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The Living Church.

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Po-go-nay-ke-shick
(Hole-in-the-day)
Indian Chief

P. 15

15

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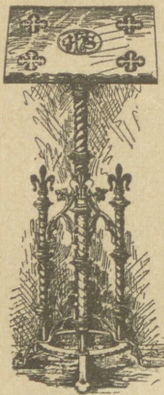
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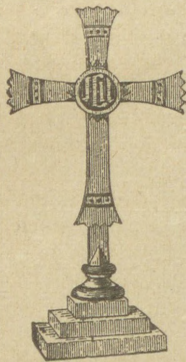
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The Living Church

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

CHICAGO, APRIL 3, 1897

News and Notes

NOTICE is taken in the English papers of the fact that the new Bishop of London, Dr. Creighton, at a recent Confirmation at St. Augustine's, Kilburn, was vested in cope and mitre, and gave the benediction with pastoral staff in hand. It is said to be the first time the cope has been worn by a Bishop of London for over three centuries. We believe, however, that it was long ago declared to be the proper vestment for a bishop by both the ecclesiastical and the State Courts. It must not be supposed that Bishop Creighton is given up to aestheticism. On the contrary, his energy and business-like methods of administration are already gaining general approbation.

THERE seems to be trouble in the Salvation Army in England over the increasing rigidity of the rule of General Booth. A large amount of disorganization and discontent has come to light. Many resignations have occurred, amounting, it is said, to no less than 250, among them one commissioner, one colonel, two brigadiers, three majors, and minor officers by the score. One of the ex-captains is so unkind as to dub the General "a modern Pharaoh." The ground for this state of things has not been very clearly disclosed, but those who are acquainted with the history of similar movements and, at the same time, have an appreciation of modern human nature, can hardly feel much surprise. The real marvel is that such a system should have held together so long without some serious revolt. Very likely the trouble in England has its origin in sympathy with Ballington Booth's secession in this country.

FEW persons have not heard of Baron Hirsch, the wealthy Jewish philanthropist. While others were expressing the outraged sentiment of the world in contemplating the Russian persecution of the Jews, he used the boundless wealth which had come through his successful business enterprises in setting on foot great plans for the benefit of his suffering brethren. His colonies in South America and the United States are well known. Though he is dead, his good deeds continue. The income of \$2,400,000 is expended annually for charitable and educational purposes. His widow, Baroness Hirsch, is thoroughly imbued with her husband's noble spirit. It is announced that she is about to expend \$1,500,000 for the benefit of the Jews in New York City. She will erect suitable buildings for the Baron Hirsch trade school, which is already established, and she has further appropriated \$1,000,000 for the erection of model tenement houses. Among her other plans is one for a working-girl's home, on a system which she has already adopted in founding similar homes in European cities. Thus these noble representatives of the Hebrew race have set a shining example to the many millionaires in this and other countries, who, though nominally Christians, have imbibed but little of the spirit of the Gospels—an example

which, if it were widely followed, would solve a hundred knotty problems in a very short space of time.

SOME comments in *The Indian Churchman* on the visit of Dr. Barrows, of Chicago, are of interest as indicating the view taken of his enterprise by those who know the field. This paper says his coming to Calcutta to lecture to a non-Christian audience on the universal religion was viewed with grave misgivings, but that the result was on the whole satisfactory, so far as the utterances of the lecturer were concerned. The reports show that he spoke out bravely and unambiguously for Christianity, in the historical sense of the word, as the only possible universal religion. It appears, however, that there is necessarily something amateurish in the undertaking. *The Indian Churchman* doubts whether it is worth while to bring out to India a series of speakers, who, however eloquent they may be, are incapable of addressing educated Hindus in a language they can understand. "To do so requires a training in Indian modes of thought, philosophy, and literature, such as is not easily acquired even by years of study; and the sounding periods of Dr. Barrows are full of unconscious assumptions, quite natural to people whose education has had a Christian cast, but not likely to be admitted by the majority of his audience."

OUR readers know something of the so-called "Church Association" in England, which curiously illustrates its name by making most things which are commonly understood to be "Church principles" the objects of bitter antagonism. It was this society which undertook to put down "ritualism" (by which term was designated much that is almost universal in the conduct of the services on this side of the water), by instituting suits against the clergy. But whether they won these suits or lost them, somehow the principles they attacked made steady and rapid advance. Finally, summoning all their strength, they brought the Bishop of Lincoln to trial, with the result that a decision was obtained both in the ecclesiastical and the civil courts which gave the principles and practices in question a legal footing they had never enjoyed before. Since that time the association has been very much in the position of Bunyan's Pope and Pagan. At the spring meeting of this organization recently held, the chairman took a very pessimistic view of the situation. "Their services," he said, "were once welcomed by those in authority as convenient, useful, and worthy to be encouraged," but it was not so now. With the spread of sacramentalism and sacerdotalism there were few on the episcopal bench who regarded them as anything else than an obnoxious impediment in the way of objectionable schemes. Very few ministers of the Church now made open cause with the association. The laity might be sympathetic but if so, they failed to show it in any substantial way. In short the funds were very low and earnest appeals have brought little response. But it would be a

mistake to think they intend to give up without further struggle. Some of the speakers made it evident that they were casting about for some new and sensational movement to fire the Protestant heart. It is to be feared that the letter of the Archbishops on English orders and sacramental doctrine will bring but cold comfort to the Spartan band.

SIR WILLIAM HARCOURT, the eminent Liberal leader and member of Parliament, had a peculiar experience the other day. He was summoned to appear in the London Police Court to answer to the charge of allowing the chimney of a rented house belonging to him in Whitehall, to take fire and burn out. They do not allow that sort of thing in London. He contended that the chimney had been swept, yet, regardless of his rank and of the fact that he was serving his country in the House of Commons, he was held responsible for the carelessness of his tenant. They have an edifying way over there of fixing the responsibility for delinquencies in direct and peremptory fashion upon a tangible personality who cannot wriggle out of it. Here, it is to be feared, it would take several courts of different degrees and a year or two of time to decide who should pay the fine.

AS we go to press the serious illness of Archbishop Plunket, of Dublin, is announced. The physicians in attendance had small hopes of his recovery. It was only a few months ago that he entertained the Archbishop of Canterbury who died almost immediately after his return from Ireland. Archbishop Plunket expected to attend the Lambeth Conference, where he would have been called upon to defend his action in connection with the Spanish so-called reformers. The engaging personality of the Archbishop has endeared him to many even of those who sympathized least with his views and policy. Many prayers will be offered for his recovery.

THE *Indian Churchman* gives us news of a personage who became somewhat well-known in Chicago during the sessions of the Parliament of Religions at the World's Fair. He is known in Calcutta as Babu Norendra Nath Dutt, but not wishing to be addressed by the unromantic appellation of Mr. Babu Dutt, he causes himself to be introduced as Swami Vivekananda, which would easily go into poetry. Arrayed in the fascinating costume of a "sanyasi," and having some gift of speech, he excited considerable attention and some admiration. We believe he spent some time in this country and England enlarging, wherever he could get an audience, on the superior antiquity and merits of the Hindu religion. It was all quite "childlike and bland," and as different as possible from Hinduism as it is in its native fastnesses. Babu Dutt, otherwise Vivekananda, has been elated by the attentions he received, and now talks about organizing a band of evangelists for the conversion of the benighted West. "He has not told us," says *The Indian Churchman*,

"how the converts are to be admitted to a religion whose sole entrance gate is that of birth, but doubtless that is to be managed by transmigration." A Hindu paper takes the Babu to task, by reminding him that Hinduism is not a proselyting religion, and if it were he is mistaken in supposing that other nations of the world are prepared to receive spiritual help from India. *The Indian Churchman* adds that if people knew a little more about Hindu Pantheism they would be assured that its tendency is not for righteousness. It mentions, in this connection, a little book published by the Madras Christian Literature Society entitled, "Preliminary Dialogues on Important Questions in India." It was written by a member of the Oxford Mission.



The Lambeth Conference

The programme of the Lambeth Conference has been issued. It is to open July 5th, at the Church House. The first day will be occupied by the address of the Archbishop of Canterbury and a discussion on the "Organization of the Anglican Communion," including such subjects as a central consultative body, a tribunal of reference, the relation of metropolitans and primates in the colonies and elsewhere to the see of Canterbury, and the functions of the Lambeth Conference. The invited speakers are the Bishops of Brechin, Cape Town, Jamaica, Long Island, Manchester, Pennsylvania, Salisbury, and Tasmania.

Tuesday Morning, July 6th, the subject will be "The relation of religious communities within the Church to the episcopate." Speakers: the Bishops of Oxford, Bloemfontein, Foud du Lac, and Wakefield. In the afternoon, the subject appointed is "The critical study of Holy Scripture," introduced by the Bishops of Adelaide, Durham, and Michigan. On Wednesday morning the discussion will be upon "Foreign missions," subdivided as follows: (a) The duty of the Church to the followers of (1) Ethnic religion, (2) Judaism, (3) Islam; (b) the development of native churches; and (c) the relation of missionary bishops and clergy to missionary societies. The speakers are the Bishops of Arkansas, Colombo, New Castle, South Tokyo, and Stepany. In the afternoon, the Archbishop of Dublin and the Bishops of Albany and Gibraltar will speak on the subject of "Reformation movements in Europe and elsewhere."

The engrossing subject of Church unity in its relation to the Churches of the East, the Latin Communion, and to other Christian bodies, will be dealt with on Thursday by the Archbishop of Armagh and the Bishops of Pittsburgh, Jerusalem, and London. "International arbitration" will be debated in the afternoon by the Bishops of Calcutta, New Jersey, New York, and Ripon. On Friday, industrial problems, especially as regards the unemployed, and industrial co-operation, will be the topics for consideration. The appointed speakers are the Bishops of Central New York, Christ church (New Zealand), Hereford, and Washington. In the afternoon of the same day the Book of Common Prayer will come up for discussion. The subdivisions will be "Additional services" and "Local adaptation," and the speakers designated to introduce the subject are the Bishops of Cork, Edinburgh, Ely, and Springfield. Saturday will be taken up with the two subjects of the "Duty of the Church to the colonies," by the Archbishop of Rupertsland and the Bishops of Norwich and Sydney; and "Degrees in Divinity," by the Bishop of Goulburn.

The conference will then adjourn for two weeks, during which the various committees will meet. The final session of the conference will be held from Monday, July 26th, to Saturday, 31st, to consider and act upon the reports of the committees. The conference will conclude with a service in St. Paul's cathedral, Monday, Aug. 2nd.

The Church Abroad

It is authoritatively announced that the ecclesiastical commissioners have decided to sell Addington Park, Croydon, the country house of the Archbishop of Canterbury. It is proposed to purchase for the Archbishop's use a residence of modest dimensions at Canterbury, and to utilize the remainder of the proceeds for Church work; possibly in the direction of a new bishopric for Surrey.

The Metropolitan of Athens, on Friday, March 5th, sent the following telegrams to the Archbishop of Canterbury and the Metropolitan of St. Petersburg, respectively:

"In the name of Jesus Christ, raise your voice for the salvation and liberty of our Cretan brothers who are cruelly oppressed."

"I appeal for the good will of the Russian Church in favor of our Cretan brothers who are fighting for their faith and salvation."

In reply, the Archbishop of Canterbury has sent the following message:

"The Anglican Church prays earnestly to the Almighty that He may give the Cretans liberty, justice, and peace."

Subject to the concurrence of the Bishop of Jamaica, and to confirmation by the Provincial Synod of the West Indies; *i.e.*, the bishops of the West Indian dioceses, the electors deputed by the synod of the diocese of Antigua have chosen the Very Rev. Herbert Mather, M.A., provost of the cathedral of Inverness, to be Bishop of Antigua.

The Bishop of London has placed in the chapel of Fulham-palace, his London residence, a retable containing a striking representation in bas-relief of the Crucifixion, and a retable with cross and candlesticks. It is reported, also, that he intends to put in new stained glass windows worthy of the chapel of such an historic building. The Bishop is settling down to the work of his diocese, and has discovered that he will have 10,000 letters a year to deal with, besides innumerable engagements.

Association for Promoting the Interests of Church Schools, Colleges, and Seminaries

On Tuesday evening, March 16th, a special meeting of this association was held at 240 W. 81st st., New York. The purpose of the meeting, as stated in the call, was to so amend By-law XVI. that the directors might make loans on bond and mortgage to educational institutions requiring financial assistance. The proposed amendment was carried.

The secretary announced the death of the Rev. Charles E. Hoffman, D.D., LL.D., D.C.L., the founder and only president of the association. The chairman, the Rev. R. B. Fairbairn, D.D., LL.D., 1st vice-president, appointed the Rev. Dr. Thomas Hughes, Gen. James Grant Wilson, L.H.D., and John Sabin Smith, Esq., as a committee to draw up a memorial of the late president, to whose wise forethought the association owed its existence, and whose generous benefactions provided for it an endowment. On Monday, March 22nd, the directors elected Mr. Wm. M. V. Hoffman, M.A., as president, to fill the vacancy caused by the decease of his honored father. Mr. Hoffman is an alumnus of Columbia College, and a curator of Hobart College, and was one of the incorporators and directors of the association. His intimate knowledge of, and entire sympathy with, the plans of his father will enable him to forward the interests of the association judiciously and beneficently, and will also give an assurance that there will be no change in the policy of the corporation.

The directors authorized the treasurer to loan Racine College the sum of \$8,000. It is expected that another loan of a much larger sum will soon be made to another important and effective institution under the auspices of the Church.

The association has offered three prizes of \$300 each to the students, of the junior year, at the University of the South, Trinity College, Hobart College, Kenyon College, and St. Stephen's College. The examinations for these

prizes take place in May, and the following gentlemen have consented to act as examiners: Latin—Professor H. Thurston Peck, of Columbia; Greek—Professor M. H. Morgan, of Harvard; Mathematics and Physics—Professor J. M. Brooks, of Princeton; English—Professor Chas. Sears Baldwin, LL.D., of Yale.

Although the continuance of the work of the association is secured by the generous provision made by its late president, the sphere of its usefulness might be greatly enlarged by further gifts from its supporters. If each parish whose pastor is interested in education under religious influences would furnish its own quota of subscribing members at \$2 per annum, the helpfulness of the corporation would be materially increased and a more general interest in so important a subject would be aroused and maintained.

Canada

The chapter of St. Andrew's Brotherhood in connection with St. Thomas' church, St. Catherine's, diocese of Niagara, has arranged for a special course of lectures on Church history. The Bishop holds a Confirmation in St. Thomas' church, April 2nd. Bishop DuMoulin has been preaching special sermons in the city churches in Hamilton on behalf of the various diocesan funds.

The first Mission held in Grace church, Milbank, diocese of Huron, took place recently, and lasted five days. A very large number of communicants received in the Celebration on the following Sunday. A special Mission for the opening days of Lent was conducted in the Memorial church, London. Archdeacon Phair has been preaching to large congregations in London on behalf of the Indian Homes in the North-west.

Bishop Baldwin is one of the preachers during the season of Lent, in St. James' church, St. Mary's, diocese of Huron. A Three Hours' service is to be held on Good Friday by the rector. At a recent missionary meeting in St. James' church, South London, it was stated that with regard to the total amount given for diocesan and foreign missions, St. James' church stands fourth in the diocese. Upwards of \$2,000 was given in the diocese of Huron in response to the Bishop's Pastoral asking for contributions to the India Famine Fund. Bishop Baldwin gave his first Lenten discourse in Trinity church, Galt, on the 5th. A course of sermons on the Church, by the city clergy, has been given during Lent in Memorial church, London.

An appeal has been made for funds to build a small church at Missanabie, diocese of Moosonee, where there is an Indian congregation, whose only place of worship at present is a small log house, which is not large enough for the numbers to be accommodated. The people themselves can only help a little in work and money, but it is thought that about \$300 would be sufficient with what they can do. It is thought that Bishop Newnham will have to make a tour on behalf of his diocese next summer. The book of the Bishop's sister, Miss Newnham, "Life at Moose Fort," gives a bright and vivid picture of mission work in that far off-station. It is stated that the diocese of Moosonee is the largest in area in the world.

Bishop Sullivan gave the first of a series of Lenten addresses on Ash Wednesday, in St. James' cathedral, Toronto. There will be services four days in the fifth week in Lent, for men only, in the same place. The 60th anniversary of Queen Victoria's accession to the throne will be celebrated in the diocese of Toronto by using the service for the 20th of June, known as the Accession Service, on Sunday, the 20th of June next, the actual anniversary, in all the churches in the diocese, and by taking up special collections to wipe out the debt on the Diocesan Mission Fund. A choir festival will be held on the 21st, in Maspsey Hall, Toronto, when the music sung at the original Accession Service will be rendered by the combined choirs from the city churches, assisted by choristers from the choirs of the different churches in the diocese. The

proceeds of this festival concert will also be given to the Mission Fund.

A number of the clergy were present at the opening of the Sunday School Teachers' Library, in Toronto, on the 6th ult. The Bishop presided. A programme of lectures on the art of teaching has been arranged for, in connection with the library, by the joint committee of the Rural Deanery Chapter and the Sunday School Association, to be given by some of the city clergy on Saturday afternoons during March, April, and May. The Church Boys' Brigade, Toronto, seems to be prospering greatly. The third annual meeting was held on the 11th ult., the Bishop presiding. He stated in his address that the number of companies in the city had increased in the year from 28 to 46, and regretted that he would be unable to spend some pleasant days with the boys in camp next season, as he had done last summer. Temperance, purity, and reverence are the three words composing the motto of the Boys' Brigade, and they were the subject of brief addresses. Large congregations were present during the nine days' Mission held in Cranmer church, Honeywood, diocese of Toronto, in the end of February. St. Peter's church, Toronto, has been the means of sending out 24 bales of gifts to the North-west missions during the year. The Diocesan Woman's Auxiliary held the regular meeting in All Saints' school house, Toronto, March 11th. The business needed an all day's session.

Bishop Hamilton has been giving a series of sermons during Lent each Sunday morning at St. Alban's, and evening at Grace church, Ottawa. A daily mid-day service has been held in St. John's church, Ottawa, during Lent. St. George's contributions to foreign missions are much larger than any of the other churches in Ottawa. The only question remaining to be settled as to the division of funds between the dioceses of Ottawa and Ontario, necessitated by the erection of the new diocese of Ottawa, has now been decided by the arbitrator appointed by the two synods, Chancellor Worrell, of Toronto. The award is very favorable to the Ottawa synod.

