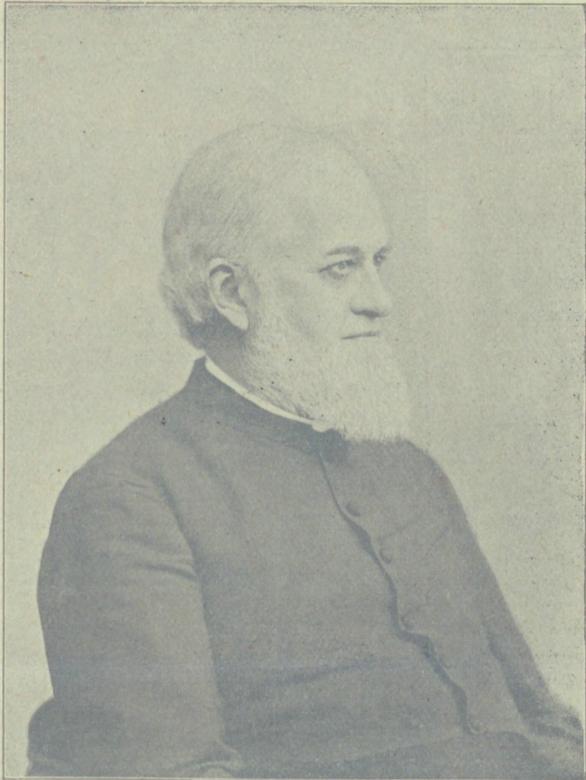


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The Living Church

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The Rev. HERMON G. BATTERSON, D.D.

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The Living Church

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The Living Church

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

News and Notes

THE Chicago reporter of religious affairs is never an expert. This, perhaps, is not altogether the fault of the papers which employ him, but rather belongs to the nature of things. People familiar with the true inwardness of religion and its sacred rites do not form any large proportion of the newspaper force. The same reporter appears to be detailed to write up religious news who has been found useful in murder cases, athletics, prize-fights, and politics. A recent description of the services in the Greek Church affords an illustration of this. We are told that the service is similar to that of the Roman Catholic Church, with the addition of "unusually picturesque features." Those described are picturesque, indeed! It seems that at the appointed time a bearded priest, "clad in canonical robes, mounts the altar," and the censer-bearers "swing their lamps." If such things are done, we venture to doubt whether the reporter is quite correct in saying that the service has remained unchanged, and that no attempt has been made to modernize it. On the contrary, the priest in "mounting" the altar would seem to be evidently trying to imitate the "Episcopal Bishop" of New York who was described by a gentleman of the press as, on a certain high occasion, "sitting on the altar."

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M R. CECIL RHODES, the ex-Premier of Cape Colony and head of the chartered South African Company, has been giving his testimony touching the Jameson raid before a committee of Parliament. He is not on trial, and, apparently, cannot be brought to trial, no matter what the result of the investigation may be. He has admitted his part in organizing the famous raid, although he was a responsible officer of government at the time. He also admits that he duped the High Commissioner, and changed the date of a letter which he cabled to England for publication. These and similar revelations present Mr. Rhodes in the light of an unprincipled adventurer, who did not hesitate to disregard every principle of honor to attain his ends, trusting that success would condone his methods. His admissions to the committee strongly suggest the idea that it was he who should have been tried and punished rather than Jameson and his companions. Meanwhile, President Kruger has sent to England a schedule of claims for damages on the part of the little republic, and Mr. Chamberlain, the Colonial Secretary, has considered it a becoming thing to treat this document with contumely in a speech in the House of Commons. When all side issues are set apart, the fact remains that the invasion was a violation of the law of nations, and that it was a peculiarly flagrant act to have proceeded from the plots of officials representing the English government. No doubt it is a thing of "manifest destiny" that England shall in the end dominate the Transvaal. The sorrowful feature of the case is that what time and patience, with an unvarying attitude of justice and

kindness, might have accomplished peacefully, will probably come about as the result of war and bloodshed. It appears to be in the nature of things that a great nation shall treat a weaker one, which it has at its mercy, with pride and arrogance, and with a sweeping disregard for rights which she would be the first to insist upon for herself.

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IF recent news from Crete be true, the climax of disgrace seems to have been reached. The report is that the fleets of the "Christian Powers" stationed off Canea opened fire upon the Cretan forces on shore, and drove them back from an assault upon the Turks. Three British ships took part in this degrading business, firing some forty shells, and completely destroying the Christian position. Along with this comes the news that the Turks are landing their reinforcements under the protection of British war vessels. For years these Powers, called Christian, have viewed with indifference the most fearful persecution known in history, only watching to prevent each other from intervening. It might be thought that a lower depth than that would be impossible. But if these accounts are true, a lower depth has been reached. It remains to be seen whether the English people will tamely submit to see the English navy employed in aiding the Turkish assassin to keep his Christian subjects under the yoke of his oppression. It may be that the revelation of such a policy will be the beginning of the end of Lord Salisbury's government.

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WE are informed that complaint has been made to the Standing Committee of the diocese of Massachusetts against the editors of *The Church* for certain utterances in the January number.

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C hurch Bells, London, has some remarks on "Unitarian Ritualism." It appears that it has been common for Nonconformists to criticise the custom in the Church of rising when the choir and clergy enter at the beginning of the service. It has been denounced as a piece of priestcraft, a rag of popery, and similar things. But circumstances alter cases, or, to use a homely proverb, it makes a difference when the shoe is on the other foot. Mr. Stopford Brooke, the well-known Unitarian minister, has had a serious illness, and on his first reappearance to preach at the Unitarian chapel, Notting Hill Gate, when he entered the church, the congregation "spontaneously rose to their feet in token of welcome." The Unitarian journal which records this piece of ritualism, seems to see nothing reprehensible in it.

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A N article published by Dean Fremantle, of Ripon, in *The Fortnightly Review*, has been the subject of a good deal of discussion of late in the English Church papers. It appears that the article was, to say the least, of very questionable orthodoxy, but it was published ten years ago, and the dean has made some sort of disclaimer of intentional heresy. Father Ignatius and some of his

friends have insisted that some decisive action ought to be taken. The matter, however, is too indefinite and out of date to make it practicable to undertake proceedings against the dean at this time. At the recent meeting of the English Church Union, at York, the subject was discussed. The chief speaker was the Rev. Father Maturin, who said it would be a great mistake if they were going to rake up every scandal in the Church of England for the last ten or twenty years. They should "let sleeping dogs lie." A resolution was passed to the effect that the Union could not usefully take any steps in the matter.

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A N expedition is being fitted out in England to sail for the South Pole. It is expected to be ready by next June. It is under the auspices of the Royal Geographical Society, which has undertaken to raise the necessary funds by public subscription. The object of the expedition is the thorough examination of the Antarctic Seas under winter conditions. No previous expedition has wintered there, and it is supposed that important scientific results may be obtained, even if the South Pole is not actually reached. The vessel is to be equipped for a three years' absence.

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T HE Visiting Nurses' Association, of Chicago, is a most benevolent institution. These nurses minister to people who have no means of meeting the expense of a regular nurse. They make daily visits to bathe the patient and make him otherwise as comfortable as circumstances allow, and to direct what is to be done in the intervals. The patients are of every creed and nationality, and the only requisite is that the person treated is sick and out of funds. During the year 1896, 3,161 persons were cared for, the number of visits being 26,466. We believe the expenses, which amounted to \$13,815 during the year, are met by subscriptions. The organization is worthy of all praise.

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A STRONG argument in favor of temperance is a recent report of the Massachusetts Labor Bureau. Out of 26,672 convictions recorded last year, 18,232, or over sixty-eight per cent., were for drunkenness alone, or in connection with some crime. In 3,640 other cases, the individual was under the influence of liquor when the crime was committed, leaving only 4,800 out of the 26,672 cases in which the person convicted was entirely sober at the time of the offense. It is also interesting to note that in eighty-three per cent. of the convictions, both parents were foreign-born.

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I T appears, from statistics published by *The Tribune* (Chicago), that during the last six years suicides have greatly increased in this country; 6,520 in 1896 as against 2,640 in 1890. The record of murders is nearly as bad, 10,652 last year, and 4,290 in 1890. Of the more than ten thousand murderers, only 122 suffered capital punishment. Thus the murderer may count his chances of escaping the extreme penalty as almost a

hundred to one. The fact that ninety-nine murderers out of a hundred go unhang'd and that this awful crime has increased two hundred and fifty per cent. in six years, does not speak much for the progress of our civilization. To this immunity from punishment may doubtless be attributed the alarming frequency and boldness of robberies committed in broad daylight in our great cities, in which money is forcibly seized with threats upon life and the display of murderous weapons.

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Conference of Church Clubs

The fifth national conference of Church clubs was held in Providence, R. I., at Grace church, Thursday, Feb. 18th. At 9 o'clock there was a celebration of the Holy Communion, the Rev. F. W. Tomkins, Jr., celebrant. In his address of welcome to the delegates Mr. Tomkins said:

To me there is no more hopeful sign than the way your clubs have taken hold of the hearts of the people wherever they are started. After reviewing the work done by the clubs, he said: "When a body of men come together as brothers to make deeper and clearer exposition of the doctrine of the Church, without usurping its functions, it cannot help but do good. It is most wonderfully helpful both to laity and clergymen, and brings the parishes together, and they recognize that the brotherhood of Christ is the essence of the Church. I bid you all welcome to this city."

Gen. W. W. Skiddy, of the Connecticut club, the chairman, called the conference to order. Delegates from the following clubs responded as follows: New York, John H. Cole, Esq., secretary; Silas McBee, Connecticut; Gen. W. W. Skiddy, chairman; Burton Mansfield, treasurer; E. B. L. Carter, Delaware; E. T. Warner, Col. Robt. M. Floyd, Philadelphia; W. H. Ingham, Francis H. Lewis, Major Moses Veale, Cincinnati; Charles W. Short, F. T. Wolcott, Boston; Hon. Robert Treat Paine, J. H. C. Sowden, Esq., H. M. Lovering, Worcester; E. L. Davis, Portland; J. B. Coleman, Long Island; S. R. Haxteem, Rhode Island; Col. R. H. I. Goddard, William L. Hodgeman, Esq., F. S. Mason. The secretary's report showed that there are now 27 clubs in the United States, and about 3,000 members. The objects of these clubs are to get representative men of the diocese together, to break down parochial lines and to help the bishops in their diocesan work. One or two clubs were organized for the purpose of furnishing lay-readers, others circulated literature, dogmatic and otherwise, and some were educational and gave lectures. The Iowa club deserves special mention as a federation of parochial clubs.

Chairman Gen. Skiddy in his address, stated that a larger number of delegates than ever before showed an increasing interest.

These Church Clubs are showing the laymen that there is something they can do. Men want to see what religion can do in practical life, and these organizations are telling them the way to do it. There is a body of men in these clubs who are practising on week days the Christianity they learn in church on Sundays.

Mr. E. T. Warner, Esq., of the Church Club of Delaware, read a carefully prepared paper on "The Churchman in business life."

I shall assume, said the speaker, that by Churchman you refer to a God-fearing, neighbor-loving, honest man, who is attached to the doctrine, discipline, and worship of the Episcopal Church, whose chief object is to elevate his fellow-man and to promote his own interest by advancing that of his neighbor; in a word, one who loves his neighbor as himself, obeys the commandments, and daily endeavors to follow the blessed steps of His most holy life. The Churchman in business life should be upright. It is not essential that you avoid trouble, but it is essential that you do right. The Churchman in business must not only deal justly, but also show mercy. In conclusion, he said: It is a great thing to work through the Church. We have a great organization built up for many, many years, and efforts put into this organization will last.

In the discussion which followed the essay, Major Moses Veal, of Philadelphia, said:

Some men are educated on the emotional side of their nature only, and some are educated only on the intellectual. The Churchman, when he attacks the great problems, has his educated conscience as a balance to his intellect and heart. Honesty should be taught as principle, because it is right, not because it is the best policy. It is the duty of the Churchman to enter into municipal, State, and national interests and raise the standard of politics.

The speakers who took part in the general debate were Sutherland R. Haxteem, of the Long Island Club; Gen. W. W. Skiddy, and Burton Mansfield, of the Connecticut Club, and Silas McBee, of the New York Club.

"The religious education of the young" was the topic of the paper prepared by the Hon. Rathbone Gardner, Esq., of the Churchmen's Club, Rhode Island. Mr. Gardner said:

The religious training of the children is banished from the public schools. Not only is it banished from the school house but also from the home. Many reasons are assigned for having no home devotions. There seems to be no convenient time. More care is given to our comfort than to our devotions. As to Sunday schools, it is impossible to get a sufficient number of competent teachers to give the half hour instruction once a week.

As helpful in religious education, Mr. Gardner spoke of the great desirability of having the family gathered for devotions, when there should be daily Bible readings following the Prayer Book lesson, brief exposition, and morning prayers. This does not imply that the systematic teaching of the Sunday school is not needed. These considerations lead me to the point where I recommend that the Sunday school as now conducted be changed to a children's service, and one or two thoroughly qualified paid instructors be employed to teach the children at other times, in classes of ten or more.

In the general debate upon the paper, W. H. Ingham, of Philadelphia; E. L. Davis, president of the Worcester Club; S. H. Haxteem, of the Long Island Club; Major Moses Veale and F. H. Lewis, Esq., of the Philadelphia Club, and Col. Robert M. Floyd, of the Delaware Club, participated.

At 1:15 o'clock the delegates were hospitably entertained at an informal lunch provided by the Churchmen's Club of Rhode Island, at the Athletic Club House. After the recess it was resolved, as proposed by the Hon. Robert Treat Paine, of the Boston Club, "That by common consent an informal memorial be addressed to the Senate of the United States asking them to ratify the Arbitration Treaty."

"Church architecture" was the subject of a most helpful address by Mr. Silas McBee, of the New York Church Club.

The nominating committee presented the names of Wm. A. Ingham, of Philadelphia, for president, and John H. Cole, of New York, for secretary, and they were duly elected.

Philadelphia and Cincinnati both invited the next annual conference to meet with them, but the Philadelphia Club gracefully yielded in favor of Cincinnati, and the conference voted to meet there next February.

The newly elected chairman, W. H. Ingham, of Philadelphia, was then escorted to the chair, and said the action had come most unexpectedly. "I came here unknown to most of you, yet I feel I am not a stranger, because we are brothers in Christ. A tribute which comes from one's own is especially pleasant."

The thanks of the conference were extended to the Rhode Island Club for hospitality and entertainment, and the conference adjourned, the delegates to meet in the evening at the Trocadero for dinner, as guests of the Rhode Island Churchmen's Club. After the banquet, bright, witty, and helpful speeches were made by President O. L. D. Granger, of the Rhode Island Club; the Rev. C. H. Richards, D.D., speaking for Bishop Clark; the late chairman of the conference, Gen. W. W. Skiddy; John H. Cole, secretary of the conference; F. H. Lewis, Esq., of Philadelphia; C. W. Short, president of the Cincinnati Club; Silas McBee, vice-president of the Brotherhood of St. Andrew, and E. T. Warner, of Delaware.

New York City

Bishop Potter spoke to the toast, "American citizenship," at the 25th anniversary of the Stevens' Institute of Technology, at a dinner at the Hotel Waldorf, Thursday evening, Feb. 18th.

The Church Association for Promoting the Interests of Labor, has just held two services at the church of St. John the Evangelist, with discussion of points of immediate interest to the problem of capital and labor.

At the request of Bishop Potter, Trinity church has taken upon itself the task of supporting the port chaplain, whose duties consist in giving welcome to thousands of Church of England people arriving at this port.

At St. Paul's church, in the upper part of the city, the Rev. B. F. Humphries, rector, Lincoln's birthday was celebrated by a patriotic entertainment. There were addresses by Messrs. J. R. Angel, J. C. J. Laubin, and Joseph A. Goulden, with patriotic songs.

Bishop Potter confirmed a class numbering 42 persons at Trinity church, Haverstraw, just above the city, on the afternoon of Septuagesima Sunday. The class was presented by the rector, the Rev. J. W. H. Weibel, and was the largest in the history of the parish.

The late Mrs. Mary Louise Havemeyer, of Stamford, Conn., has bequeathed \$2,000 to the Sheltering Arms Nursery, the income to be used for sleigh rides for the children. To St. John's church, Stamford, \$500 is given, to be used for St. John's Home.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, a special musical service was held on the evening of Sexagesima Sunday, Feb. 21st. The renditions were Aitken's evening service in E flat, and the anthems by Mr. C. Whitney Coombs, organist of the parish—"How lovely upon the mountains" and "The angel of light."

The Rev. Dr. and Mrs. John P. Peters gave a reception to the parishioners of St. Michael's church, on the evening of Feb. 17th. It was the last function to be held in the old parish house, which will soon be torn down to make room for the new one, now nearly completed.

The Rev. Dr. Steele, vicar of Trinity church, has been compelled by illness to seek temporary recuperation and freedom from toil. At the end of January he returned from a sojourn in the South, but was obliged to depart for Bermuda, where he is understood to be receiving much benefit from the mild climate.

At St. Stephen's church, the Rev. Charles Russell Treat, rector, arrangements are being considered for the purchase of Transfiguration chapel. The property is valued at about \$60,000. Owing to technicalities no sale has been effected as yet. Should one take place, it is possible that the proceeds might be applied to the endowment of the church of the Transfiguration.

A gift of \$2,500 has been given toward the building of the memorial house of St. Michael's parish, on condition that the full sum of \$10,000 be secured by April 1st. There is still needed about \$6,000. In the meanwhile, the work of construction has proceeded almost as far as the funds in hand allow, and unless more money is forthcoming the work will soon stop awaiting it.

A recital of Church music has just been given in the hall of the Mendelssohn Glee Club, with a number of the city clergy as patrons. A new setting dedicated by the composer, Mr. Arthur Whiting, to the choir of St. Bartholomew's church, was rendered, as also other compositions of the same composer. The choir of St. Bartholomew's sang. In the absence of Mr. Meyer, Mr. Perry Averil took prominent part.

At the church of All Angels', the Rev. Dr. Chas. F. Hoffman, rector, the improvements already detailed in the columns of THE LIVING CHURCH have been completed. On Septuagesima Sunday the new chancel was used for the first time. It is an adaptation of the so-called angel choir of the cathedral of Lincoln, England, and is a memorial in memory of Mrs. S. F. Falm

given by her husband. The baptistry and the new memorial windows have also been completed.

The usual half-hour noonday services for business men will be held in St. Paul's chapel, Trinity parish, on the six Fridays in Lent. The services will begin at 12:05 o'clock. The following clergymen will deliver the addresses: On March 5th, 12th, and 19th, the Rev. Henry Lubeck, LL.D., D.C.L.; March 26th, the Rev. Edward A. Bradley, D.D.; April 2nd and 9th, the Rev. Arthur Ritchie.

The new parish house of St. Mark's church, Tarrytown, was formally opened on Thursday, Feb. 25th. The building is a handsome structure of native stone, 60 feet long by 20 feet wide, costing about \$5,000. The general effect is Gothic. The building is connected with the church by a stone cloister, and has a chapel, choir room, lecture room, and kitchen, all finished in Georgia pine. Five memorial windows have been placed in the building.

The Rev. J. Le Baron Johnson, of Grace chapel, for the third time entertained the representatives of the various grades of the uniformed force of the fire department of this city, at a dinner Thursday evening, Feb. 18th, at the Reform Club. The principal purpose of the dinners is to bring firemen and civilians in touch; and the general sentiment of the after-dinner speeches at this latest banquet was to eliminate politics from the fire department.

The church of the Redeemer, which is nearing the danger of foreclosure on its fine property, has received from its own congregation \$6,500 in subscriptions to meet the overwhelming amount due; and it is reported that a western missionary and his wife have contributed \$50 each. The Romanists, who have been unfairly favored by the city authorities, eagerly hope to secure the property for their own use, as they already hold the other half of the block, purchased from the city for the nominal sum of \$1; while Churchmen of this struggling parish were charged by the same authorities many thousands of dollars for this church site, and are now being ousted for inability to pay. St. Ann's church which, since the sale of its own building, has worshiped with the congregation of the church of St. John the Evangelist, has offered to purchase the property of the church of the Redeemer. No arrangement between the two parishes has yet been made.

At Columbia University the plan of the alumni involving the building of dormitories for students near the new site, is in process of being carried out. A stock company is to erect the edifice, and they have obtained option on a piece of land running from 120th st. to 121st st. and extending south 200 feet. The alumni have not purchased as much of the stock as it was thought they would, and consequently the building cannot be completed by next October. The present plan is to build half of it, enough to accommodate 500 students, and to build the remainder as soon as sufficient funds are raised. Work is now being rapidly pushed on the other buildings. The first of the green granite columns of the reading room were placed Thursday, Feb. 18th. On the exterior the inscription is being carved. In Schermerhorn Hall and the Physics building, the contractor has started the plastering and it is expected that these will be the first buildings to be completed.

