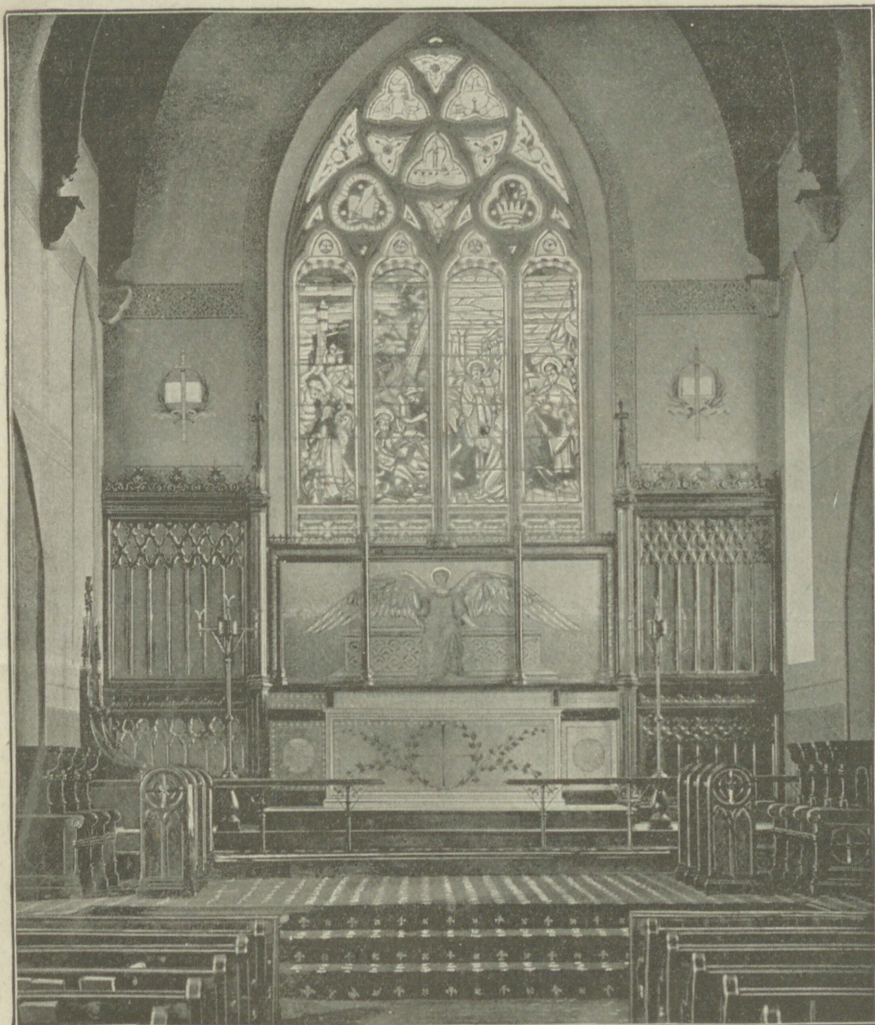


# The Divine Church

VOL. XIX. No. 49

CHICAGO, MARCH 6, 1897



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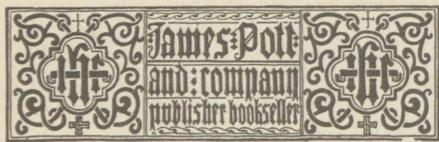
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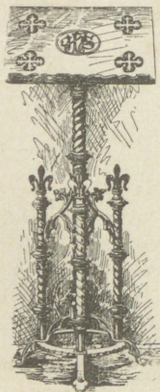
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# The Living Church

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

## News and Notes

AMONG the various methods of celebrating the Queen's Diamond Jubilee next summer, a project has been broached in the interests of "Home Re-union." The suggestion comes from Earl Nelson, in the form of a proposal that a great social meeting be held under the auspices of the Home Re-union Society, including some of the bishops and the leading Nonconformists. *The Church Review* warmly endorses the idea, and thinks much might be done in this way to smooth away prejudice. "Kindness begets kindness." The social disadvantages under which Nonconformist ministers have traditionally labored have been a large factor in their continued dislike of the Church. Several of the bishops have already done something to break down the barriers of misunderstanding by extending hospitable invitations to the Nonconformist ministers in their own neighborhood, and several social gatherings of the kind have passed off very pleasantly. A more general social meeting at a time of general good feeling inspired by a great national celebration, might lead up to results of permanent importance.

THE Curate's Union, headquarters in London, is agitating the question of representation in convocation. Under the present law "only parsons, vicars, and perpetual curates" have a vote in the election of members of the ecclesiastical parliament. The curates hold that as convocation claims to represent the whole body of the clergy, "every member of the clerical body possesses the moral and legal right to share in the election of his proctor." From an American point of view the justice of this demand appears unquestionable. The Archbishop is said to be opposed to enlarging the elective franchise, and it appears that an Act of Parliament would be necessary, which could hardly be had without his support. There are some, however, who do not think an Act of Parliament is needed, but claim that the present law covers the case of the curates, under any fair interpretation.

AN article in *The Irish Ecclesiastical Gazette* draws attention, more in sorrow than in anger, to the fact that during her long reign of sixty years, the Queen has hardly spent six weeks, all told, in Ireland. She is very fond of Scotland, and spends a large part of every year in that country, but Ireland has been neglected and, as Irishmen are inclined to think, despised. In a country in which sentiment counts for a great deal, and where the people are warm hearted and responsive to a degree, this is peculiarly unfortunate. It seems strange that even the most superficial political considerations should not have dictated a different course. It is not unlikely that many difficulties and misunderstandings might have been avoided if the Queen had felt it to be a duty to visit this part of her dominions frequently enough to arouse some enthusiasm for her person. Who knows whether

"Home Rule" would ever have been heard of if her majesty had made more of this neglected island? *The Gazette* suggests the establishment of a royal residence in Ireland as a fitting memorial of the Diamond Jubilee to be celebrated this year.

WE are informed that the "Working-men's Mission," at 42 Custom House place, of which we recently gave a favorable notice, is not all it claims to be. It is stated that the institution is a Sabbatarian, vegetarian, sectarian, "Gospel meeting fad." No matter how much a man may hunger, he is given no meat, and only vegetables and milk. No matter how dirty, he will not be allowed to bathe or wash his clothes on Saturday. And yet this "Working-men's Home and Medical (?) Mission" poses as a non-sectarian charity.

COMMENT having been made upon the strangely meagre attendance of the clergy at the enthronement of the Bishop of London, in St. Paul's cathedral, several of the clergy have written to say they did not come because they were not invited. They had, in fact, no official notice of the occasion, and knew of it only from the newspapers. The choir was chiefly reserved for a crowd of ladies, and such of the diocesan clergy as attended were banished to the space under the dome, altogether out of sight and hearing of the service which was going forward. The dean and chapter, it would seem, missed an excellent opportunity of bringing out in the most effective way a public exhibition of the strength of the Church in London. In another way the service was worthy of all praise. The *Te Deum* was sung before the altar, and the Holy Eucharist was celebrated. This was in happy contrast with the proceedings in Canterbury a few weeks earlier when the Archbishop was enthroned. There the altar was excluded from any share in the ceremonial of the occasion. Of course, the responsibility for such services devolves upon the dean and chapter in each case.

LATEST news seems to indicate that the Powers have decided that Crete shall not yet be allowed independence, still less to come into union with Greece. It is to be granted "autonomy," but under Turkey as suzerain, after the fashion of Egypt. Exactly what amount of power this leaves the Sultan is not clear. Probably it will chiefly consist in the right to extort revenue. This will produce constant irritation, and both sides will be on the watch to terminate the arrangement, the Turks to re-assert entire control, and the Cretans to rid themselves of a relation which they cannot but detest in every shape and form. Enlightened people in Europe cannot rid themselves of the consciousness that it is an atrocious and heartless policy which continues to uphold the satanic power which broods like a vampire over the East, and gluts itself from time to time with Christian blood. To insist, in the face of the experience of the last few years, that such a power has the rights of a civil-

ized government is a terrible piece of irony. But the end is not yet. A temporizing policy, such as is being attempted in the case of Crete, cannot be decisive. The Greeks are stirred to the centre, and forced submission on their part to the demands of the Powers may be but the prelude to a fiercer outburst in south-eastern Europe than has yet been seen. It is the absolutely pagan spirit of the Powers which really imperils the peace of Europe.

IT would perhaps be strange if Mr. Gladstone did not furnish a contribution to the discussion of the Papal Bull condemning Anglican orders. Sure enough, such a contribution is to be forthcoming. In answer to a correspondent, he writes as follows: "Dear Sir—In a few weeks I hope to publish a small volume of facts, which will contain what I have to say upon the Papal Bull condemning Anglican Orders. I leave to properly qualified persons the examination and exposure of the Pope's feeble arguments, but I offer a few comments upon the strange want of forethought, courage, and prudence, which, while doubtless acting with good intention, he has exhibited. Yours very faithfully, W. E. GLADSTONE."

JUST as THE LIVING CHURCH was going to press, a telegram was received announcing the death, on the morning of March 2d, of the Rev. Geo. S. Mallory, D.D., editor of *The Churchman*. Dr. Mallory died of pneumonia after a short illness at his residence in New York. As one of the most successful of our Church editors, Dr. Mallory is very widely known, and his death will be felt throughout the Church. We shall hope to have a more extended notice of his life in our next issue.

THE Prince of Wales desires to make the establishment of the hospitals of London on a sound financial basis the substantial commemoration of the Queen's Diamond Jubilee. To this end he proposes that subscriptions be obtained to the amount of half or three quarters of a million dollars per annum. The difficulty is that while it may be easy to obtain this amount for one year, it will be hard to ensure it perpetually. Undoubtedly the true plan would be that of permanent endowment. In any case, however, the proposal is a very noble one and well worthy of the heir to the throne. There seems no doubt it will meet with an ample response from the citizens of London.

A NOVEL railway car has been built for the great Trans-Siberian road, and will soon be placed on the line. It is called, it seems, a "church-wagon." In form it is like an ordinary first-class car, but the window frames are surrounded with mouldings in the Byzantine Church style. Inside, two-thirds of the length provide standing-place for the congregation, while the remaining third is divided off by the holy gates to form the sanctuary. No doubt this is a case in which an American idea has been taken

up in another part of the world. The cathedral car of North Dakota was the first instance of the kind.

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### The Board of Missions

At its meeting, Tuesday, Feb. 9th, there were present (the Rt. Rev. Dr. Doane, vice-president, in the chair) seven bishops, eight presbyters, and eight laymen. The treasurer's report showed a decrease in receipts for five months, as compared with last year, of \$7,301.69, which seemed to be due to the failure to receive two large contributions which came in before this date last year, but which he hoped were only delayed and might come later.

The general secretary gave notice of the consecration of the Rev. Dr. James D. Morrison as Bishop of the Missionary District of Duluth, in the cathedral at Albany, on Feb. 2nd, and the Board appropriated to Bishop Morrison the usual salary of a missionary bishop, to begin from the date of his consecration.

In response to a communication from the Presiding Bishop, the following resolution was adopted:

*Resolved:* That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom, for the calendar year 1897, shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission; *provided* that this Board is not responsible for his salary, unless from funds especially contributed for Mexico.

The Presiding Bishop conveyed the intelligence that the Rt. Rev. Dr. Graves, of The Platte, had taken charge of the work in Northern California, on account of the disability of the Rt. Rev. Dr. Wingfield.

The Commission on Work among the Colored People forwarded the resignation of the Rt. Rev. Dr. Paret as a member of the Commission, which resignation was accepted. The Commission nominated the Rt. Rev. Dr. Satterlee to the vacancy, and he was duly elected.

Communications were at hand from several of the bishops in the domestic field in reference to missionaries' stations and stipends, and proper action was taken in each case. The Rt. Rev. Dr. Hare, Bishop of South Dakota, sent information of the entire destruction by fire of St. Elizabeth's school, Standing Rock Reserve, and requested that he might have large liberty in distributing the appropriation for the current work of the institution, in view of the great difficulty which he will have in caring for the employes and pupils suddenly made homeless in the wilderness, and suffering from the loss of almost all of their possessions.

Letters were submitted from the bishops and missionaries in Africa, China, and Japan. The Rt. Rev. Dr. C. M. Williams, upon learning that the society had closed its last fiscal year without debt, wrote:

We have all rejoiced that the members of our dear Church did not allow the disgrace of debt to rest on the missionary work, and relieved the anxiety of the Board and its officers and the many missionaries who look to them. It is hoped that the same anxiety will not come in 1897.

At the request of the Bishop of Tokio, Miss Berta R. Babcock, at present studying in the Deaconess' House, at Philadelphia, was appointed a missionary to Japan, the appointment to take effect Sept. 1st next.

A letter was received from Miss Marion Muir, giving an account of the Christmas festival of the school in Athens, and saying that among the great number present was a well-known professor of that city, who came forward and stated that he had been, many years ago, a little boy in the school; that he himself and every Greek who knew of the school felt very grateful to the Americans for what they had done, and were still doing, for Greece.

The Bishop of Haiti wrote that he had recently made a visitation in the mornes of Leogane, during which he had confirmed 35. The work has been going on in that region for thirty years—since the ordination of the late Rev. J.

Alexandre—and by God's blessings upon his labors, and those of his scholars, five chapels have been established in the mountains, and the mission in the city continuously sustained.

The Auditing Committee reported that they had caused the accounts of the treasurer to be examined to Feb. 1st, and that they had found the same to be correct.

### Canada

Bishop Hamilton gave the address in St. George's, Ottawa, at the special anniversary service, urging the support of missions upon his hearers and especially of diocesan missions. The Mission held in St. George's church, Ottawa, by the Rev. Osborne Troop, of Montreal, closed, apparently with much success, Feb. 18th. There was a large audience present at St. George's, on the 6th, to hear Dr. Grenfell, of the Deep Sea Mission, advocate the claims of the work among the fishermen and Esquimo on the Labrador coast.

The new Bishop of Algoma, Dr. Thornloe, conducted service at the pro-cathedral, Sault Ste Marie, on the 7th, assisted by the Bishop of Marquette. In the evening there was a full choral service, when the Bishop confirmed 30 candidates, many of them adults. A very cordial reception was tendered him on the 9th, when an address on behalf of the laity was read congratulating the Bishop on his appointment and welcoming him to the diocese. The church has been completed and opened in the mission of Dunchurch, after hard and persistent labor for the necessary funds. Much of the work on the building was done by the congregation themselves. There is a debt of \$75 on the church yet to be paid.

There was a large congregation present in Memorial church, London, diocese of Huron, lately on the occasion of the special missionary service. The Bishop preached, making a strong appeal for money for missions, especially for those in Huron. At the ninth annual meeting of the St. George's Woman's Auxiliary, Owen Sound, the reports showed a very successful year's work. The church property in the parish of Park Hill, is now entirely free from debt. A parish hall has been purchased, and new organ provided, all paid for.

Some very interesting addresses were given at the first meeting of the Toronto St. Andrew's Brotherhood for the year, in the schoolhouse of the church of the Redeemer. A half hour's discussion took place on "Helps of the Brotherhood man." The church of the Ascension, Toronto, in response to an appeal from the rector, sent in over \$200 for the relief of the sufferers in India. Bishop Baldwin has been ill, but is much better. The Toronto Woman's Auxiliary have furnished a new hospital which was built by the government for the Indians in the Blackfoot mission. This was much needed, for out of 1,200 Indians, sometimes as many as 400 are ill.

A mission Sunday school has been started in connection with St. Paul's church, Brockville, diocese of Ontario, which promises to be a great success. The Dean of Kingston, Dr. Smith, has been holding missionary services at Tamworth.

There was a very interesting service at St. Peter's church, Sherbrooke, diocese of Quebec, Feb. 21st, when the Bishop of the diocese performed the ceremony of induction to the rectorate for the Rev. G. W. Dumbell, D.D., successor to the present Bishop of Algoma, Dr. Thornloe.

The 41st annual meeting of the Church Home, Montreal, took place lately, the Bishop in the chair. The report on the whole was favorable, though the committee regretted that contributions had not been larger. Bishop Dunn, of Quebec, delivered a very interesting lecture in the parish room of the church of St. John the Evangelist, Montreal, Feb. 8th, on the "Origin and position of our English Church." A conference was held in the parish of St. James, rural deanery of Iberville, on the 9th, when most of the clergy of the deanery were present. It was opened by a celebration of the Communion in St. James' church. At the conference, Mr. Buck-

land, lay-missionary from the diocese of Moosonee, gave an account of his work among the Esquimo. A very pretty wedding took place in St. George's church, Montreal, on the 10th, when Mr. Albert Day was married to the youngest daughter of the late Ven. Archdeacon Leach, of Montreal. The large church was filled with the friends and relatives. The dean of Montreal performed the ceremony.

### New York City

During the past year, the Parochial Missions Society received \$2,978.47, and expended \$2,964.19.

The singing, cooking, calisthenic, and embroidery classes of the Girls' Friendly Society have been well attended during the winter.

At Trinity chapel, the Rev. Wm. H. Vibbert, D.D., vicar, the Rev. Alban Richey will give a special course of lectures on Wednesday afternoons during Lent, on the Prayer Book.

At St. Chrysostom's chapel, of Trinity parish, the Rev. Thomas Henry Sill, vicar, a feature of Lent will be a series of special addresses to women on Tuesday afternoons, under the auspices of St. Margaret's Guild.

At St. Michael's church, the Rev. John P. Peters, D.D., Ph D., rector, a special course of lectures is being delivered on the general subject, "Historical geography of the Holy Land," illustrated with lantern slides.

At St. John's chapel, the Rev. Philip A. H. Brown, vicar, the rector of Trinity parish, the Rev. Dr. Morgan Dix, will deliver a special course of lectures on Friday evenings during Lent, with the exception of Good Friday.

Confirmation was administered on Quinquagesima Sunday, at Trinity chapel in the morning, and at the pro-cathedral in the evening. On Ash Wednesday an episcopal visitation was made to All Saints' church, Rosendale.

At the meeting of the New York Churchmen's Association Feb. 22nd, the diocesan convention was discussed, the Ven. Archdeacon Van Kleeck, D.D., the Rev. Drs. Nelson, Krans, and Cornelius B. Smith being the appointed speakers.

At St. Luke's Hospital, the Bishop of Missouri, acting for the Bishop of the diocese, has just confirmed eight candidates in the hospital chapels, and as many more on beds of sickness in the various wards; making 16 in all.

In the will of Mrs. Mary Bradhurst Field, filed in the office of the surrogate, Feb. 25th, a legacy is recorded of \$30,000 for the benefit of St. Paul's church, in Rome, Italy, the Rev. Dr. Nevin, rector. Mrs. Field's daughter is Princess Brancaccio, of Rome, where she herself long lived.

At the parish house of the church of the Beloved Disciple, a reception for Knights Templar was held on the evening of Feb. 26th. A service in the church preceded the reception, Bishop Potter being the preacher of the occasion. There was a large attendance.

At St. Ann's church, in the upper end of the city, took place on Friday of last week, the burial service of the late Gouverneur Morris, of Morrisania, of the celebrated historical family of that manor, who built the church, and have long been connected with it. The rector, the Rev. Gilbert W. Harris, officiated.

