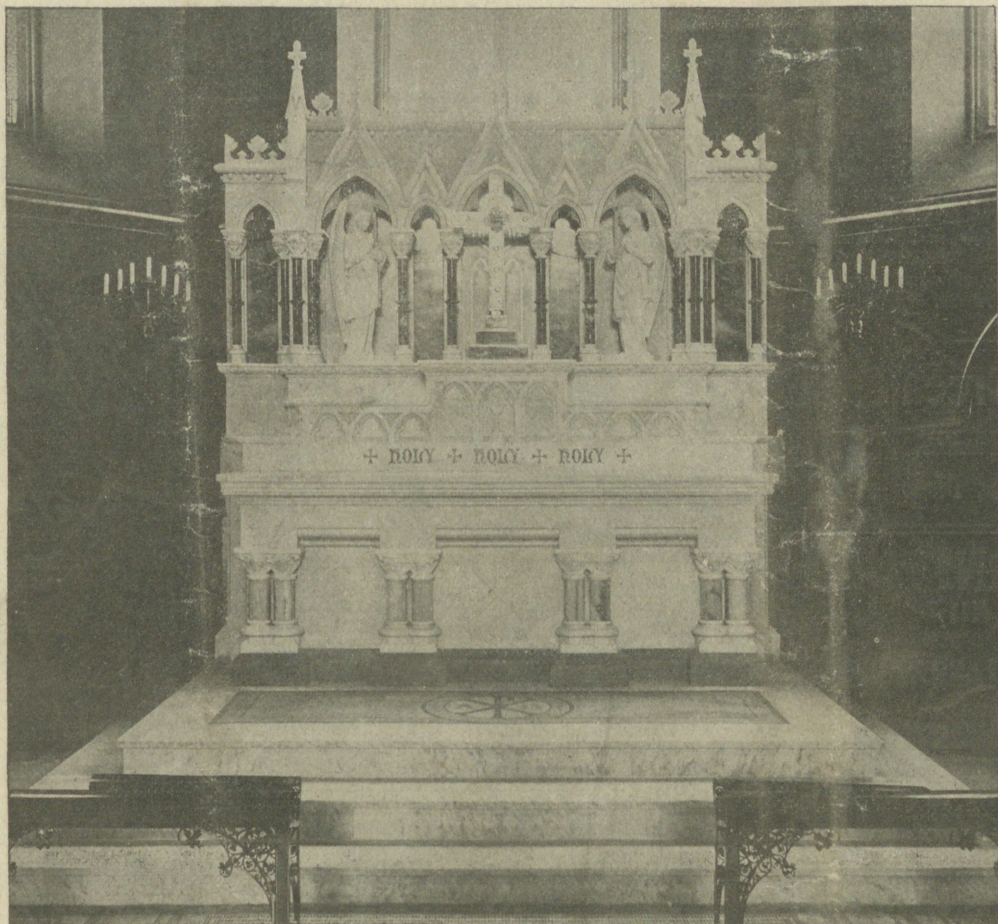


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VOL. XX. No. 6

CHICAGO MAY 8, 1897



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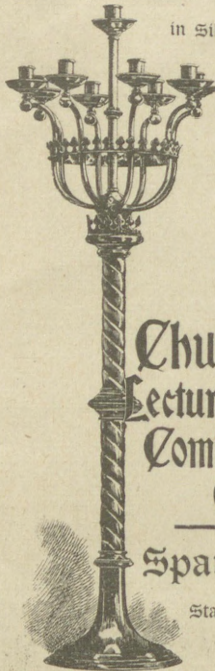
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The Living Church

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

CHICAGO, MAY 8, 1897

News and Notes

THE Bishop of Stepney, in a recent address in behalf of the East London Church Fund, bore emphatic testimony to the great progress which was being made in Church work in East London. Especially marked was the attention paid to the religious training of the young. For the very young there were the "Bands of Hope," the growth of which was very striking indeed. For the older boys there was the Church Lads' Brigade. "As he went about the streets he really believed that he was getting skillful enough to tell, by their bearing and walk, what lads belonged to a Church Lads' Brigade and what lads did not." But most important of all, was the spread of the detailed and definite teaching which was given to the children by means of the system of the "Catechism," borrowed from Bishop Dupanloup, as used in many parishes in France. The Bishop of Stepney had been much struck with the results arrived at by that method. From some of the papers he had seen, he would challenge his friends in the West End to produce fifty boys and girls who would give better answers than fifty of his East End children to the questions which were set them. We believe this system has been introduced with success in some of our American parishes, where it is thought to be a satisfactory solution of the "Sunday school question."

AN interesting statement relative to a movement among the Roman clergy in Poland, having in view the constitution of a Polish National Church, Catholic, but free from Roman jurisdiction, appears in *The Church Times*. More than thirty years ago sixty Polish priests addressed a memorial to the Governor of Warsaw, in which they asked whether they might look for the protection of the Russian government in the event of their renunciation of the supremacy of the Bishop of Rome. At that time it was thought to be the best policy for Russia to maintain the subjection of the Polish Church to Rome, in order to check the national spirit which a national Church, if independent, might tend to foster. Consequently the memorialists obtained no satisfaction. Now a change has come about, and it is not unlikely that this movement will have the countenance of the Russian government. Such a Church might even become a new kind of Uniate body; retaining the Latin language and western usages and traditions, but admitted to communion with the Russian National Church. Russia has already permitted in several subject provinces, such as Finland, the use of native speech in the liturgy.

THE increasing membership of the Episcopal Church in Scotland is attracting the anxious attention of the Presbyterian newspapers. A religious census was recently taken in the city of Glasgow which brought to light some striking facts. While the population had increased 34 per cent. the Presbyterians had increased 21 per

cent., but the increase of the Church was 91 per cent. It is asserted by the denominational papers that so many Presbyterian parents take their children to be baptized by the clergy that there are three times as many Baptisms in the Church as in the Presbyterian chapels; that is, in proportion to the number of communicants. In Scotland, as elsewhere, the question of the reunion of Christians will settle itself if men will but go on preaching and teaching the Catholic Faith and the old paths of the Church.

WHAT *The Scottish Guardian* calls a "skirling hubbub" has been raised over an episode which recently occurred in Aberdeen. It appears that Dean Lefroy, of Norwich, was engaged to deliver certain lectures at Marischal College in that city, and that he had also been asked and had consented to preach in a Presbyterian chapel. The Scottish Episcopal Church has suffered much at the hands of certain of the English clergy who choose to ignore her rights and to play into the hands of the Presbyterian Established Kirk. Dean Lefroy is a good and amiable man, but evidently his ideas are not clear upon the subject of the spiritual jurisdiction of a Church not connected with the State, or he would not have made this engagement without reference to the diocesan authorities. The matter coming to the ears of the Bishop of Aberdeen, he wrote a letter to the Dean, which had the effect of causing him to cancel his engagement to preach. It transpired that the place of worship designated was King's college chapel, which has been in the hands of the Presbyterians for 200 years. The "hubbub" broke out in letters and editorials in the newspapers, in which the Bishop was roundly denounced for his bigotry and impudence. What right had a Scottish bishop to interfere with an English dean? The Bishop was a "poacher," "intolerant," "arrogant," guilty of "preposterous assumption." What then did the Bishop say to Dean Lefroy? Just this: after calling his attention to the fact that the English bishop who delivered the same lecture course the year before, had been careful to avoid any breach of ecclesiastical order, he proceeded to say: "I must ask your forgiveness if I express my earnest hope that you will not do anything in this diocese which you would not do in the diocese of Norwich." This was all, but it was enough for the Dean who is certainly a gentleman, however hazy he may be in Churchmanship.

TRINITY CHURCH, New York, the mother church of New York city and the foremost parish of the American Church, celebrates this week its two hundredth anniversary. It was organized in the year 1697. Wardens and vestrymen were elected by the freeholders of the town, and the Bishop of London was elected rector at a salary of one hundred pounds a year. The income of the parish obtained by assessment, was restricted to five hundred pounds. The church was soon built, and was described at the time as pleasantly situated upon the

banks of the Hudson. It was possessed of a "farm" to the northward of the town which was rented, and the hope was expressed that in the course of a few years a considerable income would be derived from that source. That farm was the foundation of the present wealth of Trinity parish. There are no less than nine churches or chapels belonging to the parish, with an aggregate of about 8,000 communicants. It is said that a considerable number of churches in the State of New York, in addition to its own chapels, have for many years received regular grants from Old Trinity. St. George's and Grace were both offshoots of Trinity. There is no doubt that it is Trinity parish, aided by the "farm" with which it was originally endowed, which has given the Church the prestige and power which it now enjoys in New York.

MAY DAY has come and gone without much of the trouble in labor circles by which it has been marked in other years. The Chicago newspapers foreshadowed a monster strike in the building trades, which was likely to involve thousands of men, and fill the city with confusion and distress. But better counsels prevailed, the differences between employers and employed were amicably settled, and up to the present moment no strike of serious consequence has transpired. On the European continent the day was kept as a peaceful holiday. In London the international socialists made a great demonstration, though within orderly lines. Fifty thousand persons marched in procession to Hyde Park, and listened to some of the favorite orators of the movement. Among the rest some hundreds of children appeared in the procession, described as members of socialistic Sunday schools. Songs of somewhat revolutionary character were sung, and a number of resolutions were passed demanding the immediate passage of an eight-hour law, universal adult suffrage, payment of members of parliament, and similar measures. But the resolution of chief importance was one in which the ideal is sketched of an "international co-operative commonwealth in which all the instruments of industry will be owned and controlled by organized communities, and equal opportunities be given to all to lead healthy, happy, human lives." It is certainly to be desired that whatever is lacking of "equal opportunities" of this kind should be amended, but still more that all should be so trained as to be capable of taking the best advantage of such opportunities. More is needful than "opportunity" in order that men may lead healthy and happy lives.

THE letter of the Archbishop of York to his clergy of, which we made editorial mention last week, will appear in our next issue. It is so admirably written that we feel sure the clergy and others will value the opportunity to read it in our columns. We regret that space cannot be found for it this week.—Here is a story of Archbishop Mage which bears the marks of authenticity.

A certain clergyman was in the habit of wearing an M. A.'s hood. This he had no right to do, since he had never obtained the Master's degree. An indignant parson went to the Archbishop about the matter, begging him to interfere: "Why, my lord," said he, "the man is simply wearing a lie." "Oh no!" replied his Grace, "not so bad as that—only a false hood!"—Referring to Cardinal Vaughan's notorious blunder in quoting an incorrect statement of the Russian doctrine of the Real Presence—a blunder which was immediately corrected in *The Guardian* by Messrs. Collins and Birkbeck—*The Pall Mall Gazette* says: "It is becoming increasingly plain that in the course of this controversy the English Church has been better served by her scholars than the Roman Church has been. Perhaps the English Church owes something in this matter to the Bishop of Stepney."—Joseph Le Marche, the celebrated Ultramontane, as quoted by Pere Hyacinthe in New York, said: "The Anglican Church, touching as she does upon what is great and noble in Protestantism, and upon the fundamental truths of Catholicism, is the chemical solvent to bring about a possible united Christendom."

Triennial Convention Working Women's Clubs

The 3rd Triennial Convention of Working Women's Clubs opened in the drawing room of the New Century Club, Philadelphia, on Wednesday morning, 28th ult., the Rev. Dr. W. N. McVickar offering prayer. There were fully 100 delegates present, and this number was largely increased before the close of the afternoon session, Massachusetts, Connecticut, New Jersey, New York, Maryland, and Illinois being well represented. Miss A. W. Fisher, first director of the Pennsylvania Association, in welcoming the visiting delegates, said that the object of the convention was the broadening of our knowledge, the increasing of our sympathies, and the sanctifying of our work.

The morning programme included reports upon the sorts of work being done by the association. Miss Virginia Potter, niece of Bishop Potter, of New York, referred to the work of Miss Grace E. Dodge, the founder of working girls' clubs and first president of the association. The membership of the New York clubs had fallen off somewhat, because of the increased educational advantages offered. Self-government in clubs remains the first thought; it is the women who work who decide in all matters.

Mrs. Lynden Evans, president of the Illinois Association, brought the first greeting from the West. Their clubs were less in number; the different conditions called for different methods. In Chicago the first effort was in the direction of lunch clubs, and she gave the history of the Occident Club. Then an exchange for business women was started to answer the great cry of "Give us something to do!" It soon became self-supporting, and had proved of great usefulness.

Mrs. Work, of the Waterbury Club, spoke for Connecticut; and Miss Edith M. Howes, president of the Massachusetts association, reported 70 delegates from her State, and gave in detail the workings of the association in the effort to bring all into close touch. One of the most important papers read was that of Miss S. E. Gardner, of Boston, on "Girls' boarding houses." Mrs. Florence Kelly, of Chicago, followed with the story of the Jane Club, which, after sundry disappointments, is now re-organized, and has become a recognized force in the community. Miss L. B. Tunis, of the 2nd st. Club, New York City, in her report upon "Summer work in town," said the aim in furnishing club rooms is not usually high enough—too many compromises. Schoolgirl clubs were reported upon by representatives of the Ivy and 38th st. Clubs.

Miss Caroline Lewis, of St. James' Guild, Philadelphia, in her paper on "Guild library work," gave the method of management, and of directing the taste and selection in reading of those using the books. Miss Anthony, of the Drexel Institute, in her paper on "Physical training for girls," referred to the increased self-respect that comes from a well-kept body, adding that most girls take better care of their bicycles than of their bodies. Mrs. W. S. Grant, Jr., reported the rise and progress of the Philadelphia Lunch Club.

The afternoon session was held in the assembly hall of the School of Industrial Art, as guests of the Associate Committee of Women, the president, Mrs. E. D. Gillespie, extending the welcome. "Training for trades" was the opening topic, by President MacAlister, of the Drexel Institute. Miss Camille Solomon, of the Ivy Club, New York, gave an able paper on "Free trade-schools for girls." "Entertainments," by Miss Ethel N. Page, of (old) St. Peter's Guild, was the closing paper of the day, and was interesting in showing the work done in this guild. [Vide THE LIVING CHURCH, Feb. 20th, last.]

Following the adjournment was a reception and tea tendered by the Associate Committee of Women to the local representatives of clubs and guilds; and by Mrs. W. L. Elkins at her residence, to visiting delegates. In the evening, a reception by the Board of Managers of the Y.W.C.A., at their building, gave to all the opportunity to inspect one of Philadelphia's boarding homes for girls, and to spend a most enjoyable evening.

The Thursday morning session opened in the New Century Club drawing room with the "Pennsylvania club song," written for the occasion by Mr. B. B. Comegys, its pledge of unselfish effort and untiring patience leading up to the very comprehensive paper upon "Shorter hours for work," by Miss O. M. E. Rowe, of the Shawmut Club, Boston.

In "Some faults of organization," Mr. Alfred Gaskill spoke of trades unions which, 70 years ago, in England, were treated as a conspiracy; but now all sympathized with them. Mrs. Maggie Lare observed that one of the benefits of organization was in breaking down selfishness, in causing women to think for and yield a share to others. Miss McIntyre advocated a school for training domestic servants. Isaac H. Clothier presented the employer's point of view of the employe.

Miss Virginia Potter, president of the New York Association, said she was an employer in a small way, her helpers being 59 women and one man. For six years she had been trying to build up a business of custom-made clothing, but there was difficulty in finding competent girls. American girls go at once to piece work, which means how quickly, not how well. She was compelled to depend upon foreign girls who, though good sewers, had no judgment and required watching. Mrs. E. S. Turner's paper upon "Each for all and all for each," was full of illustrations which served to fix her idea of the power of union. The concluding paper of the Trades-Union series was the report of Miss Root on the successful organization of the women retail dry goods clerks in an association which was endorsed by the Governor of the State, the Mayor of Boston, and the leading dry goods firms of that city, and which, as far as is known, is the only one in existence.

The evening session was held in the large auditorium of the Drexel Institute, and the more than 1,000 seats were all occupied, the delegates being in reserved sections near the stage. Miss W. A. Fisher presided. The first paper was "Hints on how to read the newspapers," by Miss F. J. Dyer, of Boston.

"Self-government as applied to guilds and clubs"—a composite paper by several city guilds—read by a guild member, was full of points which elicited applause. Mrs. Nathan, president of the Consumers' League, detailed the efforts of that organization to procure fair treatment of employes in New York retail houses. The members of the league bound themselves to trade only with such firms who came, in their

treatment of employes, up to the standard of a "fair house."

Miss Wharton, in her comments upon "The penny bank," (Miss Mabelle R. Grigg's paper) said Philadelphia now has 57 centres for the sale of saving stamps; last month the sale exceeded \$1,400. Other subjects and speakers were: "University extension," Miss S. H. Lowry; "Self-government," Miss Marie Barrachea. The final paper, "How to dress on \$50 a year," by Mrs. Louis Stow, Baltimore, afforded much amusement in the suggestions for economizing and the expedients which only those should observe who must make much out of little.

The session on Friday morning, 30th ult. in the New Century drawing room, was given primarily to club considerations. The first paper by Mrs. Henry Oilesheimer, president of the Ivy Club, New York city, was upon "Men and women in club life." "Successes and failures in club life," was a composite paper giving the experiences and opinions of the Jamaica Plain, Merry Workers, Clover, Friendly Workers, Enterprise, Fall River, and Boylston clubs, all members of the Massachusetts Association.

In discussing "Religion in the club," Miss S. D. Lowry, of Phila., said the recipe of religion in the guild gave a doubtful flavor. The guild plus religious teaching results in frictions. Miss Irene Tracy, of the 38th st. club, New York, remarked that it would be disastrous to a club to bring a form of religion into it. "In the words of a busy worker, religion in the club is sanctified common sense." Mrs. Effingham Perot, of old St. Andrew's church, said she had found decided religious influences in the guilds, taught unconsciously. "Two inner circles," read by Grace H. Dodge, gave the workings of the Domestic Circle and the "three P's," or the Purity, Perseverance and Pleasantness Circle of the N. Y., 38th st. Working Girls' Society. The first, started 13 years ago with 13 members, was with the underlying principle that from the club should spring homes, and the queens of these homes should have their training in the club. One of the best papers was on "Friendship in the club," by Miss Laura N. Platt, secretary of the Pennsylvania Association. Other papers were by Mrs. Sessions, of Brooklyn, N. Y., from the G. F. S.; Mrs. Kirkbride, Philadelphia, on "Civic work in clubs;" Miss M. B. Chapin, New York, on "Self support;" and Miss Marguerite Lindley, of the Rainy Day Club, of New York, on "Sensible street attire for working girls."

In the afternoon at the reception tendered by the president and board of managers of the department of Archaeology and Palæontology of the University, Dr. Pepper, ex-provost, pointed out the similarity of the work of the working woman's clubs and the museums with which the city is so richly endowed.

At the evening session held in Horticultural hall, Broad st., only the opening addresses concerned club work, other speakers being representative of the industrial interest and organized labor. Miss Richmond, Baltimore, told of her life in a N. Y. publishing house as a girl years ago, a stranger in a large city, and with insufficient wages, contrasting the lonely, hard life, and the difference now. "The spirit of the club," by Miss Edith M. Howes, of Boston, referred to the terrible unrest that is prevalent throughout the world as the beginning of the development of the social conscience. Furthering this development was one of the club's duties. Mrs. Harriet Keyser, of New York, had as her topic "What clubs can do toward industrial organization." Mrs. Florence Kelly, Hull House, Chicago, in her address on "Women in factories and workshops," gave a sorrowful picture of the endurance of the women in Chicago employed in the stockyards and "sweat shops," the only remedy for which, she argued, is organization of all workers in demanding different conditions. The convention then adjourned.

