

The Living Church.



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The Living Church

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The Living Church

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

CHICAGO, APRIL 30, 1898

News and Notes

APPLICATIONS for admission in the diocese of New York, to Deacons' Orders, have been made by Dr. Briggs, the Presbyterian professor at the Union Theological seminary who, as announced in the columns of THE LIVING CHURCH, was lately confirmed by Bishop Potter; and by Mr. Charles E. Snelecker, till recently pastor of a Methodist congregation at Newburg, N.Y. Still another official of the Union Theological seminary, Prof. Edward Robinson, was admitted a candidate to Holy Orders at the same time—making two members of that faculty seeking our Orders simultaneously. It is not definitely known that either of the two has as yet retired from his professorship. It has been understood on apparently good authority, that some young candidates for Holy Orders of that diocese have pursued their theological studies in Union Seminary. As announced in the columns of THE LIVING CHURCH, the new president, Dr. Chas. Cuthbert Hall, officiated at a service of the students, appointed for observing this last Good Friday.

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THE *Baptist Standard*, commenting on a recent conversion from the Presbyterian to the Episcopal Church, very sensibly remarks that though a member of the latter body may hold liberal opinions with less danger of interference than elsewhere, yet in entering it, and especially in entering its priesthood, one has to subscribe "to articles of faith just as rigid in their way as the Westminster Confession."

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IN CONNECTION with the outbreak of war, it is notable that the chaplains of a number of regiments of New York are clergymen of the Church, among them being the Rev. Dr. Greer, the Rev. Dr. D. Parker Morgan, the Rev. Dr. John W. Brown, and the Rev. Dr. Dunnell. It is stated that should these regiments be required to take active duty, some, at least, of the chaplains will go out with them. One rector has already arranged with his vestry for a leave of absence, for whatever length of time his regiment may be in war service. The grant was freely made. It has long since ceased to be the case that military chaplains are figureheads. Each priest of the Church, at least, who holds such a position, is a felt force in his regiment, takes active part in all regimental action, goes to camp annually, and all the year exercises a most real influence for good among the men. The large proportion of chaplains who are Church clergymen is understood to be due to this fact of active sympathy and work, which has caused their influence to be widely respected and extended.

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A LETTER from Bishop Rowe in our last issue, with other communications from him which have appeared from time to time, gives evidence of a missionary spirit which is appalled at no difficulties, and a dauntless courage ready to encounter all

things for Christ's sake. The account he gives of the work thrown upon his hands at Skaguay, must thrill the heart of every reader. It is the work of a true Christian bishop. There cannot be a doubt that he will get the help he needs and for which he begs. There, in Alaska, is a missionary field which imposes upon the Church the most imperative responsibility. Men, young, strong, and vigorous, are needed, not simply to convert the savage tribes, but to do a much harder work among men of our own race who are so rapidly invading that stern region. The thirst for gold has impelled thousands to brave every danger and to encounter the most terrible hardships. Is there no such power in the love of souls to draw others to suffer the same perils on a very different errand not to seek the riches of earth, but to carry the treasures of grace to those who, far from home and friends, disappointed, perhaps, fainting by the way in a very literal sense may be brought to open their hearts to the word of truth to which they were deaf in other years? We know of no field in which more good may be achieved, none which ought to inspire higher enthusiasm, though at the same time there is no work more full of toil and hardship. We trust it will be seen that not all the energy and spirit of high adventure has been monopolized by men who go forth to seek their temporal fortunes. Bishop Rowe commends himself as a leader whom those may be proud to follow who are ready to leave all for Christ's sake.

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MANY persons who became acquainted with Father Dolling, or heard him preach on his recent visit to this country, will be interested to know that he has accepted the living of St. Saviour, Poplar. This parish has a population of about 10,000. There is a large church which, with clergy house and schools, forms a compact block of buildings. The district has a gloomy, grimy, monotonous appearance. The income is only £230., and there is a staff of three curates to provide for.

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PRINCETON and the Union Seminary, both in times past strongholds of Presbyterianism, have been of late pitted against each other, as representing the widest divergence possible within the denomination. Indeed, the position of some members of the New York school was regarded at Princeton as going far beyond all tolerable limits, and we believe the trial and condemnation of Dr. Briggs were viewed with entire equanimity, to say the least, at the New Jersey stronghold. This condition of things makes it the more remarkable, that within a short time, two of the most prominent men at each of these schools should have felt impelled to seek a common refuge in the Episcopal Church. What this means for the Church is a question of serious import. But people are asking with even more interest, what it means for the Presbyterian Church—especially when taken with other facts, Dr. Briggs at one

school, and Dr. Shields at the other, are not alone in their variance with Presbyterianism. At each headquarters there are, besides these two, others who sympathize with them, at least in their departure from the views and methods of the denomination. With the vagaries of the Union Seminary the public is familiar, and has almost settled down to the conviction that they are incorrigible. But it must have an effect little short of startling to hear that such a champion of Presbyterianism as President Patton, of Princeton, and his colleagues, Drs. Cameron and Duffield, so far sympathize with Dr. Shields that they are proposing to isolate themselves from the governing body of their Church. No wonder many are asking anxiously, whereto this thing will grow.

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THE Presbyterian *Interior* thus facetiously comments on the conversion of Dr. Briggs:

The race-horse "Presbyterian" has made application to an Episcopal bishop for Confirmation. He kicked the barn door off because he did not like his oats, then made a rainbow of his tail, tossed his head, and cantered away to where the bishop was shaking a basket of shelled corn and calling softly, "cope, cope, cope"! Look out, "Presbyterian"! That bishop is holding a snaffle-bit behind his back, and he wears spurs.

The *Interior* also says that Prof. Shields "has gone to the Episcopalians as an entered apprentice of the Gospel ministry."

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A PROBABLE, and as many believe, an inevitable result of the present war with Spain, is a change in the relations between this country and other nations. It is unlikely that we can return again to the old policy of isolation. Alliances more or less "entangling" may have to be entered upon. We are entering upon a great naval conflict at a moment when the most powerful of the older nations have begun to build great fleets and when in several of them an eager and increasing thirst for extension, through the acquisition of territory in various quarters of the globe, is being rapidly developed. The conflict over the parcelling out of Africa and China may not concern us directly. But no one knows how soon the feeble Republics of South America may become the objects of foreign aggression. It is possible, if the present war should be long continued, we may be confronted with new problems like that of the French invasion of Mexico during the Civil War, but more difficult of solution, if they represent, as they well may, a challenge on the part of the united European powers to the "Monroe Doctrine." In that case, no doubt England would take her stand with us. Her interests on this continent are only less than our own. Our relations with the rest of the world, it would seem, are likely to be permanently changed. It is hard to see how we can avoid a large increase in the standing or regular army, and a powerful fleet will be an evident necessity. The attitude of the European nations towards the United

States at this juncture makes it only too plain how ready they will be to take advantage of any weakness or failure on the part of the great Republic. If the sanguine hopes so generally felt, that the war with Spain will be brief and decisive and the defeat of the enemy overwhelming, should be realized, it will give us a respite. It will be evident that the United States is too powerful to be trifled with. But it will be a respite which must be employed in preparing for future emergencies. With whatever longing we may look back upon the old days of peaceful aspiration, when other nations were far remote, we shall have to adjust ourselves to the exigencies of a new age. What mystery is there about the close of a century that it should so often be associated with wars and upheavals among the nations?



New York

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

CITY.—The Alumnae Association of St. Mary's school, of the Sisterhood of St. Mary, met April 19th in the school library, and considered the literary work of Calderon.

The new mission of St. Andrew's parish, Harlem, has been opened at E. 127th st., and is doing successful work. Mr. E. W. Kiernan has been acting as lay-reader.

The annual meeting of the diocesan branch of the Girls' Friendly Society was held at St. Michael's church, Sunday afternoon, April 24th, the preacher being the Rev. Dr. S. D. McConnell.

St. Mary's church, Beechwood, in the suburbs, of which the secretary of the diocese, the Rev. Dr. Thomas R. Harris, is rector, has just been reopened for services after its improvement by repair and redecoration.

A former member of the medical staff of Trinity Hospital, Dr. Geo. H. Humphreys, has just died. He was a surgeon of the late War of the Rebellion, and served in the old infirmary, which grew into the present hospital, for a quarter of a century.