At the annual meeting of St. Barnabas' Guild for Nurses, held in the church of St. Mary the Virgin, an address was made by the Bishop of Wyoming. A meeting of the guild will be held at the church of the Heavenly Rest on March 8th, to consider a plan for providing permanent headquarters, where members can have club facilities, and where nurses can be employed.

The 25th anniversary of the rectorship of the Rev. Geo. W. Ferguson was celebrated at Trinity church, Sing Sing, on Quinquagesima Sunday. There was early celebration of the Blessed Sacrament, followed by a High Celebration. At the latter, the Ven. C. C. Tiffany, D.D., Archdeacon of New York, was present as representing Bishop Potter, and preached the sermon. The Rev. Dr. Niles was preacher at a service held in the afternoon. On Monday afternoon,

March 1st, the wardens and vestrymen of the parish gave a reception to the Rev. Mr. and Mrs. Ferguson at Trinity chapel.

The American Guild of Organists held its second public service at St. George's church, on the evening of Feb. 25th. Besides the distinctly religious elements of the service, there were, as voluntaries, a movement from Rheinberger's organ sonata, op. 11, and Guilmant's 5th sonata, played by Mr. Victor Bauer, of Trinity church, and Mr. Clarence Eddy, of Chicago, respectively. Mr. Wm. S. Chester, of St. George's church, played at the offertory, Mendelssohn's "Hymn of Praise," and Messrs. Chas. H. Morse, and Geo. Wm. Warren in anthems by Woodward and Barnby. The choirs of St. Thomas' and St. George's took part.

At Barnard College, Miss Mary Kingsbury who is a graduate of the faculty of political science, and a candidate for the doctor's degree, has been appointed assistant worker at the College Settlement. At the expiration of three months, if her work is satisfactory, she will be appointed head worker. She is a graduate of Boston University, and has studied at the University of Berlin, Germany. The new Alpha Omicron Pi fraternity held its first reception for the whole college, on the evening of Thursday, Feb. 25th, at the Berkeley Lyceum. The patronesses were Mrs. Seth Low, Mrs. Van Wyck Brinckerhoff, Mrs. Abraham H. Anderson, and Miss Emily James Smith.

The New York Society of the Sons of the Revolution held its annual religious service on Sexagesima Sunday. Delegations were present from the Military Order of Foreign Wars, the Loyal Legion, Aztec Club of the Mexican War, Society of 1812, Society of Colonial Wars, the Colonial Dames, and Daughters of the Revolution. There were present and officiating the Rev. Dr. Morgan Dix, chaplain general of the national society; the Rev. Brockholst Morgan, chaplain of the society in the State of New York; the Rev. Dr. Geo. R. Van De Water, chaplain of Columbia University, and others. The annual banquet was held at Delmonico's on the evening of Washington's Birthday, Feb. 22nd, with an attendance of some 300 members. Among the guests were the Rev. Dr. J. Lewis Parks, of Calvary church, and the Rev. Brockholst Morgan. Dr. Parks responded to the toast, "Patriotism." Addresses were also made by Messrs. Frederick J. De Peyster and William Alexander Smith, leading laymen of the Church, the former taking for his theme "The Development of the American," and the latter, "The Conservative Influence of Patriotic Societies."

The 20th anniversary of the founding of Trinity church, New York City, follows close after that of Christ church, Philadelphia, recently commemorated—the two parishes bearing unique relation to the founding and progress of the Church in the United States. The arrangements for the Trinity celebration include service in Trinity church and its chapels on Sunday, May 2d. The following day, and also Tuesday, Thursday, and Friday, services will be held at Trinity church, with addresses on some theme connected with the history of 200 years of parochial existence. The principal commemoration will occur on Wednesday, May 5th, when a special morning service of civic and ecclesiastical character will be held, with singing of a solemn *Te Deum*, and with an address from the Bishop of the diocese. The closing services will fall on Sunday, May 9th, in the church and chapels, with sermons from the dioceses of the State of New York, and others. Clergymen who have already accepted invitations to make addresses are the Bishops of Albany, Long Island, and Western New York, and the Rev. Drs. Wm. S. Rainsford, Wm. R. Huntington, and E. N. Potter.

Columbia this year offers many fellowships open to students of any college or university in the land, and already many applications have been received. The council will award 24 university fellowships, each of the value of \$500 annually, and with free tuition; to those applicants who give evidence of special fitness to pursue courses of higher study and original investi-

gation, additional ones are granted in cases where the original appointee waives the emolument of the fellowship, while accepting the honor of the appointment. The John Tyndall fellowship for the encouragement of research in physics, and founded by the distinguished English scientist, Tyndall, is granted upon recommendation of the head of the department of physics. The trustees guarantee that it will not be less than \$648 annually, that being the interest on the original endowment of \$10,800. The Henry Drisler fellowship in classical philology can only be held by a graduate in arts, who has passed through classical training. Three fellowships will be awarded to graduates of the medical department of the university who have shown special aptitude for scientific investigation in anatomy, physiology, or pathology. They are held for two years, and have an annual value of \$500 each. The graduates of the department of architecture are entitled to three fellowships this spring, two of the value of \$1,800, and one of the value of \$1,000. The recipients must devote the income to foreign travel and study, in accordance with plans prepared by themselves, and approved by the president and certain professors of the university.

### Philadelphia

Archdeacon Brady will conduct a Mission at the church of the Crucifixion, the Rev. H. L. Phillips, rector, from March 7th to 14th.

Mrs. E. D. Gillespie, a great-granddaughter of Benjamin Franklin, and a noted Churchwoman, is to hold a Lenten sewing class, the first to be opened with a reading by Miss Repplier.

Bishop Whitaker—who had gone to the seashore with Mrs. Whitaker, who had been suffering with an attack of the grippe—returned on Saturday, 27th ult., to fulfill his Sunday appointments.

Estimates are being received on the plans for the erection of St. Alban's church, Olney, a mission of the convocation of Germantown, in charge of the Rev. Dr. S. Upjohn. The edifice is to be one story high, and to measure 70 by 88 feet.

The fifth annual *musical* of the vested choir of the church of the Advent, the Rev. J. P. Tyler, rector, was given on the 26th ult., at the hall of the German Society. The choristers were assisted by the Glee Club of the Y. M. C. A. and other talent.

On Sunday evening, 21st ult., being the eve of Washington's natal day, Washington Camp, No. 50, P.O.S. of A., of Roxboro, attended divine service at St. David's church, Manayunk, when a sermon, appropriate to the occasion, was preached by the rector, the Rev. F. A. D. Launt.

The quarterly meeting of the King's Daughters and Sons was held on the 25th ult., in the Sunday school room of the building now occupied by the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector. Addresses were made by Miss Schott and Mrs. Effingham Perot.

The ninth annual complimentary dinner tendered to the choir of the South memorial church of the Advocate, by Mrs. More, was held on the evening of the 24th. The rector, the Rev. Dr. W. W. Silvester, presided and made a few remarks. He was followed by Professor Paul Kirchner, the Rev. Dr. J. D. Newlin, and others.

St. Peter's Club, Germantown, held a meeting in the parish building of that church on Saturday evening, 20th ult., when the Rev. W. H. Cavanagh, a former curate, gave an illustrated lecture on "Oxford." The old pulpit, altar, and bishop's chair, which are now replaced by the Houston memorial, recently described in these columns, have been presented by the corporation of St. Peter's, the Rev. T. S. Rumney, rector; to the colored church of St. Matthias', Asheville, N. C.

About 150 well-known gentlemen enjoyed the banquet of the Church Club given on Thursday night, 25th ult., at the Hotel Stratford. George C. Thomas, Esq., presided, and Bishop Rulison was seated on his right. The responses to toasts were as follows: "The Church Club of New

York," John H. Cole; "The Church Club of Delaware," Colonel Robert M. Floyd; "The intellectual life of the Church," the Rev. Dr. J. Lewis Parks; "Social uses of Church Clubs," the Rev. Dr. John Fulton; "In union there is strength," W. D. Neilson; "The Church in distant climes," the Rev. L. L. Kinsolving.

The death of Miss Susan Dallas occurred on Feb. 25th, after a very brief illness, at the age of 63 years. She was the fifth daughter of the late George M. Dallas, vice-president of the United States, 1845-9, who had previously been U. S. minister to Russia and England. Miss Dallas was a highly cultivated and accomplished woman; besides being a member of the several patriotic societies, she was prominently identified with the Deaconesses' House and Church training school. The Burial Office was said at St. James' church, of which she was a member, by the rector, the Rev. Dr. J. N. Blanchard, on the 1st inst., and interment was made in the family vault in the cemetery of old St. Peter's church.

A meeting of the Church Club was held at the Church House, on Monday evening, 22nd ult., Mr. George C. Thomas, president, in the chair. Archdeacon Brady made a spirited address for more life in diocesan missions, and for the simplification of diocesan machinery. One of the practical changes he advocated was the consolidation of the present eight convocations into four. In that case, the Norristown convocation would be joined with either the Chester or Germantown convocation, most probably to the latter. It was decided to have the archdeacon's report presented to the diocesan convention revised in a few particulars.

The 10th anniversary of the rectorate of the Rev. Edgar Cope, of St. Simeon's memorial church, was observed on the 23rd ult., when addresses were made by Bishop Whitaker and the Rev. W. H. Graff. After the service in the church, a reception was tendered by the vestry to Mr. Cope in the parish house. Mr. Louis C. Schaffer, on behalf of the vestry and congregation, made an address, and stated that in recognition of this anniversary, an effort is being made to raise the balance required to furnish the rectory. A feeling response was made by the rector, followed by short addresses from the Rev. Messrs. J. D. Newlin, D.D., and J. A. Goodfellow.

The "Call to church," "The assembly," "Reveille," and other calls peculiar to the Church Army, were sounded by the bugler of that organization on the steps of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, where the special meetings were held, commencing on Sunday evening, 21st ult. General Hadley, of New York, and his staff, had charge each evening, and the services were of the same character as those held in the mission posts. Miss Wray told of her thrilling experience in the Whitechapel district, London, and Major Brown's solos were effective and his testimony was interesting. All the meetings were pronounced success, and many non-church goers were present.

St. Timothy's church, Roxboro, was not large enough to accommodate the personal friends of the late John W. Dodgson on Saturday afternoon, 20th ult., when the Burial Office was said over his mortal remains by the rector, the Rev. R. E. Dennison. He had been a prominent citizen and manufacturer in the 21st ward, and a school director, but he was also a member of St. Timothy's church and choir, and a manager of St. Timothy's Hospital. Floral memorials were contributed by the many societies to which he belonged, including the Ancient Hibernian Society, and from the Keystone Mills, of which he was proprietor. Interment was made in West Laurel Hill cemetery, where the committal service was said by the Rev. Mr. Dennison.

Daily weekday services for business people are announced to be held at St. Stephen's church, under the auspices of the Brotherhood of St. Andrew, commencing at 12:30 and closing punctually at 12:55 p. m.: Ash Wednesday, March 3rd, Bishop Whitaker; March 4th and 5th, Bish-

op Coleman; March 6th, the Rev. J. E. Johnson; March 8th and 9th, the Rev. Dr. S. D. McConnell; March 10-12th, Bishop Rulison; March 13th, the Rev. R. A. Rodrick, of Mt. Holly, N. J.; March 15-19th, the Rev. Dr. C. S. Olmstead; March 20th, the Rev. John Dows Hills; March 22-26th, the Rev. Dr. E. Worcester; March 27th, the Rev. C. C. Walker; March 29th to April 2nd, Bishop Thompson; April 3rd, the Rev. Dr. W. B. Bodine; April 5-9th, Bishop Thompson; April 10th, the Rev. J. P. Tyler. Holy Week, Monday, the Ven. Archdeacon Brady; Tuesday, the Rev. R. H. Nelson; Wednesday, the Rev. H. R. Harris; Maundy Thursday, the Rev. W. H. Faulkner; Good Friday, the Rev. Dr. Worcester; Easter Even, the Rev. Joseph L. Miller.

The Rev. Richard Henry Nelson, the new rector of old St. Peter's church, officiated there for the first time on the morning of Sexagesima Sunday. His sermon was based upon the text contained in St. Matthew xiii: 52, and was a plea for all that is old and enduring in the worship of God, and deprecated symptoms of a new theology. Old St. Peter's dates from 1760, and it is interesting to note that five of its rectors or assistant ministers have been elected to the episcopate, viz., Bishops White, Kemper, De Lancey, Odenheimer, and Davies. During the 136 years of its existence, St. Peter's has always sustained its rank and influence, and its distinctive Church work has kept abreast with the greater demands which the change in the character of the neighborhood has made upon it. Its charitable work is carried on in St. Peter's House, Front and Pine sts., in which there is a regularly appointed chapel, with chancel, etc.; the parish building and the guild house are on Lombard st. During the period when the convention to form the Constitution of the United States was in session, George Washington was a constant attendant on the services at St. Peter's church, and the pew he occupied is still unchanged in appearance.

Sexagesima Sunday was also the eve of Washington's birthday, and in commemoration of that event, a special patriotic service was held at old Christ church, under the auspices of the Historical Association of that parish, at the morning service. A large and deeply interested congregation was present, who joined most heartily in the singing of the patriotic hymns, "God of our fathers" and "Our fathers' God, to Thee." Bishop Perry, of Iowa, chaplain-general of the Society of the Cincinnati, was expected to preach an historical sermon, but on account of illness was unable to leave his room. The service was in charge of the Rev. Dr. C. Ellis Stevens, rector, and the Rev. F. C. Steinmetz, curate. The sermon was delivered by the rector, on "The moral obligations of the nation—a plea for the Arbitration Treaty," his text being, "Hath God essayed to go and take Him a nation from the midst of another nation?" Deut. iv: 34, in which he dwelt forcibly upon the necessity of being alive to the importance of strengthening the thoughts of brotherhood and kindly mutual feeling. After alluding to Washington who was a pew-holder, member, and steady worshiper in the church from 1790 to 1797, he continued: "The cry which goes forth stronger and stronger every day is for that kind of statesmen; men who hold their country and liberty's sacred banner dearer than party scheming or personal intriguing after office."

### Chicago

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

STREATOR.—We have received a statement signed by the wardens and vestrymen of the parish of Christ church, Streator, to the effect that at the close of the year they had absolutely no funds on hand, and the mortgage of \$5,000 on church property, with accrued interest and court costs, was about to be foreclosed. The indebtedness of the parish, exclusive of the mortgage, amounted to \$753.62. The amounts due on mortgage, paving, and partial payment on current expenses, have been met by subscriptions, entertainments, etc., \$500.62, and by three notes assumed equally by men's, women's, and St. Mar-

garet's guilds, \$225, total; \$725.62. The mortgage is renewed; \$1,000, with accrued interest, must be paid Jan. 2, 1898. The parish will make a great effort to save the property, but cannot do so without aid from outside.

### Pennsylvania

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

CHESTER.—At St. Paul's church, Bishop Whitaker made his annual visitation, on Monday, 22nd ult., and administered the rite of Confirmation to a class of 37 candidates, presented by the rector, the Rev. Francis M. Taitt. This was the largest class for about 20 years.

COATESVILLE.—On the 22nd ult., the Rev. Jas. K. Mendenhall, a priest of the diocese of Central Pennsylvania, departed this life, after a lingering illness, at the residence of Mr. Horace A. Beale, a relative, in Parkesburg. He was in the 59th year of his age, and had been for many years a resident of Saratoga Springs, N. Y. The Burial Office was said at the church of the Trinity, in this borough, on Thursday, 25th ult., the rector, the Rev. T. J. Garland, officiating.

COLLINGDALE.—A *musical* was given in Winner's Hall, Sharon Hill, on the 25th ult., in aid of Trinity church, the Rev. E. A. Gernant, priest in charge. Among those participating were Professor John Pheasants, organist and choirmaster of old St. Peter's church, Philadelphia, and a double quartette from the vested choir of that church.

### New Jersey

**John Scarborough, D.D., Bishop**

The convocation of Burlington met on Tuesday, Feb. 16th, at Christ church, Riverton. On the evening preceding, there was a missionary meeting, at which addresses were made by the Bishop, the dean of the convocation, the Rev. Drs. Perkins, Hibbard, and the Rev. Martin Aigner. There was a large attendance of both clergy and laity at the convocation. The preacher was the Rev. W. H. Avery. In the afternoon there was a discussion on the subject of organizing an associate mission to do the work of convocation at the different mission stations. The proposition will be further considered at the next meeting.

At the meeting of the Trenton clericus last week, a paper on "Sunday school instruction" was read by the Rev. Dr. Hibbard, and an interesting discussion followed. The clericus arranged for a conference for Sunday school teachers, with addresses, etc. Already, under the auspices of the organization, a very successful series of missionary meetings has been held in the city of Trenton.

On Tuesday, Feb. 23rd, the Bishop conducted a Quiet Day at Christ church, Trenton, for the members of the staff of the Associate Mission.

At St. John's, Somerville, the Rev. H. B. Wright, rector, the new church has been beautifully decorated. The Bishop reports the parish in a most flourishing condition. He confirmed a class of nine candidates on the fifth Sunday in Epiphany. At St. Stephen's, Netherwood, a class of seven was presented.

The women of All Saints' parish, Scotch Plains, have undertaken the work of paying the parish debt. Recently, as a result of their efforts, a first payment of \$500 was made. The Bishop visited the parish on Septuagesima Sunday, and a class of three was presented for Confirmation. At Holy Innocents', Dunellen, six were confirmed. This church has suffered a severe loss in the death of Mr. Benjamin Smith. Some time since it was deced by Mr. and Mrs. Smith to the trustees of the diocese.

The late Mercer Beasley, Chief Justice of the New Jersey Supreme Court, whose death occurred at Trenton, Friday, Feb. 19th, was a brother of the late Rev. Frederick Beasley. His father was for many years rector of St. Michael's church, Trenton.

On the evening of Feb. 12th, the Bishop's annual feast was held at St. Mary's Hall, Burlington. The teachers, pupils, and friends enjoyed a very pleasant social evening, and commemo-

rated the 22nd anniversary of the Bishop's consecration.

At St. John's, New Brunswick, the Rev. C. E. Phelps, rector, an order has been placed for a new \$2,000 organ, to be erected some time before Easter. The Rev. William Dutton Dale has entered upon his duties as curate of the parish. Christ church, Woodbury, is also to have a new organ, to cost \$2,000, and to be completed before March 1st.

At St. James', Wilbur, one of the Trenton mission chapels of the Associate Mission, the general guild has succeeded in paying the last of the indebtedness incurred in the purchase of land for the chapel. A fund has also been started by the Associate Mission for the erection of a mission chapel at Carteret; already there is \$160 on hand.

### Washington, D. C.

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

Referring to our recent mention of St. Michael and All Angels' church, mention may be made of the work done there by the Rev. C. W. Bispham, now of Trinity church, New Haven, Conn. When he assumed charge of St. Michael and All Angels' parish, there were but 30 communicants, and when he resigned, three years later, the register showed upwards of 300. The Sunday school had flourished in like ratio, and the church edifice had been improved to the extent of several thousand dollars, which included a beautiful new chancel, altar, pulpit, a dozen or more additional pews, besides a new vestry room, and various minor improvements. All this was due to Mr. Bispham's untiring efforts, ably seconded by his parishioners, by whom he was much beloved. Mr. Bispham resigned only because the church offerings were insufficient to pay the running expenses of the parish.