The first step towards forming a National Association of Working Girls' Clubs was taken on the 30th ult. in the approval of resolutions tending to that end, presented from the meeting of the directors of the associations held on Thursday afternoon, 28th ult. A committee of one

from each of the State Associations was assigned the duty of putting the matter into shape for further action.

The visiting delegates were the guests of the 17 societies forming the Pennsylvania Association. There have been excursions to points of historic interest, as well as to Cramps' shipyard; and the Pennsylvania Society of Colonial Dames tendered them a reception.

New York City

At St. Thomas' church, Mamaroneck, in the suburbs, a class of 21 persons was confirmed May 4th.

St. Mary's church, Tuxedo Park, in the suburbs, is to enlarge its church edifice. Towards the building fund nearly \$3,000 has been received.

Christ church, the Rev. J. S. Shipman, D.D., D. C. L., rector, is arranging a needed enlargement of the sacred edifice, by the erection of the north transept.

The new Sunday school building of St. Mary's church, Beechwood, in the suburbs, which Mr. and Mrs. Wm. M. Kirkland are erecting as a memorial of their only son Cornelius, is rapidly approaching completion.

The Easter offering in Trinity church, Mt. Vernon, more than cleared the fine rectory of all debt. It was built four years ago, the first of the present rectorship, the Rev. S. T. Graham's, at a cost of \$6,000, without the land on which it stands.

On the 2nd Sunday after Easter an appeal was generally read in the churches asking aid for the wounded Greeks of the war with Turkey. The Rev. Dr. Wm. S. Rainsford, and other clergy have given active co-operation to this movement, in which many of the prominent laity are deeply interested.

At St. Agnes' chapel, of Trinity parish, the Rev. Dr. E. A. Bradley, vicar, a special effort has just been made to secure the funds needed for the summer fresh air work of the congregation. Sufficient has been given to assure a successful warm weather campaign—a considerable portion of the money being given at Easter-tide.

The Girls' Friendly Society, of the diocese of New York, held a conference at Calvary chapel on the evening of April 29th. Papers were read on "How girls can best build up strong characters," "The ideal associate and the ideal member," "Does the spirit of competition help us in life?" On Sunday, May 2nd, was held the alumnae meeting of the New York society.

At a service just held at the church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector, special recognition was given of the diamond jubilee of Queen Victoria. The church was decorated with American and English flags, and the Rev. Dr. D. Parker Morgan preached. Large numbers of Englishmen were present.

At Trinity church, the Rev. Dr. Morgan Dix, rector, a special service was held on the afternoon of Low Sunday, for the New York chapter of the Daughters of the American Revolution. The preacher was the vicar, the Rev. Dr. J. Nevett Steele, who is chaplain of the society. The ladies decorated with flowers the graves of Revolutionary patriots in the churchyard.

Mrs. Anna M. Tower, of this city, has just presented to Christ church, Poughkeepsie, a mosaic pavement, laid under the direction of Mr. Wm. A. Potter, also of this city. The same church has just received a linen altar cloth, edged with fine lace, from Mrs. Augustus Doughty; and a silver Eucharistic service from Miss Nellie Parker and Mrs. Niles, in memory of their parents. Nine new windows of stained glass are to be placed in the church.

A labor day service was held at St. Michael's church, the Rev. John P. Peters, D.D., Ph. D., rector, on the evening of the 2nd Sunday after Easter, under the auspices of the Church Association for the Advancement of the Interests of Labor. The sermon was preached by the Rev. Lewis Parks, D.D. The annual dinner of the

Association was given at Arlington Hall, on the evening of May 3rd. The presiding officer was the Rev. Joseph Reynolds. Addresses were made by Bishop Potter, Mr. Ernest H. Crosby, and others.

The University Council of Columbia University has just announced the 24 winners of fellowships. Three of these obtained their bachelor's degree from Columbia, three from Harvard University, and the rest from other institutions throughout the land. The new requirements of the college set forth last week are a compromise between those of Harvard and Johns Hopkins universities. Greek is made optional, but Latin, English, and mathematics are required. Equivalents are required in languages, science, and mathematics for those who take electives.

Mr. Chas. Baldwin Fosdick, vestryman of the church of the Ascension, a leading leather merchant, and president of the Second National Bank, died last week at the age of 76. The Hide and Leather Bank was founded by him, and he was its first president. He was a prominent member of the Union League Club, the City Club, the Uptown Association, the New England Society, and the American Museum of Natural History. The burial was held in the church of the Incarnation April 29th, the Rev. Wm. M. Grosvenor officiating, assisted by the Rev. John Campbell. The interment was at Woodlawn.

At St. Thomas' chapel, the Rev. Wm. H. Pott, Ph.D., vicar, a handsome carved oak altar and reredos, presented by Mrs. Richard Arnold, were blessed on the morning of Low Sunday at a special service, the sermon being preached by the rector of the parish, the Rev. John W. Brown, D.D. This work is in memory of Manuel T. Bolmer, and was executed by R. Geissler. The reredos, which is in Gothic design with carved canopies, is ornamented with figures of two angels and of the four Evangelists. On the superaltar have been placed a large cross and vases. The chancel has been further beautified with three windows, as memorials of Georgiana Bolmer, Richard Arnold, and Georgiana Eleanor Arnold. They represent Hoffman's celebrated "Nativity of Christ," "Christ amid the doctors," and "Christ blessing little children." At the Easter service at the chapel \$600 was contributed toward a new organ.

Philadelphia

A recital was given on the 27th ult., in St. Alban's church, Roxboro, the Rev. Charles S. Lyons, rector, to inaugurate the new organ. Mr. Wm. L. Nassau presided at the instrument, and rendered selections by Guilman, Handel, Smart, Batiste, and others. Mrs. Nassau, soprano, ably assisted in the music.

The Rev. Wm. W. Mix, rector of St. Timothy's church, is the recipient of a private Communion set, handsomely engraved: "Presented by his widow, to Rev. W. W. Mix, Philadelphia, April, 1897. 1840—Rev. Richard S. Adams—1895." The Sunday school Easter offering was larger than it has been for several years.

In the New Century Drawing room, on Thursday evening, 29th ult., a musical and dramatic entertainment was given in aid of the parish building fund of the church of the Annunciation. This edifice will contain guild rooms, a smoking room, library, entertainment hall, etc. The result was a pronounced success, and it is hoped will enable the rector, the Rev. D. I. Odell, to complete the new edifice.

There was a large attendance at Holy Trinity church on the 28th ult., when at high noon Miss Anna Wayne Ashhurst, daughter of Dr. John Ashhurst, Jr., was united in holy matrimony to the Rev. Elliston J. Perot, rector of St. Stephen's church, Manayunk. The rector, the Rev. Dr. W. N. McVickar, solemnized the office, and the Rt. Rev. Dr. Whitaker gave the nuptial benediction. Before the ceremony, the choir, under the direction of Michael H. Cross, sang "The Voice that breathed o'er Eden."

A missionary mass meeting drew a large audience to St. Luke's church, Germantown, on

Sunday afternoon, 25th ult. After Evensong had been said by the rector, the Rev. Dr. S. Upjohn, Archdeacon Brady introduced the speakers who made special appeals for aid in the particular line of work which they represent. The Rev. F. W. Greene, of the seamen's mission, spoke on "Our mission to the seamen;" the Rev. H. M. G. Huff, of *The Church Standard*, discussed "Our Church work among the Jews;" and the Rev. N. Howard Falkner presented the claims of the "Rescue (Galilee) mission." At the conclusion of the service the offerings were received, and divided among these three branches of work.

Commendation day exercises were held on Friday afternoon, 30th ult., at the Episcopal Academy. The chapel was handsomely decorated with palms, hydrangeas, and roses. There were declamations by the pupils, and a burlesque court scene was enacted. The head-master, Dr. W. H. Clapp, read the lists of those commended with the highest honor, 31; commended with honor, 53; commended, 36; total, 120. Remarks were made by Bishop Whitaker, who congratulated both the scholars and the head-master. An address followed from the Rev. George S. Fullerton, Ph.D., vice-president of the University of Pennsylvania, whose subject was, "Success, and how to obtain it." Certificates were presented by the Bishop to those commended with the highest honor. The class of '77 prize was awarded to Archibald Reginald Earnshaw. Three lads named Wood, all commended with the highest honor, are sons of R. Francis Wood, Esq. The annual meeting of the Alumni Association was held in the evening in the chapel, the Rev. Dr. J. Andrews Harris in the chair; Dr. W. H. Klapp, secretary. Mr. John Douglass Brown, Jr., reported that an amendment to the charter had been secured, by which the board of managers, with the officers, had been increased to seven. A few remarks were made by Colonel Henry Watterson, of the *Louisville Courier Journal*, and the Hon. James M. Beck. The election of officers resulted as follows: President, the Rev. Dr. J. Andrews Harris; vice-president, Geo. C. Thomas; secretary, Dr. W. H. Klapp; treasurer, R. Francis Wood. The boys connected with the academy choir sang several madrigals and glees, after which a fine collation was served.

There was a conference of Church people at the Church House on Tuesday evening, 27th ult., on the subject of the Church's relation to the interests of labor, with a view to organizing a chapter of the "Church Association for the Advancement of the Interests of Labor." Archdeacon Brady presided, and in his introductory remarks said that his experience in this city and the East, had shown him that there existed a lamentable lack of interest in the Church on the labor question. It was a question on which the Church had not made the progress which it should; and the association was striving to excite the interest of the Church in that direction. He introduced the Rev. Dr. J. Andrews Harris who emphasized the importance of knowing clearly what was needed for the help of the cause of labor. The second point was to arouse the interest of others. That a sense of wrong existed was shown by strikes. The Church should throw the light of the Gospel on the problem. The Church in its corporate capacity owed a message of cheer, fraternity, and helpfulness to every soul in the community. As it was well to avoid multiplication of machinery, it was thought possible that the Church Club of this city might undertake the work. Mr. Bradford, of "The Lighthouse," an organization of working men in Kensington, dwelt upon the contrasts between the sufferings of the working class and the advantages enjoyed by people of wealth. The great need of the former was opportunity to earn a living, and the duty of the latter was to extend what help lay in their power by studying the labor question in an earnest, helpful, unselfish spirit. He cited the latest report of the factory inspector as a proof that greed, injustice, and intimidation existed on the part of many employers. Miss Harriet A. Keyser, of New York, who is a

national organizer of the Church Association, gave an interesting account of the formation of the organization by nine Church clergymen on May 17, 1887. Their first meeting was held in the house of the Holy Cross mission, New York, the founders being the Rev. Messrs. J. O. S. Huntington, O.H.C.; B. F. De Costa, D.D.; F. W. Tompkins, Jr.; Edward Kenney; J. W. Kramer, M.D.; W. D. P. Bliss; S. Allen, O.H.C.; W. H. Cook, and John Anketell. Bishop Huntington, of Central New York, is president, and a number of bishops of the Church are honorary vice-presidents. The principles and methods of the organization were stated. Other speakers were the Rev. Messrs. Walter C. Clapp, J. Mitchell, and L. N. Caley, Miss Anna C. Watmough, president of the Woman's Union in the Interests of Labor, and Miss Esther Kelly. At the close of the meeting, it was announced that those wishing to join the association could do so by sending in their names, the only requisite for membership being that the applicant should be a communicant of the Church.

Chicago

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

On Low Sunday, Easter services were held at St. Andrew's church, El Paso, by the Rev. Dr. Rushton. The offering was \$45.

Work has been begun on the new church at Downer's Grove, the Rev. G. N. Mead, priest-in-charge. Most of the money has been collected in Chicago by Mr. Wm. S. Waples.

The Rev. W. S. Wilson has resigned Grace church, Pontiac, to accept the position of temporary assistant at Trinity, Chicago.

On Wednesday, April 28th, at the church of the Annunciation, Auburn Park, the Rev. G. B. Pratt presented a class of 18 candidates for Confirmation. Some of these were from West Pullman.

At Grace church, Oak Park, the Rev. C. P. Anderson, rector, there is urgent need of a new church. The work has so flourished that the communicants alone now almost fill the edifice. The Sunday school, under Mr. Uhlmann's vigorous leadership, has trebled in numbers in the last two years.

At St. Mark's church, Evanston, the Rev. A. W. Little, rector, on the 2nd Sunday after Easter, Bishop McLaren confirmed a class of 24, one being from St. Luke's parish. In spite of the very bad weather, the church was packed. Gounod's "St. Cecilia" was exquisitely rendered by the choir, who show the result of very careful training. The Bishop preached his first sermon since his return to Chicago.

The 9th annual meeting of the Girls' Friendly Society in this diocese, was held at St. James' church, Chicago, on Tuesday, April 30th. There was a celebration of the Holy Communion at 11 o'clock, at which the sermon was preached by the Rev. A. L. Williams, of Woodlawn. A business meeting followed in the parish house for the purpose of hearing the president's address, the secretary's report, and electing officers for the following year. The former officers were re-elected: President, Miss Groesbeck; vice-president, Miss Wood; secretary and treasurer, Mrs. Rudolph Williams. A delicious luncheon was then served by the ladies of St. James' branch. At 2 p. m. came the conference of associates. The main points discussed were the proposal to send a memorial to her majesty, the Queen, on the occasion of her 60th jubilee, and the entertainment of the delegates to the Central Council of the G. F. S. A., to be held in Chicago—for the first time in the West—in October, 1897. The president's address called attention to the encouraging growth of the society during the past year. There are now 200 members in this diocese. Two new branches have been organized, one at St. Chrysostom's church, and one at the church of St. Paul the Apostle, at Austin. There is promise of new work in three places. The fund for the new summer home for G.F.S. girls is progressing slowly. The society in this diocese still makes an annual contribution of \$50 for a room for the Sisters at St.

Mary's mission, and \$50 for the assistant city missionary.

The first Sunday school conference arising out of the February meeting in Handel Hall, was held in St. James' church, Chicago, April 28th, at 4:30 p. m. The conference was successful beyond all expectations. It was opened by Evening Prayer with intercession for Sunday schools. The conference proper then began in the parish house, with an address of welcome by the Rev. Dr. Jas. S. Stone, who presided. Mrs. Benton, of St. Paul's church, read a paper on "The best method of conducting infant classes.

She said the child's life was bounded by the nursery, the kindergarten, the Sunday school, and the Church festivals. The Sunday school instruction should receive special attention, because the influences of the first six years would shape the whole life of a child. She advocated instruction by means of images and pictures. Nature should be brought into the Sunday school. Children loved to make their own illustrations, and should be encouraged to do so; such, for example, as a manger, camels, the Cross, star, and crown, and a model of the Holy Land. Two things were necessary for a successful teacher—a consecrated life, and a love for children.

A general discussion followed on the teaching of music and the value of pictures.

A very stimulating address on "Self-consecration" was delivered by the Rev. John Rouse, rector of Trinity church, which did much to elevate the tone of the whole meeting. He emphasized the importance of offering ourselves, our souls, and bodies to God, if we are to accomplish any real good in the Sunday school.

To be ready to suffer or work for Christ, that was a high ideal, but it must be ours. We should seek God first, and let no such worldly things as social engagements interfere with His service. This was the highest possible work that men and women could engage in. It was a constant encouragement to the clergy see so many lay people carry on this sacrificing work in the midst of the intensely selfish influence of our time and the community in which we live.

A social intermission followed until 8 o'clock, during which refreshments were served by the ladies of St. James' parish.

The evening session was opened by the reading of a letter of regret for his absence, from the Bishop, in which he expressed his hearty sympathy with the objects of the conference. A roll call showed the presence of about 300 delegates from 53 Sunday schools. An excellent paper was read by the Rev. Charles Scadding, of La Grange, on the question, "Should Sunday school attendance end with Confirmation?" He thought there was always great danger of a falling away after Confirmation, owing to the entire lack of Christian teaching at home.

Something must be done to retain those confirmed in the Sunday school. And the solution of the problem was not a simple one. The Sunday school should be well graded, with divisions for advanced students. There should be a normal class, with instruction in the Bible and Prayer Book, and the liturgy and doctrines of the Church—something of a catechetical school. Moreover, they should be taught to teach others. Young men and women could not be held by Sunday school leaflets. The great danger was in regarding the Sunday school as an end instead of a means. It was merely the vestibule of the Church, an expedient of men, while the Church was a divine institution. This, then, was the true office of the Sunday school—to prepare children for Confirmation, and to instruct adults and those already confirmed in the doctrine and liturgy of the Church. And why should all religious instruction be crowded into one hour on Sunday? The speaker favored the idea of "having Sunday school on week days also."

The next paper was by Mr. Wm. P. Wright, superintendent of Grace church Sunday school, on "The duties of superintendents and other officers."

He said the rector should be the real head, and should be consulted before any officers were selected. Some superintendents felt they owned the school. The superintendent should always commence on time should merely superintend, not preach, nor regard the school as his personal property; and not take the cream off the lesson before the teachers met their classes. He should give two or three nights a week to his work, and, through watching the class books, keep in touch with the school. The secretary was the most important officer. He should be intimate with the superintendent, should mark the class books

himself, look closely after absentees. Above all, he must not disturb the teachers when they were occupied with the lesson.

Mr. Louis A. Heile, superintendent of St. Peter's Sunday school, in a paper on "The importance of strict discipline and methods of attaining it," said:

The secret lay in thoroughly organizing the teachers. The pupils would follow. A good plan in the preparation of lessons was for the rector to give semi-monthly instructions to the teachers, at which business could also be attended to. The superintendent should be a spirited leader with as many qualifications as possible. The rector should stand behind him in everything, and, in case of mistakes, should not rectify them himself, but through his superintendent. The service should be short, the hymns familiar, and much attention be given to the music. The superintendent should not be impressed with the importance of his position, should give as few orders as possible, and treat the pupils with respect. The best way to deal with an unruly boy was to confide to him some special duty, and thus put him on his honor.

The question box was then taken up and the answers given with great snap and conciseness by Dr. Stone. Following are some of his answers:

It was certainly advisable for a teacher to pray for a pupil. The Old Testament was important, and should be used to show that Christianity was not a new thing, but as old as the human race. Chanting should be used in Sunday school, and was the purest form of devotional music. The foundation of all Sunday school work should be the Bible, the Prayer Book and the Church Hymnal, which children should be taught to regard as a sacred book. Classes should never be changed where there is an affinity between teacher and pupil. That was one of the sweetest possible relations. A Sunday school should be graded into four departments, infant, junior and senior intermediate, and Bible. It was a good plan to have a central meeting for Saturday afternoon lesson study. Pupils should never be treated harshly, always courteously. The teaching should be made so distinctive and necessary that a pupil who attended a denominational Sunday school would miss something. He was opposed to all kinds of prizes. He had no sympathy with systems of teaching based on the psychological division of a child's mind. We should not postpone teaching doctrines to children until they were old enough to understand and accept them. Children were taught not to steal before they were old enough to know why it was wrong. God gave the child to the parent and Sunday school to discharge a trust, and to mold that child and even prejudice it in the divine direction. The truths of the Christian religion were eternal facts and not dependent for their truth upon their acceptance by any individual.