The Church Temperance Society is about to add to the number of its ice-water fountains, which accomplish such a good purpose for thousands of people during the heated season, by erecting one next to the church of the Holy Cross, in one of the poorest and most crowded portions of the city.

On Monday, April 18th, suddenly died, in this city, Mary Louisa, widow of the late Howard Potter, Esq., brother of Bishop Potter, of New York, and son of the late Bishop Potter, of Pennsylvania. The burial services were conducted April 20th in Grace church. She was in her 70th year.

The executive committee of the Brotherhood of St. Andrew of Westchester Co. held a meeting at the parish house of Christ church, Yonkers, in the suburbs, on the evening of April 22d. A meeting was also held of the chapters of the Brotherhood connected with Christ church and St. Andrew's church, Yonkers.

At the Eastertide meeting of the Church Club, the Rev. Father Benson gave a retrospect of some of the notable men and events in the Church of England during the last half century, and particularly described the Oxford Movement. There was a large attendance, including many of the clergy.

At St. Agnes' chapel, of Trinity parish, the Rev. Edward R. Bradley, D.D., vicar, the Easter offering, which was the most generous as yet made by the congregation, has been divided and applied to the work of city missions, the Fund for Aged and Infirm Clergymen, the poor, and the fresh air work at the summer home.

At St. Luke's Hospital, a handsome altar cloth was presented at Eastertide to the chapel, by the Speakwell circle of Daughters of the King, of the parish of Zion and St. Timothy. A

very interesting evidence of interest in the beneficent work of the hospital was the presentation of elaborate floral decorations for the chapel, for the Easter festival, by a number of Hebrew women.

Bishop Potter joined with Wm. Dean Howells and a number of the prominent men of this city, in issuing in the late critical days an earnest protest to workmen throughout the country in behalf of a spirit of peace. The document was put forth under the auspices of one of the leading labor organizations, and aimed to quiet popular excitement in the interests of calm justice for a peaceful settlement.

At Old Trinity church, were married April 20th, Mr. Theodore Wilson Morris, Jr., and Miss Mary Maynard Steele, daughter of the Rev. Dr. James Nevett Steele, vicar of the church. The choral music was rendered by the regular choir, under the direction of Mr. Victor Baier who handled the chancel organ, Mr. Herman Webster being at the gallery organ, which was also brought into use. The ceremony was performed by the rector of the parish, the Rev. Dr. Dix, assisted by the bride's father.

A service in commemoration of the 72d anniversary of the Old Guard of New York, was held April 22d at St. Thomas' church. The interior of the sacred edifice was decorated with American flags and shields, and the altar was arranged with floral decorations. The guardsmen attended the service in full-dress uniform, and occupied seats in the main aisle. The remainder of the church was crowded. The congregation stood while the colors were saluted. The preacher was the rector of the parish, the Rev. John W. Brown, D.D.

The New York City chapter of the Daughters of the American Revolution celebrated its seventh anniversary, and the anniversary of the battle of Lexington, on April 19th, by presenting a handsome American flag to Barnard College. The presentation was preceded by the last lecture of the course on historical events annually given by this chapter. The lecturer was Mrs. Jane Meade Welsh. The flag, which was received by Miss Emily J. Smith, dean of the college, with appropriate remarks, was presented formally by Mrs. Donald McLean. Mrs. Roger A. Pryor read an original poem. Luncheon and a social re-union followed.

The resignation of the Rev. Dr. John C. Eccleston as rector of St. John's church, Clifton, Greater New York, was presented to the vestry at a meeting held April 20th, on the ground of ill-health. Dr. Eccleston has suffered for some time past, and has been taking a brief vacation. In his absence the vestry decided to take no action, and hope is expressed that he may be induced to withdraw the resignation and consent to the appointment of an assistant to lighten his duties. This Eastertide Dr. Eccleston celebrated the 40th year of his active connection with the parish, being one of the longest settled rectors in this country.

The labor work of St. Michael's parish, the Rev. Dr. John P. Peters, rector, has taken a new turn in an endeavor to secure co-operation of Christians of all religious bodies in the neighborhood, in a systematic effort to promote the observance of the Lord's Day, by suppressing street cries of newsboys and other vendors, which are contrary to existing law, and by persuading tradesmen who now "keep open" in many instances, to close shop and suspend trade. The sale of groceries, meats, tobacco, candy, and several other commodities on Sunday is largely due to inconsiderate dealing, even by Christians, which forethought might easily remedy. Much progress has been made in awakening the public conscience of the locality in limiting and, in so far as possible, putting a stop to illegal abuses. In this movement, the Church is taking the lead. The shopmen themselves have been brought into sympathy with the movement.

The annual dinner of the New York Alumni Association of St. Paul's School, Garden City, N. Y., was held on the evening of St. Mark's Day at the Manhattan Hotel; 45 members and

guests were present. Mr. Howard Walton presided. After his address of welcome, Mr. W. Luther Gamage, headmaster of the school, spoke of its progress during the past year. He said it was in a sound financial condition, and had a largely increased membership, as compared with previous years. He informed the alumni that at the beginning of the next scholastic year it would be in possession of a new gymnasium. The building is to be 100 ft. long by 50 in width, will be equipped with all modern appliances, and will cost about \$20,000. The old gymnasium building is to be converted into quarters for the use of the alumni who may from time to time visit the school. A number of informal addresses completed the exercises of the delightful evening. Particular note was given to the encouraging fact that St. Paul's School, of Garden City, has grown old enough and strong enough to have so vigorous an alumni association as is represented by this one of New York city alone.

At Old Trinity church, a special service was held on Sunday afternoon, April 17th, by the New York city chapter of the Daughters of the American Revolution. The great church was thronged. The music was under the direction of Mr. Victor Baier, the organist and choir-master, and included the national hymn, "My Country, 'tis of thee," which was sung by the whole congregation, with inspiring effect. The altar, with its lights burning, was beautifully decorated with flowers, and national flags were displayed in the church. The service was conducted, and the sermon delivered, by the vicar of the church, the Rev. Dr. J. Nevitt Steele, who is chaplain of the chapter. He was assisted by the Ven. Archdeacon Lobdell, D.D., of Buffalo, and the Rev. Messrs. J. W. Hill and A. C. Monk. At the close of the service, the members of the society filed into Trinity churchyard and placed flowers and flags at the graves of Alexander Hamilton, Capt. James Lawrence, the naval hero, Hannah Gallatin, daughter of Commodore James Nicholson, and on the monument to the men who died in the war prisons of the city during the Revolution, in the cause of American independence.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—The new organ just placed in the assembly room of the Church House, is the gift of Geo. C. Thomas.

The Lenten and Easter offerings of the Sunday school of the church of the Holy Apostles, amounted to the grand total of \$3,685.97, \$3,520.79 of this being for missions, as a memorial to Dr. Langford.

Bishop Whitaker made his annual visitation to the church of the Good Shepherd, Kensington, on the evening of Low Sunday, where he administered the rite of Confirmation to a class of 51 persons, presented by the Rev. John A. Goodfellow, rector.

At a meeting of the society of the Sons of St. George, held at St. George's hall on the 22nd inst., it was stated that during the past quarter 797 applicants were received, and expenses of all kinds paid amounted to \$589.19. The Rev. James S. Stone, D.D., for many years chaplain of the society, and now of Chicago, was elected an honorary associate member. A letter was read from Sir Edward Thornton, acknowledging receipt of a copy of the historical sketch of the society, and saying that he was much gratified to find that his father was a member of the society more than 100 years ago.

At the regular meeting of the Clerical Brotherhood, held at the Church House on the 18th inst., the Rev. H. F. Fuller made an address on Canon XXI, which relates to the Sustentation Fund. Mr. Fuller advocated the following changes, which were concurred in by the meeting:

First, that the rector receiving assistance from the Sustentation fund, together with the wardens and vestry of the church, agree that he shall perform such missionary or other work as his convocation shall advise, with the approval of the Bishop. Sec-

and, such appropriations shall be made only on written applications of the vestry or vestries of the church or churches for whose rector it is desired, together with a written approval of the rector and the convocation of which he is a member, and such full information as may be required by the Board of Missions concerning the affairs and resources of the parish, shall be furnished.