On the afternoon of Friday, Feb. 19th, the Woman's Auxiliary of the Board of Missions, held a joint meeting with the junior branches of the Auxiliary, at the almonry of St. Thomas' church. The meeting was very fully attended by delegates from the parishes of the diocese. Mrs. C. B. Curtis presided. Miss M. A. Tomes, diocesan secretary, read a letter from Bishop Potter approving the constitution which had been submitted to him. An address was made by Miss Julia Emery, general secretary of the Woman's Auxiliary, detailing the history of the Auxiliary, and the rise and scope of the junior branch. Officers for the junior department were constituted as follows: Mrs. Henry Mottet, of the church of the Holy Communion, chairman;

Miss Hall, of the church of Zion and St. Timothy, vice-chairman; Miss Barrow, of St. Thomas' church, recording secretary; Miss Bertha Smith, of St. George's church, corresponding secretary; Miss Lawrence, of the church of the Incarnation, treasurer.

GENERAL THEOLOGICAL SEMINARY.—Bishop Talbot, of Wyoming, has just delivered an address before the students' missionary society. Last Thursday afternoon a reception for the students was given by Mrs. Oliver, wife of Prof. Oliver, D.D., and the Misses Oliver. On Wednesday evening, the Rev. Canon Riley, D.D., concluded his series of addresses before the Devotional Society, already noted in the columns of *THE LIVING CHURCH*.

Philadelphia

The will of the late Huber Bastian was probated Feb. 19th, and contained a bequest of \$1,000 to Calvary church, Rochester, Minn.

On the 17th inst., Common Pleas Court No. 4 allowed the charter of the "Deaconesses Retiring Fund of the Diocese of Pennsylvania" to be filed without reference to a master.

On Septuagesima Sunday, Bishop Whitaker confirmed a class of 20 persons, presented by the Rev. W. H. Falkner, rector of St. Philip's church, and afterwards preached the sermon.

From Sexagesima Sunday until Easter, special Sunday night services are announced to be held at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, as a memorial of the Mission recently held, when the Mission hymns will be sung, questions answered, and instruction given, just as in the Mission.

A finely executed portrait of Bishop Whitaker was presented on the 19th inst. to the Church Club. The portrait is by Miss E. H. Watson, a daughter of the Rev. Dr. Benjamin Watson, and it has considerable artistic merit. The Bishop is represented as sitting at his desk.

An interesting meeting of the Brotherhood of St. Andrew was held on Monday evening, Feb. 15th, in the church of the Advent, the Rev. J. P. Tyler, rector. General secretary John W. Wood, of St. George's church, New York City, opened a discussion on "The successful chapter." G. Harry Davis, Esq., of St. Luke's, Germantown, spoke on "The work of the members."

By the will of Josephine Wharton Morgan, widow of T. Rodman Morgan, of New Bedford, Mass., probated on the 13th inst., provision was made for contingent reversionary bequests, as follows: To the endowment fund of St. Mark's church, \$1,000, and a like sum to the Women's Homeopathic Association of Pennsylvania; All Saints' Sisters of the Poor (St. Clement's parish), \$3,500; St. James' church, at New Bedford, Mass., \$5,000; St. Mark's white mission and St. Mark's colored mission, \$2,500 each.

A series of special services began on Sexagesima Sunday at Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, which were to continue to and include the Feast of St. Matthias. These services were under the auspices of the Church Army of America. Miss Wray, who has done so much good work in the slums of New York, related some of her experiences in trying to reclaim the fallen. Both the rector and the Rev. C. H. Arndt, associate rector, are deeply interested in this movement.

The closing service in the observance of the 25th anniversary of the founding of the French church of St. Sauveur, was held on the afternoon of Septuagesima Sunday, when, after Evensong, the rector, the Rev. Dr. C. Miel, made a few remarks in French for the benefit of those unacquainted with the English language. The Ven. Archdeacon Brady followed in a happy address of congratulation to the founder and rector, and the Rev. Dr. W. B. Bodine expressed similar feelings. Dr. Miel spoke briefly of his 25 years' work in connection with the parish, and with great gratitude mentioned the numerous blessings which God had conferred on his work. Following the services, a reception was held to congratulate the rector and allow his flock the pleasure of a kindly word.

The Mission which has been conducted at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, for the past fortnight, ended on the night of Septuagesima Sunday. It was estimated that 2,500 persons listened to this closing service, and, in all, fully 20,000 people attended the Mission. It was a very impressive service, with splendid music and festival vestments. The *Magnificat* was Barnby's, in *Eb*; and at the offertory the choir sang Handel's "Hallelujah Chorus," from the "Messiah." The Rev. Mr. Cocks spoke briefly on the success of the Mission, and of the return to England of himself and his assistant priest, when their labors in a totally different field would be resumed, a field abounding in poverty, suffering, and crime; and he asked the prayers of those who had attended the Mission for them and their work. Everybody in the church was then asked to stand up and repeat their baptismal vows, and all who were interested in the Mission were invited to come forward and receive a tiny brazen crucifix as a souvenir of the Mission.

The handsome new parish house of St. Mark's church, Frankford, the Rev. John B. Harding, rector, although its interior is not fully completed, was opened on Monday, 15th inst., with a bazaar which is to be continued until the evening of Washington's birthday, and the proceeds of which are to be applied towards the expenses of the new structure. The building is 64 by 95 feet, of Holmesburg granite, three stories in height, with a basement. In the latter are the boiler room, reading room, kitchen, amusement, and toilet rooms. On the first floor are rooms for the infant school, Bible class, parish visitors, and vestry. The second floor is for Sunday school purposes. Galleries encircle it, giving accommodation for 1,200 people when entertainments are in progress. Quarters are also arranged in the building for two assistant ministers, with separate studies, bedrooms, and bath. The upper floor will be used for class rooms and library. The building is lighted by incandescent lights, and heated by steam. The total cost of the structure is given as \$35,000: and of this amount, \$19,000 has already been paid.

The magnificent altar presented to old Christ church by Mrs. A. J. Cossatt, in memory of her father, the Rev. Dr. Edward Young Buchanan, and recently described in our columns, was consecrated just prior to Morning Prayer on Septuagesima Sunday, by Bishop Coleman, of Delaware. The altar was handsomely decorated with annunciation lilies, and vested with fine linen and lace. The sermon was preached by Bishop Coleman who paid a glowing tribute to the memory of the Rev. Dr. Buchanan, with whom, from his own youth, he had been personally acquainted. After alluding to the beauty of the new altar, he said: "There is no office of the Church that can compare in importance with that of the administration of the Holy Communion; consequently anything which can, within the lines of Catholic principles, add to the dignity and solemnity of such administration, must be a matter of real interest to every devout member of the Church." The Bishop celebrated the Holy Eucharist. At the close of the services the famous bells rang out a merry peal.

The Southwest convocation met on Monday afternoon, Feb. 15th, in Holy Trinity parish house. The Rev. H. S. Getz presided. The Rev. W. F. Ayer presented the report of the chapel of the Holy Communion. He said it was a church for the people. A class of 27 had been confirmed by the Bishop. Present number of communicants, 185; Sunday school children, 700. The Rev. M. L. Cowell reported that at St. Elizabeth's church there are 300 communicants, with room only for 150. The Rev. L. B. Edwards reported that the work is progressing at the mission of the Prince of Peace. Archdeacon Brady stated that the vestry of the church of the Crucifixion had paid \$100 towards securing a lot for a new church building, at 22nd and Reed sts. The option will expire about the middle of March, and the price of the lot is \$7,500, which is considered very reasonable. The Methodists

are desirous of purchasing the present property of the church of the Crucifixion, for work among the Italians. Archdeacon Brady offered resolutions that when the convocation asks an appropriation of the Board of Missions, it shall state the objects to be benefited and the disposition to be made of the same. After a lengthy discussion, action was postponed until the next meeting.

Chicago

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

During the absence of the Bishop, the following visitations will be made during the month of March, through the kindness of the Bishops of Springfield and Indiana:

THE BISHOP OF SPRINGFIELD

MARCH

- 10. P. M., Downers Grove.
- 11. P. M., Western Springs.
- 12. P. M., Berwyn.
- 14. Chicago: A. M., Redeemer; P. M., St. Ansgarius.

THE BISHOP OF INDIANA

MARCH

- 14. Chicago: A. M., St. Peter's; P. M., St. Chrysostom's.
- 17. P. M., St. Mark's, Chicago.
- 21. Chicago: A. M., Our Saviour; P. M., Ascension.
- 25. P. M., St. Bartholomew's, Chicago.
- 28. Chicago: A. M., St. Alban's; P. M., St. Paul's.
- 29. P. M., Christ, Joliet.
- 30. P. M., Grace, New Lenox.
- 31. P. M., Christ, Ottawa.

The annual Lenten noon-day services will be held this year in Handel Hall. The services will commence promptly at 12:10, and continue for 20 minutes. The following clergy will officiate:

- Ash Wednesday, the Rev. Joseph Rushton, L.H.D.
- March 4, 5, 6, the Rev. James S. Stone, D.D.
- March 8-13, the Rev. William C. DeWitt.
- March 15-20, the Rev. P. C. Wolcott.
- March 22-27, the Rev. E. A. Larrabee.
- March 29, 30, 31, the Rev. T. N. Morrison, D.D.
- April 1, 2, 3, the Rev. John Rouse, M.A.
- April 5-10, the Rev. E. M. Stires.
- April 12-17, the Rev. J. H. Edwards.
- Good Friday, the Rev. Joseph Rushton, L.H.D.

Handel Hall is located on Randolph st., behind Central Music Hall.

The death of the Rev. William M. Steele occurred at his home in Normal on Feb. 18th. Mr. Steele came to this diocese from Springfield in 1884, and has been in charge of the churches at Pontiac and El Paso. The funeral services were held from St. Matthew's church, Bloomington, on Saturday, Feb. 20th, the Bishop of Springfield and the Rev. Dr. Rushton, of Chicago, officiating.

The winter convocation of the Northeastern deanery was held in the church of the Transfiguration, Chicago, Feb. 17th. The Rev. C. C. Tate officiated as celebrant at the Holy Communion service at 11 o'clock. The Rev. Dr. William White Wilson made an excellent address on "Christian socialism." The Rev. J. H. Edwards was the only appointed speaker present, and his remarks were followed by a general discussion. Luncheon was served at the Church Home for the Aged by the ladies of the parish, and an opportunity was afforded the clergy for inspecting the Home. The next meeting of the deanery will be held in St. Bartholomew's church.

Long Island

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

The Church Charity Foundation, the Rev. Dr. A. C. Bunn, M.D., rector, recently elected the following officers: The Rev. R. F. Alsop, D.D., 1st vice president; the Rev. Dr. S. M. Haskins, 2nd vice-president; the Rev. J. C. Jones, Ph.D., secretary; Mr. Frank L. Townsend, treasurer. The new members of the board are Col. Partridge and Messrs. Wm. A. Read and Paul E. Jones.

The archdeaconry of Southern Brooklyn held its quarterly meeting on Feb. 15th, in All Saints' church. The Rev. C. M. Allen reported that St. Matthias' church, Sheepshead Bay, where he has ministered for some time without stipend, is now almost self-supporting, and has a class of 20 for Confirmation. Resolutions were passed commanding the work and thank-

ing the missionary. A committee of survey was appointed, consisting of the Rev. Messrs. Kinsolving and Morrison, and Col. Langdon, to consider the points most needing missions, with a view to establishing them. Mrs. S. H. Milliken entertained at luncheon the clerical and lay members. During the evening service the Rev. Dr. Darlington, archdeacon of Northern Brooklyn, made a missionary address.

The closing lecture of the Church Club series was delivered on Feb. 11th, in St. Luke's church, by the Bishop of Mississippi, Dr. Hugh Miller Thompson. The subject was, "The Church in America; its outlook," and the speaker's view was optimistic.

Indebtedness on St. Luke's church, Sea Cliff, the Rev. J. C. Groves, Jr., rector, has been reduced by more than one-third. A few years since, Mr. F. W. Geiselhamer advanced \$1,400 without interest for use in finishing the interior of the church. On Septuagesima, the same parishioner presented at the offertory a receipt in full for the above amount.

St. Alban's, Canarsie, the Rev. Edward Heim, in charge, has received a handsome altar cross of brass, the gift of a New York friend. Two beautiful vases of the same material have also been given in memory of Benjamin T. Bennett, who was a pupil of the Sunday school. The Rev. R. E. Pendleton, rector of St. Clement's church, blessed all the ornaments on Septuagesima morning.

Massachusetts

William Lawrence, S. T. D., Bishop

At the 271st meeting of the Eastern Convocation in Grace church, Medford, the Rev. J. H. Van Buren preached the sermon. The afternoon session was purely devotional in character, and addresses were made upon the following topics: "The temptation of the ministry," "The power of the ministry," and "The inspiration of the ministry."

The will of Catherine C. Hoyt, of Danvers, leaves \$1,000 to St. Paul's church, Newburyport.

BOSTON.—Trinity College Alumni Association of Boston and vicinity, held their annual dinner Feb. 18th. President George W. Smith was represented by Professor Flavel S. Luther, who made the principal address. The Rev. E. T. Sullivan, '89, introduced the speakers.

The 20th anniversary of the consecration of the present edifice of Trinity church, was observed Feb. 14th. The Rev. Dr. Donald preached an appropriate sermon, which was largely an eulogy on Bishop Phillips Brooks. In the service the rector was assisted by the Rev. Messrs. Wm. H. Dewart, Reuben Kidner, and Edward Slafter.

NEW BEDFORD.—St. James church has just received a legacy of \$5,000 by the will of the late Josephine W. Morgan.

Michigan

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

The 16th annual Sunday School Institute of Detroit was held Feb. 14-16, in St. Joseph's memorial church. There was a large attendance of teachers and officers on the afternoon of Septuagesima Sunday. The first address was delivered by the Rev. Chas. Scadding, of La Grange, Ill., who spoke on "The pastoral relation in the Sunday school," and held that the personal intercourse of the pastor should be marked by the three elements of variety, sympathy, and spirituality. The second address was given by the Rev. George T. Dowling, D.D., of Toledo, Ohio. His subject was "The Sunday school scholar between Sundays." He deprecated a tendency sometimes manifest toward overtraining and "nagging," when a little wholesome neglect would be far safer. "Parents talk," he said, "of their rights, but the rights belong to the children and duties to the parents. Let him that would invite a soul into this world see that that soul obtains justice and love. Teach the noble purposes of life. Soon enough will the child learn the ignoble. Do not teach that life is a succession of miracles, but show that fidelity

leads to success. And the mightiest of all forces is personal example." The service was closed with the blessing by the Bishop.

The second session of the Institute was held on Monday evening. After a brief service, addresses were made on "Our Sunday school work, how to better it; more men, improved organization, better discipline, home co-operation, what else?" The first speaker, the Rev. Mr. Scadding, spoke from the words of Pharaoh's daughter to the mother of Moses, "Take the child and bring it up for me," dwelling specially upon the limitless influence of the mother as witnessed by the world's past history and present condition. The next speaker, Dr. C. F. Porter, superintendent of Trinity Sunday school, Bay City, spoke to the sub-topic "More men," and in so doing read letters from ten male teachers in his Sunday school giving their reasons for personal service in the school. Other speakers were the Rev. Dr. Clark, of Detroit, and the Rev. R. E. Mac Duff, of Flint.

On Tuesday morning at 9:30, there was a celebration of the Holy Communion by the rector, with a devotional address on "Striving for the mastery," by the Rev. Mr. Scadding. At 10:30 A. M., the subject announced was "The Boy Jesus in the Temple; A study in the Incarnation." Papers showing deep study, and yet of an inspiring effect, were read by the deaconess of St. John's church, and by the Rev. Frederick Burgess. At 11 A. M., the subject for consideration was "The consciousness of sonship; its awakening and nurture." Papers were contributed by Miss M. A. Dupont, of St. Paul's church, and Mrs. Franc M. Nichols, of St. Stephen's. The discussion was led by the Rev. J. C. H. Mockridge. From 12 to 1 o'clock the Institute was entertained by "Reminiscences of success and failure in Sunday school work." Short talks on this topic were made by Gen. L. S. Trowbridge, Mrs. James T. Sterling, Mr. Dudley W. Smith, Hon. Wm. C. Maybury, and Canon Hincks, of Windsor, Ont. At 2:30 P. M., "Sunday school work *versus* other Church work," was considered by Mr. Harry A. McPherson, of Grace Sunday school, and the Rev. W. F. Jerome. At 3:15 P. M., was appointed a debate on "Courses of study and methods; the old, the new." This was participated in by Mrs. G. E. Peters, of Emmanuel church, and by Mrs. C. Starke, of St. Matthew's church, by the Rev. S. H. Woodford, and the Rev. Harry Goodman. At 4 P. M., Dr. Porter, of Bay City, gave a talk on "Some of the factors which have made our Sunday school a success," with charts illustrative of his system of records for class discipline and for the school. The Question Box at 4 P. M. closed this session.

A meeting for superintendents was held at 7 P. M., in St. Joseph's memorial chapel, and at 7:45 the final session of the Institute. After a short service brief reports were received from each of the 13 mission Sunday schools of Detroit. The secretary then read his report for the current year. In the Sunday schools of Detroit there are now 520 officers and teachers, a substantial gain over last year. The total number of schools is 27, with a membership of 5,335. The officers of last year were unanimously re-elected: President, *ex-officio*, the Bishop; first vice-president, the Rev. J. F. Conover; second vice-president, Gen. L. S. Trowbridge; secretary, the Rev. W. S. Sayres; treasurer, Mr. Dudley W. Smith; executive committee, the officers as above, and the Rev. Messrs. R. W. Clark, D.D., Paul Ziegler, and Louis A. Arthur, Mr. E. H. Ayer, and Mr. H. P. Sanger.

Southern Florida

Wm. Crane Gray, D.D., Bishop

Jan. 18th, a sweet-toned bell was placed in position in the tower of the church of the Good Shepherd, Punta Gorda, the Rev. J. D. Warren, priest in charge. It was procured through the well directed efforts of Miss Jessie Rodger, so she, very appropriately, pulled the rope to notify those who had so generously assisted her that their efforts were crowned with success. The bell was cast by Meneely & Co., of W. Troy, N. Y., especially for the church, whose name is inscribed upon it, with the words, "O come,

all ye faithful." This beautiful church was consecrated a year ago. It has a handsome chancel window, presented by Mrs. Samuel Colt, of Hartford, Conn., in memory of her son, Caldwell Hart Colt, who died in Punta Gorda, Jan. 21, 1894.

The Rev. J. M. McGrath, of W. Pullman, Ill., is now in charge of the missions of St. John's, Leesburg, Holy Trinity, Chetwynd, and St. John's, Montclair.

As the result of the labors of the Rev. Father Huntington and Brother Paul, referred to in our last issue, the Bishop confirmed 11 on Jan. 20th, in St. Barnabas' church, Deland, and at Orange City, 6.

The church of the Redeemer, Avon Park, the Rev. J. F. Porter, deacon in charge, is at last nearing completion. Service was held within its walls Christmas Day, without pews or windows. Mr. Porter has been untiring in his efforts to build this church for more than two years. Small sums have been sent from all parts of the country and from England in response to his appeals. Persons outside of the Church have contributed, even a Methodist bishop lending a helping hand.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

LANSDOWNE.—Feb. 12th, in the mission church of St. John the Evangelist, a meeting was held for the purpose of adopting a charter and electing a vestry. The Rev. G. A. Keller, dean of the convocation of Chester, presided, conducted the devotional service, and afterwards addressed the assemblage. Ten vestrymen were elected, from whom two wardens and a secretary were subsequently chosen. The Bishop's consent having been given, on Septuagesima Sunday St. John Evangelist became a regular parish of the diocese. The sermon in the morning was preached by Bishop Perry, of Iowa, and that in the evening, by the Rev. W. T. Manning who was appointed in July of last year, by Bishop Whitaker, as priest in charge of the mission. Since that time the membership has increased threefold, until the building has become too small to comfortably accommodate the people; and the erection of a larger edifice is now under consideration. A surpliced choir of 30 men and boys, with Mr. Paul Kirchner, of Philadelphia, as musical director, has been organized. In addition, a club of 130 members, including a number of the leading citizens of Lansdowne, has grown up under the charge of the rector.

Indiana

John Hazen White, D.D., Bishop

ALEXANDRIA.—St. Paul's church is making substantial progress, under the care of the rector, the Rev. F. C. Woodard. It is making a strenuous effort for the erection of a church building. A lot has been procured, and stone is on the ground for the foundation; a good part of the necessary funds have been raised. If any church has an altar which has been replaced by a memorial, this church would be glad to have it.

Fond du Lac

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

A very successful choir festival was held at Grace church, Marinette, Jan. 29th, at which the Marinette choir was assisted by the choirs of Christ church, Green Bay, and Menominee, Mich. The details for this festival were very delightfully arranged by Choirmaster L. A. Fisher, of Christ church choir, Green Bay, who also has charge of the choir at Marinette, having trained it for the past two years. At 3:45 p. m., the processional formed, the rector, Archdeacon Shepler, the Rev. Mr. Pullen, of Green Bay, and the Rev. Mr. McCreary, of Menominee, following the choirs. There were 75 boys and young men in line, and the singing was delightful. Choirmaster L. A. Fisher rendered a bass solo, and there was an excellent tenor solo by James Armstrong, a member of the Green Bay choir. The three clergymen delivered brief addresses, after which the choir marched out, singing "The Son of God goes

forth to war" in an inspiring manner. At the conclusion of the services at the church, the choir boys and friends repaired to Cook's hall, where a banquet was tendered the visitors by the ladies of the church.