CITY.—The Bishop visited Calvary church on Low Sunday morning, and confirmed a class of 30, one of whom was from the church of the Holy Communion, Maywood. The Bishop's address to the class was full of interest and contained reminiscences of the early days of his long episcopate. The size of the class confirmed, in a church whose communicant list numbers only 162, bears evidence of the vigorous and constructive work now being carried on by the rector, the Rev. Wm. B. Hamilton.

WESTERN THEOLOGICAL SEMINARY.—The new catalogue has just been published. It is larger and goes more into details than the previous ones. It contains an interesting list of lectures upon special subjects, which were delivered before the whole body of students during the winter; "The devotional study of theology." Two lectures by Bishop McLaren; "The Oriental Church" by the Rt. Rev. Chas. R. Hale, Bishop of Cairo; "The catacombs," by Prof. Webb, of Nashotah; "The intellectual life of the priest, its duties and dangers," by the Rev. Arthur W. Little; "Religious rites of the Sioux Indians," by the Rev. P. C. Walcott; "The care of the body;" two lectures, by the Rev. E. F. Cleveland, M. D.; and "The formation and direction of Church choirs, four lectures, by the Rev. Chas. R. Hodge.

New Jersey

John Scarborough, D.D., Bishop

The growth of the church of the Ascension, Atlantic City, the Rev. J. H. Townsend, rector, has been so rapid that the Bishop, on April 8th, made a third visitation to the parish, and despite the fact that two large classes had already

been presented within the year, 15 candidates were presented by Mr. Townsend. The congregations have been very large during Lent, and the attendance at the daily Eucharist has showed that the growth of the parish has been in the way of spiritual earnestness as well as numerical strength. During the year a new organ has been placed in the church.

The Bishop also made a third visitation the same day to St. Mark's, Hammonton, the Rev. R. H. Woodward, rector, a class of three being presented for Confirmation.

On Easter Even, the Bishop consecrated the new memorial altar at Trinity church, Trenton. It is a very beautiful one of white tile, the work of the Trenton Tile Company, and cost nearly \$4,000. It is the gift of Mr. and Mrs. Benjamin F. Lee. The choir of Trinity church has recently been reorganized, and after weeks of careful training by the organist and Mr. Edward Stubbs, choirmaster at St. Agnes', New York, sang the Easter service superbly. At Trinity there was a daily Eucharist during Lent, and the attendance was very gratifying. The Easter services there and at the other Trenton parishes were very largely attended.

On Easter Day, the Bishop opened with a special service the new parish house of All Saints', Cadwalader place, Trenton. The heirs of the Cadwalader estate recently presented the parish with a valuable piece of property in the most attractive suburban district, and plans were immediately prepared for a church, rectory, and parish building, all of stone. The parish building has now been completed, and is to be used for church purposes until the other buildings are erected. It cost \$6,000, and is very handsomely furnished. The altar used in the chapel came from the chapel of the Holy Innocents', St. Mary's Hall, Burlington, and is the one before which every Bishop of New Jersey has celebrated. The Communion service was given to the late Rev. C. M. Parkman by his mother on the day of his ordination, and left by him at his death for use by the Bishop in some of the mission churches of the diocese. As the work at Cadwalader has been in charge of the Associate Mission, the Bishop gave the service to the church there. Other memorials in the new building are several stained glass windows given by the children of the Sunday school. The work of erection has been in charge of a committee of the trustees, with Mr. E. C. Hill as chairman.

At St. Peter's, Freehold, the Rev. W. E. Wright, rector, a class of 16 was presented for Confirmation on April 14th. Very extensive improvements have been made at the church during the past year, including the erection of a new parish house and chapel, and the enlarging of the chancel to twice its former size. A choir of men and boys, vested, has been introduced, and the music of the service has advanced very greatly in heartiness and accuracy.

A neighborhood meeting of the Woman's Auxiliary was held on April 2nd, in Grace church, Merchantville, at which representatives were present from a dozen parishes of the lower convocation of New Jersey. The service was read by the Rev. R. G. Moses, and at the business meeting, Mrs. M. B. Price, of Riverton, the secretary of the lower division, presided. Plans were discussed for the forming of junior auxiliaries.

Western Michigan

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

NILES.—On Easter Even there were 27 Baptisms in Trinity church, including several adults. On Easter Day, the early Celebration at 6 A. M. was very largely attended. The music at the four services was rendered by the full vested choir. A class is being prepared for Confirmation on May 16th.

Indiana

John Hazen White, DD, Bishop

LA PORTE.—Easter brought mingled emotions to the people of St. Paul's parish. Under the leadership of its zealous rector, the Rev. B. Bar-

low, it is about to build a new stone church, and therefore this Easter was the last festival service that will be celebrated in the old church, where the people have worshiped for more than half a century. Particularly indicative of the earnestness of the rector and people during Lent, was the attendance at the "Sunrise Communion"—there being about 70 communicants at the altar rail. The singing throughout the day was excellent and the church was beautifully and elaborately decorated with plants and flowers. Evening Prayer was full choral.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—At Trinity College, the Rev. Jas. W. Bradin has just delivered an address before the Missionary Society. The Easter vacation ends Monday, May 3rd.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—At St. John's church, during Lent, for the first time in years, there were daily services, with lectures on the Prayer Book by the rector, the Rev. A. J. Tardy, and sermons on Tuesday and Thursday evenings by the different city rectors. At Easter, the number of communicants at both Celebrations was very large, and the offerings the largest in a number of years. At the Easter celebration of the Sunday school, three officers, 14 teachers, and 82 scholars were reported as being on the roll, the school having doubled itself since last Easter; and a remarkable feature of this Sunday school is that on one Sunday all the officers, teachers and scholars, were reported as being present.

The 59th annual council opened April 28th by a celebration of the Holy Communion in Christ church cathedral. Bishop Sessums was celebrant, and the sermon, an excellent one on the unique place which Christ occupies in history, was preached by the Rev. John Fearnley, M.A. The old Standing Committee, consisting of the Rev. J. Percival, D.D., the Rev. H. H. Waters, M.A., and the Rev. J. W. Moore, Messrs. G. R. Westfeldt, F. N. Butler, and J. McConnell, was re-elected. Committees were appointed for the meeting of the Church Congress to be held in New Orleans in November. The Bishop's address was exceedingly interesting and admirably delivered. He dwelt upon matters of practical importance to the diocese and the Church at large.

The Sisters in charge of the Children's Home reported through Dr. Warner, their change in name from the Sisterhood of SS. Philip and James to the Sisterhood of Bethany. Dr. Warner also reported four candidates for the order of deaconesses, and 49 special students at the New Orleans Church Training School. The Louisiana Prayer Book Association reported distributing Prayer Books at Point Coupee, West Baton Rouge, and New Orleans. The diocesan Kindergarten made its report claiming 96 children on the roll.

The committee on the State of the Church made mention of special improvements at Covington; St. James', Alexandria; mission, Leconte; chapel, Jeanerette; Mount Olivet; Pineville; Trinity, Cheneyville; St. Mary's, Franklin; missions at Grand Prairie, Union Settlement, and Venice; Grace, Hammond; St. Mark's, Shreveport; Grace, St. Francisville; Epiphany, New Iberia; and the new and beautiful churches at Delta and Lake Charles. Resolutions were passed sympathizing with the Armenian sufferers, and condemning the barbarous Turks.

One of the features of the council was a conference held by the Bishop and the clergy in private, at which there were devotional exercises, and an interchange of ideas on how best to meet the problems of the day, etc.

The Woman's Auxiliary to the Board of Missions held its annual meeting during the council. Mrs. Richardson reported during the 10 years' existence of the Board, 298 boxes sent out valued at \$14,052.86, and cash to the amount of \$14,616.24. Mrs. W. G. Coyle reported having received during the past year from various

churches, \$2,453.18. Mrs. M. E. Rountree, treasurer, reported total receipts \$1,181.79; total disbursements, \$959.15; balance on hand, \$222.64.

The Junior Auxiliary reported sending \$165.69 to the Rev. Mr. Carson for a church, and the sending of several boxes at Christmas. The president announced that the semi-annual meeting would be held at New Iberia, La., in the church of the Epiphany, on St. Andrew's Day.

The council adjourned, after a resolution had been adopted, recognizing Bishop Sessums' arduous and successful administration of the affairs of the diocese, and expressing the love and affection of the council towards him.

During the session of the council there were daily low celebrations of the Holy Eucharist at 7:30 A.M., in the chapel of the church in which the council held its session.

Kansas

Frank R. Millspaugh, D.D., Bishop

On Easter Monday, Bishop Millspaugh made his second visitation to St. John's church, Wichita, and confirmed a class of 27, prepared and presented by the Rev. J. F. von Herrlick, making a total for the year of 61 presented by this indefatigable rector.

On Wednesday morning, April 21st, the consecration of Calvary church, Hiawatha, took place, in connection with the convocation of the deanery of Atchison. The Bishop preached the sermon, and was assisted in the consecration by Archdeacon Hill, Dean Bodley, Canon Miner, and the Rev. Messrs. N. S. Thomas, J. F. Baxter, and Stewart Smith. The church is one of the best in the diocese. It is beautifully finished in hard pine. This building was constructed under the supervision of Canon Miner who is the architect, and who deserves much credit for the work accomplished. Dean Bodley preached an impressive and thoughtful sermon, after which Archdeacon Hill presented five to the Bishop for Confirmation. The convocation lasted until Thursday noon, presided over by the dean, the Rev. N. S. Thomas. Interesting papers were read on Sunday school work by Mr. Will P. James, Mr. William E. Vann, and Mrs. C. C. Goddard, of Leavenworth, and then thoroughly discussed. The Rev. Stewart Smith and Archdeacon Hill read papers on the mission work in the convocation.

April 23rd, Bishop Millspaugh made his annual visitation to the mission church at Seneca, confirming a class of three presented by the archdeacon of Eastern Kansas. On Low Sunday, at Trinity church, Atchison, the Bishop confirmed, in the morning, a class presented by the rector, the Rev. J. H. Molineux, and in the evening, a class of 15, presented by the Rev. N. S. Thomas, at St. Paul's church, Leavenworth.

Up to the present, the Confirmations for this year in the diocese amount to 427, 73 less than for the whole of last year, which was the highest number of Confirmations in the history of Kansas. All over the diocese come encouraging reports of the growth of the Church, and of a larger attendance than ever at the Lenten services. This is perhaps a better indication of the growth of the Church than the large congregations which flock to the churches on Easter Day.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The new organ in Grace church was dedicated April 28th. The service was fully choral, and the precentor was the Rev. A. E. George who made an address upon "The relation of music to worship." The sacred edifice was thronged with people who afterwards congratulated the rector, the Rev. J. G. Robinson, upon his successful work in this difficult field.

On Sunday afternoon, April 25th, in Trinity church, Miss C. M. Carter, a graduate of the Philadelphia Church Training and Deaconess House, was set apart for the sacred order of deaconess. The sermon, upon "The larger aspects of woman's work for Christ in the Church," was delivered by the Rev. W. R. Huntington, D.D., of New York. Miss Carter will prepare

volunteers for Church work, and during the summer will have charge of the City Mission's "Mother's Rest" at Winthrop.

BELMONT.—All Saints' church was opened for divine service on Sunday, April 25th. In the morning, the Bishop officiated and preached the sermon. In the afternoon, the rector, the Rev. E. A. Rand, was assisted by the Rev. T. F. Fales. The following clergymen made five-minute addresses: The Rev. Messrs. S. W. Raymond, J. Benton Werner, H. C. Wood, Hubert Wells, and Francis Welster. The new church is located on Common and Clark sts. It is built of rubble stone to the windows and is a Gothic structure. Its dimensions are 76 by 43 ft.

CHELSEA.—St. Luke's church has received a legacy of \$2,000 from the will of Dr. William G. Wheeler.

New York

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

POUGHKEEPSIE.—The clericus of the Highlands held its 100th session in Christ church, the Rev. S. A. Weikert, rector, the Bishop presiding. Addresses were made by the Rev. Messrs. Emery and Ackerly. A number of the clergy of the Hudson river vicinity were in attendance.

MADALIN.—At a Confirmation service at Trinity church, on Wednesday in Easter week, Bishop Potter administered the rite to 19 persons presented by the clergyman in charge, the Rev. W. G. W. Anthony.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—Ground has been broken for the foundation of the new church of the Ascension, and it is hoped that the work will be sufficiently advanced to admit of the laying of the corner stone on Ascension Day, May 27th. The annual festival of the parish will be observed on this day, and the preacher for the occasion will be the Rev. Dr. Reese Alsop, of Brooklyn.

WILKINSBURG.—Easter Day was a memorable one in the parish of St. Stephen's. For several years, indeed ever since it ceased to be a mission of Calvary parish, Pittsburgh, the congregation has struggled along under difficulties. This year it was determined to make strenuous efforts to set the work on a more substantial basis, and the result on Easter Day was an offering of \$900, which has since been increased to \$1,200. A new vested choir of men and boys is in training, and it is hoped by this means to increase very materially the attractiveness of the services.

WASHINGTON.—Some handsome additions and adornments have recently been placed in the church of the Ascension, among them a fine organ, a lecturn, and a handsome font of stone and marble. A large painting of the Ascension has been placed over the altar, and one of the Crucifixion has also been given a prominent position.

Iowa

Wm. Stevens Perry, D.D., LL. D., Bishop

FORT MADISON.—At the choral High Celebration at 6 o'clock, Easter Day, nearly the whole parish received. There was a Low Celebration for the sick and aged at 8:30. The services were fully choral, and the vested choir of men and boys, numbering 48, was supplemented by the ladies choir (not vested) of 10 voices, and supported by an orchestra of 15 pieces, grand piano, and organ. The offerings amounted to \$524.85, including a special gift of \$200 to the rector from the Hon. Mayor Atlee. The parish greatly rejoiced that the rector, who has been sick since last November, was able to conduct the whole of the elaborate services without suffering any serious consequences. He was the recipient of many tokens of affection, including a beautiful festival white stole and a costly silk cassock. At the parish meeting, \$200 were paid off the building debt, and the treasurer was able to present a clean balance sheet for the past year. The rector submitted the option of his resignation or absence from the parish for a prolonged period, as insisted on by his medical advisers. Deep sympathy was expressed, and the

idea of his resignation was at once rejected. He will, therefore, leave immediately after the Bishop's visitation on the 16th inst., for a prolonged rest, probably on the Californian coast.

Albany

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

COOPERSTOWN.—A memorial pulpit has just been put in Christ church, the Rev. Richmond Shreve, D.D., rector, bearing the inscription, "To the glory of God, and in pious memory of the Rev. Daniel Nash, first rector of this church. *Obit* 1836." The material of the pulpit is quartered oak, which harmonizes finely with the rest of the chancel furnishings. The base is massive, surrounded with pilasters, which give it a graceful appearance. The pulpit proper, octagonal in form, has open panels, with Gothic arches surmounted with a foliated strip in antique brass. The central panel is filled with a fine bronze cast of the Good Shepherd, the "lambs" not being pictured symbolically but directly as the children of the Church. Mr. Nash is affectionately remembered throughout this whole community as "Father" Nash, and the stone at the head of his grave bears that title. He was very fond of children, and was a loyal Churchman. In those former days it seems to have been the custom, and perhaps had necessity to justify it, for the parsons "in the wilderness" to eke out their small incomes by adding the farmer's week-day toil to the Sunday duty of the priest. One of these clergy who, perhaps, gave more attention to the feeding of his animal than his spiritual flock, said to the old rector one day: "What do you feed to your lambs, Mr. Nash?" He quickly translated the question as referring to the children, and answered at once: "I feed them on the catechism, sir." The pulpit was first used on Easter Day, and a memorial sermon was preached from it on Low Sunday. It was pointed out that the season was most appropriate, since the first duty performed in the parish by Mr. Nash was the interment of the eldest daughter of James Fenimore Cooper, the author, and thus his first official utterance was the opening sentence of the office: "I am the Resurrection and the Life, saith the Lord."

Central New York

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

BISHOP'S APPOINTMENTS

MAY

10. Evening, Lowville.
11. A. M., Brownville; Watertown: 3:30 P. M., Trinity; 5 P. M., church of the Redeemer.
23. A. M., Willowdale; 3 P. M., Willard.
24. A. M., Slaterville; P. M., Candor.
29. 4 P. M., Pierrepoint Manor. 30. Jordan.

JUNE

6. Syracuse.
11. Ordination of deacons, Elmira.
17. St. John's school.
18. Paris: P. M., Clinton.
8. Convention, Oswego.

The 77th regular meeting of the convocation of the second district occurred in Zion church, Rome, the Rev. Dr. J. H. Eggar, rector. April 26th and 27th. On the first evening addresses were made by the Rev. Oliver Owen, dean, the Rev. W. B. Coleman, the Rev. C. E. S. Rasay, and the Rev. J. B. Wicks. On Wednesday morning a paper was read on "Answering the questions of those bewildered," and the Rev. Robert Hudson, Ph.D., preached.

Long Island

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

The Rev. H. O. Ladd, rector of Grace church, Jamaica, was appointed by the Bishop as special preacher in the cathedral on the Friday afternoons in Lent.

GARDEN CITY.—The services of Easter Day in the cathedral began with an early Celebration, the Very Rev. Dean Cox, celebrant. At the mid-day Celebration, the Bishop was celebrant and preacher. At 3 P. M., Confirmation and Evensong took place; 31 were confirmed—18 from St. Paul's school and six from the cathedral choir, presented by the precentor, the Rev. Canon Bird; and seven from St. Mary's school, pre-

sented by the almoner, the Rev. Canon Bryan. The music, as it always is, was of a high order. The Bishop made an impressive address to the candidates on their duties as "Soldiers of Christ." The offerings were for missions.

BROOKLYN.—The annual meeting and election of officers of the Northern archdeaconry was held April 27th, at the church of the Epiphany. The Rev. Floyd E. West was re-elected secretary; Mr. C. F. Squib, treasurer; Mr. Wm. Craig Willmer, chairman of the missionary committee, and the Rev. A. C. Bunn, M.D., chairman of the committee on parish boundaries. The archdeacon, the Ven. James H. Darlington, Ph.D., and the finance committee were given additional powers regarding the acceptance of mission buildings. Reports were read from all the parishes, and from two members of the Order of Christian Helpers who have been appointed archdeaconry workers. At 9:30 P. M., supper was served in the parish hall by the ladies of the church.

Bishop Littlejohn confirmed a class of 35 persons at the church of the Atonement, the Rev. E. A. Wellman, rector, on April 23rd. The Bishop made a very happy address. At the following Sunday morning service, the Atonement brigade and cadet band attended in a body, wearing for the first time their new uniforms. Extensive repairs and improvements are shortly to be made upon the parish house of this church, at a cost of several hundred dollars.