### Minnesota

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

MARCH

1. P. M., Becker.
4. P. M., Wilder.
7. 4 P. M., St. Paul, Highwood.
9. P. M., Excelsior.
10. P. M., Shakopee.
14. A. M., Hastings, 3:30 P. M., Basswood Grove; 7:30 P. M., Point Douglas.
16. P. M., Blue Earth.
17. P. M., Fairmount.
18. P. M., Wells.
19. P. M., Fort Dodge, Iowa.
21. A. M., Red Wing; 4 P. M., Frontenac; 7:30 P. M., Lake City.
23. P. M., Dundas.
24. P. M., Northfield.
25. 7:30 P. M., Warsaw.
26. 7:30 P. M., St. Philip's, St. Paul.
28. Minneapolis: A. M., Holy Trinity; 3 P. M., St. Matthew's; 7:30 P. M., St. Andrew's.
30. 3 P. M., Goose Creek; 7:30 P. M., Rush City.
31. 7:30 P. M., Harris.

The rector of Christ church, Red Wing, the Rev. Chas. C. Rollett, will have a service for men only each Wednesday during Lent. Three of the addresses will be delivered by laymen and three by clergymen.

MINNEAPOLIS.—At Grace church, on Septuagesima Sunday, a service was held under the auspices of the Brotherhood of St. Andrew. Mr. Hector Baxter delivered one of his stirring addresses. The offering will go towards the endowment fund for the Brotherhood of St. Andrew free bed in St. Barnabas' Hospital.

Septuagesima Sunday the rector of St. Mark's church, the Rev. H. P. Nichols, celebrated the 5th anniversary of his rectorship. These five years have been years of great activity, and in spite of the prevailing hard times demonstrate what even a down-town church is capable of doing, with an energetic rector to guide and nourish the parish. Mr. Nichols reviewed the work accomplished, and spoke hopefully of the future. The church property is valued at \$130,000. During the five years just closed \$74,851.22 was contributed for church work, \$25,000 of which was expended on work outside of the parish; there were 109 Baptisms and 106 Con-

firmations; communicants' list increased from 445 to 550; families from 206 to 400; individuals from 800 to 1,400. The Sunday school participated in the event in a grand rally. After the opening service the rector was presented with nine volumes of the latest commentaries upon the Bible, by Prof. Woodbridge, of the State University, on behalf of the Sunday school. The attendance at the school and offerings have doubled during Mr. Nichols' rectorship. St. Mark's Sunday school stands to-day second in the diocese for the largeness *per capita* of its Easter and general missions offerings.

**Ohio**

**Wm. Andrew Leonard, D.D., Bishop**

The semi-annual meeting of the local assembly of the Daughters of the King, of Ohio and Southern Ohio, was held at Grace church, Cleveland, Feb. 13th. Holy Communion was celebrated, Bishop Leonard being celebrant, assisted in the services by the Rev. E. W. Worthington, rector of Grace church, and the Rev. Robt. Kell, chaplain of the local assembly. The address of the day was delivered by Bishop Leonard. A business meeting was held in the afternoon, at which nine chapters were represented by delegates, others sending reports. Several excellent papers were read by delegates. Many important points were brought out. The next meeting will be held at Elyria, in August.

CLEVELAND.—The united Lenten services this year are to be held in Trinity cathedral on every Wednesday evening during Lent, with the exception of Holy Week. The singing will be led by the cathedral vested choir, under the direction of Mr. W. B. Trott. The assignment of speakers, dates, and subjects is as follows: Ash Wednesday, Mar. 3. Rev. Geo. Thomas Dowling, D.D., of Toledo, "The testimony of a good conscience." Mar. 10, Rev. Frederick Burgess, of Detroit, "In the Communion of the Catholic Church." Mar. 17, Rt. Rev. Dr. DuMoulin, of Niagara, "The confidence of a certain faith." Mar. 24, Rev. G. A. Carstensen, of Indianapolis, "The comfort of a reasonable, religious, and holy hope." Mar. 31, Rev. Theodore N. Morrison, D.D., of Chicago, "In favor with Thee, our God." April 7, Rt. Rev. Boyd Vincent, D.D., of Southern Ohio, "In perfect charity with the world."

**Fond du Lac**

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

The Sisters of the Holy Nativity are in constant demand by the clergy for parochial work. Sister Katherine and another Sister have just gone into residence at Stevens Point. Sister Dorothea goes to Sheboygan for six weeks to aid the rector. Sister Harriet has commenced work in the cathedral parish.

The Rev. Dr. Gardner, sometime president of Nashotah House, has returned to the diocese, and become a member of the Door County mission.

An arrangement for giving a series of lectures during Lent on the "Development of the Spiritual Life," has been entered into by the clergy of Plymouth, Sheboygan, Manitowoc, Appleton, and Menasha. Each priest will take one of the series and give it in the several parishes.

ONEIDA.—The long illness of the Rev. Solomon Stevens Burleson, ended in the death of that venerable missionary on the night of the 22d ult. The burial was in the cemetery on the Reservation, Friday, the 26th. From Thursday noon the body lay in state at the church until the hour for burial, the customary watch being maintained by the sons of the departed priest and several of the diocesan clergy. Celebrations of Holy Communion were on Friday at 7:30 for the family, the Rev. John K. Burleson, celebrant; at 8:30 for the people, the Rev. C. M. Pullen, celebrating. At 11:30 the Burial Service began, the Bishop reading the opening sentences; the anthems were chanted, and the other music rendered by the Indian choir, two hymns being very beautifully sung in the language of the Oneidas. The *De Profundis* was sung as the Introit, the Rev. Hugh L. Burleson being celebrant. At the con-

clusion of the service eight of the clergy present bore the casket to the church porch, there being relieved by a deputation of Sir Knights from the Green Bay Commandery, who bore the remains over the snow-covered hill to the cemetery, where the sons of Father Burleson lowered them into the grave, the Rev. Hugh L. Burleson reading the Committal Prayer and concluding the service. Hundreds of Indians followed their tried and trusted friend, chanting continuously the somewhat weird, but thrilling hymn in the dialect of the Oneidas. The illness of the eldest son, the Rev. Allan L. Burleson, at San Antonio, Texas, prevented his home-coming.

Mr. Burleson's life was an eventful one, and the peace which is now his has been well earned. "May light perpetual shine upon him." A sketch of his life and work will appear in our next issue.

**Rhode Island**

**Thomas March Clark, B.D., LL. D., Bishop**

NARRAGANSETT PIER.—A most successful ten days' Mission, under the leadership of the Rev. Charles Pickells, D.D., late of Trinity chapel, New York, has just closed in St. Peter's-by-the-Sea. Notwithstanding prohibitive weather, and roads in kind, the services, well attended from the first, have been marked by a steady rise in numbers and enthusiasm, especially those of the evening. Following the daily morning Celebration, the missionary gave a series of addresses on the Holy Communion in its several aspects; and at night, treated progressively the parable of the Prodigal Son. The close attention of unaccustomed hearers, one of whom admitted in personal interview that he had never attended religious services six times in his life until now, became a familiar feature of the Mission before it was over, while amongst those who sought the missionary for private interview and counsel, were inquirers from Roman Catholicism, Congregationalism, Baptist Close Communionism, and Lutheranism, as well as No-ism. Already several applications have been received, some from non-attendants at church to be considered attached and the rector's charge in future; and some for a yet closer relationship; one-third of the whole number, perhaps, being men in middle life, and the main benefit, it is hoped, has been unvoiced, to appear in the life of the communicants.

**Albany**

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

The Rev. Dr. Carey, rector of Bethesda church, Saratoga, has just returned to his parish from a trip through Central Europe, Palestine, and Egypt. A large reception was held in the parish house in honor of his return. Several tokens of regard were presented to him by members of the congregation, and words of welcome in behalf of the parish were spoken by the wardens, Hon. Jas. M. Marvin and Gen. W. B. French, to which Dr. Carey made an appropriate response. The ladies of the parish served refreshments and the members of the Girls' Friendly Society acted as waitresses. Many letters of welcome were received from friends unable to be present. The large attendance at this reception was a testimony to the esteem in which Dr. Carey is held.

**Missouri**

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

ST. LOUIS.—On Septuagesima Sunday, the objects and work of the Church Social Union were ably presented by the Rev. W. D. P. Bliss, to the cathedral congregation in the morning, and at St. Peter's church in the evening. At both, the subject elicited profound attention on the part of large congregations, and it was further presented by the same speaker to various meetings which were held during the week.

Feb. 25th being the 50th anniversary of the ordination of the Rev. J. P. T. Ingraham, D.D., a reception was given him by the vestry and congregation of Grace church, St. Louis, of which parish he has been rector for 16 years. This was held in the Schuyler memorial house, which was thronged from 8 o'clock to 11 p. m. by his parishioners, nearly all of the city

clergy, and many of the laity from other city parishes. The reverend doctor, with his courteous wife (to whom he was married 49 years ago), received the congratulations of their many friends with their usual grace and urbanity, and neither showed the age which the occasion would indicate that they had attained. On the Sunday following, Feb. 28th, a special service of thanksgiving was held in Grace church by the rector and his people, when he specially reviewed the many years of service which had been vouchsafed him in the ministry.

**North Carolina**

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

MARCH

- 3. St. Timothy's, Wilson.
- 4. St. Mark's, Wilson.
- 5. Battleboro.
- 6. Argo.
- 7. Nashville; P. M., Rocky Mount.
- 8. Enfield.
- 10. Ringwood.
- 12. St. Mary's, Edgecombe county.
- 13. Lawrence, Edgecombe county; P. M., St. Luke's, Tarboro.
- 14. Calvary, Tarboro.
- 16. Scotland Neck.
- 17. Tillery.
- 19. Jackson.
- 21. St. Luke's, Gaston.
- 22. Littleton.
- 23. Emmanuel, Warrenton.
- 24. All Saints', Warrenton.
- 25. Ridgeway; P. M., St. Luke's mission.
- 26. Middleburg.
- 28. Williamsboro.
- 29. Stovall.
- 31. Goshen: St. Paul's; P. M., mission.

The committee appointed at the last convention to consider and act upon the memorial presented in regard to St. Mary's School, Raleigh, have at length determined upon a course of action. A body of trustees is to be incorporated, including members from the dioceses of North Carolina and East Carolina, and the jurisdiction of Asheville, to be called "The trustees of St. Mary's school." They are to raise an endowment of not less than \$50,000, and to receive and hold funds for the support of scholarships, all of which funds shall be used under the direction of said trustees for the maintenance of St. Mary's school, in such way as shall seem best in their judgment. A gentleman, a member of the Methodist Church, begins the endowment by a subscription of \$1,000. His sisters were educated at St. Mary's.

**Southern Virginia**

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

Bishop Randolph delivered the fifth of his course of lectures on the Old Testament to a large congregation at St. Luke's church, Norfolk, Feb. 10th. His subject for this lecture was "Lessons and revelations from the life of Abraham." These lectures are being greatly enjoyed, and not even a stormy night prevents a large gathering.

**Western New York**

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

A sectional meeting of the archdeaconry of Rochester was held in St. Thomas' church, Bath, Jan. 29th. The presence of Bishop Walker added much to the interest of the meeting. There was a good attendance of the clergy, and an unusual number of lay delegates present. At the afternoon session Archdeacon Washburn presided, and the following papers were read: "Church extension in Livingston Co.," by the Rev. Dr. Darnell; "How the work looks to a newcomer," the Rev. D. W. Cameron; "Encouragements to pastoral work," the Rev. W. C. Roberts; "What can we expect of the Missionary Board?" the Rev. B. S. Sanderson; "Good plans for Lent in a rural parish," Dr. C. H. Boynton; "Clerical book exchange," by the Rev. W. H. Hawkins. The several subjects were admirably presented, and produced interesting discussion. In the evening a missionary meeting was held, and the congregation assembled completely filled the church. The rector, the Rev. B. S. Sanderson, on behalf of the parish and the portion of the archdeaconry represented, extended a cordial welcome to the Bishop, who, after suitable acknowledgment, spoke of the Christian's duty in the cause of missions, and urged those present to help on the work of Church extension.

ANGELICA.—St. Paul's church celebrated the 70th anniversary of its organization, on the Feast of the Conversion of St. Paul. Bishop Walker was assisted in the services by the rector, the Rev. F. W. Beecher, and the Rev. Messrs. S. Warner and G. W. Farrar. The Bishop preached the anniversary sermon. An informal reception was held at the rectory. The parish of St. Paul's, Angelica, was organized mainly through the efforts of Captain Philip Church, who settled near this place in 1802, and who was the first proprietor of what is known as the Church Tract, which then comprised 100,000 acres of land. The first church erected was burned in 1847, and with it were destroyed the records, so that the early history of the parish is very meagre. It is, however, known that the Rev. Henry Davenport Phelps, a pioneer missionary of Western New York, held the first services in this village, and also administered Holy Baptism. Bishop Hobart also held services in the Court House in 1821.

### Virginia

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

Feb. 20th, after an illness of several weeks, the Rev. Pike Powers, D.D., rector of St. Andrew's church, Richmond, died at his residence. Dr. Powers was one of the most widely known and highly esteemed of the clergy of this diocese, and has been for many years, a prominent and important figure in its diocesan councils. He was born in Caroline Co., in March, 1813, and was therefore nearly 84 years of age. He was graduated from the University of Virginia in 1833. In 1835, he was made professor of mathematics in Hampden Sidney College, and in 1840 was called to the chair of mathematics in the University of Virginia. After resigning this, he engaged in teaching, a vocation he pursued nearly all his long life. In 1874, when 60 years old, he applied for admission to Holy Orders, and was ordained deacon in March of that year. He was placed in charge of St. Andrew's church, Richmond, and has been its rector ever since. He was twice married. By his first wife he had 7 children, of whom 5 survive. One of his sons is the Rev. W. H. H. Powers, of Towson, Md. The funeral took place from his own church, Feb. 22nd. The following officiated: Bishops Newton and Randolph, the Rev. Messrs. B. M. Randolph, S. S. Hepburn, W. D. Smith, and J. J. Gravatt. All the Richmond clergy were present, including Bishop Penick. Bishop Whittle was too ill to attend. Despite his great age, Dr. Powers was a remarkably active man, and would outwalk many a man 25 years his junior.

### Long Island

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

#### THE BISHOP'S APPOINTMENTS

##### MARCH

25. 8 P. M., St. Thomas'.
26. " St. Barnabas'.
28. A. M., St. Bartholomew's; P. M., church of the Epiphany.
31. 8 P. M., church of the Good Shepherd.

BROOKLYN.—A formal discussion was held Feb. 22nd, at the Church Club rooms, of the question, "The power of mission; shall a rector be sent by a bishop or called by a vestry." The Rev. James Clarence Jones, Ph. D., opened for the affirmative, and the Rev. Arthur B. Kinsolving for the negative. The majority of the company favored the negative view. Among the participants were the Rev. Messrs. Wm. N. Ackley, A. F. Underhill, and G. C. Carter, Drs. Hoyte, Burge, and Miller, and Messrs. George F. Peabody, S. M. Giddings, N. Pendleton Schenck, etc.

Washington's birthday was celebrated by the Sunday school of the church of the Redeemer, the Rev. George Calvert, M. A., rector, by a reception tendered St. James' church Sunday school. The celebration was completely successful. After the piano solo, "Yankee patrol," came the entrance of the "Color Guard," composed of battalions of the Boys' Brigade of the two Sunday schools. Following the welcome

by the rector, "America" was sung, and the question: "Who was George Washington?" answered by the assemblage. The superintendent of St. James' Sunday school, Dr. Arnold W. Catlin, delivered an interesting address on the life of Washington, followed by the "Star-spangled banner," rendered in solo and chorus. A calisthenic class of young ladies, costumed as "Daughters of the Regiment," gave an exhibition, and the closing anthem, "Red, white, and blue," preceded the social reception, at which refreshments were served.

The Long Island assembly of the Brotherhood of St. Andrew met Feb. 25th, in the church of the Epiphany, the Rev. Jas. B. Nies, Ph. D., rector. The programme was: 5 P. M., conference, "Duty of the Brotherhood man to the convention;" 6 P. M., business session; 6:30 P. M., collation; 8 P. M., Evensong, with addresses by the Rt. Rev. Dr. Talbot, the Rev. C. B. Brewster, the Ven. Archdeacon Jas. H. Darlington, D.D., and Mr. John W. Wood, general secretary of the Brotherhood.

The funeral service of Miss Marie Messenger, who was a member of St. James' church, Clinton st., for many years, and whose good works and many charities "follow her," was held there on the morning of Feb. 19th, the rector, the Ven. Archdeacon Alsop, officiating. For 27 years Miss Messenger had been president of the Good Samaritan Pastoral Aid Society, having celebrated her silver jubilee officially two years since. She died at Chappaqua, N. Y., being in her 76th year. The interment took place in the cemetery of All Saints' parish, Great Neck, L. I.

### Pittsburgh

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

#### BISHOP'S APPOINTMENTS

##### MARCH

3. St. Peter's, Blairsville.
4. Christ church, Indiana.
7. Christ church, Allegheny; St. Timothy's Esplan; Good Shepherd, Pittsburgh.
- 8-12. Lectures, Bishop Bowman Institute.
14. St. Andrew's, Pittsburgh; Atonement, Carnegie; St. Matthew's, Homestead.
- 15-19. Lectures, Bishop Bowman Institute.
19. Trinity, New Haven.
21. Pittsburgh: Calvary; Church Home; St. Luke's.
22. Church of Our Saviour, Du Bois.
23. Holy Trinity, Brookville.
24. Holy Communion, Lawsonham.
28. Pittsburgh: Ascension; St. James'.

Services at the mission of the Atonement, Carnegie, are now under the care of the Rev. Frank Steed, of Crafton, the Rev. Mr. Henley having resigned the work here to take charge of St. George's, Pittsburg, in connection with St. Timothy's, Esplan.

Emmanuel church, Corry, has lately been the recipient of many beautiful gifts, among them a sterling silver ciborium, handsome festival super-frontal and dossel, and a full set of chalice veils and burses. A brass cross for the base of the litany desk has been donated, and the organ has been thoroughly overhauled and turned so that the organist now has a seat in the choir.

CITY.—An interesting meeting of the Sunday School Institute, in behalf of the Lenten mite-box offering, was held Feb. 23rd, in Trinity chapel. Bishop Whitehead presided, and made the opening address. The Rev. Dr. Ward dwelt particularly on the advisability of developing the missionary spirit amongst the children and youth of our Sunday schools. The Rev. Mr. Cole, the general missionary of the diocese, also made an address, in which he gave some interesting statistics concerning the amounts raised by the children in former years, and furnished much information with regard to diocesan missions. It is hoped that the interest excited among the teachers by these stirring addresses in behalf of the cause will result at Eastertide in largely increased offerings from all the parish and mission schools.