The Cathedral Choir School of Fond du Lac began the fourth year of its existence on Jan. 8th, last. During this period, in spite of the financial depression, it has steadily grown from three to 18 boarders, the present number. The building is already inadequate, as it contains five boys more than its original (designed) capacity. Every room is taken, and this means that a new applicant must of necessity be turned away. Plans for enlargement and imperative changes are in hand, and only await funds for their completion. By a reputation for honest dealing with parent and pupil, this school has won a "good report" far beyond the limits of diocese and State.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Bishop White, of Indiana, has consented to conduct the Quiet Day for the clergy and the Quiet Day for women, on Feb. 24th and 25th. St. Paul's church, Muskegon, is admirably adapted for such meetings, and the parishioners will open their homes to those who are able to attend.

Messrs. Hadden, of New York City, and Webster, of Detroit, have been visiting a number of parishes in this diocese, seeking to revive interest in the St. Andrew's Brotherhood. Three meetings were held in Grand Rapids, and it is hoped that good results may follow.

Mr. PLEASANT.—St. John's parish, the Rev. Wm. Westover, rector, has been greatly blessed in the Mission recently held by the Rev. Dr. Campbell Fair. The services were continued eight days, and the interest of the people was well sustained throughout. At the close of the Mission it was proposed that as a memorial of their gratitude, the people should pay off the debt of \$175 resting upon the rectory property. Provision was made to do this, and the rector's heart made glad in regard to temporal affairs, as well as spiritual.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

Mr. Norton T. Houser and Mr. Jonathan M. Miller have been received as postulants by the Bishop. The latter gentleman has been for some years a minister of the German Reformed Church.

The Women's Auxiliary of the archdeaconry of Scranton has initiated a movement for more frequent meetings of the organization, by holding a special meeting for the parishes of the archdeaconry in St. Luke's church, Scranton; 40 members, representing nine parishes, were present. Interesting accounts of the beginnings of the Auxiliary work were given by Miss Dickinson, and reports were presented from the senior and junior branches of the various parishes.

The winter session of the Williamsport archdeaconry convened in Trinity church, Williamsport, Jan. 25th. The archdeacon's report was, on the whole, encouraging, although four mission stations were vacant, Milton and Watsontown, Fall Brook, and Galeton. The missionary at the two latter places had removed since the fall session to Jermyn, Scranton archdeaconry. The reports of the missionaries, in nearly every instance, were cheerful despite business depression. In discussing the general subject of associate missions, the Bishop led. At 5:30 the Dorcas Society of the parish entertained the visiting members of the archdeaconry and the vestry with a dinner. After-dinner speeches were made by the diocesan, the rector, and the Rev. Mr. Kinsolving and W. D. Crocker, Esq. Tuesday evening the address was by the Rev.

L. L. Kinsolving, missionary to Brazil. Wednesday morning the Rev. Chas. Morrison, of Sunbury, gave an exegesis of Acts xvii: 22. The Rev. D. N. Kirkby read a suggestive essay on the subject, "Contributions of the American Church to the Church Catholic." The Rev. Dr. Thomas

read a brilliant critique of "Romans dissected," a critical examination of the Epistle to the Romans, by E. D. McRealsham. Wednesday evening the Rev. Messrs. Nichols, S. B. Blunt, and John Graham gave stirring address on the trinity of graces, Faith, Hope, and Charity.

The winter session of the Scranton archdeaconry was held in St. Stephen's parish house, Wilkes Barre, beginning Jan. 18th. Addresses were delivered on the Brotherhood of St. Andrew, its purpose and methods, the speakers being Mr. John W. Wood, general secretary, and Mr. A. M. Hadden, associate secretary of the Brotherhood. On Tuesday morning a business session was held, Archdeacon Coxe presiding, and 18 of the clergy were in attendance. Morning Prayer was said in St. Clement's church, and the Rev. Dr. Coxe celebrated the Holy Communion. The sermon was delivered by the Rev. B. S. Lassiter. Archdeacon Coxe read a full and interesting account of his own work, to which were added the reports of the various missionaries, showing that the work of the archdeaconry was being faithfully carried on. Every station but one is now being regularly served by a missionary. The Rev. E. J. Haughton read a brief, but thoughtful, exegesis of I Cor. xv: 29. The discussion which followed was interesting and suggestive. Evening Prayer was followed by addresses on "The responsibility of the individual communicant in relation to the activities of the parish" by the Rev. E. J. Haughton, and "The power of Christianity in the development of a true life," by the Rev. E. A. Warriner. The service closed with prayer and benediction by the archdeacon.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The February meeting of the clerics was held at Bishop Satterlee's residence on the 18th inst. when the Bishop read a paper on "Some perversions of Mediaevalism."

The 14th anniversary of the "Men's meeting" connected with the Epiphany mission chapel in South Washington, was celebrated Feb. 2nd. A brief history of the "meeting" was given and addresses were made by the rector, the Rev. Dr. McKim, and by a member of the mission committee of the vestry. A roll call showed 130 men present, among whom were two of the original members and two who attended in February 14 years ago. During this period 270 men have been confirmed, of whom 192 are still connected with the chapel. The Epiphany Church Home, another excellent institution of this parish, has just published its annual report. It is a home for aged women, having at present 16 inmates. It has also a department for giving work to poor women, and for distributing clothing.

The Rev. Gilbert F. Williams, D.D., has been obliged by ill health to resign the rectorship of Christ church, East Washington, the original parish which once embraced the whole city. The Rev. Dr. Childs, Archdeacon of Washington, was made associate rector some months since, and has had charge during the rector's absence at the South in the hope of regaining his health. It has been found, however, that a long rest will be necessary, and the vestry have accepted the resignation and voted the sum of \$500 to the retiring rector who, it is said, will go abroad.

The Rev. Thomas O. Tongue, rector of Grace church, South Washington, is also absent from his parish, on account of seriously impaired health. The Rev. F. H. Saumenig has had charge, but has asked to be relieved.

The organ recital at St. Mark's pro-cathedral, on the evening of Feb. 16th, was much enjoyed. Mr. Miles Farrver, organist of St. Paul's, Baltimore, executed selections from the works of Wagner, and there was also a fine performance on the violin by Mr. Ernest Jenkins, of the same city.

The mission of the Good Shepherd, on H. st., N. E., is now at work in its new home, and rapidly increasing in numbers attending its services, and in the general efficiency of its work. The hall occupied as a chapel has been neatly fitted up, in great part, by the freely given labor

of its communicants. It is always well filled on Sunday morning, and usually there is an overflow in the evening. A chapter of the Brotherhood has been organized, with 17 members, and the Sunday school numbers 100, and is increasing. The Rev. Herbert S. Smith, in charge of this work, is much encouraged by these tokens of growth.

Louisiana

Davis Sessums, D.D., Bishop

MARCH

- 3. A. M., church of the Annunciation, New Orleans.
- 7. New Orleans: A. M., Trinity; P. M., Mt. Olivet.
- 14. New Orleans: A.M., Christ; P.M., Trinity chapel.
- 21. New Orleans: A. M., Grace; P. M., St. John's.
- 28. New Orleans: A. M., St. George's; P. M., St. Lukes.

APRIL

- 4. A. M., St. Anna's, New Orleans.
- 11. A. M., St. Paul's, New Orleans.
- 18. P. M., Annunciation, New Orleans.

Colorado

John Franklin Spalding, D.D., Bishop

The Rev. Benj. F. Matrau, of St. Bartholomew's church, Chicago, visited Colorado the week following the 4th Sunday after the Epiphany, where he has many friends. At Idaho Springs, where the church has benefited much by his service and gifts, he delivered a vigorous lecture on "The spirit of 1776 vs. the spirit of 1896."

St. Stephen's church, Denver, is now in a very prosperous condition, under the leadership of the Rev. A. B. Jennings, late of Sing Sing, N.Y. Mr. Jennings was in the early days a missionary in Colorado, and is cordially welcomed back to the diocese by old-timers who were his parishioners then.

The Women's Auxiliary of Denver held its regular monthly missionary meeting Feb. 4th, at Immanuel church. A paper was read on the early history of Immanuel parish, and an interesting address was made by the Bishop, supplementing the facts narrated by the paper. The attendance at the meeting was large and the interest in the work of the Auxiliary was very manifest. Canon Radcliffe, general missionary for the diocese, added much to the interest of the meeting by a recital of humorous and thrilling events of his missionary experience.

Virginia

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

Feb. 18th, the Rev. Dr. Pike Powers, rector of St. Andrew's church, Richmond, who has been ill for several weeks, was not expected to survive through the day. He is over 84 years of age.

South Carolina

Ellison Capers, D.D., Bishop

The congregation of the church of the Atonement, Walterboro, is still without its chapel, the corner-stone of which was laid last spring, when the prospect of building was thought good. Application was made to the Church Building Fund for \$400, which was responded to favorably, but it required a lien on the property as a guarantee. The property is in the name of the diocesan trustees and their consent to mortgage has not yet been given.

CHARLESTON.—The Sunday school building of St. Michael's church, a remnant of colonial days, has just been thoroughly remodeled in the interior. The exterior has been little changed, only enlarged. The upper floor, which is to be used for the Sunday school, is 63x21. The lower floor is divided into a guild room and study for the rector. A very chaste and beautiful prayer desk has been presented to the church. The base is a standing figure of an angel with outspread wings, the uplifted hands holding the book rest, on which is inscribed "To the glory of God and in memory of Edward Alexander Simons." The entire figure and rest are of a beautiful greenish bronze. The perfect Greek profile of the angel and the carving of the drapery make the stand thoroughly artistic, and reflect great credit on The Gorham Mfg. Co., who designed and executed it.

Los Angeles

Jos. H. Johnson, D.D., Bishop

The Rev. Percy L. Webber, archdeacon of Milwaukee, has been engaged in a very remarkable series of Parochial Missions in the dioceses of California and Los Angeles. Beginning early in November, he was at work continuously until Christmas in the parishes on the Oakland side of San Francisco Bay. St. Mark's church, Berkeley, where the University of California is situated, church of the Advent, East Oakland, St. John's and St. Paul's parishes, Oakland, St. Andrew's church, West Oakland, have each been stirred up to deeper religious life. Passing south to Los Angeles, a retreat for the clergy was held on Dec. 29th, 30th, and 31st, in the Bishop's chapel, the beautiful memorial church of the Angels, at Garvanza, a suburb of Los Angeles. About two-thirds of the clergy of the diocese attended, and all who took part in it were conscious of a deepened spiritual influence, and returned to their parishes with increased zeal in their work. It began on the evening of Dec. 29th, with an opening address by Bishop Johnson who was present throughout the retreat at every one of its services, and made the closing address on the afternoon of the 31st.

Jan. 2nd, the archdeacon conducted a Quiet Day for women, arranged for by the diocesan branch of the Woman's Auxiliary, in St. John's church, Los Angeles, and in the evening he began a ten days' Mission in St. Paul's church. The interest in this Mission was not confined to St. Paul's parish, but was general throughout the city, and the central location of St. Paul's church drew to it people from all parts. In addition to the services in the church every day at 12:05 P. M., a brief service was held in the Y. M. C. A. Hall, followed by an address, the whole lasting just half an hour. The interest in all the services deepened as they went on, and at the closing services on the second Sunday the large church was densely packed, and many persons were unable to secure admission.

The next day, Monday, 10th, after a service for the women's guilds in the morning, the archdeacon left Los Angeles for San Diego, stopping on the way to preach at an afternoon service at Santa Anna. In the evening, he held the first service of a Mission in St. Paul's, San Diego, which was the means of a profound impression not only on those who are members of the church, but on many still outside; many have since gone to see the rector of the parish with a view either to Baptism or Confirmation, or seeking advice about spiritual things.

From San Diego, Archdeacon Webber went to San Buena Ventura, a beautiful little seaside town between Los Angeles and Santa Barbara. The missionary, the Rev. Octavius Parker, will rejoice for many a day in the uplift given to the religious life of his people, and of the townspeople generally, by the services which were held from Jan. 18th to the 23rd, inclusive. On the latter date, Dr. Webber went on to Santa Barbara, and on Sunday, the 24th, he began among the people of that town the same work for God which he had so successfully done in the other cities and towns. In several country parishes the interval until Lent will be occupied, and throughout Lent the archdeacon will continue this work in the principal parishes of San Francisco.

West Missouri

E. R. Atwill, D.D., Bishop

MARYVILLE.—Bishop Atwill paid his annual visit to St. Paul's, the Rev. L. M. Wilkins, rector, on Sunday, Feb. 14th. A class of six—three boys and three girls—was presented by the rector at the evening service. In the morning, after the third collect, the Bishop formally installed the boys of the lately organized boys' choir, presenting each of them with a Prayer Book and Hymnal, and assigning them their seats in the chancel; he also addressed them. There are 16 in all who, with six young ladies, will form the choir. The ladies of the guild are making their vestments, and expect to have them ready by Easter. They are a very promising lot of boys, many of them from families not con-

nected with the Church, but highly esteemed in the community. They have been singing at the services since Christmas Eve, and increased attendance both at the services and the Sunday school is the result. The appearance of the altar has been much improved by handsome dossal curtain, a gift from the rector. The growth of the Church in this progressive town has been a good deal retarded by frequent interruptions of the services caused by vacancies in the incumbency. Mr. Wilkins took charge about the end of September last after a rather lengthy vacancy, during which the parish became somewhat disorganized, though the Sunday school, under the faithful superintendence of Mr. D. D. Men- denhall, was successfully maintained. It is hoped that a small branch of the Woman's Aux- illary may be formed to do some mission work during Lent.

New Jersey

John Scarborough, D.D., Bishop

NORTH PLAINFIELD.—For 20 years the Rev. T. Logan Murphy has been in charge of Holy Cross parish, and the event was celebrated Sunday, Feb. 14th, the anniversary of the day he entered upon the rectorship in 1877. In the morning special music was rendered by the choir, and Mr. Murphy delivered a sermon retrospective in character. Since he took charge the parish building has been completed and furnished, a bell placed in the tower of the church, and a rectory built. In 1888 a vested choir was organized, necessitating the erection of a building for its accommodation. In 1890 the large organ was built, with reverse action, giving the organist and choirmaster full oversight of his choir. In 1891 the parish building was enlarged to double its original size. Last summer the church was newly carpeted and other necessary improvements made. The parish is free from debt save a few hundred dollars on the rectory. There is an efficient Ladies' Auxiliary Society, a society of King's Daughters, a Willing Circle, and an altar and vestment committee. Holy Cross Brotherhood, a society of the men of the parish, has added materially to the working force of the church. During Mr. Murphy's rectorship there have been 384 baptized, 38 adults; 27 have been confirmed. There have been 92 marriages and 221 funerals. The anniversary service of the day was held in the afternoon, when addresses were made by the Rev. Dr. Glazebrook, the Rev. Messrs. E. M. Rodman and S. P. Simpson. On Wednesday evening a reception was held at the home of the rector, when the parishioners exchanged greetings and congratulations.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Northwestern convocation held its winter session in Christ church, Lima, the Rev. C. B. Crawford, rector, Feb. 15th and 16th. The Monday evening service began with the Confirmation of eight adults, after which the Bishop delivered a lecture on "British Christianity prior to the coming of Augustine." He began by saying that the histories in our public schools state that Henry VIII. founded the English Church, and then he went on to show how, so far from that, the said Henry lived and died a Romanist. To the question, "Where was your Church before the Reformation?" the Churchman can reply, "Where was your face before it was washed?" The Bishop gave a complete review of all that is known of the early British Church, and showed that it was a very real and substantial Church some 500 years before Augustine arrived, and that only a small portion of England was converted by the Roman mission. A congregation comprising many men standing throughout, listened with closest attention. On Tuesday morning an unwonted number received at the early Communion. At the 10:30 A. M. service, the Bishop in his happiest vein gave an ideal address on "The Christian race, fight, and work," as suggested in the Epistle and Gospel for Septuagesima. In the afternoon the Rev. Robert C. Caswell, Archdeacon of the diocese of Tennessee, rector of Hoffman Hall, Nash-

ville, appealed on behalf of work among the colored people of the South. The work has doubled in seven years, through the South, but in Tennessee in two years. A collection was taken up after the address, and handed to the Archdeacon for the work. On Tuesday evening there were two addresses. One on "The intellectual side of life," by President Pierce, of Kenyon College, and the other by the Rev. Dr. Dowling, on "The moral and spiritual side of life." A company of the Ohio National Guard occupied reserved seats, and the church was well filled. A choir of nearly 30 well-drilled singers rendered inspiring music. An unusual number of the clergy were detained by sickness, or other causes, so there were few missionary reports, but those given were encouraging. Christ church, Lima, a few years ago was a weak and discouraged mission, but under the rectorship of the Rev. A. B. Frazer and the Rev. C. B. Crawford, it has grown into a strong parish. Its choir and guilds are full of life and zeal, and a spirit of unity, confidence, and hope animates alike the rector and his flock.

Central New York

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

BISHOP'S APPOINTMENTS

MARCH

- 2. P. M., Fulton.
- 7. A. M., St. John's, Syracuse.
- 10. A. M., Earlville; P. M., Sherburne.
- 12. P. M., Cazenovia. 14. Grace, Syracuse.
- 17. Utica: P. M., 3 o'clock, Trinity; P. M., 5 o'clock, Grace.
- 21. St. Luke's, Syracuse.
- 24. Rome: P. M., Zion; Evening, St. Joseph's.
- 26. Evening, St. Mark's, Syracuse.
- 28. Evening, St. Paul's, Syracuse.
- 30. Evening, Cleveland.

The Rev. Bernard Schulte, D.D., rector of St. Luke's church, Utica, has been elected a member of the Standing Committee in the place of the late Rev. Dr. A. B. Goodrich.

A meeting of the second missionary district convocation was held in St. Luke's parish house, Utica, Jan. 26th; 13 clergymen and two lay delegates were present. Routine business was transacted. A committee was appointed to prepare a minute on the deaths of the Rev. Dr. A. B. Goodrich and the Rev. Dr. W. T. Gibson. The next meeting will be held in Zion church, Rome, in April.

Minnesota

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

The pre-Lenten retreat to be conducted by Bishop Hare was to be given in Christ church, St. Paul, Feb. 25th and 26th. During Lent, lectures upon the Prayer Book, under the auspices of the Church Club, will be delivered, Tuesday evenings, at Christ church, St. Paul; Wednesday evenings, at Gethsemane, Minneapolis. The introductory lecture will be by the Rev. Dr. Rhodes; "The Prayer Book in primitive times," the Rev. A. A. Butler; "In Reformation times," the Rev. F. T. Webb; "The Prayer Book the conservator of Faith, Doctrine, and Worship," the Rev. C. D. Andrews; "The exponent of literary style and devotional expression," the Rev. A. W. Ryan.

The ladies of St. Paul's parish, St. Paul, presented to the Rev. Dr. Wright a beautiful Communion set in silver, for private use, and the Altar Guild, a handsome Baptismal shell, of mother of pearl with a silver handle; the letters I. H. S., being engraved thereon.

FARIBAULT—A number of new pupils have enrolled their names at St. Mary's and Shattuck schools since the holidays. The Rev. John Flockhart, late Baptist minister, has entered Seabury as a postulant for Holy Orders.

MINNEAPOLIS.—In Gethsemane church a Quiet Day for women, under the auspices of the Interparochial Mission Class, was conducted by the Rev. H. P. Nichols. The I. M. Class, through their monthly gatherings, and the papers read upon missionary subjects, are arousing a great

deal of interest. A military company for the boys of this parish is in process of formation.

A junior chapter of the Brotherhood of St. Andrew will shortly be organized in Holy Trinity church, with Mr. A. G. White as director. The rector, the Rev. Stuart B. Purvis, is endeavoring to abolish the pew system and make the church free to all.

At the annual meeting of the local assembly of the Brotherhood of St. Andrew, in St. Mark's church, officers were elected for the year: Hector Baxter, president; W. B. Clausen, vice-president; Edward W. Hawley, secretary and treasurer. The holding of noon-day Lenten services in St. Mark's church was determined upon. The council has arranged for the holding of Brotherhood rallies in all the parishes preparatory to the coming of Lent. New life is manifested on several lines.

COKATO.—Feb. 15th, the church in this place was dedicated by Bishop Gilbert. On his departure, Dean Andrews took charge of the services for the remainder of the day. The congregation of the church of St. Siegfried is composed chiefly of Swedes. Ordinarily the service is according to the Swedish rite in the morning, and English service is said in the evening. The services and hospitality were a surprise to the visiting clergy. At morning and evening service, the church, which seats 250 people, was so crowded that many were obliged to stand. The men sat on one side and the women on the other. The chorals of the Swedish High Mass were finely rendered, and the responsive parts between priest and people were sung with spirit and feeling. The church cost \$2,300. The money was raised chiefly among the people of the town and neighborhood, and the only remaining debt is \$400. The Rev. Mr. Nybladhe who has been in charge of Cokato for two years, is to go to Galesburg, Ill. He will be a great loss to Minnesota, and especially to the Swedish work.