Commendation day exercises of the Episcopal Academy were held on the 22nd inst., in the chapel of that institution, which was handsomely decorated with flowers. Dr. Wm. H. Klapp, head master, presided, and read the names of those commended, with the highest honor, 81; with honors, 54; commended, 46. An address was made by the Rev. Dr. W. B. Bolin, after which Bishop Whitaker presented the certificates to those commended with the highest honor. The class of '77 prize was awarded to William Poyntell Johnson. The annual meeting of the alumni association was held on the evening in the chapel, the Rev. Dr. J. Andrews Harris in the chair; Dr. William H. Klapp, secretary. It was announced that the endowment fund amounts to \$12,000 invested, and \$891 uninvested. Edwin N. Benson reported from the committee on the erection of a tablet to the pupils who had volunteered in the army or navy in defense of the Union between 1861 and 1865, that material progress had been made, and that in a short time all the names would be obtained. A communication was received from the boys thanking the alumni association for the athletic grounds secured for them. Alumni prizes were awarded: Greek and English to Arthur R. Earnshaw; Latin, to R. E. Dennison, Jr.; mathematics, to Thomas Duncan Smith. The following officers were elected: President, the Rev. J. Andrews Harris, D. D.; vice-president, George C. Thomas; secretary, Dr. Wm. H. Klapp; treasurer, R. Francis Wood, and a board of seven managers. Remarks were made by the Bishop of Delaware, Dr. Klapp, and others. Dr. Klapp referred to the excellent record made by the academy boys in the different colleges and universities to which they had gone.

The quarterly meeting of the convocation of Germantown, the Rev. Dr. J. De W. Perry, dean, was held on the 19th inst., in St. Stephen's church, Wissahickon. The Holy Eucharist was celebrated by the rector, the Rev. E. J. Perot. The sermon was preached by the Rev. W. T. Manning. At the business session, the annual reports of the dean and treasurer were presented. In the former, the work accomplished during the year in the different mission stations was shown to be satisfactory, particular mention was made of the work at the Sommerton mission, achieved through the efforts of John C. Lewis, lay-reader, who subsequently gave an account of his labors in the field. Encouraging results have also been accomplished by the Emmanuel mission, Quakertown, and by the mission at Plumsteadville. Efforts are being made to establish a mission at Pelham. During the year there has been a falling off in the attendance of the meetings, which is not encouraging, and the dean urged the rectors to prevail upon their parishioners to be more active in mission work. The treasurer's report showed receipts (including a balance of \$55.91) to have been \$2,422.20; expenditures, \$2,062.58. Resolutions were adopted authorizing the treasurer to pay missionaries their stipends monthly, instead of quarterly as heretofore. Of the 51 churches connected with the convocation, there were 26 clergymen present; and 16 parishes and missions were represented by 20 lay deputies. By invitation, the next meeting of convocation, on the third Tuesday in May, will be held in St. Martin's church, Oak Lane; and the October meeting in St. Luke's church, Newtown. At the evening session, a public missionary service was held, addresses being made by the Rev. H. L. Duhring, and the Rev. G. Woolsey Hodge.

The consecration of the church of the Incarnation took place on Low Sunday, the incumbency on the property, amounting to \$10,000, having been liquidated at Easter-tide. There

was an early celebration of the Holy Eucharist, the rector officiating, assisted by the Rev. A. A. Ricker, senior curate. At 9:30 a. m., Bishop Whitaker administered the rite of Confirmation to a class of 29 young people, presented by the rector. At 10:30 was the consecration service. The Bishop, rector, curates, visiting clergy, wardens, and vestrymen recited the 24th Psalm antiphonally as they proceeded up the nave. The Hon. F. A. Biegy, rector's warden, presented the legal instruments. The consecration anthem, "It came even to pass that the trumpeters and singers," composed by the Rev. Sir F. A. Gore Ouseley, was very finely rendered. The sermon was preached by the rector, and the Bishop was celebrant of the Holy Communion. In the afternoon the Sunday school was addressed by the rector and the assistant clergy; and in the evening there was an elaborate musical service. In May, 1854, the church of the Incarnation was projected, but it was not until Jan. 20th, 1856, that the first service was held in a hall at 13th st. and Girard ave., the Rev. Benjamin Franklin who had been elected rector, officiating. In December, 1858, the lot at the corner of Broad and Jefferson sts. was taken up on ground rent. A chapel, costing \$3,500, was completed in September, 1859, and opened for service. Shortly after June 3d, 1860, the Rev. Dr. J. D. Newlin became rector, during whose incumbency the present beautiful Gothic structure was erected, an imposing edifice with stone tower and spire; in the former there is a fine chime of bells, which were in full swing on the day of consecration.

The "diamond jubilee," or 75th anniversary of St. Andrew's parish, and the 35th anniversary of the rector, the Rev. Dr. W. F. Paddock, were jointly celebrated on Low Sunday. The chancel was handsomely decorated with palms, lilies, azaleas, and other flowers, and on the font was a beautiful floral cross. Between the chancel columns and the galleries, in red immortelles, were the dates 1823 and 1898. Morning Prayer was said at 10 a. m., and an hour later the rector, the Rev. Dr. W. F. Paddock, preached the anniversary sermon, his text being Psalm lxxvii: 5, 12, 13. In the course of his address he gave the following statistics: During the first 40 years the number confirmed was 1,060; received by transfer, 823; and during his rectorate of 35 years there were 791 confirmed and 696 transfers. Dr. Paddock alluded to the General Convention of 1865, which met at St. Andrew's, when the Southern dioceses were re-united, after the Civil War had terminated. At the evening service, "jubilee greetings" were read from Bishops Whitaker, Clark, and Perry (the latter a nephew of Bishop Stevens, a former rector). The Rev. Dr. John Wright, of St. Paul, Minn., who expected to be present, was prevented at the last moment from coming. The Rev. Dr. Geo. F. Nelson, a former assistant of St. Andrew's, was present in the chancel. A letter was read from John A. Clark, Esq., son of the second rector of St. Andrew's. The historic old harp organ (more properly speaking, "lyre" organ) was referred to by Dr. Paddock as one of the ties binding the past to the present. On Monday evening, 18th inst., after saying the Creed and collects, there was singing by the Sunday school, and short addresses and papers by parish work representatives, were read; General Missionary Society, parochial mission boards, by Mrs. W. F. Paddock; King's Daughters and junior auxiliary, Daughters of the King, Hope Association, Ladies' Aid Association, Periodical Club, by Mrs. E. Perot; Brotherhood of St. Andrew, by Lewis H. Redner; Boys' Brigade, by Capt. George C. Rowe; Church Choral Society, Young Men's Home Club, free night school, sewing school, kindergarten, by James W. Hazelhurst; Church Sunday school and Bible classes, Bedell mission, Sunday morning breakfast, by the Rev. J. G. Bawn, Ph. D., assistant minister. On Tuesday evening, 19th inst., in the parish house, after a special service participated in by Bishop Whitaker, a tablet was unveiled, a memorial to many of the prominent members of the church who have long since gone to their reward. It is of bronze,

of a very beautiful design, and contains the names of 34 persons, arranged in two columns. In May, 1822, several Churchmen met in the Masonic hall to consider the advisability of forming a new parish and erecting a church edifice. On Sept. 9th of the same year the corner-stone was laid by Bishop White, at whose request the name of St. Andrew's was given; and on May 31, 1823, the building was consecrated by the same prelate. The Rev. G. T. Bedell (father of the late Bishop Bedell) was rector for over 12 years. The Rev. Dr. John A. Clark, of Providence, R. I., was instituted Sept. 23, 1835, resigning in February, 1843, and shortly afterwards died; and to him succeeded the Rev. Thomas M. Clark (now Bishop of Rhode Island). In August, 1848, the Rev. W. B. Stevens, M. D., became rector, and remained until his elevation to the episcopate as assistant bishop of Pennsylvania. April 19, 1863, the present rector, the Rev. Dr. W. F. Paddock, became rector. It is said that St. Andrew's was the first church in the United States to establish an infant Sunday school; and, in connection with it, to organize and carry on a colored Sunday school; the first to give a special service on Sunday to children—since called the "children's church"—and the first whose schools, of themselves, employed and supported missionaries. The first missionary bishop for China, Bishop Boone, and the first for the dominions and dependencies of the Sultan of Turkey, were elected in St. Andrew's. In that church was also held, in September, 1835, the first meeting, as now organized, of the Board of Missions, and there, at the same time, the first domestic missionary bishops of the Church, Bishops Hawks and Kemper, were elected.

