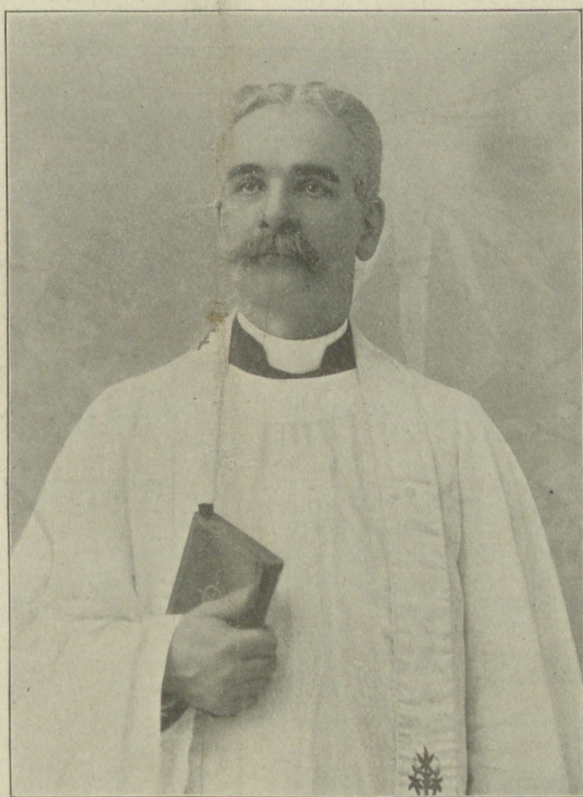


# The Living Church

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The Rt. Rev. JAMES DOW MORRISON, D.D., LL.D.,  
Bishop of Duluth.

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# The Living Church

C. W. LEFFINGWELL, Proprietor

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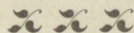
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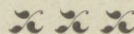
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# The Living Church

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

## News and Notes

WE glean the following from the *Irish Ecclesiastical Gazette*: Dr. Salmon, Provost of Trinity College, Dublin, well-known for his "Introduction to the New Testament," a volume on "Infallibility," and other works, and generally regarded as the greatest theologian of the Church of Ireland, is about to publish a criticism of the theories advanced in Westcott and Hort's text of the Greek Testament. As those theories have been very largely accepted by the leading textual critics, notwithstanding the vigorous animadversions of Dean Burgon and a few others, the appearance of Dr. Salmon's volume will be awaited with interest. Dr. Hort was regarded as a kind of "sacro-sanct," and his authority received as almost infallible by a wide circle of admiring students. The scientific theory upon which his Greek New Testament was based, is the chief monument of his life work. His text was largely used by the revision committee and is generally preferred to all others by English scholars. A few students of the younger generation have ventured to express some misgivings, and it is not impossible that Dr. Salmon's book will be the signal for the re-opening of the whole question.

THE process of increasing the episcopate in England goes on apace, and is one of the great signs of life in the Mother Church. It proceeds upon two lines, first the appointment of suffragan bishops, of whom there are now about twenty working under the diocesan bishops; and, second, the establishment of new dioceses by subdivision. The Archbishop of York, who already has two suffragans, has proposed the erection of two additional sees out of his arch-diocese. One of these, it is supposed, will be Sheffield, which has grown enormously within the last few years. The Archbishop has recently visited the town for the purpose of conferring with prominent Churchmen on the subject. The other see city may be the town of Bradford. A proposal has also been made to divide the great diocese of London into three: London, St. Paul's, and St. Peter's. This seems to be connected with the project of forming a province of London, with the Bishop of London as Archbishop.

DR. BROWNE, Bishop of Stepney, who is rapidly making his mark, delivered a lecture early in January on the election of bishops as at present conducted in England, and the ceremony of confirming the election. Marked attention has been drawn to this ceremony by recent circumstances. The Bishop thinks a great mistake was made in refusing to hear the objector at the confirmation of the Archbishop of Canterbury. The bishops present, he says, had only to satisfy themselves in a common-sense way that the objection stated was not such as should make them hesitate to proceed with the ceremony. There would have been clear gain in having an objection heard, and it is

to be regretted that the opportunity was lost. It would be better to "mend than end the process." All that is needed in the way of alteration is a change in the common form, from "no objectors having appeared" to "no valid objection having been made," and, "if that amended form cannot honestly be used, the confirmation should be postponed." This is plain common-sense and right reason.

BY *The New Zealand Church News* for December we observe that, in the synod of the diocese of Waiapere, a resolution was passed declaring "that it is desirable that a chapter of the society for men known as the Brotherhood of St. Andrew should be formed in every parish and district in the diocese." At the synod of Dunedin a motion condemning divorce as unscriptural was passed unanimously. The question of a prohibitory liquor law is agitating the colony, and holds a prominent place in the discussions of the various synods. The Bishops of Christ church and of Dunedin both devoted important sections of their addresses to this subject. Religious teaching in State schools is also occupying a large and earnest share of attention. The conflict with secularism exists there as everywhere, and Churchmen and Presbyterians seem to have combined to secure at least a minimum of Christian teaching in the schools of New Zealand. The statistics of the diocese of Christ church show that the work of the Church is advancing. There are 54 clergy, 100 lay readers, 3,548 communicants, 16,371 attending church, and 8,191 Sunday school scholars. During the year there were 1,536 Baptisms and the Holy Communion was celebrated 2,327 times. The number of church and other buildings used for worship is 166, and the total receipts for the year were \$94,000. If the other dioceses can show a similar record, it is certain that the Church of this far-off island has a great future before it. There are seven dioceses in New Zealand.

ARCHDEACON SINCLAIR, of London, proposes a method of commemorating the sixtieth year of the reign of Queen Victoria, which is likely to meet with approval in many quarters. This is the virtual re-endowment of the impoverished parishes of the Church of England by the means of a Queen Victoria Bounty, to be placed side by side with the Queen Anne Bounty. During the present Queen's reign, the clergy have increased from 14,000 to 24,000. A million sterling (\$5,000,000) has been expended upon new churches, eight new dioceses have been formed; but meanwhile, the income of the clergy individually has decreased. But the proposal of the archdeacon is not so simple as was the establishment of "Queen Anne's Bounty." That was simply a "restoration to the Church of what had been indirectly taken from it." Henry VIII. appropriated to the crown "the first fruits and tenths" of all spiritual preferments, which means that the clergy must pay the whole of the profits of a living for the first year to the crown, and one tenth of

the income ever after. This revenue was, under Queen Anne, restored by vesting the first fruits and tenths in trustees for the augmentation of the smaller livings. This is the true history of the celebrated 'Bounty,' which is sometimes incorrectly referred to as an instance of the endowment of the Church by the State. In the present case there is nothing of the nature of "first fruits and tenths" available, and the new "Queen Victoria Bounty" would have to be raised in some other way.

DAILY celebrations of the Holy Eucharist are maintained in a number of English cathedrals; namely, St. Paul's, Worcester, Truro, Litchfield, and Newcastle. Surely it will not be long before the daily sacrifice is revived in all of them. It is painful to think of York, Durham, Lincoln, Canterbury, Salisbury, and the rest of these great churches, without this central element of spiritual life.

THE Lady Chapel of Salisbury cathedral has received from an anonymous donor the gift of a pair of sanctuary candlesticks, some seven feet high, executed in black walnut with rich silver mountings. Over 300 ounces of the metal have been used. For evening and other services two electro-silvered, seven-branched candlesticks have also been provided. The work has been wrought entirely by hand, no castings whatever being employed. Another gift is also announced by Mr. Hooley, the donor of the gold communion vessels to St. Paul's cathedral. This time it is a present of a chalice and paten of gold to Risley parish church, in Nottinghamshire. It was a Christmas gift, and is probably the only instance of the possession of a gold service by a village church.

THE contributors to the Mansion-house fund for the sufferers by famine and plague in India had reached, at last accounts, a total of more than \$500,000, and confidence was felt that more than enough for all necessities would be obtained. Much, it has been said, has been sent privately to missionaries, who have exceptional opportunities for making a good use of it. Rain has recently fallen in some districts, but the famine shows no sign of abating. The plague at Bombay has made terrible ravages, though almost exclusively confined to the native population. Good medical authorities have given their opinion that it arises entirely out of local conditions, and that there is no danger of its spreading to other regions.

MR. CHARLES PELHAM VILLIERS, the "Father of the House of Commons," has just passed his ninety-fifth birthday. He has been a member of Parliament, representing Wolverhampton, for sixty-two years continuously. Even when he refused to follow Mr. Gladstone, the leader of his party, on the question of Irish Home Rule, he was still re-elected without a contest. He was at one time a member of the Cabi-

net, and the respect and esteem he enjoys both in and out of Parliament, testify to his ability as a public man as well as his attractive personal character.

### The Church in England

FROM OUR CORRESPONDENT

Canon Trefusis is to be consecrated, with the Bishop-elect of Peterborough on Feb. 24th, as Bishop of Crediton. There is a peculiar fitness in the title, for Crediton was itself the seat of the Devon bishopric from 909 to 1050, when the see was removed to Exeter. Canon Trefusis, who is an eloquent and most enthusiastic advocate of foreign missions, will like to remember that Crediton reared and sent forth St. Boniface, the great missionary of Thuringia. He is a moderate Churchman, and very popular throughout the diocese.

The Rt. Rev. W. Basil Jones, Bishop of St. David's, whose death we recorded in our issue of Jan. 30th, was recognized as the official leader of the Welsh Church, and all questions affecting her interests were referred to him for final solution. He was a devout Evangelical, one of those whom the secession of Newman frightened into Evangelicalism, just as they were beginning to appreciate the Tractarian Movement. St. David's is a hard see to fill, for it is the largest in the country, and the worst served by railways. Abergwili Palace, where the late Bishop lived and died, is interesting as containing within its walls a private chapel consecrated by Laud, who was for a time Bishop of St. David's. Laud records in his diary that he consecrated the domestic chapel on the festival of the beheading of St. John the Baptist, his patron saint, and adds, very characteristically, *Absit omen*. Had he, even before the storm burst upon him, some presentiment that in the circumstances of his end he might resemble his own patron?

Protests and interruptions are the order of the day, and the opportunities of gaining a cheap notoriety have not been neglected. Following hard upon the protest of Mr. Brownjohn at the confirmation of the Bishop of London's election, came the interruption of the ceremony of enthronement by a Dissenter, who appears to have been intellectually deficient, and therefore more pitiable than blameworthy. And at the confirmation of the Bishop of London, a notorious publisher of Protestant literature, whom no one but himself takes quite seriously, entered a protest against the Confirmation, for the reason that the Bishop of London is in the habit of "wearing a Romish mitre upon his head," and of fingering the trinkets (*sic*) of Rome, thus violating his ordination vows. The courts decided, of course, that he could not be heard. The incident is not perhaps to be regretted, as it emphasizes once more the need of a revision of the ceremony, a revision to which the Archbishop of York, as well as the Bishop of Winchester, is now pledged. At the close of the service, Mr. Kensit, who had no lack of courage, proceeded to distribute copies of his protest to the congregation as it passed out, and when the Bishop appeared offered one to him. Dr. Creighton accepted the document with a smile and paused to shake hands with his antagonist, saying at the same time, "We shall get on beautifully yet." This is said to have quite disarmed Mr. Kensit, who was flattered by such a mark of attention from a dignitary.

Dr. Temple's leave taking of the diocese of London has been a revelation to those people who imagined that he was unpopular with clergy or laity. The last words were spoken at a great meeting at the Mansion House, when Mrs. Temple was presented with a portrait of the Archbishop by Professor Herkomer, a portrait which is a replica of the picture lately given to Dr. Temple by the clergy of his diocese, as an addition to the collection of portraits which hangs in the library and hall at Fulham, and includes nearly all holders of the see for three centuries. To the Archbishop were given a set of official seals for use in the diocese of Canterbury, and addresses were presented from a large number of organizations in the diocese of London and

elsewhere. The addresses were engrossed upon parchment, and some of them were framed. That from Wales was especially noticeable. It was contained in a silver casket, richly gilt and decorated with the lions of Canterbury, with the episcopal staff of London, the crozier of Canterbury, and the mitre. The Archbishop was received with a perfect ovation, the audience rising and cheering for several minutes, and he was visibly affected as he said farewell and pronounced the benediction. The enthronement at Canterbury was a most stately ceremonial, despite the adverse weather, and dignitaries, naval, military, and civil, joined with the ecclesiastical authorities in doing honor to the new Primate, by making the ceremony splendid. The enthronement is a long function, for the Archbishop has to be seated in the throne, as bishop of the diocese, in the dean's stall as "prior" of Canterbury, in the Chapter house to receive the oath of obedience, and in the historic "chair of St. Augustine," as Primate of all England. The famous chair, impressive in its rude simplicity, stands in Becket's Crown, behind the high altar, and in it all primates from St. Augustine's time have been enthroned in token of succession to his authority. An interesting feature of an enthronement at Canterbury is the old custom of wearing lilies of the valley, a custom dating from the times of St. Thomas of Canterbury, and symbolizing the purity and grace which the life of the Archbishop should exhibit. It was rather difficult to find sufficient for all the officials at the beginning of January, but the custom was not foregone, and every one presented himself duly decked with the flower.

The process of taking down the west front of Peterborough cathedral, preparatory to rebuilding it, has been begun, and the action of the dean and chapter has been amply vindicated by the condition in which the walls were found, to be. The front is but a thin shell of masonry, backed by the loosest of rubble, which pours out like dust when an opening is made in the shell of masonry; and it is clear that the suggestions of the indignant antiquaries could never have been carried into effect without ruining the whole front, and very possibly sacrificing the lives of several workmen in the inevitable catastrophe. The agitation which has been engineered against the dean and chapter is only part of a general scheme for getting the cathedrals "nationalized," on the plea that the ecclesiastical authorities are incapable guardians of them. But at Peterborough, as elsewhere, the authorities of the Church have proved themselves in the right, and the fate of the French cathedrals, under the charge of the State, affords an instructive lesson in the consequences of State trusteeship, which the Society of Antiquaries here might well lay to heart.

For the last few weeks we have had a most welcome surcease from the interminable education controversy, but it is upon us again. The evident unwillingness of the Government to do much for the voluntary schools in the coming session, has caused the Bishop of Chester and Cardinal Vaughan to raise the standard of revolt. The Bishop points out, in the course of an open correspondence, that denominationalists might fare better even at the hands of a Liberal Government than at those of the present Cabinet; the Cardinal replies that if the Government policy proves unsatisfactory he will "work for a political break-up." This is plain speaking, and the Conservatives would do well to lay it to heart. There is no doubt that many Churchmen are inclined to make terms with the Liberals, whose social policy they approve, rather than continue to support a party which rises to power by the Church vote, and then persistently ignores the reasonable requests of the Church. A number of Liberal Churchmen, headed by the Bishop of Hereford, the Deans of Durham and Ely, and Canons Scott, Holland, and Gore, have addressed a letter to the Liberal whip, suggesting that Disestablishment should be dropped from the Liberal programme now that it has been decisively rejected by the electorate, and that a new Liberal programme of social reform should be constructed, which would

attract the compact and rapidly growing body of Churchmen who profess the principles of Christian socialism, and whose adhesion to the Liberal party would increase its numerical strength and vastly augment its influence.

### The Bishop of Duluth

On the feast of the Presentation of Christ in the Temple, the Rev. James Dow Morrison, D.D., LL.D., was consecrated Bishop of the newly formed missionary jurisdiction of Duluth, Minn. The consecration took place in the cathedral of All Saints, Albany, at 11 A. M.

The consecrators were the Rt. Rev. Wm. Crosswell Doane, Bishop of Albany, the Rt. Rev. Dr. Huntington, Bishop of Central New York, and the Rt. Rev. Dr. Gilbert, Bishop-coadjutor of Minnesota. Bishop Scarborough, of New Jersey, and Bishop Cheshire, of North Carolina, had, at the request of the Bishop-elect, been selected as presenters by the Presiding Bishop. The other bishops assisting were Bishop Hamilton, Lord Bishop of Ottawa, Bishop Starkey, of Newark, Bishop Walker, of Western New York, Bishop Wells, of Spokane, and Bishop Lawrence, of Massachusetts. The attending presbyters were the Rev. W. W. Battershall, D. D., rector of St. Peter's church, Albany, and the Rev. R. M. Kirby, D. D., recently appointed by the Bishop of Albany to succeed Dr. Morrison as Archdeacon of Ogdensburg.

Morning Prayer was said at 10 o'clock, and promptly at 11 the stately procession of robed clergy moved from the crypt of the cathedral to their stations in the chancel. The choir of men and boys, numbering about 30, headed the procession, and were followed by the clergy of the diocese of Albany, of whom 74 were present. Following them came the Rev. Samuel Hart, D. D., secretary of the House of Bishops, the Rev. J. Livingston Reese, D. D., registrar of the General Convention, the Rev. Dr. Langford, general secretary of the Board of Missions, the Rev. Wm. C. Prout, assistant secretary of the House of Deputies, the Rev. Dr. Huntington, the Rev. Archdeacon Gilfillan, D. D., who has charge of the Indian work in the diocese of Duluth, and the clergy of the cathedral. Dr. Morrison, the Bishop-elect, was attended by the Rev. Drs. Battershall and Kirby, and they were followed by the ten bishops who were to engage in the ceremony.

Immediately after the clergy were seated the choir sang Stainer's anthem, "O clap your hands, all ye people." The reading of the Commandments followed and the singing of the *Kyries*, *Gloria Tibi*, and *Credo*. The sermon was preached by the Bishop of Albany on "The ideal bishop in the American Church in the nineteenth century." The text was taken from II Timothy i: 7, "God hath not given us the spirit of fear, but of power and of love and of a sound mind." The Bishop's words were able and eloquent as he spoke of the functions of a bishop's office and the attitude of his ideal bishop to the world at large in this present time.

After a hymn the testimonials of election and of the consent of the Standing Committee, and Bishops were read. The promise of conformity was given by Dr. Morrison, and the litany was said by Bishop Doane as consecrating bishop. The laying on of hands followed the *Veni Creator Spiritus*, and a celebration of the Holy Communion terminated the consecration ceremonies.

The altar, always so beautiful, had been banked with palms which added new beauty to the chancel. All the music was exceptionally fine.

Bishop Morrison was consecrated in a set of episcopal vestments presented to him by the St. Agnes' Guild of his late parish at Ogdensburg. Another set has been presented by a friend of his and of the church in Potsdam.

Dr. Morrison has always been held in the highest esteem and affection by his brother clergymen, and all united to show their strong feeling at this time. The Archdeaconry of Ogdensburg presented him with a bishop's ring and the other clergy of the diocese gave him a gold pec-

toral cross, set with amethysts. His former parishioners in Herkimer have given him a bishop's ordinal, handsomely bound.

Directly after the service the Bishop and Mrs. Doane entertained the bishops, clergy and other invited guests at luncheon in Graduates' Hall.

It is expected that Bishop Morrison will leave about the 8th for his new work. The offertory from the service of consecration as well as from several other services held in Albany will, be given to the Board of Missions for the support of the missionary work in his jurisdiction.

Bishop Morrison carries with him the affection, admiration, and confidence of his associates in this diocese, and best wishes for his success from all who knew him.