Nashotah

At a meeting of the trustees of Nashotah House, held in Milwaukee on Feb. 10th, the following, offered by the Bishop of Milwaukee, was unanimously adopted:

"The trustees of Nashotah House herewith accept the resignation of the Rev. Dr. Gardner as president of the House and professor, with great regret at the necessity which seems to unfit him to tender it. Dr. Gardner has served most faithfully for over six years in this twofold position of trust and responsibility, always bearing well the heavy burden, one so onerous as to be filled only at cost of great self-sacrifice, greater patience, and the increasing weight of a daily anxiety.

"The trustees are most grateful to Dr. Gardner for the carefulness and devotion he has so steadily shown, and for the good results which have accrued from his abundant and self-denying labors, and which are so widely manifest, and they affectionately trust that in whatever field of labor in God's Church, where duty shall hereafter call him, this same fidelity shall ever mark his way, and these same blessings from God may be evident in all his work."

Respectfully submitted,
I. L. NICHOLSON,
Pres't of the Board."

A Mountain Mission

The Sisters of St. Mary who have for the past eight years been working among the poor mountaineers of Sewanee, have decided, God willing, to establish an industrial school for young mountain girls at their home, St. Mary's-on-the-Mountain. This is a beautiful place, situated on the brow of the mountain, comprising a hundred acres, parts of which are wooded, wild, and picturesque, and about one-half of which is the good remains of a fine fruit farm. The house is a large, three story building, with broad piazzas on all four sides. It is built upon a rock, and has a basement of fine stone masonry. The house was purchased by the Sisters eight years

ago for three thousand dollars, and an additional three thousand has since been expended upon repairs and improvements. It is the summer home of the Southern branch of the Sisters of St. Mary, to which the Sisters working in Memphis come for rest from time to time.

The home for the industrial school is thus provided, and the current expenses of the work can be met by a payment of fifty dollars a year, for each girl. These poor people have no means at all themselves of paying for any advantages for their children. Some kind friends have already promised to pay for the support of a few of these girls. If ten more friends will pledge themselves to give fifty dollars each, a year, for the support, education, and training of a mountain girl, the work can be done.

The plan and purpose of the undertaking is this: To take some twenty daughters of the poorest mountain people into the Sisters' house for nine months of the year, to be trained as seamstresses, laundresses, cooks, or nurses for the sick, and in addition, all to be given a simple English education, and all to be trained in the proper care of a house.

With but one or two years of this training, these young women will go back to their frugal life and bare homes on the mountain-side or in the valley, with the desire and ability to make them orderly and bright, to make the lives of their parents, brothers, and sisters more comfortable, circumspect, and Christian.

The lessons in proper economy and regularity which they will have learned will enable them not only to brighten their poverty, but to lessen their sufferings. Where they could be spared from their homes, they would, by their careful training, be well fitted to go out to service, earning good wages. Surely these people, in their ignorance and poverty, appeal to the charity of the Church's heart as strongly as any in any mission field. They have had less help, less care and instruction than any other sufferers in our land. They are a simple, uncomplaining folk. They seldom ask for help, and often when it is given, even in small measure, they are overwhelmed with surprise and gratitude. They live in mountain log-cabins, poorly protected from the bitter cold of winter, and on very frugal fare. Many of the men and women cannot read or write, and have not been taught the first truths of Christianity.

While preparing a young girl of eighteen years of age for her Baptism, I said: "Let us kneel down and pray God to help us." She looked at me with sad, wistful eyes, and I asked, "What is it?" She said, "I do not know how to 'kneel down.'"

"Have you never said a prayer in your life?" "No. No one ever told me how to say a prayer," she said meekly.

These people are by no means without ambition for better things. A poor man said to me, "I will gladly give my horse to you, if you will teach me to read and write. And even the little children will walk barefoot up the mountain on the coldest winter day to attend some service of song and brightening festival."

You can clearly see the advantage of having these girls in a home away from their former surroundings. For more good can thus be done than simply by visiting them, or by having them come to a day school, which the great distances would make difficult.

The collection of a general fund for defraying the expenses of the work is begun, and we shall be glad of any additions to this, even in the smallest sums. Gifts and subscriptions should be sent to the Sisters of St. Mary, or to the Bishop of Tennessee, Sewanee, Tenn.

THE BISHOP'S APPROVAL

I heartily endorse the above. I ask that those who have it in their power to do so, will give to this work which the Sisters have courageously undertaken. The mission work which they have done for some years here among the ignorant mountain people has been full of blessing, but wrought through the trials and difficulties of scanty means and great hardships.

CHARLES TODD QUINTARD,
Bishop of Tennessee.

The Living Church

Chicago

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

Use and Misuse of Wealth

THE Bradley-Martin ball in New York, which gained unusual notoriety through the criticisms to which it was subjected, came off with all its extravagant splendor, according to the original design. The objections urged against it were based chiefly upon a consideration of expediency. It was not wise, it was said, at this time of widespread distress, to emphasize by such social demonstrations the contrast between the rich and the poor. It was to be feared that a fresh argument would be furnished to the foes of society, rendering it easier for them to embitter the minds of the multitude, suffering the pangs of hunger and deprived of the very necessities of life, against those who were seen to have superabundant wealth. However this may be, thoughtful people may be inclined to regard it as a mistake on the part of religious leaders to draw attention to one special occasion of this kind, and to fear that it may intensify the very evil against which the warning is uttered. There is danger lest the agitator or demagogue may regard the preacher's words as an invitation to inflame the minds of his followers against particular persons.

On the other hand, the defense which has been made of such lavish exhibitions of wealth and fashion in the midst of a poverty-stricken population, while it has by many been deemed sufficient, is, on a larger view of things, of doubtful validity. It is true that a considerable part of the expenditure connected with these displays of ostentatious luxury and extravagance goes to support a large body of people who obtain employment on such occasions. Nevertheless, the conviction remains that there is no real or lasting benefit conferred upon the community at large along these lines, and it is a question whether more harm than good is not done even to those who find in the work thus supplied a means of subsistence. It is not a wholesome ideal of life which is suggested to the minds of the humbler people who are called to devote their labor to providing the various elements of these vast entertainments. The poor women who handle the rich fabrics of their patrons receive little moral benefit along with their wages. False ideas are fostered in their minds of the things worth striving for in this world. Extravagance in the upper classes of society produces extravagance in the lower classes. And this is especially the case in a country like our own, where there is no recognized difference of rank, which might make it seem fitting, in a certain degree, that the manner of life of one class should not be that of another. Extravagant ideals among people of restricted means inevitably lead to vice and crime.

Again, it is certain that the development of unbounded luxury, of high-living and all its artificial accompaniments, does not tend to produce a worthy type of character among those whose occupations owe their existence to the lavish requirements and self-indulgent habits of wealthy patrons. The tendency is to produce a class of funkeys, of mean-spirited and servile people. There is a loss of healthy independence and an eager readiness to pander to every morbid craving en-

gendered in the sickly atmosphere of an artificial society. It is not well, in short, that any large number of our working people should be dependent for their livelihood upon the capricious frivolity, the unnatural standards of living, the false tastes, and the extravagant social rivalries of a class to whom wealth and ostentation are all in all.

To speak of the moral effect upon the possessors of great wealth of their manner of employing it, would be to go over familiar ground. The preacher and the moralist of all periods have not ceased to warn the rich and great of the sure results of the misuse of their possessions; and the common-sense and conscience of enlightened men can hardly dismiss the conviction that unbounded luxury and extravagance of living are not good for any nation.

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THE history of the Peabody Education Fund, during the thirty years of its existence, affords a noble instance of the good which may be done by the possessor of large wealth who knows how to make a wise disposition of the means God has put into his hands for the benefit of his fellow-men. Mr. Peabody, it will be remembered, gave \$2,000,000 "to supply the educational needs of those portions of our beloved country which have suffered from the destructive ravages and the not less disastrous consequences of civil war." This gift was committed to the hands of a body of trustees comprising some of the most eminent men of the time. This was in 1867. Mr. Robert C. Winthrop was the first chairman of the board. The present chairman is Mr. W. M. Evarts, the only survivor of the original corporation. It is, of course, the Southern States which have benefited by the administration of the fund. The board has always included representative Southern men, as well as several from the North. A wise and statesman-like policy has been pursued. The board has not undertaken to found schools, but to contribute to their maintenance. The rule has been to help those who help themselves. This has furnished a powerful incentive to the establishment of the public school system which has reached so high a degree of development throughout the South. During the thirty years, \$2,400,000 have been spent as the income of the \$2,000,000 left by Mr. Peabody. The results are unrivaled in the history of such enterprises. An incidental good is seen in the number of gifts and bequests of a similar character, some of them equally munificent, which followed and were evidently suggested by the noble example of George Peabody.

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THE *Independent* announces some "new developments" in the Episcopal Church. So far as these include the introduction into the chancel of undordained persons not connected with the Church to assume any functions of the ministry, they are new and reprehensible. But that does not seem to be the point which our contemporary has in view. It draws attention to occasions when certain eminent laymen, such as President Seth Low and Chief Justice Fuller, both Churchmen, were appointed to read the lessons. This is not by any means a new thing. There are hundreds of lay-readers in the various dioceses who not only read the lessons, but the entire service Sunday after Sunday; and both in England and this country it has been an uncommon thing for men of high position to act as readers in

their parish churches. Mr. Gladstone, for instance, has often done this at Hawarden. This custom, distinctly provided for in the canons of the Church, can hardly be set down as a special "sign of the times," or as indicating a departure from the conservatism of the Church.

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Five-Minute Talks

BY CLINTON LOCKE

CV

I HAVE been giving some "common sense" reasons why a man should connect himself with the Church. Let us get on higher ground. The Church's true reason for being and for demanding your allegiance is because God ordered her to be, arranged her constitution, laid down her great principles, put her in the world, as the life boat floating on a stormy sea. Wherever man has ever touched the hand of his fellowman, gathered into families, and banded in communities, there has ever been set up a Church. I am not just now concerned as to the truth or falsity of that Church; whether it was to worship Baal or the Triune God. I mean here by Church, a meeting together for the purpose of worshiping a higher power, and I say that there never has been, nor is there now, nor ever will there be, any nation without some organization for that purpose. I can draw no other conclusion than that there has been implanted in the heart of man by God Himself an impulse to adore some One beyond himself. The idea may have become fearfully distorted by ignorance and sin, but it bears witness to the grand truth that in all time and everywhere man has had his Church as a means for the worship of his God.

In a land where there was a Church, and a purer Church than in any other land, Jesus Christ was born. I assume His divine origin and His miraculous life. I cannot stop to prove everything in one paper any more than I can stop to prove my father and mother were married whenever I use my name. Did this Divine Teacher do away with the Church idea? Did He say the day of forms and outward observances is over; it is the day of the Spirit, and temple and priest and Church must vanish out of sight? He did just the reverse, for if there is one thing clear and plain in the Gospels and in the Acts of the Apostles, it is that our Lord Christ founded a Church, organized His followers into a body, appointed rulers for it, gave it certain distinctive marks. You can read in your New Testament just what He did. The number and the names of the first ministers are given, a detailed account of the institution of the great Sacrament of union with Him, and many instances of the other great Sacrament of initiation called Baptism. There are His express words sending the ministers out into the world to baptize all the world, and giving them the power of absolution and excommunication, words which need not frighten you, for they mean that it was their duty to assure a penitent soul of the forgiveness of God, and their duty also to separate the hardened and impenitent from the body of the faithful.

In a few months after our Lord's departure from the world we find thousands of people in this Church, and soon everywhere Apostles, priests, deacons, zealous laymen, and women organizing Churches. We know exactly what these Churches did. They met on the first day of the week. They had prayers and hymns. They broke bread—

that is, celebrated the Holy Eucharist; they baptized converts; they took up collections for the poor. In short, they did just what Churches now do, and the Church spread and lived through all the centuries, in spite of the evil lives of many of its leaders, and was carried over to this new world with the first settlers, and goes on with its same unchanging work here, following every new line of railroad, and setting up its tabernacle in every log settlement. I am not concerned just now, all important as it is, about the perfectness of its organization, with its unity, with its more or less profession of Catholic truth. I say only that the Christian Church, in some form or other, everywhere offers itself to men, and everywhere with the same object—the helping men and women to be better, purer, holier; the elevation of character; the breaking down of selfishness; the showing of the way by which man can draw near to God; the enforcing the will of Christ Jesus, as the best remedial agent in a world full of trial and sin and temptation. This is the object of the Christian Church, no matter under what name or how wild the sect which claims to belong to it. This is why I call for your allegiance. I can only plead for the Church with confidence, because she is divine, because Christ planted her in the world as a hospital where sin-sick souls could be treated, as a fold where all the world could find a Shepherd.

I will try in another paper to show the grounds on which the Episcopal Church rests her claims to be a close following of the Church our Lord founded. I very well know the imperfections of the Church. How could it be otherwise when she has to be administered by fallible and inconsistent men? But is there anything better? If there were only one line of steamers to cross the ocean, and you had to go, would you kick about the smallness of the cabins, or the smell of oil, or the evident presence of some unskilled hands? You would say only: "Thank God, there is this way to cross!" The Church is the way to get near to God. There are bad men in her, and foolish, narrow lives in her, and she makes great mistakes, but here she is trying to help men over the ocean of life. Thank God for her, faulty as she may be; give yourself to her, and through her be joined to her great Head, Christ Jesus.

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Uniformity in Sunday School Work

A PAPER READ BEFORE THE BUFFALO CHURCH SUNDAY SCHOOL LEAGUE, JAN. 19TH, 1897, BY MILLARD S. BURNS, SUPERINTENDENT OF THE SUNDAY SCHOOL OF THE CHURCH OF THE ASCENSION, BUFFALO, N. Y.

II.

WHY should such an unsatisfactory condition of affairs be allowed to exist any longer in our Church? In one of our beautiful hymns we sing, "Like a mighty army moves the Church of God." Considering the Sunday school a part of the Church of God, I say our movement is very unlike that of a mighty army. We move in small squads or detachments, each led by a subordinate officer, and he having authority to choose his own or any other tactics he may prefer; every detachment, as it were, manoeuvring without any general specific orders, and yet all hoping to win the battle. If a mighty army was to move in such a fragmentary and hap-hazard order, its mightiness would

soon disappear in the face of the concentrated and orderly attack of even a much smaller and poorer equipped army. Does this seem to you, my fellow-workers, like an over-drawn picture? If so, let me repeat the statement, recently made, of one of the most active, progressive, and popular of our younger bishops. He says: "The Church in America seems to me to hang together in a very loose way in all directions, and the whole institution seems to be an accidental confederation of congregations who keep up a semblance of a vague interest in organization, but who resist anything like real united life and movement towards any common object. Assuredly I think there ought to be a canon on Sunday school uniformity, and it ought to be a canon that would shoot." I think this is a stronger picture than I have drawn.

The Church gives us the Book of Common Prayer, and she insists upon the different offices being read exactly as she directs, and this rule applies to all sorts and conditions of congregations. Here then again we find a lesson in uniformity. For years efforts were made to give us a standard Church hymnal, and in spite of constant objections and adverse prophecies, those who believed in uniformity in praise persevered, and to-day we have the matchless Church Hymnal as a lasting monument to the success of uniformity, enjoyed by over three millions of people, young and old; and yet, alas, when we look to the work of the Sunday school we find it in about the same condition as our parishes were when almost every parish chose its own book of praise, and but few hymns and tunes were used in common, and all was confusion. Our Prayer Book is another plea for uniformity.

Ah, but some will say, there is no uniformity in preaching, why, then, should there be in Sunday school instruction, and, if attempted, what would become of individuality? To the first I would reply that, while there may not be exact uniformity in the words of the preachers, there must be, under the Church's law, exact uniformity in the doctrines set forth by the preacher, and so, while it might not be desirable to adopt any system of instruction with only one textbook, yet the same system, with two or three different text-books setting forth the Church's exact doctrine would be very beneficial, and, I believe, generally acceptable. It may be said that the preachers are not held to any strict interpretation of the Scriptures or the Church's law, and hence, the high, the low, the broad, and the ritualistic ideas are found in the sermons preached, and while this is undoubtedly true, yet the ministers, through the clericus, the convocation, the diocesan council, and in other ways, get ideas from, and are constantly kept in touch with, each other, and such intercourse often acts as a check and a guide; their seminary training disciplines their minds, and also gives them the interpretation of the law, through which they are enabled to enjoy a certain latitude and still avoid heresy. It is not so with the teachers and scholars, who are left largely to their own resources without any uniform course or system or special training to lead them in the exact way of sound doctrine. This condition of the scholars and teachers, especially of the teachers, is one of the strongest arguments for uniformity. To the second objection I would say, in the public schools of our city the different scholars are taught the facts of history, for instance, from the

same book, and it always has been so. This is uniformity, and yet it does not rob the scholars of their individuality. It must not be presumed that because a scholar has first learned about Napoleon or about the Revolutionary War from a certain book, that he there ends his study. No, he is expected to read up and inform himself from other sources as well, but the State considers itself in duty bound to see that the scholar is informed upon these and other important matters of education, and so certain books are adopted by it, from which he is obliged to get the needed rudimentary information. The wisdom of this course is very apparent, and I believe that our Sunday schools will never do the thoroughly effective work they ought to do until some such plan of uniformity is adopted by the Church. Uniformity in Sunday school work will strengthen uniformity in worship, which idea is set forth in our Prayer Book, and if this is true then we cannot begin too early to fix the minds of the children upon the idea of uniformity.

Some will say that the differences in Churchmanship will act as a barrier to uniformity, but I contend that all shades of Churchmanship ought to be of a loyal type, and if the United Church in the United States should adopt and put into use any system of instruction to be followed by all, its decision would be readily accepted by all true and loyal members of the Church, both of the clergy and of the laity. On the other hand, owing to the absence of any such definitive and positive recommendations by the Church, there has, as one of our bishops says, "been introduced into many schools ideas different from the Church's educative, progressive methods," and this has kept back, and may hold back, general uniformity for a time longer.

The idea of uniformity, however, is gaining very rapidly; this can be seen in the popularity of the Joint Diocesan Series of Lessons, which are now used in 5,000 of the Sunday schools of our Church, with their 30,000 teachers and nearly 400,000 scholars. It has taken twenty-one years of hard labor thus firmly to establish this series, and while it doubtless has its faults, like all others, yet it is the nearest approach to uniformity we have ever had, and a concentration of helpful effort on its enlargement and perfection, which is solicited by the publication committee, will, I believe, bring us uniformity quicker than we can secure it by any other way. In a few days the Joint Diocesan Committee will have a meeting in Philadelphia to set forth a five years' course of study, which they hope may be approved by the next General Convention. Not having examined this course, or being in any manner associated with its preparation, I cannot advocate its adoption, but I claim that when work of this magnitude is under way, this and every other diocese should be very actively interested in it, with a view to making it strong enough to stand the test of time, and broad enough to cover instruction on the Baptismal Office, the Confirmation Office, the Communion Office, the Collects, Epistles, and Gospels, Morning Prayer, the Litany, and Evening Prayer, all of which the Rev. Stephen H. Tyng, before his death, contemplated covering in a series of Sunday school books, some of which he did publish, and all of which he designed for the purpose of securing uniformity of instruction in our Sunday schools. There are, of course, other points besides these to be covered.

Not one of the least of the good results which will follow the adoption of uniformity in Sunday school work will be the establishment of Sunday school institutes, with their normal classes, and also the greater popularity of the teacher's weekly meeting for the study of the lesson for the following Sunday. Uniformity will necessitate much more work on the part of those who offer themselves as teachers, but when the Church by canon has expressly made the course of instruction clear and definite to them, I am confident that many loyal men and women will feel constrained to study carefully the general plan, and then consecrate such portion of their time as will be necessary for them to instruct regularly and faithfully the children intrusted to their care. Already in the diocese of Albany a system of diocesan written examinations has been adopted, in which the rules laid down are very similar to those of the regents in our public school examinations, and the plan seems to be working very nicely. It must be a source of great satisfaction to a rector to find that his pupils have creditably passed such an examination. I consider the adoption of such reforms in our Sunday school work a step in the direction of uniformity.

I believe a new canon on Sunday school work is necessary, because the present one is not explicit enough, and in order, also, that there may be no misunderstanding on that most essential part of our Church law, involving as it does the Church's doctrine and discipline. We are so accustomed to acting under the authority of canonical law that there ought to be no serious objection to the extension of that principle, especially if it gives us definite rules for a full, effective, loyal, and loving uniformity in our Sunday school work.

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"Learn of Jesus Christ to Die"

BY THE REV. CAMERON MANN, D.D.

I.