PARKESBURG.—The Ascension mission which has been, since its inception, under the care of the church of the Trinity, at Coatesville, has severed its connection therewith, and become an independent mission station. The Rev. J. F. Bullitt, junior curate of Holy Trinity church, Philadelphia, has resigned therefrom, and will be in charge of the Ascension.

Chicago

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

April 21st a conference of the Woman's Auxiliary with the clergy of the diocese was held at noon in the Church Club rooms, Chicago. Over 100 were present. The Bishop presided, and said the noonday prayers. Bishop McLaren was glad of such an opportunity to show his allegiance to the mission work in his diocese as well as over all the world. He referred to a recent letter from Miss Lulu Higgins, a Chicago girl who had gone out to work in the mission at Cape Mount, Africa. The climate there had undermined her health so she had been advised to give up the work and return home, but she chose to stay and devote her life and strength to her class of black boys. The prayers of all Church people were asked for her in her noble work. The Rev. A. W. Little gave a paper on "Church extension in the diocese of Chicago." He distinguished between parishes and missions, and emphasized what a great factor the Sunday school is in building up the mission churches, it being truly "the nursery of the Church." He referred to the mission work at the cathedral as one of the most heroic and unselfish in this part of the country. This and our city missions, a work carried on by two clergymen and one woman in the county institutions, should have our cordial support. People who loved the Church should generously help the Board of Missions to maintain the work, and to assist feeble missions throughout the diocese which were making a brave effort to help themselves. Dr. Little gave interesting statistics about the new missions in the diocese, and their progress toward that strength which will enable them in turn to help others. While the prospects of our mission work are bright and encouraging, yet personal self-sacrifice is needed on the part of every communicant to bring others into the work. Mr. Little was followed by the Rev. Dr. Stone, who spoke very earnestly in behalf of general missions, and the duty of

Church people in subscribing to their support, assuring his hearers that the parish which took upon itself the support of missionary work was strong for all other demands. He asked all to bear in remembrance the attitude of ancient Jerusalem. The apostles and disciples did not stay at home and build up a Church, strong only for themselves but gladly obeyed the Saviour's last command: "Go ye into all the world, and preach the gospel to every creature." The Rev. Dr. Morrison dwelt more particularly on the city missionary work and the great opportunity of carrying the ministrations of the Church to the poor and degraded in the various city institutions. The Bishop urged the clergy and women of the auxiliary to carry all these messages with them, and not forget the responsibility on their hands. An offering was taken for diocesan missions. Notice of the annual meeting of the auxiliary, to be held June 2nd in St. Paul's church, Kenwood, was given. The Bishop closed the meeting with the benediction. A luncheon was served, and a social hour enjoyed by all present.

On April 14th, 40 of the former pupils of Waterman Hall held a re-union at the Lexington Hotel, Chicago. The Rev. Dr. and Mrs. Fleetwood were present. Luncheon was served at 1:30 p. m. At the business meeting following, an organization was perfected, and the determination to work for the general welfare of the school, and especially to endow a scholarship, was expressed, and met with unanimous approval.

On Saturday, 23d, about 30 of the old pupils of St. Mary's, Knoxville, met for a luncheon at Kinsley's. Mrs. Leffingwell presiding. Messages and letters from former companions and pupils were read, and the "good old days" of school life were recalled. The meeting was especially designed to inaugurate the Triennial Celebration of the founding of the school (1868). This will be held at the school on June 7th. After the luncheon the ladies together attended a matinee.

St. Mark's church, Geneva, the Rev. T. D. Phillips, rector, was consecrated by Bishop McLaren, on the morning of St. Mark's Day, April 25th, at 10:30 o'clock. A large number of clergy from Chicago were present. The sermon was delivered by the Rev. C. P. Anderson, rector of Grace church, Oak Park.

The Sunday School Association held its annual institute in Grace church, Monday afternoon and evening, April 25th. The attendance was very large—by far the largest of any of the association's meetings. After Evening Prayer was said at 4:30 p. m., the institute began in the choir room, with a talk by the Rev. Dr. Stone, rector of St. James' church, on "The geography of the Holy Land." He closed by emphasizing the fact that each nation had been entrusted by God with some great truth to preserve and hand on to posterity. Just as Egypt had kept alive the idea of immortality and the resurrection, Assyria, the sense of sin and the necessity for propitiation, so Israel had cherished the idea of one God, and the possibility of his communicating Himself to man through the Incarnation. The next subject was one for general discussion—"How to draw out the individuality of children," opened by the Rev. D. W. Howard, assistant of St. Paul's church. Short talks were also made by the Rev. Messrs. Edsall, Rushton, Stires, Wolcott, Neely, Randall, and Messrs. Wright and Bailey. The points emphasized were that teachers must gain the affection of all their pupils; must continually exercise a personal influence over them, especially outside of the Sunday school; must study each child, learn his idiosyncrasies and teach him religious truths through the things he is interested in; and must impress him with the thought that he was created for a definite purpose, had been made a child of God in Baptism, and was responsible to Him every moment of his life. After a short address of welcome by the Rev. Mr. Stires, the meeting adjourned for supper, which had been bountifully prepared by the ladies of the church. The delegates were entertained

also by an organ recital which Mr. Harrison Wilde kindly gave in the church.

At the evening session the topic of "Music in the Sunday school" was opened by the Rev. S. C. Edsall. He said we must try and make our music popular with the children, but without adopting the sentimentalism and indefinite teaching of sectarian Sunday school music. It was highly important that the leader should be musical, and that was not a gift necessarily imparted with the grace of Holy Orders. A hymn with a recurring refrain or chorus was preferable. The primary department should have its music by itself. It was better to have the music less effective than to lower its religious teaching, and all hymns that teach religious error must be dropped. Two points he would especially insist upon: 1. The Sunday school was the training school for the Church, and therefore the Church Hymnal should be used as far as possible; 2. The principles of chanting should be taught. The Rev. T. A. Snively warmly seconded Mr. Edsall's remarks, and spoke further on the same lines. The subject "How to make the Sunday school more attractive," was opened with a paper by Mr. Copeland, superintendent of St. Mark's Sunday school. Remarks were also made by the Rev. Harold Morse and Mr. H. E. Addison, superintendent of St. James' Sunday school. The latter said that two things were necessary, one to know what we were teaching, and the other, to know those to whom it was to be taught, so as to be able to put it before them in an attractive form. The Church had the great advantage of having a definite Faith to teach, and if that was mastered by the teachers and presented intelligibly to the children, they would find it very refreshing and attractive after the vague sentimentalism of sectarianism and modern secular education. The question box was answered in an instructive and entertaining manner by the Rev. Dr. Morrison.

CITY.—The annual meeting of the local council of the Girls' Friendly Society was held in the church of the Epiphany, Tuesday morning, April 19th. Holy Communion was celebrated by the Rev. Dr. Morrison, assisted by the Rev. C. C. Tate. The sermon was preached by the Rev. E. M. Thompson, assistant rector of St. James' church, "On the risen life in Christ." About 100 delegates were present. A delightful luncheon was served by the ladies of the church of the Epiphany. It was voted to hold next year's meeting at all Saints' church, Ravenswood.

On the 2nd Sunday after Easter Bishop McLaren visited Grace church for Confirmation. A class of 110 candidates—the largest in the history of the parish—was presented by the rector, the Rev. E. M. Stires. About 47 of these were children of Bohemian families, who have received a large part of their training in the Sunday school.

At St. Peter's church, the Rev. S. C. Edsall, rector, the national flag was carried behind the cross in the procession of the choir, on Sunday morning, April 24th. The practice was repeated in the afternoon at St. Mark's church, Evanston, the Rev. A. W. Little, rector, where the choirs of St. Peter's and St. Mark's church united in a special anniversary service of St. Mark's church, it being the eve of St. Mark's Day. The music was very good, and great enthusiasm was manifested at the singing of "America," and the display of the national colors.