The induction of Canon O'Meara to the deanery of St. John's cathedral, Winnipeg, took place recently. The office was made vacant by the resignation of the late Dean Grisdale, now Bishop of Qu'Appelle. Canon Matheson had received the Archbishop's mandate giving him authority to perform the ceremony. The sermon was preached by Archdeacon Fortin, of Holy Trinity.

The usual services were held on Ash Wednesday in all the city churches in Montreal. The Bishop preached at the afternoon service in Christ church cathedral. At the daily service during Lent in the cathedral there have been addresses by the city clergy. A large number of business men have been present at the noon-day Lenten services in the Mechanic's Hall. Bishop Bond spoke for about five minutes at the first one. The Bishop held a Confirmation service in St. Mary's church, Montreal, March 21st, and an ordination service on the 14th, in Christ church cathedral, at the request of the Bishop of Maine, admitting the Rev. W. Mitchell to the office of deacon. The Bishop preached the sermon. At the meeting of the Gleaner's Union in Montreal on the 19th, subject, "The women of Japan," it was announced that the Montreal Diocesan Woman's Auxiliary has pledged itself to support a lady medical missionary to Japan. The church of St. Matthias, Montreal, through its Woman's Auxiliary, has "appropriated" the missionary who hopes to go out from Montreal to Uganda in the course of the year, pledging itself to give \$500 yearly for his support. The convocation of the Montreal Diocesan Theological College takes place April 30th. Special collections have been taken up in all the churches in Montreal for the India Famine Fund.

New York City

The late Henry C. Tallman, of this city, whose will has just been probated, left a legacy of

\$2,500 to Christ church, North Conway, in the diocese of New Hampshire.

The gift by the late Mrs. Mary Bradhurst Field of \$30,000 to St. Paul's church, Rome, Italy, already mentioned in these columns, is to be used for the support of aged women.

At the church of the Ascension, the Rev. Percy S. Grant, rector, Bishop Talbot, of Wyoming, administered Confirmation on the evening of Sunday, March 28th, acting for Bishop Potter.

At the church of the Epiphany, the Rev. Joseph Hutchinson, rector, a special musical service was held on the evening of Sunday, March 21st, at which was rendered Gounod's "Gallia."

The guild of St. John the Evangelist mentioned in our last issue, in connection with a military drill, is under the direction of the clergy of St. John's chapel of Trinity parish, the Rev. P. A. E. Brown, vicar, and not of St. Paul's, as noted.

The New York Bible and Common Prayer Book Society has distributed, during the past year, 64,576 volumes of Bibles, Prayer Books, and Hymnals in all parts of the United States. The number of grants was about 1,000, showing that the society vigorously recognizes its national character.

By the will of the late Frederick Taylor, the residue of his estate, valued at \$100,000, is divided between St. John's Guild, the Children's Aid Society, the Five Points' House of Industry, the Working Girls' Vacation Society, the Society to Befriend Working Girls, the Free Home for Destitute Young Girls, and three other organizations of a similar character.

At St. Augustine's chapel, the Rev. Dr. Arthur C. Kimber, vicar, a branch of the Church Periodical Club has recently been organized, under the auspices of the chapel chapter of the Daughters of the King. Miss Morand was appointed secretary. There are now a number of contributors who send papers to persons, mostly in the far West.

At the church of All Angels, the late rector, the Rev. Dr. Chas. F. Hoffman, is succeeded in the rectorship by the associate rector, the Rev. S. De Lancey Townsend, Ph.D. Dr. Townsend has been connected with the parish for the past ten years. He graduated at Hobart College in the class of 1880, and from the General Theological Seminary three years later. Formerly he held a rectorship at Whitewater, Wis.

Mr. Lawrence Hamilton, a great-grandson of the celebrated Alexander Hamilton, died Friday, March 19th. He was a son of Wm. Gaston Hamilton, was a graduate of Yale University, and an officer of the Manhattan Trust Company. The funeral took place at Calvary church, March 22nd, and was conducted by Bishop Satterlee, of Washington. The burial was at the country place of the family, at Ramapo, N. Y.

The Board of the Domestic and Foreign Missionary Society has received \$10,000 by the will of the late Laura Wiggins, of Cincinnati, Ohio, who also left a bequest of \$3,000 to St. Paul's church, in that city, for the use of its various societies: \$2,000 to Bishop Vincent, for Church work; \$1,000 for the hospital of the Church in Southern Ohio, for children; \$500 each to the Colored Orphan Asylum and the Cincinnati Orphan Asylum; and \$1,000 to the New York Bible and Common Prayer Book Society.

At St. John's chapel, the Rev. Philip A. H. Brown, vicar, the Friday Lenten preachers are the Bishops of Delaware and Wyoming, the rector, the Rev. Dr. Morgan Dix, the Rev. John W. Brown, D.D., and the Rev. Arthur Ritchie. The Rev. Dr. Dix who had contemplated giving a course of lectures on Friday-evenings, was forced to give up the plan by reason of the great pressure of work upon him in making preparation for the observance of the bi-centenary of the parish.

At the church of the Ascension, the Rev. Percy S. Grant, rector, an organ recital was given on the evening of March 23rd, by Mr. Charles Heinrath, organist and musical director. A special service was held on the evening of Sunday, March 21st, at which Booker T. Wash-

ington, LL.D., made an eloquent appeal for the support of the Tuskegee Institute, for the education of colored people, and music was rendered by the Tuskegee quintette.

Mr. Chas. H. P. Babcock, secretary of the Central Trust Company of this city, and a vestryman of Christ church, Riverdale, in the upper end of the metropolis, died on the feast of the Annunciation B. V. M., at the age of 76 years, after a long and honorable career in financial circles. At one time he was vice-president of the New York Guarantee Trust and Indemnity Company. He was a member of the Metropolitan Museum of Art, and connected with other interests.

The Sisters of St. Mary have decided to establish an industrial school for young girls at their southern home, St. Mary's-on-the-Mountain, Sewanee, Tenn. The Sisters have as the centre of operations a large three-story building, with 100 acres of fine woodland and fruit orchards. The plan is to take about 20 daughters of the poorest mountain people into the house for nine months in the year and to train them in the various branches of housekeeping, in addition to giving them a simple English education.

Mr. John King, a vestryman of St. George's church, has just died at Nice, France. He was long receiver of the Erie railway, and for a time was acting president of the Baltimore & Ohio R. R. He was one of the best known railway specialists in this country. He was a member of the Southern Society, the Architectural League, the American Museum of Natural History, the American Fine Arts Society, the Metropolitan Museum of Arts, and of the Metropolitan, Lawyers', Tuxedo, Century, and other clubs. He was a man of wide personal popularity.

At St. Agnes' chapel, the Rev. Edward A. Bradley, D.D., vicar, a service in the interest of the mission to Japan has just been held, at which an address was made by the Rev. J. Thompson Cole, general secretary of the American Church Missionary Society. The address was illustrated with lantern slides illustrating Japan, and awoke great interest. The Rev. Dr. Langford recently addressed the children of this chapel. During Lent the curate, the Rev. C. A. Hamilton, is addressing mothers every Thursday evening. Sewing for missions is being done by them during the holy season.

It is announced that Bishop Potter has, during recent weeks, raised \$250,000 for the cathedral of St. John the Divine, and that the work of building the choir of the cathedral will be pushed forward. From funds in no way associated with the cathedral, and already in hand for special use of the diocese in erecting an episcopal residence, a house for the Bishop will be erected near the cathedral, at a cost of from \$80,000 to \$100,000. Statements of the proposed cost of this building have been greatly exaggerated. For a long time past the former episcopal residence has not been used, and the Bishop has had to utilize temporary quarters in Washington Square, the location and conditions being unsuited to the requirements of this diocese.

The Rev. Horace L. Edgar Pratt, one of the oldest priests of the diocese of New York, died from heart failure at his home in this city, on the feast of the Annunciation B. V. M. He was born in Middletown, Conn. in 1822, and was a son of Dr. Linus Pratt, a well-known practicing physician of New Haven. His college studies were divided between Yale University and the University of the City of New York, and his theological studies were completed under Bishop Cobb. Mr. Pratt's first charge was at Prattsville, N. Y., where he remained two years. He was subsequently rector in Perth Amboy, N. J.; Sacramento, Cal.; Castleton, N. Y. The burial service was held in All Souls' church, March 27th, and the interment was in Trinity cemetery.

The new mission house, known as St. Christopher's House, and given by Miss Serena Rhinelander to St. James' church, as already announced in the columns of THE LIVING

CHURCH, has a frontage of 60 feet, a depth of 110 feet, and four available stories. The basement contains a play room for boys and girls, a smoking room for men, a swimming pool, shower bath, etc. On the main floor is a general assembly room for Sunday school and Church services, with the chancel so arranged that it can be screened off, permitting the room to be used as a kindergarten on week days. The second floor contains a large library and a series of club rooms for boys and girls. The third floor is devoted to an immense gymnasium, 25 feet in height, with dressing rooms on either side. The gift is only tentative, being offered for eight years, when a full deed of the property will be tendered.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, the popular organ recitals of Mr. Robert J. Winterbottom, organist, will be continued every Thursday afternoon during Lent. He will be assisted by various soloists. A flourishing night school is being carried on in the parish by Mr. Robert B. Keyser, an experienced teacher, who has volunteered to undertake this extra Church work. The school is attended by about 25 boys. More than twice that number have been turned from the doors, simply because the accommodations have of necessity been limited to what one teacher can handle. Last week a special service was held for admission of new members of the Girls' Friendly Society; the society occupying special seats in the front part of the chapel of All Angels. A reading class, under the direction of Miss Amy Rayson, has been started, and the cooking class has for the present been discontinued.

A cable dispatch announces the sudden death from heart disease of Mr. Howard Potter, in London, England. Mr. Potter was a brother of Bishop H. C. Potter, a nephew of the late Bishop Horatio Potter of this diocese, and a son of the late Bishop Alonzo Potter, of Pennsylvania. He was born in 1826. He married Mary Louisa Brown, daughter of the late Mr. James Brown, former head of the well-known banking house of Brown Brothers & Co. Mr. Potter was an active partner of this firm, and of the firm of Brown, Shipley & Co. For the past ten years he has lived in London as the manager of the latter concern. He was preparing to return to this country on his customary annual visit when his death occurred. He was long trustee of the Children's Aid Society, was president of the Orthopedic Dispensary, and the Niagara Park Association; a trustee of Union College, director of many heavy financial institutions in America and Europe, and during the War of the Rebellion, treasurer of the United States Sanitary Commission.

An appeal has been issued for St. Andrew's Convalescent Hospital, in charge of the Sisters of St. John the Baptist. The hospital has for its object the care of women and girls who are dismissed from the larger hospitals before entire recovery, in order to make room for more acute cases; it receives, also, those who, from overwork and various causes, require care, nursing, and rest, though not sufficiently ill to be received in the greater institutions. The present house in East 17th st. is too small for its many needs. It is therefore proposed to enlarge the hospital, and contribution, of means for the object are earnestly sought. Owing to the impossibility of finding room for the required number of beds, St. Andrew's hospital does not receive a share of the yearly hospital Saturday and Sunday offerings. The hospital is free, and dependent upon the contributions of its friends for its support. The official visitors are Bishop Potter and the Rev. Dr. G. H. Houghton.

A feature of the celebration of the 50th anniversary of the ordination of the rector of the church of the Redeemer, North Pelham, the Rev. C. Winter Bolton, March 22d, was the presentation on the altar of an envelope containing \$2,100, collected by one of the parishioners, toward the reduction of the mortgage on the church. Addresses congratulating Mr. Bolton were delivered by Bishop Potter, Archdeacon

Van Kleeck, and the Rev. Lea Luquer, of Bedford. About 30 clergymen were present. At the collation given after the service Bishop Potter presided, and proposed the health of the Rev. Mr. and Mrs. Bolton, handing the rector a purse of gold, which had been collected by Miss Ida E. Hill. A little girl three years old brought forward a gold mounted umbrella and an address on vellum from the teachers and scholars of the Sunday school as a token of love and esteem. Addresses followed from the Ven. Archdeacon Thomas, D. D., the rector's brother, the Rev. John Bolton, of the diocese of Pennsylvania, the Rev. C. F. Canedy, the Rev. Dr. Carver, Mr. Smith, treasurer of the parish, and others. Mr. Bolton was the recipient of many hearty congratulations and several telegraphic messages.

GENERAL THEOLOGICAL SEMINARY.—The Jay prize of \$100 has been awarded to Thomas Worrall, of the middle class, the theme being "The motives for foreign missions." The Rev. Prof. C. T. Seibt, D.D., has delivered a third address before the Devotional Society. The Rev. Prof. Thomas Richey, D.D., has just made an address before the seminary chapter of the Brotherhood of St. Andrew. The McVickar Greek prize will be awarded at Easter.

Philadelphia

During the present month Bishop Whitaker will be assisted by Bishop Brooke, of Oklahoma.

The G. W. South memorial church of the Advocate, the Rev. Dr. W. W. Silvester, rector, which is slowly nearing completion, is having a steam heating and ventilating plant installed, at a cost of \$10,000.

Mrs. Emma C. Boyles has bequeathed \$1,000 for a free bed in a hospital to be selected by the Rev. George R. Savage, rector of the church of the Beloved Disciple, and to be named "The Harry Boyles bed," in memory of her son.

A proposition has been made to give the property in front of Old St. Paul's church to the city mission. If this proposition is accepted, a prominent layman has promised to erect on the property a large five-story building, the lower floor to be rented for stores.

On Friday evening, 26th ult., at Old St. John's, N. L., Bishop Whitaker administered the rite of Confirmation to a class of 20 candidates, presented by the rector, the Rev. R. Heber Barnes. This old parish, now in its 83rd year, is in great need of a parish building, and active measures are being taken to secure it. The building, adjoining the church, will cost \$5,000, and about \$2,000 have been secured.

As was stated in THE LIVING CHURCH of Feb. 6th last, the Rev. Edgar Cope, rector of St. Simeon's church, has given employment to a number of his parishioners in work upon the several buildings belonging to the parish, thus enabling many unemployed workmen to earn enough to keep the wolf from the door. His sympathies have also been extended through the old district of Kensington, where so many mills are closed, with thousands of operatives idle. Money was collected in large and small sums, and between 300 and 400 families have been assisted. Early in March, Mr. Cope was unfortunately thrown violently upon the asphalt by the breaking of his bicycle. He received a severe contusion of the knee joint, which has confined him to the house; but he has now commenced to recover from the injury. Unable to personally interview charitably disposed persons and obtain funds to prosecute this work of benevolence, he is using the mails to bring the subject before them.

The Girls' guilds and Working Girls' clubs of the Church are looking forward to and making preparations for the convention to be held in this city at the close of the present month. Plans for a National Association will be discussed by the heads of the six associations, probably on Saturday morning, May 1st. The following programme is taken from "Class and Club:—"

April 28, 11 A. M.—1 P. M. At the New Century Club

subjects: "Health as applied to the working woman," "Lunch clubs in factories and elsewhere," "Boarding homes," "Summer work in town and country." 2:30-5 P. M., at School of Industrial Art: "Industrial trades as affecting women." 8 P. M., reception in the hall of the Y. W. C. A. building.

April 29, 10 A. M.—12:30 P. M. At the New Century Club, subjects: "Women in industrial trades," "Statistics of Trades' Unions," "The Consumer's League," etc., with papers by specialists, and from the working-woman's point of view. 2 P. M., visits to the U. S. Mint, Carpenters' Hall, Christ church, Industrial Museum, Old Swedes' church, etc. 4 P. M., reception in the Hall of Colonial Dames, and a view of the State House, etc. Evening meeting, free to all, in the hall of the Drexel Institute, where the museum and the library will be open, and the following subjects will be discussed: "The dignity of work," Miss M. E. Richmond, of Baltimore; "Working women and the newspapers," Miss Dyer, of Boston; "The possibilities of clubs for men and women," Mrs. Ollesheimer, of New York, and others.

April 30, 10 A. M.—12:30 P. M. At New Century Club, subjects: "Clubs for men and women," "Co-education," "Music as an educator," "Relation between the Church guild and the working girls' club," "The training of workers." Afternoon, alternate excursions to Drexel Institute, University of Pennsylvania, and Girard College. 8 P. M., Horticultural Hall. Music by the Choral Union. Speakers: the Rev. Dr. W. S. Rainsford, on "Co-operation between the churches, the public schools, and working girls' clubs; Mrs. Florence Kelley, of Hull House, Chicago, on "Clubs and factories."

Chicago

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

CITY.—Confirmations during March have been held by Bishops Seymour and White, acting for Bishop McLaren whose return is expected this week. On Sunday, March 14th, Bishop Seymour confirmed 15 in the church of the Redeemer, the Rev. Percival McIntire, rector, and 69 in St. Ansgarius, the Rev. Herman Lindskog, pastor. On the same day Bishop White confirmed 45 in St. Peter's, the Rev. S. C. Edsall, rector, and 10 in St. Chrysostom's, the Rev. T. A. Snively, priest in charge.

The Sunday School Association of the diocese has been organized with the following officers: President, the Bishop of the diocese; first vice-president, the Rev. James S. Stone, D.D.; second vice-president, D. B. Lyman, Esq.; secretary, the Rev. Joseph Rushton, L.H.D. The executive committee of the association includes the officers and a board of directors: The Rev. Messrs. John Rouse, W. C. DeWitt, S. C. Edsall, E. A. Larrabee, T. N. Morrison, D.D., Charles Scadding, and Messrs. W. P. Wright, John Griggs, John M. Locke, H. P. Ullman, W. C. Johnston, F. J. LeMoyno. A conference on Sunday school work is to take place soon after Easter.

Two friends of the church of Our Saviour have presented handsome purple hangings for the altar and prayer desks, and a dossal of the same material and color. Other members of the church have given money to the Chancel Chapter to purchase a chest in which to keep the hangings and vestments.

Mr. H. B. Roney, so long known as the efficient organist and chfirmaster of Grace church, has resigned, and will be succeeded by Mr. Harrison Wild.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—Miss Aria Huntington, daughter of the Bishop of Central New York, delivered an interesting address on March 22nd in Trinity chapel upon the topic, "The reformation of women." Homes should be provided for fallen women, but failing in this, she believed an institution, where proper discipline is maintained, the next best thing.