I TAKE this title from some meditations upon "The Seven Words from the Cross," not forgetful that it has been used by others (as Dr. Mortimer) for the same purpose. But it so simply and so fully sets forth what must be felt by us all as one of the chief lessons, if not the very chief, to be learned from the dying utterances of our Lord, that I feel justified in appropriating it.

We are indeed often told, and truly told, that the great question is how a man has lived, not how he dies; what has been the steady working of his hands, not their feeble gestures at the last; what were the drift and burden of his daily talk, not what is muttered brokenly by stiffening lips. But Falstaff's "babbling of green fields," his thoughts going back to the Sunday teaching of his boyhood and the chanting of the twenty-third Psalm, does not wipe out the debaucheries and dishonesties of his manhood. Whatever God's grace may be able to do for a soul in its final agony we cannot declare; we can put no limits. But, in a broad, general way, we are justified in saying that as a man has lived, so he dies; that the character shaped by thirty or sixty years of mundane activity is the character which reappears in the other world; that no magic transformation is wrought upon departing men. And so, of course, a man's real value to himself and to others, is not what he does and says upon his death-bed, but what he

did and said while he was moving about, strong and busy on the earth.

Nevertheless, a great importance has always been attached to dying utterances, and not incorrectly. They cannot reverse the previous life: but they do often reveal it. That use of speech "to conceal thoughts," that veiling of our beliefs and sentiments, so frequent in ordinary conversation, is far less likely to seem needful or desirable when we come to die.

It is indeed true, as priests and physicians are aware, that in many cases there are no dying words, no saying wherein is shown a recognition of the situation, no utterance enunciating the impressions of a soul conscious that it is about to pass from all the familiar sights and sounds into the land of mystery.

I have seen not a few people die; and only twice was there any proof that the dying person knew that he was dying. Usually the weakness of long disease, or the shock of accident, numbs the faculties; and from the random syllables a by-stander gets no idea of how the soul, so soon to confront its God, contemplates its past or anticipates its future. The clergyman looks on as helpless as the physician; the mind can no more respond to the words of the one than can the body to the medicines of the other. That, far below this stupor, there may be mighty activities; that, as in some sleeps we watch, dreams may come whereof we know not, so tremendous currents of reflection and emotion may wind and flow through a dying man's soul, I would not at all deny or dispute.

But, be this so, it is only for God. As concerns men, such expressions of repentance, faith, hope, love, as would serve to warn and inspire, the chance of venting these in the last few hours is for the vast majority exceeding small. However much we may wish to speak out, to tell how life looks to us as it closes, we shall not be able to do so.

We shall lie upon our beds, feebly struggling for the lease of a few more years; we shall have friends and attendants hiding the sure outcome of our pain; we shall be the victims of that blundering affection which dreads the possible shock that telling the truth would inflict. Ah, what a stupidity, what a crime it is, that, when to the skilled eye of doctor and nurse the issue is clear, he, for whom the iron gate is swinging open, should not be told, and allowed a chance to make his final adjustments and say his farewell!

Not from noble belief and wise tenderness comes such a shielding of the truth. It is the Dame Quickly who glory in saying, "Now, I to comfort him, bid him 'a should not think of God; I hoped there was no need to trouble himself with any such thoughts yet.'" But in a few moments John Falstaff "was as cold as any stone."

No serious man can wish to be thus hoodwinked, to be granted no opportunity for sober, dying words. For, who can estimate of how much worth even a few hours of preparation might be, how much might be done for himself and for others dear to him?

Our Lord had those hours. Tortured in body but clear in mind, certified of speedy death, He could make retrospect, introspect, and prospect; and from them speak out his convictions and expectancies, in utter freedom from all restraints of that earthly life which was now at its very close.

We must remember that His divinity in no way hindered His tasting all the bitterness, or gaining all the advantage, or seeing all the revelations of death. Just what would

come to any other dying man came to Him—memories, musings, forebodings. However difficult for us to understand it, the divine did not strangle the human; and so it is not the serene omniscience of Deity, but the wisdom and faith of humanity which speak from the Cross.

All death-beds are, if intelligible at all, of a piece with the previous life. They may give startling disclosures, but what is disclosed lies far back in the history. It is thus with Jesus. As He had lived, so He died. It was the sharp test of His certitude, the proof of what really underlay His teaching and His demand. He has made tremendous assertions, has put forth enormous claims—will He maintain them now?

Yes, He will, He does. Here is the solitary case of a dying saint who has no sins to confess, no regrets to utter. He can only declare perfect satisfaction with past, present, and future. It is most noteworthy that the sayings from the Cross are seven. For that number then, long before, and long after, stood for perfection, completeness. It is one of the million (so to speak) accidental evidences of the divine truth of the Gospel story. Here are the dying words of Jesus, and they group under that profound and fateful number seven. The voice of the Crucified sends forth the full and complete teaching.

Now were all these sayings found in one Gospel, the hostile critic might and would insist that this was an evidence of high art, of a poetic mind shaping the story to its will. But the facts refute such cavils. For the first, second, and seventh sayings are given only by St. Luke; the third, fifth, and sixth only by St. John; the fourth only by St. Matthew and St. Mark. Here is no clever poetic imagining, no skilful arrangement, but the simple historic fact.

The broken and irregular sayings in the four Gospels group into a crystalline harmony and proclaim the perfect teaching, a teaching full and radiant on life and death. This teaching has multitudinous applications and deductions.

Let us take it now simply in one phase, as showing, in the death of the Perfect Man, how we should wish to die.

These words came from our infallible Guide and consummate Pattern. Shall there be aught like them from our dying lips? any such thought and emotion in us? God grant there may be! And so let us listen, and listening, "learn of Jesus Christ to die."

(To be continued)

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Letters to the Editor

CHRISTIAN SCIENCE

To the Editor of The Living Church:

I notice a letter in a recent issue from Prof. Hall commanding Wolcott's pamphlet on Christian Science (*sic*). I am glad to add my humble approval, and commend it to all who wish to get an insight into the details of this stupendous delusion. The pamphlet is highly readable, and deserves a wide circulation, wider than pamphlets often have.

I have found one, however, that I think more conclusive and complete—that by the Rev. Dr. Jewell, of Portage, Wis. It goes into far more detail, and almost every line of it is a potent demonstration of the anti Christian and heretical character of this dangerous delusion. Dr. Jewell shows it to be not Christian, since it evades, glosses over, or violates the fundamentals of the Christian Faith; and he shows, in the most temperate manner, how it evades every canon that it would be subject to were it a true

science. He uses Mrs. Eddy's own words, shows the frequent contradictions she makes use of in her demonstrations, thus illustrating how her arguments arrive at a *reductio ad absurdum*. The tract is simple and lucid, and will convince any person whose mind is not utterly gangrened by this "science, falsely so-called." Any one interested in this matter who obtains this tract and reads it, will be grateful to the author for writing it, and to THE LIVING CHURCH for calling attention to it by publishing this letter.

C. E. R.

MUSIC ON GOOD FRIDAY

To the Editor of The Living Church:

In your issue of Feb. 13th, a correspondent calling himself "Church Musician" questions the propriety of singing on Good Friday the great musical masterpieces that have for their subject our Lord's Passion.

It is a matter of wonderment to me that anyone who has felt the meaning of this music at other times should question its increased power of aiding the imagination, and, through this, the devotion, on the day itself when our hearts are most of all turned to the subject that it portrays. As the music of Easter Day strikes a chord in us that responds less readily on the Sunday after Easter, so the Passion music finds us most sensitive to its appeal, to its pathos, to the overwhelming significance of the story it tells, on the day of the Passion itself, when all things in the church—prayer, hymns, preaching, vestments—combine to bring the picture to our minds, the sorrow to our hearts. If there be any power at any time in Stainer's "Crucifixion," in Bach's "St. Matthew Passion-music," to move to contrition, it is now at its height. On this very day our Lord suffered and died for us; on this day are come true the words that we hear sung; on this day let the music carry the words deep into our hearts, breaking with shame and sorrow. There are men who will be moved by the words sung, when spoken words would have passed lightly through their ears.

"Church Musician" says it is fatal to the spirit of prayer to come to such a service "to be thrilled, impressed, to sit and harken," as the crowd is sure to do. To this it may be said that the service is not meant for the crowd; it is for the Church's own children, as much as is the service of self examination held in his own church. But if the crowd come to listen, is the chance of their praying greater or less than if they had spent the evening away from the church? If it is impossible for a man who comes only to be thrilled to be induced to pray, the state of affairs is indeed a sad one, not on Good Friday only, but on every Sunday in the year. For my own part, I believe that it is an easy step from the thrill to the prayer, and that the Church cannot better keep the spirit of Good Friday than by joining to the verbal account of the sufferings of her Lord music adapted to bring out and enforce its wealth of meaning for us all.

Feb. 15, 1897.

CHURCHWOMAN.

A PUZZLED LAYMAN

To the Editor of The Living Church:

There is one characteristic feature of "Massachusetts's Churchmanship" which it is exceedingly hard for the dull lay intellect to comprehend. It is their apparent dislike for everything that distinguishes the Church from the Protestant sects about her. I do not refer now to their attempts to weaken or explain away the essential doctrines of the "Faith once delivered to the saints." How one who cherishes the liturgy of the Church and loves her worship might come to doubt, under the insidious influences of so-called "liberalism," those things which finite reason cannot fathom though it may accept, and to hold, openly or secretly, heresies upon which the Church has set the seal of her disapproval—this it is possible, even for the firmest believer, to conceive. And if these Massachusetts Churchmen should say: "I must leave the Church, for I cannot teach what she teaches," one would respect them for their candor. But there seems to be more than unbelief

in their attitude. These clergymen and their Boston organ are making a dead set, not only at Catholic doctrine, but at Catholic discipline. They wish to make the Blessed Sacrament a mere memorial, and invite Unitarians to partake of it; they decry the observance of the Christian year; they sneer at Apostolic Succession; they are anxious to exchange pulpits with men who are not ordained priests; they ignore the Church as a living and teaching body and insult her bishops; they overlook the fact that she is the Church triumphant in heaven as well as the Church militant on earth, and they repudiate all connection between the faithful departed and the faithful present. Why, then, do they call themselves Churchmen at all? or why deliberately receive the Sacrament of Holy Orders with rebellion in their hearts? Possibly some of their ingenious theologians may explain this; a poor layman has to give it up.

E. F.

Providence, R. I., Feb. 13.

PAPAL INFALLIBILITY

To the Editor of The Living Church:

In an editorial of Feb. 6th you mention a challenge issued by *The Sacred Heart* (Papal) to produce a single case in England or America where, before the Vatican Council, Catholics "were constantly taught that Papal infallibility was not and could not be a part of the Creed of the Church." You cite also the ready reply from *The Arrow*, taken from Keenan's Catechism. I think that the following quotation bears also upon the point, as showing how generally the Roman Catholics taught, not only in formal catechisms, but also in less formal manuals of devotion, that in 1850, at least, the infallibility was not *de fide*. In "The Golden Manual, being a Guide to Catholic Devotion, Public and Private, Compiled from Approved Sources, with the Approbation of the Most Rev. John Hughes, Archbishop of New York, pub. in New York, 1851, bearing also the Approval of Nicholas, Cardinal Archbishop of Westminster, London, 1850," appears the following, p. 1014; the powers and privileges of the Pope are being enumerated: "It is also his privilege, in like manner, to sit in judgment upon bishops, and in the higher and more important ecclesiastical causes, and those which regard the doctrine and general discipline, or the general welfare, of the Church. It is no secret of the Catholic Church that he is personally infallible in his judgment, though his decision upon cases tried before him are those of the highest court on earth in which ecclesiastical causes are cognizable, and from which, of course, there lies no appeal."

Would they express this doctrine so mildly now?

H. P. LE F. GRABAU.

Vergennes, Vt.

A CORRECTION

To the Editor of The Living Church:

Hypnotism was not suggested nor mentioned on the trial of Gray, to whose pardon you refer in a recent issue. That wild imagination of the reportorial brain has been so often and widely denied that I am surprised that the denial has not also impressed itself on your memory. Kansas is just now suffering from a reputation for so many kinds of crankiness that you ought not to start that hypnotic story on its rounds again.

H. E. SADLER.

Personal Mention

The Rev. E. J. Balsley, rector of Trinity church, Carbondale, has accepted a call to the rectorship of St. Mary's church, Williamsport, C. Pa.

The Rev. Geo. M. Davidson has resigned charge of St. Andrew's church, Schroon Lake, diocese of Albany.

The Rev. Louis R. Dalrymple, formerly rector of St. Barnabas, Reading, C. Pa., has been transferred to Western Colorado. His address is Glenwood Springs, Col.

The Rev. J. A. Foster, curate of St. John's church, Ogdensburg, N. Y., will enter upon his work at Methuen, Mass., on Ash Wednesday.

The Rev. C. S. Fitchett has resigned the rectorship of St. Phillip's church, Summit Hill, but is still in charge of the church in Lansford, C. Pa., where he resides.

The Rev. Wyllys Hall, D.D., has resigned the rectorship of All Saints' church, Pasadena, Cal.

The Rev. E. Valentine Jones, rector of Grace church, Cismont, S. Va., has accepted a call to St Paul's church, Columbus, Miss.

The Rev. J. F. Lang has returned from Europe.

The Rev. Francis McFetrich has resigned the rectorate of St. James' church, Mansfield, and accepted that of St. Barnabas church, Reading, C. Pa., where he has already begun his work.

The Rev. Geo. H. Mueller has accepted a call to the rectorship of St. Peter's church, St. Paul, Minn., and enters upon his duties the second Sunday in Lent. His address will be the Alcayde, 657 E. 7th st.

The Rev. Samuel Moran is temporarily in charge of St. Paul's church, Rochester. Address all communications to St. Paul's Parish House, No. 28 Mortimer st., Rochester, N. Y.

The Rev. Chas. H. Shutt has accepted appointment to the charge of St. Andrew's church, Schroon Lake, N. Y.

The Rev. C. E. Webb, of Marshalltown, Ia., has accepted a call to be assistant minister at St. Mark's, Denver, Colo.

The Rev. Frederick D. Ward leaves New York on March 3rd, for Paget, Bermuda. Please address accordingly.

Official

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

MORAN.—Suddenly, on Sunday, Jan. 31, 1897, in New York City, of diphtheria, Ida C., wife of the Rev. Samuel Moran.

"We asked life of Thee, and Thou gavest her a long life."

SLAMM.—At Seattle, Washington, Feb. 17th, entered into rest, the wife of Captain Jefferson A. Slamm, U. S. N. She was the founder of the church in Edgartown, Mass., and one of its chief supporters.

PHILLIPS.—At 1298 Sheffield ave., Lake View, Chicago, Feb. 22nd, George Whitaker, third surviving son of the Rev. T. D. Phillips, priest in charge of St. Mark's, Geneva, aged 20 years and 1 month.

Appeal

(Legal title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Rewmittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Spirit of Missions, official monthly magazine \$1.00 a year.

Send for samples of Lenten offering boxes.

Church and Parish

ORGANIST and choirmaster. English cathedral training, seeks post in live parish. Young, Churchman; references. Small salary accepted. Address Lock Box 107, Detroit, Mich.

WANTED.—Self-supporting parish by priest; fine reader, extempore preacher. *RECTUS*, Young Churchman Co., Milwaukee.

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

SHARON MISSION

Our Mission Record, containing accounts of our progress, a list of 100 varieties seeds sold for benefit of mission, a mission sermon and other matter of interest to Church workers, especially the local branches of Woman's Auxiliary and children who wish to raise money for their Lenten offering. Sent free.

ST. ANN'L GUILD, Sharon, Wis.

The Editor's Table

Kalendar for February, 1897

- 2. PURIFICATION B. V. M.
- 7. 5th Sunday after Epiphany.
- 14. Septuagesima,
- Sexagesima.
- 2. ST. MATTHIAS.
- 28. Quinquagesima.

White.
Green.
Violet.
Violet.
Red.
Violet.

The Recessional

BY FRANK BELOW

An aged man, in reverie,
Sits in the twilight dim;
The evening of his life has come,
And let old memories in;
Among them is the village choir
With which, as boy and man,
He often marched with sober tread—
At one time in the van.

The comrades of those old days now
Are marching down the aisles:
Of memory, while the dim eyes gaze
And face is wreathed in smiles;
Across the wide expanse of years
He hears the martial strain:
"The Son of God goes forth to war
A kingly crown to gain."

With wistful look he follows them,
That happy spectral band,
Then suddenly his spirit joins
Them in their march so grand,
While softly sweet his weak old voice
Sings o'er the inspiring strain:
"His blood-red banner streams afar—
Who follows in his train?"

* * * * *

Down through the Valley lone and dark,
The Vision bright hath led,
No longer does life's heavy load
Of sorrows bow his head;
With song he enters Paradise,
Freed from all earthly leaven,
The recessional at home becomes
His processional in Heaven.

— x —

A CURIOUS probate suit has come up in the English law courts. An old gentleman, lately deceased, left half a million dollars to found and endow a church on the condition that every Sunday, before service, the whole of the XXXIX. Articles shall be read by a clergyman outside the church door. Disinherited relations are contesting the validity of the will. Apparently such devoted attachment to the Articles is thought to be evidence of an unsound mind.

— x —

FROM time to time the subject, "Who is the oldest clergyman?" emerges in the English papers as a topic of discussion and even of controversy. It appears from recent notices of this kind that there are several English priests who have almost reached the century mark. The point was raised in connection with the death of the Rev. Thomas Hooper who died at the age of ninety-three. It was asserted that no one else had reached that venerable age. But this was a mistake. The Rev. Samuel Smith, fifty-three years vicar of St. George's, Camberwell, has recently attained to his ninety-third year, and still survives. Next appeared the case of the Rev. Henry Good, senior vicar of Wimborne Minster, Dorset, for fifty-six years, who will celebrate his ninety-eighth birthday, if he lives till next June. Finally, a gentleman writes to say that he has just received a cheery letter from the Rev. Edward Allen who was born Jan. 18, 1798, and is therefore in his one hundred and first year. *The Church Review* remarks that Mr. Allen "takes the cake," which we may assume to be an English expression for "carries off the palm."

A DUBLIN correspondent, speaking of an eminent clergyman of that city, lately deceased, said that on account of his mathematical attainments, his aid was valuable on the Church Finance Board and as treasurer of St. Patrick's Cathedral. Over this statement, *The Irish Ecclesiastical Gazette* makes merry. "It is a new experience to us," says *The Gazette*, "to learn that a cathedral treasurer is a financial official. In the Middle Ages the primary duty of the treasurer was that of keeper of the muniments and relics. We live and learn." It is certain an American attempting to fathom the meaning of things English and Irish, has much to learn. He would be sure to make the stupid mistake of supposing that a treasurer had something to do with the finances. This shows that we must enter upon such investigations with open mind and never be misled by mere names. It may possibly be well not to assume, for instance, that a precentor has anything to do with singing, or an organist with music.

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THE REV. HERMON G. BATTERSON, D.D., whose portrait is given on the cover page of this issue, was born in Litchfield County, Conn., May 28th, 1827. The first six years of his ministerial life were given to missionary work, two years in Texas, and four years in Minnesota. In 1869 he became the rector of St. Clement's church, Philadelphia, and his work there made possible all the success which has followed. Subsequently he was elected rector of the church of the Annunciation, and was instrumental in building the new church, which is a unique, as well as beautiful, building. The altar, which is one of the handsomest in the country, is of parti-colored marbles, and is a memorial to the late Bishop Clarkson and Dr. James De Koven. Dr. Batterson has published "The Missionary Tune Book," "A Sketch-Book of the American Episcopate," "The Pathway of Faith," a "Manual of Plain Song," adapted to the American use, and just now a second edition of poems. We understand that ten thousand copies of "The Missionary Tune Book" were sold.

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Copyrighted

An Apostle of the Wilderness

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

IV

[NOTE BY THE AUTHOR.—Some errors in former papers of this series, in regard to the age of Dr. Breck, should be corrected. He was in his 22nd year when he went to the West, 27 when I first met him, and 30 when he went to St. Paul.]

OF all the diversities of labor at Nashotah in those primitive times, perhaps the washing or laundry committee attracted most attention and excited the chiefest comment. This part of the work was perhaps least desirable in the estimation of some, and yet it was most exclusive, being composed of selected men. For several years the Rev. John O. Barton, D.D., was the head of this department. His room adjoined the wash-house, and he had the right to choose his assistants. He tolerated no indifferent material. I recall no name that was not that of a man who possessed habits of personal neatness and good taste in his apparel. There was on this committee a nephew of Dr. Frank Vinton, and at one time a grandson of Bishop Jarvis, and one now an arch-deacon, also the Rev. Henry C. Shaw, and the writer of the present article. It was, in a sense, the aristocratic committee of its

day. It enjoyed peculiar favors and exemptions. Even the president could hardly venture a word of criticism. On Monday, coffee was served with the lunch, an unusual concession. Each student was allowed twelve pieces a week, and brought his own pillowslip of soiled linen bright and early Monday morning, often throwing it to the bottom of the hill, or using it for a toboggan on the icy track in winter. There were always between four and five hundred pieces in the wash, including the kitchen and dining-room contingent, a herculean task, but the wash was usually on the line by five o'clock in the afternoon of Monday. Tuesday was a holiday for this committee, nothing further being done until Wednesday, when a beginning was made in the ironing. Thursday and Friday afternoons completed the task, and each one of the committee on Saturday night was credited duly with his twenty-two hours for the week. The comment of our Sunday visitors was that "the linen of the students was exceptionally white and well laundried."