On the morning of Sunday, April 25th, the beautiful St. Mark's church, the Rev. Spencer S. Roche, Ph. D., rector, was consecrated by Bishop Littlejohn, after eight years of mortgage indebtedness, which was raised on Easter Day, as already stated in these columns. The altar and chancel were profusely decorated with flowers and potted plants. After the Consecration service, the Bishop confirmed a large class, several members of the vested choir being among the candidates. Before the sermon Dr. Roche made a brief address, thanking the congregation in his own name and in that of the vestry, for extinguishing the debt of \$25,000. The obligation had been cancelled on the previous day, and he exhibited the worthless document. Bishop Littlejohn made a feeling reference to the sacrifices of some members of the congregation that their church might be consecrated to the service of Almighty God, and he bade the faithful rector who has devotedly served the parish for a score of years, and the people committed to his charge, a loving God-speed in their work. On the following Tuesday evening, a reception was held in the parlors of the parish house, and the rector and members of the vestry received congratulations upon the successful consummation of their efforts. There were about 200 people present, and congratulatory letters were read from the Rev. Drs. Lindsay Parker, Morgan Dix, Thomas Brown, and Vandewater, Dean Cox, Archdeacon Cooper, and many others. Short speeches were made during the evening by the Rev. Drs. Baker, Swentzel, and Bradley, of New York. After these exercises, which were preceded by a short service conducted by the rector, a banquet was served in the rooms below the reception parlors.

At a special musical service on Sunday evening, April 25th, at St. Ann's church, the Rev. Reese F. Alsop, D.D., rector, the choir rendered Stainer's oratorio, "The daughter of Jairus," in a beautiful manner. The solos were sung by Mr. W. T. Van York, tenor; Mr. Parkhurst, basso, and Master George Dusenbury, the boy soprano.

A meeting of the chapters forming the Long Island assembly of the Brotherhood of St. Andrew, was held April 22nd, at Christ church, Clinton st. At the afternoon service, Mr. A. H. Hadden, president of the New York local assembly, gave an account of the general work of the Brotherhood in different parts of the country. This was followed by a conference. Supper was then served to the delegates. In the evening there was a service in the church, at which the Rev. W. Morgan, the assistant rec-

tor, made an address of welcome on behalf of the rector who was unavoidably absent. He was followed by the Rev. Dr. H. C. Swentzel, chaplain of the Brotherhood, and the last address of the evening was by General H. H. Hadley, of the United States Church Army.

At the Easter festival of the Sunday school of St. James' church, the Rev. C. W. Homer, rector, an impressive feature was introduced. A representative from each class carried to the chancel a bouquet of flowers which was so placed that when all had been offered they formed a large white cross, around which gathered children, dressed in white, who sang the grand old hymn, "In the Cross of Christ I glory." The children of this Sunday school have by their own unaided efforts built a parish hall for St. Timothy's mission church, Howard and Albany aves., which is known as St. James' Hall, and by their Easter offerings this year the children paid off the last remaining debt on the building.

Mr. Louis Franklin, a student in the General Theological Seminary, has presented to the church of the Advent, Bath Beach, a handsome altar as a memorial of a deceased son of Mr. and Mrs. B. Franklin, of Bensonhurst.

St. Alban's mission, the Rev. Edward Heim, deacon-in-charge, will next week purchase six lots of ground on which to erect a church.

Nebraska

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

By direction of Bishop Worthington, the Rev. Philip McKim, late of Norfolk, Neb. (still his address), took charge at DeWitt and Wilber in Nov. last, finding both places in a rather depressed condition, spiritually and financially. The spiritual work since then progressed satisfactorily, while the financial condition has not improved very much. This is a farming district, the people are poor because of crop failure the three last years. During Lent 13 have been baptized, six adults and seven children; 14 have been confirmed, and there is a supplemental class of 10 or 12 awaiting another visit from the Bishop. With six presented at Norfolk, June 16th, this makes 20 confirmed since the adjournment of the last council. On Easter Day, a much larger number communicated at DeWitt. Mr. McKim after the services there drove eight miles to Wilber and officiated in the evening in St. Paul's church. Three sermons and an address and 16 miles of a ride one day is fair work for one man.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

THE BISHOP'S APPOINTMENTS

MAY

9. A. M., St. Peter's, Waldon; evening, Christ church mission, Philadelphia.
12. Evening, Holy Comforter, West Philadelphia.
13. P. M., St. Luke's, Bustleton; evening, St. John the Divine, Philadelphia.
16. A. M., St. Peter's, Phoenixville; evening, Christ, Pottstown.
19. Evening, St. Paul's, Philadelphia.
20. Evening, St. Martin's, Radnor.
21. Evening, St. Mark's, Frankford.
23. A. M., All Saints', Torresdale; P. M., Crucifixion, Philadelphia; evening, Emmanuel, Kensington.
26. Evening, St. Alban's, Olney.
27. Evening, St. Barnabas', Haddington.
28. Evening, St. Elizabeth's, Philadelphia.
29. 4 P. M., St. James the Less, Philadelphia.
30. A. M., St. George, Venango st., Philadelphia; P. M., All Saints', Norristown; evening, Calvary, Conshohocken.

LOWER MERION (Academyville).—Preparations have been completed and work is about to begin on the erection of a large new parish building, in connection with St. John's church, on Manayunk ave., the Rev. Henry A. F. Hoyt, rector, who announced to the congregation on Low Sunday that ground would be broken on Ascension Day, May 27th. An additional plot of ground has been purchased adjoining the present site, forming now a property 250 ft. square, whereon it is contemplated at some future day to erect a new church edifice and rectory. The first step in the line of these improvements is now being taken. The plans

call for a two-story structure with basement, 83 ft. front and 30½ ft. in depth. It will be built of rough-faced and dressed gray stone in the Gothic style of architecture. The windows, which will be triplicate and bay, will be filled with leaded cathedral glass. At the arched doorways, the buttresses will be of dressed stone, as will be the sills and battlements above the cornice. Over the bay windows, pediments will extend above the apex of the roof, and will be surmounted with stone crosses. The roof will be covered with cedar shingles. The basement will be fitted up for a gymnasium. On the first floor will be located large rooms for the Bible class, the different guilds, parish library and reading room, choir room, kitchen, and lavatories. On the second floor will be the main Sunday school room, infant class and library rooms. The library room will be over an open *porte cochere*, through which entrance will be had to the new church. It is expected that the building will be ready for dedication on Oct. 20th next, the 35th anniversary of St. John's. Upon the completion of this parish building, work will be commenced on the new church, which will be connected with the parish building on the south, and will correspond in style and finish therewith, as will the rectory that will join the parish building on the north, the three forming a quadrangle or open square. These improvements will cost about \$50,000, a considerable portion of which is already provided for, and has been donated by a lady (who has withheld her name) as a nucleus for the whole amount.

North Carolina

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

RALEIGH.—At the church of the Good Shepherd, the Rev. I. McK. Pittinger, D.D., rector, the attendance throughout Lent had been unusually large, and the faithful were well prepared to welcome the "Queen of Feasts," which they did by assembling in large numbers at the sunrise Celebration. At the Sunday school festival, the rector awarded a prize for the best map of the Holy Land, and gave an account of his "Easter Day in Jerusalem" in 1896. The offerings of the congregations on Easter Day amounted to about \$2,300. This, with the pledges and donations formerly received, increased the fund for the new church to almost \$7,000. It is the purpose to devote the current year to the work of securing more funds and preparing plans, with the hope of being able to commence the new church immediately after next Easter. A pair of magnificent standard lights have been placed in the church as memorials. They bear the following inscription: "In the name of the Lord Jesus, and in loving remembrance of Anna Albert Lyman, wife of Bishop Lyman, and Annie Webb Cheshire, wife of Bishop Cheshire." The standards are modeled after those in the chancel of Durham cathedral, and were designed with reference to the position they are to occupy in the new church. The Bishop, on the night of the 1st Sunday after Easter, preached and confirmed 9 persons.

The convention of the diocese will meet in the church of the Good Shepherd, Raleigh, at 10 o'clock A. M., on Wednesday, May 12th.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The Bishop's visitation to the pro-cathedral took place on the first Sunday after Easter, when about 50 persons were confirmed. On the evening of the same day, Confirmation was administered at the church of the Ascension, the Rev. Dr. J. H. Elliott, rector. A number of deaf-mutes were in the congregation, and several among the 40 candidates confirmed. The service, and the Bishop's address and sermon were interpreted into the sign language by the Rev. Mr. Kochler and President Gallaudet, of the National College for Deaf-Mutes.

The anniversary service of St. Mark's Friendly League, a society of young people for missionary and Church work, was held at the church of the Ascension, April 26th. Choral Evensong was beautifully rendered by the vest-

ed choirs of the Ascension, St. John's, and St. James' parishes. The annual report was read by the Rev. Dr. Elliott who, in stating the amount of money raised during the past year, said he would only read one item—that of \$123 contributed to the fund for an episcopal residence, which has lately been started in the diocese. The Bishop, in his address, said that this was a surprise to him, and it would be a pleasant thing to remember that the first publicly announced gift for this purpose came from St. Mark's League.

The April meeting of the Clericus was held at the home of the Rev. John H. Cornell, when a paper was read by the Rev. J. McBride Sterrett on "The rationale of creed conformity."

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

PEORIA.—At St. Paul's, on the octave of Easter, the Bishop being the preacher for the day, the Easter music was repeated, and in the evening, 51 were confirmed. There were 72 Baptisms during the past year. At the annual parish meeting on Easter Monday, the following resolutions were unanimously adopted, with great heartiness, the last-mentioned especially calling out expressions of profound thankfulness, as representing the course of the parish for the past seven years, and to which is traceable its prosperity and healthy condition:

Resolved, By this parish, in regular annual meeting assembled, that none shall hereafter be elected vestryman of this parish unless he be a communicant in good standing, and a contributor to its support; and *Resolved*, That no one shall be elected delegate to the conventions of this diocese unless he be a contributing communicant, in good standing, of this parish.

Resolved, That this annual meeting of St. Paul's parish heartily endorses and adopts the present policy in abstaining from any method or manner whatever, of raising funds for any purpose whatever, other than by soliciting the free-will offerings of the people, as God has prospered them.

The land bequest of a deceased communicant, Mr. Charles Birket, for the use of a parish of our faith, in the upper part of this city, bids fair, after many years, to be carried out according to the wishes of the testator. A Sunday school, established a year ago, is now in a very flourishing condition, and the court having jurisdiction over the matter, has been petitioned for a sufficient sum of money, the proceeds of the sale of a part of the land, to erect a thoroughly-equipped church, which, it is hoped, will be in use before the end of the year. The prospects are very bright for the gathering of a congregation as soon as the church is ready for use.

Ohio

Wm. Andrew Leonard, D.D., Bishop

WILLOUGHBY.—The North-east convocation met at Grace church, April 26th, and remained in session until the following day noon. Monday, at 7 P. M., there was Evening Prayer, and reports of missionary work in the convocation from the various clergy present. Tuesday, there was an early celebration of the Holy Communion, and at later hours Morning Prayer, a business session, and a general discussion of the question "How best to raise, and how best to expend, money for diocesan missions." The Rev. A. L. Frazer, Jr., was re-elected dean, and the Rev. A. A. Abbott, secretary and treasurer, for another year. The ladies of the parish entertained the members of the convocation at a collation at the Kingsley house. The convocation will meet in autumnal session at Cuyahoga Falls.

LIMA.—The Easter offerings of Christ church amounted to \$480. When Mr. Crawford began his ministry in Lima, Jan. 15th, 1893, the church was between \$500 and \$600 in debt. Since then a new Hook & Hastings organ has been purchased, a large brick parish and choir room built, a choir of 30 vested, the chancel renovated, a furnace purchased, besides other improvements, and to-day all are paid for and the church is free from debt. The parish register showed 87 communicants four years ago; there are now 160.

The Living Church

Chicago

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

WHILE most of us have regarded the Encyclical of the two English Archbishops as one of the most telling blows the Roman Church has ever received from Anglican hands, there are those who are capable of seeing in it precisely the opposite significance. We read in *The Episcopal Recorder* (Reformed Episcopal) that "from a Protestant standpoint, it is a deplorable utterance, and illustrates more vividly perhaps than any recent pronouncement, the distance which Anglicanism, as represented by its most authoritative exponents, has traversed on the way to Rome. The Anglican position is defended throughout, not from a Reformation, but from a Catholic, standpoint. The one contention is that the Anglican Orders are valid because they are in form and in intention as fully sacramentarian and sacerdotal as those of Rome. It labors to prove that the Anglican clergyman is a priest in the Roman sense." Further than this, the power of Sacrifice and of Absolution is maintained. "Throughout the document Anglicanism vindicates itself as essentially non-Protestant." This statement of the character of the Encyclical is substantially correct, though the writer is mistaken in his antithesis between the Reformation standpoint and the Catholic standpoint. The argument is that the Reformation standpoint is also the Catholic standpoint. He also misuses the word "sacramentarian" which properly applies to the view which makes the sacraments mere outward signs without inward grace; it was the name given in England to the opinions of Calvin and Zwingli. "Sacramental" is what the writer means. As to the assertion that the vindication of the Catholic position of the Anglican Communion is a stage on the road to Rome, nothing is clearer than that this presents the strongest bulwark against Roman progress, and for this reason the authorities of that Church will leave no stone unturned to prove that the Anglican claims have no foundation.

— 2 —

Heathen and Christian Names

THERE is a great difference sometimes between theory and facts. We recently encountered a curious criticism of the common practice of missionaries in naming their converts at Baptism. Their practice of changing the name was condemned on the ground that it shows "a lack of a Catholic spirit in missionary work." "A sweet-sounding name of heathenism is often replaced by a many-syllabled and unmusical Old Testament selection." The assertion is then made that "the Church of Christ in its first great missionary age never changed the names of its converts." All this is extremely sweet and sentimental. It is hardly worth while to point out that not all heathen names are "sweet-sounding" and not all Old Testament names are "many-syllabled and unmusical." It is more to the purpose to remember that not all heathen names are as sweet in their associations and significance as they may be in their sounds.

We are inclined to think the missionaries know what they are about in this as in other matters. Let us hear what one of them says from his own practical point of view.

We quote from the words of Archdeacon Caley, of Travancore, in *The Indian Churchman* for January. He says: "I am afraid there is in England a sentimental preference for the retention of heathen names by baptized Christians, owing to the idea that when such names become 'christianized' they mark a distinct advance in the triumphs of the Cross." He refers to the argument that as in Rome such names as Appelles and Narcissus were retained, so in India, Krishna and Neelandhun (sweet-sounding titles!) should be retained. "The simple answer to such a contention is that Rome is not India nor is India Rome. There is no caste in Rome. In India caste is the mighty ruler. It is the foe of the Christian Church." The Archdeacon asserts his strong conviction that we shall never get caste out of the Indian Church until we get heathen names out of it. "So long as heathen names are retained, the caste of vast numbers of Christians will be known, and, while this is the case, unity is impossible. Hence, I regard their retention, not as indicating a christianizing of heathenism, but as indicating a heathenizing of Christianity." Here is an instructive answer to the question, "What's in a name."

No doubt it is sad, from the point of view of the sentimentalist, to find the missionaries so lacking "in a Catholic spirit" that they cannot find room for caste in the Christian Church. Missionaries among other nations of heathendom are able to give equally good reasons for a frequent change of name in baptizing new converts. Try as hard as they can to be "Catholic," they cannot achieve such a broad standard of Catholicity as to tolerate in the Christian communities which they are forming, names which carry blood-thirsty, gross, and vile associations, and names which glorify savage and cruel exploits of which the true convert has repented, and which it is desirable he should put behind him forever.

Nor is it so positively certain that the primitive Church "in its first great missionary age" never changed the names of its converts. The idea of a "new name" was very familiar to the early Christians. Saul, the mere Jew, a persecutor of the believers, becomes Paul, in the character of an Apostle preaching the Faith which he once assailed. In the catacombs the name Lucina is found, dating from the first century, as the designation of a Christian lady of rank. It is a name which occurs nowhere else in Roman history. What more probable than the conclusion of learned men, that it was the name conferred upon a noble lady at her Baptism? However this may be, the genius of early Christianity was far from unfavorable to the idea of a change of name along with a change of nature.

But we have reserved for the last the most remarkable reason urged by the teachers of a new theology, why a heathen convert should have no change of name: "The old names should stand, and stand for the Christ of the race from which they sprung." How many Christs are there? Is each race to have its own Christ, differing somehow from every other? Is Christianity to be resolved into a Christ-legend, or a part of the folk lore of nations, taking on varying colors, according to the favorite characteristics of each race? Is this the new "Catholicity?"

Away with such trash! We know but one Christ, in whom there is no distinction of race or nation, "neither Jew nor Greek;"

in whom all human distinctions become as nothing, since all who are His are members of one Body, partakers of one Life. This, and this only, is true Catholicity.

— x —

The Decay of Reverence

SENSATIONALISM in the pulpit and a reckless abandon in the character of entertainments given to raise money for religious purposes, are being carried to an extreme hardly known heretofore. The doubt arises whether those who ought to control such things have any sense of reverence left or even feel that religion has anything to do with modesty and self-restraint.

The more earnest Christian ministers of all denominations have long had to contend with raffles and other forms of gambling at "church" fairs and socials, but of late they have had to encounter a new series of unfitting, unsavory, and immodest inventions, such as mock-marriages, new-woman socials, and minstrel shows, these last being gotten up by young women and girls, who black themselves and dress in garments of masculine appearance. The Rev. Wm. B. Hale, in a recent number of *The Forum*, describes other performances, still more degrading in their tendency, giving names and places, which we have no desire to repeat. We heartily wish it could be said that the Church has kept clear of these reprehensible practices. It would certainly be anticipated that the solemnizing character of the services, and the training imparted by habitual attendance upon them, must preserve us from these abuses, but, strange to say, such has not been the case.

Irreverence in what are called religious exercises has become so common as hardly to attract attention. The Salvation Army has much to answer for in this respect. At a time, for instance, when thoughtful people feel that every possible sanction ought to surround the institution of marriage, the "Army" seems bent upon making it ridiculous. The ceremony is conducted in a jocular spirit, and at its conclusion the newly wedded pair are made to kiss each other on the platform or stage, amidst shouts of laughter and applause, catcalls and a copious shower of beans. It would be strange if such an exhibition left room for the least feeling of solemn responsibility or any kind of sacredness as connected with the marriage relation.

But some of the most startling of recent developments have had the pulpit as the scene of operations. Two such instances have lately been reported in the public press. In one case, the preacher advertized a sermon on "The Lesson of the Razor and the Strop." Accordingly, he had his platform furnished in the fashion of a barber's shop, with razor, scissors, hair dye, and with towels, rosettes of brilliantine, and bay rum bottles. The pastor himself reclined in a barber's chair during the preliminary singing until it was time for his lecture to begin. It might seem that a lower depth than this could hardly be reached, but, if the newspapers are to be trusted, a lower depth was reached the other day in a Michigan town, when a preacher drew a crowd by announcing that he would kill two cats in the pulpit to illustrate the deadly nature of nicotine. The programme was carried out. After a lecture on the evils attendant upon the use of tobacco, the cats were brought forward and the experiment was entered

upon. The first cat was killed at once, but the other was tortured by means of milder doses of the poison, in order that the audience might witness the spasms thus produced. A large crowd had assembled to witness this revolting spectacle, and the "pastor" was so much pleased with his success that he announced that on the next Sunday he would kill some more cats, and have on exhibition the stomach of a drunkard.

