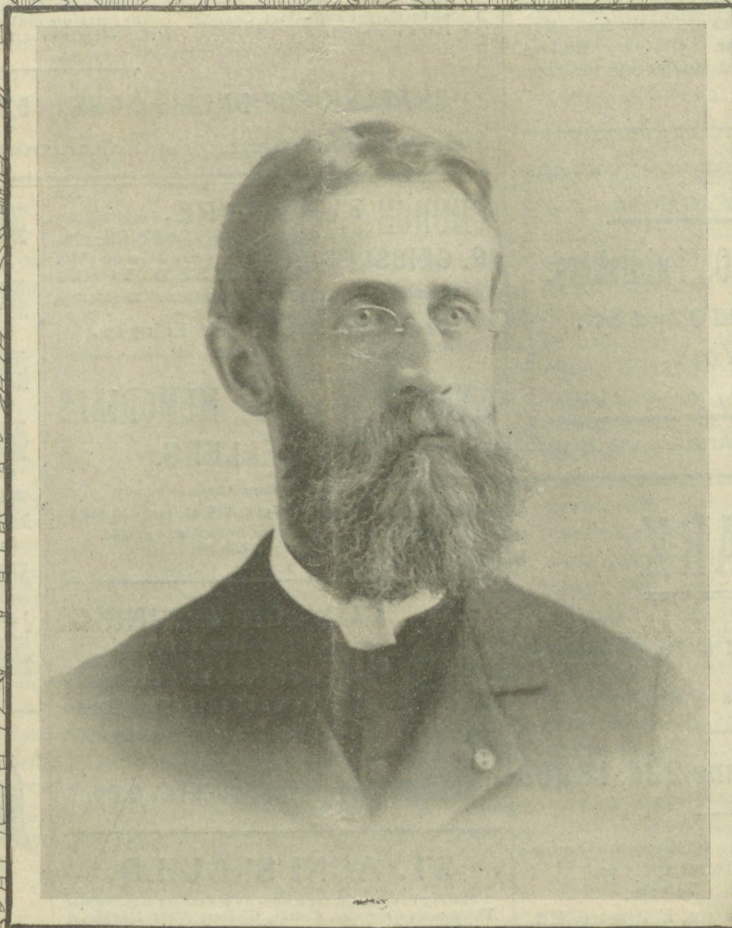


The Living Church

Miss S. P. Smalley 14396
Soc Library Home
Study Scriptures
438 W 20th St



The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D.C., W. H. Morrison's Son, 1826 F. st., N. W.

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

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

REMITTANCES.—Should be by check, postal or express order. Currency is sent at senders risk.

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

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

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

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

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

NOTICE OF REMOVAL.

JAS. POTT & CO., Publishers,
4th Ave. and 22nd St.,
New York.

Formerly 114 Fifth Avenue.

DEER PARK

... On the Crest of the Alleghenies.

(Main Line B. & O. R. R.)

Season opens June 22d, 1896.

Furnished cottages, with facilities for house-keeping, if desired. For terms apply to
D. C. JONES,
Camden Station, Baltimore, Md.

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



Stained Glass. Finest quality of Stained and Mosaic Glass Windows for both church and house. Artistic figure-subjects a specialty. Correspondence solicited. Send for illustrated handbook.

J & R LAMB

59 Carmine St., New York

"One of the most valuable collections of theological works in print."—N. Y. EXAMINER.

The International Theological Library

Edited by Prof. C. A. BRIGGS, D.D., and Prof. S. D. F. SALMOND, D.D.

A NEW VOLUME JUST ISSUED ...

HISTORY OF CHRISTIAN DOCTRINE

By Prof. GEORGE P. FISHER, Yale University. Crown 8vo, \$2.50 net.

This work is the fruit of many years of study and experience in instruction in this branch of Church History. It comprises not only an account of the rise of dogmas which make up the established creeds, but, also, of the course of theological thought and discussion from the foundation of the Church until the present time. It includes thus a comprehensive survey of modern theology in the Protestant and Roman Catholic bodies, with a clear statement of the influence exerted by the philosophical and scientific researches and theories of recent times.

"It is the classic treatise on its subject."—Prof. G. B. STEVENS, Yale University.

VOLUMES PREVIOUSLY ISSUED ...

Apologetics; or, Christianity Defensively Stated. By Prof. A. B. BRUCE, University of Glasgow. Crown 8vo, \$2.50 net.

"The work is one of the pre-eminent value for educational laymen, as well as for clergymen."—Prof. GEORGE HARRIS, Andover.

An Introduction to the Literature of the Old Testament. By Prof. S. R. DRIVER, D.D., Oxford. Crown 8vo, \$2.50 net.

"It is the most scholarly and critical work in the English language on the literature of the Old Testament."—Prof. HILIP CHAFF.

Christian Ethics. By NEWMAN SMYTH, D.D., New Haven. Crown 8vo, \$1.50 net.

"It is a noble book. In treating ethics from the Christian point of view, Professor Smyth has made a notable contribution, both philosophically and practically."—Dr. LYMAN AEBGTT.

CHARLES SCRIBNER'S SONS, 153-157 Fifth Ave., New York.

CHURCH FURNITURE, STAINED GLASS FABRICS, etc.
R. GEISSLER, 124 Clinton Place (W. 8th St.), NEW YORK.
Received by steamer "La Touraine" materials for Trinity Season—
Brocades, Laces, and Fringes.

STAINED GLASS MEMORIALS
BENJ. SELLERS,

For 10 years with Tiffany Glass Company,
80 BIBLE HOUSE, New York, 9th st. and 4th ave.
Clergy and others visiting Bible House should not fail to see exhibit.



COX SON & VINING,
70 Fifth Avenue, New York.

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

SUCCESSORS TO
COX SONS, BUCKLEY & CO.

ST. AGNES' GUILD,

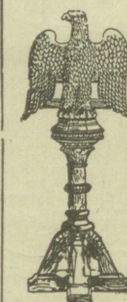
Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, REV. WM. B. HAMILTON, Rector,
1466 Monroe St., Chicago.

Geo. E. Androvette & Co.,

:- Stained Glass :-

27-29 So. Clinton St., Chicago, Ill.

PIANOS AT SPECIAL PRICES.
About 100 slightly used and second hand upright pianos—some practically new—offered at a fraction of original prices. Also about 40 new uprights, of styles not catalogued, at a discount, to close, and a few fine squares and grands and some parlor organs at nominal figures. Every intending purchaser should write for list. Also the largest and finest stock of new pianos in America. Many leading makes. Exceptionally low prices. Easy payments.
LYON & HEALY, Chicago.
"Everything known in Music."



FURNITURE
Of All Kinds
FOR
CHURCH AND CHANCEL.

Write for our new catalogue
Special designs and prices
made on application.
Correspondence solicited.

PHOENIX M'FG CO.,
EAU CLAIRE, WIS.

THE GREAT CHURCH LIGHT
For electric, gas or oil. Send dimensions. Book of Light and estimate free. I. P. Frink, 551 Pearl St., New York.

The Living Church

A Weekly Record of its News its Work and its Thought

VOL XIX. No. 6

CHICAGO, SATURDAY, MAY 9, 1896

WHOLE No. 915

News and Notes

AFTER making considerable allowance for exaggeration, it would appear from reports that the Spaniards are planning certain reforms which they hope will be more successful in terminating the Cuban struggle than powder and bullets. The Spanish cortes meets at Madrid next week, and it is expected the speech from the throne, which will be delivered on the occasion, will recommend measures of conciliation. During the week just past, considerable talk has been indulged in concerning intervention, but it seems to be the policy of the administration to act with caution and deliberation.

It is pleasant to record an act of true chivalry in days when we are confronted by so many examples of sordid meanness and grasping avarice. M. F. Cassidy, a letter carrier in Pittsburg, received a legacy of \$10,000 from an old woman who kept a little shop and to whom he had shown some little kindly attentions. Mr. Cassidy has written to the executor of the will refusing to accept the bequest on the ground that he was not a relative of the dead woman and had no claim upon her whatever. He desires that the money be paid to the two sons who were cut off with \$500 each. His politeness to Mrs. Jamison was not based upon any expectation of reward, but was meant simply as a matter of kindness and deference to an elderly person. It would be well for the future of the community if examples of this frank and simple sense of honor were more common.

AN appeal is about to be issued for restorations in and about Canterbury cathedral. The Queen has "graciously" contributed £150 to the fund for this purpose. The repairs include the cloisters, chapter-house and crypt, and the work is intended to commemorate the 1300th anniversary of the Baptism of King Ethelbert. The appeal, already privately circulated, has met with the generous support of the Archbishop of Canterbury, the Marquis of Salisbury, Mr. Gladstone, the Duke of Westminster, and many other distinguished persons. From all accounts there is also great room for improvement in the services of the ancient cathedral, and its general efficiency, but it is to be feared that not much can be expected in that line until the "repairs and restorations" shall have affected in a radical manner its "living stones," in the persons of the dean and chapter.

THE result of the recent conference held in Washington in the interests of the establishment of a permanent system of arbitration between the United States and England, is in strong contrast to hysterical utterances which have appeared from time to time in the daily press. The eminent men who assembled decided that "religion, humanity,

and justice, as well as the material interest of civilized society," demand a system of arbitration. The conference earnestly recommends to our government, as soon as it is assured of a corresponding disposition on the part of the British government, to negotiate a treaty providing for the widest practicable application of the method of arbitration to international controversies. Comment by the leading papers of the country on the action of the conference is varied, some holding that the position assumed by the administration with regard to Venezuela and Cuba cannot be receded from with honor and dignity, and that "the sentiment of the country is represented more accurately by the bellicose proceedings of the public representatives than by the pacific aspirations of the distinguished persons who made up the arbitration convention."

THE Bishop of Bath and Wells has appointed as Archdeacon Dennison's successor in the living of East Brent, the Rev. Chas. De Salis, vicar of Milverton, a nephew of the late vicar. In making this selection the Bishop passed over the Rev. H. P. Dennison, another nephew of the great archdeacon, who has been his uncle's curate for nearly twenty-five years, and to whom the parishioners are tenderly attached. The excitement in the parish was very great at the idea of a change, and a deputation waited upon the Bishop to plead with him against the removal of their beloved and venerated pastor, bringing with them a letter from Mr. De Salis offering to withdraw in favor of his cousin. To this the Bishop seems to have answered somewhat shortly that it would be establishing an undesirable precedent to appoint a man as vicar in a parish where he had served as curate. The English Church papers, with their usual refreshing bluntness, point out that the Bishop has not been particularly observant of this rule in the past. We do not know what special reason there is why a curate should not succeed his vicar, if he is qualified, but in any case it is evidently a rule which ought to admit of exceptions.

MAY 1st was not characterized by a general manifestation of discontent on the part of wage-earners, such as has been displayed for several years past. With few exceptions no strikes were ordered, but in places where a conflict has been precipitated it promises to be bitter and long drawn. In Chicago the only disagreement of consequence is that between the contractors and structural iron-workers, the latter demanding an increase of from 37½ to 45 cents per hour. Two contractors at once acceded to the demands of the men, but the others, notably contractors of the elevated railroad loop, being protected by a strike clause, declare their contracts were based on the old scale of wages, and that an advance would be disastrous to their own interests. As a result work on many structures is at a stand-

still, and should an attempt be made to put non-union men at work other trades would be involved and a strike of broader dimensions be at once instituted. At Milwaukee, conditions are somewhat more serious. Employes of the street railway and electric lighting system are out, and a strike which may involve 20,000 men is threatened. The company declines to make any concessions and its employes are equally firm that concessions must be made before cars are operated, therefore it would appear that only that universal arbitrator, "hunger," can settle the difficulty.

THE doughty Oom Paul, president of the Transvaal Republic, appears so far to be master of the situation as regards the questions at stake between his government and that of England. The Johannesburg conspirators have been tried for high treason, and have pleaded guilty. Under the laws of the Republic there was no alternative but to sentence them to death, which was accordingly done. The president, however, lost no time in announcing that the death penalty would be commuted, notwithstanding a very unjustifiable letter from Mr. Chamberlain, the English colonial secretary, which would have provoked a less phlegmatic man than the Boer president to assume an attitude of defiance. The plea of guilty is said to have been entered in order to prevent unpleasant developments in the progress of the trial—developments implicating persons and associations closely connected with the English administration in South Africa. It now appears that the Transvaal government was in possession of indubitable evidence of this kind, in the shape of cipher letters which have been translated, and which the president now publishes to the world. It is asserted in the accounts given in the newspapers of the last few days, that these letters distinctly reveal the fact that Mr. Cecil Rhodes and the Chartered South African Company were responsible for the Jameson raid from first to last, and that the real object was not redress of sentimental grievances, but the acquisition of the rich gold mines of Johannesburg. It must, naturally, be very difficult to disabuse President Kruger's mind of the suspicion that the English home government was privy to the scheme, a suspicion not likely to be allayed by the failure of England to show any indignation at the flagrant violation of the law of nations on the part of her servants, and by the apparent desire to find some excuse for further aggression. While we share the belief that it would be well for all South Africa to be united under English rule, it is clear that the course of the English government has tended to delay that consummation indefinitely, and to throw the Transvaal into the arms of Germany. In this position of affairs there are germs of trouble which no one can contemplate without apprehension.

The Church in England

FROM OUR CORRESPONDENT

Lent, Holy week, and Easter have been marked by no less outward devotion than in former years. Canon Knox Little has drawn very large congregations to St. Paul's, where city men were the more glad to hear him, in that illness prevented him from preaching there last Lent. Of the other Lent preachers, Fr. Maturin was perhaps the most popular; and the absolute and refreshing frankness of his sermons to business men, and the rapt attention with which they were received, did equal credit to preacher and to congregation. It is idle to say that the pulpit in England has lost its power over men. The Catholic Faith, when preached by such men as Canon Knox-Little and Fr. Maturin, is no less a force than it has ever been. But of course it is hardly to be expected that men will care to hear the preaching of an invertebrate Christianity which varies its doctrines and its positions from year to year. For the first time the Devotion of the Three Hours was preached in Westminster Abbey, which is greatly altering for the better under the rule of the present chapter, now composed mainly of "Liberal Catholics," as Canon Gore defines his school. The Three Hours' at St. Paul's was taken by Canon Newbolt whose preaching is marked by many of the characteristics of the sermons of his great predecessor in the canonry, Dr. Liddon.

The dwindling section of Churchmen which is represented by the Church Association has been indulging in one of its spasmodic endeavors to enlist the weapons of the world against the Church. True to the last to its old policy of persecution, it now proposes to petition Parliament for an inquiry into the ecclesiastical patronage of the Crown and the bishops, in order that Catholics may be debarred from all ecclesiastical office and preferment. The officials of the Church Association are naturally anxious to give the subscribers some show for their money. But nobody now dreams of taking the Church Association at its own valuation, and Parliament is notoriously chary of stultifying itself by acceding to foolish petitions. It is another instance of the unteachableness of Protestantism that the association has wasted thousands of pounds in perfectly futile prosecutions which have only strengthened the hands of the Catholics, and have resulted in the elucidation of the truth. Yet the association seems as little inclined as ever to take to heart the counsel of Gamaliel.

The Education Bill which the government has introduced into Parliament, has been welcomed by Churchmen as an honest attempt to do the right thing by the Church schools. In the first place, it recognizes the great fact that the Church schools, both Anglican and Roman, have come to stay, and are going to hold their own against all the efforts of secularists to oust them by means of a scheme of universal board schools. It admits also that the State could not afford to buy out the voluntary schools at an initial cost of \$125,000,000, and an additional annual charge of \$9,000,000. The government has therefore resolved on a more generous policy, and to give the voluntary schools a less grudging support than they have hitherto enjoyed. The bill aims at a change in the whole system of national education, through a decentralization of authority. It offers a solution of the religious difficulty, by practically allowing parents to arrange for the religious education of their children in the faith of the Church, or in the tenets of their particular sect. And, although the bill is open to much of the criticism which it is receiving from both parties, it is at any rate clear that it comes from a sympathetic quarter, and that it will enable us to get rid of the "undenominational religious teaching" in board schools, which we have always denounced as a practical endowment of Dissent.

On Easter Eve the mosaics in the choir of St. Paul's were dedicated by a special office before Evensong. The function had a distinct touch of mediævalism. All the workmen who have

been engaged in the work were marshalled in procession, wearing red badges, with Mr. W. B. Richmond, R. A. (the designer of the whole work), at their head. The Lord Mayor, the sheriff, and other dignitaries of the city, attended in their State robes. The cathedral chapter was of course present in force, with the Bishop at its head. The congregation filled the space under the dome, and stretched far down the long nave. Grouped before the high altar, the choir and clergy sang a solemn *Te Deum*, and the dean recited some special collects of dedication, and a prayer of thanksgiving that the work had been concluded without any accident. From those who are qualified to judge, one hears nothing but praise of the scheme of decoration, and the means employed to carry it out. Mr. Richmond has given up his whole time to the work for some years, relinquishing, meanwhile, the pursuit of a very lucrative branch of art for the comparatively small stipend which the chapter could offer him; and to his wholehearted devotion, by which in turn his subordinates were inspired, is due, in no small measure, the success of the work. He had great difficulties to contend with. The interior of the choir of St. Paul's is so dimly lighted that many methods of polychromatic decoration were from the first evidently unsuitable, as they would have absorbed much of the remaining light, and been themselves ineffective. Other means were put out of consideration by the necessity of providing against the corrosive action of the city atmosphere. After much thought, Mr. Richmond decided upon the employment of mosaic, and he has therefore, revived the lost art of ancient mosaic, of which the modern Venetian mosaic of Salvati and other workers is a degeneration and a tame and ineffective substitute. The methods, indeed, are so widely different that they should scarcely be included under one title. The Venetian mosaic is made in the studio in Italy, and sent in panels ready for fixing. The effect is that of a coarsely executed picture, and is flat and tame. By Mr. Richmond's method the mosaic is built up in its bed of cement, tessera by tessera, in the place which it is finally to occupy; and the artist, working from the cartoon by his side, is able to adapt his work to every condition of position and light. The glass tesserae are not set flat as in the Venetian mosaic, but at the angle which will best catch the light from above and reflect it to the spectator below; the tesserae themselves are not of flat surface, but are roughly cut from the inside of the opaque glass sheet; and the bed of gesso-cement in which they are set, is wavy in surface. The whole effect thus produced is that of a living, glowing, lustrous surface, splendid in color, having a beauty peculiarly its own, and obtainable by no other means. It is a method of working which demands, and gives every scope for, the talent of the individual craftsman; and when, by the special courtesy of the authorities, I was allowed to visit the mosaics in course of construction, nothing struck me more than the very evident delight which the artists took in their work, and their enthusiasm for the method. Mr. Richmond has had to deal with small and broken areas, for the roof of the choir, though intended by Wren for the reception of ornament—an intention which the progress of the work revealed by discoveries in the construction of the roof—is broken up by numerous bosses and panels. To these the decoration has been adapted, and the work of Wren has been rigorously respected by the decorator. In the apse roof is a Majesty, with adoring angels. The three shallow domes above the choir have as their decorative subjects the creation of birds, fishes, and beasts; and the clerestory panels below them have corresponding designs. Above the organs are panels of Adam and Eve; and the small panels above the cornice are filled with formal designs of an Oriental type. The work now finished is about a quarter of that which is contemplated, and covers more than 700 superficial feet. It is beyond question the most admirable and true mosaic of modern times, and is far in advance of any recent Continental work. The authorities of the cathedra

are not going to rest content with their present achievement. The dean has appealed for funds to enable the work to be proceeded with while Mr. Richmond's services are still available; a point of the greatest importance if the unity of the work is to be considered. The filling of the spandrels with mosaic is to be proceeded with at once. With the casing of the remaining columns in marble, and the gilding of the capitals, the decoration of the choir will be completed. Then, we may hope, the decoration of the dome will be taken in hand. On nine days out of ten the dome is merely a gloomy vault, and only on the brightest days in summer can the dingy paintings of Thornhill be even dimly discerned from the floor of the cathedral.

Forecasts, more or less circumstantial, of the report of the Roman Commission on our Orders continue to go the round of the papers, and the writers on the daily press (a large proportion of whom are Roman propagandists) intimate with one consent that it will be adverse to our claims. But the best informed continue to believe that the report is not likely to be presented for some time. *The Church Times* announces that an English divine has left for Rome to assist in the presentation of the Anglican case.

The Church Missionary Society, with characteristic energy and forethought, is already making arrangements for the celebration of its centenary, which does not actually occur until 1899. In the meanwhile we shall have kept in 1897 the thirteenth centenary of the landing of St. Augustine, and in 1898 the second centenary of the S. P. C. K. In 1901 the second centenary of the Society for the Propagation of the Gospel will be observed. It would seem that the true *fin de siècle* movement is a forward missionary movement.

Consecration of the First Bishop of Marquette

The consecration of the Rev. Gershom Mott Williams, D.D., as the first Bishop of Marquette, took place at Grace church, Detroit, on Friday morning, the Feast of SS. Philip and James. There was a celebration of the Holy Communion at an early hour, and Morning Prayer was said at 9 o'clock.

The attendance at the consecration service was, of course, limited only by the size of the church, though Grace church is one of the most capacious in Detroit. Admittance was by ticket only. The attendance of clergy was large, the number of priests from points outside the confines of Michigan being noticeable. There was a goodly delegation, clerical and lay, from the diocese of Marquette. The procession was an imposing one as it passed up the centre aisle to the chancel, the large vested choir being reinforced by an orchestra. The processional hymns were "Ancient of Days," and "When morning gilds the skies."

The commission of bishops appointed to consecrate were Bishops Tuttle, of Missouri; Worthington, of Nebraska; and Davies, of Michigan. The preacher was Bishop McLaren, of Chicago, and the presenters were Bishops Quintard, of Tennessee, and Brooke, of Oklahoma. The attending presbyters were the Rev. S. W. Frisbie, of Detroit, and the Rev. Canon H. B. H. George, Jr., of Milwaukee. The deputy registrar was the Rev. Paul Zeigler, and the master of ceremonies, the Rev. John McCarroll, M.D. Bishop Tuttle, of course, was Celerant; the Epistle was read by Bishop Quintard, and the Gospel by Bishop Arthur Sweatman, of Toronto. The sermon by Bishop McLaren was based upon St. John xiv: 12, "Verily, verily, I say unto you, he that believeth on Me the works that I do he shall do also: and greater works than these shall he do, because I go unto My Father." Beginning with an account of the character of St. Philip, the preacher considered the immediate and the mediate manifestation of Christ, and the means of the mediate manifestation in a ministry set apart and endowed of God.

But not all in this ministry at the first were Apostles—there were still to be rulers. Still were selection and ordination to this higher office to be made

of those to whom especially were to be committed the doctrines of the Church, her Sacraments, and her ministry. The Incarnation, the Church, and the ministry are like the three angles of a triangle. One cannot be depreciated without depreciating the other two.

The preacher dwelt on the history of the Christian Faith, and its past triumphs, but not yet, even in this 19th century, are all things put under Christ's feet. What has been accomplished has been accomplished, not by force, not by the power of organization, not by diplomacy.

The lamp is fed by the oil of the Divine Olive Tree. Then why has not this light banished darkness? The causes are all on the human side. The failure is due to the weakness of man, not God. Never yet have the works of Christ been adequately represented. The Church has never risen to the full stature attainable. The essential elements of our Lord's strong and successful work must be reproduced in those who represent Him to men.

The Bishop called attention to what he regarded as a defect in the Church's order in making her bishops mere business administrators. The first requirement of a bishop in this mediate ministry is not to ordain nor confirm, nor rule, nor spend himself in missionary effort, but to imitate and set forth Christ. It is far more needful for a bishop to be a man of prayer than that he shall make his diocese hum. It makes less difference what a bishop does than what he is. The Church herself has the making of her bishops, for from the ranks of the laity comes the priesthood, and from the priesthood must come the episcopate. I criticize the restraints under which the episcopacy labors. But early in this Apostolic office there was a withdrawal of its members from the serving of tables. "We will give ourselves unto prayer," said they, and it was after this change that the Word spread most rapidly and that a great number of the priests became obedient to this Faith. But to-day the bishop is expected to manage all the details of administration. He is the chairman of endless committees. He is a peripatetic beggar and a peripatetic slave. He is overburdened by these temporalities until he has no time nor energy for the higher functions of his office. It keeps him back from the early and true ideal of the Church.

The great error of modern times is to remedy errors by recasting forms. The great need, rather, is to use these forms to reproduce Christ. The consideration of the past failure of the Church to do her work challenges us to scrutinize our methods with fearless honesty. May the Church of our love see her need and rise by the power of the Holy Ghost to the accomplishing of her great mission.

In the personal charge to the Bishop-elect the speaker referred to the noble possibilities of the great district he was to rule, and spoke of its inspiring past in missionary effort. "The men of those early apostolic labors were men who took their lives in their hands for Jesus Christ. One of their names is still to survive in the very name of your own diocese. If the romance of that former period can not be now repeated, there is even more need now to reproduce their apostolic labors and sacrifice. Our work now is not among the children of the forest and the stream, but among the pagans of modern life."

The certificate of election was read by the Rev. Frank J. Mallett, secretary of the convention of Marquette; the certificate of the convention of the diocese, by the Hon. Peter White, of Marquette; the certificate of assents of the Standing Committees, by the Rev. Cassius M. Westlake; the certificate of the assents of the bishops, by Bishop Brooke; the certificate of the Commission to consecrate, by Bishop McLaren. The litany was said by Bishop Worthington, and after the prescribed examination of the Bishop-elect, Bishop Sweatman and all present, by alternate verses, sang the *Veni Creator Spiritus*. All the bishops present joined in the solemn imposition of hands.

The music of the service, which was exceptionally well rendered, was Tours in C. The anthem at the investiture was Mendelssohn's "He shall give His angels charge over thee," and at the offertory, "Now we are ambassadors," and "How lovely are the messengers." The collection was devoted to the diocese of Marquette for its mission work.

At the close of the service the bishops, clergy, and many friends were entertained at luncheon

in the parlors of Grace church where there were many earnest God-speeds given to the first Bishop of Marquette.