A quiet day for social workers was held in St. Stephen's church, on Florence st., on March 26. The services were in charge of the Rev. George Hodges, D.D.

At a recent meeting in the Diocesan House to discuss the advisability of establishing a people's reformed theatre and temperate club house, the Rev. S. H. Hilliard presided and gave the outlines of the project. Bishop Lawrence desired

to be understood as in favor of any movement which promised to do good in practical ways. The Rev. Dr. Lindsay was glad the movement was to be divorced from the appearance of religion, and thought the theatre would be very useful, if well conducted. Mr. A. J. C. Sowdon expressed forcibly his disapprobation of the theatrical scheme, and advocated reading rooms. He was sick, he said, of amateur theatricals, and he thought the poor were, too. Mr. W. C. Durfee, of St. Andrew's Brotherhood, agreed with Mr. Sowdon, and wanted the coffee houses better fitted up and made more inviting.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

EPISCOPAL APPOINTMENTS

Where more than one locality is named at the same time, one will be taken by Bishop Brooke, of Oklahoma.

APRIL

2. Evening, the Messiah, Broad and Federal sts., Phila.
4. Phila.: A. M., Nativity, Incarnation; P. M., St. Luke's, Holy Comforter memorial; evening, Holy Apostles, Holy Trinity memorial.
7. Evening, the Ascension, Philadelphia; All Hallows, Wyncote.
8. Phila.: Evening, Covenant, Evangelists.
9. Ridley Park: Evening, the Crucifixion, Christ church.
11. Phila.: A. M., St. Peter's, St. Matthew's; P. M., St. Andrew's, Trinity, Southwark; evening Resurrection.
12. Evening, the Epiphany, Phila.; St. Stephen's, Norwood.
13. Phila.: A. M., St. Stephen's; evening, St. James', Burd Orphan Asylum.
14. Evening, Holy Trinity, Phila.; St. James', Kingsessing.
15. Evening, Holy Trinity, West Chester; St. Paul's, Chester.
16. Phila.: A. M., the Saviour; P. M., Grace, St. John the Evangelist.
17. Phila.: P. M., St. Mark's; evening, Christ church chapel.
18. Phila.: A. M., Christ church: St. Mary's, Wayne; P. M., All Saints, All Souls; evening, Transfiguration, Prince of Peace.

CLIFTON HEIGHTS.—On the 17th inst., the Rev. H. A. F. Hoyt delivered an illustrated lecture in St. Stephen's church, his subject being "The Oberammergau passion play."

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

An interesting service took place March 8th, in St. Mary's chapel, when the first deaconess of the diocese of Washington was set apart for her office by the Bishop. St. Mary's is the centre of the very earnest work of St. John's parish for the colored race, and the new deaconess, Miss Creed, has for a long time been engaged in it, living in a mission house in the neighborhood of the chapel, and giving her whole time to visiting, teaching, etc. At this service there were four colored priests in the chancel: the Rev. Oscar Mitchell, in charge of St. Mary's; the Rev. Mr. Tunnell, warden of King Hall; the Rev. O. M. Waller, rector of St. Luke's church, and the Rev. Mr. Alston, of North Carolina. The office used was the same as that of the diocese of New York, for the setting apart of a deaconess, and the candidate was presented by the Rev. Dr. Mackay-Smith, rector of St. John's. An address was given by the Bishop.

The annual service of St. John's Orphanage was held at the parish church on the afternoon of the 3rd Sunday in Lent. The yearly report was read, followed by an address from Bishop Satterlee. Funds are being collected for rebuilding the country home of the orphanage, near Arlington, which was destroyed by the violent storm of last autumn. The sum of \$5,000 has already been contributed, and the building will soon be begun.

March 18th, the first Confirmation in the mission chapel of the Good Shepherd, on Capitol Hill, took place. The Rev. Herbert S. Smith, priest in charge, presented 25 candidates to the Bishop. On Sunday, the 21st, Confirmation was administered in St. Stephen's church, Mt. Pleasant, the Rev. George F. Dudley, rector.

The March meeting of the Clericus was held at the residence of the Rev. Wm. R. Turner, rector of St. Michael's church. A paper was read by the Rev. John Cornell, formerly of the city of Nice, France, on "Churches and chapels in Europe." The Rev. Mr. Cornell has temporary charge of St. Margaret's church during the absence of the rector, the Rev. Richard Howell, on account of the death of his brother, and his own illness.

The Rev. Dr. John H. Elliott delivered the third lecture of the course for the Churchman's League, at Trinity church, on Tuesday evening, March 23rd. The subject was "The Bible and science," which was treated in Dr. Elliott's clear and forcible style, showing that true science and the Scriptures, rightly understood, must, in the end, be found to be in agreement.

At a recent meeting of the executive committee of St. Andrew's Brotherhood it was announced that arrangements had been made for short noon-day services for men, at the church of the Epiphany, during the week beginning April 6th, the addresses to be given by different clergy of the city.

A new feature has been introduced at St. Paul's. There are no women in the regular choir, but the "Chapter of Praise" of the parish guild, formed of young ladies, have been accustomed to sing at most week day ordinary services. As they occupy the choir stalls nearest the organ the appearance of ordinary feminine attire there has been felt to be inappropriate, and they have now adopted a vestment which is womanly in appearance—a simple black gown, confined at the waist by a girle, worn with white collar and cuffs, and an adaptation of the Oxford cap, such as is used in many colleges for women.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The annual sermon in behalf of the Pittsburgh branch of the Guild of St. Barnabas for Nurses was preached on the evening of the 3rd Sunday in Lent, at Emmanuel church, Allegheny, by the rector, the Rev. Howard E. Thompson. The monthly meeting of the guild was held on the following evening, at the Allegheny General Hospital, on which occasion the guild service was read by the chaplain, the Rev. T. J. Danne.

Trinity church, Braddock, has received the gift of an altar rail from the Sunday school of Trinity church, New Castle.

March 22nd the Bishop made his annual visitation to the Church Home, catechising the children, celebrating Holy Communion, and administering the apostolic rite of Confirmation, assisted by the chaplain of the home, the Rev. Mr. Danner. The Bishop made a helpful address to the children and older persons present, on the opening words of the Epistle for the week, "Be ye therefore followers of God, as dear children."

Albany

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

ALBANY.—By the will of Mary D. Adams, of this city, legacies of \$1,000 each are left to the Corning Foundation for the Child's Hospital and the Episcopal House of Albany, for diocesan missions.

A special missionary service, under the auspices of the diocesan branch of the Woman's Auxiliary, was held in St. Peter's church, the Rev. W. W. Battershall, D.D., rector, on March 18th. Bishop Doane presided, and explained that the object of the service was to promote interest in, and procure substantial aid for, the missionaries of the West. The Ven. T. H. M. Villiers Appleby, archdeacon of Minnesota, told of the hardships encountered by faithful Church men and women throughout many of the western districts. The Rt. Rev. Ethelbert Talbot, Bishop of Wyoming and Idaho, whose diocese extends over a territory nearly 1,500 miles from end to end, spoke of the great need of missionaries and funds in his diocese. Both speakers paid glowing tributes to the Woman's Auxiliary for its work in the remote sections of a sparsely settled country.

On Saturday, March 20th, examinations were held throughout the diocese, under the auspices of the board of diocesan examiners in religious knowledge. The number of subjects treated is increasing, and the system is proving a grand success under the earnest efforts of the board.

At St. Peter's church, during the Lenten season, a series of Friday half-hour noonday services are being held, and are meeting with the same success which followed their introduction some years ago. The address at each service is delivered by some well-known clergyman. The list of speakers is as follows: Bishop Doane, the Rev. C. M. Nickerson, D.D., the Rev. H. R. Freeman, the Very Rev. W. L. Robbins, D.D., the Rev. Edgar A. Enos, the Rev. James Caird.

Wyoming and Idaho

Ethelbert Talbot, D.D., Bishop

To the long list of gifts that beautify the interior of the cathedral at Laramie, must be added the latest—vesper lights presented *in memoriam* by a generous parishioner, Mrs. H. G. Balch.

At a recent visitation to Boise, Idaho, the Bishop confirmed a class of five persons.

The Rev. James Stoddard took charge of the mission at Rock Springs, Wyo., just before Christmas, and already there are encouraging signs of growth and interest. He found no Sunday school; now there is an attendance week by week of 56 scholars, with seven officers and teachers. The congregations have also steadily improved, especially in the evening. A number of candidates are being prepared for Confirmation.

The archdeacon of the jurisdiction is actively engaged in visiting the widely scattered missions of this immense field.

The rector of St. Paul's church, Evanston, the Rev. Bert Foster, hopes to build a neat and inexpensive parish house, costing not more than \$5,000. The children of the church have a small sum in the bank for that purpose.

The parish at Rawlins, Wyo., has resolved to attempt the erection of a new church of stone. The beginnings of a building fund have been secured.

Milwaukee

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

Christ church, Chippewa Falls, the Rev. Evan J. Evans, M. A., rector, was entirely destroyed by fire on the afternoon of March 11th. The fire originated from the furnace in the basement. A new \$2,000 pipe organ recently purchased was destroyed, but the beautiful oak altar and its ornaments were rescued. The rectory, which adjoins the church building, was saved only through the determined efforts of the fire brigade. A new stone church will be erected this spring, almost the full amount of money required for this purpose having been already subscribed.

Southern Virginia

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

DEAR MR. EDITOR:—Mr. Russell has asked me to make some statements in regard to the industrial work among the girls at St. Paul's School, Lawrenceville, Va. We have discovered that the colored women of the South are losing ground, are not in demand by those needing domestic servants, because they are not trained for the required work in well equipped and well regulated homes. At the beginning of this school year we determined to bend all of our energies in setting forth the nobility and dignity of the perfect housekeeper and to inculcate a love and ambition to excel in this branch of work. Our instruction is on very narrow lines, because we have not suitable appliances or rooms properly equipped to make it what we hope to make it. Our kitchen in which the students' cooking is done is very small and dark, and with only a small range on which to cook for over 200.

In January I started a bakery. One of our carpenters made everything we needed, and 50 of our boarding girls volunteered to go on duty, five at a time, and learn to make bread for the 250 students and working men. It has been a success, but our room is small, and there is only one stove on which to do all this cooking. The

patient and longsuffering temperament of the negro is strongly illustrated here in every department. It is wonderful to see the painstaking and good work they do, with very few and very poor utensils.

If we could only get money enough to build proper dining rooms and a large kitchen, which would include a large room in which to make and bake bread, it would not only have a great moral effect upon our girls who come from poor and narrow homes, but we would be enabled to give them good training. The bakery can be made to yield a revenue to the school. There is no bakery in Lawrenceville, and we have already had applications to furnish bread, and the neighbors are sending for our potato yeast—"which never fails." We also need fuller and better equipments for our teachers' dining room, as this is the field where I expect to train girls as waitresses.

Another new feature in the school is the lectures, twice per week, to every class, on physiology, hygiene, and home nursing. The interest and enthusiasm manifested by the boys, as well as the girls, is inspiring. I was touched by the messages of appreciation which some of the parents sent by the students when they returned from their Christmas holiday. They had rehearsed at home their lessons on taking the pulse, ventilation, and bandaging, and the care of wounds, etc. My greatest care just now is to keep all from wanting to be trained nurses or doctors.

In such a large family (300) there are always two or three on the sick list. So crowded are the dormitories that an infirmary is a necessity. We must isolate our sick; the quiet which every illness demands is disturbed by the going in and out of the roommates—not to speak of the danger and discomfort of the healthy pupils who share the room. A lady in Chicago has given beds and bedding required for two large rooms (20x20 ft.), but we need to add two more rooms to the two-roomed building set apart for the infirmary; one for the trained nurse, that she may live under the same roof with the sick, and one for a diet kitchen.

We have also a laundry and a sewing-room, where plain sewing and dressmaking is taught. We have the patronage of the village people as well as the students, for our dressmaking department. The laundry and sewing-room are under the direction of our energetic, vigilant matron.

Just now we seem to be at a period in our history in which we must have money for repairs and better equipments, or utterly fail. I have compared the statistics of this school with that of others, and we not only lead in economy, that is, the smallest outlay of money for a given number of students, but last year five-eighths of the money used for incidental expenses was earned by our own industrial departments, and a very large portion of the money thus earned was paid by persons in this neighborhood and State, not because they were specially interested in this school, but because the workmanship was superior to any they could find. The greatest guarantee not only for our labor, but for the good behavior and good repute of the school, is that a prominent State official, several merchants and bankers have not only had their highly ornamented and commodious cottages built and furnished by our mechanics, but these cottages are erected on lands recently purchased and adjoining the school grounds and in full view of the school buildings, their distance from our largest building, Webster Hall, not exceeding 200 to 250 yards.

I feel very sure that if some charitable person could be raised up who would give us a large sum of money or liberally endow this school, it would very soon be self-supporting. Mr. Russell is a very hard worker and dislikes so much to give up the personal supervision of the school, that he has not made St. Paul's as well known to the friendly Northern people as Hampton or Tuskegee, but we are doing the same work, and added to that work is the instructive and refining influence of our blessed Communion.

It is a long time since the Freedmen have been beneficiaries, and to some it would seem that these continued calls for help should not exist, but if they were face to face with the poor lands, cheap markets, low wages, and general mismanagement of the ignorant, they would realize that it will take more than one generation of charities to set them above our almsgiving and prayerful consideration. The shortcomings of the Freedmen are largely the heritage of slavery, and as that lasted so long, it will be a long, long time before the residuary evils are blotted out.

C. A. ATTWELL,
Trained Nurse and Teacher of Domestic Service.

Minnesota

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

BISHOP'S APPOINTMENTS

APRIL

- 1 7:30 P. M., Taylor's Falls.
- 4 St. Paul: A. M., St. Paul's; 4 P. M., St. Stephen's; evening, Good Shepherd.
- 6 P. M., Owatonna. 7 P. M., Austin.
- 8 P. M., Albert Lea. 9 P. M., Good Thunder.
- 11 Minneapolis: A. M., St. Mark's; 4 P. M., Grace; 7:30 P. M., All Saints'.
- 12 7:30 P. M., St. Paul, St. Anthony Park.
- 13 7:30 P. M., Messiah, Minneapolis.
- 14 3 P. M., White Bear Lake; 7:30 P. M., Messiah, St. Paul.
- 15 7:30 P. M., St. James', St. Paul.
- 16 7:30 P. M., St. Mary's, St. Paul.
- 17 7:30 P. M., St. Peter's, St. Paul.
- 18 A. M., Christ church, St. Paul; Stillwater: 3 P. M. Penitentiary; 7:30 P. M., Ascension.
- 21 3 P. M., Brownsville; 7:30 P. M., Caledonia.
- 22 Dresbach; Dakota.
- 23 Rushford.
- 25 St. Paul, A. M.; St. John the Evangelist; 4:30 P. M., St. Clement's; 7:30 P. M., Wabasha.
- 26 7:30 P. M., Chatfield.
- 27 7:30 P. M., St. Charles.
- 28 4 P. M., Kasson; 7:30 P. M., Mantorville.

FAIRMONT.—Bishop Gilbert visited St. Martin's church, the Rev. Wm. C. McCracken, rector, on March 17th, and confirmed a class of 21, mostly adults. This is by far the largest class ever presented in the parish, and the third class confirmed in less than two years.

HASTINGS.—Bishop Gilbert visited St. Luke's parish, the Rev. Edward M. Duff, rector, on the 2nd Sunday in Lent and confirmed a class of 20. In the class were eight men whose ages ranged from 28 to 55. This parish shows signs of growth and progress. Through the efforts of the Ladies' Aid Society the church building has been beautifully frescoed and furnished with a handsome new carpet. A feature of the Lenten services is a special service for children on Tuesdays, which is largely attended.

BENSON.—Through the self-denying efforts of the ladies of Christ church, the Rev. W. A. Rimer, rector, the church has been considerably improved; a gilded cross has been placed upon the spire, useful furniture added to the vestry; a complete set of altar hangings, and a brass cross for the altar have been provided; the church has been carpeted and cushioned throughout; a heating furnace and storm windows have been put in.

HUTCHINSON.—Church people here have paid off over \$200 debts during the past year, and sent \$30 away. The Sunday school sent \$25 to Japan, and presented two handsome altar cloths and hangings to the church, and a bookcase and books to the school; Mrs. S. V. Ballou presented a stone memorial font.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

On the afternoon of March 1st, an unpretentious service was held at 813 Capouse ave., Scranton, for the blessing and setting apart of the house and its various rooms for the purpose of the Hostel of the Good Shepherd; it was participated in by the Rev. M. H. Mill, rector of St. David's, and the Rev. E. J. Houghton, priest in charge of St. Mark's, and the Rev. Rogers Israel, rector of St. Luke's. The Hostel of the Good Shepherd is a part of the work which Brother Francis, of the Brotherhood of the Good

Shepherd, is establishing in this city and vicinity. The object of the Brotherhood is "to provide a place in the Church where devout laymen may live the religious life in community and do practical mission and charitable work. The community life is to be made the basis and incentive of the practical work of ministering to the sick, teaching the ignorant, and gathering in to Baptism and Confirmation the neglected or thoughtless." The hostel has been opened to receive convalescent men who must leave the hospitals and are not strong enough to go to work. Many having no home may find such care and comforts as they need with Brother Francis. The Brotherhood is especially in need of two things, members and money. Of the two just now, members are the most important, although when they come there must be more or less money to meet their needs.