We heartily agree with a secular paper which, in referring to performances of this kind, calls them a travesty of religion, a prostitution of religious worship; except that we fail to find in them any vestige of *worship*. "If," says our contemporary, "religion pure and undefiled is to be preserved, such exhibitions must be frowned down. Far better would it be to close church doors, and thereby preserve some sense of reverence and decorum in the community, than to keep them open by means of buffoonery that brings discredit upon the very name of religion."

— X —

Very Short Sermons

BY CLINTON LOCKE

X.

Romans vi: 2. "Dead unto sin, alive unto God."

JUST as two lovers hate to part, and come back again and again to each other, saying, "I must go," and then some more words of love, so we Churchmen hate to part with Easter. We linger near it. We go over its lessons, and the Church aids us in this by appointing five Sundays named after it. So I take my text from some of the Easter words. They are preceded by the phrase, "Reckon ye also yourselves to be dead," etc. Now that must mean: "Believe that you really are. Have faith in your own position." You know that no man can be much of anything unless he believes in himself. Do you think a man could ever bring the plan for a machine to any perfection who kept saying to himself, "Oh, I can't do this; I haven't the power; I will fail"? I even go so far as to think that if a man really believes he is meant for a certain position, he is more than half way toward getting it. Louis Napoleon meant to be emperor of France, believed thoroughly he was the man, and he reached his goal. Now this is the principle lying in the words, "Reckon yourselves to be dead unto sin." Believe in yourselves; believe that you have the power to be dead unto sin through a spiritual grace which has been given to you in Baptism "through Jesus Christ, our Lord." Do not be in doubt as to what you are, and if you are asked: "Are you a Christian?" say, without a moment's hesitation: "Yes; I am a baptized man, and my Baptism gives me the power to triumph over sin." Of course, if a second question is put you: "Are you a good Christian?" you will, if you are honest, be likely to say: "No, an exceedingly poor one." That is a question about your character. You may well hesitate about that, but you should never have any more doubt about your spiritual nature than if you were asked: "Are you a citizen of the United States?"

The phrase "being dead to a thing" is one we use often in general conversation. When we say a woman is dead to society, we mean that all the glare and glitter of fashionable life is nothing to her. She, for some reason or other, cares no more for it than a corpse would looking out of its glassy eyes. We mean by being dead to anything

having no interest whatever in it. Some of us may be dead to music, some to Egyptology, some to mechanics. Everyone knows of many things which pass before his eyes and stir him not any more than if he were stone dead. Being dead unto sin, then, means to live among sin, to hear about sin, to be encompassed with sin, and yet be so occupied about other things that it neither interests or absorbs you. You see it, you notice how much pleasure it gives many, but it does not take up your attention. If this feeling is perfect in you, then you have become perfectly dead to sin, but I do not consider that possible in this life. I do not believe there is one human being perfectly dead to sin. I believe we are all given the grace, but that none of us exercises the will.

Now, what makes a person dead to anything? In general terms, the being alive to something else. A woman is dead to the world because some overmastering occupation of her heart and time crowds the world out. It may be housekeeping; it may be selfish idleness, but whatever it is, she is so alive to it that it kills the world for her. I am pretty near dead to the complications of mathematics because I am so alive to the diversities of language. You are dead to the Assyrian inscriptions because you are so alive to your daily affairs or to American politics. You are "dead unto sin" because you are "alive unto God," and that means so warmly interested in the salvation of your own soul and the souls of others (and I mean salvation to apply to this world more than to the next); so alive to all the noblest and best interests of your nature; so aroused about personal holiness, personal purity, personal consecration to God; so alive to what concerns your true life and your religious life; so sensitive about Christian honor and Christian generosity and Christian duty, that you are no more interested in sin than a dead man would be. If a man is dead unto sin, and sin here is used in its comprehensive sense (for you may be dead to the sin of lying and very much alive to the sin of adultery), you will be of necessity alive unto God. One implies the other. Some may say: Is not this rather a fancy portrait? Yes, it is, for we all come so short of perfect deadness to sin. We are not even half dead to sin and to God; we creep about like men half alive. But courage; do not despair. We can do in the future what we have not done in the past. God is ready to forgive all the deadness. The baptismal grace is ever there waiting to be used; only live up to it, only struggle, only pray, and we, too, can say: "Alive unto God through Jesus Christ, our Lord."

— X —

Divine Evolution

BY THE REV. W. A. HOLBROOK

WHOEVER has had the privilege of reading Professor Tyler's "Where and Whither of Man" will have no fears of the effect of modern science upon the Christian Faith. "Evolution" and "natural selection" and "survival of the fittest" are, at best, but terms invented to express the temporary ideas of ever changing physical science. It is not wholly idle at any time to interpret the passing phrases of the science of the age in the light of eternal revealed truth. Let this occupy a few moments of the writer and his courteous reader.

The constant difference between science and religion is that the former excludes, while the latter includes, God. It at first

seems pitiful and disloyal for so many scientific writers who are Christians to hide their light of faith under the atheistic forms of speech required by a science which deals only with matters of sense; but, on second thought, it is the only logical course, for the very basis of faith is a substance not seen.

I propose to accept the new terminology of science, and write as a believer in the word of God given by inspired men of old who spoke and wrote by the Holy Ghost. God met sin at first by exile of sinful man from His presence in Eden and the Tree of Life. Banishment is a favorite form of civil punishment for traitors. But this justice was joined with mercy, for it was accompanied by a promise of the seed of the woman who should bruise the serpent's head. A man was to be born of woman who should overcome the wisdom of Satan; and exile was to save the sinner from living forever in sin, through eating of the Tree of Life. Salvation of sinful man is in the mind of God at first.

This salvation is begun by exile and separation from immortality while in sin. The wickedness of men is next seen to be so universal that divine "selection" of the "fittest to survive," a family of faith and obedience, is made, and the rest of the race is allowed to go to its natural "extinction of species." Then out of the fittest people of Chaldea God makes a selection of the fittest man, Abram who excelled in faith and obedience to the one living and true God, to "survive" in a new environment, apart from sinful men in the land best fitted to develop the growth of the "seed of the woman." Out of the family of Abraham the "fittest" seed, Joseph, was "selected" to go down into Egypt and provide for the nourishment and growth of the holy seed in the best "environment" of knowledge; for the time was ripe to "add to faith knowledge." The multitude of slaves had one of their brethren, Moses, at Court. This prince, statesman, scholar, and soldier was the "fittest to survive" the state of tyranny. He was "selected" by God to lead his people out of bondage to a human sovereign, and bring them under the law of the divine King. The law given to Moses at Sinai was "holy, just, and good," an heavenly knowledge superior to that learned from the wisdom of the Egyptians. A new "environment" was provided for the chosen, or "selected," seed where in liberty under law it could best survive. If the people were willing and obedient, they should "eat the good of the land;" but they refused and rebelled, and so perished. "The law could not do" what was needed because of "the weakness" of the human heart. Punishment took the form of material dissolution and personal slavery to the heathen from where Abraham had at first been called in Babylon. But a remnant of the fittest spirits survived in Daniel, Ezra, Nehemiah, and their followers. In due time, this was "selected" to return to the best environment of Palestine, Jerusalem, and the Temple. Four parties, Pharisees, Sadducees, Essenes, and Herodians, in the Holy City, represented the defect of the nation in the four essential graces of godliness—love of the heart, the mind, the soul, and the strength for God only. But a remnant of the true seed "survived;" the "fittest" to produce the seed of the woman. God "selected" Mary the Virgin, Elizabeth, John the Baptist, Joseph, the shepherds of Bethlehem, the Magi, Simeon, Anna, and others, to receive the seed of

David, the Christ. He was born a man child, the Son of the Highest. He honored humanity by His birth; He honored the chosen environment, Bethlehem of Judea, by His nativity; He honored the law by His circumcision; He honored the wisdom of the world by His flight into Egypt; He honored science and natural religion by His manifestation to the Gentiles; He honored the Temple and priesthood and Scriptures by His attendance in His Father's house and answers to the doctors; He honored the chosen nation in coming to "the lost sheep of the house of Israel." He, the "fittest selected" to survive "upon the throne of David" forever, honored the divine "environment" in all things. He "selected" the twelve fittest to survive His life on earth. He determined their "environment" at Jerusalem, and then "all the world." He gave them power from on high to go, like good seed on the "rushing, mighty wind," with light of the Gospel, everywhere, by their successors in the eternal episcopate, till they should sit upon twelve thrones in heaven with Him. In Baptism, they "selected the fittest" of the people; those of like spirit of faith and obedience, with all the saints of old, to be the embodiment of the Spirit of Christ, the Holy Catholic and Apostolic Church in the world, to survive sin and death in the new Paradise and New Jerusalem forever.

Easthampton, Mass.

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The Duty of the Clergy

FROM *The Diocese of Springfield*

I HAD occasion some time ago to address a clergyman who neglected to give me a list of those whom I had confirmed, a letter of remonstrance for what I conceive to be a very grave omission of duty. I wrote as follows: "My point is this: that it is made the duty of every priest who has the cure of souls, to present to the bishop either before or at the time he is present to hold Confirmation, the list of the names of all such as are to receive the blessing, signed with his own hand (see Prayer Book, page 272, the last rubric at the end of the Catechism). The same duty is also enjoined by the canons. Still further, my point is that I do not well see how a clergyman can present a candidate for Confirmation without knowing his Christian name and how he came by that name. The history of the name brings up the spiritual biography of the party, and the instruction given will be largely influenced in its character by the previous experience of the candidates. You would not instruct, for example, a Baptist in the same way you would a Methodist.

"Such being the case, it seems to me that a presbyter of the Church ought to have ready prepared, when the bishop comes, a list of the names of the candidates fully made out to hand to him on the occasion. If any of those whom the pastor expects fail to appear, he can easily run a pencil through their names.

"As the case stands, my dear brother, I very rarely receive a list from the clergyman at the time of holding the Confirmation. As a rule, I am obliged to write for it afterwards, sometimes to entreat and beg that it may be sent, and then often, when I get it, it needs correction and I am obliged to return the list in order to learn who are married among the women, and often to ask for their Christian names, as the clergyman will give me, for example, Mrs. William L. Smith. Now there may be, in the course of time,

two or three wives in succession who are entitled to call themselves Mrs. William L. Smith, and besides, Confirmation is the complement of Baptism, and has no relation, so far as I know, to holy matrimony. Thus I am obliged to write two or three, and sometimes four, letters to obtain that which is my right to have by rubric and by canon, in accordance with the ordination vows of the man who so thoughtlessly neglects his duty. Such carelessness would be severely punished in secular business.

"I write a very large number of letters every year, and I am an extremely busy man, and I claim that there is some slight excuse for being annoyed by such neglect of duty on the part of the presbyters of the Church. It certainly is not fair to the bishop to put him to such great inconvenience. Please observe, dear brother, I do not think that you ever intentionally neglect your official duty, but I am inclined to believe that your attention had not been called to this important matter. My only surprise is that so careful and thoughtful and conscientious a man as yourself should be obliged to go in search of the names of your candidates after the Confirmation. You may say that some bishops do not care about receiving such lists. I am sorry to admit that this is too sadly true, but that does not in the slightest degree exonerate you. Your duty is the same, to prepare the list and hand it to the bishop, and then you have no further concern about the matter. The responsibility passes to him."

I submit the above extract from a letter, for publication, in order, if possible, to arrest and mitigate what I conceive to be a very great evil as touching the carelessness which prevails in reference to the preparation of those who are to receive the laying on of hands in Confirmation. The Church is deeply concerned about the character of those who pass into the body of communicants, and there is no surer test of careful preparation on the part of the clergyman than his ability to give in full the Christian name of every person whom he presents to the bishop to receive the sevenfold gifts of the Spirit in the laying on of hands. I sincerely wish that these words might reach the eyes of every clergyman in our Church, and as far as they do, I entreat the man who reads them to lay to heart the admonition. I speak as a member of the family to my brethren, respectfully and affectionately, for the dear sake of our mother, the Church.

GEORGE F. SEYMOUR.

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Personal Mention

The Rev. Troy Beatty has resigned the rectorship of St. Andrew's church, Darien, Ga., to take effect the end of this convention year. He will assume charge of Emmanuel church, Athens, Ga., May 16th. Please address accordingly.

The Rev. R. S. Chase has resigned the rectorship of St. John's church, Olympia, Washington.

The address of the Rev. Henry B. Cornwell, D.D., rector *emeritus* of the church of the Good Shepherd, Brooklyn, is No. 73, 3rd st., Newburgh, New York.

The address of the Rev. J. M. Francis, of the Japan Mission, at present in the United States on furlough, is 672 Astor st., Milwaukee, Wis. Mr. Francis will be glad to have opportunities to speak on behalf of the work in Japan.

The Bishop of Missouri sails for Europe to attend the Lambeth Conference, June 9th.

The Rev. Wm. H. Moreland, of St. Luke's, San Francisco, is taking a rest in the Eastern States.

The address of the Rev. S. A. Potter is changed from Kearney, Neb., to Pekin, Ill. Please address accordingly.

The Rev. Oliver H. Raftery, of Portland, Conn.,

sailed Saturday in Easter Week by the steamship "Fulda" for a two months' vacation in Europe.

The Rev. Russell Woodman has resigned the rectorship of Trinity church, Albany, N. Y.

Ordinations

In St. Luke's church, Jamestown, W. N. Y., on April 23rd, the Rev. G. R. Brush was advanced to the priesthood by Bishop Walker. The sermon was preached by the Rev. Jesse Brush, father of the candidate who was presented by the Rev. A. Sidney Dealey, rector of St. Luke's.

Died

MAMLIN.—In Middleville, N. Y., on Thursday, April 1st, 1897, Anna Hillard, only and most beloved daughter of Dr. and Mrs. Charles W. Hamlin, aged 19 years.

Beautiful in face and form, blest and a blessing, with a sweet, sunny, joyous disposition, a brilliant mind well trained, and soul illumined by and confident in the "knowledge and love of God," what wonder that with Bryant,

"We wept that one so beautiful
Should have a life so brief."

But in our grief we seem to hear the sweet, calm voice of the Master saying:

"The maid is not dead but sleepeth."

C. M. C.

PHELPS.—Died, in Indianapolis, Ind., on Tuesday after Easter, Hannah A. Phelps, youngest daughter of the late Charles B. and Cornelia Phelps. At rest.

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.

Church and Parish

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

FOR SALE—At a great bargain, a three-manual pipe organ, in good condition. Can be seen and heard for particulars, apply to GEORGE S. HUTCHINGS, organ builder, 23 and 37 Irvington st., Boston, Mass.

WANTED.—Vols. I-III of THE LIVING CHURCH Also the following issues of *The Living Church Quarterly*: Aug., '85; Feb., May, '86; March, June, '87; March, Sept., '88; March, June, Sept., '89; March, June, Sept., '90; June, '91; March, '92; March, Sept., '93. Unbound copies preferred. Will purchase or exchange. Address, LIBRARIAN, General Theological Seminary, Chelsea Square, New York City.

COMPETENT organist and choir-master wanted in small but growing parish, in large Western city, to introduce and take full charge of vested choir. State references and lowest terms. Address the Rev. A. G. SINGSEN, 721 Indiana ave., Kansas City, Mo.

A LENDING LIBRARY of Church literature, to be distributed by mail, which was established some years ago by a devout Churchwoman in Boston, has been given in charge to the Sisters of the Holy Nativity. It is intended for the use of priests or laity out of reach of libraries and unable to purchase books. The library contains 500 volumes, and it is hoped the number may be increased. It has been revised by the Rev. George McClennan Fiske, S.T.D., who will also give advice as to new purchases. No expense is incurred, except for return postage. Catalogues will be sent on application by addressing LENDING LIBRARY, SISTERS OF THE HOLY NATIVITY, 383 Benefit st., Providence, R. I.

Church Defence Quarterly for May, 1897 (first issue), contains the full Latin text and English translation of the Archbishops' response to the Pope, and the reply of the Archbishop of York to Cardinal Vaughan. Subscription price, 25c. a year. CHURCH DEFENCE QUARTERLY, Kennett Square, Pa.

The Editor's Table

Kalendar, May, 1897

1. SS. PHILIP AND JAMES.	Red.
2. 2nd Sunday after Easter.	White.
9. 3rd Sunday after Easter.	White.
16. 4th Sunday after Easter.	White.
23. 5th Sunday after Easter.	White.
24. ROGATION DAY.	Violet.
25. ROGATION DAY.	Violet.
26. ROGATION DAY. Violet. White at Evensong.	White.
27. ASCENSION DAY.	White.
30. Sunday after Ascension.	White.

The Closed Church

BY EDITH MARY NORRIS

Is this the house of God? the gate of Heaven?
Open for one poor day in all the seven?
Worse! Open only that the world may see
How wondrous man hath made his sanctuary.
Though passers-by the open door beguiles,
Empty and silent are the spacious aisles;
Ropes drawn across, lest any pass that way,
Mistaken in the thought that here 'twere well to pray.

The holy font enwrap; the altar hid where He,
In sacred symbol, veils His Majesty,
Whene'er His children choose, in love and fear,
To greet their Lord and draw His Presence near.
O stricken soul, sore wounded in the fray!
Turn not your wearied footsteps in this way.
Here is no holy calm for thought and prayer;
Here is no counsellor your grief to share;
These turned cushions are for saints who press
The crimson softness with their Sunday dress.
They have forgot Who said, "unto these least,"
Who give us janitor instead of priest.
Greater than care for souls the fear of dust!
Enter not here to pray—if pray you must.

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IT is reported that Tissot, the French painter who has been called the greatest religious artist of the nineteenth century, is about to enter a Trappist monastery. Tissot was born in 1836. He won his reputation as an artist by a series of very "Frenchy" pictures, ball-room scenes, garden parties, illustrations of the most questionable phases of Parisian life, together with portraits of fashionable women and men of distinction. Quite suddenly, as it seemed to the world, his mood changed, and he produced a picture called "The Voices from Within," full of the deepest spiritual and Christian feeling. In 1886, he entered upon the crowning work of his life, a wonderful series of pictures illustrating the life of our Lord. He spent ten years at this task, during which he visited the Holy Land more than once, and made the most extended and careful study of celebrated localities. He is said, also, to have delved deeply among works on archaeology, books of travel, commentaries, and, chief of all, to have read the Scriptures over and over again. Finally, after ten years spent in this way, this great series of pictures appeared, producing a wonderful sensation and making the artist's name renowned through the world. To most people he might seem to have made sufficient reparation for his earlier errors by the production of these pictures, which, it is said, have all the effect upon beholders of the most successful Mission preaching. People came to see them as if on a religious pilgrimage, and many made the tour of the room upon their knees and went away weeping. But M. Tissot, now a little past sixty, has made up his mind to retire from the world and pass the remainder of his life under the strictest discipline of the Benedictine rule. The Trappists live a life in comparison with which that of convicts in the State's prison is almost easy. But with them it is illuminated by the consciousness of the ever present Christ. They are dead to the world

which yet they benefit by their prayers, and live only for the world to come. Shall any one say that such an ending is inappropriate for this old artist?