In the evening of the day of his Consecration Bishop Williams accompanied Bishop Davies to St. Philip's church, Detroit, and preached an impressive sermon to a congregation that filled the church to its utmost capacity. He also confirmed two candidates presented by the Rev. F. J. Mallett, of Marquette, Bishop Davies confirming a class of 12 presented by the rector, the Rev. W. S. Sayres. Archdeacon Robinson, of Marquette, also took part in the service. Bishop Williams addressed the newly-confirmed and pronounced the blessing at the close.

A Golden Jubilee.

The golden jubilee of the parish of St. James the Less, Philadelphia, the Rev. Robt. Ritchie, rector, was observed April 30th, its organization having taken place on that date in 1846, when a number of gentlemen, mainly from St. James' church met at Mt. Peace, the country seat of the late Robert Ralston who more than any other person, was instrumental in organizing the new church. This event was commemorated by a general reception of the congregation by the rector and vestry, to meet Bishop Whitaker, Archdeacon Brady, and other distinguished guests, at the rectory.

From the 1st inst., until and including the octave, there was a daily celebration of the Holy Eucharist at 7.30 A. M. On the 1st inst. there was also a choral Celebration at 11 A. M. with a sermon by Bishop Coleman of Delaware. On the 2nd inst., a children's entertainment was given at 2 P. M. On Sunday, 3rd inst., at the choral Celebration, the Rev. Edward Shippen Watson was the preacher. On the evenings of the 6th and 7th inst. jubilee tea-parties were to be held. On May 1st the rector celebrated his 26th anniversary as rector. The congregation, on behalf of the parish, has presented him with handsomely bound copies, in red leather and gilt, of the Old and New Testaments, bound separately.

At present St. James the Less has over 200 communicant members, and a Sunday-school numbering over 300. The rector is superintendent of the school. Miss E. L. Beerhalter is organist and trainer of the choir, which was considerably augmented for this occasion.

A pleasing incident is related by the rector. In the summer of 1849, a number of pupils from a city school were taken by their teacher, a clergyman, to Mt. Peace, where they enjoyed the hospitality tendered them by Mr. Ralston. During the day the boys visited the church, then nearing completion, and were so interested that they contributed a sum of money to pay for one of the beautiful carved crosses, which adorn the church. Of those school boys, two joined in celebrating the jubilee: Bishop Coleman, and Mr. Charles M. Burns, a vestryman.

The church building is an exact copy of St. Michael's, Long Staunton, Cambridgeshire, England, and was built of stone from the once celebrated Falls of Schuylkill granite quarry. The site is an elevated one, and commands a fine view of the surrounding country. Surrounding the church is the neatly kept cemetery, in which repose the mortal remains of men once prominent in Church, military, mercantile, and social circles, among whom may be named Bishops Onderdonk and Stevens, and the Rev. Dr. Morton, its first rector. Through the efforts of the ladies of the parish a few years ago, the entire property was renovated, new walls were erected along the driveway, the drive itself was added, and a handsome lych gate erected at the end of the walk that leads from the driveway to the church. They are now having the Sunday school rooms which adjoin the rectory renovated. During the present rectorate many improvements have been made in the church within. During the half century of St. James the Less, there have been nine rectors, including the present incumbent.

Dedication of the New Site for Columbia University

The services for the dedication of the new site of Columbia University, took place on Saturday, May 2nd. On account of its length, and in order to give the alumni an opportunity to hold a reunion, the programme was divided into two parts, for the morning and afternoon. Invitations were issued only to the trustees, the faculties, and alumni for the morning ceremonies, and at their conclusion lunch was served to the trustees and faculties in South Hall, and for the alumni in West Hall. The afternoon exercises were of a more formal and public character, and took place in the South Court, where stands with a seating capacity for 3,000 persons had been provided.

The programme for the morning began with a procession of trustees, faculties, and alumni, which proceeded to the Physics Building where a dedication service was held. Prof. Ogden N. Rood, of the chair of physics laid the corner stone, and there was an address by Dr. J. H. Van Amringe, dean of the school of arts. Exercises were then held in Schermerhorn Hall, the Rev. Dr. Morgan Dix officiating. Mr. Wm. C. Schermerhorn, the donor of the building, laid the corner stone, and an address was delivered by Dr. Henry F. Da Costa, professor of zoology.

At 2:30 P. M., the trustees, faculties, speakers, and official guests assembled in South Hall, while at the same time the alumni assembled in the north corridor, and the students of the different departments of the University in the south corridor, of West Hall. The exercises proper began with a procession to the South Court at 3 P. M., when an address was delivered by President Seth Low, LL. D. Then came a presentation of colors by the Lafayette Post, G. A. R., the president accepting the colors on the part of the University. Addresses were also made by Hon. Abram S. Hewitt, of the class of 1842, and President Chas. W. Eliot, LL. D., of Harvard University. The benediction was pronounced by Bishop Potter.

The dedication is looked upon by New Yorkers as one of the most notable events in the history of the city, and is particularly significant as marking the dividing line between the college of the past, and the university of the future.

New York City

At St. Augustine's chapel, the class presented to Bishop Potter for Confirmation on Sunday of last week, numbered 80.

At the recent Confirmation at St. Paul's chapel the Bishop confirmed 47 candidates, prepared by the vicar, the Rev. Wm. Montague Geer.

At St. Chrysostom's chapel, the Rev. Thomas H. Sill, vicar, a handsome white silk chasuble has recently been presented to one of the curates, the Rev. Samuel S. Mitchell. The chasuble was richly embroidered.

At Trinity mission house, the new Eucharistic vessels have been blessed by the Rev. Dr. Morgan Dix. A white marble mensa, for the altar of the chapel, has been presented by Miss Gertrude Coit, and placed in position.

The new arrangement for the taking of the duties of port chaplain by members of the Brotherhood of St. Andrew, already announced in these columns, will be aided by the interest on a fund of \$5,000, at the disposal of the Bishop, and by other funds.

At the church of St. John the Evangelist, the Bishop made a visitation on the evening of Friday, May 1st, and administered Confirmation to a class made up of members of the congregation, and of St. Ann's church, which is worshipping there temporarily.

At St. Bartholomew's church, Sunday, April 26th, the "crack" 7th regiment, of the National Guard of the State, listened to a sermon preached by their chaplain, the Rev. Dr. David H. Greer, rector of the parish.

At the church of the Holy Apostles, a service was held Sunday, April 26th, in the interest of the persecuted Armenian Christians. Addresses were made by Dr. Gabriel, who represents the Armenians in this city, and the Rev. Dr. Wm. S. Rainsford.

The Church Parochial Mission Society has under consideration a plan to establish a Church army, similar to that of the Church of England, for slum work. The matter has been earnestly advocated by Col. H. H. Hadley, superintendent of the Rescue Mission of St. Bartholomew's church.

A movement is on foot to provide a suitable memorial for Mother Harriet, the late Superior of the Sisterhood of St. Mary. Services in commemoration of her have been, and are to be, held. It is announced that Sister Sarah has been elected Mother Superior of the Order, in succession to Mother Harriet.

At the pro-cathedral mission in Stanton st., is a flourishing corps of cadets, composed of street arabs and boys of the neighborhood. It is under competent leadership, and has accomplished much good in interesting its members in services of the chapel. The last drill of the season took place Friday of last week.

The fourth of the lectures on "The Liturgical Hymns of the Church," under the auspices of the Church Club, was delivered at the church of the Heavenly Rest, by the Rev. Dr. Wm. R. Huntington, on Sunday, May 3rd. He discussed in an eloquent manner the place in the services of the Church of the *Te Deum Laudamus*.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the annual services of Squadron A., of the State National Guard, were held on Sunday, April 26th. In full uniform, booted and spurred, but without arms, they marched to the church, headed by their band, where seats had been reserved for them. A special musical service was rendered. The Rev. Dr. Morgan who is chaplain of the squadron, preached the sermon, taking for his text, Ex. xiv: 15, "Go forward."

It is announced that the Rev. J. Lewis Parks, D.D., rector of St. Peter's church, Philadelphia, whose election to the rectorship of Calvary church, in succession to Bishop Satterlee, was announced in the last issue of THE LIVING CHURCH, has accepted the election. His resignation of St. Peter's was accepted by the vestry of that church last week, and it is understood that the new arrangements will go into effect before summer. Dr. Parks has been rector in Philadelphia for about five years, having come from the church of the Holy Trinity, Middletown, Conn. He is a brother of the Rev. Dr. Leighton Parks, of Boston, and a graduate of the General Theological Seminary. He was a deputy in the last General Convention, and is a conservative Churchman.

At Trinity chapel, the Rev. Dr. Wm. H. Vibbert, vicar, a new and beautiful frontal and super-frontal for the altar, the gift of two members of the congregation, have been received and blessed. The embroidery on the altar cloth was done by the Sisters of St. Margaret, of East Grinstead, England, and is one of the handsomest pieces of ecclesiastical embroidery in this country. The central panel contains, in an irradiated vesica, a figure of our Blessed Lord, sitting as a priest upon His throne, holding the orb, crowned with the cross, in His left hand; His right hand being raised in benediction. In the four corners of the panel are symbolized the four Evangelists, done in solid gold. Two side panels contain a rich interwoven Florentine pattern, also done in solid gold. The orphreys of brown silk are decorated with nearly three-quarter length angels, playing upon musical instruments. The super-frontal bears the inscription, "Holy, Holy, Holy," on three golden scrolls; each scroll being held by angel hands. The needlework of the many faces in the altar cloth is marvelously wrought, and the coloring of the whole is rich and harmonious, the splen-

dor being largely aided by the amount of work in gold.

Mt. Vernon, one of the near suburbs of New York, is soon to have a handsome church. In May, 1890, the church of the Ascension was incorporated, and began worship in temporary quarters. The Ven. F. M. S. Taylor, D. D., was made rector, and has pushed parochial advance, in the securing of land, and the improving of accommodations for worship. It has now been determined to erect a permanent church. The vestry has selected a Gothic design. The plans have been drawn by the well-known ecclesiastical architect, Mr. Henry M. Congdon. The church will be built of native stone, trimmed with colored brick. Rock-faced stone will compose the outside finish. The roof will be of slate, with slated lantern tower and spire. The entire length of the church will be 95 feet, and the extreme width 81½ feet. The lantern tower will be 100 feet in height. The interior will be finished in oak, with oak pews and furniture. A beautiful marble altar and reredos will be placed in the church; the gift of Mr. E. B. Wesley, in memory of his wife. A new rectory will be built, and will connect with the church. It is proposed to lay the corner-stone on Ascension Day, May 14th; and it is hoped to have the church ready for occupancy about Christmas. The estimated cost of the structure is \$30,000.

The friends of Barnard College have nearly fulfilled the condition that, by May 10th, the balance of \$100,000 be raised, in order to receive a gift of \$100,000. But much anxiety is felt lest it fail for lack of the complete amount. One of the requirements attached to the gift originally was that Barnard College should secure land within 1,000 feet of the new site of Columbia University. This has been accomplished; and, if means permit, the new edifices of Barnard will rise in close neighborhood of the great university with which this college is affiliated. Happily, another \$100,000 has recently been given, so that, if the present conditions can be complied with, the welfare of Barnard for the immediate future is assured. As the very name of the institution is that of an honored priest of the Church, who was a former president of Columbia University, Churchmen feel a real interest in the undertaking. The secular press of New York has heartily backed the efforts of Barnard in what is regarded a crisis in its affairs. Examinations for advancement in the college will begin May 18th.

Philadelphia

The diocesan library has just received from Mr. W. W. Frazier another handsome gift, a fine oil portrait of the Rt. Rev. Dr. Coxe, Bishop of Western New York.

Bishop Whitaker has been confined to his residence by illness since Monday, 27th ult., and is therefore unable to keep any of his appointments for the present. It is hoped, however, that he will have recovered sufficiently to preside at the meeting of the diocesan convention, which assembles on the 5th inst.

Confirmations in city churches from April 7th to April 20th, both inclusive; St. Alban's, Roxboro, 6; Gloria Dei, 16; St. Matthew's, 27; St. Sauveur, 16; Advent, (including one from St. Simeon's), 13; Ascension, 33; St. Matthias, 24; Good Shepherd, Kensington, 40; St. Peter's, 2, in private; total, 177.

The attendance at the French church of St. Sauveur, the Rev. Dr. C. Miel, rector, was never larger than at present, especially in the afternoon at 3 o'clock, when the Bible classes are taught by M. Florian Vurpillot, a candidate for Holy Orders. These are very popular, as is evidenced by the large number of the older members of the church who listen to his teachings.

The will of the late Rev. William Marshall Harrison was probated 28th ult., the estate being given as \$4,000. He desires that all his sermons, addresses, etc., and private letters, be burned unread. To the corporation of St. Luke's church, Wheeling Island, Va., he gives one-third of his estate as a memorial of his

mother, Elizabeth Marshall Harrison, and the remaining two-thirds to St. Matthew's church, Wheeling, Va., to be used as a memorial of his father, John Harrison.

The Rev. Dr. J. Lewis Parks, rector of St. Peter's church, sent his letter of resignation to the vestry of that parish on the 29th ult., who received it with deep regret. In it he stated he wished to retire from his duties May 21st, but will remain as long as possible. He has accepted the rectorship of Calvary church, New York City, in succession to Dr. Satterlee, now Bishop of Washington. There is no date set for his going to New York, but he will assume charge of his new parish at some time before the summer exodus.

At the monthly meeting of the managers of St. Timothy's hospital, held 28th ult., plans for enlarging the hospital were considered. Owing to the increased number of surgical and other cases, requiring confinement to the hospital, an addition to afford accommodations for at least 28 additional beds is needed. It is thought this addition will be erected during the present season. On one single day in April, no less than eight surgical cases were brought to the hospital; this was an exceptional day, but in consequence of the many factories and railroads in its immediate neighborhood, serious casualties are constantly occurring.

A general discussion of the objects, methods, and results of the organizations of working women occupied the time of the afternoon session of the annual meeting of the Pennsylvania Association of Working Women's Societies on Wednesday, 30th ult., in the Henry J. Morton Guild house of St. James' church. Miss A. W. Fisher, president of St. James' guild, was in the chair—"Organization for Women" was the title of a paper read by Miss A. C. Watmough; and Mrs. J. L. Parks presented one on "New Guilds." Other papers were: "The Young Men" by Miss L. N. Platt; "The Summer Question," Miss Stayton; and "The effect of guild work on workers" by Miss Ethel Page. "Advantage of a guild to its members" formed the subject of an unsigned paper, which was also read.

On Sunday afternoon, 26th ult. about 500 men, wearing the red, white, and blue ribbon of the Patriotic Order of the Sons of America, listened to a discourse delivered in old Christ church, by the rector, the Rev. Dr. C. Ellis Stevens, the occasion being a commemoration of Washington's first inauguration as president. Dr. Stevens took as his text, Proverbs xiv: 34, and in the course of his remarks said: "We do not want foreigners to foreignize America. Un-American ideas are not wanted. Those are promulgated by a certain class of foreigners, to whom our doors have been opened very much too wide." He spoke of materialism as well as socialism being dangerous to the republic, and added to these, lawlessness. "The need of the times in America is Americans. Moral, manly men are needed, and you cannot meet and remedy these ills * * * unless you yourselves are true to yourselves and your God."

Diocesan News

Ohio

Wm. Andrew Leonard, D.D., Bishop

The death of the Rev. Cyrus Stearns Bates, D.D., rector of St. Paul's church, Cleveland, on Sunday morning, April 19th, was a great shock to his parish, and to his many friends among all classes of people in the city. He had been rector of St. Paul's church since 1885, and was president of the Standing Committee of the diocese, chancellor of the diocese, and an honorary canon of Trinity cathedral. The funeral services were held from St. Paul's church, Tuesday afternoon, April 21st. Bishop Leonard officiated, and all the clergy who were in the city, were in attendance, with some from other parts of the diocese. Great simplicity characterized the service, but the floral decorations, in charge of

the ladies of the parish, were elaborate and very beautiful.

The death of Dr. Bates leaves a large void in this diocese. Of New England Congregationalist parentage, he was born at Chester, Geauga Co., Ohio, Dec. 31st, 1840, and obtained his education and spent his whole life within his native State. Upon the close of the Civil War, in which he proved himself a brave and faithful soldier, he studied law, and was admitted to the bar in Cincinnati. It was after six years successful practice in this profession that his thoughts turned to work in the Church, and he went to Gambier to study for Holy Orders. His service in the diaconate, before his first rectorship, was in missionary work in the town of Lima, Ohio. During the time of his five years' rectorship of Trinity church, Newark, Ohio, the bullet wound in the knee which he had received at Chickamauga, supposed to have been entirely healed, broke out afresh, causing him great and long-continued suffering, and disabling him for the time for active labors. This led to his turning his attention to educational work, and his going to Gambier where he filled the chair of Systematic Divinity in the Theological Seminary, and that of Moral Philosophy in Kenyon College. While at Gambier, he was active, with Dr. Rust, in bringing about a new department in preparatory education there by reorganization of the old-time Kenyon Grammar School into the present highly successful Kenyon Military Academy. His personality was most potent in giving tone to the intellectual and spiritual life of the college community. From Gambier he went to Cleveland, as rector of St. John's church, the oldest parish but one in that city. After three years he became rector for 11 years of the largest and strongest parish in the diocese, St. Paul's, Cleveland. His experience as a lawyer and his practical knowledge of business affairs had much to do with shaping his relation to the work of the Church. Naturally, he was in the diocese the man-of-all-work, chairman of the committee on canons, deputy to the General Convention again and again, president of the Standing Committee, dean of the Cleveland convocation, member of the missionary committee, chancellor of the diocese, trustee of Kenyon college. In any position that called for penetration, strong judgment, executive force, he was the right man for the place. As a preacher he followed exclusively the extempore method and had a forensic style which made him specially effective with professional and business men, and combined with his fine sense of humor, caused him to be much sought for as a platform speaker. His repugnance to the use of the pen debarred him from one wide field of influence. He made no considerable mark as a writer. But with an earnest thoughtfulness and a wide range of reading and study at his command, wherever his voice could reach he made himself strongly felt. He has left a lasting impression upon the Church in Ohio.

The Northeast convocation met in St. James', Painesville, April 27th and 28th. Monday at 7 P. M., there was Evening Prayer, and an address on foreign missions by Mr. M. C. McNabb. Tuesday, the Holy Communion was celebrated at 7 A. M.; at 9:30 A. M., there was Morning Prayer; at 10 A. M., a second celebration of the Holy Communion, with an exegesis of I Cor. iv: 1, by the Rev. George W. Preston, and at 11 A. M., a business session, when the dean, the Rev. Abner L. Frazer, Jr., and the secretary and treasurer, the Rev. A. A. Abbott, were re-elected for another year. The afternoon was devoted to the reading of three papers on the missions of the Church: "Diocesan missions," by the Rev. W. W. Corbyn; "Domestic missions," by the Rev. A. L. Frazer, Jr.; "Foreign missions," by the Rev. John W. Hyslop. At 7 A. M., Evening Prayer was again said, after which two papers were read, one on "Church work in Mexico," by the Mr. H. G. Limric, and another on "The duty of laymen to the Church," by Mr. W. Geo. Lane. The features of this convocation deserving special mention, are the prominence given to, and interest taken in, missions, and the fact that

two of the best papers of the series, those on foreign missions, and the duty of laymen to the Church, were read by laymen; the former by a busy lawyer of Youngstown, and the latter by an active business man of Warren.

The class in ecclesiastical embroidery held its annual meeting on Easter Tuesday, in the new Cathedral House. The Holy Communion was celebrated, the Bishop being celebrant, and the business meeting and election of officers followed. The Bishop presided, and gave a most happy and encouraging address to the class, expressing himself as well pleased with the work of the class, which he considers of great value in its educational aspect.

Sister Lena, of the Order of St. John the Evangelist, who has been associated with Sister Mary, at the Church Home for the Aged, has been recalled to Brooklyn, N. Y. She was greatly beloved, and will be sadly missed in the home.

At a meeting of the Standing Committee at the Cathedral House, Cleveland, April 30, the vacancy caused by the death of the late Rev. Cyrus M. Bates, D. D., was filled by the election of the Rev. F. M. Hall, rector of St. Mark's church, Cleveland. The Rev. Ed. Wm. Worthington, rector of Grace church, Cleveland, was elected president, and the Rev. Frederick Burt Avery, rector of St. James, Painesville, was elected secretary, of the Standing Committee.

GAMBIER.—Wm. Foster Peirce, M. A., has been elected to the office of president of Kenyon College. He will be the youngest college president in the United States, being but 28 years of age. His election was received with great enthusiasm by students and professors in all the schools, as he is extremely popular in Gambier. He has held for some time past the Spencer and Wolfe chair of Mental and Moral Philosophy in Kenyon.

YOUNGSTOWN.—St. John's church at this place expects during the coming summer, to erect a new church building, costing about \$20,000. Sometime ago the church was damaged by fire, beyond repair. The contributions toward the new building have been so liberal, that it is expected to have it built free from debt.

TOLEDO.—At the late visitation the Confirmations in St. Mark's church were 18; in Grace, 12. The Sunday school in St. Mark's, now the largest Church Sunday school of Toledo, made an offering on Easter of \$228, which pays off all debt, and leaves \$120 in the treasury. Grace church also rejoices in financial prosperity. On May 1st it had paid up all dues, and had a balance of several hundred dollars on hand for a new parish building. Its growing Sunday school crowds the church. Trinity church also reached this 1st of May with all liabilities fully met and a balance on hand. The Rev. Chas. Scadding, its late rector, closed his service here on April 26th, with large congregations and the deep and universal regret of all. He begins his duties as rector of Emmanuel church, La Grange, diocese of Chicago, on Sunday, May 3rd. The Rev. G. H. W. Lewis, rector of St. Andrew's, has been called by the Trinity vestry as *locum tenens* during the vacancy in the rectorship.

New Jersey

John Scarborough, D.D., Bishop

The Rev. Charles McDonogh Parkman entered into life eternal, April 21st, at his home in Elizabeth. He was born in Boston, Jan. 29th, 1827; graduated from Harvard College, in 1846; ordered deacon by Bishop Ives, on St. Mark's Day, 1852, and advanced to the priesthood in the following year. He served parishes in North Carolina, Pennsylvania, and Maryland, going in 1872 to Christ church, Shrewsbury, N. J., as rector *pro tem*. He did much missionary work in the northern part of the diocese, notably at Piscataway, South River, Middletown, etc. For nearly 20 years he was secretary of the convocation of New Brunswick. In 1883, he accepted the rectorship of Grace church, Galveston, Tex., where he organized the church of St. Augustine, for the colored people. He was stricken with paralysis, resulting in blind-

ness for two years, causing his return to the North. In 1886, he became rector of the parish of the Holy Comforter, Rahway, his last charge. The last few years of his life were spent in retirement and suffering, teaching lessons of patience and faith to all who knew him, for no word of complaint was ever heard from him. The funeral was held in Christ church, Elizabeth, on St. Mark's Day, being the 45th anniversary of Mr. Parkman's admission to the diaconate. The Burial Office was followed by a choral Celebration, at which (by the permission of the Bishop) the collect, Epistle and Gospel from the First Prayer Book of Edward VI. were used. The interment was in the churchyard at Shrewsbury.

Long Island

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

RIVERHEAD.—Sunday, April 26th, being the 77th anniversary of the establishment of Odd Fellowship in the United States, Roanoke Lodge No. 462, and Veritas Rebekah Lodge No. 167, met in a body in Grace church, when the Rev. R. M. Edwards who is the vice-grand of the lodge, preached a sermon by request, from Psalm xli: 1, "Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble." The flowers on the altar were pink, blue, scarlet, and green, the colors of the order.

Colorado

John Franklin Spaulding, D.D., Bishop

The clergy of the rural deanery of Pueblo, held their spring convocation at Christ church, Canon City, April 20th, 21st, and 22nd. Bishop Spaulding and 12 of the clergy were in attendance. At the opening services there was a symposium upon the themes of the great Forty Days, as follows: The Resurrection, by the Rev. Philip Washburn; The Commission, by the Rev. C. Y. Grimes; The Ascension, by the Rev. E. A. Oliver; The Pentecost, by the Rev. Benj. Brewster; The Intercessor, by the Rev. W. O. Cone. A missionary meeting was held, at which addresses were made on "Foreign missions," by the Rev. P. B. Lightner, on "Diocesan missions," by the Rev. J. W. Ohl, on "Rural missions in Colorado," by the general missionary, Canon Radcliffe, on "Laymen as missionary workers," by the Rev. D. L. Flemming. One afternoon was spent on an excursion through the royal gorge of the Arkansas canon, and the balance of the time was used in discussions among the clergy, of methods and needs in their work.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The two guests of honor at the Episcopal club dinner, on April 28th, at the Hotel Brunswick, were Canon Mason, of Canterbury, and the Rev. Dr. Rainsford, of New York. Mr. Henry W. Lovering presided. The topic for the evening was "Methods of parish work." Upon this, Canon Mason remarked that he could not be expected to say much as he had never been a curate nor a parish priest. He considered, later on in his address, that Christianity means absolute devotion to Christ and the cause of truth, inquiry into every detail of Christianity, in science and history. Inquiry means progress. Dr. Rainsford followed in a stirring address, in which he referred to the appalling increase of crime in this country, and the increase of child labor. He alluded to the 120 kindergartens in San Francisco, and their great power in reform. The way to reach the masses, is to reach the children; and that the Church can and should do. Dr. Rainsford pictured the trials of the work in the city of New York, and advocated that the churches should be free. The Church of God had now its greatest opportunity, and should avail itself of this blessing. Archdeacon Chambre referred to the personal influence of the man in parochial work, and dwelt upon the influence of the home. Dr. Leighton Parks made a speech, in which he declared that "Our prisons and houses of cor-"

tion are filled, not with Americans, but with the refuse of misgoverned foreign countries," and censured the multiplication of organizations in parochial life.

Miss Kingsley, daughter of the Rev. Charles Kingsley, has been giving a series of lectures on French art and artists in Copley Hall.

The Sons of St. George's attended service Sunday afternoon in St. Paul's church, in their full uniform. The sermon was preached by the Rev. Albert E. George, rector of St. Matthew's church.