James Dow Morrison was born at Waddington, N. Y., Oct. 16th, 1844. His father, the Rev. John Morrison, was a Presbyterian minister of the Scottish Church, sent by the Church of Scotland to look after the spiritual interests of a Scotch colony which had emigrated and settled in Waddington. The son, James, attended a Canadian Grammar school, and afterwards McGill University of Montreal. He graduated in 1865 with high honors, standing first in all his classes and gaining the distinction of being Logan gold medalist. He studied for orders under Bishop Fulford, Metropolitan of Canada and Bishop of Montreal. In February of 1869 he was ordered deacon by Bishop Williams, of the diocese of Quebec, and was ordained priest in 1870 by Bishop Oxenden, Bishop of Montreal. He was first stationed for a few months at Lake Memphremagog and was then transferred to Hemingford, where he remained until March, 1871. In 1871 he was appointed rector of Christ church, Herkimer, in the diocese of Albany, and in 1875 was elected rector of St. John's church, Ogdensburg, where he has remained until his election as Bishop of Duluth. In 1873 the Bishop of Albany appointed him one of his examining chaplains. In 1879 he received the honorary degree of doctor of divinity from Union College, Schenectady. In 1880 he received in course from McGill University of Montreal the degree of doctor of laws (LL.D.), having passed the examinations pertaining thereto. Dr. Morrison was elected archdeacon of Ogdensburg in 1881, and in 1883 deputy to the General Convention from the diocese of Albany. He has held his office as archdeacon and as deputy to the General Convention up to the present time.

### Aid for Our Mission in Mexico

WASHINGTON, D.C., Feb. 1st, 1897.

MY DEAR DR. LEFFINGWELL: The mission of the Church in Mexico must fail and be closed, unless immediate support is sent.

Mr. Forrester was appointed by the Presiding Bishop, under order of the Board of Missions of the Protestant Episcopal Church, six years ago. The Board of Managers have always refused to pay his salary unless it was previously pledged; and I have made myself personally responsible, through these six years, for such payment. Up to the last year, special contributions have been sent to the secretary of the Board of Missions for Mr. Forrester's salary, but when I came home from Europe last summer it was reported to me that these had failed, and that Mr. Forrester had not been paid since April. Immediately I made myself personally responsible for his salary for another year.

The treasurer of the Board of Missions now informs me that only \$366.65 have been received, and that there is an over-draft of \$1,844.96, for which I am personally responsible. With all my other cares, I cannot conscientiously continue to assume this burden. This is a plain statement of facts which the Church at large should know. The Mexican mission is in a crisis of its history. Many of us have taken up this work as a matter of conscience, because Mexican Churchmen, who had been excommunicated by the Romanists for holding the pure Nicene Faith, appealed to us for help. By all the principles of the primitive Church, as held in the days of Cyprian and before, we were bound to aid these fellow Nicene

Christians; and since the letter of Pope Leo XIII. regarding the spuriousness of Anglican Orders, every self-respecting Churchman must recognize that the Papacy itself is the chief obstacle in the way of primitive, Catholic, and Apostolic unity. There is no reason at all why we should respect the claim of Rome to Mexico, for Rome claims the earth as exclusively her own.

Our Church work in Mexico is only temporarily a mission. The Mexicans requested our aid only until such time as they can canonically, ecclesiastically, and financially maintain their stand as a national branch of the Holy Catholic and Apostolic Church. All Churchmen who know the details of this work under the wise and fostering care of Mr. Forrester, realize that it is glowing with promise. A hundred years from to-day Mexican Churchmen will call his memory blessed.

I am firmly persuaded that these facts are not realized by our American Churchmen; if they were, the support would be more generous. If the necessary funds are not now forthcoming, I can bear the personal responsibility no longer, and Mr. Forrester must be at once recalled, the spiritual and financial aid that our Church has been extending to the Mexican Churchmen must be withheld, the mission closed, and the report sent to the next Board of Missions that it has failed on account of inadequate financial support by those at home.

HENRY Y. SATTERLEE,  
Bishop of Washington.

FROM THE BISHOP OF CHICAGO

To the Editor of *The Living Church*:

It would be immensely discreditable to this Church should the work of the Church in Mexico, under the Rev. Mr. Forrester's supervision, be abandoned for lack of support. It required upon my part the firm repudiation of some long standing prejudices before I could find courage to give my name to a work which I firmly believe that all classes of Churchmen ought to support. So far as my commendation may have any influence, I pray that it may induce others to lay aside prejudices and come forward with strong help to prevent disaster, and to continue this important work.

W. E. McLAREN,  
Bishop of Chicago.

### Canada

British Columbia has now been divided into three dioceses, the old colony of Vancouver Island is the diocese of Columbia, while the dioceses of New Westminster and Caledonia take in the mainland. Victoria having been the cathedral city, the island bishopric retains the old name of Columbia by statute.

Much good work is being done in the parish of Holy Trinity, Winnipeg, both by the Brotherhood and the Sisterhood of St. Andrew, and the idea of the latter has been taken up in parishes in Manitoba and elsewhere. All the missionaries sent out from Holy Trinity parish have been members either of the Brotherhood or the Sisterhood of St. Andrew.

The Indian school at St. Peter's mission, diocese of Athabasca, is well filled with children this year. The mission press is at present occupied with the printing of St. Mark's Gospel in Cree.

There has been a large increase of students at Bishop's College, Lennoxville, this year, so that the question of larger accommodation is occupying the attention of the corporation. There is still needed \$5,000 more for the Jubilee Fund in order to meet the conditions and obtain the \$5,000 promised by the Society for Promoting Christian Knowledge. An interesting service was held in the cathedral, Quebec, on St. John's Day, for the Sunday schools of the city churches. The children's offerings were devoted to the Algoma missionary fund. The Bishop of Quebec consecrated Christ church, Canterbury, recently.

The mission work of St. George's, Bruce Mines, diocese of Algoma, which was closed for a time,

is now increasing steadily. Of the three stations belonging to it, one has a pretty church; the other two have no churches, but cottage services are held. Some years ago a bell was presented to the church at Bruce Mines, but money has not yet been provided to put it up. The Woman's Auxiliary of the parish are, however, working for a belfry fund. St. Paul's church, Manitowaning mission, has also been improved by the parish branch of the Auxiliary. The Church people at Sudbury mission are making a great effort to build a parsonage in the spring, and have raised the fund to \$450.

Since Bishop Hamilton's consecration two new parishes have been formed in the new diocese of Ottawa. Tennyson, near Perth, is one, and the other is a suburb of Ottawa, Janeville. The organ fund in aid of St. George's church, Alice, is increasing.

### Students' Missionary Association

The 10th annual convention of the Church Students' Missionary Association held its sessions at the chapel of the General Theological Seminary last week. About 30 seminaries and colleges were represented; their delegates to the number of about 50 coming from the missionary societies of those institutions. The association is engaged in various phases of work, supporting several missionaries of the Church.

The opening address of welcome was given Thursday, Feb. 4th, by the Very Rev. Dr. E. A. Hoffman, dean of the seminary; followed by a "charge" by Bishop Hare, of South Dakota. At night there was a reception to the delegates and visitors, at the deanery.

Friday, Feb. 5th, was begun with an early celebration of the Blessed Sacrament, at which there was corporate communion by the association. At the morning session came the president's address, the vice-president's report, and reports from chapters. In the afternoon addresses were delivered by Mr. Albert L. Whitaker, of Berkeley Divinity School, on "The meaning of missions to-day;" Mr. Ransom Church, of Hobart College, on "The importance of the knowledge of a particular mission field;" Mr. W. A. Sparks, of Trinity College, on "The training of children in the missionary work of the Church;" Mr. J. Khadder, of the University of King's College, Canada, on "Bishop Blythe's work in Jerusalem and the East;" and Mr. F. A. Wright, of Philadelphia Divinity School, on "The missionary spirit in relation to Church Unity." At night there was a litany service for missions followed by addresses by the Rev. Lucien Lee Kinsolving, the Rev. Dr. Wm. S. Langford, general secretary of the Board of Missions, and the Rev. Brockholst Morgan, of the New York City Missionary Society.

On Saturday, Feb. 6th, there was early Eucharistic Celebration. The morning was given up to a business session. In the afternoon addresses were made by Mr. Walter J. Lockton, of Seabury Divinity School, on "Two mistakes about missionary work;" Mr. Wm. W. Craig, of Montreal, Canada, on "Divine justice and unenlightened heathendom;" Mr. F. W. Ambler, of the University of the South, on "Missions among the negroes of the South;" Mr. C. T. Hutchinson, of the Divinity School at Cambridge, Mass., on "The change of emphasis in foreign mission work," and Mr. Upton Beall Thomas, of the Divinity School near Alexandria, Va., on "True consecration." At night addresses were delivered by the Ven. Archdeacon Kirkby, D.D., and the Rev. J. Lewis Parks, D.D.

### New York City

Bishop Potter is to make a special visit to Harvard University, and preach on the evening of Sunday, Feb. 14th.

At St. Bartholomew's church, Confirmation was administered on the morning of Sunday, Feb. 5th, to a class presented by the rector, the Rev. Dr. Greer.

A reception in honor of the Graduates' Club of Barnard College, was given Jan. 30th, by the

Women's University Club, and was attended by more than 100.

The daughters of the late Mr. O. B. Potter are to erect a building for a mission congregation in the suburbs of Sing Sing, to be known as Grace chapel.

In addition to the bishops already announced as assisting in relieving Bishop Potter from Confirmations for the present, will be Bishop Cheshire, of North Carolina, and Bishop Capers, of South Carolina.

Work on the detailed plan of the cathedral of St. John the Divine has been going on for a long time under the direction of Bishop Potter, who expects to use it in securing contributions to the building fund. A report from the Bishop is expected about the beginning of next month.

At the meeting of the Churchmen's Association, just held, there was an unusually large attendance of members, and an active discussion took place on the question, "Will the popularizing of art aid in solving modern problems?"

At St. Thomas' church, the Rev. Dr. J. Wesley Brown, rector, a memorial service was held on the afternoon of Sunday, Jan. 31st, for the veterans of the 7th Regiment, N. Y. National Guard. The chaplain of the veterans, the Rev. C. M. Roane, was the preacher, and the rector gave an address of welcome.

St. Agnes' free library and reading room ranks first in this city and State as to circulation, in proportion to the number of books. The library contains 3,322 volumes, and these books circulated 41,247 times during the past twelve months.

At the Church Missions House a farewell service was held on Friday of last week for Mrs. Walrath and Miss Higgins, who are departing for missionary service at Cape Mount, Africa. An address was made by the Rev. Dr. Wm. R. Huntington.

At St. Ignatius' church, the Bishop of Fond du Lac made a visitation on Sunday, Jan. 31st, and administered Confirmation, for Bishop Potter, to a class of 56 persons, presented by the rector, the Rev. Arthur Ritchie; and he addressed the candidates. Gounod's "St. Cecilia Mass" was sung.

At the monthly meeting of the Church Club, on Wednesday evening of last week, the subject for discussion was, "The Church's law concerning divorces, and the marriage of divorced persons." The speakers were the Rev. Hall Harrison, D.D., of Maryland, and the Rev. Chas. H. Brent, of Massachusetts.

At the pro-cathedral, the local assembly of the Brotherhood of St. Andrew held its monthly meeting, Feb. 12th. In the afternoon, the Rev. Prof. E. P. Gould, D.D., led a discussion on "New Testament teaching." At night, at a popular meeting, Bishop Potter presided. Prof. Gould spoke again, and addresses were delivered by Messrs. Jas. B. Reynolds and R. Fulton Cutting.

At St. Luke's hospital, the managers are in need of larger funds for the enlarged work they are doing in the new buildings. The trustees have just decided to establish a ward for convalescent patients, in order to ease the transition to the outer world of patients who have recovered, but are yet too weak for active life. Incidentally, the plan increases the facilities for care of the actually sick.

At Trinity church, the Rev. Dr. Morgan Dix, rector, the noted organist, Dr. Arthur H. Messiter, will retire on May 1st from active service. In recognition of his many years of service, he will be granted a retiring pension. Dr. Messiter is well known throughout the Church in the United States as author of the celebrated Trinity Psalter. At the same time, Dr. Gilbert, organist of Trinity chapel, will also be retired on a pension, having served for 27 years.

St. Augustine's League met Monday, Feb. 1st, at the parish rooms of St. Bartholomew's church, Mrs. L. L. White presiding. The secretary's report showed that the number of missionary boxes sent away during the last month had been

greater than ever before. The contributions from the church of the Incarnation had been the largest of any parish, though made up of only dollar payments. The needs of various branches of the colored mission field were considered by the league.

A pretty marriage took place at Trinity church, Sing Sing, near the city, on Feb. 4th, when Miss Mary Virginia Ferguson, daughter of the rector, was married to Mr. Nathaniel Stoutenburg Hyatt. Bishop Potter, the Ven. Archdeacon Van Kleeck, and the bride's father, the Rev. Geo. W. Ferguson, officiated. The church was handsomely decorated, and music was rendered by the choir of the parish.

The alumnae of St. Mary's school held their annual reunion, Feb. 3rd. The assembly hall of the school where the guests were received was prettily decorated with palms and cut flowers, tied with blue ribbon, the school color, as that of the Blessed Virgin. All the china and table trimmings were also of blue, and the young ladies in attendance were arrayed in the same color. The alumnae association, which was founded in 1889, comes together annually to meet the Sisters of the Order of St. Mary, to form new school friendships, and to aid in promoting the interests of the school. Sister Anna, the Sister Superior, aided in receiving the guests. Nearly 200 visitors inspected the library given in memory of the late Sister Agnes, first superior of the school.

Some 60 loyal alumni of the Episcopal Academy of Connecticut, at Cheshire, met in the Hotel Waldorf on the evening of Feb. 2nd, at the dinner of the alumni association. Mr. Cyrus La Rue Munson, president of the association, presided. Prof. Woodbury, the new principal of the academy, was warmly received. Mr. Munson responded to the first toast, "The alumni association," with a forceful tribute to the achievements of old Cheshire students in military, naval, legal, ecclesiastical, and artistic fields of action. Prof. Woodbury answered to "The Cheshire academy," and referred to recent changes and advances in the academy. Prof. Luther, of Trinity college, responded to "The trustees," and Prof. A. W. Phillips, of Yale university, spoke informally of "Modern science." Other toasts and speakers were "Education and politics," by Mr. Herbert B. Turner; "The boys, old and young," by Dr. H. B. Curtis; "American art," by Mr. William Ordway Partridge. The latter address was read in Mr. Partridge's enforced absence. Among those present were a number of the clergy of the Church.

GENERAL THEOLOGICAL SEMINARY.—Several of the professors have instituted seminars in their departments for voluntary, original, and advanced work by students. Last week two new seminars were begun, one by the Rev. C. W. E. Body, D.D., D.C.L., in the department of the literature and interpretation of the Old Testament, and the other by the Rev. Thomas Richey, D.D., in the department of ecclesiastical history.

### Philadelphia

The Rev. Lawrence N. Schwab, rector of St. Mary's church, Manhattanville, will give a series of six lectures on the John Bahlen Foundation, at Holy Trinity parish house, beginning on Feb. 8th, at 8 p. m., and continuing on Feb. 15th and 22nd, March 1st, 8th, and 15th. The exceeding interest of his subject, "The kingdom of God," and the careful study he has made of it, should insure a large audience. The lectures will be published later, in fuller form.

The 43rd anniversary of the church of St. John the Evangelist, the Rev. John Moncure, rector, was observed on Sunday, 31st ult. In the morning, the rector preached a sermon appropriate to the occasion. After Evening Prayer, there were several addresses made, showing the extensive work of the parish by the several guilds, which were present in full numbers. During the nearly six years of the incumbency of the present rector, there have been Baptisms, 515; presented for Confirmation 165;

marriages, 52; burials, 300. There are about 400 communicant members enrolled.

At the 21st annual meeting of St. Matthew's Yearly Beneficial Association, held in the parish building of St. Matthew's church, on the 3rd inst., the annual report was read, showing the receipts \$4,242.91, and disbursements for sick and funeral benefits, \$3,971.74; the balance, \$271.17, being paid to the members. The purport of this benevolent organization was fully detailed in THE LIVING CHURCH of March 7th last. The rector of St. Matthew's, the Rev. R. W. Forsyth, is the president of the association.

The convocation of Norristown met on the 4th inst., in the Church House. The dean, the Rev. Dr. E. W. Appleton, presided and conducted the devotional services. Archdeacon Brady stated that the Norristown convocation contributed 2.19 per cent. of its revenue through the Board of Missions, which was a larger proportion than any other convocation. The report of the building committee stated that a substantial stone edifice had been erected for Epiphany mission, Royersford, which was opened Jan. 10th. The total cost was \$5,373.98, and there is a mortgage of \$1,800 on the building. The convocation acted on certain revisions of the by-laws. It was agreed that the June meeting be held at Royersford and St. James' church, Perkiomen.

Holy Trinity memorial chapel, the Rev. Robert A. Mayo, priest-in-charge, is preparing to enlarge its field of usefulness in the southwestern section of the city, by adding to its many laudable adjuncts suitable headquarters to be used as a lodging house for men, as well as a building especially adapted for the temporary wants of poor but deserving women. In THE LIVING CHURCH of Dec. 12th, a brief notice was given of the Providence house (which had been opened the previous month), containing a coffee house and free reading room, and which was established by the Rev. Mr. Mayo and the women's temperance organization. To this venture has been added a woodyard, at the rear of the building, which has become well patronized, and furnishes the means for able-bodied men to earn their meals. There is scarcely a night but that a dozen or more men apply at this institution for lodgings.

The Mission at St. Mark's church opened on Sunday, 31st ult., under the most favorable auspices. At the morning service there was a crowded congregation. At 11 a. m., the rector, the Rev. Dr. A. G. Mortimer, made a few introductory remarks, and the sermon was preached by the Rev. Arthur R. C. Cocks, who also preached in the afternoon the sermon to men only. At the night service was delivered the first regular Mission sermon by the Rev. Mr. Cocks, from the text Genesis xxv: 31. The sermon to women only, in the afternoon, was delivered by his assistant, the Rev. Frederick Parkes, of All Hallows, Southwark, London. It has been determined to extend the services of the Mission so that they will conclude on Sunday, 14th inst, with a solemn thanksgiving service. Throughout the week the attendance has been very large. On Saturday afternoon, 6th inst., the Rev. Mr. Cocks delivered an address to women, his subject being "Woman's vocation and work."

The 25th annual meeting of the Educational Home was held on the 4th inst., Bishop Whitaker presiding. The report of the Board of Managers stated that during the first 14 years, 464 white boys were supported, educated, and placed in positions where they could earn a respectable livelihood; and the greater part are now industrious and self-supporting citizens; 400 Indian boys, from 6 to 18 years of age, have been under the care of the institution. During the past year, 36 boys were received into the Home; 32 have left for their own homes; two pupils left to fill government positions as teachers, for which they receive good salaries; another is at Bellevue Hospital, New York, training to be a nurse. There are at present 109 boys enrolled: of these, 14 are working boys, and 10 attend the public schools. The experience of the Board of Managers is that the edu-

ated Indian boys and girls who can get positions in the East and make respectable livings had better do so. It is better for them, and also for their people, to remain here, because under the present system of government rules, graduates who return home have no employment on their reservations, and cannot be industrious with nothing to do, no matter how much they desire work. The treasurer's report showed receipts, \$31,129.75; present balance, \$229 83. All the old officers of the Board of Managers and Board of Council were re-elected; Colonel Samuel L. Givin was elected superintendent of the Home. Addresses were made by Bishop Whitaker and Mr. Edward J. Burlingham, chaplain of the Home.