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THE Oxford Mission at Calcutta publish in their paper, *The Epiphany*, an interesting letter from a young East Indian who wishes to "go out to England" to study for the bar. Though as he says, he belongs to "a most respectable family, and his father is a well-to-do gentleman," he has not the means to realize his hopes. He is anxious to secure a loan on reasonable terms, and is ready to go all lengths if he can but realize his "long-crushed hopes." "In fact," he proceeds, "I am even prepared to give up the religion of my forefathers and embrace Christianity." The fathers of the mission, however, fail to respond sympathetically. They publish the letter with a comment: "Here is an interesting young gentleman ready to sell his convictions to the highest bidder. We publish this epistle as a typical specimen of its class. The writer is probably under a genuine illusion that he is the kind of convert the missionaries want. We trust few of our readers are capable of putting themselves up to auction in this shameless way."

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IN an article protesting against sham art in churches, Holman Hunt pleads for the artistic adornment of the interior of hospitals, refuges, and even prisons. He describes a founding hospital in Florence, built four hundred years ago, which was decorated with panels by one of the leading artists of the times, Lucca della Robbia. Mr. Hunt's contention is that the poor people who are destined to find a home or an abiding place within the walls of such institutions ought to have some attention given to their minds as well as their bodies. He even thinks the heart of a hardened criminal might be reached by means of appropriate frescoes on the walls. Another branch of art, namely, music, has recently been found to have beneficial possibilities in the treatment of the insane, and it is, of course, not unreasonable to entertain the idea that pictorial art might also have some useful applications. We are hardly sanguine with regard to the hardened criminal, but the benefit in the case of children's homes and hospitals can hardly be matter of doubt.

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THE experience of many editors in dealing with formidable MSS. is thus voiced by the Editor of *The Congregationalist*:

We have received several letters of late, of from fifteen to forty pages each, closely written. Apparently some of our readers, as an evidence of their appreciation of the reading matter in *The Congregationalist*, seek to repay us in kind, and generously. We are compelled by limitations of time to take these letters, as we do the copies of a contemporary which publishes occasional symposiums with excellent but very long articles, and file them away to be read on our first leisure day. These letters and articles have been accumulating for years. But the short letters, of course, we read as soon as they are received.

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FROM THE REV. W. P. N. J. WHARTON, M.A. (Durham).—"I do not feel fully prepared for my week's duties without having first mastered the columns of *THE LIVING CHURCH*. I am continually asked probing questions, which are reviewed in these columns. I can generally find something—a new idea, or hint—which may even my sermons."

Letters on the Religious Life

I.

I AM glad to hear, my dear Mella, that your attention has been called to the Religious Life for women, as it exists in our Communion, and that you are desirous of knowing more of its nature and meaning.

I wonder that Churchwomen, young and old, daughters and mothers, are not thinking seriously upon this subject, and informing themselves upon its claims; daughters questioning themselves as to whether God's plan for them, His thought for the good works which he has prepared for them to do, is not the Sister's life; and mothers asking themselves if it is not their privilege to offer their children, like Hannah of old, to be given "unto the Lord all the days of their life." It would seem that it would be a great joy to a Christian mother to train her daughter especially for God's service, yet many mothers are eagerly making efforts to prepare their daughters for society, and the world thinks it strange and unnatural if they turn their thoughts to the dedicated life.

Sisterhoods, in our Communion, are no longer an experiment, after a half-century of re-establishment among us; and there are few large cities in England or America where Sisters and their work are not known; and the guiding, guarding hand of God is seen in the growth of the various communities, the success of their labors, the increase of confidence in them, and the constantly growing demand for their services; though indeed they have received hindrances, and wounds even, in the house of their friends and family.

But I think, Mella, you do not question the good faith, orthodoxy, and, shall I say, respectability of Sisterhoods, so much as their real importance as a working factor, and whether their good works might not be done by other methods, more naturally, as you say, and without this marked separation from the world. And perhaps that has been said to you which is often said to those who are considering the claims of the religious life: "You are doing much more good now than if you were a Sister. See how much you are doing for your friends, for the sick, for the parish; how much you can give the poor; how much you can earn for them. None of these things can you do, if you shut yourselves up in a Sisterhood."

Yet I am sure you appreciate the superiority of systematic and organized labor to that which is desultory and intermittent, as is often the nature of woman's work. One in charge of the charities of a large city parish in which many ladies are engaged, says that she needs always to be sure that a Sister is ready to fill the place of some worker who is prevented from attending to her appointed duties, not by any trivial cause, but by some unavoidable domestic emergency; but for the Sister there is no conflict of claims, she has but one duty—to obey her directions and perform the service to which she is appointed.

Is not the life artificial, trammled, severe, you ask, by rigorous rules which take away the natural way of living? I am afraid what you call the "natural way of living" is often so indolent, thoughtless, and self-indulgent, that the Christian who should seriously think about it would confess that it ought to be changed; but, aside from this, the advantage of a regular life, a life by rule, for body and mind, is everywhere acknowledged

and the athlete and the student live by rule. For the higher development of the spiritual powers, too, there must be a regular life in accordance with that principle of order which is "heaven's first law." But, besides, order economizes time, that priceless gift of God, for which we are responsible to Him, which we must use for Him, and give back to Him. Perhaps nowhere is time so carefully treasured, and so strictly accounted for as in a Religious House.

But do not make the mistake of thinking the outward works the important thing in religion; this is not the works, but the life itself, whose vital principle is entire devotion to God, and, so far as is humanly possible, doing His will on earth. Out of the hidden life of devotion grow the visible works, whatever they may be.

And these works are as many and varied as the different communities; indeed, they are more numerous, since most societies are engaged in a variety of works of mercy. They conduct week-day, boarding, and Sunday schools for the children of the rich and the poor, they manage hospitals, homes for the aged, orphanages, houses of mercy, asylums of various kinds, schools for the domestic training of girls and for embroidery. The members of the sisterhoods are nurses, teachers, and missionaries, at home and abroad. They visit the poor, sick, ignorant, and wicked. They do ecclesiastical needlework and embroidery for the purpose of aiding poor parishes, or as a means of their own support. They make altar-breads; they write books and articles for the religious periodicals. From the time, ten centuries ago, of Roswitha, the poet-abbess of Saxon Gandersheim, and Herrad of Landsperg, the learned nun whose name is carved among those of Germany's greatest thinkers on the frieze of the stately new library in Strassburg, works of instruction and devotion have been among the labors of Religious women. At least one English community publishes magazines and papers devoted to philanthropic, religious, Church, and Sunday school matters; and, besides, conducts an excellent religious book-shop, and carries on a second-hand book business which enables persons with little money to purchase books, and by its income supports important charities. Many Sisters are efficient helpers of the clergy in parish work, as visitors and teachers in the Sunday school and in women's classes and mother's meetings. Some have great success in conducting men's meetings; still others are distinctively Mission Sisters who go hither and thither as they may be summoned by bishops and other clergy to aid in Missions, to spend weeks or months in parish work, or to go on missionary journeys among the Indians, or through thinly settled districts where the people have few or no Church privileges; and some Sisters go to foreign lands, India, Africa, Australia.

You will see that there is scarcely a gift of nature or education which does not find room for use in the Religious Life.

Needle-work and domestic duties usually claim some part of a Sister's time, and in many communities there is a second order composed of women who are not fitted by natural ability or by education for outer works, but who can perform the household labors, keeping a spiritual rule and engaging in manual works with the high aim of glorifying God in all things.

You say that you would like to know something of the daily life of a Religious

House, the way in which a Sister's time is spent. You can become acquainted with this all by a visit at one of our Religious Houses, where a properly introduced person would be made welcome. The day in all Religious Houses is spent in much the same way, although there must needs be some variety in the details and in the time-table.

The rising hour is usually from six to half-past six, in time to prepare for the first office of the day, Prime and Holy Communion, at which the Sisters are daily present in their own oratory or in a neighboring church. After the thanksgiving, breakfast is served at eight o'clock; minor domestic duties and the conference, at which directions for work and so forth are given, occupy the time till nine o'clock, when Tierce is said. This is the first Passion Hour, and commemorates our Lord led out to His Crucifixion; in many Houses this is followed by a silent hour for mental prayer or meditation.

The time between ten and twelve o'clock is given to such work, in or out of the house as may be assigned to each Sister, and at twelve—the hour when our Lord was nailed to the Cross—Sext is said, followed by a brief self-examination. In some communities a daily intercession is kept of three hours or more for the needs of individuals, for the works of the community, and other objects, for which petitions are sent, for the Church, and the world. Dinner is sometimes followed by an hour of "free" time and then work is resumed, with perhaps an interval for reading, study, or instruction.

At six o'clock, Vespers, with the Virgin's own hymn, the *Magnificat*, are sung, and supper, at half-past six, is followed by "Recreations," when all the Sisters meet for a social hour of relaxation, though the busy fingers are usually employed on some light work, for to waste no time is a rule of the life.

The later evening is spent silently in study, reading, work, or in guild-meetings, classes, and so forth. At nine o'clock is said the concluding office of the day, Compline, followed usually by Lauds, the service of praise which introduces the day, but which is said by anticipation in the evening; and now the day's duties are over, except for a few who have the care of the chapel and the closing of the House.

In England the time-table is somewhat different, being arranged to suit different habits of life; and, in all communities, beyond a certain general plan, the division of time between devotions, study, reading, and active occupations, varies according to the objects and rule of the community.

In all Houses silence is observed during a part of the day, and in some for the greater part. Blessed silence! In which the soul may hold converse with her Lord and, listening, may hear His sweet, low voice, which may not be heard but in stillness.

This is a bare outline of a Sister's day; it is the outside, but only the outside; the true life, like so many of the true things, is the unseen. The day is God's, and it is spent for God and with God, from the first morning dedication to the last evening commendation of the soul to Him. The work, no matter what it may be, for the bodies or the souls of Christ's little ones, is all for Christ; the study is to know more of Him and His will, and to learn how better to serve Him and love Him; the necessary rest and recreation are to gain new vigor for His service; and the frequent private devotions, common

prayers, and the daily Holy Communion furnish constantly new supplies of grace and strength of heavenly food to those who so often turn aside from the busy way to be with Jesus. Is not the day a good day—that is, God's day?

Faithfully yours,

ALINA.

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(Copyrighted)

An Apostle of The Wilderness

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

XII.

THE INDIAN MISSION

IN the account of the Indian mission at Gull Lake, we left it an infant of two months old, and are now just beyond the line of personal reminiscence and entering upon the region of hearsay and history.

Having re-considered our first determination to stop at the most convenient place, we have concluded, like our hero, Dr. Breck, to go on to the Pacific Coast, and possibly on our return bring his remains home to Nashotah, where, for many good and sufficient reasons, they ought to find their last resting place.

The only life of Dr. Breck, compiled and written by his brother Charles, is now out of print and difficult to secure. It is made up chiefly of letters to friends, and only by reading it through several times and making notes of events as you go, can one get anything like a satisfactory conception of Dr. Breck's work. For this reason, and others not necessary to mention, the writer will go on writing to the end of the chapter.

If mistakes of names or dates occur, they will be corrected, if ever a book is made, for those to read who have not been wise enough in their generation to subscribe for THE LIVING CHURCH.

I do not think we have heretofore stated the fact distinctly that the Indian mission was started under the auspices of the original associate mission, located at St. Paul. Dr. Breck always saw a finality in every enterprise he started; so now he felt that he was to spend the rest of his life in the Indian field. He was a man who always entertained the largest ideas; without a dollar in bank he founded universities and organized associate missions—and now, in imagination, he beheld St. Columba the centre of a field extending to the Red River of the North, and west to the line of the Dacotahs; and possibly he saw also, as in a vision, a future Indian diocese, and the episcopate crowning all. In 1852 Dr. Breck was in the very prime of his life, and to such a man, believing all things, hoping all things, all things were possible. The enthusiasm of his youth was only tempered by the years of his varied experience, and so he turned from the bitter disappointment at St. Paul as if it had been but a passing cloud, and plunged into the struggle of the wilderness, challenging all his tried and veteran supporters to enter with him and reap the rich fields already whitening to the harvest. It is interesting to note the circumstance that just at this time the Romanists and Presbyterians were striving to gain a foothold for missions also, and these last had already planted themselves at the Indian Farm—a location which Dr. Breck had already seen and rejected. Dr. Breck was so thoroughly satisfied with Gull Lake as a centre for schools and missionary work, that he declared he would prefer it with only \$1,000 a year to the Presbyterian outlook at the Farm with its \$5,000,

his being the sum promised them by the government annually. Dr. Breck placed the Church's system so far above sectarian subjective methods that he felt no fears from their efforts to draw away the Indians after them, for he appreciated what the sects have never grasped—that the civilizing and christianizing of an Indian meant the same thing; that the savage must get out of his hut and into a house, and off with his blanket and on with the white man's garb; that to feel like a man and Christian, he must have, in a word, the environment of civilization. This was Dr. Breck's theory for the treatment of the Indian, and hence his immediate success at Gull Lake. Even before our first log house was completed, in August, 1852, it had become an object lesson to the poor Indian. With the possibility of securing tools for house building, and assisted by Dr. Breck in the selection of trees suitable for the purpose, and having been also instructed in the use of the ax and in scoring and "hewing to the line," the Indians were encouraged to go to work willingly for the first time in their idle lives. The woods resounded with a new impact, and soon became vocal with unwonted echoes as each man strove to outdo his neighbor in preparing logs for the house and home that was to be.

Dr. Breck never knew an idle waking hour; his example was ever a rebuke to the indolent and an encouragement to the self-respecting who desired to better their present condition.

Captain Craig—as related before—was the first Indian school master, and also the medicine man at the mission. His kit of tools consisted chiefly of an old fashioned turnkey for extracting teeth; but Craig's reign ended suddenly for the reason that he administered the medical department without compunction—the frequent yells of agony issuing from the operating room behind the shanty indicated the ruthless outcome of a molar, under the vigorous manipulations of Capt. Craig. *Similia similibus curantur*, or make a pain to cure a pain, was his invariable prescription. The story of our first teacher's departure is referred to by Dr. Breck in a letter written September, 1852. "Yesterday I pulled out a tooth for an old woman with signal success. I am sorry to say my Brother Craig had not sufficient of that singular virtue called prudence, and instead thereof grew excitable. I had to tell him he might be happier elsewhere, so that he has left, and the medical treatment has fallen upon myself entirely. You will judge that I am in high repute when I am called upon to minister cures to stone-blind old men and to long-standing, incurable diseases. In many cases I have been, thank God, highly successful. Were you to see me in the wretched wigwams applying liniments and rubbing their filthy persons with my hands you would really think me an Indian enthusiast, but I trust I do thereby become all things to all men to gain some."

(To be continued.)

— x —

Book Notices

Juvenile Offenders. By W. Douglas Morrison. New York: D. Appleton and Co.

A book that should be read by every one having to do with the prevention and suppression of crime. If the Malthusian doctrine were practicable, the immense problems discussed in this book would be largely uncalled for. These problems relate to the extent of juvenile crime, its distributi-

sex, age, physical, mental, parental, and economic conditions. The momentous question as to how these may be remedied is fully discussed. The book closes with a lengthy chapter on the corrective methods of admonition, fining, corporal punishment, and imprisonment, showing their value and defects. The book should be in the hands of every one having these problems to solve, to the end that their judgment may reach a better judgment in the solution of the questions involved. To those upon whom falls the responsibility of meeting these conditions the work is beyond price.

The Square of Sevens. An Authoritative System of Cartomancy. With a Prefatory Notice. By E. Irenæus Stevenson. New York: Harper and Brothers.

The fantastic exterior of this curious little volume is in accord with its contents. A delightfully humorous preface of twenty pages gives us the history of this unique book. "The Square of Sevens," here newly set forth, is an old-time "particular and potent method of prying into the past, present, and future." Its interest to modern readers, aside from the diverting nature of its literary style, and its occasional aid as a social entertainer, is as a picture of the follies of the mind that flourished in the reign of George the Second,—a time, we must remember, when "Esoteric Buddhism, faith healing, and psychic phenomena were not yet enjoying systematic cultivation and solemn propagandism."

The Green Book, or Freedom Under the Snow. A Novel. By Maurus Jokai. Translated by Mrs. Waugh. New York: Harper & Brothers. Cloth, ornamental; pp. 487.

The Green Book is the sinister volume that contains the names of the conspirators in one of the plots in old revolutionary times in Russia. The leading character is Zeneida, the wonderful singer, in whose palace the book is kept, and where, under cover of Bohemian revels, the most important meetings of the conspirators are held. Her devotion to the cause and to the man whose fortunes she follows, even to exile in Siberia, are not the only strong interest the book holds. Many momentous scenes in Russian, Polish, and Hungarian history are presented with an art and a power of enthraling the reader that are characteristic of the master writer, Jokai.

George Washington. By Woodrow Wilson. Illustrated by Howard Pyle, Harry Fenn, and Others. New York: Harper and Brothers. Price, \$3.

Professor Woodrow Wilson's life of George Washington is intended to entertain, as well as to instruct. Both aims are admirably achieved. The author presents the commonly accepted view of our American hero as we all love to picture him—the model son, the splendid soldier, the accomplished, successful statesman. Although a large, substantial volume, the book is easily read, as its ten chapters seem rather separate sketches than a connected history. Professor Wilson has evidently spared no pains in his researches, and the result is that he offers his readers much new and interesting information. A carefully arranged index is a valuable feature. Mr. Howard Pyle's fine illustrations are vivid and faithful reproductions of the life of the period. The publishers may well be proud of the work as a fine specimen of book making.

The Trumpet-Major, John Loveday. A Soldier in the War with Buonaparte, and Robert, his Brother, First Mate in the Merchant Service. A Tale By Thomas Hardy. With an Etching by H. Macbeth-Raeburn, and a Map of Wessex. New York: Harper & Brothers.

Mr. Hardy has chosen the time of the threatened invasion of England by Buonaparte for another tale of Wessex folk—one "founded more largely on testimony—oral and written—than any other in the series," he asserts. It is with a mixture of feelings that an experienced reader of this novelist takes up a new book by him. There is the certainty of careful, painstaking, masterly workmanship, but a certain feeling of trepidation that one may have occasion to disapprove of the major or minor morals of the story. The present novel calls for no such ap-

prehensions. The Trumpet-Major himself is a fine character, and though Mr. Hardy perversely gives the heroine to another, it is not with the readers' approbation. So after an act of heroic self-sacrifice, the real hero goes off "to blow his trumpet till silenced forever upon one of the bloody battle fields of Spain;" thus leaving the way clear for pretty Anne, the heroine, to marry the wrong man!

The Church Under Queen Elizabeth. An Historical Sketch. By Frederick George Lee, D.D., vicar of All Saints', Lambeth. A new and cheaper edition. 1897. London: Thomas Baker; Philadelphia: John J. McVey. Price, \$1.20 net.

It is very difficult indeed to conceive what this author's idea of "historical narrative" can be after reading his book. It certainly cannot be impartiality and fairness of judgment, for he is destitute of it; nor a careful sifting of authorities to ascertain historical truth, for he does not do it; nor a distaste for base scandal and low interpretations of motive, for he fairly revels in them; nor a perception that great events postulate adequately efficient causes, which it is the business of the historian to search out and set forth, for if Queen Elizabeth, her councilors, bishops, and statesmen were the horrible creatures which he alleges that they were, the great events of her reign are political miracles. We give the matter up. A more unhistorical, partial, defamatory, scandalous, and false attack upon the Church of England was never made by any of her worst enemies, Roman or Puritan, than is here launched by a priest who is still, we presume, ministering at the altars of the Church he vilifies.