BRIGHTON.—A friend of the rector of St. Margaret's church, the Rev. Augustus Prime, has just presented him with a scarlet chasuble, stole, and maniple, to be first used at Whitsunday; they are of the richest materials, and the embroidery, which is magnificent, was executed in Belgium.

Indiana

John Hazen White, D. D., Bishop

A convocation of the Northern deanery was held in St. Mark's church, Lima, April 16th and 17th. The convocation sermon was preached on Thursday evening, by Rev. DeLou Burke, of South Bend. Friday morning the Holy Communion was celebrated by Bishop White, at 7 o'clock, and Morning Prayer said at 9, after which a strong, scholarly, and instructive paper was read by the Rev. Wm. Galpin, *ad clerum*, entitled "Hooker-Laud-Andrews. Some lessons for the Church's work of to-day from the past." At 11 o'clock a business session was held. At 2 P. M. occurred the laying of the corner stones of Blake and Howe Halls, by the Bishop. Blake Hall is the gift of D. Clarence J. Blake—a nephew of the late John B. Howe; Howe Hall is the gift of Mr. James B. Howe. At the afternoon session of convocation the first paper was by the Rev. Mr. Coolbaugh on "Church schools." This was followed by a very earnest address upon Church colleges, by the Rt. Rev. Boyd Vincent, D. D., President of the board of trustees of Kenyon College. The Bishop set forth very clearly the claims of Church colleges and particularly the claims of Kenyon upon Churchmen of this vicinity. After Evening Prayer at 7:30, the Bishop of the diocese closed the convocation with a splendid address and a strong manly appeal for Church extension in the diocese of Indiana.

Washington, (D. C.)

Henry Yates Satterlee, D. D., Bishop

On the feast of St. Mark, a Quiet Day for the clergy of the diocese was held in St. Paul's church. It was intended that it should be conducted by the Rev. W. H. Aitken, but to the great regret of all interested, the Rev. Mr. Aitken became so seriously ill during the latter part of the week, that his physician positively forbade him to take any part in the services. They were carried out, however, as arranged, the addresses being made by Bishop Satterlee. Between 25 and 30 of the clergy were present.

On the evening of the 27th, a service, in which the Church people of Washington take much interest, was held at the church of the Ascension. It was the anniversary of St. Mark's Friendly League, and also the 13th annual choral festival of the vested choirs of the District of Columbia. The league is an association of young people for missionary work. It had its origin many years ago in the interest excited among a few children in Bishop Tuttle's work in Salt Lake City, its name being taken because its first work was for St. Mark's school in that place. In time other members were added, and a regular organization was formed, with one of the Washington rectors as president. There are now six parochial branches in this city, besides two elsewhere. Each sends a box to some part of the mission field at Christmas and Easter, and the bond of union is still some educational work in Utah, to which all contribute. From the custom of inviting some of the vested choirs to render the music for the annual service on St. Mark's Day, it became a choir festival. A

different choir master has charge each year. This time it was Mr. Francis Camp, of the Ascension parish, and besides his own, six choirs participated: St. John's, St. Paul's, St. Mark's, St. James', St. Stephen's, and that of the church of our Saviour, Brookland. The long procession of choristers was an impressive sight as it passed up the centre aisle of the spacious church which was filled with the members and friends of the league. Besides the Bishop and the rector, the Rev. Dr. Elliott, president of the league, several of the city clergy were in the chancel. The processional was "Forward be our watchword." Choral Evensong followed, and after the league's special hymn,—"In the vineyard of our Father," the report of work during the past year was read. An address was given by the Bishop, and during the offertory which was for diocesan missions, Sullivan's anthem, "I will sing of Thy power," was sung. The whole service was admirably rendered by the choirs in perfect accord, and with great spirit; and the recessional hymn, "For all Thy saints" was particularly effective.

Newark

Thomas Alfred Starkey, L. D., Bishop

The Rev. Obadiah Valentine, of this diocese, entered into rest on April 24th, in Jamaica, L. I., aged 47 years. The funeral services were held in Grace church, Jamaica, and the interment took place in the graveyard of that church. The parish of St. John's, Bayonne, was his last charge, and bears witness to his devotion, perseverance, and financial ability. He was ever loyal to the Church and her interests.

Virginia

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

On Thursday and Friday, April 9 and 10, the annual meeting of the professors of the seminaries and divinity schools of this Church throughout the United States, was held at the Theological Seminary of Virginia, Alexandria. There were present Dean Hoffman, of the General Theological Seminary, New York City, with Drs. Waipole and Body; the Rev. W. A. Johnson, and the Rev. Dr. Binney, of the Berkeley Divinity School, Middletown, Conn.; the Rev. E. P. Gould, of the Philadelphia Divinity School; the Rev. Messrs. Lawrence and Smith of the Divinity School of Maryland; the Rev. W. A. R. Goodwin, representing the Payne Divinity School, Petersburg, S. Va.; the Rev. W. W. Tunnell, of King Hall, Washington, together with the faculty of the Virginia Theological Seminary. On Friday, at 7:30 A. M., there was a celebration of the Holy Communion, Dean Walker of the Virginia Seminary being the celebrant. A number of matters of interest to seminary work were discussed at length. The proposition to have the course of study similar in all the schools was reported on adversely. Berkeley Divinity School, Middletown, Conn., was chosen as the next place of meeting, in Easter week, 1897.

The regular spring meeting of the Rappahannock Valley convocation met in St. John's church, Tappahannock, April 14th, continuing three days. Eight of the clergy were present. Services were held each morning and evening, with exceedingly good attendance at all. A meeting in the interest of Sunday schools was held Tuesday evening, the Rev. Thos. Simmes giving an object lesson. Wednesday afternoon was devoted to business. A remittance of \$100 was made for the Brazil mission, and several contributions were received for the church building at Porto Allegre. Thursday morning there was a celebration of the Holy Communion, and the convocation, sermon was preached by the Rev. D. C. T. Davis. Resolutions of thanks to the givers of the beautiful stained glass window which had been recently placed in St. John's church to the memory of the Rev. J. P. McGuire, the former rector of the parish, were adopted. Convocation adjourned Thursday night, after a sermon by the Rev. Dr. Hundley.

On Tuesday, April 14th, the Albemarle convocation assembled in Grace church, Cobham, with 11 clergymen present. On the 17th the new church was consecrated by the Bishop. A few weeks ago an account was given in THE LIVING CHURCH, of the restoration of this beautiful church, which had been destroyed by fire on the night of Feb 9, 1895. Probably there are few handsomer country churches in this country. The Bishop also confirmed a class of 10 candidates.

Delaware

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

On Easter Day the Committee on Hospital Services of the Brotherhood of St. Andrew had services at three places. At 9:30 A. M. there was a service at the Delaware hospital, with an address, followed by a distribution of flowers among the sick. In the afternoon a service was held at the Homeopathic hospital, the Rev. Dr. Jefferis, of Philadelphia, making an address. A service was held at the alms-house at Farnhurst, the Rev. Mr. Skagen addressing the inmates. The Brotherhood regularly maintains services at these institutions, and at the Minquadaale Home for Aged Men.

The monthly meeting of the Board of Managers of St. Michael's Day Nursery and Hospital for Babies, Wilmington, took place on Tuesday, April 7th, with 19 members present. The House Committee reported 17 children in the hospital, and 18 in the nursery. The receipts for March were reported as \$439.

The Rev. George Hall died on the 12th of April. He had been for many years connected with the diocese, especially with mission parishes in Sussex Co., where, notwithstanding his advanced years, he had done efficient work.

At the last meeting of the Clerical Brotherhood, held at Bishopshead, there was an unusually large attendance. A paper on Charles Kingsley was read by the Rev. K. J. Hammond, and the subject of Post-Lenten work was discussed.

Albany

Wm. Crosswell Doane, D. D., LL. D., Bishop

COHOES.—The new church which has been erected by St. John's parish was formally opened on Wednesday evening, April 22d, by Bishop Coleman of Delaware. This is the third building which has been erected in this parish during the last 65 years. In 1833, on the 2d Sunday after Easter, which in that year occurred on May 2d, the original structure was consecrated. Owing to the growth of the parish, this building was enlarged in 1859, and in 1870 a new church was begun, and was dedicated in 1871. The disastrous fire in 1894 entirely destroyed this building, and the services since then have been held in the parish house. The new building is now nearly completed, and the first services held in it were those of Baptism and Confirmation. At the service on Wednesday, Bishop Coleman confirmed a class of 36, and preached. The mixed choir of 40 voices was assisted by instrumental music. There were 14 visiting clergy present, and a large congregation filled the building. The material used in the construction is blue stone ashlar, the interior being lined throughout with buff enamel brick. The font, lectern, and pulpit are all memorials, while the brass altar-rail was presented by a parishioner, who has also given generously to both the parish house and church building funds. The organ will be presented by a parishioner, and is now in process of construction. The money for the altar has already been secured, and the church will be consecrated as soon as the altar is erected. The handsome lectern Bible was given by the Sunday-school. The present rector, the Rev. Frederick S. Sill, D. D., archdeacon of Albany, is the 13th rector, and he has been in the parish just 13 years.

TROY.—The new church of St. Barnabas, which has just been completed, was opened for service on Tuesday, April 21st. There was a celebration of the Holy Communion at 5:45 A. M., another at 6:45, and a third at 9 o'clock,

Matins being said at 8:30. The Benediction of the church by Bishop Coleman, of Delaware, occurred at 10:30. The office used was arranged from the Priests' Prayer Book by the rector, the Rev. George A. Holbrook. The sermon was preached by the Ven. Archdeacon Pelham Williams, of Delaware, first rector of the parish, his text being Ps. lxxxiv: 3. The High Celebration followed, at which the Bishop was celebrant. The rector said Evensong at 4 o'clock, baptizing several children, and Bishop Coleman made an address. At 8 o'clock Confirmation was administered, the office being choral. The new church structure is Gothic, Early English in character, designed by Henry M. Congdon, of New York. The extension is of brick with red sandstone trimmings. The interior is finished in mottled brick of harmonious color, and the open timbered roof adds greatly to the general effect. The total cost of the structure was over \$27,000, and owing to the perseverance and energy of the rector, the full amount has been paid.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The quarterly meeting of the Prayer Book Society of the diocese was held at the Church rooms on Tuesday afternoon, April 21st. The report of the librarian showed that during the quarter, 450 Prayer Books and 180 hymnals, had been distributed among various missions and public institutions throughout the diocese.

The first public meeting of the Pittsburgh Local Assembly of the Daughters of the King was held in Trinity church, Pittsburgh, on the evening of the feast of SS. Philip and James. Bishop Whitehead presided, and addresses were made by the Rev. Dr. Arundel, rector of the church, and the Rev. Mr. Thompson, of Emmanuel church, Allegheny.

The spring session of the Southern convocation took place at St. Stephen's church, McKeesport, on April 28th and 29th. On Tuesday evening addresses were delivered by the Rev. Messrs. J. C. White, D. D., and H. E. Thompson. On Wednesday there was a celebration of the Holy Communion by the Bishop, followed by three papers, by the Rev. Messrs. H. E. Thompson, Young, and Benton, on the subject, "The Extension of the Incarnation, in Holy Baptism, in Holy Orders, and in the Holy Communion." A general discussion followed. A bountiful luncheon was served by the ladies of the congregation, and in the afternoon a spirited discussion was the result of the reading of two papers by the Rev. Mr. Steed and the Rev. Dr. Maxon, on the subjects, "The Benefit of a Clericus," and "The Benefit of a Church Club." The convocation was well attended, and was very successful in every way.

Fond du Lac

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

TOMAHAWK.—A new church, costing about \$1,800 was opened for service on Palm Sunday. Owing to the generosity of Mr. Bradley who has extensive interests here, the church has been built; with the exception of the \$500 from the Bishop, he has borne the entire expense. The rector of Wausau, who has canonical charge, held service, and celebrated the Holy Eucharist on the new altar for the first time, on the second Sunday after Easter. The altar is a beautiful piece of work, and is properly furnished with cross and candelstick, the gifts of the Diocesan. The Rev. W. G. Blossom, deacon, has held services every other Sunday evening since last October.

MERRILL.—The Church is making herself felt in this community, now that regular services are maintained. The Rev. W. G. Blossom, who has heretofore resided at St. John's, Wausau, has now taken up his residence at Merrill, the growth and prosperity of the work making that possible. On Easter Day a new surpliced choir appeared for the first time, and adds much to the liturgical attractiveness and rendering of the services. The church, which was opened last October, and cost well on to \$2,000, is nearly free

from debt. On Low Sunday, the Rev. J. A. Carr celebrated Holy Communion and gave the people an opportunity of observing their Easter duties. On Palm Sunday the church received the gift of some neat oak choir stalls. The congregation is united and gaining strength, and when a priest is settled in their midst will no doubt develop into a vigorous parish. The present prosperity of the work at Merrill and Tomahawk is doubtless owing in the main to the efforts of Rev. Dr. Schepeler, when archdeacon.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

Confirmations reported, April 8th to 19th inclusive: St. John's, Lansdowne, an invalid in private; All Hallows, Wyncote, 8; Good Shepherd, Rosemont, 19; total, 28.

WAYNE.—The convocation of Chester held their spring meeting on the 22d ult. at St. Mary's memorial church, the Rev. John Bolton, dean, presiding. The reports from the several mission stations were of a highly gratifying character, both as to increase of membership and financial growth. The Rev. Mr. Bolton who has filled the office of dean for many years, handed in his resignation, to take effect next month, when at the May meeting his successor will be chosen.

Maryland

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

BALTIMORE.—The Maryland council of the Daughters of the King met, April 27th and 28th, in St. Barnabas' church, the Rev. Thomas Atkinson, rector. Bishop Paret was present, and preached a sermon. The principal action taken was to reorganize the order to conform with the division of the diocese of Maryland. About 80 delegates were present, representing nearly all the Baltimore chapters, a chapter from Reisterstown, and one from Port Republic. The following officers were elected for the ensuing year: Mrs. Adam Denmead, president; Mrs. J. P. Hooper, vice-president; Miss M. V. Sherlock, secretary; Miss Sadie Oliver, treasurer; Mrs. J. T. Mason, Mrs. Joseph Fletcher, Mrs. S. S. Paine, and Mrs. Stiles, advisory board. Reports read by the secretaries of the different chapters showed that the organization is in a prosperous condition. There are 14 chapters in the diocese, with an average of 18 members each. After the meeting, the delegates were entertained at luncheon in the Sunday school room of the church. Among the clergy present were the Rev. Messrs. Frederick Gibson, C. Ernest Smith, Edward W. Wroth, Thomas Atkinson, and William Devries, of Alberton.

The Rev. J. Gibson Gantt has resigned the rectorship of the memorial church of the Holy Comforter, to accept a call to Whitmarsh parish, Talbot Co., in the diocese of Easton. Many improvements have been made on the church property since Mr. Gantt's rectorship, and he has started some successful organizations for Church work. Mr. Gantt has presented two of the largest classes for Confirmation in the history of the parish. Under him the Ladies' Aid Society of the church raised last year the largest sum of money reported by any such society to the convention.

The Rev. Arthur J. Mason, D.D., who lately has been appointed Lady Margaret professor at Cambridge University, a chair which has had distinguished occupants nearly 400 years, lectured in Levering Hall, Friday, May 1st, on "Life in the Church during the first year after the Ascension."

ANNAPOLIS.—Bishop Paret recently visited St. Anne's church, the Rev. W. S. Southgate, D.D., rector, and administered the rite of Confirmation to a class of 75 persons—41 males and 34 females; 15 were choristers. The Bishop preached a sermon on "Church work and Church progress." In the afternoon the Bishop confirmed 11 persons at St. Philip's chapel (colored).

FRANKLINTOWN.—Miss Mary C. Berry has presented St. Mary's church, the Rev. William R.

Webb, rector, with a pair of brass vases as a memorial to Mrs. Comfort C. Bratt. The church has also received a linen altar cloth, made and presented by Miss Elizabeth P. Hammond, daughter of the late Rev. J. Pinkney Hammond, who was at one time rector of St. Mary's.

Michigan

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

The funeral service of ex-Gov. David H. Jerome took place from St. John's church, Saginaw, on Monday, April 27th. The occasion drew to the church a large number of men eminent in the civil and military history of the State. A delegation of the Michigan Commandery of the Loyal Legion was in the post of honor and the long procession to the cemetery was headed by a company of the State militia and a detachment of the Naval reserve. The service at the church was conducted by the Bishop, assisted by the Rev. Benj. T. Trego, rector of the parish, and by the Rev. W. H. Gallagher, rector of St. Paul's church, Saginaw. Bishop Davies delivered a brief, but most beautiful and affecting eulogium. Ex-Gov. Jerome was one of the original projectors of St. John's church and for many years without break has faithfully served the parish as vestryman and warden. In public as in private life his record is without stain.

The spring session of the Detroit convocation met in St. Philip's church, Detroit, on April 30th. The opening service was conducted by the dean, Dr. John McCarroll, assisted by the Rev. W. S. Sayres, rector of the parish. In opening the business session, Dr. McCarroll stated that since the last convocation he had visited as dean, in the interest of mission work, Belleville, the River Range, and Leesville, and he submitted an account of the Church's work and prospects at these points. The general reports made by the missionaries present showed not much change since the last convocation. Steps were taken to erect a chapel and maintain services for the summer congregation at St. Clair Flats, a lot having already been given for the purpose. The Dean's prize, given by Bishop Johnson for the best tract, and to be hereafter called the Los Angeles tract, will be again offered this year, the subject being "The ideal of public worship." The matter of an archdeacon for the convocation occupied most of the entire day. After prolonged discussion it was resolved to request the Bishop to appoint an archdeacon for the convocation at a salary of \$2,000, when the said sum had been raised by a committee of three appointed by the dean. There is strong likelihood now that this forward step in the mission work can be soon taken. At 4 P. M., a paper was read by the Rev. Louis A. Arthur on "Personal service, the true organ of the missionary spirit." The subjects for discussion at the next session of convocation, which will be at Birmingham, June 25th, will be "Guilds and guild work" and "Heroism in missions." At the evening service at St. Philip's, addresses were made on "The power of self-consecration" by Canon H. B. St. George, of Milwaukee, the Rev. R. T. W. Webb, of Mt. Clemens, and the Rev. Woodford P. Law, general missionary of the diocese of Western Michigan.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop

Henry Melville Jackson, D.D., Ass't Bishop

On Easter Day services were held for the first time in the new chapel of the Annunciation, Highland Park, Montgomery, built by St. John's church at a cost of \$1,200.

An exceedingly handsome book for recording the proceedings of the council, has been presented to the diocese by the Selma Printing Co.

On Easter Sunday the choir of Christ church used for the first time the new set of linen cottas, presented by the chapter of the Daughters of the King of this parish. The chapter has paid \$50 on the debt of \$200, and most, if not all, this debt will probably be cancelled during the present year.

The Living Church

Chicago, May 9, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

ACCORDING to reports from Rome, the Commission of Inquiry into the Validity of Anglican Orders held its first session at the Vatican early in April. The president of the commission is Cardinal Mazzella, and among the members are Dr. Aidan Gasquet, Canon Moyes, the Abbe Duchesne, and Father Scannell, of whom the two latter are considered to be opposed to the policy of express condemnation. Gasquet and Moyes take the opposite side. Things move slowly at Rome, and we now, thanks to Mr. Purcell, know more than before of the endless play of subterranean diplomacy and intrigue which characterizes the methods of the Vatican. It is true there may have been some improvement since the days of Pius IX., and it is possible that results are attained with somewhat more directness, with less reference to mere temporal policy, and more sincere desire to arrive at the truth for its own sake. Who can say? At any rate, a condemnation of Anglican Orders by Pope Leo would be a curious conclusion to his eloquent, and no doubt sincere, utterances from year to year on the subject of unity. That Cardinal Vaughan should strenuously oppose any recognition of Anglican Orders is most natural. Such recognition might place him in an undesirable position. It would be against the policy which since 1850 has dictated the maintenance of a Roman hierarchy in England. But, so far as the Anglican Communion is concerned, it does not appear that the matter is of any vital importance. The condemnation of Anglican Orders might affect a few unstable people, but in the case of a much larger number it would be taken as an indication from Divine Providence that agitation for reunion is as yet premature, and that instead of wasting energy in that cause, it is better to throw all possible effort into the work of the Church. To spread, build up, reform, and bring to greater perfection the Church into which God has called us, will, in the long run, be the most effective mode of bringing about in some future age a true and lasting unity.

THE little book of carefully manipulated selections from the Bible, lately set forth by the Chicago Woman's Educational Union, with a view to its introduction into the public schools, is meeting with a varied reception. We were rather surprised to observe that a meeting of 150 Chicago ministers, claiming to represent orthodoxy, gave a unanimous vote in favor of placing this book in the schools. The principle of this vote was that "it was better to have one verse read in the schools than none at all." This

seems to be a vestige of the old Protestant idea of a sort of magical influence proceeding from the words of the Book without reference to their significance; the same sentiment under which it might be regarded as spiritually edifying to read an Old Testament genealogy to a dying man. These ministers, however, made it clear that they considered the introduction of this book as an "entering wedge," through which the whole Bible may be in time restored. The Rev. Jenkin Lloyd Jones, an apostle of liberality, also regards the movement as an entering wedge, and for that reason opposes it. It seeks, he says, to restore the Bible to the public schools by a process of elimination. The work is generously conceived, and well meant. From a "religious" point of view it has its merits; for instance, the omission of miracles, and of the Resurrection, of the Trinity, and of the name of Jesus. There is nothing in it which can offend the Jew or the rationalist. All this is certainly "generous." But after all, Mr. Jenkin Lloyd Jones feels constrained to criticize the work from a literary standpoint, since he is an admirer of the Bible in that respect. The generous treatment here meted out to it is, after all, a kind of vivisection. "The life blood has been let out," the human element eliminated. "Prophetic words are retained, but the prophets are excluded. Precepts of heroism have been conserved, but illustrations of heroism, the story of the stalwarts, the achievements of the reformers, the pathos of living, and the warning of sinning, have been excluded." This preacher's ideal, apparently, would be to embody in such a work the best portions of the Christian Scriptures, side by side with the life and teachings of Buddha, the precepts of Confucius, and the wisdom of Zoroaster, not to speak of choice passages from others of "the world's great prophets." Thus the rising generation would learn to realize that Christ and other masters were on the same plane, that the lives and acts of all of them are alike fabulous, and at the same time patient of a moral significance, like other fables, and that there is no difference between the human and the divine.

It is hard to decide which of these methods comes nearest to Satan's masterpiece. By the one process, we have what no one can deny to be extracts from the inspired Word of God, but so arranged and manipulated as to convey an impression far other than that for which that revelation was given to man. While nothing is added to the sacred text, it is deprived, by this treatment, of all suggestion of authority. Omissions teach as positively as additions. The child who has attended church or Sunday school has read or heard of the miracles of our Lord, of His miraculous Birth, His Passion, His Resurrection, and Ascension. But in the day school he reads a Bible in which none of these things are found. Will an intelligent young person

learn nothing from this? Will he draw no inferences, form no conclusions? On the other hand, we are asked to contemplate a plan by which all that is best in the principal religions of the world shall be embraced in one volume, and read as the collective wisdom of the best and wisest men. Here again it is Christianity that is doomed to suffer. The very theory of such a scheme involves the denial that there is any one religion of supreme and absolute authority, or any supernatural revelation from God, the transcendent Creator and Ruler of the universe. Christ, Buddha, Confucius, Zoroaster, Socrates, Marcus Aurelius, and Mohammed pass before the confused mind of the child as men of ancient days who said and taught fine things. But they are men, and he soon knows that he may pick and choose among them, take them or leave them, as he sees fit. There is no authority anywhere to claim his allegiance. We find it hard to understand how Christian people can hail such movements as these with satisfaction. The real solution of the religious question in education lies in a different direction from these schemes.

The Treatment of Professional Criminals

The most important article in the February number of *Blackwood's Magazine* is certainly that on "Professional Crime," by R. Anderson, C. B., LL. D. It is made quite clear that not enough attention has been paid to the difference between what may be called occasional or sporadic offenses against the law, and professional crime. The writer shows the utter futility of the usual methods of dealing with the professional criminal. He starts from the common-sense position that imprisonment is imposed for the purpose of deterring from crime. But so far as the "professional" is concerned, the usual method which is pursued has no such result. The law, without regard to the antecedent history of a criminal, metes out to him a sentence of imprisonment for a certain length of time. If it is a first offense, the result is rather to make it a certainty; if he has not already cast in his lot with the professionals, he will do so in future. If the previous history and record of such an offender were carefully examined, it would often appear that he was rather a subject for the philanthropist than for the prison. Sent to some well-conducted reformatory, and brought under sympathetic and humanizing influences, restoration to an honest life might be possible. But after a term in prison, terminating in release with the brand of the criminal upon him, the way to better things is usually closed to him, even if he has any desire left to regain respectability. This side of the matter is an old story, and much has been said and written upon it, though little has as yet been done to remedy the evil. But it is with the case of the hardened and habitual

criminal, the undoubted professional, that Dr. Anderson is chiefly concerned. The custom of the courts in England, and probably more or less in this country, is to increase the severity of the sentence in the case of those who have "done time" before. But the contention of the writer is that such a method is useless as a deterrent from crime. No professional criminal, it is believed, is ever reformed by a period of imprisonment. Many spend a great part of their lives within prison walls, but during their intervals of freedom never fail to return to their old pursuits, and do all the harm they can before they are again entangled in the meshes of the law. Of course they are often skillful enough to evade this result for an indefinite period.

What then does imprisonment for a longer or shorter time effect? It certainly does not change the character of the individual concerned. He regards his detection and imprisonment as one of the vicissitudes of his calling, to which he returns again as soon as possible after his release. Neither does it deter others from crime. The hope is ever present that superior sharpness and skill will bring immunity from detection. The risk, it may be, only lends zest to the pursuit. Dr. Anderson says there is no question of the fact that there has been a sensible diminution of crime in England, but while this is the fact in general, it is at the same time true that the class of crimes attributable to professional criminals seems to increase rather than diminish. The question then is what change in the present methods of dealing with these outlaws is necessary in order to cure the evil? The present lenity is constantly tending to produce criminals of this class. There is but one conclusion; namely, that much more stringent measures are necessary. They must be treated as outlaws, as people who have forfeited all right to liberty. Hanging for crimes short of murder would not be tolerated. Transportation is out of date. There is no place left to serve this purpose.