Nebraska

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

The Sunday school institute recently organized in this diocese, bids fair to become an effective agency in the advancement and efficiency of Sunday school work. The Bishop opened the sessions, after appropriate devotional exercises, with an able address on "The Sunday school institute and its aims," which was listened to with deep interest. The keynote was centralization and systematization of Sunday school work, and co-operation among Sunday school workers. He was followed by the Rev. Lewis T. Wattson, on "The church and the Sunday school." There should be no divorce between them; no substitution of one for the other. Other speakers followed, prominent among them being Mrs. J. W. Van Nostrand who started the first Church Sunday school in Omaha, more than 40 years ago. A notable feature of the institute was the active interest manifested by the many Churchwomen present, from whom some of the most valuable suggestions came. On St. Matthias' Day, there was a celebration of the Holy Communion at 7:30 A. M. The business session opened immediately after Morning Prayer. The Rev. John Albert Williams was elected as temporary secretary. The Bishop presided. The Rev. T. J. Mackay introduced the topic for the morning: "The Sunday school; its teachers and its officers," in one of the best addresses of the entire session. He maintained that the Sunday school should be used as the nursery of the Church. The end sought is Confirmation. The teachers needed are those with ability to teach, with ability to interest, loving the work, not impelled by a perfunctory sense of duty, gifted with the grace of continuance, consecrated, enthusiastic, prayerful, realizing that their work is character-building and soul-building in the children committed to their care. Other speakers followed, setting forth the duties of superintendents and other officers. The kindergarten method as successfully used at the church of the Good Shepherd, Omaha, was interestingly described by Miss Knight, of that parish. The Rev. C. S. Brown delivered an inspiring address on "Personal consecration." Mr. Henry Kryger, of Neligh, told of mission Sunday school work in the country. In the afternoon session, the Rev. Irving P. Jonsson introduced the topic, "The Sunday school order and discipline." The main points of the address were the best order possible with the least show of authority. Let the authority be felt rather than seen. Reverence to be taught by example of teachers and officers rather than by precept. Lesson clearly defined and well in hand, else inattention is inevitable. The services Churchly, bright, choral; music, good. If bad music is a necessity, let the adults have it and not the children. Strong personal relationship between teachers and pupils, and officers and pupils, outside of school. A wise use of honors and prizes. This subject called forth the most helpful discussion of the whole institute. Mrs. Burnham, of Trinity cathedral Sunday school, urged that the rector should not be a disciplinarian, but a guide, and that the parents ought, themselves, to attend the Sunday school. Mrs. Llywd, of the school of the Good Shepherd, urged self-

control on the part of the teacher, believing that self-control is contagious. The Rev. W. S. Howard urged teaching worship by a choral service; definite, interesting teaching, and rivalry between boys and girls by reports and honor rolls. The Bishop laid stress upon creating an *esprit de corps* in the school as the corrective of unbecoming behavior. The Rev. J. A. Williams advocated indirect, rather than direct, rebuke. The Rev. C. H. Young advised studying the temperament of the child, and dealing with children individually outside of the school hours. The Question Box was an interesting feature of the afternoon session. It was conducted by the Rev. C. H. Young. Evensong was said at 5:50 p. m., by the Rev. Dr. McDonald. At the final session reports of committees on a uniform diocesan scheme of lessons, and a Central Union Bible class for Omaha, were received and adopted. The following permanent officers were elected: President, the Bishop; vice-president, the Rev. J. P. D. Llwyd; secretary, the Rev. Charles Herbert Young; treasurer, Mr. Harry G. Manville; executive committee, Mrs. Burnham and Philip Potter, of Trinity, and R. L. Knox, of All Saints'. The last Friday and Saturday in October of each year was determined upon as the time of meeting. After an address on "The teacher and the lesson," by the Rev. Leslie F. Potter, the Bishop pronounced the apostolic benediction, and the institute adjourned.

Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop

EPISCOPAL APPOINTMENTS

APRIL

- | | |
|---|------------------------|
| 1. Titusville. | 2. New Smyrna. |
| 3. Port Orange. | 4. Ormond and Daytona. |
| 9. St. Luke's, Orlando. | |
| 11.—etc. St. Petersburg, Aurora, Clearwater, and Dunedin. | 15. Maitland. |
| 16. St. Luke's, Orlando. | 17.—18. Zellwood. |
| 19. Mt. Dora. | 20. Eustice. |
| 25. A. M., Sanford; P. M., St. John Baptist, Orlando | |

ORLANDO.—At St. Luke's, the Rev. J. J. Andrew, rector, on the Feast of the Annunciation B. V. M., six persons were admitted to full membership of St. Mary's Chapter of the Daughters of the King. The rector made an earnest address urging greater diligence, and speaking of the great good being done by the order. The service for the Holy Communion followed and the chapter received in a body.

Long Island

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

The Bishop of the diocese has been appointed one of the speakers at the Lambeth Conference on the first subject chosen for consideration, "The Organization of the Anglican Communion."

The mid-Lenten meeting of the Brotherhood of St. Andrew diocesan assembly, was held on the evening of the Feast of the Annunciation in St. Mark's church, Brooklyn. The order of the meeting was as follows: 5 p. m., conference on "Co-operation in Brotherhood work," opened by William Braddon of Incarnation chapter, Brooklyn; 6 p. m., business session; 6:30, collation; 8, Evensong with an address by the Rev. Dr. E. A. Bradley, of New York, on "Responsibility," and one on "Privilege," by Rufus W. Frost, of Grace chapter, New York City.

Mr. Edward Edwards, who was for 40 years the senior warden and a generous benefactor of St. Paul's church, Patchogue, the Rev. Jas. W. Diggles, rector, entered into rest on the eve of the 3rd Sunday in Lent. Mr. Edwards' many charities culminated in the erection in 1888, of the present church building which he presented to the parish, and in 1895, he gave the rectory as a memorial of his son, Edward Edwards, Jr., who died in April of that year.

The second anniversary of the mission church of the Annunciation, Glendale, which is conducted by Mr. Walter N. Clapp, lay reader, was observed on the evening of the patronal festival. There were present the Rev. H. B. Bryan, cathedral canon-missioner, the Rev. Creighton Spencer, rector of St. George's church, Hempstead, and the Rev. Thos. E. Swan of, the mis-

sion church of the Transfiguration. The Order of Christian Helpers was also represented, members having been assigned work there. After choral Evensong, addresses were made by Canon Bryan and the Rev. Mr. Spencer. At the close of the service an informal reception was given by St. Mary's Guild. On the 3rd Sunday in Lent Mr. Clapp presented eight candidates for Confirmation at the cathedral.

Maine

Henry Adams Neely, D.D., Bishop

DENNISTOWN.—The Rev. H. S. Harte, of the diocese of Quebec, whose parish adjoins this part of Somerset Co., has opened up, with the sanction of the Bishop, permanent work in this township. There are some 20 families in this district, who are either members of the Church or have expressed a desire for her ministrations. Within the past two months, three adults and six children have been admitted into Holy Church through the sacrament of Baptism. Several others await the necessary preparation to be enrolled members of Christ's flock. A class of seven candidates awaits the Bishop's visit in May to receive the apostolic rite of Confirmation.

New York

Henry C. Potter, D.D., LL. D., Bishop

ROSSVILLE, L. I.—The rector, the Rev. Charles Josiah Adams, and the people of St. Luke's church are very much pleased with the results of nearly a year's work, Mr. Adams having entered upon the rectorate on May 1st, 1896. A class of 16 was presented for Confirmation on Jan. 10th, 1897. To the regret of the rector, in some regards, the arrangement of the chancel has been changed from the basilica, the altar (the first marble altar of the diocese, it is thought) now being raised and standing against the east wall. The discomfort of the clergy from cold in winter weather under the old conditions was very great. A handsome altar cross in brass, made by Geissler, has been presented by Miss Harriette M. Seguire, and beautiful brass vases to flank the cross have been given by others. Mr. Dixon and the Misses Augusta and Louise Hughes have placed in the church a massive marble font, also made by Geissler—memorial to their father.

Maryland

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

BISHOP'S APPOINTMENTS

APRIL

4. Baltimore: A. M., St. Paul's; P. M., St. Bartholomew's and St. Andrew's.
5. P. M., St. Michael's and All Angels', Baltimore.
6. P. M., St. Mark's, Baltimore.
7. P. M., St. Mary's, Hampden.
8. P. M., Ascension, Baltimore.
9. P. M., St. John the Baptist, Baltimore.
10. P. M., St. Thomas', Homestead.
11. Baltimore: A. M., Christ church; P. M., Holy Innocents' and Holy Trinity.
12. P. M., St. Barnabas', Baltimore.
13. P. M., St. Peter's, Baltimore.
14. P. M., St. Mary the Virgin, Baltimore.
15. P. M., Emmanuel, Baltimore.
18. Baltimore: A. M., Advent chapel; P. M., Trinity.
19. P. M., Messiah, Baltimore.
20. P. M., St. James' African, Baltimore.
21. P. M., Holy Cross, Baltimore.
22. P. M., Holy Evangelist, Baltimore.
23. P. M., St. George's, Baltimore.
25. Baltimore: A. M., Grace; P. M., Mt. Calvary and Atonement.
26. P. M., Holy Comforter, Baltimore.
27. P. M., St. Luke's, Baltimore.
28. P. M., Our Saviour, Baltimore.
29. P. M., Memorial, Baltimore.
30. P. M. St. Barnabas', Baltimore.

BALTIMORE.—Bishop Paret and his daughter, Miss Adelia D. Paret, returned Tuesday, March 23rd, from a six weeks' visit to Jamaica, much benefited in health. The Bishop made the trip in order to recover from the effects of a severe attack of the grip, which, together with the death of his wife, prostrated him. He spent a few days at Kingston, the capital of the island, but finding it very hot and dusty there, decided to go to Moneague, a small town in the interior, where he rested the remaining days.

On Sunday afternoon, March 21st., Battalion A, of the Maryland State Naval Militia, num-

bering 100 men, commanded by Lieut-Com. Edwin Geer, attended services at St. Peter's church, the Rev. Frederick W. Clappett, rector. The choir, under the direction of Mr. Horton Corbett, rendered several selections which had been prepared for the occasion.

The funeral of the Rev. Walter A. Baker, rector in charge of the church of St. John the Baptist, whose death was recorded in our last issue, took place on Tuesday, March 23rd, from St. Paul's church. At 9:30 A. M., there was a celebration of the Holy Communion by his brother, the Rev. George Baker, of St. Luke's Hospital, New York. The funeral services were conducted by the Rev. J. S. B. Hodges, S.T.D., rector of St. Paul's. The vestry of St. Paul's acted as honorary pall bearers, while four clergymen and two laymen connected with St. Paul's parish, were the active pall bearers. The interment was in Greenmount cemetery.

Missouri

Daniel S. Tuttle, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

4. St. Louis: A. M., St. George's; P. M., St. Augustine's; evening, St. Andrew's.
11. St. Louis: A. M., cathedral; P. M., St. Thomas'; evening, Grace.
13. St. Timothy's, St. Louis.
14. St. Stephen's, St. Louis.
18. St. Louis: A. M., cathedral; evening, All Saints.
20. 10 A. M., Schuyler Memorial House, annual meeting Orphans' Home Association.
21. Troy.
22. Wentzville.
25. St. Louis: A. M., Holy Communion; evening, St. Mark's.
27. Mammoth Spring, Arkansas.
28. Thayer.

MAY

2. St. Louis: A. M., St. Peter's; evening, Redeemer.
4. Afton.
9. St. Louis: A. M., St. John's; evening, Good Shepherd.
16. A. M., cathedral, Flower Sermon by the Rev. Dr. Greer, of New York City; P. M., Shrewsbury; evening, Epiphany, St. Louis.
18. Cathedral, annual diocesan convention.
23. A. M., Old Orchard; P. M., Missionary Host.
27. Portland.
30. A. M., Liberty church; evening, Farber.
31. Vandalia.

Fond du Lac

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

The Bishop has been invited by Lord Halifax, President of the English Church Union, to preach the annual sermon before the E. C. U. in St. Paul's cathedral. He has had to decline, owing to the early date fixed for the sermon, which conflicted with his own diocesan convention. The Bishop has also been appointed by the Archbishop of Canterbury to speak before the Lambeth Conference on the subject of Religious Communities; this appointment he expects to fulfill.

The recent overflow of the Fond du Lac river has caused a large amount of damage in the city. The cathedral and Grafton Hall have suffered chiefly through injury done to the electric plant, which has necessitated the use of city light, thereby creating an unforeseen expense.

OAKFIELD.—The Bishop made a visitation of this mission on the evening of the 24th inst. The church building is of stone, beautiful and Catholic in all of its appointments. The coming of the Bishop is always a time of rejoicing in the community, and he is welcomed by a large and enthusiastic congregation. A class of children and adults received Holy Confirmation, after which a missionary meeting was held, at which addresses were made by the Bishop, the Rev. B. Talbot Rogers, and the Rev. F. W. Merrill.

WAUPUN.—Trinity church was visited by the Bishop on the Feast of the Annunciation, and a class was presented for Confirmation by the rector, the Rev. G. H. S. Somerville. At the missionary meeting the chief speakers were the Bishop and the Rev. F. W. Merrill. The condition of the parish was very satisfactory to the Bishop who spoke encouragingly to the people, and acknowledged the labor and zeal of the rector.

The Living Church

Chicago

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

Anglican Orders

THE REPLY OF THE ENGLISH ARCHBISHOPS TO THE BULL OF POPE LEO XIII. ON ANGLICAN ORDINATIONS

THE Archbishops have done a memorable thing in issuing this document. Dignified, high-toned, and strong, it must go down to history as one of the most important events of the century in its bearing upon the relation of the Anglican Communion to Catholic Christendom. It is addressed "to the whole body of bishops of the Catholic Church," having as its motto, "Give peace in our time, O Lord," and published in Latin and English, both by authority. As it is a pamphlet of 48 pp. it is obviously impossible to reproduce it in full in our columns, but it ought to be in the hands of every intelligent Churchman, especially the clergy, side by side with the Pastoral of our own bishops, issued in 1894. The one furnishes an admirable statement from the bishops of the American Church of the fundamental Faith of the Church, while in the other the heads of the English episcopacy present us with an invaluable statement touching its Order, and an unanswerable defense against the attacks which have been made upon its Ministry.

That our readers may gain some idea of the quality of this remarkable paper, we have undertaken to make a brief summary, with some extracts from the most notable passages.

The Archbishops begin by referring to the fact that the Pope's Letter, "which aimed at overthrowing our whole position as a Church," was received only a short time before the sudden death of the late Archbishop of Canterbury who in his last written words bequeathed to the Archbishops the task of treating this question. "It has, therefore," they proceed to say, "seemed good to us, the Archbishops and Primates of England, that this answer should be written in order that the truth on this matter might be made known both to our venerable brother, Pope Leo XIIIth, in whose name the Letter from Rome was issued, and also to all other bishops of the Christian Church settled throughout the world."

They approach the subject with a profound sense of its importance and "in the spirit of meekness." They say that they "deem it of greater importance to make plain for all time our doctrine about Holy Orders and other matters pertaining to them than to win a victory in controversy over a sister Church of Christ. Still it is necessary that our answer be cast in a controversial form, lest it be said by any one that we have shrunk from the force of the arguments put forward on the other side."

They deal first with the question of the form and matter of Orders; that is, the words uttered and the outward sign employed in conferring them. No tradition comes from our Lord and His Apostles save the well-known example of prayer with laying on of hands. Little to the point is to be found in the ancient Councils, and even the Roman Council of Trent does not touch the subject directly; what it does assert on this point, the Archbishops say, "is satisfactory enough to us." Many attacks have been made in recent times on the validity of Anglican or-

inations, on various grounds, but it has not been possible until the appearance of the Papal Bull to know what position the Roman See itself maintained. This has now been made clear. The arguments of the Bull, they find to be "sufficiently old," but they congratulate the Pope on throwing over the "vain opinion" formerly held by many Roman theologians, about the necessity of the delivery of the "instruments." He has also, they are glad to observe "done well in neglecting some other errors and fallacies," and they hope that "theologians on the Roman side will follow his example and neglect them for the future."

"The whole judgment [of the Pope] hinges on two points; namely, on the practice of the Court of Rome and the form of the Anglican rite, to which is attached a third question, not easy to separate from the second, on the intention of our Church." The Archbishops proceed to answer the first of these at once, "though it is, in our opinion, of less importance;" that is, it is of less importance what the practice of the Roman Court has been than whether it has been right in that practice.

The case of Cardinal Pole, the instructions under which he acted, and his actual measures, come under review. Upon this, they say, "the Pope writes at some length, though we believe he is as uncertain as ourselves." The simple truth is that there is no proof that Pole was instructed to regard the ordinations which had taken place under the reformed Ordinal as invalid or that he did so regard them. No one knows thoroughly what was done or why it was done. The records are lacking. The Archbishops note that the Pope quotes from a copy of a letter of Pope Paul IV., which is known to be imperfect.

The case of Gordon, the seceding Bishop of Galloway, comes up next for consideration. Upon this case the Pope relies, as one in which his predecessor in 1704 had settled the whole question for all time. Now we know what Gordon said in his petition for reordination. For one thing he served up the "Nag's Head" story, which Pope Leo does not deign to notice. But we do not know much about the grounds upon which his petition was allowed. There is a darkness here, "a darkness insufficiently dispersed by Pope Leo's letter." It may be enough for him that his predecessor decided against English Orders without reference to the grounds of that decision, but in a document which professes to argue the points in dispute, that argument is not enough.

The Archbishops have a very excellent section on the "Form and Matter of a Sacrament," in which Orders, Baptism, the Eucharist, and Confirmation are discussed. They come then to the charge that the Eucharistic Sacrifice has not been believed in or maintained in the Anglican Church. This passage is of great importance, not only because it meets the principal charge which the Pope has made, but also for other very obvious reasons. We quote it in full:

We inquire, therefore, what authority the Pope has for discovering a definite form in the bestowal of Holy Orders? We have seen no evidence produced by him except two passages from the determinations of the Council of Trent, which were promulgated after our Ordinal was composed, from which he infers that the principal grace and power of the Christian priesthood is the consecration and oblation of the Body and Blood of the Lord. The authority of that Council has certainly never been admitted in our country, and we find that by it many truths

were mixed with falsehoods, much that is uncertain with what is certain. But we answer as regards the passages quoted by the Pope, that we make provision with the greatest reverence for the consecration of the Holy Eucharist, and commit it only to properly ordained priests and to no other ministers of the Church. Further, we truly teach the doctrine of Eucharistic Sacrifice, and do not believe it to be a "nude commemoration of the Sacrifice of the Cross," an opinion which seems to be attributed to us by the quotation made from that Council. But we think it sufficient in the liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ who is our Advocate with the Father and the Propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins, and all other benefits of the Lord's Passion for all the whole Church; and, lastly, we offer the sacrifice of ourselves to the Creator of all things, which we have already signified by the oblation of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic Sacrifice.