It was the experience gained in this school of the prophets which enabled the writer to save a great many dollars to the mission at St. Paul, in 1850-1-2. In those days men worked their way into the ministry, and only such as would and could work, attained the prize of that "high calling in Christ Jesus." At this period there were 34 students at Nashotah, of whom 12 were in the theological department. There was also a good parish school kept in Nashotah's first brick building.

The Rev. Mr. Markoe I remember to have heard preach in this place, and I heard him read the Old Testament lesson about Sisera and Jael in such a way as to make my hair rise, and my knees to tremble. I recall the lesson but not the sermon. Like Dr. Berkeley, of St. Louis, Markoe was no advocate of "colorless reading," which so many affect in these days of insipidity in rendering our noble liturgy and reading to the people the Word of the living God. Yes, I remember the lesson, but not the sermon, as Dr. Markoe was a vigorous preacher. This bright but eccentric man became soon after a pervert to Rome. I met him many times afterwards in St. Paul, unfrocked, and a layman. Rome seems to have but little use for a man of intelligence, and somehow soon manages to smother out of him all his ambitions and hopes.

Speaking of Markoe reminds me of a curious fact in the life of Nashotah as a university, in its power of conferring degrees. She has from the first taken a curious position, and here is the anomaly, that she has been as free of her B. D.'s as stingy of her D.D.'s. Her worthy sons go without, or go to others for honor, as if she did not regard her own sons worthy of all honors that should be conferred on them. Dr. Cole, of blessed memory, confessed it to me a mistaken policy in the past, but hoped for better things in the future. "There is that withholdeth more than is meet but it tendeth to poverty."

What Nashotah needs greatly to-day is the further endowment of professorships, and money to complete her new quadrangle so auspiciously begun. Nashotah's past and the memories which cluster round her romantic history should kindle the enthusiasm of noble souls for her future well-being. Already she has sent out nearly 300 well equipped soldiers, a truly noble showing, fully justifying the wisdom and prescience of him whom the noble Bishop of Canterbury

named "The Apostle of the Wilderness," James Lloyd Breck; and that other name, than which none is more worthy of honor, William Adams, who lived long to rejoice in the noble work God graciously gave him to do in educating the faithful ministers who in almost every land to-day proclaim the unchanging faith of the Church of Jesus Christ.

(To be continued.)

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Music in Divine Worship

II.

IT would be too sweeping a law to exclude music as an art. It is true that we may consecrate the best we have in divine worship, but the question may come, after all, that the very best we can offer is the simplest utterance of our ordered speech and our united voices as worshiping congregations. However, it is too late now to bar out artistic music from Church use. Music is all art; architecture is music, and so is painting and color. Art has its place in the fabric of the Church and in the utterances of souls, whether in pulpit or in choir; and this despite of its well-known spiritual danger. Like all force, it must be regulated and restrained, or it will destroy itself and us.

It may then be safely made a rule that nothing should be sung in the worship of the Church merely for the sake of the music itself. How often do we find the contrary to this rule followed. A hymn is sung because of the pretty melody. There is not a thought of its liturgical propriety, or its fitness to the occasion. Somebody likes the time; that is reason enough. Solos are introduced in the offertory to show off a voice or to attract a crowd. Anthems are selected in like manner, solely for their musical effect, and not as they should be—as appropriate liturgical words taken up into a higher range of musical expression than that to which any congregation can attain.

There is a place for such musical use in the worship of the Church, but here, also, the words should govern the musical expression, and there should be no room left for the suspicion of ungodly vanity, or mere musical sensuousness, with which vain and light persons profane the sanctuary.

If these few simple rules were vigorously followed, the music of the Church would be rescued from the sloughs of vulgarity and professionalism into which it is drifting. We should be saved from bad music which slurs and corrupts the words; we should be saved from good music which is distracting by its inappropriateness and obtrusiveness.

It is not, however, easy to work reforms, and it is not wise to pull up all the tares lest the wheat also suffer. We may be careful in planting and weed out cautiously. We cannot put our singers, young or old, under such a rigorous star-chamber scrutiny as to determine whether they consider themselves as "truly converted." Ungodly singers may do much damage, but one ungodly sexton can do more mischief than a whole choir, if he is so disposed, and do it also all through the service in the most effective way.

It would be well to engage none in the public worship of the Church but those who are baptized. Yet even this rule is capable of modification. Choirs are often missionary agencies, and some, thank God, have more pleasant reminiscences of choristers and their progress through the Christian life

than others of our brethren seem to have had.

Now let us sum up the whole—The place of music in divine worship is, first, to secure the true and distinct pronunciation of the words used in such worship; second, it is to secure the spontaneous and proper utterance of such words by the entire congregation; third, it is, incidentally, to preserve by melodic form the true text of creeds, prayers, and hymns, and all other parts of the liturgy; fourth, it is to enable those who are skilled in music to edify the congregation, and give praise to God in such anthems as may be appropriate to the feast or fast on which they are used, and which should not at any time be introduced into the service merely as musical performances, without proper liturgical relation to the feast or fast then commemorated.

With these few canons applied gradually, much musical mischief may be avoided, and much good may be at least begun.

Experience shows us that it is unwise to consider music as an attraction in itself. As such, it is out of place in divine worship. It is at once too weak and too powerful for such a purpose. It is too weak, for in itself it can have no moral power apart from the words used. It is too powerful, for it can move the emotions, and much excitement in such relations, without a moral end in view, is always dangerous.

As a servant in the worship of the Church, it is useful; as a master, it tends to that Nemesis of all art, spiritual corruption. K.

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The Reasonable Woman's Lent

BY SARAH S. PRATT

CONSIDERATION as to the spending of Lent brings varied thoughts to three classes of Churchwomen. Of these, one class, the smallest, makes of it a penance to be observed with a rigor which is felt by all around her. On the other hand, the careless daughter of the Church announces flippantly that she "does not intend to keep Lent this year—Grand Opera always comes in Lent," and indifferent to the fact that she is a positive injury to the Church, pursues her social career through those holy weeks, making explanatory and trivial remarks concerning Lent, to all who may speak of it. Between these extremes there is a large class of reasonable women who constitute the bulwark of the Church; women whose religion has been enriched and cultivated year after year, until it is a deep abiding growth, rooted not only in the heart, but in the conscience. To these women, Lent is a welcome season. They have learned to make of it a period of introspection and quiet calm into which few notes from the outer world may obtrude. It has long been charged by our sectarian sisters that "Episcopalians take Lent for their spring sewing," but even if true, this is not a serious charge. Sewing is such an essentially womanly occupation that it is frequently accompanied by sweet and womanly thoughts. I have heard a very religious woman aver that never has she better thoughts and impulses than when "plying the needle with exquisite art."

The thought which presents itself most conspicuously to the reasonable woman is that of a *system* of Lenten life. Holy Church teaches us nothing more plainly than that "order is heaven's first law," and as she moves serenely age after age through her liturgical zodiac, she impresses upon her

daughters that achievement is only through system. The hap-hazard Lent does not bring the rich returns which are garnered from the carefully pre-arranged Lenten season. In six weeks much may be accomplished.

It is taken for granted that the Churchwoman avails herself gladly of every service which she can possibly attend, but she should be temperate in her Lenten impositions. Women who are heads of families owe it to them not to permit the Lenten restrictions to weigh too heavily upon them. The woman who is absent—even on Lenten work—when she is wished for or needed at home by husband, sons, or daughters, is making a mistake. Women may fast also, but they cannot consistently insist on growing children abstaining, or a husband who is not a Churchman. Lent must not be given a repugnant aspect by over-zeal, rather it must be rendered cheerful by the presence of the mother (as she forswears all social functions), by her quiet cheerfulness and by plenty of music, not of the rollicking kind, but the sweet hymns of the Church. I often wonder if, apart from public worship, we use the Hymnal enough. I know of nothing which old and young better enjoy, when once they begin it, than an hour around the piano with the Hymnal. There is no other earthly music that can compare with it for mellowing and uplifting the heart, whether it beat in the breast of youth or age. This should be a Lenten pastime of frequent occurrence in every music-loving home.

As to reading, one should define, at the beginning of Lent, a plan of reading, apart from the Bible. There are many of our Churchmen better versed in many branches of literature than in that of the Church. The Church is so identified with the best literature of the world that its histories and biographies form an almost inexhaustible vein. The patristic writings, the history of the early Church, her life at later periods, the poetry of the Church—the name is legion of the instructive and delightful volumes suitable for Lenten reading. The study of the Prayer Book alone involves much fine literature. Recently the writer was shown a copy of the Prayer Book of Edward VI., the first English translation. It was the intention of its possessor to use it for a series of Lenten readings at a Woman's Auxiliary, comparing it prayer by prayer, rubric by rubric, with our present Prayer Book. Certainly the women of that particular auxiliary will by the end of Lent have acquired a great deal of knowledge, rare as it is useful. Among later volumes, one that commends itself for its valuable condensation of the history and polity of the Church, is the "Church for Americans," written by Archdeacon Brown, of Ohio. In order to complete this book during Lent, readings would necessarily be at least twice weekly. The rector of a parish at Indianapolis has conceived the fine idea of sending out a Churchwoman with a dozen or more excellent books, designed for Lenten reading. She visits the Church families, and with the rector's recommendation, succeeds in disposing, at a small price, of some one of them in nearly every home. Of small books of devotion to lie on the toilette and give one a thought before retiring, we all know Keble's "Christian Year," Coxe's "Ballads," the quaint "Devotions" of Hannah More, and the quainter Thomas à Kempis. There is some reading to be put aside during Lent, as well as to be taken up. Popu-

lar novels of the sensational type, even by excellent authors, would better be deferred until this period be past, and while the writer is a devout admirer of the newspaper of the day, yet the woman who pores over fashion columns, hour by hour, and who on Sunday prepares for Monday shopping by reading of a hundred bewildering "bargains" is getting more of the flavor of the world than she should desire through these six restful weeks.

As to diversions, if the word must be used in connection with Lent, it would be amusing, were it not deplorable, to note the ingenuity with which certain fashionables quiet their consciences over their infractions of Lent. Women there are whose lives are a continuous pleasure; who, between trips abroad and various resorts at home, should welcome Lent, one would think, for the sweet privilege it brings of being alone. Yet instead they devise "Lenten luncheons, where fish in various form was served" (as one society paper reports) and "violet teas," "quiet and informal gatherings at the country clubs," and other kindred devices for having good times. All of these are utterly and ridiculously incongruous with the spirit of Lent, and the Churchwoman who habitually indulges in them is almost unpardonable. There are some things which may come in our way which may be elevating. Listening to fine music, masses, oratories, fine chamber music, the quiet intercourse of friends, the pursuance of any useful study or science, long, healthful walks; if the Lenten days prove long, these and many like them may be enjoyed by the reasonable woman, but should she find herself hunting for "diversions" she may know that she is not properly assimilating the "dear feast of Lent."

Indianapolis, Ind.



Birds and Battle-Fields

BY LEANDER S. KEYSER

IF Chattanooga, Tenn., and its environments are rich in reminders of military conquests, they are also rich in lore of a more irenic nature, especially the kind for which the bird-lover is ever on the alert. You will no longer hear the stirring music of fife and drum leading brave boys in blue and gray into the fierce onset; but you will hear the reveille of the Carolina wren and the clear bugle of the Baltimore oriole on almost every historic field. An enthusiast cannot help wondering what the birds were doing on those autumn days when the armies met, and the crack and boom of artillery rent the air, and the groans of the wounded and dying filled in every lull of the strife. What did the birds think of such butchery on the part of the liege lords of creation? Did they question man's right to be in the van of the animal kingdom? One might even wonder whether the birds now singing so cheerfully on these battle-fields preserve any traditions of that era of war.

But enough of speculation. Let us come to actual observations. My headquarters were at a quiet hotel on Missionary Ridge, an almost idyllic place for rest and natural history study and pastime. In this region the mocking birds are not abundant, only one pair having been seen, while a third songster was heard at a distance. On the first morning, at the peep of dawn, my half-wakeful slumbers were broken by the loud mimicry of a mocker, which, with his mate, annually takes up summer residence on the hillside below the hotel. A wonderful min-

strel he proved to be, more limber-tongued and versatile, it seemed to me, than the mockers I heard, two years ago, along the Gulf coast in Southern Mississippi. There one might listen to eight or ten mockers singing simultaneously, while here my jolly vocalist had the field all to himself for exercise in imitative gymnastics. This fact may account for his apparent superiority over Southern rivals. It is possible, too, that those birds, which are more hardy and therefore more strong-throated, migrate farther north with the advent of spring.

Be that as it may, this mocker is worthy of more than a mere casual notice. He was an aviary in himself. His vocal performances deserve analysis, for they were little short of marvelous. His throat seemed to be a living phonograph. Again and again I bent my ear on his song, and am disposed to announce that almost, perhaps quite, every note he struck was an imitation of one of his fellow-minstrels in feathers. None of his music seemed to be original. A wholesale plagiarist he, boldly proclaiming his theft to all the world. Mockers in cages are apt to imitate various othersounds, such as the tones of a piano, a dinner horn, or a tooting locomotive, and I have been told of one that would whistle the tune of "Home, Sweet Home," but the minstrel of the Ridge, in the free out-of-doors, confined his mimicry solely to the songs and calls of other birds, disdaining, it would appear, to borrow from the human world.

As a copyist of his fellow-lyrists, he was an adept. His superior I have never heard. The skill with which he wove together the various songs of the birds of the neighborhood and made them homogeneous was as wonderful as it was amusing. The strains of the Carolina wren seemed to be his special favorites. Many a time in quick succession he would roll from his limber tongue four different songs and two and even three alarm-calls of the wren, getting in all the details with the utmost precision. It was evident that he had studied these wren lays, and had practiced them until he had attained perfection. Indeed, an expert ornithologist would have been completely led astray by the imitation. More than once I was sure that I was listening to a wren's rolling notes, and was only disabused of the error by the succeeding strains, which proclaimed the provoking mimic. The mocker's imitation of the various wren songs and calls in quick succession is all the more curious because the wren himself seldom delivers his music in that way, his habit being to deliver one song for awhile, and then take up another.

Our jolly mocker had quite an extensive repertoire. It was pleasing to hear him repeat the phebe's whistle several times, and then close with that of the wood-peewee, an order that he seldom failed to observe, and never reversed. Perhaps he mistook both songs for the production of one bird. He took special delight in delivering the loud, martial call of the tufted titmouse, and also that bird's saucy chick-ada-da, giving all the variations. One is almost tempted to say that he could whistle the cardinal grossbeak's tune more naturally than Master Grossbeak could do it himself. The peculiar throaty, semi-guttural tones of the cardinal were reproduced with scientific precision. Nothing could have been more realistic than the mocker's delivery of the flicker's long-drawn spring challenge, ending in a quaver of affectionate assurance to his mate. Few

songs are more complicated than that of the purple martin, but in this case the mocker was, as usual, equal to the emergency, putting in all the curves and wrinkles and guttural warblings.

Besides, our vocal gymnast mimicked the peculiar calls of the red-headed woodpecker, the mew of the catbird, the labial "zip" of the brown thrasher, the alarm calls of the wood-thrush and the robin, the robin's "cheerily," "cheerily," the catbird's medley, and the "bob-white" of the partridge. A slight explanation is necessary in connection with the last-named bird's call. The mocker never produced the first syllable, "bob," but only the second, "white," just as if he had heard the call at a distance, and had not caught the first part. Why he should omit that, and yet imitate the second syllable with perfect accuracy, is an unsolved avian problem.

Another question to which I could not find a satisfactory reply was this: When did the mocker take his meals? He began to sing before break of day, and his was the last voice heard in the gloaming, and all the intervening hours were musically employed. Even at night his voice often rang out in the darkness and partially waked me. Sometimes, however, he would leap straight up into the air and almost turn a somersault, never pausing in his song. Perhaps he caught an insect on the fly at such times, and thus got something for his maw. In flying from one perch to another he would connect the two with a festoon of song. Once he repeated two songs and one alarm call of the Carolina wren while making a rather lengthy aerial journey from the ridge of a roof to a telegraph pole.

One more eccentricity of this feathered genius must be described. It was unaccountable that he never imitated some very conspicuous feathered lyrists of the place. Among them were the wood-thrush (I refer to the song), the indigo-bird, the chipping and bush sparrows, the summer tanager, the brown thrasher, and the yellow-breasted chat. How much I wished he would try his vocal gifts on some of these birds' notes! If one could only have suggested to him to enlarge his musical sphere!

There is danger that all other feathered songsters will suffer in comparison with the mocker's splendid efforts. He seems so superior to all his rivals. A catbird's song on the same hillside seemed very tame, almost insipid. And yet in a wooded hollow, out of hearing of the jolly mimic, a catbird executed some exquisite runs that for sweetness and flow were superior to any tones produced by the hillside minstrel. They had a deliciously human intonation, as if the bird were uttering a sentiment; and no doubt he was, for he would return to them again and again. The technique of the song was excellent. It was with no little pleasure that I said to myself: "It is enchanting music, and all original, too!" With all his sly ways, the catbird is too honest to pirate another bird's song, although in Virginia I once heard one give a perfect imitation of the whippoorwill's nocturnal lay. Perhaps it was only fancy, but it appeared to me that the catbirds sang more sweetly in this battle-renowned region than elsewhere.

(To be continued.)

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—Pope.

Book Notices

Striving for the Master. Daily Lessons for Lent. By the Rev. Wyllys Redé. New York: Longmans, Green & Co. Price, \$1.

We are not surprised at the reception which this book has already received at the hands of the public. Within a month the first edition was exhausted. Its forty ten-minute addresses have been compared with the "Quiet Lenten Thoughts" of Birkett Dover, and until the appearance of Dr. Redé's book, we preferred Mr. Dover's book to any other on that subject with which we are acquainted. Clear in language, with no circumlocution or ponderous phraseology, every reading is a model of excellence. Take as an illustration the following passage for the address for Wednesday of the 5th week, on "The Deceitfulness of Sin:"

How seldom does a man deliberately surrender himself to sin? He does not at first see it in its naked ugliness. It comes to him cunningly disguised, decently clad, with all repulsive features hidden out of sight. It excuses, apologizes for, justifies itself. It masquerades in the garb of virtue. It ingratiates itself craftily into its victim's confidence, and lulls to sleep his fears. The miser, the spendthrift, the liar, the thief, the traitor, the murderer, all have their excuses, their sophistries, their justifications of self. If sin is to find an entrance into the heart of man, it must disguise itself and enter under an assumed name. Nor does it throw off the disguise as soon as it finds itself within. It artfully conceals its real purposes until it has eaten out the heart of that wretched man and done its fatal work. Then at last there comes an awful day when its borrowed robes are cast aside and it rises up in all its naked hideousness to rule the heart which it has won. Then its miserable victim sees how he has been beguiled, and all the world is shocked as it sees him plunge into the bottomless pit of iniquity.

How graphically are the steps here portrayed by which the sinner passes to his doom! and yet this is no glittering jewel picked out of many a common-place page. The book is full of just such passages. We cordially recommend it to every man, be he priest or layman, who aims at the deepening of his own spiritual life during the Forty Days of Grace, as the best for that purpose which we have seen. We feel grateful to its gifted author for giving us such a work as this.

The Bible and the Child. New York: The Macmillan Co. Price, \$1.

"The Higher Criticism and the Teaching of the Young" is the subject discussed in this little book by eight different writers. The Anglican notables, Deans Farrar and Fremantle, are of the number. The other writers are sectarian professors or preachers. Dr. Farrar's paper comes first, and in it, as is his wont when treating of an opponent, the dean pours forth torrents of invective and indignation. There are actually found some so perverse and ignorant as to venture to view the so-called "Higher Criticism" in a light that differs from the dean's luminous opinions; for them he has this kind of energetic language: "Their attitude towards those who see that the old views are no longer tenable is an attitude of anger and alarm. This is the usual temper of the *odium theologicum*. It would, if it could, grasp the thumb-screw and the rack of mediaeval inquisitors and would, in the last resource, hand over all opponents to the scaffold or the stake." There is much of this outrageous kind of writing in Dean Farrar's paper, which ill becomes one who is ever vehemently condemning "dogmatism." One of the writers asks: "What have children to do with Higher Criticism?" We, too, ask the same question, but of course from a somewhat different standpoint.

Lectures on Religion. By Leighton Pullan, M.A., Lecturer in Theology at Oriel and Queen's Colleges, Oxford. London and New York: Longmans, Green & Co. Pp. 342. Price, \$1.25.