Dr. Anderson's suggestion seems practical and feasible. He proposes that such prisoners, after serving a penal sentence, shall be drafted off to what may be described as an asylum prison to spend the rest of their days. In such a place, while remunerative labor would be vigorously enforced, the prisoners might, after the day's work is done, have indulgences of a kind unknown in an ordinary prison. Lectures, music, and the like, are suggested. Grave misconduct would be punished by sending the delinquent back to a convict prison till he regained his character. Of course religious influences could here be brought to bear, and every expedient employed which might tend to elevate character. But hope of release would be utterly excluded, except in very rare cases. What would be the probable result of such a course as this? Dr. Anderson is sanguine

enough to think that it would nearly put an end to professional crime. It is a general rule that when the risks involved in any line of business become too great, the business is soon broken up. There is no reason why this rule should not apply to an illegitimate business as well as to a legitimate one. Thus from every point of view the plan appears advantageous. It is calculated to protect society; it is almost certain to deter others from taking up crime as a profession, and it would afford the opportunity of developing such moral capacity as the trained criminal may still retain. From the point of view of society wishing to protect itself, on the one hand, and of the philanthropist or humanitarian, on the other, these proposals seem worthy of earnest consideration.

Judaism Imperfect and Temporary

BY THE REV. A. W. SNYDER

XII.

Revelation being a revelation of the living God to living men, it has necessarily been adapted and accommodated to the capacity and condition of those to whom it was made. It has been educational, and therefore gradual and progressive. It would be easy to show this from the Scripture record, but it would take more time and space than the summary plan of these brief papers will allow. Nor can it be very necessary, for the progressive development of doctrine, both in the Old Testament and in the New, can be easily noted and traced by any thoughtful reader of the Scriptures. It is no less evident that from the time of its inauguration Judaism was marked as a temporary system. It was not Catholic, but local and national. It was never meant to be otherwise. It could not be anything else. It was rooted to the soil of a particular country—a narrow, isolated land. The prescribed sacrifices were to be offered at a particular place, in the place which Jehovah should choose "to put His name there." The pilgrimages enjoined on every adult Israelite, three times in the year, were to be at the national altar of his race, and nowhere else. The appointed times for the observance of the three great festivals had reference to the climatic conditions of Judea. They never could have been made the festivals of a universal religion. The temporary nature of Judaism was not only implied, but plainly asserted, in the Hebrew Scriptures. The Zion to which all nations should flow was to be spiritual, not local. Everything in Judaism was cramped and limited, and by its very narrowness showed that it was only for a time. As Barrow has well said: "God did not by it speak His mind to all, and so did He not in it speak out all his mind." "Duties were enjoined that could only be discharged by the Jews; promises were made that were bounded by the limits of an earthly Canaan; they were dealt with as children, and led on to the hope of a present reward, while rebellion was threatened with a withdrawal of the promised blessing. But nothing was openly revealed with respect to a future state of rewards and punishments, and that very defect showed that some better covenant yet lay

hid in the womb of time. The religion of Judaism was a mere system of fleshly justification, consisting wholly in matters of external observance, in washings and purifications, in a costly ritual, and burdensome observances of times and places; their Passover was a thanksgiving feast in which the world at large could never be called to share. The Levitical tithe to be offered at the national sanctuary could never be a matter of ecumenic observance. The whole code had a private character, and could no more apply universally than any municipal law could be made a matter of imperial or international obligation. In its ordinances moral duties were sparingly enforced; the devotion of the heart barely indicated; the building up of the inner man as a temple of God mostly ignored; while such things as even heathenism knew to be non-natural to man, polygamy, divorce for any trifling cause, a morose spirit of retaliation and of bloodthirsty revenge, were connived at for the hardness of the Jewish heart, if not sanctioned by positive enactment."—(From the article on Judaism in "Blunt's Dictionary of Doctrinal and Historical Theology.") The revelation made, of old time, was good for those to whom it was given; suited to their capacity, and to the hardness of men's hearts in that land in those days. But all along there were unmistakable intimations that Judaism was a temporary system, designed to prepare the way for something far better and suited to the needs of all humankind. "It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit;" and, "Behold, I will send My Messenger, and He shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming, and who shall stand when He appeareth?"

It is a great mistake to lose sight of the real relation of Judaism to Christianity, or think it necessary for Christians to defend characteristics of a dispensation which was not only not Christian, but in many particulars expressly condemned by Jesus Christ, and clearly cannot be defended on either Christian teaching, or an enlightened modern morality.

Therefore, we here emphasize the fact that Judaism was an imperfect and temporary system; that it most unmistakably bore this stamp from its very inauguration; that in the nature of the case it was largely an adaptation and accommodation to the crude thoughts of a rude age, and to the hard hearts of a stubborn generation. Nor could it have been otherwise, for neither a person nor a people can know more of God than their intellectual and moral condition permits them to know. Judaism had indeed a mission, a great mission. It served its purpose. It was a great bulwark against idolatry. It witnessed to the unity, the spirituality, the holiness of God, and taught men to look forward to a far better and greater day in the coming of that Prophet "of whom Moses in the Law and the Prophets did write." It was well said by Disraeli that "Christianity is the developed religion of the old Israelites. Judaism is that religion suddenly arrested in its growth and petrified."

Five-Minute Talks

BY CLINTON LOCKE

LXIII.

Once upon a time, centuries on centuries ago, an old man stood up before a large assemblage of people, and, after a speech full of earnest words, used this sentence: "As for me and my house, we will serve the Lord." Now, remember, a man said this in his capacity as head of his house. "Nothing strange in that," you say. "Is not a man always the head of his house?" Well, it used to be thought so, and it is good Bible doctrine that it is so, but you must confess that our talking sisters seem to teach that it is only so with very great qualifications, and to think it so is a good deal of a superstition. Now, the newspapers seem to think this is very funny, and they have added to their stock subjects for jokes, such as the summer vacations of the clergy, and the young men who stay late courting, this one of the "new woman."

To me, however, the situation seems very serious. I read in my Bible such words as these: "I suffer not the woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve." "The head of every man is Christ, the head of the woman is the man." "The man is the image and glory of God, but the woman is the glory of the man." "For the man is not of the woman, but the woman of the man." These are hard nuts to crack. No wonder that so many women nowadays say they are rotten nuts, and not worth the cracking. But, my friends, they are good, sound nuts, and the meat in them amounts to this, that it is a God-appointed thing that a man should be the head of the house, in the State, in the Church, in the society, in the home.

But let us leave the general question. "My house" certainly means "my family." Let us stick close to that. Because a man is the head it does not follow as a matter of course that he is always a good head. Often he is a totally unworthy one, and then how the family suffers. It is just like a sick physical head. When that comes about, the hands grasp only feebly, the feet seem loaded with a ball and chain, the nerves jar and jangle like some ruined harp. In such cases what a blessing it is if the wife can step in and take the headship, and save the family from ruin. To recognize a headship does not imply, as these preaching females teach, a cringing servitude, or a servile obedience. I recognize the President of the United States as my civil head, and the Bishop of Chicago as my ecclesiastical head, and I "order myself lowly and reverently to them, as my betters," but I do not cringe to them, or give up my rights to them, or submit tamely to tyranny on their part. Nor should a wife to the one who miserably performs his duty as the head. No husband can compel a wife to do wrong. He may see fit to laugh at God and all holy things, he cannot force her to do so. He is bound to respect all her rights of conscience, and her duty to her children and her obligations to the society in which she lives. She certainly has reserved rights which she does not give up in marriage. But all this does not impugn the statements of the Bible that the man is the head of the house.

And now, my man, what sort of a head are you? What sort of a head is he who spends his leisure time in carousing, in running after strange women, in playin

the pot-house politician? What sort of a head is he who, never at home, becomes a sort of myth to his children, who hear of their father, but never see him? What sort of a head is he whom every one in the house must feel is a selfish, grasping creature, who thinks everything in the house is for him and his comfort alone? The children must not make a noise, and no one must have any particular enjoyment if it interferes with his ideas or whims. Oh, the mockeries of heads these are, and yet such awful consequences hang upon the good or bad direction of families.

Charles Dudley Warner, in his charming articles on Chicago, speaking of the homes, says: "A stranger will be surprised to find in a city so new so many homes pervaded by the atmosphere of books and art and refined sensibility. There is so much here that is in exquisite taste that one has a hopeful heart about the future." This is very pretty and very true, and, above all, very tickling to the Chicago palate, but are the heads of these homes inscribing over them: "As for me and my house, we will serve the Lord?" Are you, O head, in your representative character, doing that, or does "me," in your case, mean your wife? It is all right that she should do it, but you—you can go on shirking your religious obligations; you can remain deaf to the voice of the Church; you can be blind to private prayer and public profession—all these you can get on without. "Am I not a good head?" you say. "I provide well for my family's needs. I personally attend to their education. I set them an example of clean living and honest dealing. Is not that serving the Lord?" Yes, it is, but it is only a half service. How about family prayer? How about being at the head of the seat on Sundays? How about going up to the altar? How about a life avowed to be after the pattern of the Gospel? Nothing is going to save this land from moral wreck but the heads of houses standing up and saying: "As for me and my house, we will serve the Lord."

The Anglican Position

BY THE REV. ALEXANDER CRONE

It is the genius, I say, of the Anglican position to apply to all doctrines and systems the test of the two principles of the primitive Church; viz, the Church to teach, the Bible to prove. Having applied this test to one peculiar Roman doctrine, Extreme Unction, we proceed now to apply the same test to the doctrinal position of the different Protestant denominations, and we hope to show that this position is clean contrary to the teaching of Holy Scripture as interpreted by the Church.

By the doctrinal position of the different Protestant denominations, I mean their views, their theory with regard to the Church and the ministry thereof. The Church, they tell us, is a human and not a divine institution. They say that our Saviour did not found any visible ecclesiastical society. He left, they say, a doctrine, and not an institution, and those who hold this doctrine are free to organize themselves into societies, or churches, at their own pleasure; that whatever authority is exercised by the ministers of those churches is derived from the people to whom they minister. Those ministers are simply the elected delegates of the congregation, and

make no claim whatever to be the representatives of God to the people.

This is the Protestant theory of the Church and of the ministry thereof. It is a purely human society. The minister is simply the mouthpiece of the congregation.

According to this theory, it is quite within the competence of a few members of any one existing church or society to separate from that church, to form themselves into a congregation, to appoint their own minister, and thus to become a validly constituted Church, and the minister thereof a valid minister of the Word and Sacraments, and woe betide the man who dare to say that this Church, even though conceived in utter self-will, was not a real Church, and the minister thereof a valid minister. He would be bitterly denounced for his "narrowness," and would be scornfully reproached for his "uncharitableness."

This theory, I may say, is a comparatively modern one. It was the invention of John Calvin. Though he was never ordained, Calvin held three livings, and in order to justify his retention of these livings, he invented the convenient theory that the Church is a human society, that episcopal ordination is not necessary, and that all ministerial authority is derived, not from the Person of Christ, but from the people, the congregation.

Calvin also invented the comfortable theory of the final perseverance of his saints or followers, when he found it absolutely necessary to stay their minds at a critical period.

The theory of the primitive Church with regard to the Church and ministry, is utterly opposed to this invention of Calvin. It held, and the Anglican, the Eastern, and the Roman Churches hold, that our Lord did found a visible ecclesiastical society, and that this society became on the day of Pentecost the living organism, by the means of which the Holy Ghost was to apply in every age the redemption once for all won for us on Calvary. It further held, and the Anglican and the Eastern Churches hold, that this visible society was founded on the Apostles whom He had chosen, who were to be His representatives in the world, and who were clothed with His authority to send their successors in His name. The papal theory is somewhat different. The Romanist holds that the Church is founded on St. Peter, and that the Pope as his successor has alone the power of delegation. This theory, too, is an invention, the invention, as the ever-to-be-lamented Siddon said, "of a late and ambitious age," and we hope to deal with it at another time.

That our Lord did found His Church, is clear from His words to St. Peter: "Upon this rock I will build My Church," and this Church is His Body. He does not say, "I will build My Churches," but "My Church." The Apostle also tells us that the Church is one body, and that this one body is a visible one, is certain from our Lord's words, "that they all may be one." The unity of the one body was to be the evidence which should convince the world that He was sent by the Father.

That this unity was to be not merely inward and spiritual, but also outward and visible, is certain from the fact that the convincing witness must be borne by a society of which all could take knowledge, and therefore by a visible society.

To expect the heathen to be convinced by the unity of an invisible society, by evidence of which he could not take knowl-

edge, is absurd. That men should ever have maintained that the Church is not a visible society shows to what extremes even good men are often driven.

The one Church, then, is a visible society, formed by the Saviour, and it is certain that this society was founded, not on one Apostle, however eminent, but on the Apostles, who were to be, I say, His representatives in the world, and who were clothed with authority to send their successors in His name. St. John (xx: 21) gives us all the particulars: "Jesus said to them again, peace be unto you: as My Father hath sent Me, even so send I you." The Church has ever held that our Saviour in these words clothed the Apostles with His authority. In these words he clearly establishes, as Dean Bunyan truly says, a parallel between His mission and the mission of the Apostles, and this parallel establishes beyond the shadow of a doubt these two great truths: First, that as he was sent by a twofold unction of the Holy Ghost, at the time of His Miraculous Conception, and again at His Baptism, to be Prophet, Priest, and King, so, too, the Apostles were sent by a twofold unction of the same Holy Spirit, on the present occasion, and again on the day of the Pentecost, to be the teachers, priests, and rulers of His Church. Secondly, as the Saviour was clothed by the Father with authority to send, this parallel clearly shows that the Apostles were armed with the like general power, the power of delegation. Bishop Pearson says: "And as the Son sent the Apostles, so did they send others by virtue of the same spirit. Thus, by virtue of an apostolical ordination, there is forever to be continued a ministerial succession."

That the right or power of delegation is inherent in the Apostolic office, is certain from our Lord's words: "Lo, I am with you always," an expression which can only be understood of their successors in the ministerial office.

"All power," says the Saviour, "is given unto Me in heaven and earth," and having said this, He proceeds to commission the Apostles, in the words: "Go ye, therefore, and make disciples of all nations," and the nature of this commission as a delegation from Himself is shown in the words of ordination, "As My Father hath sent Me, even so send I you." In these words, He sends the Apostles as His representatives, and clothes them with His authority, for the same purpose that He Himself was sent; viz., to establish and to perpetuate His Church in this world.

(To be continued.)

A Plea for the Colored Race

BY REV. DR. W. S. LANGFORD

We have a distinct and most high calling to do Church work among the colored people of the South. They have an emphatic claim upon our sympathy and help in their struggles, and if they are modest in pressing their claim, and patient under disadvantages of their position, there is none the less reason why we, as a Church, should stretch out our hands to them and give them an upward lift. Archdeacon Tunnell, speaking for his race, says the Church is doing its best to help and bless the negroes, but he laments that the resources for the work are so meagre, and that our people do not contribute their money to the work of our own

Church so much as to other agencies among the negroes. They have always been appreciative and grateful for what we have done for them, and responsive to our efforts in their behalf.

The commission has tried again and again to give the work a push forward. Some years ago they secured from the Board of Missions a pledge of \$40,000 a year, and last October they secured a promise from the board at the rate of \$70,000, pledging every effort towards raising the money. Yet although eight months of this fiscal year have passed, the contributions for work among the colored people are barely \$9,500. Can it be possible that that fairly represents the measure of our interest in missions to the colored people?

Bishop Whipple whose voice is always potent for the Indians, has pleaded most earnestly for the black race. Yet notwithstanding this, and the earnest words of the Southern bishops, and Bishop Penick's warnings and appeals, ears are deaf and hearts are cold, and the work which has been well done so far as the means in hand would permit, is suffered to languish when it should be supplied with money enough to make it grow and flourish.

I will not believe that the last word upon this subject has been spoken until the hearts of Church people are stirred to the depths by the tongues of a thousand rectors earnestly pleading and calling out glad offerings from Christians, to make our fellow-citizens of the sable skin partakers with us in Church privileges, sharers in all the riches of Christ's redemption.

Shall we not have a glorious revival of missionary zeal, manifesting itself towards these who are near to us and to whom we owe a debt greater than to any other people under heaven? Let us pray for it, and pray with unceasing earnestness until it come. The last mail from Japan brought us a letter from a missionary, saying, "With the advice and consent of my wife, I have ordered our savings bank to send to you the balance to my credit Jan. 1st, as our contribution to missions." Another wrote, "My wife and I gladly send twenty-five dollars as a contribution to the work in which we are so much interested;" and still another wrote, "Please deduct two hundred dollars from my salary this year, for the present need of the treasury." When those who are in the forefront write in that way, may we not hope for a revival of missionary giving?

The Gallican Church

The "Liberties of the Gallican Church," a phrase at one time of such great significance throughout Western Christendom, are far more autocratically violated by the present Republican government of France than the liberties of the English Church were by our Tudor governors. The French Minister of Worship, for the time being, is to all intents and purposes a kind of "supreme head" of the Church of France; and to this layman, who need not even be a Christian, every French bishop is subject, even in matters which touch upon the pastoral office and discipline. If the Primate of all England were to invite the whole English episcopate to Canterbury to celebrate the anniversary of the Baptism of King Ethelbert and the beginnings of Kentish Christianity, so free is the present Church of England, in comparison with the present Church of France, that no government

would presume to forbid the bishops to go to Canterbury. What can be more natural, decent, patriotic, and Catholic, than that the successor of St. Remigius, the Cardinal-Archbishop of Rheims, should call all his fellow prelates to the old capital of French Christianity in October, 1896, to celebrate the anniversary of the Baptism of King Clovis by St. Remigius, and the beginnings of French Christianity in the year 496? Yet the Thomas Cromwell of France, the Minister of Public Worship, the domestic "supreme head" of the Gallican Church, has sent his peremptory order to the Archbishop, prohibiting the intended festival, on the ground that any gathering together of the French bishops without permission first obtained from the authorities of the French Republic, is a violation of the French ecclesiastical laws! It appears that the hands of every French bishop are doubly tied; first, by the law of Germinal of the year X.; and, secondly by the Concordat with the Bishop of Rome, who uncanonically and usurpingly sacrificed the liberty of his fellow bishops in France to the intrusive ambition of the State. The present government has informed the Archbishop that no French bishop (according to the laws cited) is permitted to leave his own see, or to unite in any council with other French bishops, unless he has first asked and obtained license and authorization from the government. The French Church is under two despots, the Pope and the State, nor can she expect freedom from the latter until she asserts her own freedom from the former. Yet these enslaved bishops imagine the Anglican Church to be a "Parliamentary Church."—*Church Times.*

Letters to the Editor

THE CHURCH IN SMALL TOWNS

To the Editor of *The Living Church*:

I have read with much interest the letters upon country parishes, and beg to add my word to this useful discussion.

As I have twice had charge of the interests of the Church in localities where the Methodists once had a foothold, but have now ceased to exist, it may be more natural for me than for others to believe that the Church has an advantage over the denominations, not only in her historical position, but also, in the long run, in her practical working system. So far as I have been able to observe, revivalism is essential to the continuance of the sectarian system as it exists about us. But revivalism is coming more and more into disrepute with the classes that must be relied upon to permanently sustain religious efforts. So it is a good time to see what we can do to avoid mistakes made hitherto, and to render our good system more effective.

One of our chief blunders has been the foolish way we have of putting all the funds at command into a church edifice, leaving nothing for a parsonage. The chief difficulty with the country parish is not to get it started, but to sustain it. Suppose \$4,000, besides a lot, are at command; now if the whole is put into a church, to say nothing of the frequent folly of going into debt for the same, how is a priest to be supported? But if \$2,200 is put into a very plain edifice with ordinary glass windows, the very simplest furniture, and a stove instead of a furnace, and the remaining \$1,800 into a five-room rectory, the parish will have a plant by means of which its work can be carried on with such economy that the chances of permanent growth are vastly increased. Give a weak diocese a considerable number of nice churches not entirely paid for, in small towns, to be aided out of the diocesan missionary funds, and what has it received? Why a heavy load to carry!

When there is not means enough to build both a church and parsonage, the latter always ought to come first. The corps of discreet young unmarried priests that will go into all the small places where neat Gothic edifices with stained glass windows have been built, and continue there a long time content with such things as the little flocks promise to provide, are a very attractive and ascetic body of men whom some of the bishops insist on keeping before their imaginations, though they never actually succeed in keeping them in the field. It might as well be realized that nearly all our parishes grow best under married men of experience. For such, a home must be provided. I hear that the American Church Building Fund is not allowed by its charter to aid in building rectories. If this is so, the charter ought to be amended or a new fund started. New rectories are at present far more desirable than new churches.

Often the unwise and disproportionate expenditure on church edifices is to be traced to the architect. Architects are a seductive class, as dangerous as book-agents. We must resist their blandishments. When dealing with them, rise half an hour earlier every day, and practice saying, "No! Honesty is the best policy! There was a man who started to build and was not able to finish," etc.

But why should so little account be taken of glebe lands? It is often practicable in country places to secure land for the Church where it would not be possible to get money. A little farm is a poor staff, but a splendid crutch. A rectory of five rooms and ten acres of arable land are things that most country parishes might have. Let these be provided, and there are plenty of self-sacrificing, efficient men who will go to them and remain with them for such small stipends as can be paid.

Next to the need of rectories, I place the need of system and regularity in the keeping of parish books. From a varied experience, I have been reluctantly induced to believe that less than half of our smaller parishes and missions are in actual possession of a register and a treasurer's book, in which to keep the spiritual and financial accounts of the Church. The blame for this scandalous state of affairs lies, in the first place, on the laity and clergy, but eventually on the bishops. It is not a bishop's sole duty to go through his diocese bestowing gratuitous praise and flattery on every side, but also to administer blame and correction where needed. A visitation is largely for the purpose of ascertaining the condition of the work. How is he to learn this better than from the official books? If the rector and treasurer are keeping their books properly, they will be pleased to have the bishop ask to see them. If they are displeased at such a request, it is high time for the bishop to set about an investigation.

There are many generous givers in the Church. They often wish to know how and where to make a gift to the greatest advantage. Let me suggest that they offer through their bishop to pay the last \$500 on the next rectory built in his diocese, the bishop himself to inspect the property, and pronounce the building completed, the books and receipts to be forwarded to the donor for inspection. Wherever this plan of stimulating self-help has been tried, it has proved the most useful way of making benefactions.

WM. S. BARROWS.

To the Editor of the Living Church:

"A Churchwoman with Eyes Open," has asked a question that has troubled zealous Churchmen for many years. Some have found the true answer, many have realized parts of the truth. Several very meritorious answers have appeared in your valuable paper, and I venture another answer from the standpoint of a layman. When we compare the painful condition described by our sister, with apostolic days, or with any period of Church history, prior to the Roman schism, we are pained and surprised. Then the Church appealed, and not in vain, to

all sorts and conditions of men. Now she does not retain "those who are in the world but not of the world." Now she cannot reach and answer the millions who are again asking: "What is truth?" and other millions, who by reason of the confusion arising from division, do not believe that our Great King was by His Father sent to found the great spiritual kingdom. We know that "God is the same yesterday, to-day, and forever." We know that "The Faith once delivered to the saints," is equally unchanged and unchangeable, and that "though man may change, humanity is ever the same." Why then this difference in results "of our teaching from that of the holy Apostles and their immediate successors?" What an important question! How necessary to learn and adopt the true solution of the problem.

A glance at our membership would seem to disclose the difficulty at once. We are almost universally intellectual. We succeed well only in centres of intellectual activity. It is a glorious thought, and very flattering to us, that this grand old Faith is so appreciated by intellectual people. But this is not enough. This is not the Catholic ideal. Unfortunately, as a rule, the very classes to whom our Lord first came, and with whom He lived, worked, and taught, for reasons as grand and beautiful as they are apparent, are not with us. As a rule we do not reach the uneducated, the "masses" as they are commonly called, hence in small towns and country places the Church is weak or unknown.

The sects have the revival or emotionalism. This is an appeal to, or rather an effect upon, the animal nature, and the lower the grade of intellectuality in any neighborhood, the more powerful and potent is the revival. It will flourish for one or more generations, while the intellect is under cultivation. Then it fades away, leaving spiritual wreck, ruin, and death in its wake. Manifestly that is not the apostolic, the divine method of proclaiming the truth to the people.

What then was that divinely appointed method by which the fathers converted and retained all classes alike, that appealed to the intellectual and to those of lowly estate? The Scriptures and natural religion give the answer: "Symbolism." The scriptural ideal of worship, as well as that of natural religion, is to localize deity, and worship an actually present God. "Where ever two or three are gathered together in my name, there am I," is the sum and substance of the whole matter. Our forefathers believed those words. They taught them. They manifested their belief by acts as well as words. They used the means appointed by God to symbolize what their words and acts declared. They knew that the God of Israel was the same in their day as in the days of Moses. They knew then, as we should know, that what was pleasing and acceptable to God, as worship, in Moses' day, must be His pleasure forever, unless He plainly and expressly commanded a change therein. Thus in God's own way they reached the intellect, through the eye, and it was not necessary that the schoolmaster precede the priest in missionary work.

Every eye that beheld them knew they practiced what they preached, and every beholder felt that they knew the truth, for they did the truth.

Then, again, the apostolic missionaries went two and two. They took no thought of what they should eat or drink. They did not wait to be called to some "good living," or "strong parish." They did not go to a town or place to minister to the few "Episcopalians" that might be there. When they entered a town or place they remained there till they had established the Church. They in truth, and in fact spiritually, "turned the world upside down."