The Corporate Communion of the Laymen's Missionary League was celebrated on St. Matthias' Day, at Trinity church, by the Bishop, assisted by the Rev. Arthur D. Brown, chaplain of the league, and the Rev. Dr. Arundel, rector

of the church. At the conclusion of the service, the annual meeting of the league occurred at the Church rooms, at which time the officers for the coming year were chosen: President, Mr. N. P. Hyndman; vice-president, Mr. Edwin Logan; treasurer, Mr. W. W. McCandless; corresponding secretary, Mr. Fred Ingley; recording secretary, Mr. Charles E. Lewis; executive committee, Messrs. George C. Burgwin, A. M. Turner, C. K. Chamberlin, J. F. Mackenzie, Frank T. Hogg, and R. C. Cornelius.

The monthly meeting of the guild of St. Barnabas for nurses was held at St. John's church, on the evening of the Feast of St. Matthias. The guild service was read by the chaplain of the guild, the Rev. T. J. Danner, and the address was made by Bishop Whitehead who gave some account of the choosing of St. Matthias, and told of the lessons to be learned from the story. Four members and one associate were received into membership by the Bishop.

HOMESTEAD.—St. Matthew's church, the Rev. W. J. White, rector, has enjoyed an encouraging and successful Mission, given by the Rev. H. H. Barber, during the third week in February. Services were held each morning, afternoon, and evening, and were attended by large congregations. The Rev. Mr. Barber was assisted in the work by the Rev. Messrs. Heffern, Birnbach, Thompson, and Barnard.

### Dallas

**Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop**

TEXARKANA.—On Sunday, Feb. 7th, Bishop Garrett visited St. James' parish, and confirmed a class of eight, presented by the rector, the Rev. William L. Reaney. The Bishop preached both morning and night to large and appreciative congregations, and his sermons were masterly efforts, and the music was well rendered. St. James' parish has a fine church edifice, situated on a prominent corner; it is beautifully finished inside in oiled pine, and has a handsome altar and ralling, with large and costly pipe organ. The parish is out of debt. The congregation, numbering about 150 communicants, is earnest and energetic. The guild, the Daughters of the King, the St. Andrew's Brotherhood, and the Children's Guild of the Cross are all active organizations, and do a great deal of good. The Daughters of the King especially render constant assistance to the poor, regardless of their affiliation or Christian belief. The parish is now contemplating building a new parsonage; and one of the church members who is known for his liberality and devotion to the Church, offers to subscribe a lot worth \$1,000, and to give also \$175. The rector is beloved by his parishioners, and has the confidence and good will of the entire community.

### Kansas

**Frank R. Millsbaugh, D.D., Bishop**

#### APPOINTMENTS

##### MARCH

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|---|--|
| 7. St. John's, Wichita.                   | 9. Topeka.                                   |
| 8. Augusta.                               | 10. Bethany College, distribution of badges. |
| 11. Colony.                               | 12. Iola.                                    |
| 14. A. M., Eureka; P. M., Yates Centre.   | 16. Sterling.                                |
| 15. Eldorado.                             | 18. Larned.                                  |
| 17. Great Bend.                           | 21. Newton.                                  |
| 19. Kingman.                              | 23. Topeka.                                  |
| 22. Topeka.                               | 25. Oskaloosa.                               |
| 24. Topeka.                               | 27. Kansas City.                             |
| 26. Tonganoxie.                           | 30. Topeka.                                  |
| 28. A. M., Kansas City; P. M., Argentine. |  |
| 29. Topeka.                               |  |

### Maryland

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

BALTIMORE.—The Rev. Richard Clarence Hall, son of the late Dr. W. W. Hall, a well-known physician, died Feb. 23rd, from apoplexy. Mr. Hall was a native of this city. After receiving an early education in the public schools, he entered the General Theological Seminary. Shortly after his ordination to the priesthood he became rector of St. John's church, Waverly, where he remained many years. Late in life he married a sister of the Rev. Frederick Gibson. Since the death of his wife he has been



assisting at Mt. Calvary and other churches. The funeral took place Feb. 25th, from St. John's church, Waverly. The Rev. Messrs. Robert H. Paine and Francis H. Stubbs officiated. The interment was made in St. John's church cemetery.

**Massachusetts**

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

MARCH

- 3. Evening, All Saints', Worcester.
- 5. Evening, St. Peter's, Cambridge.
- 7. A. M., St. Paul's, Brookline; P. M., church of the Messiah, Auburndale and West Newton; evening, St. Andrew's, Wellesley.
- 10. Evening, St. Luke's, Chelsea.
- 12. P. M., St. Mark's chapel, St. Mark's school, Southborough; evening, church of the Holy Trinity, Marlborough.
- 14. A. M., All Saints', Boston (Dorchester); P. M., St. John's, Boston Highlands; evening, Grace church, Lawrence.
- 17. P. M., St. John's chapel, Groton school, Groton; evening, St. Andrew's, Ayer.
- 19. Evening, Trinity, Newton Centre.
- 21. A. M., St. James', Boston Highlands; P. M., church of Our Saviour, Longwood; evening, church of the Epiphany, Winchester.
- 24. Evening, St. John's, Boston (Charlestown).
- 26. Evening, All Saints', Attleborough.
- 28. Boston (South): A. M., St. Matthew's; P. M., Emmanuel; evening, the Advent.

**Michigan**

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

The third annual convention of the Michigan assembly of the Brotherhood of St. Andrew was held with St. Paul's chapter, in Flint, Feb. 20th and 21st. The local arrangements for the convention were excellent, and a bounteous hospitality was extended to the visiting delegates who numbered over 100. On Saturday, at 9 A. M., an opening session was held in St. Paul's church, and an address of welcome was delivered by the rector, the Rev. R. E. Macduff. He said in part:

You are come to us not only as men, but as men marked with a distinctive character, and having a distinctive mission. Your presence here is a response to a call to Christian duty. Your work is to develop a manly Christianity. Your mission is to accept the revelation of Christ under the light of the Fatherhood of God and our sonship in Him through and with Christ. . . . It is significant and hope-inspiring, that men in the storm-driven restlessness of our age, do find time to break away from the dragon of business which fattens on men's souls—to cut apart for a while to give thought to that which is higher, that which enlarges and dignifies and sanctifies all labor, activity, and life. As laymen you are needed by the whole Church—by laymen because of their own indifference; by the priesthood for balance and safety in the exercise of their power—to give the force of spontaneous activity to all things which make for righteousness.

At a business session the report of the State council was read and various committees appointed. At 10:30 a conference was held on "Chapter work in small cities and towns." An intimation by one delegate of a desire that the social element might be recognized in chapter work occasioned earnest discussion, the almost universal conviction being that this element should be rigidly excluded in Brotherhood work. A devotional meeting was held at noon, and then came luncheon. At 1:30 P. M., the business session was resumed with further reports and election of council for the ensuing year, as follows: J. S. Rogers, Jr., Detroit, president; C. E. Jameson, Muskegon, vice-president; John S. Rice, Detroit, secretary and treasurer; D. P. Sullivan, Ypsilanti; S. C. Scofield, St. Johns; H. W. Strudley, J. H. Brewster, and Wm. Aikman, Jr., Detroit; Dr. C. A. Porter, Bay City. At 2 P. M., a conference was held on "The real thing in Brotherhood work," chairman, Mr. A. Hadden, associate secretary of the Brotherhood. The speakers were J. R. Means, Saginaw; F. J. Weber, Detroit; F. T. Livermore, Detroit; H. H. Cooper, Detroit; the Rev. S. H. Woodford, Detroit, and others. At 4 P. M., short conferences were held on the topics of "The boys," "Traveling men," "The Sunday school," "The deaf." From the fact that the State Asylum for the Deaf and Dumb is located at Flint, the chapter in that city has exceptional oppor-

tunities for work among the afflicted of this class, and Mr. Thos. P. Clark, the director of the Flint chapter, made an interesting and suggestive address on the subject. A "question box" at 5 P. M., brought this afternoon session to a close. At 8 o'clock was held a conference on "Bible classes," the Rev. E. P. Smith, chairman. At 8:45 was held a representative chapter meeting by St. John's chapter, No. 8, of Detroit. Corporate Communion was held at an early hour on Sunday morning. At the 10:30 A. M. service, an effective sermon for Brotherhood men on the dangers and needs of the Church, was delivered by the Rev. Frederick Burgess. At 2:30 P. M., a Brotherhood Bible class was conducted by Mr. H. H. Douglass, of Detroit, attended by a large number of delegates. At 4 P. M., was a conference on "Mission work," Mr. F. T. Livermore in the chair. At 7:30 P. M., a public meeting was held, the general subject for consideration being "Citizenship in the kingdom." Mr. A. M. Hadden, of New York, spoke upon "The call;" Mr. Wm. Aikman, Jr., on "The work." The last address was upon "The reward." The "Farewell meeting" at 9 o'clock, brought the convention to a close.

**Nebraska**

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

St. John's church, Wahoo, was consecrated Feb. 20th; the sermon was preached by Canon Whitmarsh, of whose field this was a part for three years up to last Easter. The church is very neat and the best place of worship by far in the town. The oak altar and chancel furniture is the gift of the clergy of the diocese as a memorial of Dean Gardner, whose last Mission was held here. The ground was the gift of the warden, Mr. W. Collins, and is in the very best part of the little town.

A new dean for Trinity cathedral has been found in the person of the Rev. Campbell Fair, D.D., of Grand Rapids, who has announced his acceptance of the election. He expects to enter on charge in about six weeks, Canon Whitmarsh remaining canon in charge till his arrival.

The zealous efforts of the Rev. Canon Liwyd have resulted in the organization of a Diocesan Sunday School Institute, which held its first meetings last week in the cathedral.

The Rev. Mr. Mulligan is doing good work in Beatrice, only hampered by the financial depression pressing the Church everywhere in this diocese beyond all former years. At Norfolk decided improvement is seen under its new clergyman, the Rev. G. B. Hewitson. The same is true of Creighton, where a former Methodist Episcopal minister now a candidate for orders, Mr. Ingersoll, is working; also of Niobrara, where the Rev. Ed. Murphy now gives all his time.

Missions have been held at Silver Creek by the Rev. C. S. Brown, at Falls City by the Rev. Canon Liwyd, and at various other points by the Rev. L. T. Wattson and others, all of which have yielded already first fruits. The Bishop is persevering in his efforts to plant the Church in districts hitherto unfavorable; in some a slight success encourages hope, in others sectarianism is master of the field. A rectory has been purchased in Nebraska City; the family of the Rev. F. W. Eason expect to move into it this week.

The Omaha Clericus has had this winter the best, largest, and most interesting meetings in its history; it suspended its meetings last week till after Lent.

The work of the Church in this diocese was never more earnestly pushed or spiritually more successful than at this time, but the financial distress cripples all our work most sadly.

**Visit to the Mexican Episcopal Church**

BY BISHOP KENDRICK

My visit to Mexico, just made, was for the purpose of ordinations at the annual meeting of the synod. There were also some Confirmations needing immediate attention. On Wednesday,

Feb. 3, at the church, San Jose de Gracia, city of Mexico, Antonio B. Lopez y Sierra, Gonaro Melendez, Antonio Prieto, and Doroteo Garcia were ordained deacons, and the deacon Samuel V. Salinas was advanced to the priesthood. These four deacons have been tried in the field and have done good work. The presbyter Salinas is one of the first fruits of the reform movement in the Republic of Mexico. He was baptized in the Mexican Episcopal Church and has grown up in it. He has an excellent record as reader and deacon. The sermon at the ordination was preached by the presbyter Orihuela. This man will make his mark in the Mexican Church if his life is spared.

There are now in the ministry of the Mexican Church, eight presbyters (including the Rev. Manuel F. Moreno who is on the ground but not yet transferred) and five deacons. There are four candidates for orders and two applicants for candidateship not yet admitted. All these are Mexicans.

The synod was in session Wednesday and Thursday, Feb. 3 and 4. It was well attended, and its proceedings were harmonious. There were only two congregations which were not represented. Since Dec. 1, 1896, four new congregations have been organized, and two others are about to be organized. One of the newly organized congregations is at Pueblo, which was represented at the synod by a colonel of the Mexican army. We have lost the chapel at Cauxiti. This was our only consecrated building. The owner of the hacienda was obliged to sell the property on account of financial difficulties, and the chapel went with the rest.

The reports made to the synod showed the actual cash contributed by the congregations during the year to have been \$561.27. This does not include what has been contributed by the congregations for the schools. Considering the famine that has prevailed and the poverty of these congregations, this is a larger sum than it looks to be. There is a disposition on the part of the clergy to self-support. The presbyter Hernandez has renounced all help from the United States after March 1st.

On the day before the synod, there was a meeting of the clergy for brotherly conference. The practical step was taken of organizing a society for the relief of widows and orphans of deceased clergymen.

The impression must not be made that it is always plain sailing with the Mexican Episcopal Church. The last year has had its share of difficulties and troubles, but by God's blessing and by wise management, danger has been averted. The troubles have been such as will always be found, more or less, where human nature must be dealt with.

Everything has gone on as usual at the orphanage school. Miss Driggs, Miss Forrester, and Miss Dodd are devoted to their work and they are doing it well. There is good management and there is good instruction. I am always disposed to be enthusiastic when I write or speak about this school.

I am writing on the train from the city of Mexico to El Paso, and with me are two of the orphanage girls, who will leave me at Torreon to go, via San Antonio, Texas, to Bishop Brooke's hospital in the Indian Territory, there to be trained as nurses.

One day during my visit, I attended a recitation of the class in Greek, which has been under the instruction of the Rev. Mr. Branch. This class consists of young men from the school and of some of the younger clergy. Six months ago they commenced with the alphabet of the Greek and English, and I heard them translate St. Matthew's Gospel into Spanish and English and they did it well. Mr. Branch told me that he never had a class in Greek that did better in the length of time. He is enthusiastic about their progress.

On Sunday, Jan. 31, at Santa Maria Tlalimilolpan, I confirmed 52 candidates; Feb. 4th, at the chapel of the orphanage, one candidate; Feb. 6th, at the chapel at Ameca-meca, I confirmed 20; on Sunday, Feb. 8th, at the church San Jose de Gracia, city of Mexico, 11 candidates.

# The Living Church

Chicago

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

## Creed and Conduct

OF late years we have heard a good deal about the superiority of right conduct to right belief. Frequently men have even ventured to take as their motto, "Not creed but conduct." We have been assured that the Church of the future will care little for belief, but will make conduct all in all. The late Dr. Hatch who had the merit of calling attention to new fields of research, but who seems to have been peculiarly deficient in logical power, did much to foster this spurious antithesis. It was he who drew attention to the difference between the Sermon on the Mount and the Nicene Creed, implying that the latter represents a falling away from the earlier Christian position. From this he argues that moral conduct was the primary consideration at first, and that it was the Church of a later age as affected by Greek philosophy, which came to substitute the assent to a system of belief for a pledge to live a righteous life.

The argument is a fallacious one from beginning to end. It ignores both the statements of the New Testament and the facts of Church history. Our Lord constantly insists upon faith in His own person. In Nazareth He does no wonderful works, not because the people there were less righteous in their lives than other Jews, but "because of their unbelief." St. Peter's lofty confession, "Thou art the Christ, the Son of the living God," obtains the highest praise. The Gospels all through are very far from being taken up with moral teaching. Almost one-fourth of their space is occupied with a detailed account of the Passion, the Crucifixion, and the Resurrection. The Gospel of St. John is called the "Theological Gospel," which is a correct description of its contents. The Apostles preached "Jesus and the Resurrection." The first Christians are constantly called "believers." It is hardly necessary to say that St. Paul invariably develops his theological positions first and bases his ethical teachings upon them. It has been said that Dr. Hatch's Hibbert Lectures are an able attempt to show how Christian theology might have been developed if St. Paul had not written his Epistles. It would seem still more accurate to say that his work implies that nothing in the New Testament is genuine except the Sermon on the Mount and the other ethical teachings of our Lord.

Church history is equally opposed to this theory. There never was a time when the Church began to substitute "a statement partly of historical facts and partly of dogmatic inferences;" that is, a creed for a law of conduct. Belief in the facts and their significance was always required, and was the fundamental requirement. Any one may satisfy himself of this by the most superficial examination of the ante-Nicene Fathers. Ignatius, at the beginning of the second century, is no less dogmatic as against the misbelief of his time than Athanasius in the fourth century. Candidates for Baptism were always instructed in those things which a Christian must believe as well as in those things which he must do, in order to live a good life. Every one knows that at the time of Baptism a profession of faith

was required, as well as a promise of obedience.

At no time did the Church give men to understand that it was a matter of indifference what men believed, provided they conducted their lives according to the ethics of the Sermon on the Mount. It is certain that at no time were men ever more thoroughly convinced that right belief was essential to right living than in the early Christian centuries. It is true that the Nicene Creed in its present form dates from the fourth and fifth centuries, but the only proposition which really differentiates it from earlier forms is in the expression "of the same substance." In every essential particular, even in those points in which it is stigmatized as "metaphysical," it existed from the beginning, if not in the shape of a succinct formula, at any rate as a part of the teaching which a Christian "believer" must accept. There is nothing more "metaphysical" in the Nicene Creed than in the passages of St. Paul's Epistles which deal with the same subjects. The Gospel of St. John has not less of this character than the works of the theological fathers of the conciliar period. In short, there could not be a greater distortion of history than that which makes the earlier Church solely or principally concerned with conduct, and the later with creeds.

An "ethical creed" is a misnomer. A code of ethics cannot be a creed, any more than the body of the laws enacted by a State legislature, or by Congress, can be said to form a creed. A creed contains the principles on which rules of action are based. The Declaration of Independence might be compared to a creed, containing, as it does, a body of principles on which the Constitution and laws of the United States were afterwards based. The analogy is not a perfect one, but it will serve to illustrate the relation between the Christian Creed and the rules of moral conduct which would have no standing place apart from the acceptance of the Creed.

There is a fine passage in the Bampton Lectures for 1895, which expresses this relation in a few words: "It is on the basis of a new life introduced and active in the world that all Christian ethical theory is erected." "Christ has come into the world bringing the new life with Him, and it is to this He endeavors to draw attention. So His moral teaching is fullest in His earliest days, and it sifts out of the crowd those who are capable of moving further. So far from trying by degrees to get a wider audience for His words, as the preacher of a new theory might have done, He draws away, as we have noticed, from the crowds, and concentrates Himself by degrees upon the education of the disciples; even with them He continually asserts the preliminary character of all He has to say, and points forward to a day when all that is obscure will be explained. His object is to let them see into the source and nature of His life. This view explains the fact, also, that the Apostles in their Epistles lay emphasis not on the words of Christ's teaching—think how few the certain references to His words are—but are anxious about those points which most definitely give evidence to the entry of the new life and the abrogation of the old—the Crucifixion and the Resurrection."

The upholders of the theory which we are controverting, that conduct was alone regarded as important in the early Church, point to the date of the Nicene Creed, the

fourth and fifth centuries. It is true that that is the period at which the Creed attained its final verbal clothing. The Faith is thus briefly systematized for all time.