I. Literary Landmarks of Rome. II. Literary Landmarks of Florence. By Laurence Hutton. Illustrated. New York: Harper & Brothers.

Two new books of "Literary Landmarks!" "Rome," says Mr. Hutton, "is merely the stopping place of the modern man of letters. Florence is his home." Perchance more than one literary pilgrim may feel that it is productive of as much regret as of pleasure that these "might-have-beens" in the way of literary landmarks have been pointed out to him. He will enjoy the pleasant style, the agreeable flow of chat and anecdote, to which these books, like their predecessors in the series, give greater permanency than did their original magazine form; but he will lament that he did not earlier perceive the possibilities that another has so charmingly realized.

Contemporary Theology and Theism. By R. M. Wenley, D.Phil., Professor of Philosophy in the University of Glasgow. New York: Chas. Scribner's Sons. Price, \$1.25.

Professor Wenley who has lately come from the University of Glasgow, is a strong acquisition to the University at Ann Arbor. It is rare to find a book treating of the most profound and difficult subjects, which is yet so readable. The general heads are, first, an introduction on "The Theological Situation;" second, "Speculative Theology;" third, "Ritschlian Theology;" fourth, "The Theistic Problem;" conclusion, "The Final Idealism." Of course "The Theological Situation" here considered is the theological situation of the various schools of "thinkers," moulded chiefly from Germany, who have not allowed the authority of divine revelation in Bible or Church to influence them overmuch, if at all. The work is a valuable one for the clearness with which this situation is brought before us in a brief space. It sparkles with bright sayings in the midst of acute criticisms, as, when speaking of certain phases of Hegelianism, he says: "A God who is anything may, on a closer inspection, turn out to be a suspiciously easy anagram for nothing." Ritschlianism "supposes that somehow experience may be divided into hermetically-sealed compartments. From Monday to Saturday, knowledge dances among its phenomena, which it knows are not knowledge; on Sunday, the other power moons among its realities, which cannot fail to impress it, but which may or may not be true." Prof. Wenley pays his respects, among others, to Mr. Balfour, whose antinomy between reason and

authority he by no means admits. It is only possible, he says, on the ground of an implicit identity. On the whole, this work serves to show what a tremendous and growing influence in the world is theological thought—utterly fruitless as much of this so-called thought is for any good.

MR. WHITTAKER announces for immediate publication a new edition from new plates of that popular little wedding souvenir, "Our Marriage Vow." More than twenty editions were printed from the first set of plates, necessitating the re-setting of the book, and advantage has been taken to improve it in several respects, making it altogether beyond doubt the most appropriate token for the officiating clergyman to present to the newly married. Beside the service, there is a certificate artistically printed in two colors on bond paper. The price of the book in white and gold is 75 cents per copy.

Opinions of the Press

Providence (R. I.) Evening Journal

CLERICAL CASUISTRY.—The recent case of a Boston clergyman who has violated a canon of the Episcopal Church by inviting into his pulpit ministers not episcopally ordained, is from one point of view interesting only to the members of that Church; from another, it is a question of morals to which no one can be indifferent. It is hardly accurate to describe as "ecclesiastical persecution" an attempt to discipline the offending clergyman. Laws, either ecclesiastical or civil, are, we suppose, meant to be obeyed. A man may believe that the institution of private property is an evil, but if he lays hands upon his neighbor's goods, the sincerity of his views will not avail to keep him out of jail. The way to get a bad law repealed, as has been said, is to enforce it. And the way to destroy respect for all law is to show that even a bad law can be broken with impunity. If there is any class of men who ought to recognize this truth, it is the clergy. Yet by a most immoral kind of casuistry, they are constantly repudiating it and influencing others to do the same. * * * * The issue is not the wisdom or the justice of the rule of his Church which the Boston clergyman has broken. He and every other member of the Church can work for its abolition, if they choose. But how can he or any one else deliberately repudiate his ordination vows? By the most solemn oath he has sworn to uphold the doctrine and discipline of the body of which he is a part. Have vows, then, no sacredness? Is a clergyman, of all men, to dispense with them when they become irksome or inconvenient? This man acknowledges frankly that he has violated the canon, and asks "What of it?" The very question is an example of clerical casuistry calculated to make men of ordinary straightforward minds feel that the things said against the Church are true, and to rob them of all the respect for it which they might otherwise have.

The Outlook

HOLY WEEK.—Each recurring year sees the non-liturgical Churches paying more attention to the observance of Holy Week. It is already quite as generally observed as the Week of Prayer. Why should it not be? There is an especial fitness in the observance of the days which speak more distinctly than any others of the great events in the life of our Lord. It would be a graceful and helpful thing if the Evangelical Alliance would lead in changing the Week of Prayer from the first week in January to Holy Week. That would put the free Churches into line with the liturgical Churches, and make possible a more united effort in the whole Church of Christ. We have seen many programmes of special services for Holy Week. It is not possible for us to mention them in detail, but we note with satisfaction the tendency to utilize these days for the deepening of interest in spiritual things, and for the promotion of a reverent and devout regard for the central truth of the Christian revelation. Why should not groups of churches unite in such services?

Why should not all the churches in small towns together observe the week which brings so clearly to mind the Cross and Passion of our Lord?

The Interior

IMMORTALITY.—In relation to the future life, if Christ in the first instance brought life and immortality to light. He has done more since in bringing light to life and immortality. The rays of truth from everywhere shine upon it. If the professors of the university here were right in saying that science has no word to say about the problem of the future life, it can only be true of scientific speculators; and of them only can it be said that, like the dull-hued ores which they dig out of the Western hills, there are no visible intimations of gold in them—but gold is there, nevertheless. And thus all science is testifying of immortality, as all the ores are testifying of the mint and of the shining incorruptible coins. We cannot prove immortality from one crucible or scalpel, any more than one voice can produce the oratorio of the "Messiah" or of the "Creation," but we can perceive that every one of the sciences look to Jesus Christ for leadership that itself and the whole may not fall into harshest discord, contradiction, and confusion. Strike out immortality and there is not a thought or a song or a law or an aspiration which is not lame, halt, and blind, its birth an impertinence and its existence an absurdity.

Beauteous and Fair

BY THE REV. FRED. C. COWPER

Beauteous and fair, beauteous and fair,
Cometh the dawn to greet the day:
Sweet scents anoint the dewy air,
And earth is robed in bright array.

Beauteous and fair, beauteous and fair,
Awake my soul, with all things bright;
Rises thy sun whose beams declare
The exit of thy hope's dark night.

Beauteous and fair, beauteous and fair,
Jesus, thy Lord, is risen to-day;
Day of all days, O day most rare,
That drivest gloom and doubt away.

Beauteous and fair, beauteous and fair,
Thou fairest day faith's vigils bide!
Burst on our hearts and foster there
The deathless glow of Eastertide.

Beauteous and fair, beauteous and fair,
The risen Christ in splendor shines;
Rare beauty, too, each saint shall share,
Round whom His loving life entwines.

Beauteous and fair, beauteous and fair,
To Thine High Altar I will go,
And taste the festal glories there,
Whence immortality doth flow.

Beauteous and fair, beauteous and fair,
Be Thou, O Christ, my spirit's food;
For thou alone, beyond compare,
Art true, and beautiful, and good.

Beauteous and fair, beauteous and fair,
Thy flesh and blood Thou dost provide;
Let me partake and ever wear
The deathless glow of Eastertide.

Ashland, Pa., 1897.

The Stewardship of Wealth

FROM A SERMON BY THE REV. DAVID CLAIBORNE GARRETT

If a man accumulates wealth by careful attention to business, by industry, economy, shrewdness, aptitude, he still does not earn it all. Comparatively few rich men get rich by their individual ability, and none apart from the contributions of their fellowmen. Circumstances far more than capacity produce individual wealth. Rise in land values and rentals, by growth of population, luck, by increase in prices of products, legislation, by public franchises and paternal favoritism, play important parts. Charity forbids even the mention of the dishonorable means. Ruskin hits the nail on the head in the following dialogue: "Dick Turpin is blamed—suppose by some plain-minded person—for consuming the means of other persons' living. 'Nay,' says Dick to the plain-minded per-

son; 'observe how beneficently and pleasantly I spend whatever I get.' 'Yes, Dick,' persists the plain-minded person, 'but how did you get it?' 'The question,' says Dick, 'is insidious and irrelevant.'" When the honest rich man says, "My power and the might of mine hand hath gotten me this wealth," the answer is, "Thou shalt remember the Lord thy God, for it is He that giveth thee the power to get wealth." And this remembrance implies a responsibility to a higher law than that of State. Free though man be by a lower law to use his wealth as he will, he is still bound by the higher law of God and conscience to use his wealth well. And still another answer is, "Thou shalt remember thy fellowman, for he hath given the power to get wealth." That many rich men recognize both responsibilities is witnessed by the notable fact that in the year 1896, despite the reductions in incomes, the amount of individual gifts of money to American educational and religious institutions and charities, libraries and hospitals, museums, etc., aggregated \$33,670,120, a gain of \$4,000,000 over 1895 and \$13,000,000 over 1894.

The "Wesley" Memorial

On our cover page this week we present an illustration of the altar and reredos recently erected in the new church of the Ascension at Mt. Vernon, N. Y., the dedication of which was mentioned in THE LIVING CHURCH of March 20th. The supporting steps are of *blanc veine* marble, and the sanctuary floor is an elaborate intricate pattern of enamel mosaics. While this altar is severe and simple in character, it is large in proportion, and elaborated with onyx columns, with artistically modeled cherub head capitals in groups of two. The centre panel is enriched with a wreath of wheat and grape, the symbol of the Communion, surrounding the *Chi rho* symbol, which is balanced by the *Alpha* and *Omega* on either side. The gradines have, besides the Gothic panel work, inserts in Sienna marble of the "Thrice Holy," and in the centre the throne for the cross has exquisitely carved on its face, the chalice, and sprays of passion flowers. The upper moulding, which unites the gradines and throne with the reredos proper, has a rich band of carved oak leaves, thus forming a supporting strong horizontal line to receive the Gothic canopies and niches of the upper reredos. Here the columns are of upper marble, carefully selected in many shades, and the capitals of all the columns are, as in the altar, carved with cherub heads and folded wings, a beautiful idea suggested personally by the donor. The intervening upright panel behind the altar cross has been enriched by lines of inserted gold mosaic, in the marble, to give the necessary background to the metal altar cross; the large niches at the right and left receive the most important part of the memorial, beautifully sculptured figures of angels, who, with faces turned toward the cross, stand with clasped hands in attitudes of adoration. The upper part of the gables has been connected by an elaborate cresting pierced from heavy slabs of marble and delicately carved. The effect against the light of the central sanctuary window is to soften the rigidity of the horizontal lines, and to help build the entire work into one with the chancel wall lines.

The church of the Ascension is to be congratulated upon this exquisite example of memorial art work, a donation of Mr. E. B. Wesley as a memorial of his wife, and executed for him by the well-known firm of Messrs. J. & R. Lamb, of New York, from the design of the architect of the building, Mr. H. M. Congdon. The memorial inscription is inserted in the altar pace in front of the altar, as follows:

This altar and reredos erected to the glory of God and in loving memory of Elizabeth Wesley, by her husband, E. B. Wesley, in behalf of their daughters, Joanna C. Parsons and Ida A. Breck, Christmas, 1896.

Now that the work is in place, all who have seen it express great satisfaction, not only with the proportions, but with the great care given to its executions, and the beautiful quality of the carving.

The Household

"In the Spirit"

BY MARTHA A. KIDDER

No early offering of sacrifice
Of Eucharistic blessing may I share
With Thy beloved in Thy house of prayer,
Yet, Lord, Thy love Thy children's want supplies.

Each holy day of rest still finds my heart
In longing memory turning to that shrine,
Where daily Thy Blest Sacrament divine
I knelt before, and found of life a part.

This early hour, sacred, Lord, to Thee,
Do Thou accept. Though I am far away
From that fair shrine, yet hear me while I pray.
"In spirit" in Thy Presence may I be.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER XV.

SINCE the minister had come to her, his fine face aglow with happiness, bringing the good news that the crisis was passed and that from that quiet sleep in which she had left him, Oliver would waken to consciousness, Margaret had never returned to the house where, of late, she had spent so many hours of each day. Though never once had he been conscious, the sick man had seemed to feel her presence, and to miss her when she left the room, and as both doctors agreed that his only chance lay in perfect freedom from anxiety or worry, and as he was always far more quiet when she was beside him it came to pass that never was she long away.

She kept very busy during those lovely spring days which followed. Over at the Mills, about Crafton, up the valley on her little horse, or away to the woods for wild flowers with which she kept Miss Hester's sunshiny room always decorated—everywhere, with one single exception, she might have been seen at almost any hour of the long bright days. And that exception was the river. She seemed utterly to have forgotten her plan of exploring its sweet windings with the opening spring. The sunshine dawned upon its ripples; the early leaves of May cast their soft shadows bewitchingly upon its surface; in every way the merry, laughing little stream wooed her, and with every captivating, fascinating allurements strove to win her favor. But in vain. She turned her back upon it and would have none of it; for a long time keeping even the curtains drawn over the window in her room which looked in its direction.

Though she went no more to the cottage, they heard, of course, each day of Oliver's condition. He was gaining strength; would soon be up; was up, and in a week or so might hope now to be out. The minister told them funny, pathetic little stories of presents and oddly spelled little notes which came pouring in upon him as soon as it was known that he would live; even the little children adding their small tributes; all of which touched Oliver to the last degree. Then had followed days when all improvement appeared to cease, and when the minister and his little wife looked anxious and troubled. But this condition was of short duration, and he was reported to be making great strides towards recovery, and in a few, a very few days now, it was announced, would be down stairs and out in the glorious spring sunshine.

"Aunt Hester," said Margaret on the day after this last report had come, breaking a

long silence, "you remember my speaking of Alice Gray, an old school friend of mine? Well," as Miss Hester nodded over her knitting, fearing to speak lest she lose count of her stitches, "well, I have had several letters from her of late begging me to visit her this spring, and I think—if you can spare me, that I will go; I think that I will go—to-morrow."

Miss Hester lifted her eyes and glanced quickly at the face bent so low—so unnecessarily low—over a bit of work.

"I cannot truthfully say that I can spare you," she replied, with a soft, low laugh, "but if you want to go I suppose that I must not try to hinder you."

The girl's head was lifted quickly.

"I do not want!"

But the sentence was not finished. "I will go down to the postoffice and send Alice a dispatch," she said. And rising, quickly left the room, Miss Hester looking after her, a tender, loving smile upon her lips.

Though it had been Margaret's intention, she did not go directly to the office. As she passed the church, a sudden irresistible desire to talk a little with her organ, as the minister described her quiet hours in the church, took possession of her, and finding a small boy playing in the churchyard, she bribed him to blow for her, and opening the door (her key she always carried with her) went in, and sitting down before the instrument, let her hands wander idly over the keys; and soon the low, sweet harmonies, falling like balm upon her perturbed spirits, soothed and quieted the restless beating of her heart.

For a few days after the reading of his lawyer's letter, Oliver had yielded willingly to the kind old doctor's earnest request that he should let all business go. He had simply dictated a note to Mr. Trent, expressing his gratitude for the careful and interested handling of his affairs, and saying that he would send directions for the disposition of the money later. That being accomplished, he willingly gave himself to the pleasant occupation of getting well. He spent hours playing with his godson who made daily visits to his room; and the efforts of that young person (who had been, with the advancing spring, promoted to short dresses) to make the acquaintance of his own feet was a constant and irresistible source of delight to him. "His patience and perseverance are

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only second to the Bruce's spider," he informed young Jack's mother, when she appeared one day to bear her son away. "No less than ten times had he made attempt to possess himself of his toe and carry it to his mouth. Ten times has he rolled over in the effort. I wish you'd go away and let me see what the eleventh will bring forth. You are a detriment to the cause of science, madam!"

"Indeed I shall do no such thing! Come to your mother, my lamb! she will not leave you here to be looked upon in the light of a psychological study by your hard-hearted godfather. What are you going to give Doctor Preston for his supper, Martha?" to the old woman who might have been found hovering about the room almost any hour of the day or night, like a happy mother hen.

"Some gruel and cream; and perhaps just a bit of broiled chicken. But don't he look just beautiful, ma'am?" cried the old woman, folding her hands complacently and gazing at the abashed subject of her eulogy with affection and admiration beaming from every feature.

"For gracious sake, Martha!" he exclaimed, with a laughing glance at Fanny Raymond, "spare my blushes!"

"Yes, Martha, he is quite vain and conceited enough already, so do not make him more so," said the little lady as she stooped to gather up her boy. And laughing till

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her shoulders shook, the old woman went off to prepare the evening meal, and afterward to stand and watch jealously every morsel that her "dear boy" ate.

But at the end of a week Oliver took the bit between his teeth, as the old doctor expressed it, and getting out his papers, wrote letters to each one of those whose names had been so long and painfully familiar to him, and enclosing a check for the full amount of his father's indebtedness, principal and interest, he sent them off; then straightened his shoulders as though throwing off some heavy burden, and drew a long, deep sigh of satisfaction and relief. But at first he could not realize that he was really free. He would waken in the night with a start and a horrible fear that it was all a dream. So many, many times he had had that very dream, only to waken to the bitter disappointment, that it was hard to convince himself that at last it was a blessed, beautiful reality. But when finally he had forced himself to the realization of the fact, he was quite content, at such times, to lie, enfolded by the great stillness, dimly conscious of an all-pervading sense of well-being, and a dreamy, blissful ecstasy which was but to grow and strengthen, not fade and vanish away, with the morning light.

"Well, dear fellow, are you seeing visions or dreaming dreams?" the minister asked, as, coming into his room one May evening he found Oliver sitting beside his window looking out upon a glorious sunset, his face as radiant as the scene spread out before him.

"Seeing visions, certainly," he replied, smiling and holding out his hand; "yes, and dreaming dreams. Paul," looking up into his friend's face, as he stood beside him with his hand upon his shoulder, "I need not tell you, I think, the vision which is ever before me, the dream which, thank God! I have at last the right to dream."

"No, nor need I tell you, Oliver, how heartily I wish you Godspeed. I think that she is almost worthy of you."

"Hush!" said the man half sternly; "pray God to make me worthy, or half worthy her. To think, Parson," he went on presently, after a moment's silence, a tender smile hovering about his lips, "how I had schooled myself to hide all this from her, all this that now I have the right to let her see! It was hard, that last night, but I did it, and she never guesses, never dreams to this day, the fight I made for it. How presumptuous it would appear to her! I must be very careful if I would ever teach her, weeks, months hence, the lesson I so quickly learned. Parson, do you think that the day will ever come when she will have learned it?"

A peculiar smile flashed across the minister's face. "I think, Oliver, that the day will come," he said.

"I am afraid you're well, sir," said the old doctor, standing before Oliver the next morning, his hands thrust far down into his pockets, his gray head set quizzically on one side, as he regarded him critically through his glasses, like a benevolent owl. "I am sure that you are well. I shall go home immediately and make out my bill," he added.

"Don't say that! you will frighten me back into a relapse. But, Doctor, I am going out this afternoon."

"Exactly!" said the doctor, addressing the ceiling, "it is just what I expected. While he was down he was in a degree amenable;

now—! "How far do you mean to go, may I inquire?"

"Not far. How far may I go?"