The 29th anniversary of the church of the Holy Apostles was celebrated on Sunday evening, 31st ult. After Evensong, participated in by the rector, the Rev. H. S. Getz, the rector *emeritus*, the Rev. Dr. C. D. Cooper, and the assistant ministers, the Rev. Messrs. J. S. Bunting and W. S. Neill, the annual report was read by Mr. Geo. C. Thomas, accounting warden. Since the organization of the parish, the aggregates are: Baptisms, 1,684; confirmed, 1,069; marriages, 355; burials, 1,008; services held, 5,108; present number of communicants, 1,011. The Holy Eucharist is celebrated weekly, alternating between the church and the chapel. Sunday schools and Bible classes, total enrollment, 1,401; average attendance, 956; total receipts of the school, \$5,522.27, of which \$4,136.69, or 75 per cent., were for missionary and benevolent purposes. The amount in the memorial fund is \$1,157.39, of which a portion will be used to provide the mosaic floor and oak wainscoting in the chancel. There are 620 scholars included in the communicant list of the church. Of the Easter offerings (\$3,240.76), one-half was given to objects outside the parish. Total receipts of the church, including missionary and charitable contributions and balance from last year, \$14,277.43; payments, \$14,097.90; for the memorial chapel, receipts, \$2,620.20; payments, \$2,227.44. The endowment fund of the church contains \$11,000, and the chapel, \$7,000, invested. There is no debt remaining upon any of the grounds or buildings of either church or chapel, the value of same, exclusive of furniture, being estimated at \$200,000. A beautiful memorial was presented to the chapel on Whitsunday, 1896, in a splendid altar book, in memory of Mrs. Lydia Gilfn McCleave, from her relative and friend, Mrs. George C. Thomas. After a short address by Bishop Whitaker, the sermon was preached by Bishop Whitehead, of Pittsburgh. The mosaic floor and oak wainscoting of the chancel, the gift of the Sunday school, in memory of deceased teachers and scholars, was first used in the forenoon of this day, when the rector preached.

### Chicago

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

The Bishop is somewhat better, though still confined to his room.

The regular monthly meeting of the diocesan officers and members of the Woman's Auxiliary was held on Thursday, Feb. 4th, in the Church Club rooms. About 25 members were present. Noonday prayers were said by the Rev. J. Wynne-Jones. The president, Mrs. Lyman, welcomed the members present, and expressed her gratification at the increasing attendance at these monthly meetings, indicating, as it does, a corresponding increase in the work of the auxiliary. She also urged all the women present to take an active interest in the Sunday school workers' meeting to be held on Feb. 12th, which is so closely conducted with the work of the Junior Auxiliary. A resolution expressing to the Bishop of Chicago gratification and appreciation of the affectionate tribute recently paid by him to the Chicago branch of the Junior Auxiliary in the dedication of his new book, "The Practice of the Interior Life," was presented and unanimously approved by a rising vote. Miss Clark, the assistant in city missionary work in this city, spoke in an interesting manner of her work in the hospitals, giving brief accounts of individual

experiences in the County Hospital. She pleaded earnestly for a working girls' home, which seems to be most necessary in order to carry on her work and prevent the girls from losing the effect of the good influences unparted, and returning to their old lives as soon as they are at liberty. A collection was taken, which was devoted to the needs of Miss Clark's work.

The second in a series of lectures under the auspices of the Woman's Guild of St. Peter's church, was given at the residence of the Rev. S. C. Edsall on Wednesday, Feb. 3rd, by Miss Jane Addams, the subject being "Social Settlements."

A very enjoyable reception was tendered the Rev. and Mrs. E. Stires at Grace House on Wednesday evening, Feb. 3rd. A very large number of the parishioners and friends of Grace church were present.

### Milwaukee

**Isaac L. Nicholson, S. F. D., Bishop**

At Nashotah Theological Seminary a series of lectures has been arranged for Thursday evenings during the winter term. On the evening of Jan. 21st, the Rev. Dean Mallory, of Delavan, Wis., gave a talk to the students on parish work, with interesting illustrations and reminiscences from his own experience. On Jan. 28th, Prof. Webb lectured on Rome in the early days of Christianity, illustrated by lantern views. Prof. Barry, of the Western Theological Seminary, the Rev. C. S. Lester, of Milwaukee, and others have consented to address the students, during the months of February and March.

### Colorado

**John Franklin Spalding, D.D., Bishop**

The theological school at Matthew's Hall, Denver, has this winter the added strength of the Rev. Daniel Lewis who meets the theological class weekly for instruction in liturgies and Christian evidences. The Rev. P. H. Hickman continues his lectures in Church history and the development of Christian doctrine, and the Bishop gives general instruction in dogmatics.

Mr. W. H. Haupt, recently a minister of the Methodist body, has since his Confirmation become a candidate for Holy Orders, and is now pursuing studies with the theological class.

Epiphany mission, organized in South Denver one year ago, has flourished in a most encouraging way since. The Bishop recently made a visitation there and held an impressive service at which a class of ten adults and young people was confirmed.

The Rev. E. P. Newton, of Pueblo, has just finished the enlargement of Trinity church, of which he is rector, giving it double its former seating capacity.

The Rev. Chas. Y. Grimes has accented the call of Trinity parish, Denver, to become its rector. He leaves a flourishing work at Cripple Creek to enter upon this difficult but very promising field in Denver.

The Home for Consumptives, which owes its existence to the tireless efforts and faith of the Rev. F. W. Oakes, is soon to have a large extension, called Heartsease House, for the entertainment of those inmates who come there for shelter and are so far advanced in the disease as to make their recovery doubtful; \$25,000 has been raised by Mr. Oakes and is now in the hands of the Board of Managers to advance the building.

### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop**

On the evening of Feb. 2nd, at St. Mark's pro-cathedral, the Epiphany cantata, "The Star of Bethlehem," composed by Mr. Donald B. MacLeod, was sung by the choir of St. Paul's church, assisted by several well-known soloists. The organist of St. Mark's, Miss Mildred Johnston, officiated at the organ, and there was a full orchestra. The whole was conducted as a reverential service, beginning with the procession, "Saw ye never in the twilight?" followed by the Lord's Prayer and the Epiphany collect. The last chorus, the words from Psalm lxxii: beginning, "All kings shall fall down before

Him," is remarkably beautiful and exulting, and closes the cantata with a grand burst of harmony. After a few earnest and appreciative words from the rector, the Rev. Wm. L. Devries, the service concluded with suitable collects and the recessional hymn, "As with gladness." A series of organ recitals has also been arranged at St. Mark's, one of which has taken place. The offertory at all these services is for a payment on the church debt. The pro-cathedral is now fully organized for work. A clergy house has been comfortably fitted up in the vicinity, where the rector and curate live, and also the Rev. Mr. Rhinelander, rector of St. Alban's, a suburban parish.

The Bishop of Ohio being in Washington for a few days, his many friends had a pleasant opportunity of meeting him at an informal reception at St. John's parish hall, on Thursday afternoon. The hall was hung with violet and white, and decorated with palms and flowers, and was thronged for several hours with those who came to greet the Bishop, of whom Washington Church people have such a warm and loving memory.

### Long Island

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

The Bishop is absent in Bermuda on his yearly visit to Mrs. Wesson, his daughter, who is in residence there.

The Rev. Samuel Maxwell who was rector of Trinity church, Pittsburgh, Pa., for many years, and who has been for eight years rector of St. Paul's church Glen Cove, died suddenly of apoplexy on Sunday, Jan. 31.

The archdeaconry of Queens met Jan. 27th, in St. George's church, Flushing; the Rev. E. D. Cooper, D. D., archdeacon, presided and rendered his report of the state of the mission churches within the jurisdiction. A resolution was adopted appropriating \$200 towards the support of St. Matthew's church, Steinway, the Rev. A. J. D. Kuehn in charge. The Rev. Dr. Greer, of St. Bartholomew's church, New York, described the various kinds of spiritual work conducted there in seven different languages. The vice-president of the Brotherhood of St. Andrew, Mr. Silas McBee, delivered an address on the work of the Brotherhood and addresses were also made by the Rev. Messrs. E. McCluskey, C. N. F. Jeffery, H. D. Waller, and E. M. McGuffey. A collation was served by the parochial Woman's Missionary Association, assisted by the Junior Auxiliary.

The last Sunday of each month is observed as missionary Sunday at St. Luke's church, Brooklyn. At the latest such service Archdeacon Darlington preached on "How Brooklyn boys and girls can save our city."

The Home for the Aged on the Church Charity Foundation, has received the sum of \$3,000 from Mr. Charles Napier, of Jamaica, the accruing interest to be used in support of an inmate. The gift is in memory of a sister, Miss Annie Napier, who died in February, 1895. The giver proposes also to furnish a room which, too, will bear his sister's name. The late Maria Jane Martin, of Baltimore, bequeathed \$3,000 to St. John's Hospital, on the same Foundation, in support of a cot in the children's ward.

The Rev. Wm. B. Frisby, S. T. D., of Boston, delivered the fourth lecture in the Church Club series on "The Church in America," in St. Luke's church, on Jan. 28th. Dr. Frisby's subject was "The Church, its liturgy," and in the course of his address he said: "The Prayer Book is not only a book of devotion, it is a book of teaching. In the order for Baptism we find the doctrine of original sin; in the Litany we find the doctrine of the Trinity; the catechism teaches us of the sacraments."

A special service for the admission of members into the Order of Christian Helpers, recently founded by Archdeacon Darlington for nursing the sick poor and for general parish and mission work, was held on the evening of the 4th Sunday after Epiphany in Christ church, Bedford ave., Brooklyn, of which Dr. Darlington is rector. He was assisted in the service by the Rev.

Messrs. Jos. Beers and Walter I. Stecher. The spiritual director and also the medical director, Dr. Arnold W. Catlin, addressed the large congregation present on the nature of the new order. After Evensong the seven women who were to be set apart for this work advanced to the sanctuary and were admitted by a brief and appropriate office. Members of this order are not obliged to live in community. Houses are to be established where those of the Sisters who desire to do so may reside. All Churchwomen, whether married or single, are eligible for membership, providing that they will devote the greater part of their time to the work, will wear the habit, and will take the training. This consists of a thorough, though not long course, in nursing and in the intelligent care of the sick, as well as in technical and spiritual preparation for general Church work. The color of the habit is blue, and it consists of a plain dress, Connamarra cloak, close fitting bonnet, and veil, white kerchief, cuffs, and cap, and a silver cross pendant from the neck. The members assume the obligation to be at call—by day and night—of any clergyman or physician.

The diocesan assembly of the Brotherhood of St. Andrew held its annual meeting on the afternoon and evening of Jan. 28th, in St. Ann's church, Brooklyn Heights. About 50 members attended, 15 chapters being represented. President W. B. Dall outlined the preparations for the State Convention, which is to be held next May in St. Luke's church, Brooklyn. It was resolved that a *per capita* assessment of one dollar be levied for a guarantee fund. The treasurer's report showed the year's receipts to have been \$129.21, disbursements \$130.85, deficit \$1.64. The secretary's report showed a membership of 250 and 24 chapters. In the evening the Rev. Dr. J. B. Nies addressed the meeting on "Usefulness and uselessness."

A special Mission is being conducted in the church of the Good Shepherd, the Rev. A. F. Underhill, rector, by the Rev. F. W. Tomkins, Jr., of Providence, R. I. Five thousand letters of invitation to attend the Mission have been circulated in the neighborhood of the church, and special choristers and officers of intercessory prayer have been selected for their work. The Mission is already very successful, with congregations increasing at each successive service.

Feb. 3rd, the guild of St. Andrew's parish, the Rev. W. N. Ackley, rector, held a social in the parish rooms, to which all the congregation were invited. The first part of the evening was spent in social intercourse, followed by an interesting programme of music and recitations, after which "Aunt Jerusha's Family Album" was repeated by request. The rector stated that the coin collection to be taken would be for the benefit of the poor. One lady who desired to remain unknown sent in \$5 for the good purpose. The rector has lately found a large number of cases of destitution and suffering. As the "end is not yet," he has decided to form a sort of charitable commissariat department, under the auspices of the guild, and from the chancel, as well as through the public press, has asked people to send in furniture, clothing, groceries, money, or anything that can be used in relieving the destitute. A charitable committee, with the rector for chairman, will look carefully into every case.

### Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

Confirmations during November, December, and January: Corry, 16; Waterford, 7; Union City, 10; All Saints', Johnstown, 9; New Castle, 5; Beaver Falls, 5; Wilkingsburg, 10; Oakmont, 30; Bradford, 34; Meyersdale, 2; Uniontown, 3; Menallen, 1; Scottdale, 3; Greensburg, 8; Emmanuel, Allegheny, 13; Jeannette, 3; Trinity, Pittsburgh, 3; Trinity, Washington, 9; Leechburg, 13; Apollo, 4; St. Stephen's, McKeesport, 14; Miles Grove, 1; North East, 4; Greenville, 4; Mercer, 8; Rochester, 3.

The Rev. J. L. Taylor, of Rochester, has been appointed by the Bishop missionary at Kane, Youngsville, and Ludlow, and will begin his work in those places on the 1st of March. Mr.

Taylor's place at Rochester will be supplied by the Rev. A. D. Brown, of Bellevue, who will take this work in connection with the chaplaincy of the Laymen's Missionary League.

On the evening of the Feast of the Purification, the chapter of St. Andrew's Brotherhood belonging to St. Peter's church, Pittsburgh, tendered a reception to the new rector of the parish, the Rev. Dr. Edward H. Ward, late of Lexington, Ky.

Bishop Whitehead has issued a Pastoral Letter with regard to the Lenten mite-box offering. One-half will be sent to the General Board of Missions, and the other half will be used by the children's missionary of this diocese.

### Albany

**Wm. Croswell Doane, D.D., LL.D., Bishop**

ALBANY.—The services at two of Albany's churches on Sunday, Jan. 31st, had in them a note of preparation of the consecration of Dr. Morrison as Bishop of Duluth. At the cathedral in the morning, the Rt. Rev. Dr. Hamilton, Lord Bishop of Ottawa, delivered the sermon at the 11 o'clock service. Bishop Hamilton came here at the invitation of Presiding Bishop Williams to participate in the consecration of Dr. Morrison as indicative of the close communion existing between the Church of England and the Church in America. At Evensong, the Rt. Rev. Dr. Gilbert, Bishop-coadjutor of Minnesota, preached the sermon. Bishop Gilbert has heretofore had charge of what is to be Bishop Morrison's jurisdiction. He also preached at St. Peter's church in the morning.

TROY.—A meeting of the clericus was held in St. John's church on Monday, the 1st inst. The clergy, after transacting some routine business, engaged in a discussion on "A conflict between science and religion." Among those who spoke were the Rev. Dr. E. A. Enos and the Rev. Dr. W. W. Battershall.

### Indiana

**John Hazen White, D.D., Bishop**

The winter meeting of the Central convocation was held in Christ church, Indianapolis, on Jan. 26th, 27th, and 28th, and despite the zero weather which prevailed, there was a good attendance of the clergy, and most interesting and helpful discussions were had on the various subjects, among them being: The pastoral office, its spirit and character; personal fitness and preparation therefor; and the exercise of the office, and definite Church teaching in the Sunday school, lecture, sermon, and in parochial visiting. The sermon of the Rev. Dr. Adams, dean of the Southern convocation, and that of the Rev. J. E. Sulger, *ad clerum*, were particularly instructive and helpful. The next meeting is to be held in St. Stephen's church, Terre Haute, the first week in May.

The winter convocation of the Northern deanery was held in Trinity church, Michigan City, Jan. 19th and 20th, the dean, the Rev. A. W. Seabreeze, presiding. The missionary service Tuesday evening was notable for the great interest manifested. After Evensong, the Bishop made a stirring address on the subject of "Missions," appealing for broader views and greater appreciation of personal responsibility in the work of extending the kingdom of heaven among men. Wednesday, at 9 A. M., convocation assembled for business, nine of the clergy being present. The reports of missionary work having been heard, the subject of improving the efficiency of the diocesan paper was discussed, after which an invitation to hold the spring meeting in Gethsemane church, Marion, was accepted. Matins was said at 10 o'clock. At 10:30, Mr. W. H. Xanders, formerly a preacher among the Dutch Reformed, was ordained to the diaconate, his rector, the Rev. N. W. Herrmans, acting as presenter. The Rev. Charles T. Stout preached a very thoughtful and impressive sermon on "The work and duty of a deacon in the Church of God." After lunch, the subject of the "Validity of Anglican Orders" was introduced by the dean, and ably discussed by the Bishop and others. Wednesday evening the

"Brotherhood" meeting was held, at which there were addresses on "The kingdom," by the Rev. H. S. Webster, "The King," by the Rev. Walter Scott. Preceding the meeting of convocation, on Tuesday afternoon, at 2 o'clock, the Woman's Auxiliary was addressed by the diocesan president, Mrs. John Hazen White, and plans were laid for more effective work, especially in the several convocations. Mrs. Guild, of Trinity parish, Fort Wayne, was elected secretary and treasurer of the Auxiliary in the Northern deanery.

### Georgia

**Cleland Kinlock Nelson, D.D., Bishop**

On the 1st of February, the Rev. W. Woodson Walker, of Americus, assumed the charge of Christ church, Valdosta, in connection with Christ church, Cordele, to which church he will give one Sunday each month.

The Rev. John F. Milbank will continue in charge of St. John's, Bainbridge, and the missions at Jesup and Blackshear, in connection with his work at Grace church, Waycross, to which he will soon give three-fourths of his time. This arrangement is made possible by the substantial increase of the pledged support of our people in Waycross.

The Bishop's visitation to St. Simon's Island this year was attended by some unusual features of interest. St. Mill's chapel badly damaged, and St. Ignatius' totally demolished, by the cyclone of Sept. 29th, were both rebuilt under the efficient and energetic management of the Rev. Mr. Dodge, and presented for consecration on Jan. 17th. For a cash outlay of \$820, St. Ignatius was rebuilt on a more attractive and better scale. In his sermon on this occasion the Bishop dwelt upon the testimony of a consecrated church to the existence of a covenant relationship between God and man, and its continual witness to man's obligation to worship and duty; 5 people were confirmed and 31 communicated. Jan. 18th, a chapel heretofore used for service by permission of its owners, was solemnly dedicated and set apart under the name of St. Paul's church, Fredonia parish; the building and grounds attached being generously conveyed by the owners to the diocese of Georgia; \$600 was given as a donation for improvements. This building is now very attractive, and so situated as to be conspicuous to the river boats, and its bell within ear shot of the inhabitants of the village. The completion of these works has more than ever endeared Mr. Dodge in the affection of his people. There remain now but two of our ruined churches to be rebuilt.