Proceeding, the Archbishops show that the ancient Ordinals of the Roman Church, as well as of other Churches, did not contain the words which the Pope now requires as necessary to the validity of Orders. They did not speak of the "Sacrifice of the Body and Blood of Christ." Even the words, "Receive the Holy Ghost," "do not occur in the more ancient Roman Ordinals, whether Roman or English, nor in any Eastern book of any date." The Pope who has referred to the Council of Trent as if it laid down the proposition that these formulas, together with the express bestowal of power to forgive sins ("which appears nowhere up to the sixteenth century in the ordination of a presbyter"), were necessary to the validity of Orders, is reduced to this dilemma: Either the old Roman formulas which lacked these things were valueless, or else the authority of that Council is of no value in settling this question about the necessary form of order.

The history of the English Ordinal is reviewed, and it is shown that great care has been taken to enumerate the powers imparted to the priest, and to distinguish between the conferring of the general faculties and powers of priesthood (that is, the imprinting of character) and the giving of the right to offer public service to God and to exercise authority over the Christian people who are to be entrusted to his charge in his own parish or cure. "The two commissions taken together include everything essential to the Christian priesthood, and, in our opinion, exhibit it more clearly than is done in the Sacramentaries and Pontificals."

The Pope had contended that the addition inserted in the Ordinal in 1662, consisting of the words "for the office and work of a bishop or priest," was an attempt to change the intention of the Anglican Church so as to make it conform to the doctrine of the Catholic Church. But he observes that assuming these words to be sufficient, they were a hundred years too late, since for lack of sound intention hitherto, there were no bishops left in 1662 with power to or-

dain. The answer of the archbishops to this ingenious charge is to show that it is not consistent with the history of the change or with the motives of those who introduced the words in question.

When in 1662 the addition "for the office and work of a bishop or priest" was made, it would not seem to have been done in view of the Roman controversy, but in order to enlighten the minds of the Presbyterians who were trying to find a ground for their opinions in the Prayer Book. Historians are aware that at this point, when the king had been killed, his son driven into exile, and the Church government upset, the Church of England's debate with the Presbyterians and other innovators was much more severe than it was with the Romans. These words, then, were not added to give liturgical completeness to the form.

Other changes were made at the same period for the same reasons. But there is no question that the form was already sufficient. The Pope is greatly mistaken, also, when "he goes on to argue about the help which has been 'quite recently' (as he believes) sought for our case from the other prayers of the same Ordinal; although this appeal on our part is by no means recent, but was made in the seventeenth century, when first the argument from the Roman side about the additional words was brought to our notice." "In another passage the Pope speaks (with great ignorance of the facts, we regret to say) of 'that small section of the Anglican body, formed in recent times, whose contention is that the said Ordinal can be understood and interpreted in a sound and orthodox sense.' Next he declares that we deny or corrupt the sacrament of Order, that we reject (viz., in the Ordinal) all ideas of consecration and sacrifice, until at last the offices of presbyter and bishop are left 'mere names without the reality which Christ instituted.'"

The Archbishops warn the Pope that in making such "harsh and inconsiderate" charges, based on mere conjecture, he is entering upon a slippery and dangerous path. He ignores "the well-known intention of our Church set forth in the preface to the Ordinal," and also "the principle which our Fathers always set before themselves and which explains their acts without any adverse interpretation." The preface is quoted, by which it is already shown that "the intention of our Fathers was to keep and continue these offices [namely, bishops, priests, and deacons] which come down to us from the earliest times, and 'reverently to use and esteem them,' in the sense, of course, in which they were received from the Apostles and had been up to that time in use. This is a point on which the Pope is unduly silent."

The passage on the "character of the changes made in the Ordinal," and the principle employed in making them, is important enough to deserve fuller quotation:

But all this and other things of the same kind are called by Pope Leo "names without the reality instituted by Christ." But, on the contrary, our Fathers' fundamental principle was to refer everything to the authority of the Lord, revealed in the Holy Scriptures. It was for this that they rescinded ceremonies composed by men, even including that best known one, common to the modern Latin and Eastern Churches, though unknown to the ancient Roman Church, of holding a copy of the Gospels over the head of one about to be ordained bishop during the utterance of the blessing and the laying on of hands. Thus then our Fathers employed one matter in imprinting the character; viz., the laying on of hands, one matter in the commission to minister

publicly and exercise powers over the flock entrusted to each; viz., the delivery of the Bible or Gospels.

After a comparison of the Roman Pontifical with the English Ordinal, the Archbishops assert with confidence that our formulary is in various ways superior to the Roman, "inasmuch as it expresses more fully and faithfully those things which, by Christ's institution, belong to the nature of the priesthood and the effect of the Catholic rites used in the Universal Church."

In conclusion, the Archbishops show that in pronouncing judgment upon the English formularies, the Pope has condemned those of the Eastern Churches also. Not only so, but his arguments serve to overthrow his own predecessors, and prove that those ordained in the primitive Roman Church received no Orders, since those things were then lacking which, being afterwards added by degrees as ceremonies, are now asserted to be essential. The Pope has said that it was in vain that the Church of England added words to the Ordinal in 1662, the better to define the intention. The hierarchy, he says, had become extinct on account of the nullity of the form, and there remained no power of ordaining, no matter what might be added to the form. In like manner, say the Archbishops, it was vain to make additions in the Roman Ordinal from the sixth to the eleventh centuries, defining some kind of sacrifice or of priesthood, since the imperfection of the form used before the sixth century would have caused the hierarchy to become extinct long before. "Thus in overthrowing our Orders, he overthrows his own and pronounces sentence on his own Church." "Pope Leo demands a form unknown to previous Bishops of Rome, and an intention which is defective in the catechisms of the Oriental Church."

To conclude, since all this has been laid before us in the name of peace and unity, we wish it to be known to all men that we are at least equally zealous in our devotion to peace and unity in the Church. We acknowledge that the things which our brother Pope Leo XIIIth has written from time to time in other letters are sometimes very true and always written with a good will. For the difference and debate between us and him arises from a diverse interpretation of the self-same Gospel, which we all believe and honor as the only true one. We also gladly declare that there is much in his own person that is worthy of love and reverence. But that error which is inveterate in the Roman communion, of substituting the visible head for the invisible Christ, will rob his good words of any fruit of peace. Join with us then, we entreat you, most reverend brethren, in weighing patiently what Christ intended when He established the ministry of His Gospel. When this has been done more will follow as God wills in His own good time.

God grant that, even from this controversy, may grow fuller knowledge of the truth, greater patience, and a broader desire for peace in the Church of Christ, the Saviour of the world!

F. CANTUAR.
WILLELM EBOR.

— x —

Very Short Sermons

BY CLINTON LOCKE

IV.

I Peter iii. 7. "That your prayers be not hindered."

TAKE these words simply as a heading for a few words on distractions in prayer. God knows they trouble us all enough to make a dozen sermons on them justifiable. It is the easiest and the hardest thing to pray. Roman priests give as a penance the saying fifty "Hail Marys" and a hundred

"Our Fathers." How easy to gabble them over! In Thibet they have even a better plan. They write their prayers out, fix them on windmills, and every time the sail goes around a prayer is said. How easy all this lip service is; and if salvation were attainable simply by repeating prayers, the Bible never would have said, "There are few that be saved."

On the other hand, how hard it is to make the words of prayers harmonize with the thoughts. Take our commonest prayer, the Lord's Prayer, and take one petition in it, "Thy will be done on earth, as it is in heaven." How few of us ever really pray God that the perfect obedience the spirits give may be given by us. Do you not know that the fulfilling of that petition would cut into your dearest plans? Or, again, when you say, in response to the priest's "The Lord be with you," "And with thy spirit," how few there are who in very truth put up the real petition to God that He will be with the priest's spirit, keep his thoughts from wandering, though, happily, his wandering thoughts cannot keep back the effect of his official words.

Let us go over some of the hindrances to prayer. It may help some to feel that the attacks from which they suffer are known and shared by others. One is previous excitement. You have got to clear out the chambers of your heart before praying. Take a person out every night late at some gay festivity; how can they, kneeling down for a few brief devotions before sleep, get out of their minds the glamor and glitter they have just left? People living ever in the whirl of society need not be surprised at great coldness and great wandering in prayer. Take a man who is thinking "store" up to the very moment for his prayers; can he expect in a moment to shut that all out and put himself before the throne of God? We must sit quiet a few moments, and let some restfulness and some reverence come over us before we pray. This is one great argument for getting into your seat at church a few moments before service, so that the noise of the world may fade away, so that the greetings at the door may be forgotten, and your soul get "chorded," as it were, to the holy place. This feeling has always made me think very little of prayers at railroad conventions and political gatherings. How can souls plunged in the intriguing of the hour fly up to heaven, and then fly back to the clamor and the selfishness?

But, many will say: We have to think all the time of our affairs; with us it is an unceasing struggle to keep the head above water. Now, remember, God takes into account your hard-worked life, and he does not expect of you the hours of prayer which belong to monks and nuns who have little else to do. A woman said to me: "I used to have such long times of prayer, and now, since I have a family of children, it is all changed; I can only snatch a few hurried moments. I fear I am sinning in this matter." I replied: "Not of necessity. God knows your case; and remember, the bringing up children in the fear of the Lord is a prayer, a living, breathing, unceasing prayer." In the arrangement of our modern life, it seems utterly impossible for the most of us to give those long hours to devotion our ancestors did.

Another awful drawback in prayer is that devil whisper: "You praying! Why, you were swearing, lying, talking foul talk, quarreling, only a little while ago. Your

praying is a mockery." Now do not be stopped from praying by this. Say, "Yes, I am praying; praying that I may be forgiven; praying that I may not fall into sin again; praying for greater strength." One very good way about distractions in prayer is, when they come, to leave off the subject you were praying about, and pray about the distraction, and change and change as your thoughts wander. Make the very distractions points for prayers, and shoot the enemy with his own bullets which you have picked up. I have scarce time to speak of bodily weakness or constitution. It is impossible for many to pray long collectively, even if they had time. I, for one, never could do it. Remember, one fervent ejaculation reaches God and works its work, and our desire and our intention are accepted in lieu of our performance. Ah me! what poor things our best prayers are, but we end them always, "Through Jesus Christ, our Lord." He will take them. He will melt them over. He will stamp them with His Cross, and then they will pass current in the presence of God.



Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

VI.

HE DIED IN DEPENDENCE ON MEN

THE last three words from the Cross were spoken in quick succession and at the very end of our Lord's sojourn there. For now all the atoning work is done, now he has endured all the suffering of body and soul, now He has tasted all the bitterness of death, now He has conquered every temptation and surmounted every obstacle. All that lacks, it would seem, is the calm, irradiated passage of His spirit to Paradise.

But no, there is somewhat yet to be said; a proclamation to be made, a revelation to be given. And there is one more manifestation to be shown of the relation in which Jesus stands to His fellow men.

And so, very shortly after the cry declaring the horror of great darkness which for three hours enveloped Him, and His glorious emergence therefrom into the light of communion with God again, comes the fifth word, "I thirst." It is the sole avowal of His bodily pain; it is the sole request for bodily alleviation. How brief it is! but how full! Toil and sleeplessness, wounds and fevers, strains and rendings, all that His most exquisite and attuned physical nature could endure without dissolution, reach their height in that parching thirst. The wail of Dives in the lower world is for one drop of water to cool his tongue. That stands for the extreme of fleshly agony. And the one avowal of pain from Jesus on His Cross is "I thirst."

I have sometimes thought that a useful series of meditations upon "The Seven Words" might be made in the way of considering their disapproval of the heresies which have arisen in the various centuries. Thus, the first word refutes Sabellianism; the second, denials of the Intermediate State; the fourth, Apollinarianism. And this present saying is a complete answer to one of the earliest heresies, one which, like many others, has appeared in slightly altered guise in our own days. During the first century certain Docetics, moved by an unreasonable and unchristian dislike of the material world, denied that our Lord had a real, material body, that He had come in the flesh. They asserted His visible presence

to have been a mere phantasm, assumed for the purpose of conveying instruction, of value to others, but to Himself nothing. And so they made all the anguish of the Cross a stage-deception; while to the bystanders there appeared a bloody and quivering form, Jesus himself remained in placid impassibility. There are indeed sufficient other passages in the Gospels which speak of our Lord's hunger and weariness, to condemn Docetism. But were there no confession of the torment of the Crucifixion, the greatest proof against the heresy would be lacking. Such a confession, however, we have, in one sweeping and convincing word, "I thirst." Yes, the Body on the Cross was real, and its pain no delusive show.

And here, also, that modern heresy which, emptying both adjective and noun of their just significance, styles itself "Christian Science," meets a crushing blow. For, according to it, pain is an "error" which can overcloud only the spiritually imperfect and morally evil. Yet it confesses the absolute perfection and righteousness of Jesus. At least it does so in the outset, or it could never lead so many astray, nor assume the title "Christian." So according to this "science" there could have been no suffering on the Cross, for there hung the Perfect Man. But from those parching lips rolls down through the ages the voice of "The Truth," "I thirst." Almost the final utterance of Jesus Christ testifies to intense bodily pain.

And yet not chiefly for such purpose did He speak. So far as diminishing or soothing His torment is concerned, the time has gone by. In a minute or two more all will be over; the draught which might have ministered some relief an hour or so before, can be barely tasted now. So He had willed it; He would drink the cup to its dregs; He would not spare Himself one ache or burning. But He cannot pass out from the world without some kindness at the hands of man; He cannot leave the gloom of the closing scene unlighted by one act of sympathy from His fellow men. It must not, shall not be, that to the dying Jesus no token of pity should be shown from the crowd which stands around. He will die in dependence on man, as one of the race, needing, and craving, and receiving His brethren's aid. It is a little gift he asks, oh so little! It is valueless itself, but in its meaning it is precious. To those cracked and swollen lips it is nothing, but to that loving heart it is everything. And so He looks down at the throng of those, such brief space before, loudly hostile or openly indifferent, and craves His boon. He is dying in agony, will none of them evince some ruth and proffer some assuagement? In all that humanity which He shares shall there be no *humanity* for Him? That is the longing of His human heart, that is the deepest meaning of the cry, "I thirst."

It does not go unheeded. Thank God, there were even then, in that rabble of gazers, now reduced mainly to curious idlers, some who could be touched by such a voice. One, at least, of the mob (not, I think, a soldier, though it is usually thus understood), with the permission of the guard, dips a sponge in this vessel of sour wine standing by, and raises it to Jesus' lips. He takes it—

"Not sullen, nor in scorn, like haughty man,
With suicidal hand
Putting his solace by"—

He takes it with gratitude, and drinks it

with zest. And so Jesus Christ died in dependence on men.

Shall we thus die? Of course we will wish, and probably will have, attendants at our side. We will ask, if the power to ask be ours, for physicians and nurses; for all that human art can do to mitigate pain and smooth our passage to the grave. We will want some one to fan our fevered face, to wipe the death-damp from our brow, to place the ice in our hot mouth, to change the pillow under our aching head. Yes, we shall want things, but shall we want persons? In most cases, I believe, we shall.

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires."

So sings the poet, and, of the majority, correctly. Little as we may have deserved it, we shall care for the tender ministrations of wife and child and friend, not merely because our body gasps for air and coolness, hungers for opiate or stimulant, but because our heart yearns for pitiful love. The clasp of our stiffening hand, the kiss on our chilling cheek, cannot at all diminish our physical suffering; but we would not die without them.

And yet to this rule there are exceptions not a few. To some of us dependence on others is annoying and displeasing. It galls, it hurts our pride. To use others; ah, yes, we are ready enough for that—to take what they give, if it is aught whereof we have need. But to beg the cup of cold water, less for our bodily thirst than for our heart-yearning; to long for this little service from them because of our love for them, out of sheer delight in feeling our necessity and their willing strength; to gladly recognize our dependence on them—this means humility, and that is no universal grace. Are people rare who, during life, find gifts a burden and indebtedness bitter? Coarse selfishness always feels thus, and will feel so at the final hour. How often men, able to do without them, haughtily refuse favors, because, they say, they do not wish to be under obligation. Yet a part of our life training is to be and to confess ourselves thus under obligation.

And not from such as resent this fact and try to avoid the thought of it, not from them can come, even when they lie dying, utterly dependent on their fellows, such sweet and gracious expression of the sense of their dependence as Jesus uttered in His last moments. They cannot say "I thirst" as He said it, for all they desire is the paltry draught, and what He yearned for was the heart of the man who held it to His lips.



Present-Day Hindrances in the Work of the Ministry

BY THE REV. GEORGE T. LINSLEY

PAPER READ BEFORE THE FAIRFIELD COUNTY
CLERICUS ASSOCIATION

II.

I mention next the difficulty which comes from small salaries. And here I cannot claim for my oracle any authority of actual personal experience, but rather the testimony which comes from thoughtful observation of real life, and from knowledge received at first hand; and possibly what is said may come with greater weight and better grace where there can be no suspicion of personal complaint.

We all are familiar with the anecdote told of a former rector of Trinity church, New York, who expressed his utter astonishment

when a clergyman who was living on a very meagre salary complained of his scant support, and the prosperous city rector who had long enjoyed the comforts—yes, the luxuries—of several thousand a year, remarked that he had never found any difficulty in getting along on his salary!

There are many men in this Church of ours, wealthy as it is—there are many in this very diocese—who are struggling along on salaries which are miserably low, and receiving stipends which are a disgrace to the Christian Church.

We do not need to look off to far-away China or Japan or Alaska to find our present-day heroes in the work of the Church. They are at our very doors. The foreign missionary is sent forth with an ovation as he starts for his field of labor, he is given a special service of prayer and benediction, the eyes of the whole Church are upon him, and he feels the strength of admiring numbers supporting him and cheering his spirit. The domestic missionary is bidden Godspeed by an admiring throng of the Woman's Auxiliary, and with a blast of trumpets, and his pulse beats with an enthusiasm which is contagious.

But the diocesan missionary is unknown and lost sight of by the Church at large. His acceptance of his appointment is quietly given, he goes to his appointed field, enters upon the same high and holy work of saving souls and building up the kingdom of God, but he is unnoticed and uncared for. His salary is barely sufficient to keep body and soul together; his wife, perhaps accustomed to a life of culture, education, and refinement, he is compelled to see now forced to a daily routine of drudgery, which he is helpless to relieve. He sits down to write a sermon, and visions of unpaid bills rise before his eyes, plans suggest themselves for meeting the urgent demands upon his purse, and the sermon suffers with his suffering.