Tennessee

Thos. F. Gailor, D.D., Bishop

MEMPHIS.—[It is expected that the corner-stone of the cathedral will be laid early in May, during the diocesan convention, which meets on the 4th of that month. The now assured success of the undertaking has been largely due to Bishop Gailor's personal magnetism and perseverance, and he has had the hearty co-operation of the members of his flock. The entire foundation will be laid at once, and the building will be pushed forward as rapidly as possible. The structure will cost, when fully completed, about \$130,000, but that portion which is to be constructed immediately will not necessitate an outlay of more

than \$50,000. It is the intention to make the cathedral largely memorial, and by this means it is expected that a good portion of the money with which to carry out the designs will be raised. Among the memorials that are certainly expected are the four large and massive columns which will support the tower and chimes. These four columns will doubtless be memorials for four of the oldest Southern bishops—Bishops Otey and Quintard, first and second bishops of Tennessee, and Bishop Polk, the warrior bishop of Louisiana, and Bishop Green, of Mississippi. It is also hoped that other columns in the building will be erected as memorials to some prominent clergyman or some of the devoted followers of the Faith who lost their lives during the perilous times of the epidemics of 1878 and 1879. The corner-stone will be laid within the present church, and in sight of the altar. The congregation will be denied the use of the church as a place of worship for but a very short time. The work on the walls will be carried right up to the roof before the interior of the old church is disturbed sufficiently to prevent the holding of regular religious services; and when the outer walls are completed that far, very little time will be required to place the roof in such a condition that the congregation can use the building again. All the old structure will in time be razed. The shape of the general plan is cruciform, and the main entrance will be situated on Poplar st., the transepts facing east and west, and the chancel and sanctuary extending north from the nave and transepts. The chapel and baptistry will be to the right of the chancel, and the organ room will be over the vestry and facing the chancel, transepts, and nave. There will be a double row of columns on each side of the nave and transepts to support the groined roof arches; these columns will be constructed of white limestone. In the basement there will be a crypt, a Sunday school room, and a number of work rooms. The general style and tone of the architecture is of the early pointed Gothic. The exterior walls will be composed of rock faced stone. At the intersection of the nave and transepts the lantern tower will be constructed, 156 ft. high and 32 ft. square. A chime of bells will be placed in the tower, and will be connected at the key-board of the organ, so that the chimes can be operated by the organist, with electrical appliances.

The Bishop's house will be connected with the vestry on the west side by a cloister, and the Sisters' school will also be connected by a cloister to the chapel of the cathedral on the east side. The floor construction of the building is to be thoroughly fireproof, while the interior walls are to be finished in white limestone, and the steps to the chancel and sanctuary are to be of marble. The ceiling throughout will be heavily groined. There will be a triforium on each side of the nave, and it will extend to the transepts, thus giving additional space for the congregation.

The original plans of this cathedral are the conception of the late William Halsey Wood, of New York, revised and perfected by Weathers & Weathers, of Memphis, and they will have architectural charge of the building in all its details.

Duluth

Jas. Dow Morrison, D.D., LL.D., Bishop

The Rev. C. F. Kise has been conducting a series of Missions, meeting with remarkable success, at Two Harbors; 20 families were gathered in, and over 100 children attended the afternoon instructions. The sermons were delivered in the Presbyterian edifice, and an address to "men only" at the Y. M. C. A. rooms. Crowded congregations evidenced their interest in the Mission. A Woman's Guild was organized, and plans matured for a permanent chapel in the near future.

At Virginia a four days' Mission was held; 60 to 80 children were present at all of the services. There are a few Church families here, and the Church possesses a commodious building. At the conclusion, Mr. Kise started for Eveleth, a new field, where he once held a four days' Mission.

ALEXANDRIA.—On April 5th, Bishop Morrison visited Emmanuel parish and administered the rite of Confirmation to a class of 14, presented by the rector, the Rev. F. E. Alleyne. In the class were eight young business men, and two of the oldest residents. On Palm Sunday a handsome brass altar cross and vases were unveiled, gifts to the parish by Mrs. Clinton Locke, wife of the Rev. Dr. Locke, rector *emeritus* of Grace church, Chicago, in loving memory of her sister, Mrs. Martha G. D. Plant, late of St. Louis, Mo.; also a handsome silver Communion service. The office and Eucharistic lights were put in place; a litany desk, in memory of Richard Hurd, late senior warden, and a beautiful altar rail, manufactured by Lamb & Co., of New York. The ladies have newly carpeted the church. The parish has awakened from its dormant condition to a life of activity and usefulness. The young men have applied to be admitted as a chapter of the Brotherhood of St. Andrew, with a charter membership of 14. Great credit should be given Mrs. John Cowing, wife of the senior warden, who by her faithfulness and sincerity, saved the church from closing its doors, and by her energy and loyalty has set an example which has been followed by all the members; the present rector feels that with such able help behind him the future welfare of the parish is assured.

Fond du Lac

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

GREEN BAY.—Bishop Grafton made his annual visitation to Christ church, the Rev. C. M. Pullen, rector, on Low Sunday, preached an eloquent sermon on "The Christian Year," and confirmed a class of 29, one of the largest in the history of the parish. On the same day, at 7:30 P. M., Archdeacon Webber closed a week's Mission. A wonderful impression was made upon the spiritual life of the parish. The Easter offering was \$540, which nearly cleared the parish of all indebtedness.

Long Island

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

BROOKLYN.—The Easter elections show few changes in the membership of vestries. The tendency to change election time to the Advent season is growing.

At the meeting of the Clerical League, April 11th, held at the Montauk Club rooms, the Rev. William Henry Barnes presided. Mr. Frederick L. Gamage, headmaster of St. Paul's School, Garden City, read a paper on "The education of boys," and gave an interesting statement of the policy that has brought St. Paul's to its present state of efficiency and success.

The Rev. Dr. Baker, rector of the church of the Messiah, in a recent historical review of the parish, made appreciative mention of the record of the Hon. John A. Nichols, now senior warden. Rector and warden have for 25 years worked side by side.

A recent patient of St. John's Hospital has made a thank offering to the hospital of a set of white chancel hangings, dossal, super-frontal, credence cover, and lecturn hanging. The offering, April 10th, from 14 churches of the diocese for the Church Charity Foundation, amounted to \$1,716.87. At St. John's chapel, on Easter Day, 125 received at the celebration of the Holy Eucharist. In the afternoon, the rite of Holy Baptism was administered. The late Mrs. Littlejohn was much interested in the building of St. John's Hospital and chapel. To purchase the altar rail and chancel corona, she made and sold some finely embroidered work, earning the money, as she laughingly said, "by the sweat of her brow."

The Rev. Frederick Burgess entered upon his duties as rector of Grace church on the Heights, on Low Sunday. Mr. Burgess comes from Christ church, Detroit, which has furnished two other rectors to Grace church, Bishop Benjamin Paddock and Bishop Brewster.

At St. Mary's church, the Rev. W. W. Bellinger, rector, Bishop Adams, of Easton, acting for the Bishop of the diocese, administered the rite of Confirmation on the Wednesday before

Easter, to 74 persons. On Easter Day, the number of communicants at the two early Celebrations was 621; at the mid-day Celebration, 251. During Lent, the rector asked that the Easter offering be not less than \$1,780. The total offering amounted to \$1,865.76.

The Saturday afternoon services during Lent for the children, were much enjoyed by them. Each little sermon was an object lesson. The first, a number of candles, illustrating the text, "Ye are the light of the world." The second was a candle over which a glass jar was placed, and the subject, "Obscuring and extinguishing light." A chain, the third Saturday, taught "The breaking of God's Law." On the fourth, they were shown, by a looking glass, "The purpose of God's Law." On the last Saturday, the object was a magnet, and the subject, "Christ."

During Lent, the Rev. P. F. Duffy, rector of St. Clement's, issued an appeal for an Easter offering of not less than \$1,500, towards defraying the floating debt of \$3,000. The congregation responded on Easter Day with \$2,400. The communicants of this church number about 350. It is in a flourishing condition.