But if the long priority of ethics were true, if it were the fact that primitive Christianity was primarily and essentially an institution for the promotion of good morals, and it was only at a late period importance began to be attached to a right faith, surely we should look for an elaborated and systematized theory of morals long before fixed formularies of faith came into existence. There were in existence very remarkable and carefully elaborated moral systems emanating from the great pagan philosophers. If ethics then had been the principal feature in Christianity, there existed the strongest motive for reducing it to a system which might bear comparison with the greatest of the ancient systems. As a matter of fact, nothing of the kind took place. "The Church," says Strong, in the lectures before quoted, "passed into the possession of a consciously elaborated moral theory by slow degrees." Though Origen, in the third century, had touched the subject, it was not until St. Augustine, at the end of the fourth century, that the foundations were laid of a scientific statement of Christian morals in a systematic form. And the work begun by him was hardly completed until the period of the scholastics, especially Aquinas. So long did the work of expressing the Faith in precise form precede the similar treatment of morals.

It does not follow, because Christian ethics only gradually took the shape of a distinctly formulated system, that morals were therefore neglected. On the contrary, as every one knows, Christianity was from the first the most powerful moral force ever known. This was not because it was based upon a moral code or an "ethical creed," but it was because a new spiritual force was introduced into the world through the Incarnation. By virtue of union with Christ, men became partakers of a divine life. New instincts were created within the soul, tending to righteousness, and it became comparatively needless to formulate a code of morals. Morality was enjoined practically, not theoretically. The sermons of the great preachers of the early Church, especially those of St. Chrysostom, are full of most direct moral teaching. The evils of society as it existed, and the prevalent sins of the times, were dealt with in the most forcible and uncompromising style.

And so through the Middle Ages, while treatises on ethics from the theoretical point of view are rare, while works on theology are numerous, it is an amazing mistake to conclude that "conduct" was neglected while "creed" was all in all. The struggle of the Church, in the face of direct opposition, and often interior corruption, to deal with moral problems and to establish divine virtue in an unwilling world, is on the surface of her history from first to last. The most unanswerable testimony to this fact is to be seen in the penitential literature of the period. These works are copious and elaborate, and they show the Church everywhere at work striving to stem the tide of sin, and endeavoring to regulate the lives of men according to the standard of the Gospel. But creed and conduct are never separated. The whole scheme of moral ideas was in principle and essence the practical expression of theological ideas underlying it. As St. Paul enforced a moral pre-

cept by reference to a theological consideration, so has the Church ever done.

It is during the last three hundred years that morals have been separated from the doctrine of the Church, or conduct from creed. It is undeniable that this has been the tendency of more than one influential Christian sect. They have preached doctrine as expressly distinguished from morals. Differing in many other respects, the great bodies which mainly represent Protestantism have for the most part agreed about this. Many preachers have seemed to deprecate any attention to direct moral teaching. Thus it has come to be said that Christian teachers pay exclusive attention to "creed," that iron-clad dogmas having no relation to practical life are the only subjects of their consideration.

This condition of things is now meeting its nemesis. Men are saying: "We have had enough of a religion which consists only of 'creed,' let us embrace one which consists only of morals, in which not belief, but conduct, shall be all in all." Most of those who take this line assume that what has been the case during these later centuries, in connection with those forms of Christianity with which they are familiar, has always been the case, at least from a period when Christianity was corrupted in the early ages from a simply ethical to a theological system. They know something of the conflicts of the Church with heresy, and the immense importance attributed to a true faith, and they conclude, without further examination, that morality had no place in the mind of the Church, and that, provided a man professed the authorized creed, it was a matter of indifference how he shaped his life.

And thus we have offered to us as the last fruit of nineteen centuries of Christianity, a "Life Creed," or an ethical scheme, which is to take the place of all theology, and be a basis upon which everybody can stand together, irrespective of any definite belief. Churchmen, at least, instructed by the constant use of the Prayer Book, ought not to be misled by this charming proposal. They know, or they ought to know, that creed and conduct are not separated in the New Testament, and that they never have been separated in the teachings of the Catholic Church. For us, it is not creed instead of conduct, nor conduct instead of creed, but creed and conduct, a righteous life founded upon a true faith.

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### Five-Minute Talks

BY CLINTON LOCKE

CVI.

WE grant, men will say, that you have shown the need of a Church, and that we ought to come into the fold; but why should we do it in the Episcopal Church rather than in any other of the thirty or forty religious bodies around us? I have often thought that the decision about a Church must be very perplexing, though, fortunately, a great many people do not find it so. A man is often a Churchman because he was brought up that way. It was good enough for his father, and it is good enough for him, without worrying about anything else, and so he lives and dies a son of the Catholic Faith, and he is very fortunate. Then there are others who drift into association with the Church. They like its dignity, its reserve, its beauty, its liberality.

They say: "The Episcopal Church is good enough for me. I have not the time nor the brains to go overhauling every creed in the land and passing it through a colander. I like this Church. I can serve God well enough here," and so, without any further searching, they are confirmed.

But there are other people who rightly say: "There must be a wrong way and a right way. There must be a body somewhere carrying out Christ's principles in the best way, and I want to belong to that body. You say the Episcopal Church is part of that body which you call, and if true, you must call, the Holy Catholic Church." Now I, the writer, ought to be able to show any man good reasons for our saying that. I think I said enough in the other papers to show that our Lord did found an institution with certain laws and forms, and that no one, in any common-sense view, could be allowed to pick and choose what he would believe or not believe, do or not do, in it. If he joins it, he must take it as it is. Now there is a history of that Church, which begins in the Acts of the Apostles, and goes on without break until the present time, so that we know as well and better what the Church held and practiced in the year 100, 200, 300, 500, as we know any facts of secular history. Is the Episcopal Church part of that historic Church? I am as certain of it as I am that two and two make four. But how about the other thirty or forty systems clamoring to be heard? Are they not also parts of this historic Church? When I reply "No," understand clearly that I am not touching the question as to whether you cannot serve God in those religious bodies. Why, of course, you can. I would be a lunatic to deny what my eyes and my senses show me every day—thousands of the most devoted Christian lives passed in these bodies, and the magnificent work they do for the cause of Christ. That is, however, not the question.

A man wants me to show him where the old historic Church is to be found in America, and I undertake to do it on two fundamental points: I. The old historic Church had bishops, priests, and deacons. That is plainly set down in history, and there never was a Church without them until the Reformation. Have these thirty religious bodies that mark? Not only are they without it, but they repudiate it as unnecessary. Who told them it was unnecessary? To say that is merely to put your private judgment against the judgment of universal Christianity for 1,500 years. II. The old historic Church had a Creed—the same Creed we say every time we meet in an Episcopal church. Have these other bodies that Creed? No. They have the Westminster Confession, and the Baptist Rule of Faith, and the Methodist Discipline, and so on, but not one of the thirty can say the creeds of the other twenty-nine, and when they all meet together and wish to express a common belief they have to use our Creed. It is clear, then, that in these two great points, government and belief, we are one with the old historic Catholic Church.

But have not the Greek and the Roman Churches also these two marks? Yes; but the Greek Church is not here, and does not concern us, and I do not think those I am addressing are ready to swallow all the additions the Roman Church has made to these two points—supremacy of the Pope, Mariolatry, indulgences, and what not. If they are, I have nothing to say. Let them try

her. The Episcopal Church tries to keep to the apostolic model without any modern inventions. Now I consider the possession of these two marks sufficient argument to establish my assertion that the Episcopal Church is part of the old historic Church.

I might make an argument on the ground of the noble and dignified worship of the Church, as contrasted with the bald, disjointed, dry, and rambling utterances which even many of those who endure them groan over. I might make an argument on the liberality of opinion allowed in this Church, which is almost incredible when compared with the narrowness shown by so many of the religious bodies. No doctrinal statement besides the Apostles' Creed binds any Episcopal layman. I prefer, however, to rest my case on the two points of the ministry and the Creed. They are impregnable. They cannot be got around. Here, then, is a branch of the Church of St. Peter, St. Clement, St. Athanasius; not an old and palsied dame, but full of all the life and knowledge of the nineteenth century, touching the old truths in new ways. Here she is. Come into her and serve your Master here.

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### Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

II.

HE DIED IN CHARITY

"Father, forgive them; for they know not what they do." This petition reaches out and covers them all. The author of *Ecce Homo*, indeed, has contended that the words of forgiveness uttered on the Cross refer simply to the Roman soldiers, for whom pardon is asked expressly on the ground that they do not understand what they are doing. "The words may even contain distinct allusion to that other class of criminals who did know what they were doing, and for whom, therefore, the same prayer was not offered." But this interpretation seems to me as unwarranted as it is painful. For, in the first place, the saying was apparently not uttered while those soldiers were engaged in their dreadful task; were stripping off His garments and driving nails through His hands and feet; were raising the great beam and fixing it in the ground. It was afterward; it was when, from His throne of agony, He gazed out over the whole crowd responsible for His execution, the mocking, exulting crowd; it was when His glance could go back and catch the outlines of the Temple and the palace, where High Priest and Governor were musing upon their share in the transaction; it was then that, including them all, executioners, scoffers, false witnesses, traitors, judges, and rulers, He lifted up His voice to God and prayed for their pardon. And, in the second place, we have a comment by St. Peter, which shows the true sense of the palliation offered, "they know not what they do," and proves it is not limited to such gross and complete ignorance as that of the Roman guard. For the Apostle, after telling his countrymen that they had "killed the Prince of life," goes on to say, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers."

No limits, then, are to be put to the embracing of this prayer. The compassionate thought of Jesus goes out to all sinful souls with intensest desire for their salvation, their deliverance from sin, their glad gathering up in the love of God. It is, we may

reverently say, as if He hurried to make this use of the Cross, for which He had submitted Himself to its torture and shame. In the mystery of the forgiveness of sins, that purification of an evil heart, that reversal of the normal results of a vicious conduct, that miracle of a changed character, compared with which all other miracles are slight—in this mystery there lies deep down, as one of the forces effecting it, the “full, perfect, and sufficient sacrifice, oblation, and satisfaction” made upon the Cross.

And so our Lord, the instant He has taken His place there, begins His work; from the vantage ground of the atoning death now fairly reached He speeds the supplications of His redeeming love. Over the ages of the past, around the humanity of the age then, down through the ages to come, He gazes on human sin in all its phases, cowardice and cruelty, avarice and lust, the repugnance to truth, the hatred of holiness, the wrongs to men and insults to God; and His heart is wrung with pity, and His cry goes forth, “Father, forgive them; for they know not what they do.” It is the consummate act of that charity whose classic picture has been painted by St. Paul; the charity “which suffereth long and is kind,” which “seeketh not her own, is not easily provoked, taketh not account of evil,” which “covereth all things, believeth all things, hopeth all things, endureth all things.”

We deprive this prayer of our Lord of much of its significance, if we take it as only declaring His forgiveness for His personal wrongs; and especially if by forgiveness we mean, what is commonly meant, a mere foregoing of vengeful desire, a turning away from our wronger, leaving him to immunity so far as we are concerned. We are usually satisfied of our own forgiving disposition if we keep down the vindictive word and hold back the retaliating blow; and if we can attain to a position ignoring in our own minds the injuries done to us, if the sight or mention of the man who injured us brings no surge of bitter feeling, if we can pass on through life with no smouldering dislike in our hearts, then we are quite confident that we have carried forgiveness to its limits. Well, in one sense, we have. And I do not call this an easy thing to do. But such forgiveness is not the charity of the first saying from the Cross.

The calm words of Socrates when he is sentenced to death: “I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them,” these words are proof of a magnanimous soul. They declare a lofty pity, and much indifference to personal wrong. But how their mild philosophy pales before the splendor of that love which radiates from “Father, forgive them; for they know not what they do.”

Jesus Christ died in charity, the wisest and most intense; a charity yearning toward all men and striving to confer the best gifts upon them all. In His own Crucifixion He beholds the culmination and the symbolism of the sins of the world, the sure preparation and index to the ruin of the sinners. Unless there can be a forgiveness not by man but by God; a forgiveness which is not the human sufferer's going on his way unretributive and unresentful, but the Divine Ruler's interference and deliverance; unless there can be the forgiveness not of the Son of Man, but of God the Father, these sinners are doomed. And therefore He puts up His interceding

plea, and accompanies it with the only possible palliation for humanity, “they know not what they do.” Ah, what a wealth of affection there, the love which makes excuses! What a divine ingenuity seizing on the only available point! What a holy exaggeration and extenuation! For these men who were the proximate subjects of this prayer, did know much of what they were doing. They knew they were shedding innocent blood, were gratifying base animosities, were protecting sordid interests, were violating the dictates of conscience. But they were not fully aware of the enormity of their deed, they had some cloaks over their motives, some specious arguments for their action. In all its naked horror, its insane defiance of God, the Crucifixion was not apparent to them. They still had some honest beliefs and kindly emotions, some reverence for God and love for men. Quite conceivably Annas took a grandchild on his knee that night with tender caresses; and Caiaphas passed into the Temple next morning with some devotional thrill. Quite conceivably, at the next trial where he presided, Pilate was more intent on justice because of a certain remorse for Good Friday. All good was not extinct in these men, as it must have been before, with accurate understanding of what they did, they could have crucified the Lord. And Jesus grasps at this good, this germ which might perchance be quickened and developed; He displays it to stay the vengeance of God; “Father, forgive them; for they know not what they do.”

And so He died in charity.

Shall we thus die? Not, of course, with any such omniscient outlook, with any such transcendent disregard of self, with any such passionate desire. But will there be anything like it? If dying words are permitted us will they give any echo of the first saying from the Cross? Will there be a forgiveness of injuries, and a real wish that those who have harmed us may repent and meet us as friends in the better world?

Will there be kindly prayers for any of the mass of men we have been in contact with, our business companions and social friends; the people who dwelt in the house across from our own, or sat in the adjoining pew at church; who never did aught that asks for our pardon; who were simply our fellow-creatures in this sinful world?

Will there be,—alas that one must put the question! but will there even be unselfish, intense yearning for those who loved us, who made sacrifices for us, who bore harsh treatment from us and forgave it, who have been watching and tending us in our last illness, who now kneel weeping by our dying bed? Shall we feel, even though we be unable to manifest it, anything of that charity in which Jesus died?

Well, is there anything of it in us now? Do we forgive at all, even in the lowest form? Who does not see society cracked and seamed with animosities, not due commonly to great harms and injustices, but to petty dislikes and jealousies? Jesus had to endure scorn, betrayal, scourging, shameful death. We have to endure neglect, careless words, occasional deceits, and frauds and slanders. Yet the contrast between the magnitude of His injuries and the smallness of ours is insignificant compared with the contrast between His patient love and our bitter resentment. Do we make excuses? Do we consider how often our offenders “know not what they do.” Most true would this be in the majority of cases. But

how little we care to find it true; our “sensitive” pride is up in arms; and if we refrain from overt act and published word we think ourselves heroes of forbearance.

There has been not a little satire on the pardons issued on death-beds, the inexpensive words which can lead to no results. It is said that they are usually conditional, that in case of a recovery the “old grudge” will hold good. I trust it is not always so; that in the fading light of this world our miserable animosities and strifes may also fade.

But how far is all that from the charity of Jesus! May we scan our lives more closely and learn if there be in us now a real forgivingness toward our foes, a real kindness for our neighbors, a real love for our friends, living forces in our hearts and active factors in our lives! For only as such charity is present in us now can we hope to die, in the slightest degree, as Jesus Christ died, “in perfect charity with the world.”



### An Open Letter

TO THE EDITOR OF THE LIVING CHURCH QUARTERLY:—The Church has not forgotten your heroic efforts to purge the clergy list of bogus degrees, and I trust that you will continue rigorously to exclude from your publication all honorary degrees in divinity conferred by the trustees of defunct institutions.

The value of a degree depends in part upon the recognized character of the institution which confers it, and in part upon the acceptance of it as a fitting thing by the Church at large.

It is right that men who have won distinction by scholarship, or by eminent services, should be thus honored; and it is right that the reward should seek the man, not the man the reward; but when a man accepts a degree from a source which is unworthy of regard, he makes himself contemptible in the eyes of his fellow-clergymen, and should be rebuked.

I call your attention to these self-evident facts, because not long ago I heard a strange story of how certain degrees in divinity were conferred by the trustees of an institution whose honorary degrees, as printed in your clergy list, are exceeded in number by those of but four other institutions.

These trustees represent a college which died of inanition ten years ago. Its theological school never had more than a name to live, and even its preparatory department long since shut its doors. There remains of its former greatness only some dilapidated and encumbered property, and the faculty to grant honorary degrees.

It is said that at the time of the last annual meeting of this board of trustees, the president, who was absent on account of sickness, sent a list of the names of those whom he desired to honor with the degree of D.D. Two of the trustees, being in a merry mood, conceived the idea of doubling the list by the addition of an equal number of names, and thus turn the whole affair into a farce. This was done, and as the names were read only these two gentlemen voted, the others present confirming the action by their silence; possibly the audacity of the thing took away their breath. It should be noted, in passing, that both of the trustees referred to bear honorary degrees conferred by their own board.

It does not seem to have occurred to the actors in this curious transaction that several worthy gentlemen were receiving a gratuitous insult at their hands.

It seems to me that it may be questioned whether, under the charter given by the State, the right to confer honorary degrees remains after the institution of learning to which the charter was given has become defunct. Certainly, such is not the intention of the law. Further, it is doubtful if the board can legally confer degrees without the previous nomination

of its president. At all events, it is the *reductio ad absurdum* of the honorary degree business, and as such I commend it to your notice.

Very faithfully yours,  
P. C. WOLCOTT.

## Letters to the Editor

### ORDINATION ANNIVERSARY

To the Editor of *The Living Church*:

I have received an invitation to attend the fiftieth anniversary of the ordination to the holy ministry of the Rev. J. P. T. Ingraham, S. T. D., in Grace church, St. Louis, on Sunday, Feb. 28, 1897.

Such an event is one of great interest to all in Holy Orders, and I wish as one who was guided by him in boyhood, prepared by him for Confirmation, induced to study for the ministry, and as one who served as his curate in Christ church, Indianapolis, to congratulate him on reaching his fiftieth mile-stone in the ministry, and to bear my testimony to his faithfulness and zeal in God's service.

How beautifully his life is declared in the motto on the invitation, "The golden evening brightens in the West."

Dr. Ingraham was ordained at Nashotah in 1847; of that class of five only Dr. Ingraham and the Rev. F. R. Hoff are left. Their great teacher, Dr. Adams, has just gone to his reward, but Dr. Ingraham like the present Archbishop of Canterbury, at 75 is doing the work of the youngest man. His heart is still young. His presence brings joy and gladness and hope and comfort to all who come in contact with him. He has known no "dead line" for he is ever young. This faithful priest founded St. James' church, Milwaukee, served in General Conventions and as rector of several parishes, as trustee of Nashotah House and Racine College, and was builder of St. John's church, St. Louis, served in the army, and in his present work in Grace church, St. Louis, is doing a work single-handed like the youngest man among us. Let me thank God that the Church has such a priest, and that he has had the blessed privilege of serving at God's altar for fifty years, a tender and a loving guide of youth, a loving pastor of men and women, a faithful preacher of God's word, an earnest defender of our dear Church. May "the golden evening brighten in the West," until the everlasting light lightens his path into the eternal presence of God. I bless God that I have been led and trained and guided by Bishop Kemper, and Drs. Kemper and Cole and Adams and De Koven, and also by such a pastor and friend and priest and exemplar as the Rev. J. P. T. Ingraham, who has been allowed to celebrate the fiftieth anniversary of his ordination.

COLIN C. TATE.

Maywood, Ill.