Then they were "wise as serpents and harmless as doves." They were perfect controversialists, for by their wisdom they could meet and confound all opponents, and convince reason; while by their harmlessness they allayed prejudice of Christ, the King, they emphasized his universal fatherhood and love. Of the Church they emphasized her divine mother character, a sentiment that naturally appeals to

natural man. They never, under any circumstances, sanctioned, approved, or condoned any heresy or schism. They never by act, word, or deed, gave any justification or foundation for the modern fables, "One Church is just as good as another," or "It does not make any difference what you believe, if you live right." Nor did they ever sanction that shield of indolence and ignorance, "Man is not answerable for his belief." They never minimized the truth, that the change to converts might seem slight or easy.

The deplorable condition of the Church in small towns is due to a number of matters for which we are in no wise to blame. Some of these are political. Then she has been so derided and condemned by those who profess and call themselves Christian, that many fear her, and some of her own people are half-hearted or doubt her, and some are traitors in their own mother house. The condition is here. It is deplorable. But it concerns us most to seek and apply the remedy. Here it is: Return, one and all, to the Apostolic Faith. Teach it as they taught it. Make no compromise with error. If that appears "narrow," remember that the truth is always narrow. Ever proclaim the "There am I," and let every act emphasize our words. Worship the ever and actually present God in the *locus Dei*. Proclaim His universal fatherhood, the divine motherhood of the Church, and the brotherhood of all in the divine kingdom. Use all the divinely appointed symbols to illustrate our faith and worship. Then will all controversy between us cease. Then will the old Faith and Mother Church again manifest the divine power to reach the masses, to lift the fallen, restore the penitent, and confirm the faithful. Then O, Blessed Lord! then and now, Great—

"Head of Thy Church beneath,
The Catholic, the true,
On all her members breathe,
Her broken frame renew.
Then shall Thy glorious will be done
When Christians love and live as one."

T. SMURTHWAITE.

UNINTENTIONAL IRREVERENCE

To the Editor of the Living Church:

A Presbyterian organ makes merriment, highly seasoned, over the "awful irreverence" of an energetic manager of Easter festivities. It seems he or she, the manager, had invoked the artistic sense of fellow decorators to "get up, by aid of raw cotton, brass, and paint patches," some "really novel Easter eggs." It might be doubted whether the youthful decorators ever heard of "sacred symbolism" associated with Easter eggs, though they need have gone no further than the pages of the Baptist *Standard* of March 10th for an interesting sketch of that symbolism. Be that as it may, we of the Episcopal fold may well walk softly among the critics, and extend a large charity to unintentional irreverence. Good people in these days seem willing enough to look soberly into our ways and to commend many of them until arrogantly assailed about their own. Others there are, earnestly studying our claims, who turn away affrighted on finding "excesses of individual practice," unrebuked. In the matter of bad taste and triviality, what school of pietists dare outdo many examples among ourselves? There seems to be no knowing what elements of grand progress the initiated may discern in some of the new cults, but we do know that their practice fills with wonder the souls of outsiders and of Churchmen, too, who suppose themselves to be sound and even "advanced." It must be owned that from these novel performances there has come, so far, much check and chill to the rising tide of loving charity, the mighty yearning for unity, which is of late years so marked among the divided ranks of Christendom. R. C. R.

THE CHURCH IN A SMALL TOWN

To the Editor of the Living Church:

The writer well remembers when in this, an average Western community of 4,000 or 5,000, the denominations took no notice whatever of

Easter, though Christmas might be observed by a tree and gifts for the Sunday school, while in general there was an almost utter ignorance of the Church and her ways. Some 25 years have passed since then, and the change they have brought is truly remarkable. Sunrise prayer meetings and special Communion services are becoming familiar on that day. This year the Presbyterians kept Palm Sunday, and their new minister is understood to be a "High" Presbyterian who possesses a gown, albeit he does not wear it. The Congregationalists had special services every evening in Holy Week, and the Methodists at their last quarterly meeting announced the celebration of the "Eucharist!" Though there be much that is spasmodic and inconsistent in all this, yet the tendency is well defined and unmistakable. The Church in this community is more and more gaining its true position—respected by all, warmly admired by many, and recognized as affording the ground on which all Christians may unite. Our parish is almost entirely made up of people who were brought up outside the communion of the Church, yet have proved in every instance loyal and devoted to it. Many others tell us that their heart is with us, and that only the influence of friends keeps them in their old connections. Of a class of 15 just presented to the Bishop for Confirmation, 7 were of Lutheran antecedents, one was the wife of a Roman Catholic, two were sons of a Roman Catholic father, and still two others, former members of the Roman communion. All this has been accomplished in spite of very frequent changes in the rectorate and various other of the disadvantages enumerated by some of your correspondents.

LAWYOMAN.

"A GOOD FRIDAY SERVICE"

To the Editor of the Living Church:

One cannot refrain from offering a word of hearty congratulation to the rector of Grace church, Middletown, N. Y. Such a Good Friday service does not often occur. Would that the pastors and their flocks who inhabit the south side of Long Island might be awakened to say—those who do not say—being ever true to lip profession, "I believe in the Holy Catholic Church." "From all false doctrine, heresy, and schism, good Lord, deliver us." It would be extremely gratifying to hear from the rector of Grace church that those six pastors and their followers, who formerly protested, do now continue "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in (the) prayers." We hope they did not commit that dreadful sin, false profession.

G. VALERIE GILREATH.

Seaford, N. Y., April 24th, 1896.

IS THE BIBLE "SECTARIAN?"

To the Editor of the Living Church:

The Chicago Congregational Ministers' Union, in its memorial to the Board of Education, sets forth "The carefully prepared selections from the Bible, published by the Chicago Woman's Educational Union, as free from sectarian teaching" (italics ours), and "as wholly healthful in moral tone." How, then, about the rest of the Bible? Is it sectarian in its teaching, and unhealthful in its moral tone? The logical sequence would be that it is. F. S. JEWELL.

Personal Mention

The address of the Rev. Reese F. Alsop is now 82 Pierrepont st., Brooklyn, N. Y.

The Rev. C. W. Bispham has resigned the rectorship of the church of St. Michael and All Angels', Washington, D. C., and has accepted the curacy of Trinity church, New Haven, Ct.

The Rev. R. W. Cochrane has resigned the rectorship of the church of the Ascension, Brooklyn.

The Rev. J. M. McBride, having resigned the rectorship of Trinity church De Soto, Mo., has accepted a call to the rectorship of All Saints' church, Nevada, Mo. Address accordingly.

The Rev. Wm. James Miller, for the past twelve years rector of St. Luke's church, Hot Springs,

Ark, has resigned the rectorship, and will go immediately to Clarksville, Tenn.

The Rev. Wm. Rollins Webb, M.A., formerly canon of All Saints' cathedral, Albany, at present rector of St. Mary's church, Franklinton, Md., has received a unanimous call to the rectorship of the church of St. Michael and All Angels', Washington, D. C.

To Correspondents

R. C.—The rule which determines the use of the word "obey" in the marriage service is found in Ephesians v: 22, and Colossians iii: 18. Obedience to any earthly being has necessary limitations. This is the case in the relation of children to parents, yet we do not hesitate to enjoin filial obedience. Every sensible person understands that such obedience is such as "is fit in the Lord." We are not aware that any difficulty has been felt by young women who have been properly trained in Christian morals as taught by the Church.

RITUALIST.—1. Several correspondents have asked this question about the date of Easter. A note on p. xxiv, Standard Prayer Book, explains that the "Full Moon" by which Easter is determined is the 14th day of a Lunar month, reckoned according to an ancient ecclesiastical computation, and not the real or Astronomical Full Moon. 2. The Primitive Church very early forbade evening Communion. For many ages such a thing was utterly unheard of. The question did not come up at the English Reformation. It is within the last fifty years that this practice has sprung up in England and this country. High Churchmen have always opposed it, except that some few have defended such a Celebration on Maundy Thursday evening.

Official

THE annual council of the diocese of Nebraska will convene in Trinity cathedral, Omaha, on Wednesday, May 20, 1896. Morning Prayer at 9 A. M. The clergy will assemble vested (white stoles) at 10:30 A. M. for the opening service. Visiting clergy wishing hospitality will please communicate at once with the Very Rev. Dean Gardner, Omaha.

W. T. WHITMARSH,

Secretary of the Council.

The Episcopal Rooms, Omaha, May 2, 1896.

IN consequence of the death of the Rev. John J. Elmendorf, S.T.D., it devolves upon the Associate Alumni of the General Theological Seminary of New York City to elect a suitable person to be nominated as the Alumni Professor of the Evidences of Revealed Religion. All graduates of the General Theological Seminary who have assented in writing to the constitution of the Associate Alumni, and who are not in arrears for dues of '05 and '06, are entitled to take part in this election. Those who desire to vote, but have not yet remitted the annual dues of one dollar, are requested to forward the same, without delay, to the undersigned, who will send them by return mail a treasurer's receipt, with the regular voting papers.

ELLIOT WHITE,

Recording Secretary of the Associate Alumni.

306 South 9th st., Newark, N. J.

April 24, 1896.

THE third annual State Convention of the Brotherhood of St. Andrew will be held in Rochester, N. Y., Saturday and Sunday, May 16 and 17. Opening services in Christ church, Saturday, at 11 o'clock; address of welcome by Archdeacon Washburn. Saturday evening, service for brotherhood men, in preparation for the Holy Communion, in St. Luke's church. The corporate celebration of the Holy Communion in Christ church, Sunday, 7:30 A. M. Bishop Coxé will preach the annual convention sermon in Christ church at 10:30 o'clock. Afternoon, conferences in the church of the Epiphany. Closing service in St. Luke's church, at 7:30 P. M.; addresses: "The layman's duty to the Church," the Rev. H. R. Freeman, rector of Holy Trinity, Troy, N. Y.; "The layman's duty to society," Mr. John P. Faure, commissioner of Charities of New York City; "The aims of the Brotherhood," N. Ferrar Davidson, Esq., Toronto, president of the Brotherhood in Canada.

Died

HALL.—April 15th, at his residence in Seaford, Delaware, the Rev. George Hall, of Crowland, Lincolnshire, England, and rector of St. John's, St. Andrew's, and St. Mark's, of the diocese of Delaware.

HOPKINS.—At the Church Home for Aged Persons, Chicago, May 1st, Miss Frances Geraldine Hopkins, aged 75 years.

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

SMULLEN.—On Friday, April 17th, in Baltimore, Guy F. Smullen, chorister, aged 12 years, eldest son of Robert H. and Ida Smullen.

"O, Lamb of God, I come."

SABINE.—At her home in Malden, Massachusetts, April 27th, Julia A. Sabine, aged 52, formerly of Windsor, Vermont, and later of Colorado Springs, Colorado.

Married

MORRISON—FLETCHER.—At All Saints' church, Brooklyn, on the 20th of April, by the Bishop of Delaware, assisted by the Rev. Dr. Greer of New York, the Rev. Wm. Morrison, rector of All Saints' church, to Mymie, daughter of Mr. C. H. Fletcher, Brooklyn, N. Y.

Appeals

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

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians

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

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

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

THE Sunday school of Trinity mission, Wahpeton, N. Dak., is sadly in need of a Sunday school library, being destitute of anything of the kind. Contributions of second-hand books in fair condition would be thankfully received. REV. F. M. BACON, Priest in charge.

Acknowledgments

THE Rev. W. Bennett, of Albuquerque, desires to thank Mr. J. F. Neate (one of your subscribers) for so faithfully forwarding to him THE LIVING CHURCH, for missionary purposes.

ACKNOWLEDGMENTS for the endowment fund of Old Pohick church, Fairfax Co. Va., the following contributions have been sent to me since Feb. 23rd, 1896, to date.

REV. SAMUEL A. WALLIS.

Member of the Endowment Committee, Theological Seminary of Virginia.

From a Friend, 60c; Christ church, Easton Md., \$4; Grace church, Utica, N. Y., \$10; Colorado Society of the Daughters of the Revolution, \$33.25; Miss Maud Fisher, Crescentville, Philadelphia, \$50; St. Gabriel's church, Douglassville, Central Pa., \$3; A. B., Syracuse, N. Y., \$20. Total, \$120.85.

Thanks, with a good hope of further contributions to this important object.

Church and Parish

ALTAR BREAD; priests' wafers, one cent; peoples' wafers, 20 cents a hundred; plain sheets, two cents. Address A. G. BLOOMER, 4 W. 2nd st., Mt. Vernon, N. Y.

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.

FOR RENT.—Summer cottage, under the pines of Northern Michigan, fronting south, on Old Mission Harbor. Nine rooms, mostly furnished; ice house and barn. Terms, \$200 the season; also surrey and boat to rent with cottage, if desired. Address, C. W. L., this office.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

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).
31. TRINITY SUNDAY.	White.

The Unit of Grace

BY CAROLINE D. SWAN

With sober, downcast mien of one perplexed,
Searching in vain for life's profoundest text,
The pale, young pastor of a city flock
Begged a great sage his puzzle to unlock:
"The key of wisdom fitteth every door,
Help thou my soul, I beg—yea, I implore!"

The man of wisdom answered: "Tell me, straight,
Wherein thy grief?" "O Christ compassionate,"
He cried aloud, "Thou knowest I have sought
To raise to Thee the souls which Thou hast bought
With Thine own blood! I sink beneath the load;
I fail—and faint, exhausted, on the road

"Money I have, and effort past all praise;
And yet I cannot touch God's hidden ways;
The spirit life, alas!—the higher plane
Of love transforming—this we fail to gain.
And still we yearn! How lift this mass of men
From earth to heaven, from sin to God again?"

"How dost thou strive, O Atlas-man of power?"
"By union, force I gain. I ever shower
Up on my people agencies of might!
Christian endeavor, missionary light,
Societies for each devoted work;
For Jew and Indian, infidel and Turk.

"Yet none of this avails. The growth divine,
The lily whiteness as of holy shrine,
The Christ-like touch of silent spirit calm,
The restfulness that pours unearthly balm
On all our worries, like a ray of bliss,
These still elude us. Saintliness we miss."

"Let Christ up-lift! Cease thou!" replied the sage,
"Thine error is the error of the age.
In multitude thou hast the unit lost.
One saint create! One, first, at any cost!
Then, from that seed divine full growth of grace
Like lily-bloom shall glorify the place.

"Thy very temple block by block arose;
His corner-stone the Master-Builder knows.
In faith abiding, labor sweet and slow,
And soft as music shining grace will flow.
Perhaps, slow searching, thou that saint shalt see!
Perhaps, through patience, thou that saint shalt be."

The *Scottish Guardian* mentions two sisterhoods in Aberdeen as being a great strength to the diocese. One of these, St. Margaret's of Scotland, visits the sick and poor, provides a home for girls who work in the factories, and sends a nurse in the fishing season to Fraserburgh. The other, The House of Bethany, undertakes the charge of from twenty-five to thirty poor children, usually orphans, and besides visiting the sick, and providing beautiful embroidery for many churches, also attends to the sacristy work in three of the churches in Aberdeen. This sisterhood also conducts an excellent school for girls.

It is announced that in order to widen the Carfax at the end of High street, Oxford, it has been decided to tear down St. Martin's church, leaving only the ancient

tower. A church appears to have stood upon this spot since the tenth century. It was entirely rebuilt in 1820, in the perpendicular style, except the tower. In the old church, Shakespeare stood as godfather to Sir William Davenant, son of John Davenant, wine merchant. In a recess at the east end stood from 1546 to 1747, the "penniless bench," and until 1820 a small square chamber, at the end of the south aisle, contained a curious clock, with two figures known as "the quarter boys," which struck the chimes with hammers. In the reign of Edward III., the tower was lowered by the king's command, that the townsmen might no longer annoy the scholars by throwing stones and arrows at them from the summit.

Attention has been attracted to the very peculiar method pursued in the selection of the Archbishop of Armagh, Primate of Ireland. It will be remembered that on the death of the Primate, the diocesan synod of Armagh proceeds to the election of a bishop. That bishop-elect, however, is not destined to assume the charge of the diocese which has elected him, for the bishops of the Irish Church have the selection of the primate. This selection is made from their own number, and the bishop thus chosen is translated to Armagh, while the bishop-elect of Armagh is consecrated to the other vacant see. It thus comes to pass that Armagh never obtains the bishop whom it elects, but as a sort of compensation, it actually provides a bishop for another diocese. If the primate is a man of advanced age, it is of course probable that this process must be repeated after a very few years. It may therefore happen that several dioceses at once may be under the jurisdiction of bishops whom they did not elect, and, in fact, the diocese of Armagh might at some future time have elected every bishop in Ireland! At present there are two such dioceses. It is no wonder it is proposed to bring before the General Synod a proposition to modify this rather ridiculous state of things. The change proposed is that so long as a bishop elected by Armagh holds office in any diocese, the Armagh synod shall have no further right of election, but the bishops will, on the death of the primate, meet and elect from their own number a successor; the diocese from which the bishop is so taken will then have the right of election. It is hard to understand why this course should not be adopted in all cases, or why Armagh should ever be called upon to elect a bishop for another see. The subject is interesting to us in view of the future, establishment of the provincial system in the American Church. But it is safe to say that the Irish method will not obtain here.

The Rev. Gershom Mott Williams whose portrait is presented on the first page of this issue, was born in the casemates of Fort Hamilton, New York Harbor, Feb. 11, 1857. He comes of an old colonial and revolutionary family residing first in Albany, N. Y., and since 1765 in Detroit, Mich. There has been some one or more of his ancestors in the military service of the United States in each of four generations. His father, Gen. Thomas Williams, was killed at Baton Rouge in 1862. His mother, a daughter of Dr. J. H. Bailey, U. S. A., is still residing in Denver. Dr. Williams spent his boyhood, from 1861 to 1875, partly in Newburgh, N. Y., and partly at his grand-

father's farm in the Highlands. He attended the old Newburgh Free Academy and the private school of H. S. Banks. From school days to the University he spent one year in business, and some time abroad, entering Cornell University in 1875. His father's executor dying in 1877, it became necessary to leave college and take up business again. He was admitted to the bar in December, 1879, and had been married early in the same year to Lily B. Biddle, of Detroit. Shortly after his admission to the bar he was persuaded by the present Bishop of Nebraska to enter the diaconate, and was ordained in December, 1880, by Bishop Harris. He spent a ministry of nearly nine years in Detroit, in St. John's church, and several missions, building the present St. Matthew's church for colored people. He served several years on the missionary committee, and edited the diocesan Church paper for a year and a half. This was afterwards merged in THE LIVING CHURCH. Concluding five years in St. George's church, in 1889 he became *locum tenens* at St. Paul's, Buffalo, pending the rebuilding of the cathedral, and dean of All Saints' cathedral, Milwaukee, in the fall of the same year. On Bishop Knight's death he was appointed Archdeacon of Marquette, and when the missionary district of Northern Michigan was organized, became president of its Standing Committee, and was, on the declination of the Rev. Dr. Thomas of the missionary bishopric, continued in charge as archdeacon successively under Bishop Davies and the Presiding Bishop. He has sat in the General Conventions of 1892 and 1895. For three years, in conjunction with the archdeaconry, he was rector of St. Paul's church, Marquette. He keeps up his interest in the bar and legal matters. He has traveled extensively. His degree of M. A. was conferred upon him by Hobart College in 1889. He has served four years in the Michigan State Troops, and is a member of the Loyal Legion, and Sons of the American Revolution. The Bishop-elect of Marquette is in the prime of life, abounding in energy and enthusiasm for the work of the Church. He has been found faithful over the "few things" of his ministry as a priest, and we have great confidence that he will not be found wanting in the administration of the "many things" which will be required of him in the episcopate.

"Why Take a Church Paper?"

It might seem more pertinent to turn the question around. *Why not* take a Church paper? Some say it is too high in price. The yellow-backed novel is less in price than Tennyson's poems, but for all that Tennyson is the cheaper. Religious papers, on the best material, filled with good, elevating reading and responsible information, are unfairly compared with cheap weeklies on poor paper, bad print, patent sides, and filled with local gossip, sensational crimes, and irresponsible yarns. The comparison is unworthy and misleading. As a matter of fact, where our Church papers are compared with periodicals of a literary or educational character, it is quickly found that we have the cheapest periodicals, of a desirable grade, in the world.

Some claim that they cannot afford it. Yet they take from two to ten papers which tell them how the devil is getting on. Would

it not seem consistent to take one, at least, to ascertain what the Lord is doing? This claim in most instances is either mistaken or insincere. A man, after making this claim to me as an excuse for not taking one Church paper, spent \$4.05 the same month for daily papers and magazines. He was insincere. But others are mistaken. They believe they cannot afford it. Such ones neglect to buy books and good papers for their young folks. Then they are surprised to find these young folks going away from home for entertainment and falling into evil. This is pre-eminently a reading age. Young folks, if not supplied with good reading, will read trash.

Why take a Church paper? Because it tells you the progress the cause of Christ is making. The great secular weeklies and dailies give very little space to Church work. They seek for news of an exciting and sensational character. The idea that many Christians have, that the world is getting worse, comes from reading only one side of the case.

A proper interest and pride in our Church should cause us to want to know what it is doing. In politics, and in many of the fraternal societies, men are anxious to take periodicals which inform them about the progress of such things. If we are to keep in touch with the Church and its work, we must take a Church paper to know what it is doing.—*Cent. Chr. Advocate.*

Monographs of Church History

(Second Series)

ROBERT GROSSETETE, BISHOP OF LINCOLN—(Concluded)

BY K. F. J.

Then follows a most fearful picture of the sins of the clergy.

"Now, as the life of the pastors is the book of the laity, it is evident that such as these are the teachers of all errors and wickedness. * * *

"But what is the first cause and origin of this so great evil? Vehemently do I tremble and fear to speak it; but yet I dare not hold my peace, lest I should fall into that woe of the prophet, saying, 'Woe is me because I have held my peace, because I am a man of unclean lips.'

"The cause, the fountain, and the origin of all this, is this Court of Rome, not only in that it does not put to flight these evils, and purge away these abominations, when it alone has the power to do so, and is pledged most fully to do so; but still more, because by its dispensations, provisions, and collations to the pastoral care, it appoints before the eyes of this sun, men such as I have described, not pastors but destroyers of men; and, that it may provide for the livelihood of some one person, hands over to the jaws of the beasts of the field, and to eternal death, many thousands of souls, for the life of each one of which the Son of God was willing to be condemned to a most shameful death."

He goes on to show how mercenaries cannot properly feed with love and care the flock of Christ, and that those who commit souls to their keeping are guilty of the death of the flock, and those who do not hinder the sin, share the guilt.

"The crime is greater in proportion as he who commits it is more highly placed, and

the cause of evil is worse than its effect. Nor let any one say that this court acts thus for the common advantage of the Church. This common advantage was studied by those holy fathers who endured suffering on account of it, it can never be advanced by that which is unlawful or evil. Woe to those who say "Let us do evil that good may come, whose damnation is just."

With burning words he shows in what the duty of a true pastor consists, how the oppressions of religious houses in farming parishes, and all such abuses, are caused by the worldliness of the Papacy, and declares that although the Pope is specially the representative of Christ, if he does not the works of Christ, and commands anything contrary to the will of Christ, those who obey him in this matter separate themselves from Christ and His Body; "and should there be a general obedience paid to him in such matters, then there is a true and complete apostasy, and the revelation of the son of perdition is close at hand. God forbid that this most holy see, and those who occupy it, should be the cause of a real apostasy."

He then enumerates the various abuses, especially in the English Church, and lays them to the sin and negligence of the papal court. "But the clamor of the unbridled shamelessness of those who are of the family of this court, is multiplied with excessive vehemence, so that we may ask how can this court be said to preside well over its own household? and how shall it care for the Church of God if it does not know how to govern its own household, or does not care to do so? Not to care for the morals of one's own family is to deny the Faith. *Yet the family of this court has filled the world with lies*, has put to flight all modesty, has taken away all confidence in documents, and has lent all boldness to falsifying one's word. * * *

"Abraham, Moses, and Samuel, the types and figures of this court, refused to receive gifts, and the Lord has commanded that judges should not receive presents which blind their eyes; yet the world sees with wonder that this most holy court receives gifts for the decision of causes.

"It is much to be feared, yea, rather it is certain, that the calamities under which this holy see is now laboring, and the absence from it of all good things, have been brought upon it by doing such evil things that good might come of them. Unless it corrects itself in these things without delay, quickly will it be utterly deprived of all good things, and when it shall say peace and safety, then shall sudden destruction come upon it, and it shall be subjected to the most terrible woes which God the Father hath lamented by the mouth of His Only Begotten Son, and of the disciple especially loved by Him, and by the mouth of the Law-giver, and all the holy who have been since the world began."*

After this solemn duty was performed, Bishop Grossetete stayed awhile in Lyons, and then, "sad and listless," returned to his diocese. He was encouraged by the support his protest received from his friends in England, and especially by the letters of his dear friend, the head of the Franciscans, Adam de Morisco, who shared most keenly his feelings on these matters. The friar comments in his letters on the fact that no reformation followed on the burning words of

Grossetete, and says, "Was it to be an illustration of the text 'They did not hear him, because the Lord would slay them?'" and compares Grossetete in his boldness for the truth with the Prophets and Apostles.

But the Bishop of Lincoln had no time to give way to despair over the condition of the Church. The remaining three years of his life were full of the same earnest efforts for his diocese and the Church at large, the same wearisome contentions, and opposition from king and monks. Also there was a serious difference between the Archbishop and many of the bishops, and in all these affairs Grossetete took the lead. He was one of those who insisted that the unwilling king should solemnly ratify Magna Charta. The Pope, knowing as he had good reason to know, Grossetete's feeling on such abuses, nominated a boy, a foreigner, to a canonry in Lincoln cathedral. This the Bishop of Lincoln entirely refused to allow, and in a long, clear letter sets forth how opposed such action was to all the teachings of our Lord. In this famous letter Grossetete expresses respect for the holy see, and acknowledges its authority, so long as its commands are in accordance with Christ's laws, but as soon as they depart from His will, they are to be opposed and rebelled against, therefore he refuses obedience. This letter put the Pope into a fury, but his cardinals represented to him that it would be unwise to proceed against the Bishop of Lincoln, for his life was known to be so holy by all, not only in England, but throughout the Catholic Church. Most writers agree that the Pope took no notice of the letter, but some of the chroniclers say, and it was generally believed in the Middle Ages, that he excommunicated Grossetete.