The isolation of country life and the lack of opportunity for intellectual development from contact with men constitute serious drawbacks to that man's efforts. His sense of energy is dulled, it is difficult to rouse himself to effort; but he is uncomplaining, he does his work, he is unnoticed, he is of no prominence from a worldly point of view, perhaps he does not care to be. He, the poorly paid country parson or missionary, is the hero of our time. A priest of this Church has told me that in one parish which he once had he was living on a very small salary, and found that some things were said by prosperous laymen about the conduct of his household, or the management of his finances which the laity thought ample; and he made a careful estimate, and found that less was spent *per capita* upon the support of his family than the State spent *per capita* for the care of the insane, paupers, and idiots.

Financial bother is a serious hindrance to the parish priest, forcing him to give much thought to things for which he ought to have no concern. The clergyman who is obliged to live on a very insufficient salary is an example of clerical martyrdom.

III. Going outside of things which affect us personally, and thus hinder us in our work, there are others which first affect the people, and so prove hindrances to us also. I mention the feeling of reticence among our people.

This is a prevailing element of New England character as a whole, but there seems

to be at the present time an exaggerated form of reticence among the members of our parishes in matters spiritual. This is probably due to the tendencies of modern Protestantism in its extreme revolt from any resemblance to auricular confession, and the loss of the priestly idea of the ministry. Many cases could be cited from the experience of all of us how Christian people shut themselves up, as it were, in their own shell, and will not allow a clergyman to get near their hearts and souls, except as he forces his way, sometimes aggressively. And so people live along with heavy burdens of trouble, needs, temptations, sins, of which a priest of God, however faithful, cannot know, and, therefore, cannot soothe and heal because of this spiritual reticence.

In matters of conscience, in times of business anxiety or misfortune, on occasions of sorrow and sickness, we could help souls so much more if they were less reticent.

There is much sneering among us at the so-called pastoral visit, and yet it still seems true that "a house-going parson does make a church-going people." We are urged to make the pastoral visit more than a social call when we talk about the weather and anything except religion. But often it is impossible to make it more than a friendly visit. Ordinarily prayer is not wanted; the subject of religion, if broached, is turned aside; and if the priest does not attack the weather, the parishioner is sure to do so.

You cannot gather the children about your knees and catechise them nowadays, and people who do not recognize the clergyman as their spiritual father are too apt to resent reproof or rebuke as an interference with matters which are distinctly personal. On the other hand, the exhortation in the Communion Office is not heeded, and persons "who cannot quiet their own conscience and require further comfort or counsel" do not come "to the parish priest, or to some other minister of God, and open their grief."

This reticence in matters pertaining to the life and health of the soul is a great hindrance in the work of the ministry.

IV. Akin to the last mentioned is the loss of the old-time pastoral relation. This is greatest in large cities. There is a practical impossibility of pastoral calling in a large city parish upon all the people. Or, if it is done, the visits of the clergyman are made so seldom, the complexity of life is so great, and social and other demands so numerous, that the proposed visit is liable to end in an unsuccessful attempt. Many families do not meet their rector except in time of sickness or sorrow, unless it be at some general social gathering. The writer once ministered through many months to a dying woman in New York City, who, though once a pew-holder in one of the largest and most prosperous parishes, had at the time no parish priest upon whom she could feel a claim. Usually, however, nowadays, either the conviction that there is no need of preparing for death is so strong and so general, or the science and art of nursing has reached such a high degree of perfection, that we are kept out of the sick room entirely.

The subject was ably discussed in a Church paper recently as to "Who is to educate the children of the rich?" The Sunday school cannot do it for social or sanitary reasons! Some think there is a moral difficulty there! The parents will not do it.

Practically, nowadays, the rector of a large parish in a great city, like New York,

though happily less so in any town in Fairfield county, is chiefly a preacher and the general manager of a great plant, and chairman of the meetings of a corporation. His assistants are partly pastors and largely clerks, so that there is a significant pun in the word "clerical." In many instances it pertains more to the work of the clerk than to that of the clergy. The boasted city methods of work through parish buildings are purchased at the great cost of the loss of the pastoral relation. But in the country still some of the old-time pastoral bond remains. There are places yet where people look upon their rector as their best friend, where they have parochial pride in him, where his crossing of the threshold is recognized as the coming of a man of God.

(To be continued.)

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Letters to the Editor

MR. GEORGE EXPLAINS

To the Editor of *The Living Church*:

Allow me space to correct an erroneous statement, which you quote in your paper from *Church Electricity*—I beg your pardon, I mean *Church Eclectic*—to the effect that I figured as a defender of Broad Churchism. I simply stated some good points in it, as I am prepared to see some good things in sacerdotalism and Roman Catholicism, or even Boston baked beans.

No revival has been conducted in St. Matthew's church by Methodists, Congregationalists, and Baptists. I conducted a service there, called a "Stir-up service" (collect before Advent Sunday was used, and the Litany). The service stirred up the Methodists, Baptists, and Congregationalists who were present, and addresses were made.

"Truth can never be confirmed enough,
Though doubts did ever sleep."

ALBERT E. GEORGE.

So. Boston, Mass.

AN ANECDOTE OF ROWLAND HILL

To the Editor of *The Living Church*:

Your reference to the Baptist chapel in Leicester, England, puts me in mind of some funny things in connection therewith, I being a native of that city. This is the place of worship in which the great Robert Hall used to preach; his successor, the Rev. J. P. Mursell, was preaching there when I was last in Leicester. Two congregations then used to gather under one roof, one a close Communion, the other open Communion; the one would have the Communion in the morning, the other in the afternoon. A broad aisle ran down the middle of the house—close Communion on one side, open on the other. On one occasion, the eccentric Rowland Hill was preaching for them, and observing that the elements for the Supper were upon the Table, he, after the sermon, descended from the pulpit and seated himself to administer the rite; but, alas! it was close Communion service; so, after much shaking of heads and whispering, one of the officers of the church came forward, and said, "Mr. Hill, you can't sit here, we are close Communion." The old man arose, and, in a very decisive manner, said, "I beg your pardon, my friends, I did not intend to intrude; I thought this was the Lord's Table, but I see it is your Table." Fancy the *denouement*!

A CORRESPONDENT.

CHURCH WORK IN EASTERN TENNESSEE

To the Editor of *The Living Church*:

In the February number of *The Spirit of Missions* there appears an article on "Eastern Tennessee as a Missionary Field."

As an old Rugbeian who had an intimate knowledge of all the affairs of the Rugby settlement, I wish to point out an omission which does injustice to the man who did more than any one else to establish the Church in Rugby. The foundations were laid strong and deep by one of

the earliest colonists, the Rev. J. H. Blacklock. This able and earnest man devoted more than seven years of work to the service of the Church out of his private means and without a thought of reward. His name and fame is dear to every old Rugbeian, and no reference to the work of the Church in that section is complete that does not recognize the wonderful influence that his magnetic personality and powerful preaching exercised over the widely diverse classes of people of which the colony was composed.

OLD RUGBEIAN.

March 19, 1897.

HIGH LICENSE THE REMEDY

To the Editor of *The Living Church*:

I read your comments on Prof. Peabody's "Statistics and suggestions about substitutes for saloons," in *THE LIVING CHURCH* for Oct. 3d. In it, among many other truths, occurs this: "They," the drunkards, "come to look upon their own gratification as the chief end of life; they squander their earnings upon themselves and are mean and stingy, if not positively unkind, to their kindred." Admitting this, we must see how utterly impossible it is to prevent such a selfish use of their earnings, how utterly impossible for "prohibition to prohibit," while there are drunkards to buy. It has seemed to me for a long time, and I have waited in vain for some representative person to suggest it, that the remedy lies in "high license;" a large per cent. of the revenue so produced to be devoted to the cure of these depraved appetites and the support of the subjects' families in case they refuse to respond to the aid offered them by the cure, to recover their will power.

High license must eliminate a great many saloons, and those who meet its requirements will help to discover and punish those who do not. The price of the drink will be increased and the drinkers will be required to work harder to supply their cravings, which will tend to make them willing to accept the cure. Besides all records go to prove there are hundreds ready to be cured but for lack of money to meet the expense.

It is also evident that there are other hundreds—just starting on the downward road who would stop rather than have their dependent ones apply to such a fund for support, or know that on coming home tipsy their wives might not be there, for there would be a refuge offered them through the means that their husband's dissipation helped to create. Just how their families will receive these benefits will develop when the funds are ready. I am convinced thousands will not need a pension but have a husband and a father restored.

A. P. F.

Houston, Tex.

Opinions of the Press

The Christian Intelligencer (Reformed)

WHAT IS EVOLUTION?—The word is used just now as synonymous with development and growth. That is not, however, Darwinian evolution. Mr. Herbert Spencer in acknowledging the "Infinite and Eternal Energy, out of which all things proceed," surrenders Darwinian evolution, although he does not perceive it. Apparently the advocates of the hypothesis of evolution have fallen back upon development, affected by environment. That is just where we all were thirty years ago. It is said that there is a Theistic evolution, a Christian evolution. But when it is examined it is found to be simply development under divine agency and a divinely arranged environment. That introduces an omnipotent, all-knowing maker, creator, and ruler, is in full antagonism to Darwinian evolution, or any evolution the potency of which is found in matter itself.

The Standard (Baptist)

LENTEN OBSERVANCE.—Every year a larger number of Christians belonging to non-liturgical Churches are finding profit in a special observance of the spring weeks that precede Easter. It no longer requires argument to prove that the turning of one's thoughts during these weeks

towards the last days of our Lord's Life is not to be rejected because special observance of that period has long been associated with an excessive ecclesiasticism. We read of Baptist churches which have special services in Passion Week, commemorating the supreme events which the world witnessed at this season of the year long ago. But whether such united observance of the period commonly known as Lent be always expedient, there can never be any doubt as to the privilege of the individual Christian so to fill his mind and heart at this time with the closing chapters of the four Gospels that the "Good Friday" shall be to him a day divinely blessed, and the Resurrection Day—a name far preferable to Easter—the gladdest day of all the year, the beginning of new things in his spiritual history.

Personal Mention

The Rev. J. R. Atkinson, of Trinity church, Elizabeth, N. J., has been obliged to give up his parochial duties for a time, because of illness caused by overwork.

The Rev. Preston Barr has accepted a call to St. Matthew's church, Enosburgh Falls, and Christ church mission, Enosburgh, Vt., and entered upon his duties Christmas Eve, 1896.

The Rev. Arthur S. Johns, rector of Christ church, Rockville, Md., in the diocese of Washington, has accepted the unanimous call of the vestry of Christ church, East Washington.

The Bishop of Maryland is returning from his foreign trip, refreshed and invigorated.

The Rev. P. S. Mesny has resigned the rectorship of the church of the Holy Nativity, New York City, and sailed on March 24th on the SS. St. Paul, for a period of rest and recuperation, to his birthplace, Alderney, Channel Islands, England. Address St. Ann's rectory, Island of Guernsey.

The Rev. W. F. C. Morsell has entered upon the rectorship of the church of the Holy Comforter, Philadelphia.

The Rev. H. Ingersoll Meigs sailed from New York on the 27th ult., for Genoa, per steamer "Kaiser Wilhelm II."

The address of the Rev. Samuel Borden Smith will be, for the present, Irvington, Essex Co., N. J.

The Rev. Rodney R. Swope, D.D., of Wheeling, W. Va., has accepted a call to All Souls' church, Baltimore, N. C., and will enter upon his new duties the first Sunday in May.

The Bishop of Vermont, who has been staying in Bermuda, has much improved in health.

The Rev. H. G. G. Vincent on Palm Sunday enters upon his duties as missionary in charge of Paulsboro, Mantua, and Mullica Hill, N. J.

The Rev. C. E. Webb entered upon his duties as curate of St. Mark's, Denver, Colo., on Ash Wednesday. Address, 966 15th st., Denver, Colo.

The Rev. H. G. Wood, rector of St. Paul's, Beachmont, Mass., has resigned.

Ordinations

On the Feast of the Annunciation, at Christ church, Eau Claire, Wis., by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, the Rev. Charles Baldwin Fosbroke, resident at Prescott, Wis., was advanced to the sacred priesthood. The Rev. William B. Thorn preached the sermon and also presented the candidate. The Rev. Evan J. Evans, M. A., and the Rev. Thos. C. Eglin assisted in the service. The Rev. Mr. Fosbroke continues in charge of the missionary work at Prescott, with further care of the churches at Point Douglas and Basswood Grove, in the diocese of Minnesota.

On March 10th, 1897, in St. Andrew's church, Wilmington, Delaware, by the Bishop of Delaware, the Rev. H. G. G. Vincent was advanced to the priesthood.

At the pro-cathedral, Washington, D. C., on Sunday March 14th, Bishop Satterlee advanced to the priesthood the Rev. J. T. Crowe, for some time past in charge of the church of Our Saviour, Brookland, a suburb of Washington, and the Rev. Herbert S. Smith, having charge of the mission of the Good Shepherd. The sermon was an able one by the Rev. Dr. Frank M. Gibson.

To Correspondents

J. W. L.—The Canons of the English Church since 1604 have directed bowing at the name of Jesus as a token of reverence. It is the name of our Lord in His humiliation in which He is to be specially adored. The practice fell into disuse through carelessness, except in the Creed, but has been generally revived

among devout people. It is a testimony against Unitarianism.

G.—The Prayer Book and the Law of the Church know no other rule than this, which will be found after the Confirmation Office: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." Why should not the person concerned examine with open mind the claims of the Church?

R.—A prayer for forgiveness can never be out of place so long as we remain in this imperfect state. Absolution can only be efficacious so far as the heart is truly penitent. The prayer, "Forgive us our trespasses," said with fervent intention, helps to deepen penitence, and so more thoroughly to obtain the benefit of the absolution just pronounced. We receive the Holy Communion to our soul's health when we receive it "worthily." There is always some defect in our perfect worthiness, and the petition for forgiveness in the Lord's Prayer immediately after, is an acknowledgment of this.

Official

The second annual council of the diocese of Lexington will meet in the church of the Ascension, Frankfort, Ky., Wednesday, May 12th, at 10:30 A. M.

R. GRATTAN NOLAND,

Covington, Ky., March 22nd, 1897.

Sec'y.

Died

ABBE.—Entered into the rest of Paradise, at Abilene, Kan., March 12, 1897, Elizabeth Nye, the two-year-old daughter of Thomas and Katherine W. Abbe, and grandchild of the Rev. Elisha Whittlesey, of Canaan, Conn.

BROOKE.—Entered into rest, March 24th, 1897, the Rev. Pendleton Brooke, rector of St. Paul's church, Clinton, Mo.

HOLST.—Entered into rest, at residence, No. 326 Beale st., Memphis, Tenn., Monday morning, Feb. 8th, at 8 o'clock, in the 87th year of her age, Margaret, widow of C. K. Holst, and mother of Maria J. Ward and John F. Holst.

KING.—In New York City, Sunday evening, March 21st, Archibald Gracie King, in his 76th year, grandson of Rufus King, minister to England under President Washington. Funeral service in Calvary church; interment at Jamaica, L. I.

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.

Send for samples of Lenten offering boxes.

GOOD FRIDAY APPEAL

It is estimated that there are now about 750,000 Jews in the United States. The number is yearly increasing. Can we conscientiously suffer them to remain estranged from Christ without zealous efforts for their conversion.

There is unquestionably an obligation resting upon the Church in the United States to bring the Gospel to the Jews *in this country*; a duty which it cannot rightfully neglect in order to sustain missions for which the Church in other lands is responsible.

The Church Society for Promoting Christianity Amongst the Jews, as in former years, earnestly appeals to the churches for their Good Friday offerings. A largely increased income is needed, as the call upon the society to extend its work is far greater than its present resources can meet.

Please remit directly to WM. G. DAVIES, Esq., treasurer, Church Missions House, 281-3 Fourth ave., New York City.

WM. A. MATSON,
General Secretary.

Church and Parish

PRIEST.—At present assistant minister in large city parish (500 communicants) desires rectorship. For particulars, address A. M., this office.

THE LIVING CHURCH, complete for the last two years, can be had from a subscriber, free, on payment of carriage, by addressing "L. J. G." care of THE LIVING CHURCH.

The Editor's Table

Kalendar for April, 1897

| | | |
|-----|---|---------|
| 4. | 5th Sunday (Passion) in Lent. | Violet. |
| 11. | Sunday (Palm) before Easter. | Violet. |
| 12. | Monday before Easter. | Violet. |
| 13. | Tuesday. " " | Violet. |
| 14. | Wednesday. " " | Violet. |
| 15. | MAUNDY THURSDAY. | Violet. |
| | (White at Holy Communion.) | |
| 16. | GOOD FRIDAY. | Black. |
| 17. | EASTER EVEN. | Violet. |
| | (White at Holy Communion and Evensong.) | |
| 18. | EASTER DAY. | White. |
| 19. | Monday in Easter. | White. |
| 20. | Tuesday in Easter. | White. |
| 25. | 1st Sunday (Low) after Easter. | White. |

A Lenten Thought

"The shadow of the Cross is better than the sun."

BY MARGARET DOORIS

Long, long ago there lived a blessed Saint,
Not mine the power his holy life to paint,
As pilgrim-like he journeyed home to God
Seeking to find the steps the Master trod;
Lone was the desert way the Lord had crossed,
His footprints oftentimes the traveler lost.
What trials, fears, or stint of joy befell,
The while he struggled on, I must not tell;
The toil, the pain, his victory in the strife,
All, all are written in the Book of Life.
Out of the dimness of the long ago,
One scene from out his life, I fain would show:
Out in the sun's fierce heat, exhausted, faint,
Weary and worn, behold the pilgrim Saint;
Now at a wayside Cross he kneels to pray—
What sweet refreshment in its shadow lay,
How cool the passing breeze that fanned his face,
How full of blessing and of peace the place,
"Here I will stay," he sighed, "my journey's done—
Thy shade, dear Cross, is better than the sun."

London, Ohio, March, 1897.

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A RECENT magazine article gives a good story relating to John Stuart Mill and Robert Browning. Mill, it seems, wrote a highly complimentary review of Browning's early volume, entitled "Bells and Pomegranates," and offered it to a literary periodical of the day. The editor declined the contribution, on the ground that he had already printed a notice of the book. It was true, he had printed such a notice—to the following effect: "Bells and Pomegranates. By Robert Browning. Balderdash." "It depended, you see," said Browning, "on what looked like the merest chance, whether the work of a new, and as yet almost unknown writer, should receive a eulogistic review from the pen of the first literary and philosophic critic of his day, or whether he should only receive one insolent epithet from some nameless nobody."