### Texas

**Geo. Herbert Kinsolving, S.T.D., Bishop**

HOUSTON.—The Bishop visited St. Mary's parish on the morning of the third Sunday after the Epiphany, and confirmed eight men, seven women, seven boys, and four girls. Only seven of this number were brought up in the Church. During the past year 69 have been confirmed in the parish, with another class being prepared for the Bishop's visitation the first Sunday after Easter. Feb. 8th, the Very Rev. Hudson Stuck, dean of St. Matthew's cathedral, diocese of Dallas, will commence a ten days' Mission for St. Mary's. A large number of the clergy of the diocese will be present. On Tuesday, Feb. 9th, the second day of the Mission, there will be a Quiet Day for the priests, when the Bishop will give an address on "Our ordination vows."

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

BALA.—By the death of Mr. George Brooke Roberts, president of the Pennsylvania R. R. Co., founder and, since its organization, rector's warden of St. Asaph's church, that congregation is a sorrowing one. After a lingering illness of many months' duration, he departed this life, on Saturday, 30th ult., aged 64 years and 15 days. He was the sixth in descent from John Roberts who emigrated from Bala, Wales, in 1683, which town is within ten miles of the cathedral of St. Asaph; hence the names which



are perpetuated in this beautiful suburban borough. On Sunday, 31st ult., a special memorial service was held at St. Asaph's, when the rector, the Rev. Dr. C. S. Olmstead, pronounced a fitting eulogy on Mr. Roberts. The Burial Office was first said at his late residence, Pencoyd Farms, on Tuesday, 2nd inst., by Dr. Olmstead, and afterwards in the church, the rector, the Rev. Dr. S. D. McConnell, the Rev. F. Burgess, late rector, and Bishop Whitaker assisting in the service. The vested choir of St. Asaph's was augmented by singers from St. Stephen's, St. Matthias', Philadelphia, and St. Luke's, Germantown. After the service in the church the mortal remains were conveyed to Laurel Hill cemetery, where the committal was said by the Rev. Dr. Olmstead. There were 60 honorary pall bearers, all prominent railroad men and bankers, the line being headed by Mr. Chauncey M. Depew and J. Pierpont Morgan, Esq. Notwithstanding the great storm which prevailed all day, the church was crowded to the doors, and many persons were unable to enter. On the evening of the same day, the vestry of St. Stephen's church, Philadelphia (of which Mr. Roberts had been for many years a member, prior to founding St. Asaph's), held a special meeting, and passed resolutions of sympathy and sorrow for one who had so long been their associate.

**Maryland**

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

CURTIS BAY.—Jan. 24th Bishop Paret visited St. Barnabas' church, the Rev. Theodore G. Gambrall, D.D., rector, and administered the rite of Confirmation to a class of eight persons.

On the afternoon of Feb. 4th, Mrs. Paret, wife of the Bishop of Maryland, was laid to rest in Rock Creek churchyard. The first part of the Burial Service was said in Baltimore, and the Bishop and his family went over in a special car with the body. All the clergy of Washington who were able to go—several being detained at home by illness—met them at Rock Creek church. Bishop Satterlee said the service. Bishop Leonard, of Ohio, was also present, and a large number of the friends of Bishop Paret and his wife.

**Massachusetts**

**William Lawrence, S. T. D., Bishop**

BOSTON.—The Church Army has been holding a series of services at Emmanuel church, with increasing signs of marked interest in its methods. These have been under the charge of General Hadley. Meetings have also been held in the Y. M. C. A. Hall, conducted by Major L. W. Brown. St. Stephen's church, under the charge of Col. Jones, has a corps of rescued men, who are greatly interested in the army, and a few of them will be entitled to don the uniform.

Union revival services have been held in all the South Boston churches. The rector of St. Matthew's preached in the Methodist, Congregational, and Baptist places of worship, the rectors of the church of the Redeemer and Grace church, in the Methodist and Presbyterian edifices. In the Episcopal churches, all the other Christian ministers took part in the services or made addresses.

A fine two manual organ, built by Hutchings, has been placed in St. Margaret's church, Brighton, and was used for the first time on Christmas Day.

The address at the last meeting of the Church Sunday School Institute was given by the Rev. D. D. Addison upon the topic, "How to teach my duty towards God, and my duty towards my neighbor."

St. Mary's Guild of the mission church of St. John the Evangelist are considering the medical and nursing care of many forlorn and destitute persons in their neighborhood. They have procured employment for many unemployed, and have given fuel, food, and raiment to many helpless persons. Old clothing is solicited and may be sent to the Mission House, 44 Temple st. The coal club is a well-patronized enterprise, and is extending its usefulness to other parishes.

NEW BEDFORD.—The Woman's Auxiliary to the Board of Missions of the southern district, recently met in Grace church. The Rev. Morton Stone made an historical address at the celebration of the Holy Communion. At a later hour, in Grace house, the Rev. Mr. Kinsoiving, of Brazil, described the nature of the missionary work in that country. The Rev. George Walker pleaded for a church building in his town, and Miss Sargent described the work of the Junior Auxiliary. Missionary work in Africa, Mexico and Haiti was represented by Mrs. Scudder and Mrs. Abbott.

**Newark**

**Thomas Alfred Starkey, D.D., Bishop**

SUMMIT.—At Calvary church, Gaul's cantata, "The Holy City," was presented Feb. 9th, by the choral society and the choir of the church.

**Nebraska**

**Geo. Worthington, S.T.D., LL.D., Bishop**

From Jan. 11th to the 17th, the Rev. Canon Llwyd, rector of the church of the Good Shepherd, Omaha, held a Mission in St. Thomas' parish, Falls City. Three services were held daily: Holy Communion at 8 A. M.; Evening Prayer, with an address to women, at 3:30 P. M., and the regular Mission service in the evening at 7:30. All services were well attended. Those present at the early Communion numbered about one fifth of the communicant list. The weather was very unpleasant all of the week, but in spite of that fact the church was filled with people every evening, and on Sunday evening, the 17th, every available space was filled with extra chairs, and still some had to stand. The sermons and addresses were very fine, and being delivered in a clear, forcible manner touched the hearts and minds of the congregation. As a result of the Mission many expressed their desire to be confirmed, others to be baptized; systematic study of the Bible has been begun, private devotions resumed; early Communion every Sunday has become the custom in the parish; a young people's society has been organized for Bible study, and the parish has taken on a higher spiritual tone than it has ever experienced before. Bishop Worthington, accompanied by Canon Llwyd, visited the parish on the 27th, when a reception was given in their honor, and very largely attended. On the evening of the 28th 12 persons, mostly adults, were presented to the Bishop by the rector, the Rev. I. E. Baxter, to receive the apostolic rite of Confirmation. Canon Llwyd preached the sermon, and it was appreciated by a large congregation. The future of the parish seems very bright.

**Missouri**

**Daniel S. Tuttle, D.D., Bishop**

ST. LOUIS.—A general hospital mission has been organized to minister to the inmates of the public institutions of the city, under the leadership of Mr. Charles U. Holmes, a member of the Brotherhood of St. Andrew. So far, services are held on Sunday afternoons at the City Hospital, with Scripture readings and singing in the different wards, and a distribution of reading matter among the patients; but it is the intention to extend the work to the poorhouse and other city institutions as soon as practicable.

The weekly meetings of the clericus have lately been enlivened by the spirited discussion of such perplexing problems as "The duty of the Church in relation to trusts and other business corporations," and "The defects of our system of dealing with crime and criminals." Both subjects were opened by able and interesting papers by individual clergymen, and these followed by a general discussion on the part of all present, and it was encouraging to note the tone of moderation which pervaded the whole, notwithstanding the very decided opinions which were generally held and freely expressed.

The regular quarterly meeting of the Woman's Auxiliary was held at Christ church cathedral on Jan. 29th. Holy Communion was celebrated at 9:30 by the Bishop, followed immediately by the business meeting,

which was held in the Schuyler Memorial House. The usual reports were read to a large attendance of the members, and many of the clergy were present; after which a highly interesting address and most touching appeal was made by Dr. Mary Forsythe, superintendent of All Saints' Hospital, South McAllister, Indian Territory, resulting in a donation of \$200 being promptly made towards the completion of the hospital, which is already full and needing more room for its beneficent work, one individual gift being \$50, and the remainder contributed by different parishes. Provision was also made for bringing two Mexican girls to the above hospital, where they will be trained as nurses, hereafter to return for similar service in their own country in connection with the Church's mission there. The outfit and support of these girls during the time of their training was assumed by the Young Girls' Guild of St. Peter's church, of which parish Bishop Brooke was at one time rector. In answer to an appeal from Miss Sybil Carter in behalf of the Indian school, in the burning of which the teacher, Miss Coleman, sustained such severe injuries, the sum of \$50 was contributed.

**Fond du Lac**

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

In sending out his order of visitation, the Bishop has expressed a desire for a missionary meeting in the interest of diocesan missions, to be held in each place at the time of his visitation.

**BISHOP'S APPOINTMENTS**

**MARCH**

- 24. Grace church, Oakfield.
- 25. Trinity church, Waupun.
- 26. St. Peter's, Ripon.
- 28. Trinity church, Berlin.

**Louisiana**

**Davis Sessums, D.D., Bishop**

**THE BISHOP'S APPOINTMENTS**

**FEBRUARY**

- 10 or 12. Conshatta.
- 14. St. Francisville.
- 15. Laurel Hill.
- 21 and 28. Provincial and special appointments.

NEW ORLEANS.—On the evening of Jan. 29th Bishop Sessums called together some of the laymen of the different parishes for the object of organizing a church club. They met at the Bishop's residence and listened to suggestions as what such a club might accomplish and how it might be made interesting. The following laymen were selected as officers to serve until a regular election might be had and the club duly organized: Judge W. W. Howe, chairman, and Mr. H. D. Forsyth, secretary. The plan upon which the club is to be organized was entrusted to the following committee: Prof. J. H. Dillard, Frank N. Butler, Warren Kearney, T. Hall, Dr. J. H. Elliott, Judge W. W. Howe, H. Judge, W. O. Rogers, Charles Whitney, Edwin Belknap, and H. D. Forsyth. The club proposes to secure members from all the parishes. The evening closed with a supper given by the Bishop, at which all spent an enjoyable time.

The rector of Trinity church, Dr. Warner, has been ill but is now on the road to recovery, much to the gratification of his many friends.

Two midnight services were held in this city, which were of interest. One at St. Anna's church at midnight, Christmas, which consisted of a celebration of the Holy Communion, accompanied by a fine orchestra of 20 pieces and an extra choir of 40 voices, and the other at Christ church at midnight, Dec. 31st, which consisted of special prayers and hymns. At St. Anna's, the rector, the Rev. E. W. Hunter, spoke on the Incarnation being the guarantee of the Catholic and Apostolic character of the Church and the source from which life flows to the Church and through the Church to individual souls. At Christ church, Dean Paradise spoke very beautifully on the lesson of the departing year and what prospects the New Year opened. Both services were greatly enjoyed.

## The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor.

QUINQUAGESIMA is the day appointed by the last General Convention for a special offering in all our churches for the clergy relief fund. This is a general institution in which all the dioceses and all Churchmen have an interest and for which they are responsible. In some dioceses there are local societies which are doing a good work. The endowments which they have accumulated will serve well to supplement the scanty provision which is secured by the general fund, but the local work should not stand in the way of the offering urged by the General Convention. There is no cause now appealing to the generosity and loyalty of American Churchmen, we believe, which is so deserving of a hearty and universal response, as this which has for its object "the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen," as is set forth in its somewhat ponderous name. In this work the clergy are the class most interested, and upon them devolves the duty of informing and interesting the laity. Whatever may be the provision in any diocese, no clergyman is sure of residence in a diocese where aid is available in his time of need, nor does he know where his widow and helpless children will be when he is taken from them. The only sure basis of relief is a general society, such as this which has the endorsement of both Houses of the General Convention, and has demonstrated its usefulness by many years of wise administration. Let the offering be taken in every parish, large and small, and let notice be given on the Sunday preceding, with such information and exhortation as will secure a liberal response. Remittances should be made to Mr. Wm. Alexander Smith, treasurer, No. 70 Broadway New York.

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SOME time ago a trial in Kansas attracted wide attention. A well-to-do farmer named Gray was tried for bringing about a murder by hypnotizing a hired man on his place, and inducing him to commit the crime. Gray was found guilty and sentenced to the penitentiary. This result of such a case suggested possibilities of a startling and unpleasant character in connection with crime, and it is not surprising that the element of alleged hypnotism should have been made use of in some instances that have occurred since that time, though we believe without much success. Interest in the matter has been revived by the release of Gray, on the confession of the guilty man that the whole charge of hypnotism was false. Certain experiments conducted in Chicago, within a short time, seem to prove conclusively that hypnotized persons cannot be induced to do anything to which they have, normally, a moral repugnance. A man being made to believe that a person in the room was one towards whom he had good reason for hostility, was easily induced to attack him, savagely enough, with a paper dagger; but when a real knife was placed in his hand, he flung it away. In like manner a young woman would not open a letter which she was not convinced was her own, notwithstanding the assurances of the operator. Nor could she be induced to

indulge in a ridiculous dance. The only result of pressing the obnoxious requests was to awaken the subject. Such experiments must go far to reassure those who have felt alarm on the subject of hypnotism. It appears that immoral suggestions will only be obeyed by those who would be equally open to them in the normal state. Moreover, these conclusions accord with those of the great body of scientific men who have made a study of the subject.

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THE *Church Review* (London) has the following reference to the Archbishop of York:

There is one tone which pervades the whole of the Archbishop's utterances, and that is his resolute refusal to take up an apologetic attitude for the Church of England. There has been too much of this apologizing of late years. It is an excellent thing for the Church as well as for individuals to cry *peccavi* when they have done wrong, but it is by no means an advantage when unauthorized persons are ready to give their Church away to their opponents on all sides. We have done penance enough for having driven Wesley out of the Church, and it is time to remember that if John Wesley had not been so headstrong he need never have departed from her Communion. [But did he so depart? Ed. L. C.] We have owned rather too freely that the Church of England has given just occasion to other branches of the Church to treat us with suspicion; now it is time to remind ourselves that Rome has given just cause of offence to the rest of Christendom. Whatever views individual Churchmen have held, whatever practices they may have taken up which exposed them to the charge of Protestantism, the Church of England herself has in her formularies ever been Catholic to the backbone, and for her no apology is needed.

These words afford a good illustration of the spirit which has been awakened among English Churchmen by the Papal condemnation of Anglican Orders. And it is true that the Archbishop of York is, by virtue, both of his office and his great ability, the most powerful exponent of this spirit. It has been worth much to the Church to have such leadership at the present time. His undaunted utterances and lofty optimism have aided immensely in dispelling that kind of doubt and despondency out of which come secessions or loss of faith.

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ARCHBISHOP MACLAGAN, of York, in his recent Pastoral, expresses a sanguine expectation that the Lambeth Conference, by dealing with questions of vital importance to the welfare of the Church, will give a fresh impetus to the spiritual life and energy of the great Anglo-Catholic communion. He hopes the time is passed when English bishops could be described as *semper pavidii*, that timidity has given place to a spirit of sufficient boldness to deal with all real defects in the way of reformation, and to welcome all salutary improvements. The published programme, however, does not appear to the ordinary vision as giving much indication of boldness. The questions proposed for consideration present, as a whole, a rather academical aspect. It is well-known that there are certain matters of fundamental importance to faith and morals and calling loudly for firm and uncompromising treatment, which are not to be found on the programme as heretofore published. It may be a question whether it is worth while for bishops to come from the ends of the earth to discuss questions which have no special relation to the welfare of the Church, and cannot be affected very much

by such discussion. Probably the principal benefit of the gathering will accrue to the cause of missions.

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ONE of the Christian Fathers of the second century tells us that in Baptism the candidate had to profess a faith "which included more than the Lord laid down in the Gospel." This had been the case from the first, from the moment when the Holy Ghost began the work which the Lord foretold, of guiding the Apostles "into all truth." The burden of the apostolic preaching was the Resurrection and the Ascension. St. Paul likewise set forth for the acceptance of believers many things which Christ had not, so far as is recorded, taught His disciples, but which His Life, His Death, and all that followed after, had taught them under divine guidance. It is he who has unfolded for the instruction of all ages the significance of the history of our blessed Lord in the Incarnation and His work for mankind. The words of Christ could only be fully understood in the light of His Personality. But we are told that there is a new theology, which "starts its thinking from Christ." Its adherents declare that they will "use no words, not even the words of St. Paul or St. John, to explain the words of the Master." This means, however, that they will use no words except their own. They do not hesitate to tell us what they think the Master meant, and if they differ in their conclusions from St. Paul and St. John, so much the worse for the latter. They propose, ignoring the teachings and the institutions of the Apostles, to build up their own theology upon their own inductions from the life and teachings of Christ. It is a strange assumption on the part of these modern men. The true Gospel has waited, it seems, these nineteen hundred years for its real interpreters, and in these new apostles and their new theology we are at last to understand what has mostly been veiled from men's eyes since the Master departed from His sorrowing disciples. *Credat Judæus!*

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### The New Protestantism

PROFESSOR HARNACK, of Berlin, delivered an address at a congress of liberal theology not long ago, in which he announced the passing of the old Protestantism, and the sure substitution for it of a new Protestantism with a new theology. The old Protestantism, that of Luther and the rest, threw off the authority of the Catholic Church, but proceeded to set up a new authority as binding as the old. In this it was illogical, and, in fact, belied its name. To be truly Protestant is to reject authority altogether. But the old Protestantism became a "Church" with a positive body of theology. In the Protestant Church, the chief element consisted in the absolute authority of the Sacred Scriptures. Upon this was based a supposed "sacred theology." Thus the old Protestantism only exchanged one authority for another. Under such circumstances, according to Harnack, the name Protestant was deceptive. Protestantism ceased to protest.

But now this is a thing of the past. "Theology has become secularized," emancipated from the control of sacred books. Modern Protestantism, according to the lecturer, has a new theology. It cuts loose from the Church idea, as well as from the sacred books, and no longer acknowledges the supremacy of any authority. Now, at last

we have true Protestantism! It is interesting to know whether anything whatever of a fixed or positive character is left of the Christian religion. Professor Harnack assures us that two things are left, namely: (1) That religion is nothing else than an attitude or sentiment of the heart trusting in God; (2) that this trust in God is found united with the simplest and plainest morals in a most intimate manner. And this is true Protestantism, and in fact, the Gospel itself (according to Harnack)!

It does not appear to us that there is anything new in this, so far as German Protestantism is concerned. The repudiation of the authority of Holy Scriptures, and the secularization of everything that has been esteemed sacred in the Christian religion, lies at the basis of much of the work of German scholars for more than a century, and notably since Strauss and Baur published their theories to the world. It is rather remarkable, therefore, that Harnack's lecture should have attracted any great amount of attention. As a matter of fact, it has aroused wide discussion in German Protestant circles, and is spoken of in our own journals as marking a distinct departure. A Berlin conservative paper says that the programme is a bold, revolutionary one, that it undermines Protestantism, and leads inevitably to atheism and materialism. It says that Harnack's scheme completely emancipates the Church and its theology from the Bible as the revealed truth and the source of faith and teaching, and that this new theology is a radical rejection of the fundamentals of Christianity.