"His manners are improving; this new meekness becomes him well! You may go—well, how far do you want to go?"

"Not beyond the church."

"Well, you may go as far as the church. But do not go till the sun is at its highest power, and do not stay out long, Preston. A little care now will save you time later." And then he went on to reply to Oliver's questions about his patients; adding, as he was about to take his leave: "My joy at seeing you about is by no means disinterested, young man; these old bones are tired jogging over your hills, and I shall be glad enough to settle down into my rut again. To the more speedy attainment of that desire, I request that you will not try to keep your eyes open if you find them inclining to close after you have had your dinner; a good long nap will be the best preparation for your journey." And then he trotted, chuckling, away.

It was after his dinner and his nap, and when the sun had reached its highest power, that Oliver Preston, for the first time in long weeks, stepped into the air and light and sunshine of the outer world. The sky was blue above his head; in the trees, clad in the tender beauty of their early green, the birds were singing rapturously, while at his feet the sunshine fell, soft and warm and caressing. For a moment he stood there, drinking in great draughts of the glorious air, then turning walked slowly towards the church. But he did not embrace to its full extent the doctor's permission. Hardly more than half way across the churchyard he paused, and resting one hand upon the arm of a plain white cross, stood gazing, long and tenderly, down at the grave at his feet; and as he stood there, softly, sweetly, there fell upon his ear the notes of the organ, wafted to him on the gentle breeze. It had not been Oliver's intention to go further than his mother's grave. For days the thought of it had been with him constantly, and he had felt as though, once more beside it, he could tell her all his hopes and fears as he would have told them to her had she been with him still. But when, from the open church windows, came to him the sound of the organ, and with it the certain knowledge of whose hands were on the keys, an overwhelming longing to see her once again urging him on, he quickly crossed the intervening space and pushed open the door which Margaret had left ajar, and going softly up the side aisle, sank into a pew where he could see

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without being seen. While the girl continued to play he never moved. Sitting quietly there, with his head resting against the pillar at his side, he watched the sweet face which bent above the keys as he had watched it from his dusky corner on that wild March night so long ago. But when finally the last sweet note died lingeringly away; when Margaret had paid the child and he had gone, and she, closing the organ, came slowly down from the choir, the golden light from the stained glass windows falling all about her like a glory, Oliver Preston rose up from his seat and going forward to meet her, held out his hand.

"Miss Lea," he began quietly, "how glad—"

But the girl, starting back with a low cry, stood for an instant gazing up into his face with her great soft, startled eyes, then turning suddenly away covered her face with both her hands. In an instant Oliver was as her side and bending over her.

"Margaret," he whispered; "O, Margaret!"

Miss Hester was standing at the window watching for her when Margaret Lea came slowly up the path between the hyacinths and tulips. Her head was slightly bent, but the loving, watchful eyes saw that in her face which brimmed them up with sudden tears.

She was not at the window when a few moments later the girl entered the room, but sitting in her chair with her hands quietly folded in her lap.

"Did you send your dispatch, dear?" she asked, looking up into the beautiful glowing face, as Margaret crossed the room and came to stand before her.

"My dispatch? Oh!"

Into her face had flashed a great wave of lovely color, and sinking to her knees she clasped her arms about the elder woman's neck and laid her head upon her shoulder.

"Aunt Hester," she cried, "O, Aunt Hester! do you know what I have to tell you?"

"Dear," whispered her friend, folding her close in a loving embrace, "if your mother could only know! Yes, I know, have known it long, my darling."

(To be concluded.)

A Comical Scene

I WAS married in India, writes Phil. Robinson, the author and traveler. I engaged for our honeymoon a little house—sixteen miles or so from any other habitation of white man—that stood on the steep white cliff of the Nebudda river, which here flows through a canyon of pure white marble. Close beside our house was a little hut, where a holy man lived in charge of an adjoining shrine, earning money for himself and for the shrine by polishing little pieces of marble as mementos for visitors. It was a wonderful place, altogether, and while my wife went in to change her dress, the servants laid breakfast on the veranda overlooking the river. At the first clatter of the plates there began to come down from the big tree that overshadowed the house, and up the trees that grew in the ravine behind it, from the house-roof itself, from everywhere, a multitude of solemn monkeys. They came up singly and in couples and in families, and took their places without noise or fuss on the veranda, and sat there, like an audience waiting for an entertainment to commence. And when everything was ready, the breakfast all laid, the monkeys all seated, I went in to call my wife.

"Breakfast is ready, and they are all waiting," I said.

"Who are waiting?" she asked, in dismay. "I thought we were going to be alone, and I was just coming out in my dressing-gown."

"Never mind," I said, "the people about here are not very fashionably dressed themselves. They wear pretty much the same things all the year round."

And so my wife came out. Imagine, then, her astonishment! In the middle of the veranda stood her breakfast table, and all the rest of space, as well as the railings and the steps, was covered with monkeys, as grave as possible and as motionless and silent as if they were stuffed. Only their eyes kept blinking, and their little round ears kept twitching. Laughing heartily—at which the monkeys only looked all the graver—my wife sat down.

"Will they eat anything?" asked she.

"Try them," I said.

So she picked up a biscuit and threw it among the company. And the result! About three hundred monkeys jumped up in the air like one, and just for one instant there was a riot that defies description. The next instant every monkey was sitting in its place as solemn and serious as if it had never moved—only their eyes winked and their ears twitched.

My wife threw them another biscuit, and again the riot, and then another and another. But at length we had given all that we had to give, and got up to go. The monkeys at once rose, every monkey on the veranda, and advancing gravely to the steps, walked down them in a solemn procession, old and young together, and dispersed for the day's occupations.—*Our Dumb Animals.*

AN anecdote which serves to indicate how the nobleness of a great man may be shown in small matters, is told of Sir Bartle Frere, the British general. His wife was to meet him on a certain day at a railway station, and having her servant with her requested him to go and find the general. The servant had not seen his master, and, nonplussed, replied, "But how shall I know him?" "Oh," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick witted man. He went out and found Sir Bartle helping an old lady out of a railway carriage, and knew him at once by the description.

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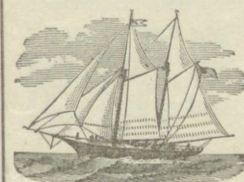


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WHEN Herbert Winslow heard that his little cousin Philip was coming, not for a visit, but to stay, he was very glad. Every day, almost, he wished for a brother, and now he was to have one; for his mother said that Philip was to belong to them, and be one of the family, just as much as if he were really and truly her son. "Only," said Herbert, after thinking a few minutes, "we ought to be even kinder than if he really belonged to us, don't you think, mamma? because he doesn't, and because his own mother and father are dead."

"Yes," said Mrs. Winslow, "poor Philip must have so many sad things to remember, that we must try all the harder to make him happy."

So Herbert was a good deal surprised, and a little shocked, when Philip came, and turned out to be a very jolly and bright little fellow, who though he was four years younger than his cousin, was so strong and active, and knew so many things to play which were new to Herbert, that very soon they almost forgot the difference in their ages.

The boys were to share the same bedroom, for the house was small, and Mrs. Winslow could not very well spare another room; so she made an exchange, moving Herbert into what had been the "spare room," and was nearly twice as large as his own, for she thought that the occasional visitors who came for a night, or even for several nights, would suffer less inconvenience than would her boys, who were to be there all the time. Herbert had greatly enjoyed helping his mother with the preparations; he had tacked the pretty chintz on the screens for the washstands, and hung his prettiest picture on the wall where Philip could see it every morning when he woke. And it seemed an ample payment when Philip exclaimed:

"What a stunning room! Are we to stay here, Aunt Helen?"

"Yes, indeed," said Mrs. Winslow; "Herbert and I have been very happy making it ready, and I am glad you like it, dear. I could not give you separate rooms, so we made the screens, and you see each of you has his own little table and bookshelves and comfortable chair; and we have made this place for Herbert's clothes, so that you might have the closet."

"Well, I think you're very good!" said

the little boy. "You know, I've been living around with uncles and cousins and things since—since a good while, and they all seemed to think anything was good enough for boys!"

That night, when Herbert was ready for bed, he knelt by the bedside, as he always did, the last thing before he slept, and the first when he awoke, to say his prayers. When he rose from his knees, Philip was in bed, not lying down, but sitting up against the pillow, with wide open, wide awake eyes.

"Do you do that every night, Bert?" he asked, as Herbert raised the window and put out the candle.

"Why, yes, of course I do," said Herbert; "and every morning, too. I thought everybody did."

"Well, I don't," said Philip. "I used to, when—before—when I was little; but I found there wasn't any use. Things happened and didn't happen, just the same as if I hadn't said a word, and so I stopped."

Herbert was too much startled, for a few minutes, to know what to say. He had never heard anything like this before. But at last he said:

"I can't put it into good words, Phil, and

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CURE
CONSTIPATION.

I wish you'd talk to mamma about it, tomorrow; but I think it's something like this: I've often asked mamma and papa for things I wanted very badly, but they haven't given them to me, because there was a good reason why I should not have them—"

"How do you know there was a good reason?" interrupted Philip.

"Because we love each other so," said Herbert, simply. "They are all the time giving me things, and doing nice things for me, and so I know, when they say I can't have something, or musn't do something, that there must be a good reason. Don't you see?"

"Yes, I suppose so," said Philip, reluctantly; "but that's quite different. You can see your father and mother, and hear them answer you, and so you know they're here. But when you keep on saying prayers, and don't get the things, and you can't see anybody, or hear anybody, what's the use?"

"Oh, I wish I could make it plain," began Herbert, and just then Mrs. Winslow called from her room across the entry, "Go to sleep now, boys, and finish the talk in the morning."

Philip was quite willing that Herbert should repeat their conversation to Mrs. Winslow. He was a frank and honest little boy, with no desire for concealment about anything, and he talked with his aunt, whom he soon loved dearly, as freely as he talked with his cousin. But nothing that she said seemed to make any impression on him. He was very stubborn and hard to convince about anything, as his aunt soon found, though he was beginning to yield his will to hers, without seeing why, because he loved her, and was touched by her love for him.

"I'm dreadfully sorry, Aunt Helen," he said one day, when he saw tears in her eyes, after a long talk. "I'd do almost anything to please you, and I'll say my prayers, if you like—if it will please you."

Mrs. Winslow was silent for a few minutes, thinking and praying herself for light to guide this little soul. Then she said, "Yes, dear, it will. You know you like parable-stories, and it seems to me that this is as if I should ask you to call for help, in a strange language, which you did not understand; it will not be as if you were saying your prayers just as a matter of form, and because you had always done it. You can say 'Our Father,' and then just this little prayer besides: 'Lighten our darkness, O Lord, that we sleep not in death; and grant us Thy peace all the days of our life; through Jesus Christ our Lord. Amen.'"

Phil explained to Herbert how, and why, he was going to begin to say his prayers again, and Herbert was so glad and hopeful about it that, in spite of himself, Phil began to wonder if he could possibly be mistaken.

He knew, by this time, that Herbert was a bright and clever boy, far better taught than he himself was; could it be that his dear aunt and uncle, who were so good to him, and Herbert, who seemed like his own brother, were right, and that he was wrong? He began, too, to hope that this might be so.

Herbert's mother had been born in England, and she had a sister and brother still living there, from whom long, interesting letters came nearly every week. But her other brother, who was a soldier in the English army, and who had spent most of his life in India, was the hero of Herbert's dreams, and when, every two or three

months, a letter came from this distant soldier-uncle, directed to Herbert himself, the little boy's happiness was complete.

"You see," he explained to Phil, "I am named after Uncle Herbert—Herbert Carrington Winslow; and ever since I was a little bit of a baby he has been sending me the jolliest things. But that isn't why I love him so, so much as his thinking about me, and writing to me, when he must have such a million other things to think of. Why, he's written, just as if I were a man, each time when he has been promoted; and the last time, he was made general, and they've given him the Victoria Cross, for 'heroic conduct in the field,' and he had a photograph taken of it, lying on a little cushion, on purpose to send me, so that I might see what it was like."

"He must be a first-class kind of a man!" said Phil, very much impressed, "and I wish he was my uncle too. Aunt Helen couldn't be any more of an aunt, and I hardly ever remember that she's only my aunt-in-law, but of course General Carrington isn't any relation to me at all."

"But he will be, if you let him; I know he will," said Herbert, eagerly. "He's fond of boys—all boys; and I've written him a whole lot about you, and the good times we're having together, and when mamma has our photographs taken I'm going to send him yours with mine; she says I may."

"I do think you're all tremendously kind!" said Phil, very much pleased and touched; and then a sudden thought made him ask: "When did you see your uncle last, Bert?"

"Why, didn't I tell you?" asked Herbert; "I thought I did. I've never seen him at all, and he's never seen me! He's years and years older than mamma, and he went to India long before I was born. But somehow I feel as if I had seen him, and know I should know him in a minute, if he were in a whole crowd of people, for I look at his picture every day, and mamma has told me about his beautiful, deep, kind voice and how his eyes seem to look right through you, and his face brightens when he smiles, till you can't help smiling, too."

It never occurred to Herbert, until a day or two afterward, that anything in this talk could have more than the single meaning than it had for him; but into Phil's mind, like light in a dark place, flashed a tumult of thoughts which seemed almost to take his breath away; verses, and fragments of verses, all pointing to the same thing: "Whom, having not seen, we love;" "As seeing him, who is invisible;" "Now we see through a glass; darkly, but then face to face;" "We know in whom we have believed;" and from the daily morning prayer said by so many people: "We bless Thee for our creation, preservation, and all the blessings of this life." And then he seemed to hear



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his uncle's strong voice as it sounded every morning at family prayers: "We thank Thee for our being, our reason, and all the and comforts conveniences of life."

Were these the "answers"? And swiftly another verse said itself in his heart: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

A strange question occurred to him.

"Bert," he said, if "you'd written to your uncle to send you a little tiger, or a few snakes, or some of those poisoned arrows and things that Indians make, do you believe he'd have sent them—because you wanted them, you know; just to please you?"

"Why, of course he wouldn't!" answered Herbert, almost indignantly; "you don't think he'd send me anything that might hurt me, or that I could hurt anybody else with, do you? What a queer boy you are Phil!"

It was only a few days after this talk that joyful news came from this dear uncle. He had retired from the army, he wrote; an old wound had been giving him some trouble and, the doctor told him, would give him much more, unless he consented to lead a more quiet life, and to go to a colder climate. So, after a short visit to England, he was coming to America, hoping to make a home for himself near that of the younger sister who was so dear to him, and where he could see her and his "name-boy" every day.

And, not many weeks after, he came; a tall, straight, soldierly-looking man, whose white hair and moustache made his bronzed skin and piercing dark eyes seem all the darker by contrast. When the first joyful greetings were over, he sat down and taking Phil by both hands drew him close saying, "So this is my new nephew?"

Only that—but Phil never forgot the kindly pressure of those strong hands, the loving smile in the dark eyes and on the firm lips.

"I couldn't look him in the face if I'd done anything mean, Bert," said Phil, afterward, when he and Herbert were alone; "and I'll tell you what it is—you didn't tell me half. Why, he's the splendidest man I ever saw in my life! And he says it's to be just the same as a really-and-truly nephew, and that if I call him anything but 'Uncle' he'll court-marshal me! As if I'd want to!" And Phil laughed happily.

Those were golden days which followed for the boys. Long rides and drives through the pleasant country roads; long talks and stories at twilight by the fire; they wondered how they could have been so happy before this great, new happiness came.

And, little by little, "first the blade, then the ear, after that the full corn in the ear," faith grew into Philip's heart, until it pushed away all doubts; until the prayers which had seemed to him like words spoken into empty darkness seemed like the questions and requests which he spoke to those he loved best on earth, with this added: a sense of the all-Power, the all-Love, which could "know no variableness, neither shadow of turning."

"Still dost thou wait for feeling? Dost thou say,
Pain would I love and trust, but hope is dead;
I have no faith, and, without faith, who may
Rest in the blessing that is only shed
Upon the faithful: I must stand and wait!
Not so; the Shepherd does not ask of thee
Faith in thy faith, but only faith in Him.
And this He meant in saying, 'Come to Me.'
In light and darkness seek to do His will,
And leave the work of faith to Jesus still."

-- Young Christian Soldier.

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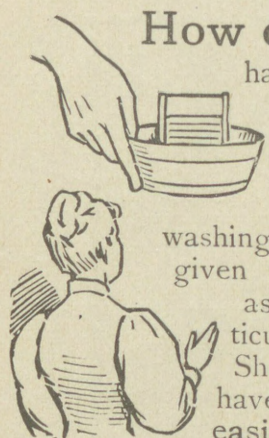
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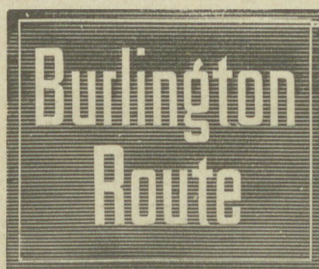
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Buffalo moths may be exterminated by the use of lavender or musk or camphor—in fact, anything with a decided odor will drive them away. Put a little gum camphor in the corners and around the edges of your floors. Keep the rooms open and as light as possible. Put camphor among your clothing, use newspapers for wrapping, and the moths will soon leave you.—*Ladies' Home Journal.*

METAL POISONS.—All copper vessels should be re-tinned directly the surface shows signs of being worn. Neither acid, salt, nor fatty bodies will attack well-cleaned copper vessels; vinegar may even be boiled in them with safety, but should it be allowed to cool in the vessels, it will dissolve enough copper to become dangerous. The advantage in copper poisoning is that one of the first symptoms is vomiting; that is to say, the poison is rejected from the system. Zinc, though it conceals itself so often under the name of "galvanized iron," is still more dangerous than copper. No acid foods or liquids should ever be allowed to remain in galvanized vessels. Lead, from a culinary point of view, is the least to be recommended of all the metals, as it poisons slowly without producing vomiting, while tin, iron, steel, and nickel are practically harmless.

POISONOUS FOODS.—But it is not only the vessels used in preparing food which are dangerous; many foods in themselves are legitimate objects of suspicion. For instance, the potato becomes unfit for food when it has commenced to germinate, or when it is green from having been partially exposed to the air while growing. The green parts and the "eyes" contain an undoubted poison, which has a sharp taste, and is capable of producing paralysis or even death. At the end of the winter many pigs are unhealthy through having been fed on these green potatoes, or on potatoes from which the eyes containing the germs have not been carefully cut.

Mushrooms should also be carefully verified by a person thoroughly acquainted with their peculiarities. Some cooks put a silver coin with them when cooking; if the coin turns black they reject the mushrooms. This is really no test at all, as many of the poisonous fungi will not blacken silver. All animal food in an advanced stage of decomposition is more or less poisonous; for this reason tinned fish is never to be trusted, as the fish are often stale when tinned. Smokers especially should be careful, as their taste is often not so fine as a non-smoker, and they are consequently less likely to detect a tin of doubtful fish. Mussels, again, are always poisonous, although the seat and nature of the poison have never been discovered.—*Good House-keeping.*

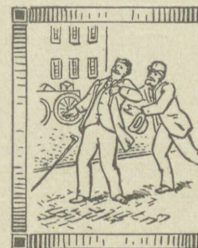
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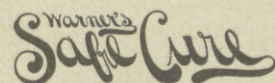
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