In the House of St. Giles the Cripple, the Sunday school of Unity church (Unitarian) will place a crib in memory of their late pastor, the Rev. Stephen Camp.

ASTORIA.—The Rev. Edmund D. Cooper, rector of the church of the Redeemer, who, nearly four weeks ago, was attacked by pneumonia, is slowly recovering, but it will be some weeks before he can resume his pastoral or archidiaconal duties. During his sickness, all the Lenten and other services have been maintained by the curate, the Rev. Henry Quimby, assisted by several of the clergy from New York, and by the Rev. Charles M. Belden, rector of St. George's church, Astoria.

UNIONDALE.—Services are held in the almshouse by the Rev. Henry B. Bryan, canon of the cathedral, Garden City.

Visitations of the Bishop of Duluth in Duluth and North Dakota

MAY

1. A. M., Fargo; P. M., Moorhead.
2. Richwood; White Earth.
3. Gull Lake Settlement; afternoon, Twin Lakes; evening, Wild Rice River.
4. Fosston.
5. Afternoon, Mentor; evening, McIntosh.
6. Thief River.
8. Red Lake Agency; Old Chief's Village.
10. Pine Point. 12. Leech Lake.
13. Cass Lake. 15. Lothrop.
16. Brainerd.
17. Wadena and Eagle Bend.
24. Meeting of Trustees of the District of Duluth.
- 25-26. Convocation of Duluth.
31. Baccalaureate Sermon, Faribault.

Louisiana

Davis Sessums, D.D., Bishop

The 60th annual council met at Christ church cathedral, New Orleans, April 20th, at 11 A. M. The service consisted of a Eucharistic celebration, the Bishop celebrant. The sermon was preached by the Ven. Archdeacon Duncan, secretary of the council. There was a good attendance of the clergy and laity, and the usual routine business received attention. The Bishop's address consumed most of the first evening of the council, and was interesting and encouraging. Reports were received from the usual committees, and were satisfactory.

The report of the Board of Missions stated that, out of \$1,387 pledged April, 1897, the sum of \$1,029 only had been received. After a recess, at which pledges for missions in the diocese were taken, the treasurer announced that \$1,500 was about the sum to which the Board could look. The treasurer of the fund for the theological department of the University of the South reported receipts amounting to \$16.25.

The elections to the General Convention were as follows: The Rev. Drs. H. H. Waters, H. C. Duncan, B. E. Warner, Rev. J. W. Moore; Messrs. F. N. Butler, H. D. Forsyth, G. R. Westfeldt, and James McConnell.

Standing Committee: The Rev. Drs. John Percival and H. H. Waters, the Rev. M. Brewster; Messrs. F. N. Butler, G. R. Westfeldt, and James McConnell.

An important amendment was made to Canon VII., Sec. 4:

No chapel or mission shall be established in any city or town where there already exists a parish or mission, when the rector, wardens, and vestrymen of the nearest parish, or church committee of the nearest mission, shall object, without the concurrent consent of the Bishop and the Standing Committee. This provision shall also apply to the removal of the place of worship of any congregation.

The report on the state of the Church evidenced for the year, 560 Baptisms, 6,400 communicants, 383 Sunday school teachers, and 3,195 scholars. Resolutions on the deaths of the Rev. H. L. Fitch and Mr. H. C. Minor were read. After a brief address from the Bishop, full of helpful thoughts and bright anticipations, the council adjourned to meet the 2d Wednesday after Easter (D.V.), 1899.

The Woman's Auxiliary held its annual session on the second day of the council at 11 A. M. The Rev. C. C. Kramer and the Rev. E. A. Neville conducted the religious services, and delivered missionary addresses. Miss M. E. Rountree, treasurer, reported total receipts \$1,054.67; disbursements \$890.30. Balance \$164.37. Received for United Offering \$59.67. Mrs. Laura B. Ogden presented her report which showed that she had received from various city and country parishes for general diocesan uses the sum of \$1,862.38 in cash, and \$413.22 in boxes. Mrs. Richardson's address was exceedingly interesting, as was also the letter she read from Miss Suthon, the missionary to Japan. The following officers were elected: President, Mrs. Ida Richardson; vice-president, Mrs. J. P. Hornor; corresponding secretary, Mrs. F. N. Ogden; recording secretary, Mrs. R. L. Robertson; treasurer, Miss M. E. Rountree.

Miss Josephine Hornor gave a delightful account of the work of the Junior Auxiliary in which she stated help had been rendered the Indian school in South Dakota; \$58 had been sent Miss Suthon, the missionary to Japan; \$115 had been collected through "blessing boxes," and the receipts in cash had amounted to \$110.19. The officers elected were Miss C. R. Pritchard, president; Miss Josephine Hornor, secretary; and Miss C. B. Girault, treasurer.

NEW ORLEANS.—The Easter celebration at the Children's Home was made doubly interesting this year by the presence of the aged Bishop Whipple, of Minnesota, who gave a very touching address, in which he told some incidents connected with his own work among the Indians. Several prizes were delivered by the Sisters, and also by Misses Fitch, Wallace, and Flamborough, to the best children in the Sunday school classes. Dr. Warner read the service, and Bishop Whipple gave the benediction. At 11 A. M. Bishop Whipple preached at St. Paul's church.

Central Pennsylvania

Ethelbert Talbot, D.D., LL. D. Bishop

GIRARDVILLE.—St. Paul's mission has, as yet, no church edifice of its own. On the evening of April 12th, services were held in the armory of Company F. of the 8th Regiment National Guards, when a very large congregation filled the hall, the stairway, corridor, rooms adjoining, and even the loft overhead. The platform was arranged in Churchly taste, a temporary altar was dressed in white, and the retable contained many rare white flowers and Easter lilies. In place of the dossal, an American flag hung gracefully. After Evensong, the Bishop preached a stirring sermon, and confirmed three candidates, presented by the Rev. F. C. Cooper, the missionary in charge. The vested choir from Ashland rendered great assistance to the local choir.

ASHLAND.—At St. John's church, the Bishop celebrated the Holy Communion at 7:30 A. M., April 13th, assisted by the rector. At 7:30 P. M., after Evening Prayer, the Bishop preached a masterful sermon to a congregation which

packed the large and beautiful old church. The Rev. F. C. Cowper presented 11 candidates to receive the laying on of hands. An informal reception was tendered the Bishop after the service, and he was heartily welcomed to this portion of his new diocese.

CENTRALIA.—At 3:30 P. M., April 13th, the Bishop preached another of his interesting sermons, in Holy Trinity church, and confirmed eight candidates, presented by the Rev. F. C. Cowper.

Mt. Carmel is four miles distant from Ashland, by carriage drive over Locust Mountain. Though St. Stephen's mission has long been vacant, a good congregation gathered at the little church on the 14th inst., when the Bishop preached, confirmed four candidates, presented by the Rev. F. C. Cowper, baptized an infant, transacted important business satisfactorily with the men of the mission, and took the train at 4:38 P. M. for Shenandoah, accompanied by the Rev. Geo. W. Van Fossen.

Connecticut

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

Chauncey B. Brewster, D.D., Bishop Coadjutor

TORRINGTON.—The Easter offerings in pledges and money amounted to over \$7,000. This goes toward the building fund of the new church, which is now in course of construction, and is to be ready for occupation this fall.

NEW HAVEN.—The Easter services were largely attended at all the churches, and liberal offerings were the rule. At St. Paul's, the morning offering amounted to \$1,800, the offering of the Sunday school to \$700. At Christ church, the offering was \$1,346. The denominations kept the feast much more widely than last year. Holy Week and Palm Sunday were also observed by them with special services, and in one suburban Congregational parish, the church was decorated with palms and hemlocks in honor of the day.

In St. Thomas' church, the rector, the Rev. William A. Beardsley, on Easter Day commemorated the 50th anniversary of the parish in an historical sermon. St. Thomas' was for 44 years under the spiritual guidance of the Rev. Dr. E. E. Beardsley, its first rector, and upon his death his nephew succeeded to the rectorate, after having been his uncle's assistant for several years. The event was further celebrated by the commencement of a fund to be called the Beardsley Memorial Endowment Fund. The offering for this purpose was over \$750. The fund, though not limited, will be raised to \$5,000, and will not be drawn upon until that amount has been accumulated.