This is a scholarly and well written book of essays upon widely varied themes, such as "Christian and Pagan Ethics," "The Personality of Jesus," "Sin and Atonement," "Faith," "The Sacraments," "Catholic Dogma," etc. The author has evidently traveled and read

widely, and is able to take a broad and comprehensive view of things. In dealing with "The Trinity and Unitarianism," he exhibits a thorough familiarity with the course of Unitarian thought in America, and makes some acute and valuable observations upon it. His historical proofs of the fact that Unitarianism is the practical outcome of Puritanism everywhere, are convincing and conclusive. The essay on "The Growth of Christian Worship" contains passages of great beauty, and should be of interest to all Catholic Churchmen.

Barbed Arrows from the Quiver of C. H. Spurgeon. Chicago and New York: Fleming H. Revell Co. Price, \$1.

Pointed and aimed directly at the mark, these sayings of Spurgeon's are helpful to any one, especially to the clergy. There is a healthy tone about the great preacher's writings that gives vigor to the ordinary studies of religious things and duties, and even though we may not accept his theology, we cannot fail to get some lasting impressions from these "Barbed Arrows."

Getting On in the World; or Hints on Success in Life. By William Mathews, LL.D. Chicago: Scott, Foresman & Co. Price, \$2.

A new edition of the well-known book by Dr. Mathews. Written originally as a series of newspaper articles for *The Chicago Tribune* in 1872, these essays have always enjoyed wide popularity, and over 60,000 copies have been sold; this edition is the sixty-third. Full of the best advice, attractively put, many a young man has found in this compilation of the wisdom of the wisest of the world a key to that success which he has patiently achieved. If we could only make the reading of this book obligatory on every young man, and then compel him to practise its advice, what a world this would be!

The Out-of-Door Library: Hunting. By Rogers, Rainsford, Grinnell, and Others. New York: Charles Scribner's Sons. Price, \$1.50.

The volume consists of a number of articles printed at different times in *Scribner's Magazine*, now revised by their authors and published in book form. There are eight of these sketches, covering a wide range of subjects and territory. Some of them, the product of old campaigners—men who long since learned the art of story-telling—are excellent, while others are not so well told, either from the literary or the sportsman's point of view. Taken as a whole, the sketches are well worth preserving in this permanent form, and the work will be a welcome addition to the library of every hunter. The mechanical part of the book is very attractive, and the illustrations add to its value.

Five-Minute Talks. By the Rev. Clinton Locke, D.D. Milwaukee: The Young Churchman Co. \$1.

Everybody who has followed the genial wit and lively style of Mr. Locke in his "Five-Minute Talks" in the columns of *THE LIVING CHURCH* will be glad to have in this permanent and accessible form his terse, admirable, and striking thoughts. On every page one finds something to arrest attention. His friends will say often, as they read, "Just like the Doctor," and all will be profited by the gathered wisdom and genial common-sense of these "Five-Minute Talks." We are glad of the voice of his pen, which has reached a world-wide auditory. What a length of space and time these "Five Minutes" have covered, when multiplied by the number of their readers and the widely dispersed homes where they dwell!

The Wampum Belt, or, The Fairest Page of History. By Hezekiah Butterworth. Illustrated by H. Winthrop Pierce. New York: D. Appleton & Co. Price, \$1.50.

This is the sixth volume of the stories of the creators of American liberty, in which Mr. Butterworth aims to teach history by fiction founded on notable incidents in the lives of the heroes. This tale relates to the wampum belt which was given by the Lenape Indians on the Delaware to William Penn at the time of his great treaty with them in 1682. The author is too good an historian to be a vivid story-teller, and from the same material another might have woven a

much more stirring romance, but the pictures of life and customs are well drawn and accurate, and the book is interesting.

His Brother's Keeper; or Christian Stewardship. By Charles M. Sheldon. Boston and Chicago: The Congregational Sunday School Union. Price, \$1.50.

A bright story showing how a mine-owner realized his duty toward his employees in the time of a strike. The interest is well sustained throughout. There are glimpses of the work of the Salvation Army which shows the best side of that strange attempt to popularize Christianity and to reach the masses. The story is useful for an hour's recreation, but there is nothing of a permanent character about it.

The Colonial Parson. By Frank S. Child. New York: The Baker and Taylor Company. Price, \$1.25.

Mr. Child has written a book of high interest, in which the Puritan preacher of colonial days is portrayed in the various phases of his public and private life. He is described as the most influential personage in the New England communities, in things intellectual and civic as well as in religious concerns. The author endeavors to present the Puritan preachers in a less austere exterior, and as having wider sympathies and interests than are usually attributed to them. A good word is said on behalf of the Virginia clergyman of colonial times, and Mr. Child thinks that Thackeray's description of the Anglican priest as an easy-going, pleasure-loving fellow, with a small modicum of religion, is altogether too inclusive. Of course, the Anglican priests of the South differed very markedly from the Puritan parsons of the colonies in the North.

That First Affair and Other Sketches. By J. A. Mitchell. Illustrated by C. D. Gibson, A. B. Frost, T. Richards, and the author. New York: Charles Scribner's Sons. Price, \$1.25.

Though these sketches are light, extremely light, and even trifling at times, yet they are full of that humor and pathos that have made the editor of *Life* so popular with a large part of the reading public. There is nothing durable about these tales, nor do they settle any of the deep problems of existence, but for a half-hour's enjoyment they are inimitable.

Wearied With the Burden. A Book of Daily Readings for Lent. By the Rev. Arthur Heber Browne, M.A., LL.D., Rector of St. John's, and Canon of Newfoundland cathedral. London and New York: Longmans, Green & Co. Crown, 8vo. Pp. 239. Price, \$1.25.

This book of quiet Lenten thoughts is based upon that petition of the Communion Service, in which God is asked to "receive and comfort those who are grieved and wearied with the burden of their sins." The author takes up, day by day, some aspect or manifestation of human sin, and in very plain and practical ways counsels his hearers or readers (whichever they may be) as to the best ways in which it may be met and overcome. He depends for the effect of his words not so much upon beauty of language or striking originality of thought as upon spiritual insight and sound common-sense. The meditations for each week are based upon the Eucharistic Gospel for the day, though the author allows himself considerable latitude in his treatment of the different divisions of his theme. The Longmans have gotten up the book in their usual tasteful and appropriate style, and have done all that publishers could do to make it attractive to the eye.

Midshipman Farragut. By James Barnes. Illustrated. New York: D. Appleton & Co. Price, \$1.

The story of young Farragut, who became a midshipman when but ten years of age, and was, therefore, the youngest officer ever in our navy, is well told by Mr. Barnes. The boyhood life of his hero is full of incident and romance, and the author has not been obliged to wander from fact in order to make his book of interest. Both characters and incidents are largely historical, and while it may seem almost too wonderful that Midshipman Farragut should have displayed such fortitude and knowledge, it is a matter of dates and facts. The illustrations are by Carlton T. Chapman.

Nephela. By Francis William Bourdillon. New York: New Amsterdam Book Co. Price, \$1.

An artistic romance of much interest, full of mysticism, poetry, and platonic love. To a musician it will be an interesting study. It takes one into the cloudland of melody and harmony, and weaves a beautiful story about the inner sympathy which may exist between two souls, united together by the bond of music alone. It is all out of the reach of the actual and the commonplace. The scene opens in Oxford, and the atmosphere of that witching place is never absent. The descriptions are delightful, and the style is highly poetical, much of it is an exact transcription of Oxford as it is, but Oxford as it is, has its transcendent aspects and makes an admirable setting for the highly wrought romance of Nephela.

Opinions of the Press

Watchman (Bapt.)

PRAAYER A POWER WITH GOD.—The Christian doctrine that has been most profoundly affected by modern theories and tendencies is that of prayer. The scientific conception of the universe as subject to the iron reign of physical law has influenced the ideas of thousands of Christian men and women who have never read a page written by a genuine man of science. Even to such a thinker as Frederick W. Robertson who lived before the philosophy of evolution culminated, the chief value of prayer was subjective. It is a good spiritual gymnastic, but it does not bring about anything that would not have taken place without it. Without going into an argument upon that point, we venture the broad statement that the ministers who secure the largest spiritual fruitage, and the men and women everywhere who live in the largest enjoyment of spiritual life, do not hold or act upon that theory. They believe that prayer is a power with God. They come to God believing that their prayer influences Him. It is interesting to note how the unsophisticated human heart naturally holds this view, and how, in times of imminent peril, the men who have philosophized themselves into believing that prayer changes nothing, led by a strong human instinct, break with their philosophy, and ask God for deliverance.

Church Eclectic

PUBLIC ADMINISTRATION OF BAPTISM.—It is undoubtedly true that this great sacrament does not receive the honor and place of dignity that are befitting, and we seriously question whether the cause of this error is not as much doctrinal laxity and haziness as carelessness on the part of both priests and people. . . . And first, there is needed more thorough, systematic, and persistent theological teaching on the place of Holy Baptism in the life of grace. . . . The sacrament of Holy Baptism, reverently administered before the congregation, is full of teaching on the very foundations of sacramental grace, and the people will not be slow to recognize this. Indeed, that may be the reason why the public administration has fallen into desuetude in some quarters; but it can hardly be the case in any parishes where even a moderate Churchmanship prevails. Where the rubric demands publicity of administration so emphatically as it does in the Prayer Book, there is every incentive to loyalty in the observance of it.

The Congregationalist

LIVING WITHIN THE INCOME.—The frank adjustment to present conditions of the many people who have found themselves unable, because of hard times, to maintain their former position in society is one of the hopeful indications of returning prosperity. Those are most fortunate who earliest accepted the situation, and as soon as they found their income cut down refused to run into debt, and set about openly to live within their means. But a large number who were not courageous enough to do this at first now find it harder to undertake the inevitable

task, yet they are doing it. A western pastor writes us: "Clear-headed ministers in this region agree that their people are at last learning the lesson of the hard times. They are giving up their pride and hardness and becoming more humble. For instance, in my own church there have been various families who used to be well off and prominent in society, but since losing their property they have been unwilling to attend church on account of pride. They could not wear as fine clothes as formerly or give as much as others were giving, and so they stayed away. But of late I have seen them in the pews, apparently determined to take their places in church life again. This, we think, is to some extent the case the country over. If so, we feel that there are better prospects for a return of prosperity than during the past three years. Such a spirit is a better advance agent of good times than any man from Ohio can be." The same lesson has had to be learned by many men in readjusting their business. It must be learned by all our benevolent societies, our colleges and churches; and, when learned, it may prove to be worth all it has cost for tuition.

The Church Times

A SOLEMN FARCE.—We shall not regret the *fiasco* of the Bishop of London's confirmation if the result be to get these absurdities ended. The apathy of Churchmen on the one hand, and the aggressiveness of the State on the other, have combined to give a meaning to the ceremony of confirming a bishop which it does not really possess. It has come to signify the absolute authority of the Crown over the free Church of England. At least, so the lawyers would have us understand its purport. The appeal to objectors is a legal fiction, they would tell us, by which the rights of the laity are, as it were, acknowledged, but the refusal to hear them signifies that the Crown is paramount and objection is useless. The mere fact, however, of the appeal to objectors having lost its significance testifies that all the sense has now been knocked out of the proceedings, and it will be the duty of Churchmen to try to restore them to sanity. At present we are a laughing-stock to our enemies, but we need not continue to be so. What would be thought of the action of a judge who decided that a grand jury, called to decide whether there was a *prima facie* case against a prisoner, was going beyond its province in examining the charge? When the Bishop of Peterborough comes to be confirmed, the Primate should take measures for hearing objectors if any should appear; and we could almost wish that one might appear, if only to show that the commissioners can hear him if they so desire, and as reason demands. No right-minded Churchman can rest satisfied with the impious absurdity of the existing state of things.

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The Household

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER V.

THE storm which had promised the night before arrived promptly, and all day long the snow had been falling. But the wind had died down, and lying as it fell, it covered hills and valley, showing the meadowlands.

"One uninterrupted level,
As though stooping, the Creator
With His hand had smoothed it over."

Margaret Lea, from the car window, had watched it for hours. She dearly loved the snow, and as it floated gently down something of the peaceful loveliness of the scene fell upon her spirits, soothing and quieting her after the excitement and unrest of the past weeks. Her's had been a lonely life for the past ten years, poor child. Just as she was growing to need her most, her mother was taken from her, and since then, till within a year or so, she had been at boarding school, and now the death of the relative with whom those later years had been passed had left her utterly alone. But though, during the past few months, a warmer feeling seemed to have sprung up between them, Margaret's sentiment was one of deep gratitude rather than that tender affection, the uprooting of which leaves a well-nigh unendurable pain behind it. And so her sorrow, though sincere, was of a gentle, pitiful character, not an abiding grief.

She had always dearly loved this old friend of her mother's to whom she was now going, and the prospect of the peaceful, happy life of the well-remembered little town came to her with a rush of positive joy. She recalled the pretty little church beneath the elms, and tried to picture it to herself as it must look with the snow upon and about it, instead of rising from and into the fresh green grass and leaves, as she only had seen it. She thought of the beautiful brook which came winding down from the hills; she would see it now in all its varying moods! What walks she would have along its banks, and perhaps she could find herself a little boat when the spring came, in which to explore its hundred fascinating turnings! But it was not all of herself that Margaret thought as she sat there watching the flying landscape. She planned tenderly for this friend whose home was to be her's. She would try to be to her what she would have been to her own mother, had she lived; and what stories she would have to tell her of her mother's early life!

The afternoon was waning when Margaret found herself on the platform at Dexter Mills. A little wave of homesickness and loneliness had passed over her as the train drew up and she stepped from the car, but almost immediately she found herself being welcomed so heartily and warmly that the feeling passed, and a warm glow crept into her lonely heart. Miss Hester had written her that the clergyman and his wife would meet and bring her to Crafton, but that was all; and now to find this sweet-faced little woman, but a few years her senior, who looked up into her face with her soft brown eyes and holding her hand warmly between her own, "hoped that she would be happy among them," was very sweet and cheering.

"It is so good of you to come so far to meet me," she said, turning from one to the other as they stood beside her. "I was feeling just a little strange and lonely, and you have made me so welcome!"

"Paul, go and hunt up Miss Lea's trunks; there's a dear," his wife whispered. "Now, Miss Lea, we will get into the sleigh and make ourselves comfortable, for we have quite a drive, you know, before we can have our supper. It has stopped snowing, and I am glad of that, for now we shall have the moonlight, and I always do like a stranger to see our valley by moonlight, and when it is covered with snow beside—well, you shall see for yourself. Here's the sleigh; and now while you get in I will go and see if the stationmaster had our bricks thoroughly heated." And with a bright little nod she went off, leaving Margaret thanking her in her heart for her quick tact, for she had been very nearly on the verge of nervous tears.

"What an admirable minister's wife you must make, Mrs. Raymond," the girl said, with a soft little laugh when, presently, she reappeared, followed by a small boy carrying the hot bricks. "It was good of you to send your husband off before I quite disgraced myself. I believe that in another moment I should have cried like a baby. I suppose that I am just a little nervous, though you must not imagine that is my normal condition."

"No, I do not; you do not look in the least nervous, but, of course, you are excited and tired now, and you must just let me wrap you up, and then you must not try to talk. By and by I am sure that we shall find plenty to say to one another. Do you know," as the girl's eyes suddenly filled again, "I think that you must let me kiss you. And now here is my husband with your satchel, which means that your trunks are all attended to and we may start for home. But, Paul, stop at the Mays, please, I promised to let them know that the doctor cannot be there to-morrow, and that Gertrude is to go out if the day is fine. You must not be surprised, Miss Lea," she said, turning to Margaret a few moments later while she sat holding the horses, her husband having gone in to deliver the message, "to hear a great deal of this doctor of ours, for he is my husband's most intimate friend and the godfather of my son. He was called to New

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York on important and very pleasant business, and we are having a regular jubilee to-day, Paul and I, in celebration. We came over here this morning, drove Oliver—Doctor Preston—to the train, and have been doing all sorts of pleasant things ever since."

"What, for instance?" asked Margaret, smiling back into the bright face.

"Well, we have arranged the room where my husband holds service on Sunday afternoons, we want so much to make it bright and attractive, and have only succeeded, as yet, in taking off some of the chilling bareness; and after that we made calls. You have no idea how many attractive and interesting people one can find in even such a place as Dexter Mills, Miss Lea; but here is Paul, and now for home and my baby! that is unless we can get our mail. Did the mail come up on this train, Paul?"

"No, it comes on the next, at eight o'clock. You see, Miss Lea," as he got in and took the lines from his wife, "to what a very primitive place you have come. Our mail reaches here to-night, for instance, but we do not get it till to-morrow morning unless some of us happen to be over. It is brought over then in the stage. My wife, here, is a perfect letter fiend. Fanny, is Miss Lea well tucked in?"

It seemed to Margaret that she had never seen a more beautiful sight than lay spread before her as she looked from her window the next morning. The sun was up and shining gloriously, glinting on every bush and twig and tree, as they bent beneath their white burden; while the brook, for which she looked eagerly, cut its way like a dark ribbon through the dazzling whiteness. For a long time she stood there gazing out, her heart full of peaceful gladness, and then turning, went quickly down the stairs and entered the sitting room, where she found Miss Hester already waiting for her. It was a pretty picture to which Miss Hester lifted her eyes as she heard the light step on the stairs. The girl had paused in the doorway, and stood looking over at her for an instant before she came in; and the tall graceful figure in its plain black gown, the sweet face, the low broad forehead, from which the dark hair rolled back in soft waves, made up so sweet and attractive a whole that instinctively Miss Hester held out her arms, and with a quick motion Margaret swiftly crossed the room, and kneeling at her side clasped her arms about her neck, and looked up into her face with an expression in her great soft Irish gray-blue eyes which made Miss Hester ask, as she bent to kiss her, "My little one, what is it?"

"O, Aunt Hester," the girl replied, "I am so glad to be here with you! so glad and thankful!" and then she laid her head down upon her shoulder with a deep sigh of content.

"Are you glad? and what do you suppose that I am? Why, Margaret, do you know what it is to me to have you with me? Do you know how lonely I have been, and how bright and cheerful my solitary old house has suddenly become? Why, my dear, I have hardly been able to keep from singing since your letter reached me; and as for my physician, I believe he looks upon your coming in the light of a personal favor. He has grumbled constantly over my being so much alone; but, well, it could not be helped. But you see, my child, how welcome you are."

"Is your physician and Mrs. Raymond's the same? She spoke to me of him last night; some good fortune had befallen him which she and her husband were celebrating

by, as far as I could understand, going about making other people glad, too. She said that I would have to get used to hearing a great deal of him."

"Yes, it is the same, and we are indeed rejoicing over this good fortune which has come to Doctor Preston. I do not feel at liberty to tell you the whole story, but there is no reason why you may not hear as much as that he assumed debts which did not belong to him, the partial payment of which has for years hampered him greatly. Now he has been left some money with which he will be able to wipe out all his self-imposed obligations, and we are all so glad and thankful! And now come to breakfast, my dear, for here is Nanny to tell us that it is ready."

They had just finished that meal and Miss Hester was lying on her couch watching Margaret as she moved about the room, dusting and setting it to rights (for she had informed the smiling little maid that for the future she would take that duty upon herself), when a light tap sounded at the door and Fanny Raymond presented herself, with her boy in her arms, both rosy and glowing from the frosty air.

"My dear, you did not carry that heavy baby!" exclaimed Miss Hester, when the greetings were over.

"O, no, indeed! but I drew his majesty's chariot. Will he go to you, Miss Lea? Why, of course he will. It would never do for the 'parson's son,' as Doctor Preston calls him, to be shy. My son, go to Miss Lea and let us see how long she will be able to hold you. Oh, yes, he is perfectly well and so strong. You should see him in his cold bath! and he almost lives out of doors, and in all sorts of weather. Doctor Preston says that as long as he is dry and warm it is good for him. He is bent on making an athlete worthy of Old Nassau when the time arrives. But, Miss Lea, I have not asked how you rested, and if you are feeling quite well and like yourself this morning?" as she put the baby in her arms.

"Perfectly well and rested, and so happy to be here. O, you darling!" For the little thing had looked up into her face for a moment with his great solemn baby eyes, then, seemingly satisfied, had laid his head

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against her with a contented coo, as though accepting her as a new and delightful acquisition to the list of his acquaintances, and the girl bent her head and pressed her cheek to the baby face to hide the sudden tears.

"You are all so sweet and kind to me," she said, "even this blessed baby has accepted me. What a penetrating glance that was he gave me, Mrs. Raymond," she added with a bright smile.

"Yes, that is what his godfather calls his interrogatory expression. He says that he looks as though he were demanding an explanation of your right to be; asking for credentials, as it were. But yours must have been perfectly satisfactory, must they not, Miss Lea? I do not know when I have ever seen him so contented with a stranger. He certainly has smiled upon you."

"Ah! that is it," said Margaret; "he knows that I am a stranger, and is trying to make me feel at home—as did his mother. You don't know how grateful I am to you and your husband for your kindness to me last night, Mrs. Raymond. Aunt Hester," turning to her with the baby in her arms, "Mrs. Raymond has promised to give me some work to do."