If so, the Bishop of Lincoln paid little attention to it, but continued to encourage the people of England to resist still further the demands of Innocent. Matthew Paris says: "He had learned to hate those rascally Romans who had the papal rescript for provision, as the poison of a serpent. He was in the habit of saying that if he should commit the care of souls to them he should be acting the part of Satan." The Pope certainly looked upon him as his enemy, and the stories of the time tell us that Grossetete after his death appeared in a vision to the Pope and struck him so severely in his side with his pastoral staff that the Pope was never well again.

The health of the great Bishop, in the year 1253, began to fail. His friend, the friar, and physician John of St. Albans, attended him. As we have seen, he loved the friars, but he now saw beginning in their orders the spirit against which he had fought so long—avarice and greed; it saddened his soul, and he bore his testimony against them. Much as he admired them and extolled their profession of poverty, he was wont to say, even in earlier years, after publicly bearing his testimony for them and calling mendicancy the highest step in the ladder to heaven, that there was one step higher yet—namely, to live by the labor of one's own hands.*

Much has been preserved to us of his last conversations with his friends and with his clergy, on the burning questions of the day, and more and more clearly, as the end drew near, did he see the wrongs of the system he had denounced, and more and more

*These extracts are from the translation in Canon Perry's "Life of Grossetete," Chap. x.

**History of the Christian Church," Robertson, page 264.

strongly did he exhort his clergy to oppose Roman tyranny. In his last moments he said: "Nor shall the Church be freed from Egyptian bondage save by the mouth of the bloody sword. That which there is now is light, but in a short time, that is to say, in three years, heavier things will come."

Matthew Paris, from whom we have most of the details of his life, although he does not fail to record what he, as a monk, considers the faults and mistakes of this great Bishop in his conduct towards the religious orders—"truly Robert was wont to thunder terribly against the monks and still more terribly against the nuns"—yet does him full justice at the last.

"Thus," he says "departed from the state of exile of this world, which he never loved, Robert, the holy Bishop of Lincoln, at his manor of Buckden, in the night of St. Dionysius. He was the open rebuker of both Pope and king, the censor of prelates, the corrector of monks, the director of presbyters, the instructor of clerks, the supporter of scholars; a preacher to the people, a persecutor of the incontinent, an unwearied examiner of the various books of Scripture, a crusher and despiser of Romans. At the table of refection he was natural, refined, free and polite, cheerful and affable; at the spiritual table devout, tearful, and contrite. In his episcopal office he was sedulous, dignified, and unwearied."

He was buried in his beloved Cathedral of Lincoln, which he had done much to beautify—finishing the nave, and raising in part, the Rood tower. His dearly-beloved friend of years—Adam de Morisco, was afterwards buried near him. He left his library to the Franciscans.

In the preface to the Epistles of Grossetete, Mr. Suard says:

"There is scarcely a character in English history whose fame has been more constant, both during, and after, his life, than Robert Grossetete. No one had a greater influence upon English thought and English literature for the two centuries which followed his time; few books will be found that do not contain some quotations from *Lincolniensis*, 'the great clerk Grossetete.'"

There was a great effort made to get Bishop Grossetete canonized, and a strong case was made out for him, on the ground of the many miracles reported to be worked at his tomb. He had too firmly opposed the Pope for that, but the English Church will ever count among her saints the Bishop holy in life, fearless in righteousness, faithful in his high office, and defender of her liberties and her ancient rights.

The Ascension of Our Blessed Lord

(A Word Picture)

BY CAROLINE F. LITTLE

I.—ON EARTH

Fair and beautiful, beneath the Syrian sky, lay the city of Jerusalem. Her people little realizing that her doom was sealed, and that by the rejection of the Messiah her cup of iniquity was at last filled to the brim. Bright shone the spring-time sun upon the magnificent temple, lighting up its dome and pinnacles with almost a celestial glow; that glorious temple, wherein for so long a time the typical lamb had been offered for the sins of the people, but within whose

walls the sacrifices should soon cease forever.

From out a little upper room there wended a band of humble people, following One who seemed to be their master. To the unspiritual eye their leader was as other men, and the crowds surged past Him, unaware that He was the Lord of all; that He had died, lain in the cold, dark tomb, and then bursting the bars of death, had risen in might and power, bearing in His pierced hands the keys of heaven. He and His disciples went out of the gates, and crossing the brook Kidron, trod for the last time the winding path, verdant in its spring-time beauty, up towards the summit of Mt. Olivet. But the eyes of the people were holden, and they knew not that the King of Glory was passing on His way. So oftentimes we go through life, passing coldly by those who bear His divine image, and whose name shall one day be written on their foreheads.

A mysterious awe, a thrill of expectancy, rests upon the disciples, as they gather around their Lord and listen to the gracious words that fall like heavenly manna from His divine lips. He stretches forth those dear wounded hands in blessing, and then suddenly, but slowly and majestically rises, and floats up towards the bright blue ether, even up to His Father's house, that house of many mansions. But His words still linger in their ears: "Lo, I am with you always, even unto the end of the world." And then the glory fades, for a cloud has received Him out of their sight. They fall down and worship Him, with clasped hands and eyes uplifted, to catch, if it were possible, one more fleeting glimpse of that dear form, and from out the hidden glory come two white-robed messengers, bringing to earth Christ's farewell message for His own, even the blessed promise of His second coming: "This same Jesus shall so come in like manner as ye have seen him go into heaven."

II.—IN HEAVEN

As the veil falls between the loving gaze of the disciples and the glories of the unseen world, the grand pageant sweeps onward and upward, mid choirs of angels and archangels, seraphim and cherubim, up into the very presence of Almighty God. He who from all eternity had reigned co-equal with the Father and the Holy Spirit, had, for a time, laid aside that glory which He once had, and taken to Himself a humble body and soul; had suffered and died to redeem mankind, but now the great day of His return to heaven has at last come, and all the dwellers in the celestial world wait to welcome Him and conduct Him on His way.

Years before, the sweet singer of Israel saw in vision this wonderful day, and heard the angelic voices as they sang antiphonally the anthem of joy: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" And the angels, as they touch their harps of gold, ask: "Who is the King of Glory?" while from myriad voices comes back the thrilling answer: "It is the Lord strong and mighty, even the Lord mighty in battle!" And again the vaulted heavens ring with the anthems of praise, as the pearly gates swing back to admit the Lord of Hosts, for He is the King of Glory! Hark! as the heavenly choirs chant, "God is gone up with a merry noise, and the Lord with the sound of a trumpet. O sing praises, sing praises

unto our God, O sing praises, sing praises to our King."

Long centuries before, Daniel, the well-beloved prophet, foresaw, even as did David, this holy day: "I saw in the night visions, and behold One, like the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Here the picture is completed, save that we know that He, the Son of Man, is enthroned beside His Father, and there ever liveth to make intercession for us; and yet He is present on His holy altar, and walks unseen beside our pathway during all the days of this our pilgrimage upon earth.

Book Notices

The Broom-Squire. By S. Baring-Gould. New York and London: Frederick A. Stokes Co. Illustrated.

This is a strong story of humble life in an out-of-the-way part of Surrey, in the latter part of the last century. The characters are well drawn, and the tragedy of a woman's sorrow appeals to the reader's sympathies. We cannot say that it is an attractive tale, for its pathetic elements are without relief, and yet there is a sort of fascination about it. The illustrations are very well done.

A Cumberland Vendetta and Other Stories. By John Fox, Jr. Illustrated. New York: Harper & Bros.

A collection of four stories of Cumberland Mountain life, the longest and most important being "A Cumberland Vendetta," originally published in *The Century Magazine*; its sequel, "The Lost Stetson," appeared in *Harper's Weekly*. "A Mountain Europa" is the first tale—that of the tragic fate that overtook the heroine, who is the beautiful but ignorant and unconventional daughter of a moonshiner. The girl wins the love of the hero, a young New York civil engineer, and at her wedding is shot by her drunken father. The last sketch is a quaint, three page bit in Cumberland dialect.

Progress in Spiritual Knowledge. By the Rev. Chauncey Giles. Philadelphia: American New Church Tract & Publication Society.

This book contains 21 sermons by the late Mr. Giles, and takes its title from the opening discourse. An interesting biographical sketch of the author, from the pen of Mr. W. L. Worcester, serves as an introduction to the volume. Mr. Giles was one of the most prominent teachers and earnest propagators of the doctrines of Emanuel Swedenborg in the United States, and so we are not surprised to find this book largely devoted to addresses on the tenets of the "New Church." With these we differ *in toto*. There are, however, many beautiful and ideal things in the sermons to which no one can take exception, especially in those on "Human Beauty," "The Ministry of Angels to Infancy," and "Children in Heaven." In these last two, we are shown how children who die in infancy are placed under the care of the holy angels, and by them instructed and cared for and developed in character. It is a beautiful thought, beautifully worked out.

The Greater Life and Work of Christ. By Alexander Patterson. Chicago: Fleming H. Revell. Price, \$1.50.

The author of this book certainly seems to be under the impression that his point of view is a new one. The substance of it is that the whole of the Scriptures is a revelation of Christ, Christ before all worlds, Christ in creation, Christ in the Old Testament age, Christ in His earthly life, in His present state, and in the eternal future. We discover no indication of any knowledge that the ancient Christian fathers developed ages ago the idea that the Eternal Word was the mediator of creation as well as of

redemption, and that He was the prime agent in the Old Dispensation as well as in the New. The reading of the author does not appear to have been very wide, and there are crudities here and there, and a degree of uncertainty of touch in some regions of theology, which might have been avoided if his learning had been more profound. The intention of the book is excellent, and the plan lucid and well developed. We observe that the doctrine of a literal millennium is accepted without question. In various places we might be inclined to demur to the doctrinal tendency of the views propounded. Such a book, while it does credit to the thoughtfulness, sincerity, and piety of the author, at the same time makes one feel the immense value of the systematized theology of the Catholic Church.

Studies of Childhood. By James Sully, M. A., LL.D. New York: D. Appleton & Co. Price, \$2.50.

Whatever may be the difference of opinion about Dr. Sully's book, as to its psychological and general scientific value, intelligent readers will find it interesting, teachers and parents will get helpful ideas as well as entertainment from it. It will stimulate observation, and lead to a gathering of material for use in future investigations. It will also lead to a better understanding, on the part of those who have to deal with child-life, as to the child's needs and point of view in this complicated world, for which so much preparation is required. The chapter on "The Age of Imagination" reveals most charmingly the world of illusion in which the child lives, and should impress upon parents and teachers the importance of recognizing the dominating power of the representative faculty, in methods of training and education. The chapter devoted to "The Little Linguist" gives some exceedingly interesting illustrations of word-play, showing the mind early acquires facility of association, and recognizes the humorous in the incongruous. With occasional flashes of word-wit, however, the child life is mostly serious; it takes even its own playful fancies seriously. Its illusions are as soberly cherished as the stern realities of mature life. There are fac-similes of child drawing which are very funny, and "Extracts from a Father's Diary," most delightful reading, with other matters of great interest.

The Life and Example of St. Andrew. By the Rev. E. P. Chittenden. Milwaukee: The Young Churchman Co.

We have read with profit and pleasure this little book, which Mr. Chittenden dedicates to the Brotherhood of St. Andrew. The members of this society, we think, will feel indebted to the author for giving them such a useful sketch of the home, occupation, associates, call, work, and character of their patron saint. The whole is good, but we note especially the sections "A Worthy Example," and "Secular Links," as also the portion on business and Christianity. If all Brotherhood men will imbibe the spirit of "Nets Abandoned," there will be no fear of sectarian methods being imported into their work. We commend the little book, and hope each Brotherhood man will read it. There are, however, a few defects which we trust will be remedied in future editions. The prefix Saint is too sparingly used. There is with an exception or two a uniform naming of our Lord by the name Jesus, which we think is not in keeping with Scriptural use. Historically, in the Gospels and in a few other places in the New Testament, the name Jesus is used by itself, but outside of these portions our Lord is not often designated by the human name alone. In some of the Epistles the name Jesus alone is not found. The Prayer Book use, as a rule, should be the use of Church writers.

Agnosticism and Religion. By Jacob Gould Schurman. New York: Charles Scribner's Sons. Price, \$1.

The president of Cornell University is a keen and trenchant critic. His estimate of the late Mr. Huxley's work as a scientific investigator and controversialist, and of his position as an agnostic, impresses us as being eminently just and fair, with deep insight into the tendencies

of modern thought: The second lecture, upon "Scientific Agnosticism," is the best of the three, as a piece of criticism, and a thorough annihilation, logically speaking, of the agnostic position. The third lecture, on "Spiritual Religion," is constructive as well as critical, and here we think that the learned author has generalized too widely and loosely in his conception of dogma to admit of his treatment of the evolution of true spiritual religion being considered scientific. His position "that Christianity differs from all earlier religions in its insistence on articles of faith, yet this dogmatic spirit, as modern criticism shows, was a late development in the Christian Church, and a foreign graft upon primitive Christianity" (p. 141), is very far from being scientifically accurate, and for proof we would send him to the New Testament to our Lord's own words, especially as recorded in the Gospel according to St. John; while in regard to the spiritual religion itself, which he vaunts as a late development, and as the religion of the future, all we have to say is that it has always been the religion of God's true saints in the past, with a firm grasp of dogma to support it, and the loving use of the ritual cult to express it in part. We are glad that to the lecturer the personality of our Lord Jesus Christ as the Author of true spiritual religion, cannot be a matter of indifference, nor will he admit that we can endure to be deprived of it, while we nevertheless are not deprived of His noble and exalted teachings. In this position we heartily agree with the author, and are happy to hail him as a defender and teacher thereof, for it is the germ of all true and living Catholic dogma. The moment you accept, upon strictly scientific principle, the personality of Jesus Christ, then the dogmatic Faith becomes a logical necessity, and it will be found to be the Nicene Faith, after all. President Schurman is more logical in his assault upon agnosticism than in his attempt to construct, or to define the elements of, spiritual religion.

Readings from the Bible. Selected for Schools, under Supervision of the Chicago Woman's Educational Union. Chicago: Scott, Foresman & Co. Price, 30 cts.

This is the much-talked-of book of Bible readings for public schools. In a space of about 160 pages are given a number of "choice selections," carefully pruned of everything which necessarily implies religious belief, except a general acceptance of the idea of the existence of God. Some of the omissions are curious. For instance, a verse is cut out of the parable of the Prodigal Son, as indelicate, and all the latter part of the passage, relating to the elder son, is omitted. In the "Parable of the Excuses," the third excuse, "I have married a wife," does not appear. No doubt the good ladies of the "Educational Union," feel that they have improved upon the original. The compilation is intended to suit agnostics, Jews, heretics of all sorts, as well as Christians, or, as the advocates of this kind of thing prefer to express it, it is "non-sectarian." This means that the moral teaching of the Scriptures is to be inculcated without indicating the authority upon which it rests, and of course without allowing the idea of a supernatural revelation to enter the learner's mind. In view of these considerations, it may easily be conceived that the compilers had no easy task. We imagine, however, they will be considered in many quarters as having been tolerably successful. Whether the task was worth doing is another question. Certainly we do not see how any one who desires the extension of the Christian religion can take the slightest interest in it as furthering that cause. If, on the other hand, a literary purpose was in the minds of the compilers, this volume is utterly inadequate. English literature is saturated with allusions to the Bible, and no one can lay any claim to literary culture to whom they are not perfectly familiar. But ostensibly the object of the book is ethical. The ground covered, however, is very far short of a complete system of Christian ethics. The virtue of obedience to parents is restricted to a quotation of the fifth Commandment, Chastity, the sanctity of marriage, the sin of divorce, and in general, all family moral-

ity, is ignored. St. Paul's somewhat systematic ethical teachings find no place in the compilation. These facts may help to show how slight a foundation the hopes of Christian people in connection with this enterprise have to rest upon.

The Song of Solomon and the Lamentations of Jeremiah. By Walter F. Adeney, M. A., Professor of New Testament Exegesis, etc., New College, London. New York: A. C. Armstrong & Son. Price, \$1.50.

It is a matter of course that writers moulded by the modern spirit which makes literary analysis the be all and end all of exegesis, should have small regard for the "various forms of double interpretation, described as mystical or typical." Under the influence of the anatomical process, all spiritual significance seems to evaporate. This commentator finds in the Song of Solomon, perhaps rightly enough, a Hebrew love poem, partly lyric, partly dramatic. Then admitting no sense but the literal, he is confronted with the question of canonicity. Not being bold enough to exclude it from the canon, as some have done, he decides that its enduring message is as a representation of fidelity in love in spite of temptation. As the author anticipates, his arguments against the old mystical interpretation of the Church will not carry conviction to those, who, like ourselves, are prejudiced in its favor. That the original writer did not apprehend it, and that the Jews did not discover it, are arguments that prove too much. That it is not quoted in the New Testament, might be said of other books, and instead of having "grave significance," has no significance at all. When Mr. Adeney says the method of mystical interpretation has no sanction in Scripture, we find ourselves unable to understand him. That the interpretation which finds in this book a representation of Christ and the Church is not discoverable earlier than the Christian Fathers, appears to us simply what was to be expected. The fact that the Church, instinct with the enlightening power of the Holy Ghost, has stamped this meaning on this truly wonderful book, is the most convincing evidence in its favor. But to the writer, Fathers, doctors, and theologians, are simply "those people of a later age" who introduced a new method of interpretation. It seems worth while to point out that Mr. Adeney is probably in error in stating that St. Ignatius applies to our Lord the term "*eros*," which signifies carnal love; at least, the chief authorities do not agree with him.

The Empire of the Ptolemies. By J. P. Mahaffy, Fellow, etc., of Trinity College, Dublin. London: Macmillan & Co. Price, \$3.50.

Professor Mahaffy has supplied an all but missing link in ancient history. Other competent scholars have done all that can be done, in the light of present knowledge, to set forth a consecutive account of Egypt down to the conquest by Alexander; but nothing at all adequate had yet been done for the period from the accession of the first Ptolemy down to the reign of the famous Cleopatra and the subjugation of Egypt by the Romans. In recent years much material for such a history has been added to the ancient literary authorities, such as Polybius and Diodorus, and the body of well known inscriptions. Many new inscriptions have been deciphered, and a mass of papyrus fragments have been gathered. Of course the discovery of such material is far from being exhausted. New papyri and Ptolemaic inscriptions are constantly being added to the collections already in existence in the great museums of Europe. It follows that no history of that remarkable period can claim to be final. Fresh facts may come to light at any time, such as to force a readjustment of the point of view of the most important transactions, or which will give a new color to the character of an entire reign. Of course it may be hoped that fresh discoveries will afford the key to events which, while more or less known, still remain somewhat mysterious or difficult to harmonize with other known facts. We agree, however, with our author that it is important to bring together from time to time the facts fairly well ascertained, and weave them, as well as the conditions allow,

into a consecutive narrative. The work before us makes no higher claim than this. The vague character of much of the evidence, the difficulty of adjusting the order of events, and the numerous missing links, render such a work peculiarly arduous, and Prof. Mahaffy is to be congratulated upon having produced a really interesting and readable book. At the best, the figures of the several Ptolemies must continue to have some dimness of outline, and mostly to come somewhat short of living and "articulate-speaking" men. But it is something to have been able to differentiate them sufficiently to enable the careful reader to distinguish one from another, and to discover that their various acts and the movements of the times have an intelligent purpose which can be more or less discerned. The sovereigns stand out as forming one of the most remarkable dynasties in the world's history. Some are statesmen, some warriors, most are men of intellectual strength and sagacity; yet their cruelties are almost past belief, and for the most part they are groveling sensualists. With their incestuous marriages, and extreme licentiousness through so many generations, it seems astonishing that they did not sink into imbecility; but, contrary to all scientific theories, the latest survivors of the line showed no loss of intellectual force. Prof. Mahaffy's work will be indispensable to all students of ancient history.

Lectures on the Council of Trent, delivered at Oxford 1892-3, by James Anthony Froude, late Regius Professor of Modern History. New York: Charles Scribner's Sons. 1895. Price, \$2.

These nervous, racy lectures are in just the condition in which the late Professor of Modern History left them; that is to say, unrevised, fresh, and somewhat rough and sharp here and there, but giving an excellent perception of the style and form in which they were originally delivered. It is sometimes an advantage to an author that some of his works should be posthumously published, showing him just as he was, and then again, it may be a great disadvantage. In the present instance, the former is undoubtedly the case. Such lectures as these must have absorbed the attention of those who heard them. They are very much one-sided, of course, for the Reformation has never had a more intense partisan to defend it than James Anthony Froude, and if he is to be believed, the Church of the 16th century presented a spectacle of total depravity never equaled before or since. Well, it was bad enough all through, no doubt, and worse by far at Rome than anywhere else, and we feel no call to defend its enormities. We may be wise enough to learn from these lectures not to be such partisans ourselves as to condemn the Reformation movement out of hand, and assert that it was as full of corruption as the system against which it was a revolt. There are arguments and facts enough in these thirteen brilliant lectures to convince the candid reader that great good has been the result of the Reformation, good to the Latin Church as well as outside of it, and that this is to be set off against the evil results, such as the spread of infidelity, the overthrow of authority, and the disunion of Christendom. God works slowly in human affairs. We cannot cease to hope that a purer Catholic Christendom may yet arise upon the ruins of the Reformation's divisions of the Western Church, and that towards this happy result the Reformation itself will at length be seen to have contributed much that was necessary, but by no means all. We may then forget its distractions, disorders, and failures, and rejoice *per crucem ad lucem*.

We are particularly delighted with Mr. Froude's estimate of the character and motives of the Emperor Charles V. whom "history" has much maligned. If he had had his way, the Council of Trent would have been a real reforming council, and might very likely have healed the wounds of the Church when they were fresh. But he was no match for the diplomacy of the Papacy.

We have noticed one error of statement which would doubtless have been corrected if the

author had lived to revise his work. On p. 221, it is said that "The Council contented itself with affirming that Baptism, the Eucharist, and Penance did impress character, whatever character might be." He should have said "Baptism, Confirmation, and Holy Orders," as these sacraments alone "impress character," in the language of the theologians; *i. e.* stamp upon the recipients an indelible mark of spiritual status or privilege, so that they can never be repeated lawfully when once duly received.

The forthcoming issues in Whittaker's Library will include the following for summer reading: "The Home of Piesole, A Story of the Times of Savonarola," "The Musgrove Ranch, A Tale of Southern California," and "Ruhainah the Maid of Herat, A Story of Afghan Life," by Thomas P. Hughes. All three will be ready next week.

"Ought we to Pray for the Departed? An Affirmative Answer Suggested by the Bible, Our Creed, and Common Sense"—is a thoughtful examination of a question that often arises in a Christian heart bereaved, and ought to bring light, belief, and satisfying spiritual direction to them that mourn. This little work is by the Rev. Arthur Chambers, London, author of "Our Life after Death." The American publishers are Geo. W. Jacobs & Co., Philadelphia; 25c. net.

Magazines and Reviews

Instruction and entertainment are well combined in the May number of *St. Nicholas*. There are, as usual, serial stories and short stories, and several poems and jingles; and for more serious reading, we have a study of "The Porcupine," by John Burroughs, that ever delightful poet-essayist; "A Stroll in the Garden of England," past Dicken's home at Gadshill, and the tomb of the Indian princess, Pocahontas; Oliver C. Farrington describes "Shooting Stars that Reach the Earth," with illustrations of the most remarkable meteors that have been discovered, and Theodore Wores, the artist, tells of "The Children of Chinatown." There are four full-page pictures in this issue.

The editorial pages of the *Review of Reviews* for May are especially strong in their treatment of current foreign affairs and international topics. The Cuban war and its relation to Spanish politics, the boundary difficulty between Brazil and French Guiana, other South American matters, the present status of Canadian politics, American policy toward Turkey, the Sudan expedition, England's position among the Powers with reference to Egypt, the British alliance with Italy, Russian interest in Abyssinia, the rising in Matabeleland, and the Budapest Exposition, are subjects which fall within the month's survey, and which are intelligently discussed in the *Review's* department of "The Progress of the World."

It is now announced that the "Personal Recollections of Joan of Arc," which have been published in *Harper's Magazine*, are from the pen of Mark Twain. The sketch of the author given by his friend and pastor, the Rev. Joseph H. Twichell, of Hartford, in the May issue, will interest many who, familiar with Mr. Clemens as lecturer and humorist, are yet unacquainted with his personality. "At Home in Virginia," by Prof. Woodrow Wilson, presents Geo. Washington to us at the time of his courtship and marriage, and we see him simply as a man apart from the glory of his later years. Current subjects of interest are well treated in this number: "The English Crisis," by an Eastern diplomatist, and recent explorations in Egypt, by M. Jacques de Morgan, with drawings of his most important discoveries.

FROM S. DAKOTA.—"I am well pleased with THE LIVING CHURCH, and admire its frank manner of dealing with subjects

coming under its notice. I would like to see the paper in every Churchman's home, as I think it would go a long way towards helping the parish priest in his labors."

Opinions of the Press

The Chicago Times-Herald

INGERSOLL IN CHURCH.—The spectacle of a blatant and bizarre infidel preaching in a Christian church in Chicago, marks a peculiarly dilapidated epoch in the progress of this demoralizing gospel. Religion, whose other name ought to be hope and helpfulness, has been reduced, in this instance, to the schedule of a dime museum, whose interest is contingent on the number and variety of its freaks and the rapidity with which dislocations, perversions, and *lusus naturæ* can be presented to the audience, who are expected to be the more delighted in proportion to the monstrosity or picturesqueness of the attractions.

The Churchman.