Milwaukee

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

BISHOP'S APPOINTMENTS

MAY

1. P. M., Christ Church, Delavan.
2. P. M., Trinity, Mineral Point.
4. P. M., St. Mary's, Tomah.
6. P. M., St. Paul's, Watertown.
8. Superior: A. M., St. Alban's; P. M., Redeemer.
7. P. M., Christ Church, Chippewa Falls.
8. P. M., Grace Church, Menomonie.
13. P. M., Emmanuel, Lancaster.
15. A. M., Grace Church, Madison.
19. P. M., St. Luke's, Whitewater.
22. Janesville: A. M., Trinity; P. M., Christ Church.
23. P. M., Christ Church, Fox Lake.
27. P. M., St. Mark's, Beaver Dam.
29. P. M., St. Edmund's, Milwaukee.
31. P. M., St. Mary's, Sharon.

JUNE

5. P. M., Trinity, Wauwatosa.

BELOIT.—At St. Paul's, the Good Friday and Easter services were well attended. At the Three Hours' service, 80 were in attendance throughout, listening attentively to Knox Little's addresses on the Seven Words, and by the devotion of their singing, adding much to that of the service. On Easter Day, the largest number ever in attendance at an early Celebration at St. Paul's were communicated, more than 100 making their Communion at the early service, and not over 50 receiving at the late Celebration. The Rev. J. A. M. Richey who has been in full charge of St. Paul's church since

the death of Dr. Royce, has accepted a call from the vestry of St. John's church, Mason City, Iowa, and enters on his new field of labors the first Sunday in May.

PORTAGE.—The corner-stone of the new St. John's church was laid with fitting ceremony on Saturday, the 23d, St. George's Day, by the Bishop. It bears the dates of the building of the old church, 1856, and of the present edifice, 1898, with the Greek monogram I. H. C., of the name of our Lord. The occasion was one of deep interest, and will long be remembered by the faithful.

Kansas

Frank R. Millsbaugh, D.D., Bishop

On March 9th, a magnificent window placed in St. Luke's church, Wamego, by the C. Rowland Hill Chapter Daughters of the King, was dedicated with appropriate ceremony by the Bishop. The window is a memorial of the late Bishop Thomas, and is a beautiful creation of favrile and opalescent glass. It is Gothic in form, 8 ft. in width, and 16 ft. in height, and consists of three divisions, with tracery in the lancet head. At the bottom of the central division is the memorial inscription, as follows: "To the glory of God and in loving memory of Elisha Smith Thomas, S. T. D., second Bishop of Kansas." Above, in the same panel, is a majestic figure of our Blessed Lord in the attitude of preaching on the shore of the Sea of Galilee. The face is particularly well executed—the sweet and dignified expression being most striking. The background of foliage and the sea and sky in opalescent and pearl glass is effective. A golden, jeweled crown in a field of azure, occupies the upper portion of the central panel. The panels to the left and right are each in three divisions. At the bottom of each appears the cross of the Daughters of the King; on the left, with the mottoes of the order, "For His Sake," and *Magnanimiter Crucem Sustine*; on the right in a corresponding position, "From the Daughters of the King." The central and larger portion of each side panel is filled with opalescent glass of a predominating golden tint, shading into golden greens. In each is an olive branch entwined with an artistic scroll, and the following text carried across into both sides, but divided at the athnaph: "He fed them with a faithful and true heart; and ruled them prudently with all his power." Psalm lxxiii:73. This text was the one chosen by the Bishop of Colorado for his memorial address of Bishop Thomas, preached in Grace cathedral, Topeka, May 23th, 1895. At the top of the right hand panel are the keys crossed on a jeweled Latin cross, and at the head of the right hand panel, the mitre and crossed croziers. In the delicate golden green glass in the tracery are the monogram symbols, *Iota Eta Sigma* and *Chi Rho*, wrought in deep blue on either hand; while in the extreme upper point of the lancet is the *fleur-de-lis*, symbolical of the pure life of him in whose memory the window stands. The design was conceived by the Rev. Guy Miner, canon of the cathedral at Topeka, and minister-in-charge of St. Luke's church, and was drawn and faithfully executed by Mr. A. A. Cummings, of the Kansas City Stained Glass Works. The workmanship is excellent, and compares well with the best productions of Eastern studios.

The evening of March 9th was chosen for the service of benediction, because it was the third anniversary of the death of Bishop Thomas. Several of the clergy were in attendance besides Bishop Millsbaugh. The following gifts were blessed at the same time: A baptistry window to the memory of Alice Maud Beisley, a lecturn of polished red oak, a choir mural painting, and a beautiful altar of red quartered oak, highly polished, to the memory of Ella Mary McMillan. The sermon—on the text used in the window—was preached by the Rev. C. Rowland Hill, lately Archdeacon of Eastern Kansas, and formerly chaplain and private secretary to Bishop Thomas. Bishop Millsbaugh, in a few well chosen words, referred feelingly to Bishop Thomas as his boyhood's teacher and his pattern in the apostolic office, and then paid a

tribute to Mrs. Ella Mary McMillan, to whose memory the beautiful Gothic altar, the gift of her many friends and admirers, had just been dedicated. It is largely due to the self-sacrificing labors of this good woman who passed to her eternal home on Feb. 4th, 1898, that flourishing missions and beautiful church buildings now exist at Wamego and Minneapolis, Kas. The altar is the handsomest in the diocese, beautiful in carving and inlaying, and was also designed by Canon Miner, of the cathedral, and executed at Topeka under his direction. St. Luke's church, Wamego, is one of the missions of the cathedral at Topeka, and Canon Miner has been in charge there for more than two years.

Maryland

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

BALTIMORE.—The spring meeting of the archdeaconry of Baltimore was held April 21st, at Grace church, Bishop Paret presiding. The Bishop announced that of the \$6,000 necessary for the rebuilding of the chapel of the Holy Evangelists, at Canton, \$4,000 had been contributed. A committee was appointed to raise the additional sum, and another as building committee. A resolution proposing a change in the canon in reference to the distribution of funds for missionary purposes, to be submitted to the next convention as a request from the Baltimore archdeaconry, was offered by the Rev. J. H. Eccleston, and adopted by the archdeaconry. The distribution of mission funds is at present in the hands of the committee on missions. According to the proposed change, the individual archdeacons will, with the advice of the Bishop, distribute the funds in such manner and to such persons and places as they see fit. The change is suggested because of the greater familiarity of each archdeaconry with the needs within its own limits. The Rev. Thomas Atkinson was re-elected archdeacon, and the Rev. William C. Butler, secretary. In the evening, the Rev. Herman L. Duhring, of Philadelphia, delivered an address on "City mission work."

At the annual meeting of the directors of the Church Home and Infirmary, held April 18th, at St. Paul's House, the treasurer reported the home in a healthy condition, and that \$70,000 of the indebtedness incurred by the improvements several years ago, has been paid off. The officers of the board were re-elected.

The 83d anniversary of St. Peter's Sunday school was observed April 10th. The rector, the Rev. Frederick W. Clampett, made an address. A number of premiums were distributed by Mr. N. D. Jones. The school, which is one of the oldest in the city, has about 225 pupils and 25 teachers.

Bishop Paret recently confirmed a class of 13: at the church of the Holy Innocents, 15 at St. Mark's church, 24 at the church of the Messiah, and 37 at Memorial church.

The regular bi-monthly meeting of the Baltimore council of the Brotherhood of St. Andrew was held in the church of St. John the Baptist, Dr. W. Reynolds presiding. Mr. J. H. Holdsworth Gordo, of Washington, spoke on "The opportunities of the Brotherhood man"; Mr. Edwin Schneck, on "How can we best help the homeless man," and Mr. Dalrymple Parran, on "The man in public institutions."

The Rev. William A. Coale, for the past eight years rector of St. Luke's church, has resigned to take effect June 1st. At a special meeting, the vestry accepted the resignation, and granted the rector a leave of absence until June. Dr. Coale resigned to get a much-needed rest, having labored hard for the past eight years in order to get the church in its present condition, absolutely free from debt. Until the Rev. Mr. Coale's successor is appointed, the Rev. James Briscoe, a former assistant at St. Luke's, will officiate.