This is virtually repeating what Harnack has admitted and indeed asserted, with the exception of the charge of atheism and materialism. The real point is whether Harnack's position is or is not the logical outcome of the fundamental principles of Protestantism. That is the question on which he would invite his opponents to meet him. His own attitude has all the character of assured infallibility. The secularization of the sacred books and the overturn of authority is, he asserts, an accomplished fact. "This," he says, "no man can change or alter." Thus he throws down the gauntlet.

One thing is clear; namely, that the difference between Protestantism and Catholicism is a radical one. It is there that we come to the parting of the ways; there that the choice must really be made. Catholicism is a religion of authority, of which the Holy Catholic Apostolic Church is the living embodiment and the perpetual witness. It is here, and here only, that the idea of a real revelation and a supernatural religion have their true, logical relations. Here they rest upon a secure basis—a basis both historical and rational. The difficulty with Protestantism is that, beginning with a revolt from the only principle of authority Christianity had ever asserted, it proceeded to invent a new basis of authority, and to construct a substitute for the Church. Such a basis is insecure, it could not be logically reconciled with the original assertion of private judgment, and the Church so formed could inspire no absolute loyalty. Hence the growth of sects and the multiplication by degrees of unattached individuals who have not ceased to consider themselves Protestant Christians.

That serious and even radical changes are on the way throughout the Protestant world does not admit of doubt, and there is every

indication that they are in the direction of this new Protestantism, of which Harnack and his friends are the expounders. It is well for Churchmen to be reminded what their own position is, that as confessing themselves members of the Holy Catholic Church, they can properly have no part or lot in this Protestant revolution. The strength of the Church is "to sit still," to hold fast by the unchanging Faith, to devote herself, after the ancient way, to the worship of Almighty God, and to do the work to which she has been appointed. After all is said and done, human souls will still require and demand a supernatural religion. Let us see to it that we have such a religion to offer them.

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### Five-Minute Talks

BY CLINTON LOCKE

CIII.

IT is at this season that the preparations for Confirmation are generally going on, and with the hope of being useful to some of my brethren, both clerical and lay, who are looking for something to put in the hands of people whom they wish to bring to Confirmation, I will devote two or three papers to subjects germane to that sacred rite.

When you ask people to be confirmed a very common counter-question is: "What good is there in it; what help will it be to me to assume certain Church relations?" It will not do to say: "You are to be confirmed because your grandfathers were." Men answer: "My grandfathers were very respectable gentlemen, but the world has advanced since their time so much that their actions cannot weigh much with me." Nor will it do to say: "You cannot be a truly moral and upright man or woman unless you do." Men will immediately point you to hundreds of instances of the most beautiful characters who have nothing and never had anything to do with the Church. Nor would it produce anything but indignant scorn if you say: "You will be damned unless you come into the Church." People are not to be frightened in that way; certainly not people of any culture. Nor will people be silenced by any such words as: "These things are sacred, and you must not ask why." They will ask why, and you must be able to show, as the doctor and the farmer can show about their business, the absolute necessity of the Church's being in the world; that she is just as necessary a factor in the making up of human life as boards of public works, markets, or anything else. Unless you can show that now and here, organized Christianity, and that means the Christian Church, cannot be ignored without a vital blow being struck at all real progress, and at the very heart of humanity; you may talk in vain about the continuous witness of history, you may prove in vain the validity of the Apostolic succession, men will seek as also they have ever sought other leaders and other mentors. The Church must not stand hat in hand craving a place in modern life. She must come out, and cry: "I dare you to do without me. I am just as essential to your well-being as the air you breathe."

Suppose it was resolved to do without the Church, and that the government could be brought to pass an edict banishing every preacher of the Gospel, and forbidding one word in defense of Christianity to be uttered by the press; that an inquisition should visit every home and remove from it every religious book; that in our Churches should

be installed a corps of able scientific lecturers, clever moral reformers, temperance lecturers, etc., and after some airs from Handel, etc., they should set forth to listening crowds, the data of ethics, the mode of curing the diseases of lying and stealing, the materiality of thought, true hygiene, etc. Are you really of the opinion that this would empty the jails, raise the moral tone of office holders, and so elevate our whole life that Jesus, the morning star, would pale before the brilliant light? I ask you, above all, you who speak slightly of the Church, whether you think that then the millenium would appear, and the lion and the lamb lie down together? You know that on your consciences you cannot say, "I think so." You know that the idea of the abolishment of Christianity, when seriously contemplated, fills even the most careless men with fear and trembling. I contend, then, that on this argument alone, miserably low as I think it to be, the absolute necessity of the Christian Church is proven. It shows that men in their hearts would not give her up; that she enters as a prime factor into the remedial agencies constantly to be applied to check wrong-doing, to keep down iniquity, to raise the tone of public sentiment, to inspire that high enthusiasm which, like the free wind, alone freshens the springs of life. On this ground, the least peculiarly Christian of all the Church's grounds for being, I contend that she has a claim on your allegiance, and that she sufficiently answers the bare question as to why she exists.

Now then, because she is so great a force in public morals, because she is such a teacher and preacher of the pure and good, because her Ideal is a pure and perfect Man, therefore she has a right to demand that you, a good citizen, a man desirous of the triumph of holiness and virtue, a man longing to see humanity take a step onward, that you, personally, should give yourself to her and help her; should rally under her flag and fight under her banner, and should frankly say, "Man needs this Church of God; therefore, I need her, and therefore I am with her and assume her livery."

I am met directly here by a large body of people who say: "We grant what you say about the Christian religion. It is necessary to us. God avert the calamity of our disavowing it, but it does not follow that we must accept a Church, an organization, a creed. Let us each worship God in individual liberty; let us not be fettered by any articles of religion."

Next week we will take up that question.

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### Art in Religion

BY THE REV. FRED S. JEWELL, D.D.

WHAT Dean Hart wrote in a recent LIVING CHURCH, relative to fine music in the Church as an attraction, was most pertinent and forcible. Its truths cannot be too widely read nor too soberly weighed; for the fine music fallacy is, with our growing artistic culture and passion, likely to become one of the most insidious helps to the increase of that already alarming degeneration of true religion, so characteristic of our times and methods.

But while we recognize and deplore this fact, it is important that we see clearly the elements of the evil power which may be exerted by musical art in this direction. These may be found, first, in the necessary place of music among the fine arts; secondly, in its capacity to minister to man's love of pleas-

ing sentiment and æsthetic delight; and, thirdly, the ease with which it can intrude into the office of holy worship and imperceptibly gain the ascendancy in it. Here is a "threefold cord" of injurious capability which is not easily broken.

Now, it is true, that in the house of God, man's best art should have its place. The true, the beautiful, and the good, are alike His creation, and they cannot too fully show His glory and exalt His praise. But this should be done by each, only in its own place, order, and measure. This can only be done under subjection to the law that the end to be sought is the good, and that the true and the beautiful are only guides and helps to the realization of the good. The object of the true is to enlighten and invigorate the mind; that of the beautiful is to refine and harmonize the thoughts and feelings inspired by the true. Hence, when either the power of the sermon or the beauty of the service become predominant, and sincere worship and true devotion are overshadowed or supplanted by mere excited curiosity or æsthetic delight, the divine order is reversed and the end of true religion is defeated.

But musical art is not all that should be carefully considered and rightly restricted in the church as the house of God. It is a matter of prime importance that all art, when associated with our holy religion, should be rigorously divested of all secular characteristics and associations. This is as true of architecture, sculpture, painting, and oratory, as it is of music. It should be sanctified art; that is, it should be strictly religious both in *motif* and form, influence, and results. When such is its character, it is legitimate, and is an offering of man's best to God, and a help to the attainment of true goodness as God's best in man. Simply because a thing is costly, is fine, is attractive or pretty, is no ground for its having a place in the house of God, or in divine service, or in any place or function belonging thereto. That they may be ostensibly given or offered to God, is only to mark their real emptiness and falsity.

Hence, a so-called church, built to look like a club house or a concert hall, and fashioned within, amphitheatre-like, with a platform only lacking drop curtains and wings, to be suited to the performance of the singer or the actor; statues and paintings, fine enough as works of art, but with no religious suggestiveness or significance, painted windows, simply memorials of one who had no true life in the Church and left no "goodly example" to be revered and followed; music which reminds the hearer of some favorite opera, or which by its lilting movement, or vivacious rhythm, is suggestive of the madrigal or the dance; reading or supposed oratory which savors of the elocution drill or the public recitationist; and ornaments or accessories which have no underlying religious symbolism, or which are merely pleasing as being in reputed "good form"; all these are little less than cultured abominations. They not only subserve no true Christian end, but they also work directly for the belittling of true religion and misleading sinful souls. They are "only evil and that continually."

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinion or reward of fallen mortals.—*John Reid.*

## Letters to the Editor

### CANTATAS ON GOOD FRIDAY

*To the Editor of The Living Church:*

With the approach of Lent, and the preparations which are being made on every side, will you allow a word in reference to the services of Good Friday evening?

In many of our larger parishes last Lent, the solemn hours of the evening of this day were given up to Church music, to the singing of cantatas, such as Stainer's "The Crucifixion," and other similar compositions. There can be nothing but thanks that such beautiful music exists, but is it not a fair question to ask whether it be the most suitable way for the Church to observe Good Friday evening?

We all know the component parts of the average congregation which crowds into our churches when we have a "musical service." How many of them are spiritually "up" to that exalted use of sacred music which does not listen, but which prays, all during the singing? On the contrary, how many of them go to such a service very much as they would go to any dramatic evening, to be thrilled, impressed, to sit and harken, perchance to criticise the solos and the technique of the performers (almost an inevitable instinct in this theatre-going, concert-loving age), all of which are simply fatal to the deep spirit of prayer, contrition, resolve, which should well up from the bottom of the heart on Good Friday evening?

The writer asks permission to say that in the parish where he worships, Stainer's "The Crucifixion" was given devotionally and very effectively at Evensong every Sunday during Lent, and the crowds which Dean Hart so aptly described in your columns of late, attended, sat, and were impressed. They did not pray to any great extent. They listened and enjoyed. When Good Friday evening came, all the confirmed persons of the parish came to the church and passed the evening in a solemn service of self-examination, and earnest prayer, as a special preparation for the Easter Holy Communion. It would have been quite a different, and, it is thought a less devotional evening, had they come with the cantata-seeking crowd to hear sacred music, no matter how reverent or dramatic.

CHURCH MUSICIAN.

### MUSIC IN THE CHURCH

*To the Editor of The Living Church:*

We always expect to read something arousing from the trenchant pen of the Very Rev. Dean of Denver. But this time I for one have read with sadness. The experiences he enumerates have been familiar to us all at some time or other, it is but too true. And when all but one of the letters called out by his sweeping denunciation of Church music and musicians have sung in the same strain, it only shows how widespread is the feeling that there is something radically wrong with our choir system.

But, instead of laying the blame upon the whole idea of music in the sanctuary, and implying that it is useless as an aid or stimulus to devotion, I respectfully submit that the fault lies both deeper and higher; viz., with the way in which the modern Church (at least of the English-speaking race) has dealt with the principle of praise; and the clergy themselves are really responsible for moulding religious thought and for the conduct of public worship.

The history of divine service points us, I think, to the true source of these acknowledged evils, and to their only effective remedy. Music has been the great vehicle of utterance in the public approach to God ever since men began to worship Him. I do not know that criticism has ever touched the statement of Genesis iv: 26, "Then began men to call upon the name of the Lord," as the most probable meaning; and we find music and its instrumental accompaniment significantly mentioned in verse 21, immediately before. From that day to this, public worship has been habitually rendered by mankind with the aid of music, as the highest and noblest form of human utterance. And man may still truly say

with the Psalmist, "I will sing and give praise with the best member that I have."

In the primitive Church the true place and importance of music in worship was recognized and guarded, according to the perpetual tradition, by her training and setting apart of the musicians as an order of ministry. And just here comes in the strange error out of which all the evils and objections in our modern system have sprung. The ultra-reformers of the post-Reformation period cast out all music from their worship as "ungodly." And when the human heart began to feel the unreason of this partisan fallacy, and sought to bring back the power of music to develop and elevate the public worship, our forefathers had forgotten the fundamental principle on which it rested. They regarded it as a mere non-essential ornament, instead of an integral and fundamental part of the public service and proper address to God.

Consequently, when Church music was revived, they did not begin by re-organizing the ancient order of singers, set apart and trained as a ministry to voice and lead the praise, which was the true starting point. They simply followed an uneducated instinct, and got together anybody who could sing and anybody who could play, and set them to work merely on the ground of their musical capacity, not as ministers but as performers. All the rest follows "as the night the day;" and a pretty dark night it has generally been. What a multitude of sins the "back gallery" has covered! That is where the deep fault of the Church has lain. She failed to re-assert as the principle underlying the musical rendition of divine service that the leaders of the praise were engaged in an holy calling, were indeed ministers in the sanctuary.

And, secondly, the high-fault of the clergy lies in this: that being the ones responsible for the regulation of the worship of God, they have not adopted that principle and insisted on it. They have not instilled perpetually the truth that the musicians were responsible as ministers to be devout worshipers, setting an example of reverent devotion, of consistent life and character, as the primary requisite.

I do not make the sweeping assertion that none of the clergy have tried to do this, for a large proportion of them have done so, and where they have, and where they have treated their organists and choirmasters as fellow-ministers according to their degree, most blessed results have followed, not only among the musicians themselves, but by force of their example upon the worshipers in the congregation. I have had personal experience of the success of this method, even upon subjects of tender years and often most unpromising character, among boys as well as men. A choir I trained proved to be the best missionary agency ever brought to bear on the rising generation of the parish and community, and still continues to bear fruit after many years, in boys grown up who have come back to sing in the choir, manly, consistent communicants of the Church, and nearly every man who entered merely as a singer coming to Confirmation and Communion before very long. The clergy need not be musicians to accomplish this; they only need to stand upon the principle that their musicians are their fellow-ministers, and hold them responsible as such, with all the honor, privilege, and sense of duty thereto appertaining.

Finally, may I be permitted to suggest some practical points which would go far towards correcting the evils complained of, founded upon the above great principle on which the music of the sanctuary rests, which I believe to be the *only* starting point for their permanent cure?

1. Let musicians be trained on probation; taking into account character, Baptism, Confirmation, and Communion where practicable. There ought to be an episcopally authorized service for the setting apart (ordaining) of choristers.

2. Abolish the "music committee," and let the duty which pertains to the rector by principle, if not by canon, devolve upon him, of taking order for the appointment and control of the musicians as well as the music.

3. Place the choir where the ministers belong, in the chancel, and train to proper conduct as leaders of the worship, with firm discipline on the ground of their responsibility and example.

4. Regulate the music to the capacity of the singers, and at least to a reasonable extent to the capacity of the people to follow with the voice or "with the understanding." If the rector does not know how to draw these lines, let him consult some competent priest or layman who does.

5. Let the congregation be taught larger portions of the musical service, and encouraged to join in it. Rehearse them now and then, especially in new hymns. Let us learn a lesson from the Methodists in their enthusiastic hymn-singing; they are drilled in the "class meeting."

6. Teach the congregation to respect the musicians as ministers, and their performance as worship, not as entertainment. Have them stand when the anthem is sung, even in the offertory.

This does not exhaust the subject. But now, my reader, if he has been "kind" enough to follow thus far, will say, "This is all very fine, but how are you going to do it?" "Ay, there's the rub!" But my contention is that from the neglect of these true principles come the abuses and failures of Church music, and that Church music itself is not to be condemned as a failure, since sacred song is eternally the vehicle of praise to "Him who sitteth in the heavens over all!"

Moreover, this has been done; it is being done in many a parish; and it can be done, to the glory of God and the edification of His people, if the fundamental importance of the ministerial idea be maintained; and so effectively, that it will be a perpetual object-sermon to all who enter the church's doors. **HOBART B. WHITNEY.**  
*New York City, Jan. 30, 1897.*

Opinions of the Press

The Interior

**THE ARBITRATION TREATY.**—The effect of this treaty will be in many ways beneficial to both powers. It is the first such treaty in the history of the world. It marks the highest reach of Christian civilization. It reflects unequalled glory upon both countries. All this is highly gratifying to every one who has English blood in his veins or English speech on his lips. But it will have another effect, which neither Americans nor Englishmen will be slow to appreciate. It will be a large factor in the prosperity of both countries. No two nations in the world ever needed each other so much as these two do, nor was it ever possible for two to be so helpful to each other. Great Britain is very wealthy in ready means, and vast amounts of capital can find profitable employment in the United States. On the other hand, Great Britain is a sea-walled city, and must provide herself with the necessities of life from lands beyond her borders. In such supplies the United States are very wealthy. Now the largest element in permanent trade relations is good will. In most lines of established business this element is fully equal in pecuniary value to the stocks of goods on hand. A man will deal with another whom he does not like only upon dire necessity, and he will patronize those in whom he has confidence, though he might do slightly better for himself elsewhere. This affects national commerce. The French and Germans will not trade with each other, though the refusal be a loss to both.

The Outlook

**SHORTHAND WRITING.**—The death last week, at the age of eighty-three, of Sir Isaac Pitman, brings out with surprise to many people the fact that modern shorthand writing has really existed as a practical science for only one lifetime. It is true that several systems existed before that to which Sir Isaac gave his name; indeed, even the ancients had something of the kind in

a crude form. But for the first time under Sir Isaac Pitman's original theories it became possible to write at the same time concisely, rapidly, and intelligibly. His ideal was simplicity and uniformity. Upon these points he dwelt insistently in his first treatise, published just sixty years ago. Improvements have, of course, been suggested by experience, but the frequently modified Sir Isaac Pitman system is still almost universally in use in Great Britain; and it may be said of the other systems which have been widely adopted in this country that none of them could have existed but for this, their prototype. Sir Isaac himself once hoped to see shorthand introduced into ordinary correspondence, literary work, and even in printed publications; although this dream has not been fully realized, a series of books (Dickens's novels, "Tom Brown at Oxford," etc.) was published by Sir Isaac, and had a considerable sale among shorthand students. The aged inventor of the system must have been deeply gratified in watching the progress of the science and the widening of its uses, which in the last decade or so have been marvelously extended by the invention of the typewriter. Sir Isaac was a "self-made man"; as a boy he worked in a cotton factory; then became a school teacher. His invention brought him wealth, and he made a good use of it. In particular, he will be remembered as a warm advocate of manual training.

The New York Observer. (Pres.)