DISGRACEFUL DIVORCE.—A New York judge of the higher court has very lately been expressing his opinion that a divorce is in this State frequently obtained by fraud, and therefore unlawfully. The divorce cases are by a large percentage decided by default, the accused party in the suit refusing or neglecting to appear and offer a defense. This, on the face of it, according to Judge Beekman, bears evidence of collusion. It also bears evidence to another more serious feature in such cases. It shows that the party to the marriage covenant, from whom a divorce is being sought on statutable grounds, does not feel the stigma which the charge brought against him or her should, in a Christian community, set upon the offender; in many cases it is to be feared that one or both of the married couple may be willing to carry the stigma as the price of release from the tie of marriage. The increase in divorces in our day is a very shocking characteristic of modern life. The Christian theory of marriage is altogether contravened by the present practice of Christian people, and by people, too, who turn every stone to obtain the Church's blessing upon what the Church is compelled to consider an adulterous connection. At the present rate at which divorces are increasing, there is reason to apprehend that the experience of pagan Rome at its worst period of declension will, in a few years, be the experience of America. It is right for moralists and publicists to point out that the downfall of the greatest of ancient empires was the result of a gradual sapping of the moral foundations of society.

Books Received

THE YOUNG CHURCHMAN CO.

The Inspiration of Holy Scripture, and Six Other Essays. Edited by H. R. Percival, D.D., with a Preface by The Bishop of Milwaukee.

The Word and the Book. Letters on the Higher Criticism. By the Rev. John J. Elmendorf, S.T.D.

EDWARD ARNOLD, 70 Fifth ave., New York

The Art of Reading and Speaking. By James Fleming, B.D. \$1. (London.)

D. APPLETON & Co.

A History of the Warfare of Science with Theology in Christendom. By Andrew Dickson White LL. D., etc. In two volumes. \$5.

The Reds of the the Midi. An Episode of the French Revolution. Translated from the provincial of Felix Gras by Catherine A. Janvier. \$1.50.

THE CHRISTIAN LITERATURE CO.

The Religious Forces of the United States. By H. K. Carroll, LL. D., in charge of the Division of Churches, Eleventh Census.

THOMAS WHITTAKER & Co.

Popular Telescopic Astronomy: How to Make a Two 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. Pp. 77. Price, 60c.

The Household

The Angels' Song

BY MARTHA A. KIDDER

Our ears are dulled by earthly pain,
Our hearts are filled with care,
We scarce can hear the sweet refrain
Vibrating through the air.
Oh, is the angels' song alone
For those before the great white throne?

Ah, no! that harmony so sweet
Is meant for you and me,
Although we toil with bleeding feet,
Our tear-dimmed eyes shall see
Celestial glory, we shall hear
On earth the angels' song so clear.

Castor and Pollux

BY C. D. RHODES

When I went to college, my father gave me two very important pieces of advice: first, to exercise unusual care in the choice of a room-mate; and second, if I ever became entangled in any difficulty to write to him at the first opportunity, and explain the affair, no matter what it might be. "Remember, my boy," said he, "that I am not only your father, but the very best friend that you have in the whole world." My partial neglect to follow his advice, caused one of the most disagreeable experiences of my life.

In my first choice of a room-mate, I was extremely fortunate. Alec Ross was the soul of honor, a good student, and free from the petty selfishness which, if it exists at all, close companionship is so apt to bring to the surface. Our tastes were, in many respects, common, and our points of difference such as to bind our friendship the closer. In fact, we became so inseparable that our classmates called us Castor and Pollux. But in the course of events, as the best of friends will, we quarreled; and like most quarrels between friends, the cause was one of the most insignificant things in the world—so insignificant as not to be worth speaking of here. But I remember, after it occurred, walking across the campus in a very angry state of mind, and, as ill-luck would have it, I ran across, of all persons in the world, my evil genius, Bleecker.

Bleecker was a senior, while I had just entered the freshman class. He had met me a number of times, of late, and had apparently so gone out of his way to cultivate my acquaintance as to rouse my foolish pride. His greeting was hearty.

"Hello, Pollux, why so doleful? You look like a thunder cloud."

Ashamed that I had worn my heart on my sleeve, I hastened to explain matters. "The fact is," I concluded with bitter emphasis, "I will not go back to him unless he apologizes."

"Well, I wouldn't," replied Bleecker soothingly. "I'll tell you what you'd better do; I'm getting pretty lonesome, you'd better come down and room with me."

I hesitated.

"Of course," added Bleecker, with a half sneer, seeing my hesitation, "I wouldn't think of separating two such devoted friends as Castor and Pollux."

That settled it. Alec must be taught that he could not offend me with impunity; and the fact that a senior had

asked me to room with him would prove that by some people, at least, my companionship was appreciated.

My new room-mate proved a very entertaining one. He was a splendid student, that is, he was one of those geniuses who appear to learn without study. He would glance at his lessons at odd times, and know them perfectly; at other times indulging his taste for reading, music, and smoking.

One day, after we had been rooming together for a number of weeks, Bleecker was brought before the faculty for card-playing. The evidence was conclusive, and he was suspended for a week—the punishment being made thus light on account of his high standing as a scholar. He was very bitter over his suspension, and unjustly vindictive against the authorities.

The evening after my room-mate had returned from his enforced absence, he broke the silence with:—

"I've been thinking, Pollux, what a rich thing it would be to get out a bogus programme, the night of the oratorical contest, with hits on some of the fellows, and all that sort of thing. We could easily arrange it so that we would not be suspected; and we'd have a good laugh at the way people would conjecture who the authors might be."

I put down my book and listened. I always enjoyed a good joke, although I must say, I was usually considerate of the feelings of others.

"Yes, and if you will help me," continued Bleecker, I think we can get up a surprise for the boys."

Books were thrown aside, and we were soon deep in the details of the scheme. The literary work was not to be our work alone, but that of a number of students, who were to be invited anonymously to contribute—to each contributor being assigned a special piece of work. In this way they would neither know the promoters of the project, nor would they know their colleagues. They were to mail their contributions through the village post-office to "Quirinus," the later being none other than Bleecker himself.

"You write a good hand," he laughingly said, "while my hieroglyphics are too unique to be useful. You will do the writing, and I will dictate."

So, at Bleecker's dictation, I wrote out fifteen or twenty invitations like the following:

"You are invited, on account of your exceptional ability, to prepare a eulogy on the person named below; same to be published the night of the oratorical contest. Manuscripts should be mailed in confidence, without delay, to 'Quirinus,' city post office."

Bleecker, who had apparently devoted a great deal of thought to his plans, then cut the names of the jokers and their victims from the printed lists in the college catalogue, and pasted them in their proper places. In this way his handwriting would not be in evidence. As Bleecker suggested, I was to remain ignorant of these names and also of the character of the contributions, in order that he might shoulder all the responsibility. At the time, I thought his action magnanimous.

All went smoothly, and one bright Saturday morning, we left the little col-

lege town for the city, where we were to have our printing done. The correspondents had been heard from, and Bleecker had arranged the manuscript for publication. At the beginning, so he informed me, he had written an introductory editorial of his own.

To expedite matters we separated, each visiting several printing houses; we were afterwards to rejoin one another and accept the offer of the cheapest house. As it happened, one of the offers that I had received was by far the most reasonable; so, while Bleecker went to attend to other business, I returned and made all the necessary arrangements with the printer. The work was to be finished within a week, and I was to call for it.

The oratorical contest was by far the most important event of the college year, and was usually attended by a very large number of people. This year proved no exception, and early in the evening of the eventful day, crowds began to surge towards the college auditorium. I had not known what arrangements my room-mate had made for the distribution of the bogus programmes, but as I approached the well-known buildings, I saw small street boys giving them to the passers-by. I took one and laughed to myself over the surprise that it must have occasioned. Pausing at a convenient light, I glanced at the headlines, then at the editorial signed "Quirinus." With mingled feelings of astonishment and horror, the hot blood rushed to my face. I felt, after reading it, that I could not face the crowd, and hurried back to our rooms. They were empty, and throwing myself into a big chair, I glanced over the "bogus" with shame and loathing.

The editorial was a scandalous attack on dear old Doctor Perry, the college president; he at whose house I had been so royally entertained when I first came to college, and who was my father's personal friend. It was abusive throughout, and, worst of all, made covert allusions to the old gentleman's religious belief, his sincerity, and honesty of purpose. The other articles, which had evidently been written by the most malicious and irresponsible men in college, were in the same vein.

Even at this late day, it pains me to think of all that the "bogus" contained, and of my share in its publication. I crumpled the infamous sheet in my hand and threw it in the fire; then, with my face buried in my hands, I bewailed my boyish impulsiveness and lack of perception. I saw it all clearly now,—why Bleecker had asked me to write the letters, why he had suggested that I call at the post-office for the contributions, and why it had been arranged that I should attend to the printing. If suspected, everything would point to my guilt. But surely Bleecker would not suffer me to bear the burden alone. I heard his step in the hall, and as he entered, my indignation got the better of me.

"I am done with you, Bleecker. Any one who does what you have done is a scoundrel, and I will tell you so to your face."

"Why, my dear fellow," he retorted, after a moment's pause, an angry flush rising to his face, "I don't understand you. What crime have I been guilty of?"

"You know as well as I do. You deceived me in regard to the character of the 'bogus,' and have used me simply as a cat's paw. It's a vile sheet, from beginning to end."

"Well," answered Bleecker, with one of his sneers, "I don't see but that you went into the thing with your eyes open, and if you don't like the character of the 'bogus,' it's not my fault."

"Yes, but you know that I thought it consisted only of harmless jokes on the students."

"That sounds well,"—Bleecker spoke ominously—"but considering the active part you have taken in the affair, that will hardly be believed by people of ordinary intelligence."

I was so angry at my room-mate's cold-blooded insinuations, that tears filled my eyes, and rather than make a spectacle of myself, I rushed out into the cool night air, where I could collect my thoughts.

My first, and better impulse, was to write immediately to my father, telling him the story from beginning to end; then, go to the Doctor and make a clean breast of it. But it seemed to me so certain that my story would not be believed, that I yielded to my fears, and determined to await developments.

The next day I went about my duties as usual. Town and college were wild with excitement and indignation. Transcripts from the 'bogus' were copied into the leading papers of the state, and press dispatches made known the disgraceful affair the length and breadth of the land. Who the guilty students were, was the question of the hour, and Bleecker and I, each for reasons of his own, avoided each other.

For three days I was consumed by alternate feelings of shame and fear, and came to the conclusion that I would rather do anything than to pass through another day of such mental torture. So I sat down, and did what I should have done before, wrote a long and repentant letter to my father, resolving that in the morning I would go to the Doctor and tell him all. That night I rested easier.

Next morning, as I was going to my breakfast, I was met by a messenger who informed me that the faculty desired to see me as soon as convenient. My heart sank within me, for I felt that any confession that I might now make would appear forced upon me by fear of punishment.

I duly appeared before the faculty, and the silence was oppressive as I took the seat that was offered me. The old doctor looked grieved, as he began:

"Mr. Lockhart, the faculty have serious proofs of your direct connection with a certain disgraceful publication which appeared a few nights since. Before confronting you with our evidence, it will be to your advantage, if you so desire, to tell all you know about the matter."

So I began, and told them my story from beginning to end, not omitting the fact that I was on my way to make known my share in the affair when summoned before the faculty. I could see, from the incredulous looks on the faces of the professors, that my tale did not make a favorable impression on them. At its conclusion, the president said:

"Then, the one point you make, Mr. Lockhart, is that you were entirely ignorant of the character of the publication. Can you prove that?"

"I cannot do so now, unless Mr. Bleecker will clear me," I answered, with an overwhelming consciousness of my helplessness.

Bleecker was sent for, and although I had prepared myself for some startling prevarications, I was not prepared for the cool denials with which he met all questions as to his complicity; finally stating, in his boldest manner, that he was deeply grieved that a young man whom he had in friendship taken into his rooms should shamelessly attempt to throw the guilt of this disgraceful affair on him.

I could see that his story carried conviction to many of his hearers. His positive manner of speaking, his self-possession, and the knowledge that he was a fine scholar—all these carried weight, and I felt myself inextricably entangled by the evidence that was being brought up against me. As I afterwards learned, my hand-writing had been recognized, I had been identified by the postoffice clerks as the student who had called for mail addressed to "Quirinus," and the printers in the city, threatened with prosecution for libel, had, from my photograph, identified me as the person with whom they had had dealings. The authorities had not been idle, and the chain of evidence against me was complete. To make matters worse, a telegram arrived from my home, saying that my father had been called away on important business the day before my letter was received, and that he could not possibly reach me for several days.

The next two days, the faculty held day and night sessions. Bleecker was called up for cross-examination, but his testimony could not be shaken. On the morning of the third day, I was again summoned before the faculty. This time it was to hear their decision, and I felt beforehand that it was adverse to me. It was evident in the preoccupied air of the professors, as I entered the room; and in the painstaking way in which the venerable president wiped his

Awarded Highest Honors—World's Fair,

DR.

PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

glasses, as though he had a disagreeable duty to perform.

The doctor cleared his throat the whole scene is still indelibly impressed on my mind—and was about to pronounce the ultimatum of the faculty, when the door opened, and there appeared on the threshold, my old chum, Alec Ross, a huge atlas under his arm. He was breathless, pale as a ghost, and seemed scarcely able to stand. In fact, as I afterwards learned, he had just arisen from a sick bed.

He tottered to a chair, and weak as he was, he flashed a look of pleasure over in my direction.

"Gentlemen," said he, "I learned, last night something of great importance in this case. And although hardly in fit condition to talk clearly, I came up as soon as I felt strong enough to walk. Several weeks ago Mr. Bleecker borrowed this atlas from me, and last week returned it. I had no occasion to use it until last night, when, upon opening it, I found between the leaves, this manuscript."

Alex opened the book, and produced a blotted paper, which he handed to the president for examination. To my unspeakable joy, it proved to be the original copy of the editorial

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

IF YOU DON'T KNOW, ask the practical, responsible painter—ask anyone whose business it is to know—and he will tell you to use Pure White Lead and Pure Linseed Oil. They make the best and most durable paint. To be sure of getting

Pure White Lead

examine the brand (see list genuine brands). For colors use the NATIONAL LEAD CO.'S Pure White Lead Tinting Colors. No trouble to make or match a shade.

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

NATIONAL LEAD CO.,
1 Broadway, New York.

which had appeared in the "bogus." It was covered with interlineations and erasures, and at the end was signed "Quirinus," to which the writer had playfully added the words: "John Bleecker, His Mark." The writing and signature were undoubtedly Bleecker's, and certainly threw a world of light on his culpability.

"Nor is this all," continued Alec. "Late last night Bleecker came to me, and with some concern, again borrowed this atlas for the second time. A few minutes later he returned, apparently much worried, and stated that he had left a very important paper in the book, and asked if I had seen anything of it. Then I told him, point-blank, that I had it safely locked up, and that I proposed to give it to the faculty the very first thing in the morning. He broke down, begging me to give it to him; but I remained firm and he soon left."

There is not much left to be told. A messenger was sent for Bleecker, but he was nowhere to be found; it transpired that he had taken a late night train for another part of the State. His guilt was self-evident, and he was forthwith expelled from college. To this day, I have never heard anything of him.

In course of time, the other contributors to the "bogus" were unearthed, and one after another punished for their share in the matter.

My only punishment, aside from the torture that I had already suffered, was a caution from the old doctor that I had had a narrow escape; and to be more careful of my companions and my credulity in the future.

One experience of this kind was enough for me. Alec and I went back to our old way of living, and during the remainder of the college course continued to build up a friendship that to this day has rivaled the fabled devotion of the real Castor and Pollux.

The "Song of the Shirt" and the "Old Oaken Bucket"

Hood's touching lyric, "The Song of the Shirt," was the work of an evening. Its author was prompted to write it by the condition of thousands of working women in the city of London. The effect of its production was foreseen by two persons, the poet's wife, and Mark Lemon, editor of *Punch*.

"Now mind, Tom, mind my words," said his devoted wife, "this will tell wonderfully. It is one of the best things you ever did."

Mr. Lemon, looking over his letters one morning, opened an envelope enclosing a poem, which the writer said had been rejected by three London journals. He begged the editor to consign it to the waste basket, if it was not suitable for *Punch*, as the author was "sick of the sight of it." The poem was signed Tom Hood, and was entitled "The Song of the Shirt."

It was submitted to the weekly meeting of the editors and principal contributors, several of whom opposed its publication as unsuitable to the pages of a comic journal. Mr. Lemon, however, was so firmly impressed with its beauty that he published it on Dec. 16, 1843.

"The song of the shirt" trebled the sale of the paper and created a profound sensation throughout Great Britain. People of every class were moved by it. It was chanted by ballad singers in the streets of London, and drew tears from the eyes of princes. Some years after the author's death, the English people erected a monument over his grave. The rich gave guineas, the laborers and sewing women gave shillings and pence. Sculptured on it is the inscription, devised by himself, "He sang 'The song of the shirt.'"

"The old oaken bucket" was written fifty years or more ago by a printer named Samuel Woodworth. He was in the habit of dropping into a noted drinking saloon kept by one Mallory. One day, after drinking a glass of brandy and water, he smacked his lips and declared that Mallory's brandy was superior to any drink he had ever tasted.

"No," said Mallory, "you are mistaken. There was a drink which, in both our estimations, far surpassed this."

"What was that?" incredulously asked Woodworth.

"The fresh spring water we used to drink from the old oaken bucket that hung in the well, after returning from the fields on a sultry day."

"Very true," replied Woodworth, tears glistening in his eyes.

Returning to his printing office, he seated himself at his desk and began to write. In half an hour

"The old oaken bucket, the iron-bound bucket, The moss-covered bucket that hung in the well." was embalmed in an inspiring song that has become as familiar as a household word.

Sunrise on a Glacier

A MARVELOUS SCENE WITNESSED IN ALASKAN WILDS

After we had seen the unveiling of the majestic peaks and glaciers that evening, and their baptism in the downpouring sunbeams, it was inconceivable that nature could have anything finer to show us. Nevertheless, compared with what was coming the next morning, all that was as nothing. As far as we could see, the lovely dawn gave no promise of anything uncommon. Its most impressive features were the frosty clearness of the sky, and a deep, brooding calm, made all the more striking by the intermittent thunder of the bergs. The sunrise we did not see at all, for we were beneath the shadows of the fiord cliffs; but in the midst of our studies we were startled by the sudden appearance of a red light burning with a strange, unearthly splendor on the topmost peak of the Fair-weather mountains. Instead of vanishing as suddenly as it had appeared, it spread and spread until the whole range down to the level of the glaciers was filled with the celestial fire. In color it was at first a vivid crimson, with a thick, furred appearance, as fine as the alpenglow, yet indescribably rich and deep—not in the least like a garment or mere external flush or bloom through which one might expect to see the rocks or snow, but every mountain apparently glowing from the heart like molten metal fresh from a furnace.

First

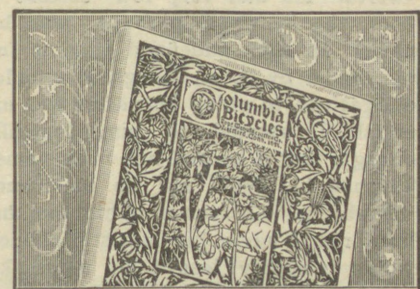
Last, and all the time, Hood's Sarsaparilla has been advertised as especially prepared and peculiarly adapted to purify, vitalize, and enrich the blood. It is no idle boast, but a statement of absolute fact, that Hood's Sarsaparilla is the best blood purifier ever produced. That is why it is the best spring medicine. It builds up the whole system and strengthens the nerves by making the blood rich and pure. Remember

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1.

Hood's Pills are the best after-dinner pills; aid digestion. 25c.

Beneath the frosty shadows of the fiord we stood hushed and awe-stricken, gazing at the holy vision; and had we seen the heavens opened and God made manifest, our attention could not have been more tremendously strained. When the highest peak began to burn, it did not seem to be steeped in sunshine, however glorious, but rather as if it had been thrust into the body of the sun itself. Then the supernal fire slowly descending, with a sharp line of demarkation separating it from the cold, shaded region beneath, peak after peak, with their spires and ridges and cascading glaciers, caught the heavenly glow, until all the mighty host stood transfigured, hushed and thoughtful, as if awaiting the coming of the Lord. The white, rayless light of the morning; seen when I was alone amid the silent peaks of the Sierra, had always seemed to me the most telling of the terrestrial manifestations of God. But here the mountains themselves were made divine, and declared His glory in terms still more impressive.



A WHOLE LIBRARY OF BICYCLE INFORMATION

The Columbia Catalogue is not a mere price-list. It gives convincing reasons why all who love pleasure and comfort in bicycling should select

Columbia Bicycles

STANDARD OF THE WORLD

\$100 Your knowledge of bicycle making will grow by reading this interesting book. **to all alike**

Free from the Columbia agent or by mail from us for two 2-cent stamps.

POPE Mfg. Co., Hartford, Conn.

How long we gazed I never knew. The glorious vision passed away in a gradual fading change through a thousand tones of color to pale yellow and white, and then the work in the ice-world went on again in every-day beauty. The green waters of the fiord were filled with sun-spangles; with the upspringing breeze the fleet of icebergs set forth on their voyages; and on the innumerable mirrors and prisms of these bergs, and on those of the shattered crystal walls of the glaciers, common white light and rainbow light began to glow, while the mountains, changing to stone, put on their frosty jewelry, and loomed again in the thin azure in serene terrestrial majesty. We turned and sailed away, joining the outgoing bergs, while "Gloria in excelsis" still seemed to be sounding over all the white landscape, and our burning hearts were ready for any fate, feeling that whatever the future might have in store, the treasures we had gained would enrich our lives forever.—["The discovery of Glacier Bay," by John Muir in the June Century.]

Children's Hour

The Kitten's Ghost

BY ELEANOR LEWIS

Ever since one day last year Thomas Dick has believed in ghosts. He says they are useful,—that he was converted by one. "Converted to what?" I inquired.

"I'll tell you if you like," said he.

He did tell me, and I was much interested; and, with a few necessary explanations the following is in substance his story

At the time of the apparition, Thomas Dick was the unconcerned owner of a round face and indefinite nose, two hazel eyes and a pleasant mouth, a wavy mass of hair, a sturdy body, an independent disposition, a tendency to puns, a good appetite, and, in short, the average characteristics of the average boy of twelve. He had very few crosses to bear, the heaviest, perhaps, was his name. In some undefined way he felt oppressed by it, as though it entailed obligations to which his nature was unequal. It seemed to him, logically enough, that if he had not been named Thomas he would not be nicknamed "Doubting." It seemed to him too, that but for that name, his ministerial uncle would disapprove less of his namesake, and feel less entitled to scold him; nor would the boys, he thought, be so likely to shout "Thomas-cat!" when they saw him. This epithet was really the unkindest cut of all, as between cats and himself there was a perpetual feud, on race principles, so to say. His little sister Effie (who had a cat of her own to defend,) once tried to do missionary work with him on this very score; and it was in answer to her remonstrances that he at last explained:

"I can't help it, Effie, I really can't. It's as much my nature to go for a cat as it is a cat's to go for a mouse. I think it's categorical with me."

"Cate-gor-i-cal," repeated Effie in bewilderment. She dealt cautiously as yet with syllables, and the result in this case was a very long word indeed. She was only seven years old, and deeply admired her brother's learning.

The spirit of mischief never long dormant in Thomas, suddenly woke to action. "Just so," said he briskly, and with masculine importance, "it's the same thing as paregorical, you know."

"Nurse gave the baby paregoric once," said Effie rather doubtfully. Is that what you mean?"

"Precisely! Nurse used it to soothe the baby, and it soothes me to chase cats."

"Then, Tom," suggested Effie, "when you feel like chasing them why don't you take a little paregoric? If it soothes the baby, I should think it would soothe you."

Logic is always logic, of course; but there are cases where for one reason or another it does not seem to apply. Effie had reasoned well, if only from analogy; but Thomas was skeptical, and the grimace with which he welcomed her suggestion, far from reassuring. Effie at least detected danger, and spoke out courageously.

"If anything happens to my kitten, Tom, I shall know you did it, and I'll never, never forgive you."

"Fudge!" was the unceremonious answer. "Poor pussy, indeed," thrusting both hands into his trousers' pockets, mimicking her tone of appeal: "To hear you talk, one would think the only good people in the world are those that say 'puss, puss, poor pussy,'" (spoken in mild, seductive tones), "and the bad ones are those that say 'Scat!'" (this with such accelerated and penetrating emphasis that Fluff, the white Angora kitten, sprang in alarm from the window-seat, and arched her back against the anticipated danger.

At this crisis, Mrs. Dick came in, and outward hostilities ceased. Not long, however. The Evil Demon of cats had entered into Thomas, and for days he made Fluff's life a burden to her. He sprang at her from unexpected corners, and disturbed her naps with a piercing whistle. He stuck burrs in her long hair, peppered her milk, threw water on her, pulled her tail, fostered enmity between herself and Bruno, what did he not do, sub rosa! Effie was in despair, her mother too, for the mischief was so adroitly planned that it was next to impossible to catch the sinner in the sin. At last, taking advantage of the others' absence, one afternoon, Tom ventured on a more open demonstration than usual. He and Bruno joined forces and chased Fluff like two goblins "on a bender." Up stairs, down stairs, within doors, without, rushed pussy, her tail a wavering banner of defiance, her foes in swift pursuit. Tom intended no harm, so much may fairly be said to his credit; but, like our dynamite conspirators, he had set forces in motion which soon were beyond control. Round and round they sped, pursuers and pursued, coming nearer with each circle to the picket fence at the lower end of the garden. Just beyond the fence ran the river, at this point both deep and swift; but no thought of danger troubled Tom until he saw Fluff spring between the pickets. The next moment a little white ball was being swept down stream with the current, a piteous mew was heard, another, and then a bend in the stream shut out the tragedy, and Fluff was lost to sight. Poor Tom, sobered, repentant, remorseful, was left on the bank; while Bruno, beside him, expressed his disapproval in short, decided barks. It was a catastrophe, in every sense of the word. The river bank was carefully explored that afternoon, but in vain, although Tom lingered long after hope had taken

Bubbles or Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only **one** best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is—? . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do **you** need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair **except Ayer's**. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

WALTER BAKER & CO., LIMITED.

Established Dorchester, Mass., 1780.

Breakfast Cocoa



Always ask for Walter Baker & Co.'s

Breakfast Cocoa

Made at

DORCHESTER, MASS.

It bears their Trade Mark

"La Belle Chocolatiere" on every can.

Beware of Imitations.