### CONFOUNDING AND CONFUSING

To the Editor of *The Living Church*:

A story has been told of an old-time sexton who, when asked his opinion of the merits of certain noted "occasionals" who had preached in the kirk, remarked that his "meenester, for confoundin' the judgment and confusin' the understanding, surpassed them all!"

Reading the last two issues of the Church papers has aroused the suspicion that something like this has lately been epidemic in the Church.

Among other indications, one of our most distinguished rectors is reported as having stated before a congregation of Churchmen that not one in ten of the people of our most populous towns ever darken a church door, which, if accurate, makes churches rather discouraging places through which to reach mankind at large.

Another well-known rector followed, by staking his opinion (and his position to know is good) that, though the Church Army had just begun, it had already saved more souls than any twenty parishes after five years of effort!

This would be taken by the "children of this world," that, for quick work that could be counted on and counted up, they had better pin their faith on the Holy Catholic Church Army.

A distinguished dean gives testimony that

thirty years of experience convinces him that fine music and boy choirs are a failure for their end proposed in Church work.

He is followed by another eminent priest who endorses this experience, and goes further, deploring "art" as beginning to mark the declension of true religion, and calls for needed restriction to its application to worship.

Following this, a scene is vividly described in which both bishops and priests are named, engaging in solemn worship to Almighty God in "His temple," and setting up therein a likeness of an earthly king, praying that all they who may visit "this temple" may be moved by the sight thereof, etc., etc., which, without any other consideration than that, according to a statement alluded to before (nine-tenths of the people never darken church doors), seems like hiding that shining light under a bushel, when, to say the least, without any question, it could have been set in some secular place where, in all probability, a very much larger number could "be moved by the sight thereof."

Another prominent priest, lecturing on the "American Church," informs us that in North Carolina no Roman Catholic can hold office, and among other things said and omitted, pretty clearly intimates that this American Church is pretty careless in catechetical teaching, if, indeed, she has any worthy of mention.

Now, all those bishops and priests are deservedly highly esteemed, yet these things reported to us do "confound the judgment and confuse the understanding."

CARLOS A. BUTLER.

### A FALSE REPORT

To the Editor of *The Living Church*:

Greatly to my sorrow and regret, a report has been circulated relating to my abandoning the sacred priesthood for the dramatic profession. I beg leave, by means of your paper, to emphatically deny the validity of such a report. I am too sincerely impressed with the idea of the eternal priesthood of our Blessed Lord to think for a moment of forsaking that highest calling for man, wherein I have been permitted to serve.

BENJ. T. TREGO.

New York, Feb. 14, 1897.

### PERSONAL MENTION

The Rev. W. S. Burbank has accepted the rectorship of St. Stephen's church, Florence, N. J.

The Rev. W. W. Blatchford has entered upon his duties as curate at Christ church, New Brunswick, N. J.

The Rev. R. G. Hamilton has accepted the charge of Christ church, Palmyra, N. J. □

The Rev. J. F. Long, of Vincentown, N. J., has resumed his parish work, after a three months' European trip.

The Rev. Frank Du Moulin, assistant rector of Trinity church, Chicago, has accepted a call to Emmanuel church, Cleveland, and will enter upon his duties April 1st.

Bishop Morrison having entered upon the work of his jurisdiction, should be addressed at 428 E. 2nd st., Duluth, Minn.

The Rev. C. E. O. Nichols, headmaster at Burlington College, is assisting the rector of St. Paul's, Camden, N. J.

The postoffice address of the Rev. J. J. Rowan Spong, M.A., B.C.L., LL.B., is (and has been for the last ten years), through the kindness of the Rev. B. F. De Costa, M.A., D.D., 222 Waverly Place, New York City.

### Official

The license issued by me to the Rev. Rowland C. Hills, D.D., of the diocese of London, dated Sept. 18, 1896, to officiate in this diocese for six months, has been withdrawn.

H. C. POTTER,

Bishop of New York.

Diocesan House, New York, Feb. 26, 1897.

### HOBART COLLEGE

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

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

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

### Died

MENDENHALL.—At the home of his cousin, Mrs. Horace A. Beale, Parkesburg, Pa., Monday, Feb. 22nd, in the 59th year of his age, the Rev. James Keimer Mendenhall, late of Saratoga Springs, New York.  
"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

ROBERTS.—Entered into the rest of Paradise Sunday morning, Feb. 21, 1897, at her home in Easton, Md., Mrs. Margaret Ann Roberts, widow of the late Wm. J. Roberts, aged 84 years. For many years a communicant of Trinity cathedral.

"The golden evening brightens in the west,  
Soon, soon to faithful warriors cometh rest;  
Sweet is the calm of Paradise the blest."

Alleluia.

STEEL.—On Feb. 18th, at his home in Normal, Ill., in the 80th year of his pilgrimage, the Rev. William Moore Steel.

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

SMITH.—Entered into the rest of Paradise, on Saturday, Feb. 20th, 1897, Walter Lawrence, eldest son of Albert C. and Margaret F. Smith, in the 18th year of his age; for six years a faithful acolyte of St. John's chapel, New York.

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

### DR. ADAMS

At a meeting of the Board of Trustees, held Feb. 10th, the following minute, submitted by the Bishop of Milwaukee, on the death of the Rev. Dr. Adams, was adopted:

The Board of Trustees of Nashotah House desire to place on record this minute of their great sorrow at the lamented decease of the Rev. William Adams, D.D., the professor of dogmatics in the seminary, the oldest member of this official Board, and the last remaining link of our direct connection with the early founders of this honored institution.

Dr. Adams departed this life on Saturday, Jan. 2nd, 1897, in the 84th year of his age. His remains were interred in the cemetery attached to the institution on Monday of the week following. We are grateful to God for his useful work, and for the loving example of his faithful life. Fidelity to his trust, in that one state of life wherein God placed him, was the strongest mark in the very strong life of Dr. Adams. Nashotah was his first and only work, and he sought no other. He ever made it a "labor of love." For over a half century he worked in this one field, in God's great vineyard. This American Church presents few examples like it, and certainly none more beautiful. May his name ever remain as one of the most treasured memories of this House; and to him may ever be duly accorded the distinguished honor of being one of its first founders. Built upon two such foundation stones as Breck and Adams, and true to the traditions they have so well laid down for our guidance, may the blessing of God, and of His Church, ever abide with our work, and stimulate us in all we hereafter seek to do for Nashotah House.

### Ordinations

The Rev. R. N. Turner, of Lincoln, Neb., was recently ordained priest in Holy Trinity church, Lincoln. The service was unusually impressive, and a very large number of the priests of the diocese were present. The ordination sermon was preached by the Rev. Dr. Doherty.

### 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.

Remittances 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.

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## The Editor's Table

Kalendar for March, 1897

3. ASH WEDNESDAY.	Violet.
7. 1st Sunday in Lent.	Violet
10. EMBER DAY.	
12. EMBER DAY.	
13. EMBER DAY.	
14. 2nd Sunday in Lent.	Violet.
21. 3rd Sunday in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
28. 4th Sunday (Mid-Lent) in Lent.	Violet.

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### An Apostle of the Wilderness

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

V

JAMES LLOYD BRECK, D.D.

BEFORE starting on the journey to St. Paul, perhaps it may be well to say something further of Dr. Breck's personality.

If "the study of mankind is man," then it would be inexcusable not to get better acquainted with our hero as an individual. As Dr. Breck's work was of an extraordinary kind, so was the man himself unique in his personality. On the street or in the house, anywhere and at all times, he attracted attention and commanded respect. Like Saul, the king, he was head and shoulders above his fellows. He stood six feet four inches, and appeared even taller than that, by reason of his erect and almost military bearing. He impressed one always as an officer on duty. His dress was in its way a uniform, and of the best material. His clerical coat reached to his knees, and was closely buttoned from the throat down to the waist. His linen was of the finest, and always scrupulously clean. In a word, Dr. Breck was one of the best dressed clergymen I have ever met; and this neatness of attire belonged to the style of the man. His hair was light in color and thin, and his eyes were blue and soft. Dr. Breck was well born and well bred, and if "manners make the man" then he had been a man, without other qualifications. It was noticeable that he never made any use of the back of a chair, but sat straight on the very edge, and his hat was off always where there was a roof over him, or in his hand when advancing to meet distinguished visitors, long before he grasped their hands in friendly greeting. Physically, Dr. Breck always seemed to be in perfect health, and he certainly exhibited wonderful endurance. He rose at five o'clock and retired at ten. I do not remember to have seen him sleeping in the day time, nor did I ever hear him say that he was tired or hungry. That he was no idler, goes without saying. He certainly possessed the very genius of industry. I never knew him to miss the smallest opportunity on stage or steamer or in hotel for writing letters and getting them off at once. These white-winged messengers "flew as doves to their windows," and returned laden with the dew of God's blessing, for all of them were sped on the wings of prayer. Essentially this great missionary was a believer in "a God who heareth prayer." I never knew him on any occasion to omit his stated devotions. He made no parade of his piety, nor did he shrink from publicity when it was unavoidable.

James Lloyd Breck was born in Bristol, Pa., in 1820, and was therefore in 1842 just 22 years of age. He was 27 when I first knew him, and even at that time he did not

impress me as a young man. He was indeed a youth in years and experience; some of the students were older than the president at that period of his history. Much could have been overlooked in the mistakes of so inexperienced a person, if any were ever made.

This grave, but very young, president of Nashotah House was not altogether without capacity for a little relaxation along the lines of youthful sports. I recall several occasions when there had been a considerable snow-fall, he would join the younger boys in a snow-balling bout, to their intense delight. These frolics were always after dark. As he ran like a deer, it was difficult to catch him, even when all were in opposition, and when at last, exhausted, he went down in the struggle, and was rolled over and over in the snow, he always took his punishment with the best possible grace.

I think it can be said with truth that Dr. Breck was fond of children. He always enjoyed catechising them, and would have them stand in front of him in a semi-circle, while he sat on the elevation of the choir steps. Where he got the idea I do not know, but generally he had a large, black bag with him, and at the end of the catechising he would thrust his hand down into its mysterious depths and bring to the surface all manner of cards and surprises, which he proceeded to distribute to the wide-eyed youngsters as rewards for regular attendance or good recitations. That bag was a mystery, and hence a power.

Dr. Breck was very particular about giving Baptismal and Confirmation certificates and Prayer Books to those who were baptized or confirmed. I cherished mine for years. I think he was wise in giving attention to these details, and that he realized in his own day what others are beginning to appreciate now, that the Book of Common Prayer can speak for itself, and that it is the best missionary tract in the world.

The debt which the Church owes to Dr. Breck is a large one. He, beyond all our missionaries, illustrated the life of faith in the world. He believed that he was doing God's work, and that He would sustain him. It was this sublime conviction which sent him forth into the wilderness. All the great missionaries of the Church, from St. Paul down to this day, have possessed a similar faith and a like enthusiasm. He never for one moment doubted that the daily mail would bring the daily bread, and when he left Nashotah to establish a new associate mission at St. Paul, he went forth with only a small sum of ready money in his possession, but in a spirit of exalted faith that he would be sustained if he continued faithful. It is given to few men to make such ventures for Christ in the missionary field. Dr. Breck, in a statesman-like spirit, grasped the situation at once that the West must educate and send forth her own clergy. Almost from the beginning there were postulants for the ministry gathered in from families visited in the first missionary excursions.

At a very early day, also, Dr. Breck purchased 450 acres of land at the government price of \$1.25 an acre, and this remains today, I believe, the property of Nashotah. The same kind of an investment of a few hundred dollars was made by him in St. Paul for Church purposes, and what is left of that seven acres located in the centre of the city, is now valued at over \$100,000.

In all this that is written of Dr. Breck I do not desire to be thought blind to his weaknesses or his faults. "No man is a hero

to his page," and I knew him intimately, in the home, in the Church, and "in journeyings" often, and found him ever true to his purposes. It was my fortune to enter Minnesota with him in 1850, and sixteen years later, when he left for California, it so happened that I was the very last person to say good-by to him on the steamer at Winona. I had seen little of him for some years before that, and the coincidence was so striking that he spoke of it very feelingly, and for the first time in all our intercourse he embraced and kissed me, while the tears coursed down his cheeks, remembering as he did that it was his leave-taking of Minnesota forever.

When the three young deacons left New York in 1841, it was understood that they should live celibate lives for three years at least, but Dr. Breck did not marry for four times three years and more. In the earlier part of Dr. Breck's celibate life he was the ideal knight of the Cross to hundreds of people in the East. The distance, the wildness of the unknown country, the hardships of the life, his extreme youth, the novelty of his itinerating labors, and his striking personality, all appealed to the imagination of Eastern Churchmen, and to Churchwomen especially, and created an enthusiasm for the hero of it all, such as no one at this day can possibly imagine.

It might be said that there was not that intellectual make-up in the man which justified this adulation, as has often been said of Washington and others who achieved great things "under favoring skies" on a modest capital, and yet there are the results to be accounted for! "God seeth not as man seeth." In the shepherd boy He found the king, and in the fishermen of Galilee he discovered the men of his right hand, of whom it was once said in a certain city: "These who have turned the world upside down, are come hither also."

It requires all sorts of people to make a world, and we are apt to belittle qualities we do not possess, and especially such qualities in others as are liable to excess. Some men, we say, are conservative and therefore safe; others are agitators, enthusiasts, idealists, and so dangerous to the settled order of things. James Lloyd Breck was the apostle of a new era in the Church. He carried the Church to the very front and planted her banner on the outposts of the civilization of his day. He did not wait for railroads or revenues assured. He did not appeal for men from the East, but raised up men for himself. He did not rely on others, nor stand on the order of his going, but went on and on to Nashotah, and St. Paul, and the Indian mission, beyond the great river, and then beyond the mountains to the Pacific Coast.

It is easy now to discern the mistakes of his youth and inexperience. Easy to say that he wanted this or that endowment, as an orator, or a student, or professor, or even as the head of an educational institution, but then, he was great in what he stood for—faith, courage, foresight, convictions, self-reliance, devotion to duty, and a sublime trust in God. His greatest successes were achieved at an age when most men are trying to decide what they will attempt. With his armor on and lance in rest he rode to the fray and won his spurs before the Church was aware that a hero had gone forth to the battle.

There is something greater than a cheap conservatism, which is but a name for a

timid and often cowardly spirit, and that is, "achievement." "What hast thou done?" "How much has thy talent gained?" Measured by God's standard of fruit, and by achievement, the name of James Lloyd Breck stands at the head of all our missionaries, and some day the Church will recognize that in honoring him she is adding yet another star to the jewels of her crown.

And this word, star, recalls an incident with which I close this sketch of Dr. Breck's life. One evening shortly after I went to Nashotah as a student, I was standing by his side, in the open, when he said, pointing to the spangled heavens: "I always think on such a night as this, when the stars are shining so brilliantly, how encouraging to the ministers of Jesus Christ is the Scripture which reads: 'They that will be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'"

(To be continued.)

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## Birds and Battle-Fields

BY LEANDER S. KEYSER

(Conclusion)

IN a few hours' ramble over a neighboring height I found the charming little prairie warbler, with his bright yellow robe and black stripes on his sides and cheeks. He is a dainty birdlet, and his trill is a slender line of quivering sunshine swinging to and fro like a tiny pendulum. Sometimes he repeats a straight trill, slightly ascending in the scale; at other times his song is divided into two or three syllables. There is a peculiar intoning about his trills that distinguishes them from other warblers' rondeaus. There are times when they resemble somewhat the trill of the chippie, though they have a more musical quality. No warblers, save the yellow-breasted chats, were so abundant among the mountains of Tennessee, and yet they are called prairie warblers. I have never seen them anywhere except in mountainous districts, which shows that even in the bird world names are sometimes misnomers.

One of the quaintest birds found here was the white-eyed vireo, with his saucy songs sounding so much like a challenge to combat. No syllables can represent these songs, if songs they can be called. They seem to be a disjointed succession of notes delivered with so much labored effort that it threatens to tear the minstrel's larynx to shreds. One seen on the bushy side of a hill sang one tune awhile, then another, and did not allow me to leave the place until he had shown me that he could sing at least four tunes.

Part of his strain is a kind of gurgle, as if he had just taken a drink, perhaps, of something a little more potent than water. As a rule, he closes each run with an emphatic note cut off short, often with the rising inflection. His little white eye-balls are not for nothing. They are bristling with interrogation and exclamation points. There are times when, hidden in a bush, the white-eye will engage in a wild chattering, tumbling his notes over one another in such odd chaos that you feel sure there must be several birds engaged in a melee. This performance is a genuine bird racket.

What a haunting song is that of Bachman's sparrow! He is peculiar to the South. On Chickamauga battle-field, now a national park, one of these birds was singing in an almost magical way, with a touch of sadness in his tones, as if he were rehearsing a dirge

for the heroes slain over thirty years ago. No doubt his forbears sang the same tunes in the same place during the trying times of the "cold and cruel war." On the hillside sloping down from General Bragg's tower on Missionary Ridge, the Bachman sparrows were lavish of song. They allowed me to approach them closely, and as I sat in the shadow of a small tree, one of them poured forth his quivering, swinging lays—a sort of votive incense to old memories. In a country where the song sparrow, so abundant and tuneful in the North, is not seen or heard—at least not at this season—it is well to have his place supplied by this plainly clad but rich-voiced little triller.

A few hours were spent in the National Cemetery, where 13,000 soldiers lie buried. It is a beautiful place, with its green, closely mown lawns, white head-stones on the slopes, and many shade trees. A list of all the birds I found in this "city of the dead" may be of some interest: Orchard orioles, Baltimore orioles, summer warblers, red-eyed vireos, wood pewees, purple grackles, warbling vireos, chipping sparrows, English sparrows (those samples of ubiquity), brown thrashers, redstarts, Maryland yellowthroats, creeping warblers, cardinal grosbeaks, cuckoos, and blue-gray gnatcatchers. It was the 9th of May when these species were seen. No doubt many more, the year round, find this burial spot a safe retreat from their foes, for here no shooting of any kind would be allowed, although the place is a memorial of the destructive effects of powder and lead some thirty odd years ago.

There are still some battles—or, perhaps, they should only be called scimmages—fought in this peaceful place. Two male orchard orioles were trying to settle a little unpleasantness by resort to arms—or, to be more exact, to bills and claws. They were a matured specimen in his wedding dress of black and red, and a year-old youngster still in his swain's suit of black and yellow. The old bird flew down upon the grass and sang his rollicksome tune, and then flew up, meaning to find a perch in the tree, but unexpectedly on his way he encountered his valiant young rival. The combatants closed in the air, and struggled and squeaked as they dropped to the ground, where for a quarter of a minute or more they engaged in a set-to worthy of 1863, pecking and clawing, and mixing themselves up in a kaleidoscopic medley of colors.

When they parted and flitted up into the trees it was the youngster who was in pursuit of the other. A demure maiden, the cause of the contest, was moving mutely about in the foliage, acting utterly unconcerned as to the issue of the battle. I call it a battle to give my sketch a deeper tinge of local coloring. Here during the war one of the severest engagements took place, and now my orioles were keeping up their mimic contests.