**THE POWER OF THE GOSPEL.**—The latest Bampton lecture, "Christian Ethics," by the Rev. T. B. Strong of Christ Church College, Oxford, offers a very timely and forcible argument against the view that the whole of Christianity lies in the Sermon on the Mount. It shows that the weakness of Greek and Jewish ethics was that they commanded from without. Righteousness could not, therefore, come of them. When Jesus Christ appeared and preached the Sermon on the Mount the situation was not materially changed. He revealed and promised more, but what he enjoined was commands to the will difficult to obey. All endeavors to obey these commands from an external point of view end in failure and confusion. The ideal is set up clear and attractive, but it shines beyond the grasp of unaided human attainment. Great and supreme as it is, it must fade away into the nothingness of a Utopian memory unless power to reach it be conferred. How that power was to come Jesus Christ taught the disciples in his last hours. He explained that through his death and through his rising again a new force would enter the world. The Holy Ghost dwelling in the heart would take of the things that were Christ's, interpret their meaning, and give power to realize them in actual experience. So Christ the teacher did not after all, exhort so much as promise. Not in the Gospel narratives, but in the record of what took place after Pentecost, must we seek for the ethical dynamic able to transform sinful men into the image of the Son. The Atonement and the Resurrection opened in the Holy Spirit, the source of all spiritual power and blessing.

In the Valley

BY MARTHA A. KIDDER

Some great and wondrous work for men, not mine  
The pleasure to accomplish, nor shall be.  
For nobler lives the triumph: yet not vain  
My efforts if a single child of Thine,  
My Lord, I save. Each humble task for Thee  
Is one more help the greater heights to gain.

Personal Mention

The Rev. Henry L. Derby, of Accomac Co., S. Va., has accepted a call to the church of the Good Shepherd, Blandford, S. Va. He will also have charge of St. John's church, City Point.

The Rev. Dr. John B. Falkner, rector of Christ church, Germantown, has returned from Bermuda, and preached on Sunday morning, 31st ult.

The Rev. H. F. Fuller has returned to his duties from a tour of Mexico and California.

The Rev. W. A. R. Goodwin has resigned the rectorship of the church of the Good Shepherd, Blandford, S. Va.

The Rev. F. C. Hartshorne, assistant at St. Marks' church, Frankford, has accepted a call to St. Paul's church, Kittanning, Pa., diocese of Pittsburgh.

The Rev. Daniel C. Hinton has accepted the rectorship of St. Paul's parish, Plymouth, diocese of Fond du Lac, made vacant by the resignation of the Rev. F. D. Ward.

The address of the Rev. William M. Jefferis, D.D., archdeacon of Texas, has been changed from 1217 Avenue K., to 4 Lucas Terrace, Galveston, Tex.

The Rev. William J. Robertson, formerly rector of Grace church, Hulmeville, Pa., is now taking a course in theology, Christian ethics, canon law, etc., at the Philadelphia Divinity School, and should be addressed at 4514 Baltimore ave., West Philadelphia.

The Rev. James Simonds has temporary charge of St. John's church, Berkeley, S. C.

The Rev. John Sloan has accepted the rectorship of St. Jude's church, Trenton, Mich.

The Rev. W. W. Taylor, of Hastings, Mich., has been appointed by Bishop Whitaker chaplain of the Episcopal Hospital, Philadelphia.

The Rev. Francis Lee Whittemore has accepted the position of assistant in Grace church, New Bedford, Mass.

The Rev. E. B. Young has accepted the rectorship of St. Mark's parish, Oconto, diocese of Fond du Lac.

Ordinations

At Trinity church, Washington, D. C., on the 4th Sunday after the Epiphany, the Bishop of Washington ordained to the priesthood, the Rev. Alexander M. Rich, lately assistant of the parish, and in charge since the death of the late rector. The sermon was preached by the Rev. Dr. Elliott, and the candidate presented by the Rev. C. C. Hayes. The Bishop sang the *Veni Creator Spiritus* alternately with the choir, and the whole service was most impressive—the first of the kind performed by the Bishop in the diocese.

Official

STANDING COMMITTEE OF MASSACHUSETTS

At the regular meeting of the Standing Committee of the diocese of Massachusetts, held on this day, Mr. Richard Tuttle Loring was recommended to the Bishop of the diocese for admission as candidate for Holy Orders. Applications were received from Mr. Malcolm Taylor and Mr. George Stanley Fiske, postulants, to be recommended to the Bishop for admission as candidates for Holy Orders, and the same were laid over for one month under the rule.

EDWARD ABBOTT,  
Secretary.

Feb. 2nd, 1897.

HOBART COLLEGE

In consequence of the recent resignation of Dr. E. N. Potter from the presidency, Prof. William P. Durfee, dean of the faculty, has been intrusted, *ad interim*, with the details of administration and the usual executive duties of the college.

For catalogues and for information concerning courses of instruction, scholarship, etc., all communications should be addressed to

PROFESSOR W. P. DURFEE,  
Dean of the Faculty,  
Geneva, N. Y.

Died

**PARET.**—Feb. 1st, Mrs. Maria G. Paret, wife of the Rt. Rev. Wm. Paret, D.D., Bishop of Maryland.

**MAXWELL.**—The Rev. Samuel Maxwell, rector of Grace church, Glen Cove, L. I., Jan. 31st, 1897, aged 55 years.

**MONTGOMERY.**—Fell asleep in Jesus, at the Sand Hills, near Augusta, Ga., on the 9th of Jan. 1897, Judge W. W. Montgomery, senior warden of the church of the Good Shepherd.

"Grant him eternal rest, O Lord; and may light perpetual shine upon him."

**MCQUEEN.**—Died at St. Stephen's rectory, Goldsboro, N. C., Monday, Feb. 1st, at 5 A. M., Julian Dunbar, second son of the Rev. Stewart and Virginia Dunbar McQueen, aged nine years, three months, and one week.

**CANFIELD.**—Very suddenly, at Lake Park, Minn., on Jan. 20th, 1897, Thomas Hawley Canfield, of Burlington, Vt., a foremost layman of the American Church, aged nearly 75 years.

"He rests from his labors, and his works do follow him." *Requiescat in pace.*

Church and Parish

**WANTED.**—Self-supporting parish, only such, by musical priest, extempore preacher. **WORKER,** care THE LIVING CHURCH.

**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 for February, 1897

2. PURIFICATION B. V. M.	White.
7. 5th Sunday after Epiphany.	Green.
14. Septuagesima,	Violet.
21. Sexagesima.	Violet.
24. ST. MATTHIAS.	Red.
28. Quinquagesima.	Violet.

### An Apostle of the Wilderness

JAMES LLOYD BRECK AND HIS MISSIONS

BY THE REV. THEO. I. HOLCOMBE, B.D.

#### II.

#### EARLY DAYS AT NASHOTAH

Copyright: Application filed Jan. 20, 1897

THE early days at Nashotah are of interest because they throw light upon the first work of Dr. Breck, and so assist us to get a better insight into the character of this remarkable man. They are interesting, also, as revealing an order of institutional life, which, it is quite safe to say, will never be repeated in the history of the American Church.

What are known as the early days of Nashotah cover the time from 1842 to March, 1850, a period of eight years. My own acquaintance with Nashotah dates from 1847. In the summer of that year my family moved to Wisconsin and settled within one mile of the institution. That year, also, I first attended the services of the Episcopal Church, held in Nashotah chapel, and wondered at its, to me, strange character. I confess to a frightful ignorance, as I thought they chanted because they did not know how to sing tunes, although I must have been disabused of that idea before the services ended. Altogether I was not pleased with a service where all the prayers were read out of a book. Soon after this, Dr. Breck, then a young man about thirty years of age, called at our house. All I remember of the visit was that he seemed an unusually tall man who sat up very straight on the front of the chair. Soon after this visit I began my preparation for Holy Baptism, going to Dr. Breck's study for recitations of the catechism.

During this time I was given several books to read, besides forms of self-examination and private devotion—Kip's "Double Witness of the Church" I read through twice with great satisfaction. After three months of study, Dr. Breck deemed me ready for the sacred rite, and on a Sunday following, at the afternoon service, I, with fifteen others, was baptized. At the close of the second lesson, all being in white robes, we marched from the chapel down to the lake, and upon the platform of the baptistery, from which six steps led into the water, the candidates were baptized, some kneeling on the steps, when water was poured on their heads from a silver ewer, and others went into the water and were immersed, kneeling and bowing under the water, as is the custom in our Church. Then we returned to the chapel, and the service went on to its conclusion. I recall that the font, which stood by the door of the chapel, was so large that infants were often immersed. On one occasion the ice was cut in the lake and two young ladies were submerged in the chilly waters. All this was in the line of Dr. Breck's idea that Christians should learn to "endure hardness as good soldiers of Jesus Christ."

By this circumstance I am reminded of an

incident in the early life of Nashotah, and before my day, when a summer outing was projected for the students to Green Bay, Wis., where our Church had a mission among the Oneida Indians, the real object of this journey being the ordination of Messrs. Breck and Adams to the priesthood, Bishop Kemper having arranged to meet them there. In the way of hardening the seventeen students, Dr. Breck determined to call the 6 o'clock roll on the pier which extended into the lake some forty feet, and on the end of which was a long spring-board. As the names were called the young men were expected to answer, and casting each his garment away, one after another to plunge into the water. This was considered to be the right sort of discipline and hardening for the six weeks of camp life before them. Canute Peterson, a Swede of eighteen years of age, who was one of the expedition, penned some verses on one occasion, of which I recall but two lines, but they are very suggestive of other things that might have happened in those night encampments. "Of a morning surprise," says he, "we were as wet as we could be, and Halstead's calf ate up our tea."

When first I saw Nashotah there was nothing attractive about it but its situation. Dr. Breck had an artistic eye for locating his missions and schools. The twin lakes (Nashotah) were ideal in their beauty and surroundings. From the plateau one could catch a glimpse of three lakes beside the one on which the mission was located, and from a high elevation, three miles distant, fifteen lakes are visible, but none have the quiet and serene beauty of the Nashotah Lakes. In 1848, when I entered the institution, there were thirty-four students, of whom twelve were candidates for orders, and the remainder were in the collegiate department, their ages ranging from fourteen upwards to thirty years. These students lived in thirty-four rooms. Every student must have his own room. Four were under the chapel, eight in St. Lazarus row, two in the ice house, one in the wash house, four in the blue house, where Dr. Breck was domiciled. It would be difficult to say where the rest found quarters.

A day at Nashotah began at 5 o'clock A.M., with the ringing of a bell which hung thirty feet up in a tree, near the blue house, and the bell was always rung by Dr. Breck himself. Five minutes after this the second peal summoned every student to answer to his name, which was called at the door of a small central building that served as a library. With a scramble into trousers and shoes, and a blanket or quilt thrown about him, the student rushed out to within hearing and answering distance, and then returned shivering to his room to make his fire, to dress and study until 6 o'clock, when the bell rang again. This time the young men ranged themselves in line in front of headquarters, answered again to their names, and marched to chapel; where the whole Morning Prayer was said. At 6:30 we had breakfast, when a good cup or bowl of coffee revived our drooping spirits. From 7 to 9 o'clock there was study in our rooms, and then began the recitations of the day. At 12:30 there was dinner, and at 1 P. M. work began and continued until 5 o'clock. Then at 6 o'clock we again assembled in front of the blue house to answer to our names, and attended chapel, and then to supper, and after that we went to our rooms for study until 10 P. M., when lights were

out for the night, but on occasions they were re-lit and a few chosen spirits enjoyed the forbidden smoke. I think the only thing in the way of hazing in those days was to invite the newcomer who did not smoke, and then lock the door and smudge him. On one occasion I recall, Dr. Breck appeared, but was unable to enter as the dense cloud forbade him, and he, not being a smoker himself, beat a hasty retreat, but not until he had "spotted" a few of the transgressors. There was nothing a student so much dreaded as a summons to headquarters for an interview with the president. It always meant business. From this instance it is easy to see that Dr. Breck was the present as well as the presiding, genius of Nashotah. His personal oversight extended to every detail; nothing escaped his scrupulous attention. He would have been a martinet in the army. Dr. Breck, however, failed to perceive that arbitrary discipline could be carried too far. He did not know that boys grew to be men even at college. He had one rule for the boy of fourteen and the man of thirty years, and this led to rebellion, and was one reason for his resignation of the presidency.

Dr. Breck did not, however, yield gracefully when he had made a mistake; he could not retreat. He could lead, but not follow, and the results were what might have been expected. In every case he was judge, jury, and executioner. No one could say when his own case would be called. It was reasonably certain among the younger men that there was a growing case against them, even if they were not conscious of wrongdoing. It was only a question of time when the cloud would burst, when the dreaded summons to an interview with the president in his study would be received. This condition reached a climax in 1859, when Josiah Hayward was expelled for insubordination. Mr. Hayward said he would not be treated like a boy of fifteen, and the president answered by expelling him. It was a serious matter for Mr. H., but it had an amusing side also. The question of expulsion was a matter for the faculty to act upon, and as that body was small, two members constituted a quorum. As I heard the story, Dr. Breck was chairman, and Dr. Adams, the other member, present. The case was stated by the president, but on the question of expulsion Dr. Adams voted no, Dr. Breck aye; then the president claimed his privilege of casting the deciding vote in case of a tie, which settled the matter, and the culprit was judicially dismissed. But the end was not yet. When the time arrived for Josiah to get his small, round-top hair trunk down to the stage road, a third of a mile away, the order came to the assembled students that no one should countenance the disgraced man by assisting him to get his baggage off. This was a serious matter for the outgoing student, as there was nothing but hand-power to rely on, not even a wheelbarrow being available.

This order was the "last straw." The young men rushed to see which could get hold of the trunk handles first. It was indeed a triumphal procession, and before the trunk was on the stage all the boys in turn had hold of the handles to carry it. Of course, no one was punished for this multitudinous offense. It was shortly after this that Dr. Breck resigned the presidency, and came East to prepare for his mission to St. Paul, Minn.

(To be continued.)

## Mr. Harry William Cooke "Beat"

BY THE REV. W. H. KNOWLTON

A FEW dollars—more or less! This was what it cost me to find out the man. But when I had found him out, I resolved to exercise all diligence, lest he play an equal game on my brethren of the clergy (and laity, too, for that matter) elsewhere. But with what success, you shall hear.

First, however, I must tell you how he came to me, what he did, and how he did it, before mine eyes were opened to his "beatship." It was during my rectorship of Grace parish, Galena, Ill., in the early '80s. Returning one evening from a four days' missionary trip, I found seated in my study a young Englishman, well dressed, and of prepossessing appearance who, on rising, presented me with a finely engraved card bearing the legend, "Mr. Harry William Cooke, London," and with it a letter, which I found to be from the genial and long-headed controller of the North-Western railway.

The letter informed me that, on recommendation of the Bishop, the writer had appointed the bearer shop clerk at Galena; that the young man was a Churchman, and that he (Mr. K.) hoped I would look after him to the extent of seeing that he had a good boarding place, was welcomed to the Church services, etc., but concluded:

"You can probably make good use of him, but financially, you must not expect much; his salary will be but forty dollars a month."

No! Financially, I could not expect very much of him, or at least at once; and specially, after his not-the-usual, and exquisitely tuned, story of bravely sustained woes in trying to Americanize, and of certain dollars owing the Bishop, which he felt he must pay out of his first month's salary; but I had no doubt—not the least—no! not even a midgeted least—that he would reimburse me according to promise, out of his second month's salary, the six dollars I offered to pay for him, that he might take his canvas-covered leather trunk from the hotel, where he had been waiting on my return, to a cheaper boarding place, which, fortunately for me, he had already been recommended to and vouched for, by one of my vestrymen.

Thus was Mr. Harry William Cooke, London, settled among us, and honoring our community by his presence. I did not see much of him, however, except to note his regular attendance at service. His calls at my home, which were several, I happened to miss. But from the business men of the town I learned he had won golden opinions by his attention to duties, and his courteous demeanor and intelligent talk. Mr. Harry had seen much of the world—Mr. Harry had, and knew men. He had been simply "down on his luck," and was rising again, I was satisfied.

So, when the two months were up, and I responded to his knock one morning, of course I knew at once he had come to fulfill his promise in the matter of the hotel bill. Indeed, why else should he come? But his face was long, and there were traces of tears! What did it mean? What could it be?

"I am in trouble," began Mr. Harry, "and I don't know whether you can help me out or not."

"What is it?" asked I, sympathetically.

"The shops are to be removed elsewhere,

and I have received notice from the company that my services are no longer required."

"But that isn't the worst happening," said I, encouragingly. "Mr. Kirkman will soon fix that for us."

"I am afraid he won't," said Mr. Harry, with no show of comfort, "I have drawn a 'time check' on the company, and had it cashed at one of the stores, for ten dollars over what is coming to me."

"Have you had your eighty dollars?"

"Yes."

"What has become of them?"

"I don't know."

"Have you paid your board, or any of it, for the two months?"

"No."

"Have you paid the Bishop?"

"No."

"You have made some debts besides," asserted I, scanning Mr. Harry's fine new suit and overcoat, and beginning to tumble to his beatship (or lordship, whichever you please) methods and all.

"Yes."

"How much, and for what?"

"About a hundred and twenty-five dollars for this suit and some other things."

"Young man," interrogated I, with no little fierceness, and scarcely able to hold my fists from giving him a drubbing then and there, "have you any money at all?"

"I have the ten on the check." He said this with hesitation, and trembling somewhat.

"You rascal!" I roared, "you ought to be in prison! Take that ten and take up that check, or you'll get there quicker. Get out of this!"

Assisted, he "got."

"How did you come to let him into you that way?" asked I in the afternoon of the kind old merchant tailor who had furnished the suit and top-coat.

"He seemed such a nice young man, and so devoted to his Church, and so honorable. When he ordered the clothes he said he was expecting a remittance from home with which to pay for them, and showed me a letter from his father promising it by next steamer. Then, when they were done, and the remittance was delayed, he would not take them from the shop until I fairly thrust them into his hands, insisting that the delay was of no consequence; I could wait just as well as not."

"But, O dear! O dear!" concluded Mr. M., sadly and meditatively, "he seemed such a nice young man! such a nice young man! such a good Christian!"

Despite of the method of Mr. Harry's exit from my house, he had still some use for me, it appeared. Next morning, full of tears and penitence, and apologies, and promises of amendment, he was at my door bright and early, saying he had a pass to St. Paul, and asking for a letter to some of the clergy there who would help him to obtain work and retrieve his past.

"I will give you no letter, but I will write two," was my reply, again dismissing him, but not without some admiration for the cheek of the man.

My letters were to Dr. (now Bishop Gilbert), and to Dr. Thomas, the late Bishop of Kansas—at that time rectors respectively of Christ and St. Paul's churches—and were as strong and full of detail as I knew how to write.

How strong they proved can be best told in Dr. Gilbert's own words, on occasion of my visit in St. Paul some weeks later.

"He got into me for two dollars," said the doctor, "and into Thomas for five, together with a circular letter of commendation to the laity of the city, which enabled him to live top-notch at the Merchant's hotel for upwards of two weeks. We thought you were mistaken in the man."

Then I did grin, but deeming it my duty to do so, I addressed a letter of exposition for publication in THE LIVING CHURCH.

The reply came from Mr. Arthur Seymour, at that time manager. It said: "We cannot publish your letter. We think you must be mistaken. The gentleman (italics mine) to whom it refers is now in our employ, and is proving the best canvasser we ever had."

And now my grin was of another sort. I was mad. It was Saturday, and on Sunday night I boarded the train for Chicago, that next morning I might have a session with the clericus at the Tremont, on the general subject of Mr. Harry William Cooke, London.