There is just a little appetizing bite to HIRE'S Rootbeer; just a smack of life and good flavor done up in temperance style. *Best by any test.*

Made only by The Charles E. Hires Co., Philadelphia. A 25c. package makes 5 gallons. Sold everywhere.

flight. To face the family with such a burden of guilt on his mind seemed almost more than he could bear. At last, about sunset, he ventured home, but averted all questions by complaining of an awful headache. His miserable face and lack of appetite were so genuine that no one doubted. "Poor boy," said his mother compassionately, "you must go right to bed and sleep it off," "it" being the headache presumably.

Effie too, was a sympathetic. "I am very sorry for your poor head," said she. "If it didn't ache you could help me look for Fluff. I can't find her anywhere. I hope you didn't tease her this afternoon."

"Oh my head, my head!" groaned Tom, clasping with both hands that unlucky segment of his body: "I really can't talk to-night, Effie;" and with this plea the poor fellow managed to escape and get to his own room. Never before in his life had he felt so utterly wretched and sick at heart. He was in the mood to drown himself, if only such a proceeding would resuscitate Fluff. Her pretty ways were all remembered, while Effie's affection and grief were like so many distinct reproaches. His mother looked in once or twice, but as he lay quiet thought him asleep, and went out on tip-toe. He could hear Effie at intervals calling Fluff, but finally the search was given over for the night, the family retired, and the house became quiet. Such intense silence it seemed to him he had never known. The crickets did not chirp, no breath of wind disturbed the air, and even Bruno, usually so restless in his kennel, was still for once. He could hear, however, the labored throbs of his own heart, knocking so loud against his ribs that he was scared. "Oh," he thought, "if only mother would come in! It seems to me I shall go crazy here alone."

To this unspoken wish there was no reply; and now in the midst of the terrible silence the great clock in the hall began striking. Its tones were always silvery, but to-night they pierced the air with a certain grave and bell-like vibration. "One! two! three!" they pealed, "four! five! six! seven! eight—nine!" and then more slowly, "ten!—eleven!—twelve!" The echoes died away with musical, ever fainter vibrations, and silence reigned once more. But why at this moment should Tom recall a story he once heard, of a gentleman who sat reading by his fireside, when suddenly a jet black cat rushed down the chimney, and addressed him in excited, praeterfeline tones. "Tell Dildrum," said this unexpected caller, "tell Dildrum that Doldrum's dead!"

"Who is Dildrum?" was the gentleman's not unreasonable inquiry; but the intruder made no reply, and immediately vanished by the same sooty way he came. Now when the gentleman saw his wife a little later, and told her this queer story, he noticed that the family cat upon the hearth-rug seemed to listen as attentively as the lady. When the message was repeated, Pussy sprang to his four feet in great excitement, and burst into human speech. "Is Doldrum really dead?" said he, "then I must be off!" Whereupon, without further delay, he too ran up the chimney and was seen no more.

Why Tom should recall this story at

this particular juncture, I can not pretend to say; but there it was, alive in his memory, and the more he considered the matter the less strange he found it that cats should talk. The silence was less oppressive now, for the wind was rising, and the restless pines were wailing. Soon came a dash of rain against the window, a warm, soft spring rain. "Perhaps I can sleep now," he thought to himself, and thus thinking, his heart almost ceased to beat. There was a fine, clear little mew that slid between the noisy raindrops, and reached his ear distinctly. He grew cold with fright as the sound was repeated, more audible even than before, and evidently nearer. A spiritual, a disembodied mew it might be called, so very fine and penetrating were its tones. And now the darkness in the far end of the room was slowly resolving itself into a luminous spot, which as yet was stationary. "Long may it be so," thought Tom in great distress of mind, for there was something about this point of light which frightened him. As though the wish were treason and must be checked, the spot at once began to approach him, and lightly, as a ghostly appearance should, transferred itself to his pillow. There was no visible effort on its part, it had been on the floor, it now was on the bed; and extending the likeness of a dripping, furry paw, placed it on his bare arm. Two reproachful eyes gazed into his, and though no word was uttered. Tom understood perfectly well that Fluff's ghost was before him. He tried hard to speak, to entreat the ghost's pardon for the wrongs of its lifetime, but strangely enough could not utter a word, he could not even move. A curious rigidity possessed his limbs, an icy cold his veins. "What can make me so stiff?" he wondered.

The ghost answered this unspoken query as though it had been shaped in words. "Catalepsy!" said the appearance. "It is a rigidity of the muscles, and is caused by maltreating cats."

In the midst of his distress and alarm, Thomas was yet aware of a depth within the depths, so keen a pang did this piece of information give.

"Why didn't I know it before?" was his agonized reflection.

"There was no occasion for you to know it before," replied the ghost promptly; "one thing doesn't happen without another. Catalepsy, in particular, never happens unless there is good reason for it; and you would not be in this fix if you had behaved yourself properly."

The "fix" was undeniable; no doubt the ghost's reasoning was equally so, and yet, thought Tom, my father is a doctor; how queer that he never knew all this!

"How do you know he didn't?" demanded the ghost with indignation, a ridge of ghostly hairs rising, as it spoke, along its ghostly spine. "You know less than the average cat, Thomas Dick, and I have no patience with you!" The ghost was so very awful at this juncture

THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

MOTHERS KNOW

that there are certain epoch points in every human life when nature calls for assistance. The babe before it is born asks her for strength and nutriment, while, after it is born, it requires in the sweet stream it craves, power to grow, healthful repose and easily digested food. She can provide all this if she takes

PABST MALT EXTRACT
The Best Tonic


than which there is none so pure, so full of food and strength, so sleep-producing. At druggists.

Tight Sleeves and White Flour

Out of date—fashion's dictum in the one, and Health's in the other.

The Fine Flour of the Entire Wheat,

as ground by the Franklin Mills,



made into brown bread or rolls, is nourishing and strengthening, contains all the required elements for making brain, bone, nerve and muscle. Made of all that's nutritive of the entire

Wheat berry, it is a little off white, Rich in Gluten. Join the wide-awake, thinking folks, and ask your grocer for it.

If your grocer does not keep it send us his name with your order—we will see that you are supplied.

See that the Flour ordered bears our label; avoid substitutes.

MADE ONLY BY THE . . .

Franklin Mills Co., Lockport, N. Y.



The Improved Perfection Cake Tin

enables you to remove without breaking the most delicate cake or pie. Keeps batter from leaking. We mail 3 round or 2 square layer tins for 50c. Catalogue showing 11 styles with prices, free. Agents wanted.

GEO. C. VINING, Mgr.,
Household Specialist
23 to 25 Randolph St.,
CHICAGO, ILL.

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

HARTSHORN'S SELF-ACTING SHADE ROLLERS

NOTICE
NAME THIS LABEL ON AND GET THE GENUINE HARTSHORN

Stewart Hartshorn

MENEELY BELL CO.,

CLINTON H. MENEELY, General Manager.

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

Manufacture a Superior Quality of Bells.

FAVORABLY KNOWN SINCE 1826. **BELLS.**
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST, BEST GENUINE BELL-METAL.
MENEELY & CO., WEST-TROY, N. Y.
CHIMES, ETC. CATALOGUE & PRICES FREE.

BELLS

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

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

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

BLMYER UNLIKE OTHER BELLS
CHURCH SWEETER, MORE DUR-
BELLS. ABLE, LOWER PRICE.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SUMMER HOMES.

In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and Dakota, there are hundreds of charming localities pre-eminently fitted for summer homes. Nearly all are located on or near lakes which have not been fished out. These resorts are easily reached by railway and range, in variety from the "full dress for dinner" to the flannel shirt costume for every meal. Among the list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest road in the northwest—the Chicago, Milwaukee & St. Paul Railway. A description of the principal resorts, with list of summer hotels and boarding houses, and rates for board, will be sent free on application to F. A. Miller, Assistant General Pass. Agt., Chicago, Ill.

REDUCED RATES TO CLEVELAND.

The General Conference of the Methodist Episcopal Church will be held in Cleveland from May 1st to 31st. For this occasion the B. & O. R. R. Co. will sell Excursion Tickets to Cleveland, O., at greatly reduced rates, April 29th and 30th, and May 1st to 12th; valid for return passage until June 21 by depositing tickets with the Joint Agent at Cleveland.

The rate from Chicago will be \$10.00, and correspondingly low rates from all other points on its lines. Tickets will also be placed on sale at Ticket Stations throughout the country.

The B. & O. is the only line running Pullman Sleeping Cars between Chicago and Cleveland.

For full particulars write to nearest B. & O. Agent or L. S. Allen, A. G. P. A., Grand Central Passenger Station, Chicago, Ill.

Dyspepsia! New Cure!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of Dyspepsia or Indigestion, that they will send a free trial package to any sufferer. Full-sized package sold by all druggists at 50 cts. Address, F. A. STUART CO., Marshall, Mich.

that Thomas, much as he wished to look away, found himself unable to do so. Before his fascinated gaze the shape was growing, swelling, pervading the room, in fact. Its green eyes looked the size of moons, and shone with a baleful light. Its whiskers were like the astronomer's lengthening lines, that reach beyond the stars; and its tail of larger dimensions than the dipper tail in the firmament. "There is nothing in the whole wide world but cat!" thought Thomas in agony. The spectral feline by dint of swelling now quite overshadowed the room, and prepared to make an end of this terror-stricken human mouse. It lifted one immense paw, fringed with hooked and steely claws: "Down you go to the catacombs!" said the goblin cat. Tom made one last despairing effort to escape the frightful paw, and squirming violently—awoke. He was trembling from head to foot. Even yet it seemed hardly possible that he was safe, and above all, free from catalepsy. So doubtful was he on the latter point that he moved each foot separately in order to be quite sure. He moved a hand too, and—"Julius Cæsar!" he ejaculated. Indeed, he almost tumbled out of bed, for his fingers rested on a wet and shivering bunch of fur. At this moment the moon sailed out from some temporary concealment, and shone brightly, benignantly, on the bed. It revealed there no haunting specter, but a kitten, of whose identity there could be no doubt. It was Fluff herself, in the flesh, though wet and trembling; whom, thought Tom, his good angel and her own superfluity of lives had preserved. Through the soft rain she had tracked her way home, and finding a window open, entered. Then Tom actually got up, and having dried Fluff's fur upon his Sunday trousers—much to their detriment—took her back to bed with him, and sniffed over and hugged her quite as Effie, (who was only an insignificant girl), might have done. To hear the kitten purr, to feel the touch of her small cold nose, to realize that she was safe, and had forgiven him was rapture.


Great was Effie's and the mother's joy next morning. They could not pet Pussy sufficiently. Cream, beefsteak, a stray mouse impounded over night in the mousetrap, new ribbons, and a cushion by the fire, were lavished on her. Even Thomas paid her various delicate attentions; and was moreover so amiable, so transformed in his behavior, that he must have roused suspicion if the family had not been too much absorbed in Fluff to notice anything else. He could not help reflecting that he might fare differently if the whole truth were known. "But, after all," he thought, "I deserve petting more than Fluff, leastways, according to Uncle Thomas I do. Fluff's all right, you might call her the ninety and nine; but if I'm not the one sinner that repented I don't know what you would call me." This perversion of Scripture (luckily for Thomas), was never brought to a practical test, since he has kept his own counsel, and has told no one except myself who am a devotee of cats, about his experience with the spectral kitten. When I add that he now is gentle as Effie herself with all the feline race this moving tale is ended.

The best lamp-chimney word in the world is "Macbeth," whether English or French or Flemish or Dutch.

But get the shape that is made for your lamp, "pearl top" or "pearl glass." Let us send you the Index.

Geo A Macbeth Co
Pittsburgh Pa

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




DEAFNESS

and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet. **WILSON EAR DRUM CO.,** Offices: 1209 Trust Bldg., Louisville, Ky. 1122 Broadway, New York.



DENT'S TOOTHACHE GUM

STOPS TOOTHACHE INSTANTLY.
Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. C. S. DENT & Co., DETROIT, MICH.

Dent's Corn Gum Cures Corns, Bunions, Warts.

If You are Sick,

or desire rest, you should investigate the unexcelled advantages of **THE ALMA, Alma, Mich.** A beautiful book free.

PENNOYER SANITARIUM

An ideal health resort during the EARLY SPRING MONTHS. Luxurious accommodations, baths, massage, electricity, trained nurses, physicians—every comfort for invalids or those needing rest. For illustrated prospectus address, N. F. PENNOYER, M.D., Manager, Kenosha, Wis.

BUFFALO LITHIA WATER

Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st. Proprietor, Buffalo Lithia Springs, Va. (On the Atlantic & Danville R. R.)

REX BRAND
Extract of BEEF **FLAVOR**
Sample, 4 cents. Book free. OUDAHY -- SO. OMAHA

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS, Floral Park, N. Y.**

GET Whitman's Pure, wholesome, INSTANTANEOUS convenient—made in a jiffy—Chocolate NO BOILING.

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

DEAFNESS, Catarrh, Throat, and Lung Diseases permanently cured. **MEDICINES FREE.** Write to-day. Address, J. H. MOORE, M.D., Cincinnati, Ohio.

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

Educational

ILLINOIS

ST. MARY'S SCHOOL, Knoxville, Ill.

A School for Girls,
A College for Young Women.

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

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

ST. ALBAN'S ACADEMY.

Knoxville, Illinois.

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

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

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

MINNESOTA

SHATTUCK SCHOOL (Military).

Faribault, Minn. Most excellent school in wonderfully bracing climate. Specialists in all courses. U. S. A. Officer. 31st year. \$400. Address for catalogues, Rev. JAMES DOEBIN, Rector.

MASSACHUSETTS

SAUVEUR AMHERST SUMMER SCHOOL.

July 6th—August 14th, at Amherst College. Twenty-eight courses offered. Programme free. Address Prof. W. L. MONTAGUE, Amherst, Mass.

THE BELMONT SCHOOL, Belmont, Mass.

(FOUNDED 1889)

Private Church Boarding School for Boys. Preparatory for college. B. F. HARDING, A.M., Head Master.

NEW YORK CITY

School of the Sisters of the Church.

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

ST. MARY'S SCHOOL.

6 and 8 East 46th St., New York, N. Y.

A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-seventh year will commence Oct. 1st. Address the SISTER SUPERIOR.

THE GENERAL THEOLOGICAL SEMINARY,

Chelsea Square, New York.

The Academic Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi annually in advance.

SPECIAL STUDENTS admitted, and a POST GRADUATE course for graduates of Theological Seminaries. The requirements for admission and other particulars can be had from
The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

NEW YORK—STATE

ST. JOHN'S SCHOOL,

Manlius, New York.

Next term begins September 16th, 1896. Apply to WM. VERBECK.

ST. MARY'S SCHOOL FOR GIRLS.

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

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

A BOARDING SCHOOL FOR GIRLS.

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

Educational

NEW JERSEY

BURLINGTON COLLEGE.

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

SCHOOL OF THE GOOD SHEPHERD,

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

Seaside Home School and Kindergarten.

For motherless children and for girls. Re-opened Sept. 25, 1895. References: Rt. Rev. the Bishop of New Jersey, Trenton, N. J.; Rt. Rev. the Bishop of Maryland, Baltimore, Md.; Rev. A. J. Miller, Dr. Sarah Mackintosh, Asbury Park, N. J.; Rev. Elliott D. Tomkins, Long Branch, N. J.; Rev. Alfred Harding, Washington, D. C. Address, Miss ROSS, Principal, 504 Asbury Ave., Asbury Park, N. J.

PENNSYLVANIA

A Thorough French and English Home School for 20 girls. In charge of Mme. H. Clerc and Miss M.L. Pecke. Address, 4313 Walnut St., Philadelphia, Pa.

BISHOPTHORPE, South Bethlehem, Pa.

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

VIRGINIA

EPISCOPAL HIGH SCHOOL,

Near Alexandria, Va.

Fits boys for college or business. The 58th year opens Sept. 23, 1895. Catalogues sent.

L. M. BLACKFORD, M.A., Prin.

WISCONSIN

CATHEDRAL CHOIR SCHOOL,

Fond du Lac, Wisconsin.

Next term begins Jan. 8th, 1896, and ends June 17th.

\$125 for the Half Year.

For illustrated catalogue, address,
The Rev. CHAS. E. TAYLOR, B.D., Warden

Educational

ST. JOHN'S MILITARY ACADEMY,

Delafield, Wisconsin

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

KEMPER HALL, Kenosha, Wis.

A school for girls under the care of the Sisters of St. Mary. The twenty-seventh year begins September 21, 1895. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; General Lucius Fairchild, Madison, Wis.; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

HENRY PILCHER'S SON'S

Louisville, Ky.

PIPE ORGANS

Highest Awards World's Fair.

CHURCH ORGANS

Hook & Hastings Co.

Boston, Mass.

FARRAND & VOTEY, HIGH GRADE ORGANS.

Correspondence Solicited. DETROIT, MICH.

JOSEPH GILLOTT'S STEEL PENS.

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

THE MOST PERFECT OF PENS.

CAUTION.—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars. Agents wanted.
LAWTON & CO., 20 Vesey St., New York.

The Living Church

WANTS NEW SUBSCRIBERS, and is now making attractive offers to those who aid in securing them. For a short time only we are offering special inducements for all full rate paid-in-advance subscriptions, at two dollars each.

FOR ONE NEW SUBSCRIBER

THE LIFE AND EPISTLES OF ST. PAUL, by the Rev. J. CONYBEARE, M.A., late Fellow of Trinity College, Cambridge, and the Rev. J. S. HOWSON, D.D., Principal of the Coll egiate Institute, Liverpool. Contains 1,014 large octavo pages. Regular retail price, \$4.00.

THE DICTIONARY OF THE BIBLE, edited by WILLIAM SMITH, LL.D., Classical Examiner of University of London. Containing 1,024 large octavo pages. An indispensable aid to clergymen, teachers, families, Sunday school superintendents, and Bible readers generally.

OR—Two Sets of PALESTINE PHOTOGRAPHED—one each for the new subscriber and yourself—64 views of picture-que and historic scenes in the Holy Land.

PRAYER BOOK AND HYMNAL COMBINED. French seal binding, round corners, gold cross, gilt edges, 48mo, minion. Regular retail price, \$1.25.

THE HYMNAL. Bound in Russian Calf, gilt edges, extra quality paper, 32mo. Regular retail price, \$1.00.

FOR TWO NEW SUBSCRIBERS

PRAYER BOOK AND HYMNAL COMBINED. Beautifully bound in Persian calf, gold edges, superior quality paper, 32mo. Regular retail price, \$2.25.

FOR THREE NEW SUBSCRIBERS

A BAGSTER TEACHER'S BIBLE. Retail regularly at \$4.00. Fully bound in Swedish Morocco, divinity circuit, round corners, gold edges. Contains Old and New Testaments, according to authorized version; helps to Bible study; a new concordance and an indexed Bible Atlas. Sixteen full page illustrations in gold and colors.

FOR RENEWALS

One Set of 64 views—PALESTINE PHOTOGRAPHED. In case of renewals 25 cents must be sent to provide for postage, etc.

Address all communications to
THE LIVING CHURCH, 55 Dearborn St., Chicago

Suggestions for Housewives

White lamb's wool furs and white fur rugs or carriage robes, can be cleaned nicely by using hot corn meal. Dip the article in the meal and rub thoroughly. As often as the meal becomes soiled throw it away, and use fresh, until the furs are clean as new.

White or delicate tinted wool fascinators can be cleaned in a similar manner with good success.

White flannels, silks, or linen, which are to be packed away for some time, should be laid in blue tissue paper, or, what is better, an old piece of blue silk, and then in a sheet or muslin bag. This will keep them from turning yellow.

A pretty flannel baby shirt, which was packed away four years ago in an old blue silk handkerchief, looks as fresh and new today as it did then, while others which were laid away at the same time in a drawer are quite yellow.

White kid gloves or slippers can be cleaned with dry pipe clay. Use a stiff brush for this purpose, and rub thoroughly until spots disappear.

Naptha is considered excellent for cleaning white silk or lace-woven stockings.

An old straw sailor hat, or, in fact, almost any other white or light straw, can be cleaned with little trouble by scrubbing it in a solution of oxalic acid and water, in the proportion of an ounce of the acid to a quart of water.

For this purpose use a nail or other small brush, and scrub until no dirt remains, then place in a room to dry.

For cleaning soiled places on wall paper, or tinted walls, there is nothing better than bread which is not less than twenty-four hours' old. As fast as the bread looks soiled, throw it away and get fresh.

Leather belts, bags, or shoes, which have become stiff and hard from wetting, can be softened into their original shape by rubbing well with coal oil.

Shoes which have just been soaked from a rain, should be filled with oats and left to stand until the next day. The oats will then have absorbed the moisture, and the shoes retain their original shape without stiffness.

To remove ink spots from marble make a paste of half an ounce of butter of antimony, an ounce of oxalic acid, a pint of rain water, and flour to make a thin mixture. Apply this paste to the ink spots, and let it remain several days. At the expiration of four or five days wash it off, and if any ink still remains, make another application.—*The Housekeeper.*

Every dress skirt for street wear that is worn in cities nowadays, has to be rebound several times during its term of service. Where one is her own seamstress, or money is an object, it is better to finish the lower edge in the first place as if it were to be worn without a binding, turning in the raw edges and blind-stitching the lining upon it. Then the corded or plain velveteen can be run on and felled down; the velvet-covered cord can be put on, or the flat braid with a cord edge can be sewed on. When it comes time to put on a new binding, the set of the skirt will not be changed in the process, and the labor will be lessened a good deal.

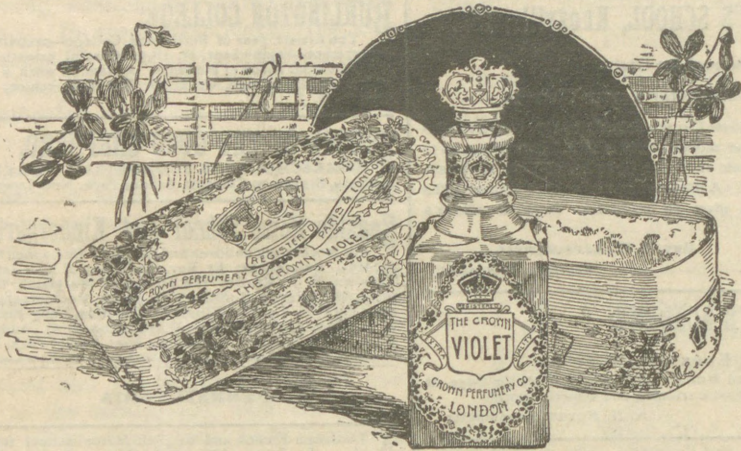
FOR SEASICKNESS

USE HORSFORD'S ACID PHOSPHATE.

Dr. J. FOURNESS BRICE, of S. S. *Teutonic*, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, in this steamer, and the result has satisfied me that, if taken in time, it will, in a great many cases, prevent seasickness."

THE NEW CROWN VIOLET.

The Latest and Finest Violet. A Charming Gift Perfume.



Distilled from the natural flowers of the Riviera. No chemicals used. THE FINEST VIOLET MADE, and the success of the day in London and Paris. Price, in a beautiful carton, \$1.50 per bottle.

For sale by CASWELL, MASSEY & Co., New York; MELVIN & BADGER, of T. METCALF Co., Boston; GEORGE B. EVANS, Philadelphia; WILMOT J. HALL & Co., Cincinnati; LELAND MILLER, St. Louis; W. C. SCUPHAM, Chicago, and ALL LEADING DEALERS IN PERFUMERY.

ASK YOUR DRUGGIST FOR THE CROWN VIOLET.
CROWN PERFUMERY CO.,

LONDON.

Makers of the universal favorites, Crab-Apple Blossoms and Mat-sukita Perfumes and the Crown Lavender Salts asked for all over the world.



**Burlington
Route**

**VACATION TOURS
TO
COLORADO, UTAH
AND
YELLOWSTONE
PARK**

We desire to announce a series of five Tours through the wonderlands of America. They will be under charge of an experienced agent and will leave Chicago and St. Louis on the following dates:

Tuesday, June 23. Fifteen days. Through the Rocky Mountains and New Mexico. Cost \$150.

Tuesday, July 7. Nineteen days. Through the Black Hills and Yellowstone Park. Cost \$175.

Tuesday, July 14. Twenty days. Through Colorado, Salt Lake City and Yellowstone Park. Cost \$180.

Tuesday, July 21. Fifteen days. A complete tour of Colorado, the Switzerland of America. Cost \$130.

Tuesday, July 28. Eighteen days. Through Yellowstone Park and the Black Hills. Cost \$175.

The price of a ticket as given above includes all expenses; railroad and sleeping-car fare, hotel and livery bills, etc.

The equipment, service and general character of these Tours will be strictly first class in every particular.

Descriptive pamphlet will be sent on application to T. A. Grady, Manager Burlington Route Tours, 211 Clark Street, Chicago, Ill.



YELLOWSTONE PARK STAGE.

Summer Homes

IN VERMONT, AND ON THE SHORES OF LAKE CHAMPLAIN.

A new illustrated book, describing this unequalled summer-resort section, offering the BEST TABLE BOARD, hospitable people, out-door pleasures, fishing, boating, or perfect rest. Climate and scenery unsurpassed. Prices from \$5 per week upwards.

Mailed free, on receipt of four cents postage, on application to

A. W. ECCLESTONE,
S. P. A., 353 Broadway, New York,
OR **S. W. CUMMINGS,**
G. P. A., St. Albans, Vt.

**SPECIAL HOME-SEEKERS' EXCURSIONS
VIA THE**

WABASH

On April 7th and 21st and May 5th the Wabash will sell home-seekers' excursion tickets to points in the West, South, and South-west at one lowest first-class fare for the round trip, plus \$2. Tickets will be good returning for three weeks from date of sale. For further particulars, maps, etc., write to F. A. Palmer, A. G. P. A., Wabash ticket office, 97 Adams st., Chicago.

HEALTH, HOME, and HAPPINESS

Come to those who invest judiciously in California Write us and receive our suggestions.
FOSTER & WOODSON, 84 Adams Street, Chicago.

"The Best is, aye, the Cheapest."
Avoid Imitations of

SAPOLIO