Time was, the superintendent told me, when the air of the place was vocal with the songs of mocking-birds; but within the last few years they have disappeared entirely, evidently driven away by the English sparrows. "I wouldn't give one mocker for five hundred pesky sparrows," he declared, with indignant emphasis. An idyllic place it would be for mockers, if they could possess it in peace, but they are like most musicians—too highly organized and too sensitive to brook a rival who drowns out their melodious mimicry with his clamor.

Among the most martial strains in this

military atmosphere were the bugle calls of the Carolina wren. Still, I fancy that his notes were more like those of Roderick Dhu calling his Highland clans to arms, than like an American bugle call, and they certainly bore no resemblance to the martial music of fife and drum. The wrens, even so early as the 8th and 9th of May, were feeding their young, which were in some cases perfectly fledged. Still more abundant were the rollicksome chats, which were just beginning to build their nests. On every bushy mountain-side their quaint, challenging calls were heard, and often they flew high in air and then descended by a stairway of flight, their bodies swinging loosely as if suspended on their upraised wings, while they shrieked all sorts of menaces at an intruder.

Indeed, few regions that I have ever visited are richer in opportunities for acquiring bird-lore than the battle-grounds clustered about Chattanooga. It is not only on the highway of the army of migrants, but also affords summer homes for some fifty or sixty resident species.

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## Book Notices

**Christianity and Social Problems.** By Lyman Abbott. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge, 1896. Price, \$1.25.

What thoughtful man is there whose heart has not ached over social problems, and, if he is a priest, whose heart has not throbbed quicker at the instinctive assurance that Christianity can, as far as possible, resolve them all. In this book has been gathered together much of wisdom, much of statistics, much of theory, and much of fact. All is here presented in convenient form, and must be of value to students and preachers, and to all who would look into the vast subject of "Christianity and social problems." The author well says that "the real formers of public opinion are the teachers and the preachers, the schools and the churches. The former are necessarily empirical; they deduce the laws of life from a study of past experience. The latter ought to be prophets. Their sympathy with all classes of men, their common contact with rich and poor, their opportunities for reflection and meditation, their supposed consecration to a work wholly unselfish and disinterested, ought to combine with their piety to give them that insight into a life which has always been characteristic of a prophetic order."

**A Winter Swallow, with Other Verse.** By Edith M. Thomas. New York: Charles Scribner's Sons. Price \$1.50.

"A Winter Swallow" is a poem in dramatic form recalling the story of Cleombrotus and his faithful wife, Chelonis, the daughter of Leonidas, King of Sparta. The rest of the book of 120 pages is filled with verses and lyrics, on a variety of themes, and with a wide range, and with one longer poem on Ginevra of Alfiera, from Italian sources. The last is, to our mind, the best of the volume.

**The Altar Book:** Containing the Order for the Celebration of the Holy Eucharist According to the Use of the American Church, 1892. By Authority. Boston: D. B. Updike.

This handsome book demands a more extended notice than usual, from its uniqueness in design and use, as well as its beauty of press work, typography, and paper. It must also be a pleasure to know that so good a critic upon the subject as Mr. Joseph Pennell has put himself on record as pronouncing it as far and away the best example of printing and illustrations of any shown in the Arts and Crafts Society lately held in England, which included many examples of the Vale and Kelmscott Presses. It would have been more practical for use if the pages had been set in two columns, both for the ease in reading, and the lightening of the effect of the printing. If it was somewhat smaller it

would have been more convenient for placing on most altars. This, by the way, is not to disparage the book, but a suggestion for the future, as it is to be hoped there will be future work to be done on somewhat similar lines, now that we have the initiative in this present book. It is but little more than sixty years since the note was sounded of a movement that has led to the Catholic revival in the Anglican Communion of wonderful proportions. During this time the expression of the spirit of divine worship has grown, and clothed itself in the development of the building and services of the Church. The ancient ecclesiastical arts of architecture, music, decorative painting, and glass, the altar and its furniture, the priests' ceremonial vestments, have all contributed to this spiritual desire to show forth our worship with the best and most precious of material gifts that we have to give. The art of decorative book-making seems to have been one that has been belated; that which was one of the essentials in the furniture of the sanctuary, and the means of showing the personal love and devotion of the faithful, the Missal, has been forgotten. The altar books of the Mediaeval Ages are to-day rare works of art sought after at great price, and valued not so much for their art work or precious stones, illumination, and paintings, as for the concrete evidence of its being the product of love, devotion, and sacrifice.

It is upon these lines that we welcome this first attempt in this country, as that which will supply an outlet for those whose talents and piety in coloring and drawing have heretofore been restrained by the lack of just such an opportunity. Mr. Updike has probably laid a foundation, in the publishing of this altar book, that may be the cause for building up a school or guild for the production of all the books for the sanctuary use; we mention such as the Daily Offices and Psalms, Pontificals, or Bishops' Books, containing order for ordaining and consecrating, order for Confirmation, for consecration of churches, institution of ministers, for blessing and dedicating persons, places, and things, etc., but especially a Book of the Holy Gospels and a Book of the Epistles which are used on high festival occasions by gospeller and epistoler. Under a thoroughly competent guide in ecclesiastical art, and with devotion and piety, such a series of books for the use of bishops and priests in the choir and sanctuary is a desideratum, and must soon be supplied. The laity have, as they desire, all the services in one book, their own Book of Common Prayer. This they can obtain to suit their taste in printing and binding, and of their devotion can decorate and illuminate with pictures by insertion, but the sanctuary books should offer, besides the finest paper, printing, and binding, the opportunity for initial illumination in colors and gold, as well as devotional pictures. Every cathedral and large parish church should be looking forward to supplying such books for use as proper and necessary, for the glory of God and the encouragement of devotion and piety.

**The Intellectual Life of the Priest; its Duties and its Dangers.** By Arthur W. Little, L.H.D. Milwaukee: Young Churchman Co.

This lecture, originally delivered to the students of the Western Seminary, is now published in attractive form, and dedicated to the seminary student and to the younger clergy. We have read it with the utmost satisfaction. Here is good sense and sanctified sense. In the short compass of these few pages, Dr. Little has shown the necessity not only of a trained clergy, but of a studious one as well, besides suggesting some of its most dangerous temptations. It is needful that words like these should be frequently spoken, for there is an idea prevalent in some quarters that the learned priest has had his day. It is the organizer and business man that is in demand. It was Malachi that said that "the priest's lips should keep knowledge," but he was a prophet of many centuries ago, and knew nothing of the requirements of present-day Christianity. Dr. Little modestly claims that he speaks only to the younger clergy, but he makes a plea that it would do us all good to

read—to stir up the laggard, to encourage the industrious. Would that all seminarians might frequently listen to such words of wise counsel. Those who know the author will readily admit that here is a prescription which he has taken himself. It is a good case of "*post hoc propter hoc.*"

**An Elephant's Track, and Other Stories.** By M. E. M. Davis. Illustrated. New York: Harper & Brothers.

This collection of stories might well bear the names of half-a-dozen authors on the title page, and it is difficult to believe that they are all the products of one pen. Simple and mystical, pathetic and passionate, here a quaint tale of quiet "Jim Ned Creek," and again, the more tragic melody of the "Song of the Oval;" in all the collection we find nothing that is not good. The author sketches vividly. We see the long double row of the quarters, the flower-grown cabin of Aunt Calline; we feel the fascination of the quadron, S'lome, as she sways in the Bamboula, and we breathe the odor of the Southern pines as we read. The book is notable in many ways, and pleasing in all.

**Christian Ethics.** Eight Lectures preached before the University of Oxford in the year 1895, on the foundation of the late Rev. John Bampton, by the Rev. Thomas B. Strong, M.A. London and New York: Longmans, Green & Co. Pp. 380. Price, \$5.

The Bampton Lectureship seems of late years to have fallen almost entirely into the hands of the "*Lux Mundi*" and Higher Critical schools of thought. We have had in rapid succession such lecturers as these: Cheyne, Gore, Sanday, Illingworth, Strong, and Ottley. The productions of some of these men have been, to say the least, of very doubtful value to the Church. But of the sterling worth of Mr. Strong's work there can be no doubt. It does not pretend to be a systematic treatise upon Christian ethics, but may best be described as an historical view of the growth of ethical principles in the world and the development of Christian morality. Beginning with a scholarly comparison between heathen and Christian morals, he goes on to set forth the Christian view of the ethical meaning of sin, in a lecture of rare interest and force, proceeds to consider very justly the influence of the Reformation upon ethics, and finally makes a strong plea for the restoration to the Church of her ancient discipline with which the Reformation so largely did away. Thus his theme is not dealt with in a theoretical or academic style, but is presented in an intensely real and practical way. Interest culminates in the last lecture, where the lecturer strongly advocates a restoration of discipline which "should mean not the restoration of inquisitorial intrusion into affairs legitimately held private, but the re-awakening of the feeling of the Church as one Body united to one Head, following one law in the strength of one spirit. The loss of this feeling has meant the loss of any definitely Christian conception of right and wrong." We agree with the lecturer in believing that as a result of Protestant individualism, morality and religion have been separated to a very serious extent, and that the Church must in the near future resume her ancient discipline in order to heal the breach. We recommend his book to the clergy and intelligent laity for careful study and profound thought.

**The Errors of Evolution.** By Robert Patterson D.D. Boston: H. L. Hastings. Price, 75 cents.

Doctor Patterson in his day (he died some ten years ago) was a vigorous enemy of Evolution, as this work and others from his restless pen amply testify. This book states plainly some of the crucial objections to the theory of evolution which thus far have never been answered. And now Spencer's great work has been completed, giving us a philosophical basis for evolutionary treatment of the whole realm of knowledge. Will some student of Darwin, of Huxley, and of Spencer tell us how the "it seems to me" of the first, "it is plainly true" of the second, and the dicta of the last and greatest philosopher are to be reconciled with the numerous objections to the evolutionary hypothesis?

Thomas Whittaker announces half a score or more of interesting books. In travels he will publish "The Land of the Monuments; Notes of Egyptian Travel," by Joseph Pollard; and "In the Land of Tolstoi," by Stadling and Reason. In biography he has the "Life and Work of Bishop Thorold, and the 'Life and Correspondence of Archbishop Magee.'" For Lent he promises "The Love of God; Addresses on the Seven Last Words," by Dean Restarick, of San Diego, Cal.; "My First Duty; Twelve Short Instructions on My Duty to God," by Juliet C. Smith; also, "How to Read the Bible," by the Rev. Prof. Adeney; "Christian Instincts and Modern Doubt," by the Rev. A. H. Craufurd, author of "The Enigmas of the Spiritual Life;" "In This Present World," a companion volume to "Christianity Between Sundays," by the same author, Dean Hodges, of Cambridge; "More Copy," a second batch of "Copy," by Bishop Hugh Miller Thompson; "The Clock of Nature," by Hugh Macmillan; "The Children's Preacher," a series of sermons by J. Reid Howatt, a writer who has made a distinct success in this field, and "An Open Secret," by a priest, in which a deep eschatological problem is approached in a strange and striking way.

## Magazines and Reviews

The first article of a notable series describing life in the White House is one feature of *The Ladies Home Journal* for March. It is by ex-President Harrison, and presents an interesting pen picture of "A Day With the President at His Desk." Mrs. Rorer's departments are rich in interest for women; her contributions cover the whole field of household economy.

There is always good reading for Sunday in *The Quiver*. In the issue for March we note "The Glory of Service," by the Rt. Rev. W. Boyd Carpenter, D.D., Lord Bishop of Ripon, which is very practical and helpful. "Picturing the Angels" is the first of a series of articles, and treats of the early ideas respecting these heavenly beings; the illustrations are from noted painters, Fra Angelico, Fra Lippo Lippi, Van Eyck, etc. The Rev. Amory H. Bradford, D.D., of Montclair, N. J., writes of "Glimpses of God," and the Rev. T. Teignmouth Shore, M.A., Canon of Worcester, has a talk with the children on "Trees." The "Notes of Christian Life and Work" are interesting, and there are several good stories, serial and otherwise.

The February number of *The Fortnightly Review* (Leonard Scott Pub. Co.) opens with rather dire predictions for the government of Lord Salisbury, and certainly his latest action on the Cretan situation looks as if "The Handwriting on the Wall" were becoming visible. One of the best articles is by W. S. Lilly, on "The Mission of Tennyson." The Irish Question occupies two papers. Grant Allen has a good article on "Spencer and Darwin." An interesting article on "Leighton and Watts: two Ideals in Art," is by H. Heathcote Statham.

*The Nineteenth Century* strikes us as a little bellicose. Capt. Lord Charles Beresford opens with a lengthy criticism of naval matters. The controversy on "The Elizabethan Religion" is continued by J. Horace Round; "Sketches made in Germany, No. 3," by Mrs. Blyth, is a contest from start to finish, and very lively and entertaining, too; and Mrs. Bedford Fenwick replies to the recent strictures of Lady Priestly on Nurses. Musicians should read "The True Nature of 'Falsetto,'" by E. Davidson Palmer, and sportsmen should not overlook "Timber Creeping in the Carpathians," by E. N. Buxton. There is a good article on "Gibbon's Life and Letters," by Herbert Paul.

*The Westminster Review* has the usual number of readable articles, beginning with one on "William Morris, Poet and Revolutionist," by D. F. Hannigan, though the writer fails to notice that his hero was no revolutionist in the matter of disposing of his property by will. "Tiger Shooting in the Decan," by R. G. Burton, warms one's blood a little. "Nationalizing the Lifeboat Service," by E. H. Bayley, is worth reading by all who know about our excellent system on the Atlantic coast and the great lakes.



## The Household

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER VI.

IT seemed to Oliver Preston that never had the great city presented so attractive an appearance as on that snowy winter day, for the storm and its results had continued with him all the way. It was a new and glorified city; pure, and white, and mystical; with every disfiguring object transformed into a thing of beauty; every beautiful point rendered ten times more beautiful by the silently falling flakes which came floating down, filling all the air. He would not get into a stuffy train, so leaving the Grand Central, strode down the avenue, his shoulders squared, his head thrown back, the snow crunching and packing beneath his tread, and presently found himself crossing the square, where every tree was bending beneath its pure white burden, and so struck into Broadway, and thus on down town. A day—a few hours, and all the glory, all the beauty would give place to—! But what was that to him! this phantom of delight was his while it lasted, and after that he would not be there to see. Now a graceful sleigh, the horses tossing their beautiful heads, would glide by him; and how bright and gay the shops looked! He dropped a coin into the outstretched hand of a crippled woman sitting beneath a torn umbrella on the sidewalk before Grace church. Perhaps her tattered mattress at home was stuffed with bank notes, but the odds were against it; at any rate, a quarter could not swell the amount enormously, and her look of delight, as her surprised glance fell upon it, did not indicate a wide acquaintance with such princely sums. But hers was to be but the first of sweet surprises on that day and the next. Yes, he would get the lawyer to make him out several checks at once to those names with which he was so sadly familiar. Not an hour should they be kept waiting. There would be but little left when those checks were drawn, but he would be free! free! He had a wild impulse to stretch his arms above his head and shout aloud for joy; and then he smiled to himself as he pictured the surprise on the faces of the passers-by. He could have won a foot race that day without half trying, his lungs seemed so full, and superfluous strength and energy were crying out for expression. But presently he reached the number named in the letter, and stood for a moment looking up at the great building which towered high above him. How many times he had passed it with a careless or admiring glance, or with no glance at all; how little ever imagined what it was one day to hold in trust for him! There was a red post box just outside the door. He laid his hand affectionately upon it as he went in. He would have something to feed its hungry mouth with when he came out! Pausing but a moment to glance at the directory at the foot of the steps, he went bounding up the three flights two steps at a time, for the elevator was up, and he had not patience to wait for it to descend. He found the office and, on entering, presented his card and was promptly shown into an inner room. The lawyer, an elderly gentleman of somewhat formal appearance, was sitting at his desk but rose at once and held out his hand,

at the same time, or so at least Oliver imagined, bending upon him a glance of keenest scrutiny.

"Doctor Preston," he said, "I am glad that you have come, sir." Then motioning him to a seat he turned to his desk, and selecting two papers from among those in a certain pigeon-hole, seated himself and swung his revolving chair till he faced the young man, though for a moment he did not speak, but sat tapping the desk with the papers which he held in his hand, as though uncertain as how best to begin upon the subject in hand.

"Doctor Preston," he said finally, "I find myself in a somewhat peculiar position. Until the day I wrote to you I was utterly unaware of your existence, as well as that of this will which makes you heir to the property; consequently I am ignorant of the extent of your knowledge of your kinsman's intentions in regard to you. Of course, my only business is to put this paper in your hands and explain to you the securities in which the money is invested; but I have an explanation to make of my action, or, more properly, want of action, in regard to a certain matter connected with the finding of this will; though I had perhaps best defer it till you have made yourself acquainted with its contents; that is, if you are not already familiar with them?" And leaning towards him he laid the paper in Oliver's hand; who accepted but did not open it.

"Mr. Trent," he said, "I will explain to you presently that no one could have been more unprepared for the information which your letter brought than I myself. But first I wish to ask if I am mistaken in concluding, from what you have said, that there was another will than this?"

"Most certainly. The first will—the will, as I supposed, I drew up myself some years ago, and it has been in my possession ever since, and, on my client's death, the property reverted to the legatee therein named. I had a very slight acquaintance with my late client, none at all with his family, and had never met his heir till the time of his death."

"And this?" said Oliver, glancing down at the paper in his hand.

"Was discovered in his private desk, as well as the parcel which I forwarded to you; both addressed to me."

"Was any reason given for his having

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changed his mind in regard to the disposition of his property?"

"None whatever."

For a few moments Oliver sat buried in thought, but at the end of that time, looking up at the lawyer, he said: "I think, Mr. Trent, that before reading this paper I will ask you to give me a full account of the former will. The circumstances seem to be peculiar, and I would like to know something more of them. Though I am not utterly at a loss to account for my cousin's desire to make me his heir, you will doubtless be very much surprised to learn that till within two months I was as ignorant of his existence as you say you were of mine."

The lawyer's eyebrows were slightly elevated, but with no other comment he proceeded to comply with Oliver's request.

"There is not much to tell, Doctor Preston," he said. "Some years ago your cousin came to me and had me draw up the will of which I have spoken. In it he left every thing of which he should die possessed (the greater part of his property, which came to him from his father, I should explain, was to

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go, at his death, to certain charities) to a young relative, a girl he had taken into his care. She was a child in boarding-school at the time, but I happen to know that on her eighteenth birthday, perhaps three years ago now, he formally announced to her his intention of making her his heir, and since then he has certainly never given me, or, I fully believe, her, the slightest reason for supposing that he had changed his mind. On the contrary, the young lady has told me, since of necessity I have made her acquaintance, that more than once he had assured her, of late, that she would be provided for in event of his death. She wondered a little at this, she said, as he had already told her that he had made her his heir; and I could only suppose that the fact of his having done so had slipped from his mind. But when this will was found it explained all."

"And the young lady—how was she affected by the discovery that she had been dispossessed?" Oliver asked.

He had been sitting, during the above narration, his elbow resting on his knee, his head in his hand, and he did not move as he put the question.