"You don't say he is such a fraud! He borrowed ten dollars of me," said the great-hearted rector of Grace.

"And of me, also." This from St. Mark's.

"And he could have had the same amount from me, if I had had it by me when he asked for it," rounded out Epiphany.

What the others said I have forgotten, but my recollection is that few of them had escaped Mr. Harry's assiduity.

Mr. Seymour, whom I saw later, not uneditor-like, still insisted on his first position, but admitted that just at that time the paper was some fifteen dollars behind the "best canvasser we ever had."

And now, Mr. Harry made a trifling slip. A few days after my return to Galena, I received his letter, roasting and reproaching me for my pursuit of him, but adding that, as he had found the members of the Episcopal Church so uncharitable generally, he had concluded to attach himself and fortunes to the Reformed branch of the same. Here was a pointer. So, acting thereon, I wrote Bishop Cheney something as follows:

"I understand that a young man, Mr. Harry William Cooke by name, is about to become a Reformed Episcopalian. If there is an Episcopalian anywhere that needs reforming, it is this same Mr. Harry William. Look out for him. He is the church beat of all time."

However, I was too late, as I understood from the wails of the Bishop's courteous reply of thanks. Mr. Harry had already mulcted the good pastor and his assistant of nearly a hundred dollars, and was even then on his way to Kansas City, traveling on a pass furnished by one of his wardens.

Then, for a time, the young man passed out of my horizon. As an Episcopalian so truly reformed, of course my interest in him had waned, and really I hoped never to hear of him again. But this was not to be. The young rascal must still be seen by me at something worse, far worse, than before, but, in continuing my story, I must, for reasons that will be obvious, omit mention of further personalities.

It happened about six months after the "reformed" episode, that, by the veriest accident, I got word of Cooke, as sojourning for a time in a Southern village, which was the home of one of the noblest and simplest-hearted of our self-sacrificing missionaries. So, alarmed for the good man, I at once wrote him what I hoped (but hardly had reason to expect, after my previous experi-

ences) would prove the sufficient warning.

The answer I got was a stunner. Whence could such words come but from a devoted soul, fired with an indignation which was truly righteous! The letter said in part:

"Do not call yourself a brother of mine. You are no brother. Rather, I regard you almost as a fiend incarnate. You are simply following a noble young man with malice and persecuting him to his death. He told me the whole story the day he came to me. If you are a priest of the Church, shame on you!"

For answer, I merely wrote on the back: "Some day you will wish you had not written this, and will be glad to know that it lies among the ashes of your own grate." Then I returned it to the writer, and waited on his humble pie.

It came sooner than I expected—less than two weeks after the roast. It said: "Oh, that I had heard you more patiently! How can you ever forgive me, my brother, for my hard words? The young villain was all you said—and more. He is gone now. Where, I don't know, but I must mortgage my little home to meet the obligations into which I suffered him to lead me, all so blindly."

It was a sad story, but—!

After this I heard no more for several years of the young man's whereabouts or depredations. Then, some five years since, a credible rumor reached me of changed tables, and that he had met his death at the "business end" of a mule, on a ranch in Texas. I supposed it true. But lately, having seen a warning in one of the Church papers (*THE LIVING CHURCH*, I think) against a man of the same name, but now working the "racket" of a drunkard trying to reform, I wonder if there was not a mistake. I wonder if the rumor should not have said: "A mule met his death at the 'business end' of Mr. Harry William Cooke, London, on a ranch in Texas."



### Book Notices

**Rays of Sunshine.** By S. C. Price, \$1.

**Ideals.** Selection from various sources. By S. C. Price 75c. New York: James Pott & Co.

The first named of these books is a year book with a comment on some thought or subject for each day. The second is a collection of quotations from various distinguished writers relative to the topic named in the title—Ideals. They are well selected. Both books are daintily gotten up, and form pretty gifts.

**Marm Lisa.** By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

Any book bearing Mrs. Wiggins' name as author is sure to command a goodly circle of readers, yet we hardly think this is equal to her best work. The situations seem a little too forced and unnatural, although they serve to bring out much humor and pathos. The special charm lies, of course, in the development of the thought that in a little child lies ever the hope of the world, and in the lovely self-devotion of young womanhood to its true unfolding.

**Colonial Days in Old New York.** By Alice Morse Earle. New York: Charles Scribner's Sons. 1896. Price, \$1.25.

Another name for this book might be "Life in New Netherlands," for one is shown the marked and honest characteristics of old Dutch times. The fourteen chapters take us through the old streets and old farm houses, and describe all happenings from the cradle to the grave. It is quaintly gotten up in blue and white, suggesting old Delft ware, and has on its front cover the armorial bearings of New York. It will be welcomed by all who are interested in the past, and who love to realize the life, manners, and customs of long ago.

**National Epics.** By Kate Milner Rabb. Chicago: A. C. McClurg & Co. Price, \$1.50.

This volume is intended, as the author says in the preface, for an introduction to the study of the great epics. Many to whom the originals are inaccessible will enjoy the brief sketch that accompanies each selection. The specimens embody one complete incident each. While the style of the original poem cannot be preserved in such a condensed form, characteristic epithets are given, and the "simple truth about the matter of the poem." The book will prove of especial value to the student of general literature, and to those who wish to find, outside of histories, information regarding customs, manners, traditions, and beliefs of ancient nations.

**Songs of Yesterday.** By Benj. F. Taylor. With Illustrations. Chicago: Scott, Foresman & Co. Price \$2.50.

This is a handsome edition of verses that should not be allowed to drift out of view. There are many things of "yesterday" that we do not care to keep, but these songs should sing on through many to-morrows. They are songs of the old life that is dear to the boyhood of many, pretty pen pictures of farm and home and country, of barn and spinning-wheel and mill, of country road and meadow and school house, where the mind and muscle and character of a sturdy generation were developed. And we are glad to see also the old pictures of the old times, good honest wood-cuts, graven, perhaps, by the hands of those who once swung the scythe and wielded the flail.

**The Redemption of the Body.** By W. Fitzhugh Whitehouse, M.A. London: Elliot Stock.

Mr. Whitehouse, though himself a layman, has inherited from his father the theological spirit. We have here a learned and able study of Romans viii: 18-23, on the groaning of creation or of the creature. The writer is convinced that the word translated creature or creation in this passage really refers to the body in the regenerate man. This will strike most persons as a novel exegesis. It is true that it is not in accord with the usual interpretations, and that it has certain difficulties. It is defended with much ability and learning, and is fortified by a remarkable passage from St. Augustine, which seems generally to have escaped notice. Mr. Whitehouse's monograph is well worth the careful attention of students and commentators.

**Italy in the Nineteenth Century,** and the Making of Austro-Hungary and Germany. By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co. 1896.

There is no more difficult task than that of writing contemporary history, but we feel grateful to Mrs. Latimer for being so successful as the author of the series of nineteenth century histories, of which this volume is a part. The story of the unification of Italy is well and graphically told. If the narrative seems to be somewhat confused at times, it is because the events themselves were also tangled together, and their bearing upon each other and upon the whole result was difficult to perceive. In this volume much of the knotty skein of Italian politics is straightened out and made plain. The author has a deep and sympathetic appreciation of the character of great men. Her sketches of Garibaldi, Victor Emmanuel, Cavour, Mazzini, King Charles Albert, Daniel Manin, Pope Pius IX., and others, are lifelike and in good proportion, done with sound judgment and fairness. Her style is lively, at times rather too simple, and occasionally a trifle slipshod. She does her work too rapidly, perhaps, and would do far better to write with more care and study. She would not lose in brilliancy, and would gain in accuracy and in dignity of diction. Her book should be read by all who wish to know about the affairs of modern Italy to date. It is handsomely illustrated with portraits of prominent men.

Dr. Hugh Macmillan, the well-known writer, has a new volume of discourses ready for the press, entitled "The Clock of Nature." It is in the line of his earlier books which illustrate so

fervently the spiritual teaching in natural law and order. Mr. Thomas Whittaker will publish the volume early in February.

### Magazines and Reviews

*The Architectural Record* for the current quarter has a wealth of photo illustrations and descriptive papers on Modern Decoration; the Villas of Rome; Sicily; Corner Houses in Paris; and French Cathedrals. A monograph on the works of Henry Janeway Hardenbergh, by Montgomery Schuyler, is the most valuable paper, from a practical point of view. The reading of such papers by people of wealth and intelligence would go a long way to educate the taste of our generation in civic architecture. But there are few, even of those who buy or build houses, that seem to know or care to know anything on the artistic side of the subject. All they seem to care for is cubic feet and convenience. They do not know enough to appreciate the advice of a good architect who has some sense of proportion. A paper that will interest, even if it does not edify, is the continuation of the series on Asymmetry in Construction as exemplified in some Italian churches. (*The Architectural Record* Company, 14 Vesey st., New York. \$1 a year.)

To most people it is such an ordinary event to enter an hotel and to tarry there for a longer or shorter period, without particular care or thought as to the source of their comfort and convenience, that it will doubtless be a revelation to them to learn from the opening article in *Scribner's* for February of the immensity of detail and the army of persons involved in the conduct of one of these large establishments. It is a marvel of systematic development, and as such decidedly interesting. C. D. Gibson begins his series of pictures of London, accompanied with his own notes and impressions, and they are fresh and original. Senator Henry Cabot Lodge contributes an elaborate defense of the character of Richard III. Miniature portraits is the subject of an article by Mrs. Blashfield, with some lovely illustrations, and "The Field of Art" has some special points of interest.

There always seems to be an inexhaustible interest in everything pertaining to the men who have been the war leaders of the people, and the magazines do not fail to supply the demand. "Campaigning with Grant," now running in *The Century*, is proving full of interest. The curious effect of the "skyscrapers" now so numerous in our big cities, is seen in one of the illustrations accompanying Mrs. Schuyler Van Rensselaer's description of "Places in New York"; "A City Canyon" is a puzzling paradox until one gets a peep at this vista. There are some other surprising and interesting facts in this article. "An Inland Venice" reveals to many a place heretofore unheard of and a curiosity with its queer inhabitants and their quaint ways. Immediately following this paper we find a great contrast presented to us "In the Desert with the Bedouin," and Julian Hawthorne presently gives us an account of a "Tropic Climb." So we may travel far and wide with this February number of *The Century*, and refresh ourselves with varied scenes and in pastures new.

The current number of *The Pulpit* contains five complete discourses. One of these, on St. Mark x: 17, entitled, "The Question of Questions," is from the pen of the Very Rev. F. J. Mallett, dean of the Wyoming cathedral, and is prefaced by a biographical sketch and portrait of its author. The other sermons are by men eminent in one or other of the denominations, and contain much excellent thought.

*The Preacher's Magazine* for February furnishes its readers with a good deal of material for sermon making. "The Enthusiasm of God's Kingdom" is the title of a complete discourse by Ian Maclaren. The Rev. M. G. Pearse continues his considerations on the story of Gideon. The Rev. A. H. Walker comments on the "Parable of the Sower," taking up in detail the stony places. There are, in addition to the above, eight outline sketches for sermons on as many different subjects.



## The Household

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER III.

IN his patient Dr. Preston found a man long past middle life. He was suffering from an acute attack of an excessively painful form of heart trouble, and, though Oliver was able to give him almost immediate relief, he saw at once that it was but temporary, and that at best it was but a question of a very short time before the end would come. The man was a gentleman, he saw at a glance, though with an abruptness of manner which bordered closely on gruffness.

"Well," he said, turning slightly toward the young physician when he was able to speak, the terrible paroxysm having passed, "well, young man, you seem to understand what you are about. You'll come again to-morrow morning?"

"Certainly, but I am not going quite yet; I wish to watch the effects of the medicine a little longer; not understanding your constitution, it is necessary that I should."

"Acknowledge your limitations, do you?"

"Is that not the part of a wise man?" Oliver asked with a smile.

"Of a wise man, perhaps; but you've done very well, considering. Didn't know but it was all up with me this time, but my own doctor never got me out of one of these fiendish attacks quicker or in better shape, though you are only a country doctor—with acknowledged limitations," he added, something very like a twinkle dawning in the shrewd gray eyes. But then, as Oliver replied to this sally, with a low, amused little laugh, lifting his eyes for an instant from the watch in his hand for a rapid glance at his patient's face, the old man exclaimed, with startling irrelevancy, "Young man, where have I seen you before?"

Oliver replaced his watch in his pocket, but still keeping his fingers on his patient's wrist, sat back in his chair, and returned for a moment the penetrating gaze fixed upon his face.

"I do not think that you have seen me before; certainly I do not recollect your face, and I do not often forget one which I have had occasion to notice."

"But I have," almost peevishly; "I know that I have! What is your name? Perhaps that will give me a clew."

"Preston—Oliver Preston."

"Preston? Preston? No, that conveys nothing to me. Strange! very strange!" scrutinizing the handsome features in the somewhat dim light of the bedroom lamp, "and very annoying! And yet, now that I come to think of it, it seems as though you ought to be a woman! What was your mother's name?" with sudden accession of interest.

"Margaret Oliver; I have her maiden name."

"Ah!" in a tone of intense satisfaction, "that is it! I knew I was not mistaken! And so it was Margaret's eyes that gave me that glance! No wonder I felt it go straight through me! Margaret's eyes, and Margaret's own face grown strong and manly; for you are a manly looking fellow, boy!"

"You knew my mother?" cried Oliver, eagerly. "My dear sir!" But then, fearing to excite his patient, he added quietly,

though it took all the power of his will to force himself to do so, "but never mind to-night; perhaps in the morning you will tell me."

"Don't worry about me; I'm not the kind to be injured in any such way as this. I'm all right for this time at least; and as for telling you the little I have to tell, I might as well do it to-night as any time. A short horse is soon curried, and all I have to say is that your mother was a sort of distant cousin of mine, and that as far back as I can remember I loved her with all the power of loving there was in me, and, judging from the time it has lasted, it must have been considerable. She wouldn't have me, of course, and I don't know that I ever blamed her for it, for the man never saw the light that was good enough for her; and I was years older than she. Well, I hung about for a while, hoping that perhaps she might change her mind—they say that women have been known to do such a thing"—with a feeble grin, "but she didn't; and when I found that she was sort of bothered by the sight of me, I went West and lost myself for ten years. At first I rather think I tried to go to the bad, but somehow it didn't work; having loved Margaret, and loving her more instead of less as the years passed by, I couldn't seem to manage it very thoroughly. I don't mean to give you the impression that I have been a saint, for I haven't; but there are some things," with a simplicity which touched Oliver deeply, "that a man can't do after knowing and loving a woman like Margaret, you know. Well," after a moment's silence, which the young man did not break, "at the end of that time, when I imagined that I had grown sort of used to doing without her, I came back. I had not decided what, exactly, I would do; but it was decided for me, for one day, before I could make up my mind if it would be best to go back to the old village, I saw her coming up Broadway straight toward me, and the very first glimpse of her face told me that I was as mad about her as ever. When I discovered that, I thought at first that I would not speak to her or let her see me. But, God help me! a man can't toss away a chance of being taken out of purgatory! I had not heard a word of her all these years, and it might be possible that—well, I turned and looked in at a window, but held my face so that she could not avoid seeing me, for I did not want to startle her—and when finally I knew that she had seen me, for I felt her eyes upon my face, I glanced up carelessly and caught her eye, and then went forward instantly to meet her. She was a beautiful woman, was your mother, boy; but in the ten years which had passed since I saw her last a change had taken place—in her expression at least. She was only thirty then, and did not look older, but it wasn't the bright, mischievous face that I remembered; though what had taken the place of that girlish expression would have made any man feel that he would gladly lay down his life for her. It was the look I've seen in the eyes of a hunted stag. I've often wondered since what brought it there. Well, I walked beside her for half a block without a word, and she did not seem to have much more to say to me. But knowing that I had that to ask which must be asked, I finally came out with it:

"Margaret," I said, "are you married?"

"Yes," she replied, and not another word.

"And—your husband is living?"

"Yes."

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"Goodby, then, Margaret," I said, and turned and walked down Twenty-third street. It was a boorish thing to do, but—oh, well," half impatiently, "what's the use of talking about it! I went West again on the next train, and stayed another ten years, till this infernal torture of the Inquisition fastened itself upon me, and then I came back, thinking to lay my bones in my native soil. But I didn't die, as you see; I lived to get through with just about as much of the sort of thing I've had to-night as a man can manage to scrape along with and live. That's all; not much of a story, but its meant something to me." And then he closed his eyes and lay silent.

With his elbow resting on his knee, his head in his hand, Oliver had listened to the above recital with sensations which it would be difficult adequately to describe. First and foremost among them, however, was an intense pity which found expression as the pathetic little narrative came to a close in an impulsive movement on his part, the taking between his own two strong, warm hands the cold, feeble fingers which lay near him on the counterpane. The old man seemed to understand him as though he had spoken, for his hand closed with a strong, close clasp about one of Oliver's, and presently he opened his eyes and looked up at him again.

"Margaret's boy!" he heard him murmur



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beneath his breath. "Margaret's boy!" Then aloud, "she is not living?"

"No."

It was a single word, but it conveyed to the listener some knowledge of what the fact meant to the speaker, and the clasp of his hand became warmer.

"Had your mother any other children?"

"No, I was her only one."

"Father living?"

"No."

What was there in this same word which carried with it so different an impression?

"Humph!" Then, "hand me that coat hanging over the chair there, will you?"

And when Oliver had complied, he took from the breast pocket a miniature case, which he opened and placed in the young man's hand.

"Her father had it painted the summer she was eighteen," he said, "and that day—the last time I was ever in the house—I stole it. I presume," stroking his chin thoughtfully, "that they wondered a good deal what had become of it. Margaret doubtless might have been able to enlighten them if she had chosen. I wonder if she ever did? I am inclined to think not."

While he was speaking Oliver's gaze had been fixed upon the lovely, laughing face, which smiled back at him from the case in his hands as he leaned close to the light with it. He could find in it something of the beautiful, girlish mother he remembered as a child of six or eight, though even then that expression of which the old man had spoken had begun to look out of the soft brown eyes. But in this face there was no slightest hint of the coming shadow (the meaning of which Oliver understood so terribly well); nothing but exuberance of youth and spirits, with just the foreshadowing of the lovely nature which had been but strengthened and deepened by adversity.

He had forgotten where he was; had become utterly oblivious of his surroundings, and was a little boy again, sitting at his mother's knee listening, but half comprehendingly, while she strove to instill into his childish mind those principles; that love of truth and hatred of all that was mean and ignoble, which she had learned from bitter experience even thus early, he was to hear from her alone. He was listening for the sound of that gentle voice, almost feeling the light, caressing touch of her little hand upon his head, when the old man's voice broke in upon his musings.

"I see that you recognize it," he said. "Well, boy, you shall have it after I have done with it. But I cannot part with it now; though, probably," as Oliver laid the closed case in his outstretched hand, "you will not have long to wait—judging from to-night. I suppose I might as well tell you that this was the worst and the longest attack (it was some time before I could get hold of the folks here and have them send for you) I have ever had, though you did manage to get me out of it wonderfully quick. Young man, something in your way of dealing with me has inspired me—quite apart from any possible prejudice in your favor—with a confidence in your opinion. Tell me, how many more such attacks as this will I be likely to live through?"