"So self-denying and unselfish on the part of Mrs. Raymond!" laughed that little woman.

"And what is it to be? The charge of the music?" asked Miss Hester.

"The music! Do you play, Miss Lea?"

"Yes," Margaret replied; "I play, Mrs. Raymond, and if I can be of any service to you in that way it will make me more than happy."

"Then, perhaps—do you think that you could learn to play our organ for us? We have a very sweet one in the church, but the young man who has played for us has left town, and for a long time we have had to do without it. I am almost nothing of a musician—beyond loving music dearly—and have been doing my bungling best with a cabinet organ. Will you really not find it too much of a tax, Miss Lea?"

"No tax at all, only a great pleasure. I used always to play the organ for chapel at school, and it will take me but a short time to accustom myself to the stops."

"Oh, if Paul could only hear you! How shall we ever be able thank you, Miss Lea?"

"Perhaps you had better wait till you hear my performance," laughed Margaret.

"And when may we hear it? Will you come home with me now? Do! I must go, and I want you to see our little home, and then, if you care to go I will take you into the church to see the organ. Miss Hester, will you spare her to me for a little while?"

"Only too gladly; I want her to see the trees before the snow falls from them. She has no idea what a beautiful sight our street is the morning after one of these quiet storms, has she?"

"Then you must come at once, Miss Lea, for the sun is almost warm, and the snow will not lie long."

So nothing loath, Margaret went off to put on her wraps, and a few moments later they were walking beneath the magnificent snow arch; the girl speechless with admiration and delight.

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"I thought it was lovely in the summer!" she finally exclaimed, "but this is beyond everything beautiful! Why, it is like the marble aisles of some great cathedral, Mrs. Raymond."

"I knew that you would love it," she replied contentedly. "And there is the church, Miss Lea, and our home you can see peeping out just beyond. This house that we are coming to, close to the churchyard, is Doctor Preston's. It is so delightful for us, having him for our nearest neighbor, for—why, what can this mean? there is Oliver this moment, and he was not to be home for several days! What can have happened?"

For as they came opposite the gate the front door had opened and Doctor Preston had stepped out upon the porch.

(To be continued.)

IT has been well said, "He who would make a favorite of a bad book, simply because it contains a few beautiful passages, might as well caress the hand of an assassin because of the jewelry which sparkles on its fingers." There are many trashy books offered for sale or exposed in public libraries and are sometimes found in Sunday schools. Mushrooms and toadstools resemble each other so closely that many people cannot tell the difference. Some one has given a sure test. "If you eat them and live, they are mushrooms; if you die they are toadstools." But such tests are too late to be of benefit to the unfortunate eater. Let all young people be careful of the books they read and of the companions they keep. Select and read books which are known to be good, books which will stimulate energy and direct endeavor, which will illuminate the pathway of life, showing its pitfalls, and paths of safety.

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As to the matter of prices, probably there is never a "bargain" in Cabinet officers, but with books it is different. For example, the Syndicate Company, of Philadelphia, offers (in another column of this issue) a most remarkable bargain in the slightly damaged sets of their very popular home reference library, the "Encyclopaedic Dictionary." This edition contains sixteen full pages of colored plates, including Postage Stamps and Flags of all nations, Races of Mankind, Ceramic and Decorative Art, etc., aggregating 489 separate designs in seventeen colors and gold. It is a fact that the special sets now offered are practically as good as new, though furnished at half price.

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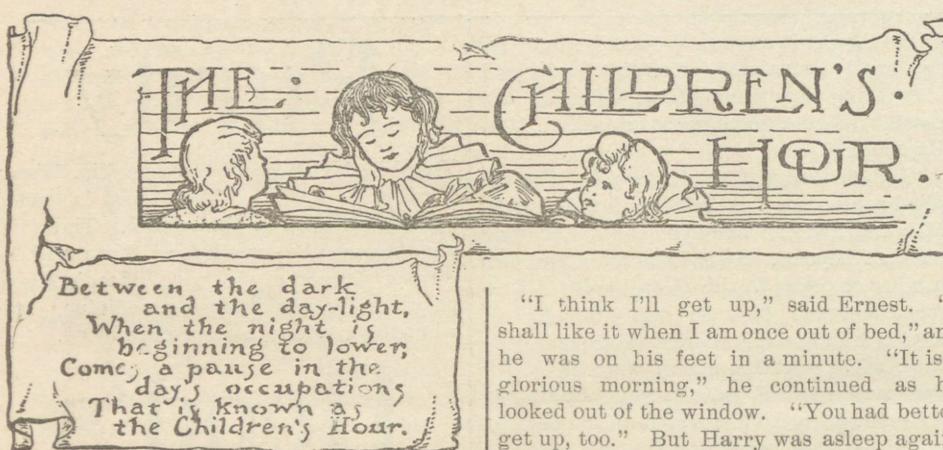
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Harry's Holiday

BY G. F. PENNIMAN

"COME, boys," said Mr. Elden, as the clock struck nine, "it is time for bed." Ernest closed his book slowly with a last lingering look and a half sigh, but Harry looked up from the boat he was rigging, and exclaimed: "O, not yet, papa! Won't you please let us stay up a little longer? I hate bed!"

"Mr. Elden shook his head. "And yet I think I could name some one who won't 'hate bed' so very much to-morrow morning."

Harry blushed slightly. "Yes, I know, papa, I hate to get up in the morning. I wish I were a man—then I could do what I liked."

"When you are a man, Harry," said his father, "I think you will find it better to like what you do."

"Why, what is the difference?" said Harry.

"A great deal, as you will soon discover," replied Mr. Elden. "Do you understand, Ernest?"

"I think so, sir."

"Very well. Go to bed now, and to-morrow you may each try which ever way you prefer."

"Really?" said Harry, eagerly. "May we do just what we like?"

"Just what you like," said his father. "I trust you are too good boys to like to do anything wrong. You may get up when you like, have a holiday if you like, and spend it as you like."

"Hurrah!" cried Harry. "Come, Ernest, let us make haste to bed that to-morrow may come the quicker. Good night, Papa."

"I say, though, Ernest, what is the difference?" said Harry as they laid their heads on their pillows. "You said you understood."

"Why, I am not sure that I can explain it very well; but do you remember when you first went swimming with us?"

"O, yes; how I said the water was cold, and I did not like it; but I liked it enough in a minute or two."

"Well, I think it is something like that. You don't quite like a thing, but you think you had better do it, and you go ahead, and pretty soon you get interested, and then it is all right."

"Oh-h!" said Harry, slowly; "I see. Well, I mean to do what I like to-morrow."

"I think I'll try to like what I do," said Ernest, and so they went to sleep.

The rising bell awakened them next morning. Harry opened his eyes, stretched, yawned, and rolled over.

"Papa said I might get up when I liked, and I don't like yet, so I am going to sleep again."

"I think I'll get up," said Ernest. "I shall like it when I am once out of bed," and he was on his feet in a minute. "It is a glorious morning," he continued as he looked out of the window. "You had better get up, too." But Harry was asleep again.

The breakfast bell roused him from his second nap. "What a fellow Ernest is!" he said to himself as his brother's cheery whistle resounded in the hall. "He seems to like his way of doing things. Well, I am satisfied with mine so far. I don't care if I am late to breakfast; I needn't get up now, unless I like. But I will, though," he exclaimed as he flung aside the clothes and sprang out of bed. "This is my holiday, and I mean to have lots of fun. What a goose I was not to get up before. They'll be all through breakfast, and I hate to eat alone. Never mind, I'll hurry."

"Well, Harry," said his father, "so you took an extra nap? I thought you would be up bright and early for your holiday, or would you rather go to school?"

"O, no, indeed, papa," said Harry, eagerly. "I don't want to go to school. I want to go nutting, and I want to sail my boat; she is almost done, and she is such a beauty; and I want to finish my new kite, so I can fly it to-night, and I want to practice with my bow and arrows."

"Quite an amount of business," said Mr. Elden, laughing, as Harry paused for breath. "Very well, do as you like."

Breakfast over both boys hurried off to finish the famous boat. It took some little time before the rigging could be arranged to their entire satisfaction, but at last they pronounced her complete.

"Now let's go and sail her," cried Harry.

"Not now," replied Ernest; "it's school-time."

"O, bother school!" said Harry, impatiently. "What do you want to go to school for? Papa said we might both do as we liked, and I should think you would like to go nutting with me."

Ernest hesitated. "Yes, I would like that, but I like school pretty well. I want to see all the fellows, and the lessons aren't bad, you know, when you really get at them. I guess I'll go to school. Come on!"

"Not I," said Harry; "I mean to have a holiday."

"All right," said Ernest, and away he went. Harry watched him out of the gate.

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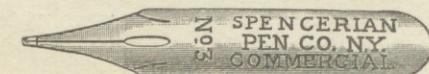
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"I have a great mind to go too. It isn't half so much fun having a holiday alone, and we do have good times at school. But I don't get a holiday every day, and I mean to make the most of this. Patsy Regan will go nutting, if Ernest won't, and will get all the nuts."

"Patsy Regan was a half-witted lad who lived in the village and made his way by doing various odd jobs. He was a good-natured, inoffensive fellow, and all the boys liked him. He knew every rod of the woods, and could climb trees like a squirrel.

So Harry, having begged from his mother "a big basket to hold lots of nuts," set off to find Patsy; but a disappointment awaited him, for the poor fellow had cut his foot badly and could not leave the house.

"I'll be all right in a day or two, though," said he. "It's well I did not cut my foot off entirely. Just wait till Saturday."

But Harry could not give up his nutting. "I wish you could go, Patsy. I'm awful sorry you cut your foot. We'd have a splendid time, and get all the nuts in the woods. But I'll go now and get what I can, and perhaps we'll all go Saturday. I hope your foot will be well then."

The woods were not far off, and Harry found plenty of trees to climb and plenty of nuts to gather. But it took longer to fill his basket than he had expected, and dinner was all over when he reached home, tired and hungry, and, if not cross, something a little like it. However, after eating a plateful of good things that had been set aside for him, his drooping spirits revived.

"I have got lots of nuts anyhow," he said to himself. "Guess Ern will wish he had gone too when he sees them. I wonder if he is at home."

Ernest was soon found in his room busy at his lessons. "Halloo!" said he, as his brother entered, "what a time you've been gone. How many nuts did you get?"

"Lots," replied Harry, indefinitely, "come see them."

"Wait just a bit till I finish these examples, they are almost done."

"Are they hard?" asked Harry, looking over his shoulder.

"Not so very hard now Mr. Wilson has explained them. You ought to have heard him; I don't believe you can understand how to do them all by yourself."

"Pooh! let's see if I can't. What one are you doing? I'll do it too, and see which will have it first."

"Very well," said Ernest, and both boys worked away diligently. At last Ernest looked up, but seeing Harry poring over his papers with a very puzzled expression, smiled quietly and said nothing. Harry made figures scratched them out, twisted his hair, scowled, rubbed his head, but evidently was far from successful. At last he threw down his pencil impatiently, saying; "I never saw such an example; I don't believe any one can do it."

"I told you you couldn't," said Ernest, "I'll show you now if you like, mine are all done."

"All done!" repeated Harry, "Well I should like to know how."

"This the way," said Ernest, taking Harry's pencil.

Harry looked on and listened, while Ernest explained, "I see," he said at length, "it is easy enough after you understand."

"Are you sure you can do one now?"

"O, yes, I know all about them. I can do them easily enough, but I don't want to study

any more. Come, sail the boat before it is too late."

"You had better try one of those examples," said Ernest, "besides I can't go to sail the boat, because I am going to play ball with—"

"Play ball!" interrupted Harry. "That's the thing! Come on."

"It is a match game," said Ernest, "we practised at recess, and our boys are going to play against the Sumner school. I wish you had been at school to-day when we chose our nine, we would a good deal rather have you than Frank Harvey."

"Why, can't I play?" said Harry in amazement.

"No, I suppose not, as we have our nine all made up, and—"

"Frank Harvey can't play worth a cent," cried Harry in great excitement. "The summer boys will beat. O, I wish I had been at school! Why didn't papa make me go? I wish I hadn't had a holiday. O, it is too bad, too bad!"

"It is too bad that's a fact, but I must go now, and do my best. Come along."

"I am not going to see Frank Harvey lose the game for us. Yes, I will too, for it is no fun staying here alone, and I must see how the game goes."

A great shout greeted the brothers as they reached the baseball grounds, for they were both favorites. Many were the lamentations that Harry was not to take a part in the game, but it was too late to make a change, and he disconsolately took his place among the spectators.

The game proceeded with varying fortune, but at last the Sumner boys came off victorious. Harry declared that this was owing to Frank Harvey's bad play, and his expressions of disapproval of Frank and wishes that he had been in his place were louder than was polite or prudent, and reaching the delinquent's ears provoked from him the taunt that if Harry wanted to be in the game so much, he needn't have played truant.

"I didn't," said Harry, indignantly. "Papa gave me a holiday."

"O, ho!" sneered Frank, "that is a fine story."

"Do you mean to say I lie?" cried Harry, hotly.

A provoking laugh was Frank's only answer, and Harry, fairly boiling with rage, rushed towards him with clinched fists, when Ernest caught his arm.

"Keep cool," said he; "it is bad enough to be beaten without getting into a fight about it. Papa would be very angry. Come home." and he pulled his brother away, while the other boys strove to restrain Frank.

"I won't have him tell me I lie," cried Harry, struggling to get free.

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"And I won't have you fight," returned Ernest, holding him tighter.

"No; no fighting," said the captain authoritatively. "Keep quiet, both of you, or this will be our last game."

"There was no resisting the captain's authority, and Harry sullenly suffered himself to be led away by his brother.

The bell rang for tea as the boys entered the house, and they ran upstairs to make ready. The cloud was still on Harry's brow as he took his seat at the table.

"Well, boys," said Mr. Elden, "what kind of a day has it been?"

Harry made no answer, but Ernest said, "A good day, I think, Papa. Harry and I had a good time in the morning rigging our boat. School was pretty jolly, and I got the best marks in the Latin class. There was a hard rule in algebra, but Mr. Wilson explained it so well no one could help understanding, and I have all my examples all done for to-morrow. We had a great ball game with the Sumner school boys; we were beaten to be sure, but we'll beat them next time, and I've had lots of fun, and I'm awful hungry."

"What have you to say, Harry? Did you enjoy doing as you liked?"

"No, sir, I didn't. I couldn't do anything I liked after all. Patsy Regan couldn't go nutting, and it wasn't half jolly going alone; and because I wasn't at school, they had Frank Harvey play baseball instead of me, and he lost the game, and when I said so, he said I played truant, and told me I lied. I'd have knocked him down, only Ernest would not let me get at him."

"I am glad he would not," said his father gravely. "I would be very sorry to have you fighting; that would be a bad ending to your holiday."

"Holiday!" cried Harry. "I never want to take another. I would a million times rather have been at school; then I wouldn't have lost my chance at baseball. I would have had a good time, and I would have heard Mr. Wilson's explanation. I have forgotten all Ernest told me, and I shan't have my examples to-morrow, or anything."

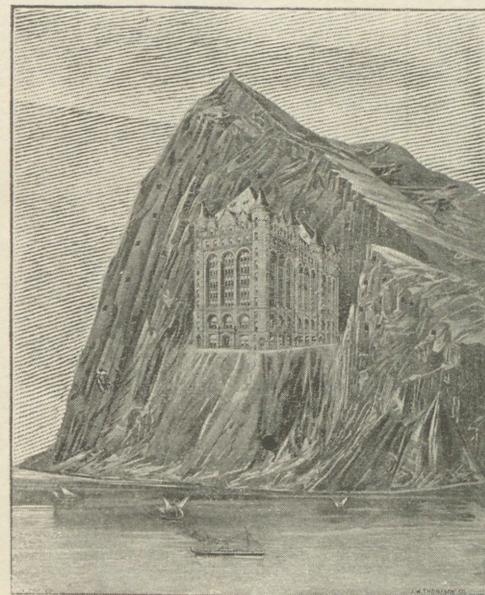
"You have learned two good lessons," said Mr. Elden, smiling kindly at Harry's woe-begone face. "One is, that it is much better to like what you do than to do what you like, and the other, that there is no one so hard to please as oneself."

"And I'll show you about the algebra again, so you will have that lesson, too," said Ernest.

A GOOD deal of unqualified censure is heard from foreigners whenever an American city is subjected to the enforcement of some of the Sunday laws, and our German friends are apt to speak of the freedom of the German Sunday. But Prussia has her so-called "blue laws" as well as America, and they are sometimes revived in an unexpected manner. Thus a baker in Berlin has been indicted for the crime of playing wordly airs on the piano during church-time. He informed a policeman who heard the desecration that it was his wife's birthday. But the officer insisted that the family must make merry to the tune of the "Old Hundred," "In the Hour of Trial," or of similar inspiring music. The baker, taking no notice of the warning, played "Pop Goes the Weasel" and "The Duke's March," and a summons was served.—*Literary Digest*.

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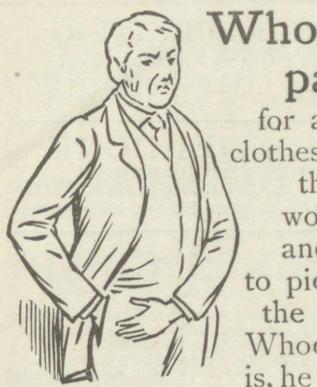
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It is probable that people are cheated in the quality of paints they buy more often than in other things, because people in general know so little about them. It costs just as much time and labor to put on a paint that lasts six months, as it does one that will last five years, so every person should get the information that will enable them to choose a good quality made of pure white lead instead of a cheap adulteration in which barytes is the chief ingredient. There are about twenty-seven brands of honest white lead, and there are numberless cheats. Every one who buys or uses paints can learn all about these, free of any cost whatever, if they will mention this paper and send their address on a postal-card to the National Lead Company, 1 Broadway, New York City, for a free book on the subject. They will receive some beautiful cards showing samples of colors, and pictures of twelve houses painted in different tints and combinations, which will be very valuable in choosing colors to use on buildings, etc.—*Farm and Fireside*.

A Help in Every Family

If you have ever lived in the country, and had to wait for hours for a physician, with a loved one suffering and pleading for relief, you will know the importance of finding out the virtues of simple remedies. I know by experience that there is nothing so efficacious and healing in cases of tonsilitis and ulcerated sore throats as a gargle of salt water and borax. In extreme cases of ulcerated throat, I've seen nothing else used, and it relieved the child entirely. It is better than carbolic acid and other solutions, and far more pleasant to use, and safer; no danger of poisoning or taking an overdose. My father was an excellent physician, and attributed the health of our family, especially the children, to the free use of borax. In times of diphtheria he had us lave our mouths and tonsils with salt water and borax several times a day, and if there was a small ulcer, he had us touch it with powdered borax until it disappeared. Then he had us wash our hands and faces in tepid water and borax. It is a fine disinfectant, and immediately purifies water, destroys fungi, and prevents the growth of bacteria and germs.

We have been in the habit of looking upon borax as such a simple remedy that we lose sight of its wonderful medicinal virtues. It is good to use about and around the kitchen sink, and to clean pantry shelves. I wipe mine off with it quite often, and it certainly keeps off ants, roaches, and insects. If you happen to burn or scald your hand in cooking, apply a bandage dipped in a strong solution of borax water; do this until the fire seems gone, but be careful in removing the bandage to exclude the air. While a good many use kerosene in case of burns, I like the borax much better, and children are more willing to use it. I am surprised often to see how helpless some mothers are. In case of emergencies it is a great comfort to be fortified and to know how to relieve suffering. S. H.

WALKING UPSTAIRS.—A physician who declares that but very few people know how to walk upstairs properly, gives these instructions: Usually a person will tread on the ball of his foot in taking each step, springing himself up to the next step. This is very tiresome and wearing on the muscles, as it throws the entire suspended weight of the body on the muscles of the legs and feet. You should, in walking or climbing stairs, seek for the most equal distribution of the body's weight possible. In walking upstairs your feet should be placed squarely down on the step, heel and all, and then the work should be performed slowly and deliberately. In this way there is no strain upon any particular muscle, but each one is doing its duty in a natural manner. The man who goes upstairs with a spring, you may be sure, is no philosopher, or, at least, his reasoning has not been directed to that subject. He might well have gone a little further in the same line, and protested against the habit which many persons have of bending over half double whenever they ascend a flight of stairs. In exertion of this kind, when the heart is naturally excited to more rapid action, it is desirable that the lungs should have full play. But the crouching position interferes with their action, the blood is imperfectly aerated, and there is trouble right away. Give the lungs a chance to do their work everywhere and at all times.—*Good Housekeeping*.

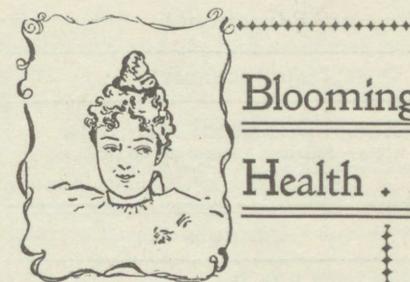
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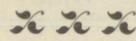
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