"Ah!" replied the lawyer, "that is the point which I have to explain—to which I made reference at the beginning of our conversation. When my client died, the will which I held was at once opened and the heir, having just come of age, came immediately in possession of the property. She was quite alone in the world, and at once decided to go to an old friend of her mother's, beginning her preparations immediately, and was about ready to start when she herself discovered the parcels directed to me and placed them in my hands. Perhaps I was wrong, but, Doctor Preston, I allowed her to go without acquainting her with the fact I had discovered. I thought that it would be easier for her to hear it there than here; and once gone, I decided to wait till I had seen you and was able to tell her what she was to expect. And now, perhaps you will examine the will, which will explain her position in regard to you. Can it be—I had not thought of that—that she is related to you also?"

As he spoke, Oliver had listened with a strange consciousness of having heard all this before; with that inexplicable impression which all have experienced, that not for the first time had this experience come to him. Unable to shake it off, though wondering much what it could mean, he sat up and slowly unfolded the paper, replying as he did so: "No, I have no cousins; it must be that she was a connection of his on the other side of his family. I know nothing of his relations." Then dropping his eyes he slowly read the will.

It was brief enough; leaving everything

of which he died possessed to his cousin, Oliver Preston, M. D., with this one request added: that he would make proper provision for his "young companion and relative, Margaret Lea."

It was with a half-suppressed exclamation that Oliver read that name. So this was the explanation of his assurance that he had heard this story before! and it was Miss Hester's little friend that he was to deprive of her fortune!

"You see, Doctor Preston," the lawyer was saying when Oliver glanced up, "the position in which I was placed. Of course, at best, it must be a shock and disappointment to Miss Lea, and you will readily understand that I was anxious till I had learned something of the man in whose power, so to speak, she was placed. Pardon me," with a formal little bow, "but since meeting you I am assured that her interests will be safe in your hands."

"Thank you," said Oliver gravely. But then, with seeming irrelevancy: "Had you noticed this, Mr. Trent?" And he pointed to a tear an inch long at the top of the will, where also the paper was slightly crumpled.

The lawyer smiled. "Yes," he replied, "I noticed it at once."

"Then, as I supposed, it was so when it came into your possession?"

It was, Doctor Preston, exactly as you see it."

"My cousin, said Oliver, quietly, "evidently had misgivings as to the righteousness of the course he was pursuing, and at one time, at least, was so convinced of its injustice as to have been on the point of destroying this paper. In that opinion I agree with him utterly; my only course, therefore, is to complete what he begun." And so saying he tore the paper across its entire length and tossed the pieces into the waste basket, watching them as they fluttered down with a strange sensation of having

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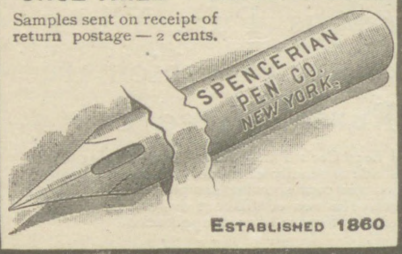
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buried something away out of his life.

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"I thank you, sir; but this seems to me a question on which there could not be two opinions—which requires no consideration. Might I trouble you for a glass of water, if you please?"

"Certainly, certainly." But when it had been brought, and Oliver had drained the glass, the elder man rose and, coming to him, held out his hand.

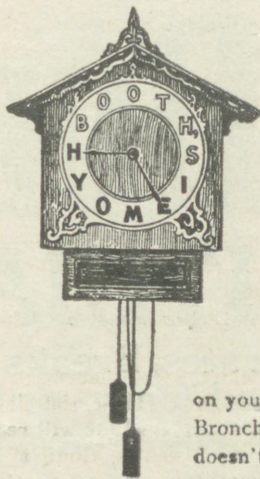
"Doctor Preston, he said, "you must allow me to express to you the honor I feel it to have made your acquaintance. It is not every man who would have taken your view of this matter. Miss Lea will hardly know how to express to you her gratitude, sir."

"You will greatly oblige me," said Oliver in alarm, rising from his chair as he spoke, and taking the proffered hand, "by making no mention of the matter whatever to Miss Lea. It would be but scant kindness to force this knowledge upon her, destroying the pleasant memories associated with her guardian; and the height of unmanliness to burden her with what she might possibly look upon as an obligation to an utter stranger. I particularly request, therefore, that she be kept in ignorance of the discovery of a second will. For my own part, understanding as I do the temptation to which my cousin yielded, I could not but look with more leniency than I otherwise would upon his action, even if I believed that he intended that this later will should stand. But the more I think of it the more I am convinced—and am glad to be convinced—that had his life been longer spared, he would himself have completed its destruction. I believe, Mr. Trent, that, in justice to my cousin, I ought to tell you of that one brief interview which took place between us on our first and only meeting." Which, in the fewest possible words, he did, adding as he ended the brief story: "It was for my mother's sake that he remained unmarried; it was her miniature which you forwarded to me. He had carried it about him for over thirty years."

"Doctor Preston," the lawyer said, "I am grateful to you for your confidence; and, slight as was my acquaintance with my client, I knew him well enough to understand how strongly he would be tempted to this action; particularly," after a slight pause, "if—you will pardon me, sir?—you are not?"

"I am a poor man," said Oliver with a smile, as he hesitated, "to whom this money would have been of untold service. I remember, now, that he questioned me on the subject, though at the time it made but little impression on me. I believe that you are right. But now, Mr. Trent, I think that I must go. I still have some business to attend to, and shall try to get the afternoon train back to Crafton."

The old gentleman started at the mention of that name. For the first time he recalled the fact that it was to Crafton that he had bought Margaret Lea's ticket yesterday. But though he gave Oliver another of those



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quick, keen glances, he took no other notice of the fact.

"Doctor Preston, he said, "if at any time I can be of the slightest service to you I will look upon it in the light of a personal favor if you come to me. I should be delighted if you would remain with me to-night; my wife would make you most welcome."

"Thank you," said Oliver, deeply touched, "but I believe that I will be better at home. But, Mr. Trent, it may be that you can help me with this very business I have just mentioned. There has come into my hands of late a piece of land, West, of little or no value. I am out of the way of watching the market; if you could take charge of it and get what it is worth for me, it will be doing me the greatest service. Of course," with a little laugh, "this is a matter of business between us."

The lawyer bowed gravely. And then in a few words Oliver made his explanations, and delivered over his papers into the hands of his new friend.

"Are you willing to leave this matter entirely in my hands, Doctor Preston?" the lawyer had asked, "to sell or not, as I see fit?"

"Quite," Oliver replied.

The two men shook hands and parted.

"And so that is the man who, in my mind, I accused of having brought undue influence to bear upon my client!" the lawyer exclaimed, as he turned back into his office after seeing Oliver out.

As Oliver Preston left the elevator and passed out into the street the red post box caught his eye, and he stopped short and stood looking at it, the full meaning of his loss for the first time rushing over him.

Then, with bent head, he turned away and walked slowly up Broadway.

(To be continued.)

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New York, Dec. 3d, 1896.

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Buffalo Lithia Springs, Va.

DEAR DOCTOR—I have received the five collections of Disintegrated Calculi, each collection containing a number of fragments, and also the three boxes, each containing a single calculus, mentioned in your letter as discharged by different patients under treatment by the

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Spring No. 2.

I have analyzed and photographed parts of each specimen, and designated them alphabetically.

One of the Calculi from the collection marked "A," was 3-16 of an inch in diameter, of an orange color, and on section exhibited a nucleus, surrounded by nine concentric layers of a crystalline structure as shown in the accompanying photograph marked "A," magnified 12 diameters.



(Calculus "A," magnified 12 diameters.)

On chemical analysis it was found to consist of Uric Acid (colored by organic substances from the urine), with traces of Ammonium Urate and Calcium Oxalate.

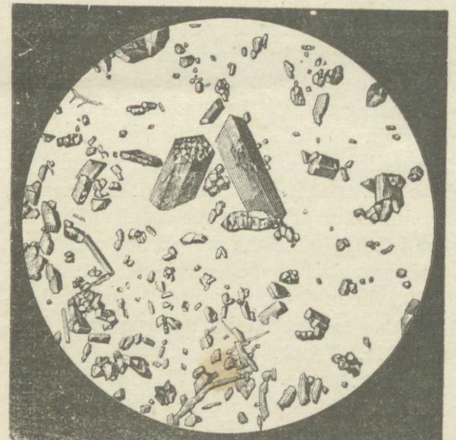
A fragment of a broken down calculus from the same collection was found to consist of Uric Acid.

(Report as to six specimens of Calculi omitted to economize space.)

The contents of the boxes marked "C" consisted chiefly of whitish crystalline materials.

On microscopic examination they exhibited well-defined prismatic crystals, characteristic of "Triple Phosphates," as shown in the accompanying photograph "C," magnified 20 diameters.

On chemical analysis they were found to consist of Magnesium and Ammonium Phosphate (Triple Phosphate), Calcium Phosphate, Calcium Carbonate a trace; Sodium and Potassium Salts in traces, Uric Acid and Urates, none. Calcium Oxalate, none. Organic debris in considerable quantity, and matters foreign to Calculi.



(Collection "C" magnified 20 diameters.)

Yours respectfully,  
R. OGDEN DOREMUS.

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That is known as  
the Children's Hour.

**Polly Patterson's Proverb.**

BY M. GERTRUDE THURSTON

**P**OLLY PATTERSON was in disgrace. Moreover, she had to be punished. So mamma politely but firmly requested her erring little daughter to sit down and write a sentence twenty-five times, and write it well, mamma to set the copy.

If you will stop to consider that there was left but one hour of daylight, and that there were no less than five of Polly's intimate friends waiting for her out in the swing, you will possibly realize that this was a trial, especially as Polly Patterson was already very much ashamed of herself for losing her temper and rashly cuffing her aggravating little sister.

"He that ruleth his spirit is greater than he that taketh a city," was the copy mamma had given her, and by the time the twenty-fifth sentence had been laboriously written out, Miss Polly thought she knew it very well indeed.

Perhaps you will be interested in hearing about the invitation she accepted that evening. It read something like this: "You are requested to attend a committee meeting this evening in mamma's drawing room at 12 o'clock. Business of importance to be transacted." There had been no signature to this announcement, so Polly descended the stairs at the appointed time with a great deal of trepidation.

The room appeared at first to be empty, but soon a little flutter above the lace curtains attracted Polly's attention, and she beheld something that caused her to drop into the nearest chair and laugh merrily. There on the curtain pole sat twenty-five of the cunningest owls Polly had ever seen.

It was well, however, that she got her laugh out first, for the reproachful gaze of twenty-five pairs of great, round eyes staring at her in the moonlight, wasn't so very funny after all.

Polly finally recovered enough of her voice to inquire faintly, "Why, what are you doing up there?"

**BUTTER MADE IN TWO MINUTES**

A neighbor of mine several days ago sent for one of those Lightning churns, which are sold by a firm over in Pennsylvania. After it came we went over to see it work. We were all surprised, for it made butter in two minutes, just as they said it would, and the color was so nice, too. I sent for one, and since we have used it we would not be without it for three times its cost. The churn works so easy, and then we get more butter than we did the old way. I can appreciate the new invention, for I know how disagreeable it is to churn for an hour on a warm day. My son is making lots of money selling the churn in this township, and he never sold anything before in his life. Those who want to make money easy, can get full particulars from Dept. No. 1 of W. H. Baird & Co., Sta. A., Pittsburgh, Pa. Any one can make at least \$100 a month selling them, as every farmer who sees it work orders one.

A DAIRYMAN.

Thereupon, the owl sitting on the end of the pole nearest her, blinked hard once or twice and then began solemnly: "He that ruleth his spirit is greater than he that taketh a city." Owl number two, being nudged to begin, shut one eye meditatively and stared at Polly with the other, while he repeated, "He that ruleth his spirit is greater than he that taketh a city." Then owl number three took up the text, and

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when the whole twenty-five had given the quotation singly, then all solemnly chanted in chorus, "He that ruleth his spirit is greater than he that taketh a city."

This was too much for Polly. The birds looked so ridiculous up there in a row, with their big, round eyes and funny little faces, and they were so comical when they nudged one another and blinked at her, that Polly lay back and laughed again, this time harder than ever.

"She was interrupted by owl number one, who began impressively, "He that—"

"Oh, stop," cried Polly, with consternation, "you're not going to do it again, are you?"

"Certainly," responded the owl, with offended dignity, "You need to be punished this time for disrespect to your elders."

Polly suppressed another giggle before saying meekly: "Well, I beg your pardon, I'm sure; I didn't mean to be disrespectful, but you do look so funny, you know."

At this, every owl sat up very straight and glared at Polly so fiercely that she was afraid they were all going to say that tiresome proverb again, so she continued hastily, "Of course, I don't mean—at least I don't think—oh, bother, you're all as sweet as you can be, and I only wish I could look half so wise as you do with as little trouble."

Polly seemed very unfortunate in her remarks, or else the owls were hard to please, for they were actually furious at this last insult. They so far forgot their recent text that they angrily ruffled up their feathers till they were twice their natural size, and so, for want of room, pushed the little owl at the end clear off the pole. Polly saw him going, and cried excitedly, "There, you're going to tumble—ow—ooo," and she ended with a little shriek that brought mamma in from the sitting room in great haste.

"Polly, Polly, what possessed you to roll off the sofa like that?"

"Why, mamma," exclaimed the bewildered Polly, as she rubbed her eyes and looked up at the empty pole, "where have all those owls gone?"

**Uncle Phil's Story**

"Tell us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you were a little boy," said Archie.

"Once, when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go out and play by the river."

"Was Roy your brother?" asked Rob.

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"No, but he was very fond of playing with me. My mother said yes; so we went and had a great deal of sport. After a while I took a shingle for a boat, and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran toward home.

"Then I was angry. I picked up a stone and threw it at him as hard as I could."

"Oh, Uncle Phil!" cried Archie.

"Just then Roy turned his head, and it struck him."

"Oh, Uncle Phil!" cried Rob.

"Yes. He gave a little cry and lay down on the ground.

"But I was still angry with him. I did not go to him, but waded into the water for my boat.

"But it was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me down the stream, but no men were near to help me.

"But as I went down under the deep waters, something took hold of me and dragged me towards shore. It was Roy. He saved my life!"

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried, and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow wow wow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil; "the best dog I ever saw. I have never been unkind to a dog, or to any other animal, since, and I hope you will never be."

—*Sydney Dayre.*

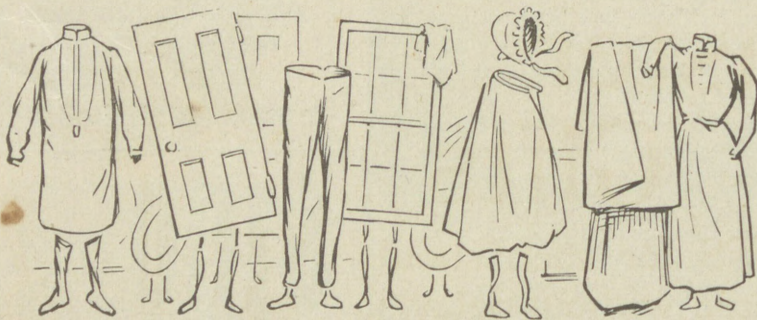
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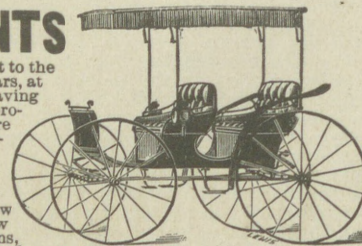
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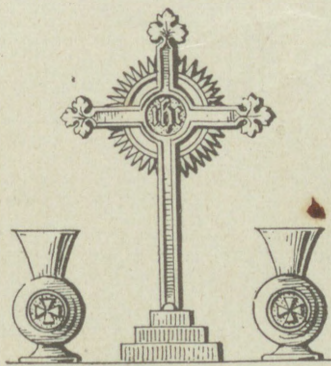
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### The Care of Cut Flowers

Flowers are like children. They want care, but not to be "fussed" over. And if the following experience of many years is tested by any to whom it is new, we shall hear less lamenting over "the throwing away of money" in sending gifts of flowers.

I do not claim that with all flowers this rule of mine will work. But even with violets it has kept crispness and fragrance twenty-four hours after. And with roses and many others it is sure. The first essential is fresh flowers. Go to a florist whose word you know can be relied upon. One to-day's rose, carnation, tulip, jonquil, or ascension lily gives far more enjoyment than a roomful of flowers with the first freshness gone.

With all flowers (cultivated or wild) I always cut the stems, to open the pores, on receiving the flowers; and with all cultivated flowers fill your vases with ice-water. I often put a lump of ice in the vase as well.

Wild flowers, my experience has been, freshen and keep best in water without ice.

With roses, strip off all lower branches of leaves. It makes them look ungraceful and naked out of the vase, but it crowds the flowers to leave them on, and absorbs the nutriment of the water, and your roses fade in a few hours.

Twice a day, your first duty after breakfast and your last at night, give fresh ice-water. Once, and in the morning, cut your stems a quarter of an inch only. At night always have flowers set in a room where there is outside air coming in—not a room where water will freeze; but for years I have had the vases of flowers set at night not far from my bedroom window, which is always widely opened, and through which often snow has drifted in to no mean depth, for one's bedroom.

All the "talk" about putting roses "in an ice-box" is not worth trying, unless you wish to keep buds unopened. In that case you might try it. But better than any such attempt is to keep the flowers shut in box and oiled paper, exactly as sent by florist, till you wish to use them. I have opened flowers three days after sent, and they have been as fresh as when the box reached me, and have kept as long as usual. A bunch of roses can be kept a week, almost invariably, if you will credit my testimony sufficiently to make use of it. And you will not gainsay me that a rose is never so regal as when in full bloom, and a few hours before its petals fall, and after for days it has received your homage.

A writer in *The Chicago Tribune* says that flowers with woody stems, such as roses, chrysanthemums, etc., may be kept in water a long time by notching the stalk from the bottom nearly to the bloom at intervals of about three-fourths of an inch. They are thus enabled to suck up more water than they can from the cut stalk alone.

Very few people realize, as yet, how fine the acacias are for house cultivation, both in their use as decorative plants and for the cutting of flowers. In their way, they are as beautiful and ornamental as the palm: in fact, surpass it when account is taken of their rapidity of growth and their fragrant flowers. One of their charms lies in the fact that they bloom just at the time of year when flowers are most needed, from January until May. In style of growth and shape of flowers the acacia resembles somewhat a young locust. It has bipinnate leaves, and the numerous leaflets possess the sensitive habits of the mimosa, or sensitive plant, being keenly alive to all climatic changes. Should the day be dark and cloudy, the tiny leaflets will keep partially closed. At night they always go to sleep by folding themselves together and standing upright upon their stalks, thus giving the plant an appearance of possessing no leaves at all.—*Washington Home Magazine.*

### FOR DYSPEPSIA

USE HORSFORD'S ACID PHOSPHATE

Dr. J. C. Winans, Madison, O., says: "Found it admirable in atony of the stomach and dyspepsia."

"CLEANLINESS IS NAE PRIDE, DIRT'S NAE HONESTY." COMMON SENSE DICTATES THE USE OF

# SAPOLIO

'96	<b>1897-1847</b>	'48
'95	<b>People Who</b>	'49
'94	<b>"Don't have any</b>	'50
'93	<b>Luck with Flowers"</b>	'51
'92	are just the ones who need our	'52
'91	"JUBILEE" CATALOGUE for 1897.	'53
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