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AT a meeting of the Church of England Burial Reform Association Sir Seymour Haden read a paper in which he condemned the practice of enclosing the bodies of the dead in hermetical caskets, only calculated to retard the inevitable processes of nature by which the bulk of the body returns in the form of gases to the atmosphere. He affirmed that, in the case of a body buried a foot deep, this process is accomplished in the course of a year, and in the case of a greater depth, at about the rate of another year for every foot of depth. This society has accomplished a good deal in the matter of abolishing excessive expense in connection with funerals, simplification of epitaphs, and the like, but, as the chairman of the meeting remarked, much still remains to be done. He had recently heard of a tombstone with this inscription: "What is a home without a mother? Peace, perfect peace!"

An Apostle of the Wilderness

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

VII.

THE JOURNEY TO THE INDIAN MISSION

THE objective point for which we started was Gull Lake, about one hundred and seventy-five miles from St. Paul. In order to reach it we walked to Minneapolis, *nee* St. Anthony Falls; then by a small steamer to Sauk Rapids, and from there by stage to Fort Ripley. There was nothing strange or startling in this journey. We stopped over night at the Fort and enjoyed the hospitality of the Rev. Solon W. Maney, then chaplain of the post, and who afterward became a professor at Faribault, under Bishop Whipple.

The following day we were driven, seven miles, to Crow Wing. We were joined on our way by a large, dark Indian, Enmegahbowh, or Johnson, by name, who was to be our guide and interpreter. He informed us that Hole-in-the-day, Po-go-nay-ke-shick, was expecting us, not at Gull Lake, but at what was known as the Government Farm, about seven miles out from Crow Wing. This was news to Dr. Breck, and as our wagon was ordered direct to Gull Lake it proved to be very inconvenient. But Enmegahbowh advised that we obey the summons, otherwise we might offend his highness, Hole-in-the-day, and so after much discussion it was decided we must, as we could, take the Farm on our way to Gull Lake and find out what the meaning of the new orders should be. Our party at this time consisted of Dr. Breck, Capt. Craig, Hayward, Holcombe, and Halstead, a carpenter by trade; and with our guide, Enmegahbowh, in all six, quite a force had we been armed. We were entering a wilderness country, twenty miles from the nearest white inhabitant, with the exception of the government blacksmith, Mr. Stapler who with his Indian wife lived in the only house at Gull Lake, and yet there was not a gun or a knife, for protection in case of any emergency, in all our party, save my own single-barreled pistol. The day we left the fort even that was lost, and, as I believe, Dr. Breck was responsible for its disappearance. At Crow Wing we crossed to the west side of the Mississippi and then traveled out seven miles to the Farm, where we found Po-go-nay-ke-shick, the chief, and several Indian families encamped. These people had come there to plant corn and beans on the hundred acres of ground plowed and prepared for them every year by men employed by the government for this purpose. We were none of us pleased with the location. We soon learned through our interpreter the reason for this change of base. He told us that Hole-in-the-day had really no influence with the Indians at Gull Lake; that they had their own local chiefs and that Hole-in-the-day's band was located near Crow Wing and on the Mississippi, hence his idea of getting us located within his own territory. As Dr. Breck, after looking over the ground, was not at all satisfied with the situation, and as he had started for Gull Lake, he determined at all hazards to go there. We remained at the Farm from Thursday until the Monday following, living on what we had in our bucket and a few potatoes bought from the white men at work in the field. I think if Hole-in-the-day had provided an Indian dog-feast at the time we were so hungry, and had made an after-dinner speech in favor of that spot for the mission, he would have shown himself a

skilled diplomat, and possibly carried his point of persuading us to remain. As it was, however, the hunger increased our discontent, and so on Monday morning a conference was held and it was then decided that to Gull Lake we would go if it cost us our scalps.

On the Saturday before this it was proposed to erect a church for the next day's (Sunday) service. As there was an abundance of small pines in the vicinity, we built the church, chancel and all, and when completed we named it "St. John's in the Wilderness." We had the full service and a sermon on the parable of the Lost Sheep. At the close of the service, while standing at the entrance or porch, I noticed an Indian pick from a twig of pine a small piece of cotton, then holding it up, he said to Johnson, with an amused look on his face: "See! wool from the lost sheep." This was the interpretation to us, and illustrated admirably the wit of the Indian.

Monday morning Hayward and myself were invited by Hole-in-the-day to breakfast. I always felt that this discrimination in our favor was intended as a snub to Dr. Breck, because he had refused to remain, and was about to start for Gull Lake. The repast was served in the wigwam of the chief by one or two of his three wives, and consisted of bacon, fried, a hot short cake, and a cup of tea without milk. Although simple fare it seemed a feast after our diet of three days with an ever-recurring menu of roast potatoes.

We started for Gull Lake Monday, at ten o'clock A. M., and arrived there at one P. M.; a distance of eleven miles. It was a somewhat exciting journey, with many a backward look, for even Enmegahbowh, our guide, thought we might be followed by the Indians. About noon we reached Gull River, a rapid stream, and as there was no bridge or ferry we were obliged to strip, and hold our clothing above our heads while we waded, waist deep, through the rushing waters. At one o'clock we arrived at the house of Mr. Stapler, the blacksmith referred to, and soon sat down to a meal of corn beef, boiled potatoes, and good homemade bread, not omitting a refreshing cup of tea. But we were not yet out of the woods of anxiety. Dr. Breck had met Hole-in-the-day in St. Paul and supposed him to be the head chief at Gull Lake; but when we arrived there it was found that the Indians there were entirely independent of him, and that they had no knowledge of us or the proposed mission. Our coming was like an invasion, and there was for a time considerable doubt whether we would be permitted to remain. It was an unfortunate thing for us that just then a Great Medicine Dance was being held there and that many Indians from other bands were present as delegates or visitors. Shortly after noon of that first day a council was summoned of the Gull Lake chiefs and medicine men and our case was duly presented by Dr. Breck. The council chamber was the unfloored log cabin of an Indian by the name of Little Hill. It was Hobson's choice, however, as it was the only house except Stapler's in that vicinity. We all, about 25, sat round in a circle against the wall, and the "pipe of peace" was solemnly passed until even Dr. Breck was obliged to draw a whiff or two, "which was against the rule" with him. The speeches concluded, we withdrew to Stapler's, where we waited anxiously two good hours, until sunset, before a decision was reached re-

specting the mission. The outcome being in our favor at last, we greatly rejoiced, and at once set out to pitch our tent on the shore of Gull Lake, half a mile away.

The first night in camp was not altogether without interruption. There were four of us to occupy one small Sibley tent. Dr. Breck retired early and first, then Hayward, then Halstead, then myself, fortified with a hatchet only, my small pistol having strangely disappeared, as noted, a few days previous. I tied up the door flaps, and with the hatchet handy went on guard in a recumbent position. From experience of Indians in my youth I knew something of their habits, and when about two o'clock, footsteps were heard in the distance approaching, I felt instinctively they were Indians, and I also knew they were not hostiles, although I was a little nervous. I determined that the sleepers should share in the coming surprise, and so when our visitors were passing the side of the tent I nudged my next neighbor, and in a low but distinct voice called: "Halstead! Indians! Indians!" The effect can be imagined. He cried out lustily, and in an instant Dr. Breck's tall figure was erect at the end of the tent, as were the other two. Meanwhile, I had begun a parley with the old Indian and his squaw, who had come to seek relief from a toothache, "only this and nothing more," but it was a good joke on them, and I had my revenge for being left to close the tent and guard the door. Although no harm came to us that night, yet I have always thought common prudence dictated that we should have delayed our occupation of the future mission ground for at least a day. It seemed a part of Dr. Breck's character to ignore difficulties and go straight to the mark. I think he really did not wish to see dangers if there were any. His persistence was such, in any course he decided upon, that nothing but a stone wall would stop him. It is not improbable that he regarded himself as an apostle sent, and that nothing would be permitted to hurt him while in the way of duty.

(To be continued.)

— x —

Discipline of the Boy-Choir

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

IN attributing much of the evil charged against the boy-choir to the unchurchliness and indevotion of choirmasters, your esteemed Fond du Lac correspondent makes a strong point. But that is a difficulty for which there is no remedy, so long as the choirmaster and organist has to be a salaried, professional musician. The business of the professional musician tends not only to make him simply the musician, but also puts no few obstacles in the way of his being specially devout. Besides this, attention to the music, to the organ, and to the singing of the choir, are, as the rule, quite enough for him to look after, without devolving upon him the general management and personal training of the boys.

The fact is, this last is the proper work of the rector alone; and only as he does it, and that with proper tact and thoroughness, can boy-choir carelessness, disorder, and irreverence be obviated. The rector is the only proper ruler of God's house and its services, so that whatever pertains to order, reverence, and devotion there, must look to him for both its being and support. Now, the vested or boy-choir, rightly regarded, is not a mere collection of singing people; it is distinctly, as its place, its

vestments, and its prime function show, the rector's adjunct, a body of assistant ministers. Hence, the general management, the personal training, and the moral and religious instruction of its members must devolve upon the rector. While in some cases he cannot be either organist or musical teacher and leader, and where local talent or parochial liberality allow, need not be, he should still be the real choirmaster.

By this I mean (and it is the dictate of my own experience) that, whatever it may cost of additional care and labor, he must identify himself with the choir. The choir boys must be made to look to him as their head, their executive leader, their associate in the choir work, their choir-companion and friend. They must grow into the feeling, not that they are merely *the* boys, but that they are especially *his* boys, that they are his love and his pride. And to this end, he must meet with them and look after them in their rehearsals, their assembling at the church, and their other choir gatherings. Only in this way can he command their respect and win a real loyalty and devotion—the key to the whole situation.

In urging this as imperative, I may be pardoned for saying that if I have had any success in managing a boy choir, it is due to the fact that I have had to be my own choirmaster, both musically and otherwise; and hence, have been compelled to practice what I am here teaching. It has been a most onerous work, but it has, in many ways, amply repaid me. Aside from the usefulness of a good boy choir, there is nothing sweeter in parish work than the love, the loyalty, and the enthusiasm of a company of bright and well-ordered choir boys. All that is in them, is really native to their instincts, and the rector will find it so, if he only knows how to get hold of them.

Another important matter is that of cultivating in the boys the idea of organization and a feeling of personal responsibility. Hence, a systematic division of labor must be studied with a view to giving the boys something especial to do. If there are any young men in the choir, let one of the most sedate and considerate be made their master of order or ceremonies, who will see the boys are assembled, the roll called, the procession formed, and the like, in the choir room; not, however, to govern. If there are none such, the rector must see to these matters himself, unless there is a good choirmaster who will, in addition to looking after the vestments and the vesting, assist the rector in that capacity. Two boys may be put in charge of the hymnals, the care of the choir book-racks, and the placing of the music. As we have quite a number of vesper lights, one boy, who may choose another for his assistant, attends to the lighting and extinguishing of the candles. The former instructs and oversees the latter every time, except that in case of his necessary absence the assistant serves alone. Necessarily, there must be a crucifer, or, as we have it, two, one for the morning service, the other for the evening. If the cross be not too heavy, we have found the effect better to select the smallest boys for this service, as it is more impressive; the little fellows take more pride in it; and they soon learn to do it admirably. In addition to this, it is our rule to appoint, somewhat in rotation, two offertory boys, one for each side, who collect the offerings from the choir, and who then take their place, facing each other at the foot of the choir platform, receive the

alms basons from the wardens, bring them to the priest in the chancel, and remain reverently standing in their place until the offertory sentence has been sung, when they return to their seats. This leaves the wardens free to return to their seats while the boys are passing to the chancel, and trains the boys to prompt, graceful, and reverent action. This, which would strike some as an "innovation," has, to our gratification, been generally approved by the people as impressive and beneficial.

It will be seen how far all this goes towards giving the boys a feeling of both official dignity and responsibility. By an occasional change of the boys serving, others are also stimulated; and in case of misbehavior, an important means of discipline is supplied. Underneath it all is the constant appeal to the military instinct of the boys, with its sense of organic unity, of the need of official trust, and of the necessity for proper subordination.

A third matter of importance is the creation and fostering of a proper *esprit de corps*, or, so to speak, choir self-respect or pride. The vestment, like the soldier's uniform, is from the first an honorary distinction; the seating at the chancel side can be made to appear like an assignment to a post of honor; the processional cross is the regimental flag, and the movement in procession, especially when well regulated, is like the advance of a select corps to the front. All this, when understood, appeals to the military instinct of the boy and helps cultivate the corps or choir spirit. Besides all this, when the choir had become a fixed fact, the boys were severally provided with a choir badge, a silver pin and escutcheon, appropriately engraved, and with its ribbon in the choir color, to be worn in the choir, and outside, so to speak, on all "dress occasions." This distinguishes the choir boy outside, and reminds him of what is due to both the choir and himself in general behavior. It has been rather significant of this use of the badge, that the oldest boys who, in their supposed smartness, like the most outside license, do not choose to wear the badge.

This matter of the *esprit de corps* underlies the whole management, or government, of the choir boys. In all direction, requirement, and reproof, they are made to feel the importance of good behavior as bearing upon the credit of the choir and their own good name as choir boys. Not only are the eyes of the congregation upon them, but, as the town itself is a small one, and the vested choir is altogether a new thing here, the public also notices them. It will not do for the congregation to be made ashamed of choir boy misconduct in the service, and it is a disgrace for any one outside to be able to say: "Yes, that is a pretty sort of boy for a vested choir!" Hence, the boys are incited to be orderly, well-behaved, and polite on the street. It is interesting to see how commonly the choir boy's hat or cap is politely raised when you meet him on the street. It is needless to say that the rector must always set them the example.

The choirmaster's insistence on quiet order and good behavior about the church, is constant, firm, but kind and encouraging. As we have no guild hall or chapel, all choir work has to be done in the church. This is both bad and good, bad because the management is more laborious, good because the place itself insists upon proper behavior. Hence, the training of the boys begins on the church steps, goes on in the choir room,

which is in the lobby and within hearing of the congregation; and thence extends to the choir in the rehearsals and the services. "No! you should not be rude or noisy out here, because you will disturb the people who are coming to the church. If you misbehave out here, you will be very likely to forget and do the same in the choir room where the congregation will hear you. If you allow yourselves to be disorderly in the choir room, you will carry the habit into the choir and so make us all ashamed of you in the service." The sacredness of the church is constantly impressed upon them, and the consequent necessity of the choir boy's always being attentive to the service, and taking his part soberly and distinctly, because he is a choir boy. Even in the rehearsals every boy has to "stand upon the order of his going" and coming, according to a regular arrangement.

Of course all this has to be a matter of patient and persistent iteration. Whatever is well done is pleasantly commended; whatever is ill done is carefully corrected; and when reproof is administered, it is sharp and decisive, but is instantly followed by a calm and pleasant resumption of the regular order, just as if nothing had gone wrong. It is always borne in mind that the boy is naturally restless and forgetful, and more often misbehaves through thoughtlessness than through intentional wrong-doing. It is not forgotten, also, that many of them have no help at home; some of them were really taken from the street, that most miserable of all schools for character and behavior. The attainment of the desired results has been "a far cry;" but they have, nevertheless, been reached beyond expectation. The change in some of these boys—sons of butchers, barbers, stone-cutters, cigar manufacturers, and railroad men, some of them with no religious character, whatever—has been striking, their very faces seeming to have grown brighter and more refined. One cannot help loving them, the choirmaster almost worships them, and the rector says from the bottom of his heart, "God bless my choir boys!"



Book Notices

The Windfall. By William O. Stoddard. Illustrated by B. West Clineinst. New York: D. Appleton & Co. Price, \$1.50.

Mr. Stoddard's success as a writer is largely due to his ability to depict for us real men, women, and children. Give him but a meagre plot and a few commonplace incidents, and he will so people his poor surroundings that we can but be charmed with the tale he evolves. "The Windfall" is a stirring tale of mining and country life in Pennsylvania. It will not only prove highly interesting to young readers, but it teaches lessons of pluck and resourcefulness, which will impart a special and permanent value to one of the best books this popular author has given us.

The Relation of Literature to Life. By Charles Dudley Warner. New York: Harper & Brothers.

"The connection between our literary, educational, and social progress" is the theme of this thoughtful and important book. The volume is made up of ten fine essays, which, with one exception, have appeared, from time to time, in *The Atlantic Monthly* or *The Century Magazine*. Mr. Warner believes—and has acted in accordance with this belief—that "the American scholar should make himself more felt in the life of the country." The first paper has not been in print before; it was originally used as an introduction to a course of lectures, delivered at several of our universities, on the value of literature in common life.

The More Abundant Life. By the Rt. Rev. Phillips Brooks: New York: E. P. Dutton & Co. Price, \$1.25.

This little book contains readings for each week day and Sunday in Lent, selected chiefly from unpublished manuscripts of the late Bishop of Massachusetts. The selections are well made and breathe that spirit of deep religion and human sympathy, and intense responsibility of human life, which are such marked features in Dr. Brooks' writings. No one will lay this book down without feeling strong promptings to enter into that more abundant life of the soul so admirably outlined in the selections. The book will rightfully take high rank among the devout books so abundantly furnished for Lenten use.

Four Young Explorers or Sight-seeing in the Tropics. By Oliver Optic. Boston: Lee & Shepard. Price, \$1.25.

A continuation of the author's All-Over-the-World Library, wherein his band of rather impossible boys continues its rather improbable adventures. The book certainly gives much, perhaps too much, information in regard to the distant countries through which the travelers pass and the strange people they meet. It would appear more authoritative, possibly, if the English were less faulty at times.

Hymns and Sonnets. By Eliza Scudder. Boston and New York: Houghton, Mifflin & Co. Price, \$1

Fifty years lie between the first and the last poem in this slight volume. The explanation advanced by the editor for the small amount produced during this time is that Miss Scudder "rather chose poetic expression than was possessed by it." She used it chiefly to record spiritual triumphs. The book is tastefully bound and printed, and will be treasured by those to whom the author was personally known.

THE announcement is made that Messrs. Longmans are about to issue a series of volumes by well-known authors, under the title of "The Library of Practical Theology," to be edited by the Rev. W. C. E. Newbolt, M.A., canon and chancellor of St. Paul's, and the Rev. F. E. Brightman, M.A., of the Pusey House, Oxford. These names ought to be a sufficient warrant for the value of the undertaking and the unquestionable orthodoxy of the works which pass under their hands. The publication is intended to meet the needs of the devout and loyal laity who have not time for the more technical and often ponderous treatises already in existence, but who will welcome well-considered and dogmatic instruction in the practical teaching of Christianity. We are often asked to suggest or recommend something of this kind, in some department or other of theology, and it is frequently difficult to discover the needed book. It is to be hoped that this series of volumes will supply what is wanted.