Oliver had returned to his former attitude, and was sitting with his head resting in his hand. But at that question he drew his chair closer to the bed, and taking the wrinkled hand in both of his, replied, with no effort at evasion, showing thereby a keen

appreciation of the character with which he had to deal, and yet with a manner which was almost tender, "I think—I am afraid that the next may prove the last."

"So? Well, I like your not trying to beat about the bush; and its pretty much my own idea, though I did think that perhaps I might pull through two more."

"And so you may," said Oliver quickly; "but I was obliged to tell you what I thought probable; it is, however, quite possible that you may live for several months."

"You did exactly as I desired, and, as I have just said, I thank and like you for it. Well," nodding toward the case which he still held in his hand, "when this comes to you, you will know that it is all over—this queer, crotchety, old life of mine. Do you know," looking up at him wistfully, "that I think for once luck was with me when I lost my train this afternoon? I came to Dexter Mills on some business which I had not finished when the last train left, and as I could not find a place there fit for a dog to sleep in, I came on over here. I call it the best sort of luck to have come upon you, lad."

Oliver was profoundly touched.

"I wish that I could serve you in some way, sir," he said. "Is there nothing that I can do? Have you friends, relatives, with whom you are comfortable?"

"Few of either, but I'm all right—comfortable as this pounding, thumping thing will ever allow me to be," laying his hand over his heart. "And now, boy, I am going to send you away, for I think that I shall be able to sleep. But you'll come again tomorrow morning?" keeping fast hold of his hand and looking up at him anxiously.

"Certainly; I would not miss coming," Oliver assured him. Then he rose to go, but pausing, stooped suddenly and pressed his lips to the wrinkled hand, and quietly left the room

(To be continued.)



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knowledge without studying the successive steps by which it might be obtained; and God who made man and endued him with the power of mental development and progress, did not intend to rob him of the privilege and opportunities of discovering by diligent efforts the various mysteries in nature. It was not the mission or purpose of the Messiah to preach politics, science, or any such human departure; He came to save and to preach salvation, and confined His teaching to matters concerning the soul's approach to God.

J. A. M. R.

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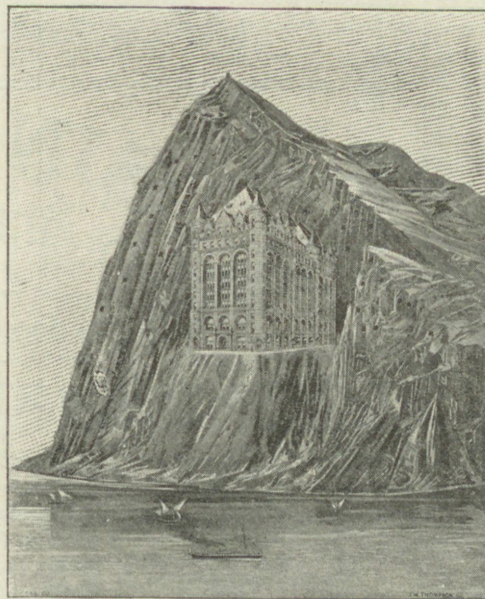
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## Children's Hour

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

### St. Valentine

BY LOUISA A'HMUTY NASH

"ISN'T it supper time?" sighed, rather than asked, the little Annette of her mother, as the good woman stirred with a wooden spoon, some watery broth over a turf fire.

"Yes, childie, call Meta, and we'll have all we've got, trusting the good God for tomorrow," she said, as she placed some black bread on the table, and poured the watery broth into the little bowls. Then lifting the corner of her check apron, drew it significantly across her eyes. She smoothed her wisps of thin hair that appeared from under the red shawl that was tied, hood-fashion over her head, and repeated the usual German grace: "Come Lord Jesus be our guest, and bless what Thou hast spread for us."

"We wishes the good Lord Jesus would come once in a while, for me knows He'd bring some bologna and straussel cakes," said little Marieke, "Me's tired of black bread and broth," aren't you, Annette?"

"Annette went on an errand to poor Widow Berg, and the fresh air has made her hungry," said the mother. "The good Lord Jesus will come and be a guest in our hearts and make us happy, and that's better than bologna and straussel cakes. What do you say, Meta?"

"Yes, mother," acquiesced the girl, with her lips, while a restless, eager look haunted her eyes, that gazed up through the little cross-barred windows across to the tiny glowworm lights, across the old Rhine to where the *Ehrenfels* ruin frowned down, grim and dark against the sky. Meta quickly ate her portion, and went back to her clinking knitting needles. With one stuck fast in her waist, the other flew round and round the stocking foot, fretting one against the other, as they flew.

"Rest awhile, Metakin," said her mother. "Rest makes work come easy afterwards."

"Nay, nay motherkie, they must be finished. I have promised them at the store." And the clinking needles beat time to the soft intonations of her voice.

The snow fell thick against the window pane, blotting out the glowworm lights of the town, and Meta gave a little sigh. Would the snow allow her to climb down the steep declivity that led through the terraced vineyard, down to the landing place whence the boats plied across to the town of Bingen? From the height on which the old cob cottage stood, she could hear the whirl and swirl of the ever-circling eddy round "Bingen lock." If the storm did not abate by the morning how could she go! It was not alone the knitted stockings and the "groschen" or two, they would bring that made her so anxious.

She got up presently and looked out of the window. The soft white flakes seemed all down, and ranged themselves in feathery ridges over the brown earth. She could see across the wild dark waters, and fixed her gaze on one particular little light close down where the miniature river, the Lahn, came in, and mingled her waters with those of old Father Rhine. It was the lamp that stood over against the store where she was to sell her stockings on the morrow.

As she looked, there came up the steep pathway a dark figure with a hump on his back. He stopped, and rested the hump on the fence rail between the vine-terraces.

"Oh, it's only Fritz coming home with his pack. It was about his time," and the needles clicked and clinked in their rapid rounds.

It was the children's bedtime, and Marie with her child's faith in prayer, besides her usual formula, "Good angels watch around my bed to-night, and keep me till the morning light," added on her own account, "and bring us bologna and straussel cakes in the morning." Then to her mother: "If the Lord Jesus won't bring them Himself, perhaps He will let one of His angels. Me wants them awful bad, mothie. Mothie, do you hear?"

But the mother had to wipe her eyes with the corner of her checked apron again, before she could answer. Times had gone hard since her husband's death. The vine-crop had partially failed. She had but a small portion to take into the Rudesheim wine press, and received but poor pay for that. Her Fritz, her one son had been away working with a charcoal burner above them on the mountain, in the Niederwald. Annette, who was looking out of the window at the fantastic trimmings the snow had laid on, called out to her mother, "Fritz is coming up the hill, carrying a pack of charcoal on his back; what can he be doing that for?"

"He knows we are out of wood, except what you little ones go and bring down from the Niederwald, and good boy, he brings us charcoal to use instead. Yes, Fritzie is a good son! Bless him!"

But the time sped on, time enough for Fritz to have climbed the hill ten times over, but he never appeared to unload his pack at his mother's door. At last leaving a welcome light in the little window the widow went to bed.

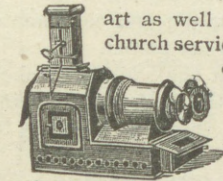
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"See here, my motherkie," shouted the baby Marie, as soon as she was up in the morning; "here's a big, awful big valentine, too big for the postman, and Meta isn't the only one to get this valentine. It's too big for her. She only likes paper ones. Me'll have some of this," and, clapping her hands with glee, "The angel was the postman. I saw him come when I dreamt about the strausel cake last night. His wings were made of snowflakes."

"He's dropped part of them on his pack then," chimed in Annette; "see the white feathers," as she began removing the faggots, one by one, that roofed in a well-stuffed sack.

"Me hopes he hasn't forgot the bologna, me's awful hungry for bologna."

"Fritz, my blessed boy—but why didn't he come himself? Valentines are no good without the sender," said the more than half-disappointed mother. But the sack contained all manner of good things: Ribs of beef, a sack of white flour, and bologna and strausel cakes! But no bit of ornamental paper-work, and not a word written anywhere on any package!

"Well, it's the queerest valentine I ever heard of," said Meta who looked rather conscious at the first opening of the sack, and disappointed as the last parcel appeared, and the sack was declared empty. "It's more like 'Christmas scattering!'"

"Yes, Motherkie," said Marie, "the angel that I saw forgot to look at the calendar, and he thought Christmas was as long ago as I do." And she danced around her mother, tugging at her apron, and repeating her refrain, "Me's awful hungry!"

Unsatisfied Meta was still casting hungry eyes on every scrap of paper. At last she found something hid away at the bottom of a paper bag, which she ran off with to the bedroom, reading it and re-reading it, and finally placing it inside the folds of her kerchief which crossed over her bosom, tied around her waist. Then taking down her long flaxen hair, she plaited it up afresh and tied the ends with a bit of scarlet ribbon—the glossy braid hanging down below the plaid kerchief, down over the dark blue skirt, which set off the gold tints to perfection.

For morning grace the mother said: "We thank Thee, kind Lord Jesus, for sending us a visit, as from the true Saint Valentine."

"Me's awful hungry, but tell me, mother dear, about the true Saint Valentine. Is it Meta's?"

When all were served, the mother took down one of the few little books from the high shelf and read "Often in winter, when the ground was covered with snow, St. Val-

entine would go into the forest, cut great branches of faggots, which he would leave on people's doorsteps, and steal away, never waiting to be thanked. And he would buy food for poor orphans. As the poor people were very ignorant, they supposed these gifts were from the fairies. St. Valentine was put to death as a martyr the 14th of February, A. D. 270."

Meta kept her eyes down on her plate, while little Marie said exultingly, "Me likes St. Valentine to be a good fairy, like this, instead of sending pretty letters through the post!"

"Meta, I hardly like your crossing over to-day, the river looks so wild."

"Oh, but I must, little mother," said the girl, as she made the stockings into a neat little parcel. "Jan will be there to ferry me over."

Jan was not there, and Meta thought she could ferry herself over. But the hand that could wield the steel needles against time could not manage the oars against opposing currents. They mastered her and her boat, and she felt herself drifting away towards the dreaded "Bingen loch." The bare rocks towered high above her head, with the *Ehrenfels* frowning down from their summit. The river, lashed into waves, was washing against the lower rocks and the gurgling voice of the cruel whirlpool seemed to be saying in her half-deafened ear, "I'll suck you in, I'll suck you in!"

Just as Meta was giving herself up for lost, she felt her boat suddenly seized from the stern as with a grappling iron, and violently pulled in the direction contrary to the deathly eddy. Although fright kept her eyes fixed on the circles round it, yet she

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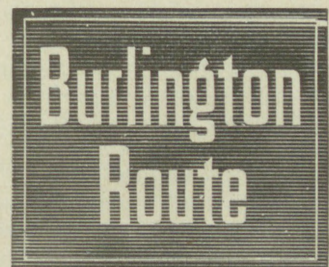
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felt they were growing larger and larger, as some almost superhuman power dragged her helpless boat farther from them. Was it the ghost of Bishop Hatto come to save her from destruction in atonement for the many victims of his avarice in the olden time?

It was smooth water now, and she was nearing the little island that still bore Bishop Hatto's tower where he had ignominiously died as a punishment for his sins. A kind voice said: "Meta, how came you here? Thank God I was near enough to save you."

She turned herself around and saw it was Hans, he of the store by the side of the Lahn, to whose father she was going to take her knitting.

"My little valentine, how could you put yourself into such danger?"

"I wanted to ask you if you were the St. Valentine I saw toiling up our hill with that big bundle on your back?"

"If you found my little letter at the bottom of the candy bag, you know it was!"

**Keeping Back a Part**

"**S**AY Ted, let's earn some money."

"How?"

"Don't you see that coal on the sidewalk?" and Jim pointed down the street to a place where a ton of coal had just been deposited. "That's in front of Mrs. Lange's house, and we can go and offer to put it in for a quarter."

"But likely the man himself is going to put it in."

"Oh, no, he ain't! Can't you see that he's getting ready to go away? Come, let's hurry," and Jim rushed down the street, followed by his companion.

They paused to take breath in front of Mrs. Lange's door, and then Jim ventured inside of the house with his offer.

"Why, yes," said that lady, pleasantly; "I'll be glad to have you put it in. I thought the man hims lf would do it, but I see he's gone off."

So, armed with shovels and pail, the boys set to work to get in the ton of coal. It was hard work for such little fellows; they had to carry the coal around to the back of the house where the coal shed was, but they went at it bravely, and before long the pile on the sidewalk had grown considerably smaller.

Once Ted looked up and said:

"Say, Jim, that quarter won't divide even."

"No more it won't," was the reply.

"Twelve for you and twelve for me," Ted went on; "but what about the other cent?"

"I don't know," Jim said, thoughtfully; "we can't divide a cent, and it don't belong to one any more than to the other."

"There's your baby," suggested Ted.

"Yes, but there's yours, too, and they both can't have it, and giving it to one more than to the other wouldn't be even."

"I say, Jim!" Ted suddenly exclaimed, as if a new and bright idea had occurred to him, "there's the old blind man corner Manhattan avenue."

"That's so," said Jim, "and he's both of ourn. He don't belong to me any more than to you, nor to you any more than to me. We both kinder own him, don't we?"

"Yes, we both helped him pick up his money the day he slipped, didn't we?"

"Of course; so he'll have the extra cent."

Having arranged that important matter, the two little fellows went to work again with such a will that inside of an hour the

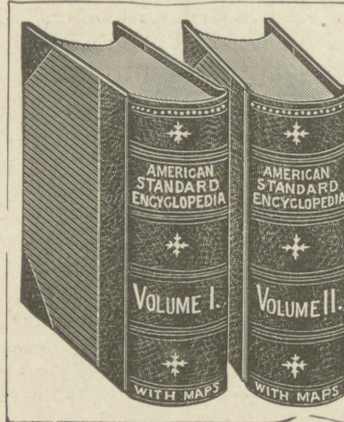
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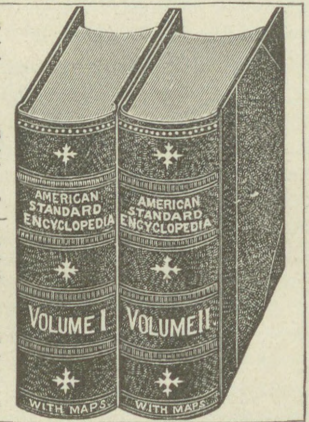
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coal had entirely disappeared from the sidewalk.

"Now we're done," cried Jim triumphantly.

"Yes, we're done," echoed Ted.

But had they finished? Down in the gutter was lying at least half a pail of coal, and Jim was asking himself this question as he happened to glance at it.

Ted came along and saw, too. Looking at Jim he read his thoughts and said:

"Oh, pshaw! let's don't bother about that little bit; we're both too tired."

"There's the dust on the sidewalk, too," remarked Jim, slowly; "the putter-in always cleans that off."

"But we're not regular putter-ins," argued Ted, as he straightened up to rest his aching back.

But Jim stared at the gutter, and did not reply.

"What's the matter? What are you thinking of?" asked Ted.

"Why, I was thinking about that story that we heard down to the mission school—that one about the man and woman who was struck dead for lying."

"Nias and Sophia?" asked Ted.

"Ananias and Sapphira," corrected Jim, who was two years older than his companion, and could more easily remember hard names. "Yes, that's them."

"Well, what have we got to do with them? We ain't lying, nor we ain't keeping anybody's money back, are we?"

"No, but"—and Jim looked as if he scarcely knew how to express what he meant.

"But what?" said Ted, with wondering eyes.

"You see, it's just like this," Jim went on, thoughtfully, "That man down to mission school said it was the same if you kept back anything, even some of the work that you ought to do, and we're going to be paid for this, Ted, and it ain' done."

"Well, then, let's take up the coal," and Ted started for the shovel.

"All right, and I'll get the broom to sweep the sidewalk. It's better that way, ain't it, Ted?"

And Ted gave a wise little nod by way of reply.—*Central Presbyterian.*

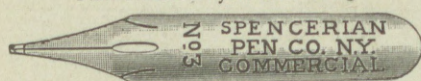
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Good laundry-women always rub their irons in salt to make them smooth before putting them upon fine starched goods; and it does clean them beautifully—better than wax.

Dairy salt sprinkled over the carpet will effectually lay the dust and will prevent the sweeper using the carpet too roughly, and it will make the colors bright and last longer.

A pinch of powdered sugar and another of cornstarch, beaten in with the yolks of eggs, will keep an omelet from collapsing. Beat the whites stiff and then cut them into the yolks.

A good tonic for hair is salt water. Put a teaspoonful of salt in a half pint of water and rub a little on the scalp every day with a small soft cloth. The effect at the end of a month will please you.

Colored prints and muslins, likely to fade when washed, can be "set" with salt and water, and their pristine brightness never afterwards lost, no matter how hard the washing. This is especially true of blue, and mourning prints of white figures on a black ground so treated will be black to the end of the chapter.—*Grocers' World.*

Silver may be kept bright and free from stain by washing daily in castile soapsuds. Keep a piece of chamois at hand and polish the silver with it, after it has been thoroughly dried.

By rubbing a fresh lemon thoroughly into a sour sponge and rinsing it several times in lukewarm water, it will become as sweet as when new.

No articles in kitchen use are so likely to be neglected and abused as the dishcloths and dish towels, and in washing these, ammonia, if properly used, is a greater comfort than anywhere else. Put a teaspoonful into the water in which these cloths are, or should be, washed every lay; rub soap on the towels. Put them in the water, let them stand a half hour or so, then rub them out thoroughly, rinse faithfully, and dry outdoors, in clear air and sun, and dishcloths and towels need never look gray and dingy—a perpetual discomfort to all housekeepers.

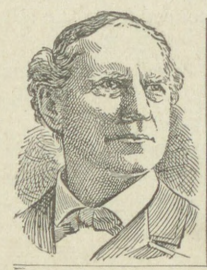
How to TEST THE OVEN.—Every inexperienced cook, who is uncertain as to how to bake pastry, cakes, etc., should write out these rules clearly and paste them on the wall near the kitchen range. Have a piece of white paper and place it in the oven. If too hot, the paper will speedily blacken and burn up; if it is a delicate brown, the oven is right for pastry; should the paper turn dark yellow, cakes may be baked; and if only light yellow, sponge cakes and biscuits may be set in the oven at once.

WASHING WINDOWS.—Always wash the inside first. Dust the panes carefully with a soft duster before using any water. Be sure that the pail you are using is clean, that the water is clean, and that the cloth which you intend to use is clean and soft, and free from lint. To half a pail of water, which should be lukewarm, add a tablespoonful of ammonia. Dry each pane as soon as it is washed; to remove the dirt from the corners, use a sharp-pointed stick covered with a cloth. When the panes happen to have dashes of white paint upon them, try scraping them gently with a copper cent. When the panes are all thoroughly clean and dry, polish them with a soft chamois skin. As soon as the windows are washed the sills should receive attention, and the shades and curtains should be arranged neatly.

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