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Magazines and Reviews

The Nineteenth Century for March opens with a stirring poem by Swinburne, "For Greece and Crete," followed by a brief paper on "The Cretan Question," by F. de Pressense, foreign editor of *Le Temps*. Mr. Geo. W. E. Russell has a very able article on "The Mass: Primitive and Protestant." A paper on "How Poor Ladies Live," by Miss Frances H. Low, describes conditions of suffering which are really heartrending, and call loudly for relief. The Rev. Dr. Jessopp has a very trenchant article, "Hints on Church Reform," which ought to stir the Established Church somewhat. "France and Russia in China," by Holt S. Hallett, shows in detail how England is surely losing her foothold in the Far East.

The Fortnightly Review for March contains several notable articles—"A Study of Turkish Finance," by a Turkish patriot; "Workers' Insurance Legislation in Germany," by Henriette Jastrow; "China's Present and Future," by Dr. Sun Yat Sen; "Gibbon, the Man," by J. C. Bailey; "Lord Salisbury and the Eastern Question," by Diplomaticus; and "Mr. Rhodes' Speeches," by Edward Dicey, C.B.

The Westminster Review for March has a goodly array of articles, one of the most interesting of which is "Pagan Ireland," by J. William Brelin, and to him Ireland is pagan still. There is a rather severe paper by T. M. Hopkins on "The Conservative Complexion of the English Church." "The Eve of the Crusades" is an article by Salahuddin Khuda Bukhsh. Some truths are very sharply stated by Emma Churchman Hewitt in her brief paper on "The New Woman."

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The Household

The Quickened Grain

That which thou sowest is not quickened, except it die."

BY VIRGINIA C. CASTLEMAN

Long months ago, within the furrows deep,
Bare grain was sown with patient, careful hand;
And o'er the whitened wastes of wintry land
The bleak winds blew; and softly "fell on sleep"
The denizens of plant-world; while did keep
Fond nature silent watch o'er hill and plain,
Till Spring should summon back to life again
Her beauteous dead; for whom did ceaseless weep
Earth's mourners who but dimly, darkly see
God's sunlight thro' the clouds and falling rain.
But lo! while human sight in mystery
Is blinded by its mortal tears and pain,
Upon the green hillside, clothed fragrantly,
Has burst to glorious life the quickened grain.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER X.

OLIVER PRESTON had hardly been conscious, before the incident recorded in the last chapter, of how he was growing to count upon the short glimpses of his "little enemy" as bright spots in his necessarily somewhat lonely life, more lonely of late since he had cut himself off so much from the society of even Paul Raymond and his wife. He had not avoided the girl, neither would he seek her out, strong as the desire so to do was coming to be. He had no right, he told himself, to go deliberately, hampered as he was, into temptation. But he took the crumbs which fell to him and was thankful.

But since their parting on the hill a few days before, when the veil had fallen forever from his eyes, he had seen absolutely nothing of her, and instead of regretting he had congratulated himself upon the fact. He knew that he could, if he must, hide his feelings for her, but he welcomed the opportunity of growing a little accustomed to his secret before meeting her again.

One stormy evening in the latter part of March, having had an afternoon of exceptional freedom and finding himself, an hour before supper time, at liberty for the rest of the day, Oliver decided to utilize it by taking that meal with the Raymonds and spending the evening with them. So telling Martha where he might be found, he crossed the lawn beneath the dripping trees, and presented himself, unannounced, at the door of the cozy little sitting room. The lamps had not been lighted; only the fire sent forth its ruddy glow into the apparently unoccupied room.

"Paul has not come in, and the missis is probably putting her son to bed," he thought as he crossed the floor and seated himself in a great easy chair drawn suggestively to the side of the hearth. But hardly had he done so when, from the deep shadow beyond came a quiet, amused voice:

"Good evening, Dr. Preston;" and as Oliver sprang to his feet and crossed to where she sat, his eyes, grown accustomed to the dusky light, looked down into the laughing face of Margaret Lea.

"Miss Lea," he said, holding out his hand, "what a mean advantage for you to take! Why, in another moment I might have fallen into a soliloquy, as a man is always supposed to do under such circumstances as these, and think of the state secrets of

which you would have become the possessor!"

"It was because I saw that the danger was imminent that I spoke, Dr. Preston; and it ill becomes you, in the light of my magnanimity, thus to malign me," she replied, with a little laugh. "But is this not a delightful storm, and is it not snug and cozy here? I think that it is George Macdonald who reproves us for enjoying such weather which is almost sure to make some one suffer," she went on, lightly, as he moved his chair to pleasant speaking distance and seated himself again, "but in spite of that I always find myself listening with keen pleasure to the wind raving about the house and the rain dashing against the windows as it is doing to-night; that is," she added, "when I have a bright fire and a cozy corner such as this. I have been sitting here enjoying it all alone since Mrs. Raymond went away with little Jack."

"I am afraid that I must confess to being a fellow sinner, Miss Lea. I have experienced the other aspect of such a tempest too often not to appreciate my good fortune to-night."

"You mean that you have been out upon the hills in such a gale as this, and at night?"

"Many and many a time," he replied, laughing at her question.

"Yes," she said, musingly, "I suppose that you have."

A little silence fell between them after that, broken finally by Oliver.

"Miss Lea," he said, leaning a little towards her so that he could look up into

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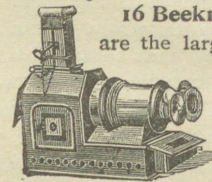
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her face, "I have a charge to bring against you."

"A charge against me? that sounds very alarming, Doctor Preston," she said, coming back with a little start from the storm-swept hills whither, in imagination, she had wandered. "May I ask what it is? I must defend myself if I can, you know." And she smiled at him with those friendly gray eyes whose every expression he was growing to know so well.

"Ah, but you must not laugh," he said, with a shake of his head; "it is of far too serious a nature for that; no less an offense, in fact, than depriving me of considerable practice. Do you know, do you realize, that if you keep on as you have begun there will be very many less cases of prostration from heat next summer than there have been since the mills were started? When a laboring man forms the tea and coffee habit during the winter, particularly if followed by a course of lemonade—as I understand you are planning that it should be—when hot weather arrives he has twice the chance against the sun. But I suppose that you did not take me into consideration at all in the matter."

"The course of lemonade shall certainly follow. And as for your depleted practice, Doctor Preston—well, that certainly is very hard, is it not? Quite pathetically like Mrs. Cruncher's praying the bread out of her husband's mouth!" she added, with a gay little laugh.

"I see that you are incorrigible, and that I must expect no quarter from you," he said, shaking his head at her. But then, the laughter dying from his face and voice, he said, with seeming irrelevancy, as he rose and stood looking down upon her, his elbow resting on the mantel: "Miss Lea, may I tell you of something which has occurred since—since we met? I went to see a sick child," he went on rather hurriedly, not waiting for her permission, "in one of the least attractive and, I had thought, least hopeful of those miserable homes. Ordinarily at that hour the table would have been strewn with fragments of the nondescript evening meal, and the whole room in revolting disorder. But that evening I saw at once that some change had taken place. At first I did not realize what it was—my mother used to say," with a soft little laugh, "that I knew when I was comfortable, or uncomfortable, but I could not name the cause for either effect. Well, as I say, I knew that something had happened, and presently it dawned upon me that there had been an attempt to 'tidy up the room,' as Martha would express it. The dishes had been washed and put away, and the whole place, to use their own vernacular, had been 'slicked up.' It was, I imagine, a very crude attempt at the carrying out of some suggestion, but still it was an attempt; it reminded me, negatively, of another room that I had seen not long before. The reformation," he went on, after a smiling glance at her, "reached the woman herself, for she had tied a more than half clean apron over her soiled dress, and there was a bit of bright ribbon at her throat. The chimney of the lamp had been at least rubbed at, and the lamp itself stood alone upon the table, instead of, as was generally the case, being surrounded by the unwashed dishes. *And it was not smoking!* Her husband was asleep in his chair when I went in, but at the sound of our voices he stretched himself and, getting to his feet, took up his hat as though to go out. But he stopped to

ask me how the 'little fellow' was, for he is a decent sort of chap and fond of his wife and child in his way; but as he turned to leave the room he was suddenly attracted by all that I had noticed, and stood there as though rooted to the spot, gazing about him with astonished eyes. The metamorphosis had evidently taken place while he slept.

"For the Lord's sake Sall, whatever have you been up to?" he cried when he had found his voice. 'And if there ain't a posy!' pointing to a paper flower in a gaudy vase upon the shelf; 'and if you don't look like one yourself! that you do, Sall! Like the girl I went courting to, Doctor,' he said, turning to me with an awkward laugh. 'Why, I'll be—(I will spare you the rest of the exclamation, Miss Lea,) if I put my foot out of the house this night!' And with that he flung himself down in his chair again and sat looking about him in silent wonder, while the girl, for she was not more than that, blushed with pride and delight at the result of her experiment. It was a very dirty, very untidy little place even yet, but the thin edge of the wedge had been entered. I am not defending him, Miss Lea, I am simply stating a mournful fact when I say that man is a selfish animal who will be comfortable, according to his idea of that word, if he can; and when this particular man found that he could be comfortable in his own home he actually preferred remaining there with 'the girl he used to go courting,' even to spending the evening in your reading room. His wife explained to me half shyly, when I went to look at the child, that she had been at certain mothers' meetings which were being held there on various afternoons of the week," he added quietly.

Before Margaret could speak, other than by that quick, grateful glance, and the soft

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color which had come into her face as he spoke, Fanny Raymond came into the room. "I beg your pardon for leaving you so long alone, Miss Lea," she said, "but Paul came in wet through, and I knew that he would never change his shoes unless I stood by and made him do it. Why, Oliver, is that really you!" as he came forward out of the shadow to meet her, "how glad I am to see you!" And she took his hand in both of hers, patting it gently as she said, looking up at him affectionately, "You have no idea, Miss Lea, how shamefully he has neglected us of late. However, I am not going to scold, now that he is really here. Paul," as she heard her husband's step upon the stairs, "come and see who has honored us."

But as the two men shook hands, "as though," Fanny Raymond remarked, laughing at them, "they had not met half a dozen times already that day," Oliver said, turning to Margaret, "Miss Lea, she is glad to see me, but it is because otherwise her table would not have balanced; a thing which her soul abhors as nature does a vacuum."

"Come to supper, and do not be impertinent, sir!" commanded the subject of his remark.

"But it is the truth, nevertheless," he insisted, *sotto voce*, to Margaret, as they crossed the hall to the bright little dining room; "and that is why you find a place laid opposite to yours, Miss Lea, and not, as she would have you believe, because she always prepares to entertain me, or some angel unaware."

"Why don't you say some *other* angel?" asked the minister, delighted to see him in such unusual spirits.

"But it is such a beautiful, hospitable custom," put in Margaret, smiling at her happy-faced little hostess; "it makes one feel so welcome. Mrs. Raymond, why is it that coffee always has such a perfectly delicious odor in the evening?" as she took the pretty cup.

"And you will find it quite as good as it smells, Miss Lea. The missis is a master hand at coffee," said Oliver, with an audacious little glance at the person named.

"You need give Miss Lea no information on that subject," she said meaningly, "she takes supper with us occasionally. But, Oliver," suddenly forgetting her dignity, "have you heard that she has been giving anti-suffrage lectures over at the Mills?"

"Miss Lea, I am surprised!" said Oliver, turning to her; "you are the last one whom I should have expected to hear had advocated depriving her sex of any of its privileges!"

"And so I am the last one," she replied with an earnest shake of her head; "but there is a difference of opinion as to what are and what are not privileges, Doctor Preston."

"Too vague and general," he declared. "I must hear the argument to judge. Fanny, what did she have to say?"

"Well, let me see. She said—Paul, pass Oliver the muffins, he is so modest that he would never ask for them—she said that if they did all in their power to influence their own husbands to vote honestly, with no thought of self-interest, but with the good of their country at large in view; if they taught their sons that they had a country and a duty to that country—that they must pray for it, live for it, and be ready to die for it if necessary—they would be in the way of accomplishing far more good than by any number of votes. But I cannot have

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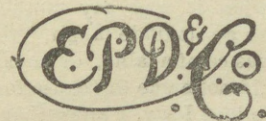
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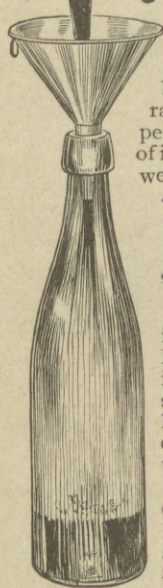
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you think too well of her," with an affectionate glance at the girl who, with flushed cheeks, was playing with her spoon, "she did not stand up in meeting and courageously announce her views to a crowded audience; on the contrary, it was done in a corner, and her audience was one woman who had come to her with the question; she even lowered her voice in speaking so that, had I not been close to her, even I could not have heard. But there is no knowing what damage she may have done to the cause—to which, as you know, I am so deeply devoted, for the woman went right off and told her neighbor what she had heard, and I came home and bought Jack a flag and taught him to wave it."

"Fanny, you are spoiling Miss Lea's appetite; and though doubtless she loves to hear herself thus discussed, it is my duty to see that she is not 'puffed up with majestic pride.' And besides, I want to talk to her myself."

"Ah! I thought that you evinced an unusual interest in Miss Lea's welfare—physical and moral! you really should cultivate straightforwardness, Paul; your duplicity is shocking! I presume you wish to discuss the music for Sunday with her, in which case, Oliver, you and I may consider ourselves excluded."

But if that had been the minister's design it was frustrated. They all went back to the sitting room (Fanny Raymond would not have it called a parlor) and presently, without understanding exactly how it happened, Margaret found herself seated at the piano, where she remained singing and playing for them for a long hour. Oliver had begged that the lamps might not be lighted. No one would come in such a furious gale, he urged, and it would be so much more easy for any one who felt so inclined to go to sleep without hurting Miss Lea's feelings. This excellent reasoning having prevailed, he placed his chair far back in the shadow where, without being seen, he could watch the lovely, dreamy face upon which the fitful fire-light fell tenderly, as the girl bent her head above the keys.

She played, at first, what they asked for, but by and by they let her follow her own inclination, and she wandered on from one lovely melody to another; sometimes so soft and low as to be drowned in the howling of the wind, sometimes swelling grandly in a magnificent crescendo. But the latter were few, and towards the end did not come at all; only the soft and peaceful strains, suitable to the hour.

But at last, with a long-drawn sigh, she let her hands fall in her lap, and so sat for a few moments, the silence of the room unbroken save by the raging tempest without.

"I must go home," she said finally, rising and coming to the fireside. "What a wild night it is!"

The spell broken, the minister and his wife rose up, and after thanking her with sincere, appreciative words, urged her to remain with them. "The storm had grown so much worse," they said.

"I do not mind the storm in the least, I rather enjoy a short battle with it when I know that my haven is near; but I do not like to take you out, Mr. Raymond, and so perhaps"—

"There is no necessity for that," said Oliver quietly, speaking for the first time as he rose and came forward from his dark corner, "if you would really prefer to go, Miss Lea?"

"Yes, I would, I know that Aunt Hester will listen till I come; so I shall be grateful if you will go with me, and spare Mr. Raymond, Doctor Preston."

"This means mischief," said the minister as he returned from seeing his guests out. "With all that snow upon the hills I am afraid that we shall have a freshet if it keeps on till to-morrow."

His wife, who had been standing looking down into the fire, turned and glanced up into his face.

"Paul, what is the matter with Oliver?" she asked.

(To be continued.)



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One evening a stranger youth came in to see them; he was strong and beautiful, and when they began the *Magnificat* his lovely, clear voice soared upward, as if to sing at the very gate of heaven. The poor old monks listened, enraptured with the wonderful music, until they forgot to sing themselves.

That night an angel appeared to the eldest monk, and asked, "Why did not the holy hymn ascend to heaven at Evensong as heretofore?" and the monk, astonished, replied: "Oh, blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted young brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered: "Beautiful it may have been, but no note of it reached to heaven. Into those gates only the music of the heart can enter."

Here is a lesson for our choir boys and "St. Cecilia" or "Chapter of Praise" girls—indeed, for all of us. Let us try to sing, not only with our lips, but with our hearts; and by loving and working for missions now; be ever practicing for the day when the glorious anthem of praise and thanksgiving shall ascend from all nations and kindreds and tongues, to the Redeemer of all the world.—*Canadian Magazine.*

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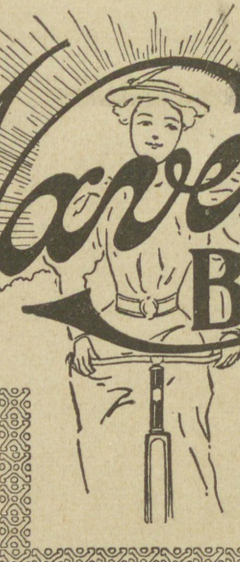
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4. Never wear a shoe or boot so large in the heel that the foot is not kept in place.
5. Never wear a shoe or boot tight anywhere.
6. Never wear a shoe or boot that has depressions in any part of the sole to drop any joint or bearing below the level plane.
7. Never wear a shoe with a sole turning up very much at the toes, as this causes the cords on the upper part of the foot to contract.
8. Never wear a shoe that presses up into the hollow of the foot.
9. Never have the top of the boots tight, as it interferes with the action of the calf muscles, makes one walk badly and spoils the shape of the ankle.
10. Never come from high heels to low heels at one jump.
11. Never wear one pair of shoes all the time, unless obliged to do so. Two pairs of boots worn a day at a time alternately give more service and are much more healthful.
12. Never wear leather sole linings to stand upon; white cotton drilling or linen is much better and more healthful.
13. Never wear a short stocking, or one which after being washed is not, at least, one-half inch longer than the foot. Bear in mind that stockings shrink; be sure that they will allow your toes to spread out at the extreme ends, as this keeps the joints in place and makes a strong and attractive foot. As to shape of stockings, the single digital or "one toe stocking" is the best.
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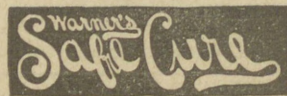
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