WESTMINSTER.—Ascension church has been presented with a handsome brass pulpit desk as a memorial of the late State Senator Pinkney J. Bennett. It is a gift of the family of the de-

ceased, and was made by Messrs. Luetke & Co., New York.

Towson.—Dr. G. M. Besley and Mr. William S. Keech who were recently re-elected vestrymen of Trinity church, have been members of the vestry of the church for 38 years.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The diocesan Sunday School Institute held its monthly meeting in St. Paul's parish hall April 18th. There was a large attendance of Sunday school workers, and an interesting model lesson was given by the Rev. W. G. Ware. There was an informal discussion of subjects relating to practical Sunday school work. It was decided to have a general gathering of the children of the diocese at Trinity church on May 28th. The Rev. Mr. Ware who has been an active member of the Institute, bade farewell to it at this meeting, as he is about to remove to Rhode Island, much to the regret of his friends and associates.

The Easter offerings at St. Thomas' church amounted to \$3,000, for the new church which, it is hoped, will be occupied in the fall. At St. Paul's the offertory was something over \$1,200, for the fund for the proposed stone altar and reredos, to be erected as a memorial of communicants of the parish entered into rest.

The church of the Advent, Le Droit Park, received an Easter memorial gift of a beautiful silver chalice and paten from a parishioner. Prayer Books and hymnals for congregational use were also given.

The Rev. Floyd W. Tomkins, Jr., of Providence, R. I., addressed the Brotherhood of St. Andrew, at St. Andrew's church, on the evening of the first Sunday after Easter. There was a large attendance of men.

Massachusetts

William Lawrence, S. T. D., Bishop

The Easter offering at St. Andrew's, Wellesley, was over \$2,000. This leaves the debt about \$700. The parish will soon erect a rectory.

The Easter offering at All Saints', Ashmont, was \$540. The reredos, which is now being placed, will be completed by May 8th.

BOSTON.—The churches in the diocese have given \$3,170.78 to missions in Boston for the past year, ending April 1st.

The training classes which have been maintained three days in the week at the Diocesan House, have had an average attendance of 21. Miss Carter, the deaconess, has given practical talks upon a variety of subjects, with an average attendance of 13.

A series of practical talks are being given under the auspices of the Brotherhood of St. Andrew, in St. Matthew's Sunday school room. The last topic, "The Religion of the single tax," drew a large crowd of men. It was given by C. E. Fillebrown, Esq., of Newton, on April 21st.

TAUNTON.—The insurance on St. Thomas' church has been adjusted. The total offered was \$8,706.51, which is considered by the parish fair and satisfactory. The building committee have held many meetings, but no contracts have as yet been assigned. Upon Easter Day the offerings amounted to \$700, and this enabled the parish to close the fiscal year without any deficiency, and with a balance of \$150.

Minnesota

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

ST. PAUL.—A mixed choir (vested) has been introduced into St. Clement's pro-cathedral, and hugely appreciated by the congregation. They sang their first service on Easter Day.

On the afternoon of Low Sunday, the Rev. Geo. H. Mueller, rector of St. Peter's, administered Holy Baptism to 10 children at the "Post Siding" mission, and delivered an excellent address on "Baptism and its meaning." The parents of seven of these children were Methodists and Baptists. The father of the remainder, all boys, was brought up in the Roman Church and destined for the priesthood.

The Rev. Fr. Dolling, of Portsmouth, England, delivered a powerful sermon on "Confession and absolution," at the church of the Good Shepherd. After the service the congregation repaired to the rectory, where a number of Englishmen and women, formerly members of the Mother Church, paid their respects to the priest.

MINNEAPOLIS.—The Rev. Fr. Dolling addressed some 500 students at the State University during his brief visit. At Holy Trinity, on Low Sunday, he celebrated the Holy Eucharist at 7:30 A.M., and preached at 11 A.M.; on Monday, from 2 to 5 P.M., he conducted Quiet Hours, and at 7:45 P.M. addressed the Brotherhood of St. Andrew. Tuesday, from 3 to 5 P.M., he conducted Quiet Hours for the Daughters of the King.

On the afternoon of Low Sunday the combined Sunday Schools of the city assembled at St. Mark's church, accompanied by their rectors and members of the various choirs, numbering about 100, where a thanksgiving service was held, and the total Lenten savings of the children, amounting to \$1,067.40 were presented. The Rev. Fr. Dolling and several of the clergy addressed the children.

Quincy

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

The Bishop, for the past two weeks, has been very ill in Knoxville, where he was making a visitation to confirm students of St. Alban's Academy. Just before the appointed service he was prostrated, the symptoms indicating apoplexy. His family and physician were summoned from Peoria, and in a course of a few hours the Bishop seemed to be out of danger. The attack left him very weak, and for several days he could not raise his head without faintness. On Monday of this week he was removed to Peoria, his slow, but steady, improvement giving good ground to hope that he may recover, at least in a measure, his former strength. The Bishop is 78 years of age, and has efficiently performed his episcopal duties until his recent prostration. A few days before he had confirmed a class at St. Mary's School, making an address almost equal to any of his best days.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

The Bishop of Springfield recommends his clergy, during the present war with Spain, to use in their public services the prayer for Congress, that entitled, "In Time of War and Tumults," and that in the "Forms of Prayer to be used at Sea," entitled, "The Prayer to be said before a Fight at Sea against any Enemy."

Bishop Seymour went to Peoria last week and confirmed for Bishop Burgess.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop Coadjutor

The attendance at the churches in Richmond all through Lent has been remarkably good. On Good Friday the churches were well filled. At Monumental, Morning Prayer was said at 9 o'clock, and this was followed by a Three Hours' devotion, from 12 to 3. Probably this is the first time such a service has ever been held in Richmond. In two of the churches Passion music was sung at night. The congregations at both taxed the large edifices to their utmost. At Holy Trinity, up-town, Gounod's "Redemption" was rendered. The whole service was extremely solemn and impressive, and a fitting conclusion to the Lenten season. At St. Paul's, after Evening Prayer, the choir sang selections from "The Messiah."

Easter Day, every church in Richmond was filled, and not the Episcopal only, and in them all were special music, large numbers of communicants, and generous offerings. Many of the churches had two Celebrations, and one had three, all largely attended. All the churches were beautifully decorated with flowers.

Saturday evening, April 9th, Bishop Gibson visited the church of the Epiphany, Barton Heights, preached, and confirmed 8 persons.

On the morning of Easter Day he confirmed three at Grace church, and at night 13 at All Saints,' both in Richmond.

Southern Virginia

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

On Easter Day, in Norfolk, the congregations were all very large, both morning and evening, and the special music exceptionally fine. At St. Luke's, Sunday night, Bishop Randolph preached and administered the rite of Confirmation to 35 candidates. The Easter offering at St. Peter's church amounted to \$900.

At St. John's, Portsmouth, the choir was increased to such an extent as to make it necessary to move it back into the gallery, but when the new church is completed it will be vested and put in the chancel. The Easter music was of a high order, containing selections from Mozart's "Twelfth Mass," Gounod's oratorio of "The Redemption," etc.

On Tuesday afternoon, March 29th, Bishop Randolph visited Grace church (colored), Norfolk, preaching, and confirming a class of seven persons. He was assisted in the services by the rector of the church, the Rev. W. P. Burke.

Bishop Randolph visited Christ church, Martinsville, April 14th, preached, and confirmed a class of four.

North Carolina

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

Although Easter Day was stormy, large congregations filled both Christ church and the church of the Good Shepherd. At the latter the offering was in aid of the fund for building the new church, and amounted to about \$4,000, of which two members gave \$2,000. The building fund is now \$13,000 of the \$25,000 required. Work will begin next month.

The Rev. Dr. Pittinger, rector of the church of the Good Shepherd, at Raleigh, has accepted plans for his new church. It is to be a Gothic structure, of North Carolina granite, brick lined, with marble trimmings; cost, \$25,000; seating capacity, 610. There is on hand \$10,000. The architect is R. W. Gibson, of New York.

South Dakota

William Hobart Hare, D. D., Bishop

ST. LOUIS.—Easter Day dawned mild and beautiful at All Saints' School, the household being awakened by the voices of a procession of girls, singing "Christ is risen! Alleluia!" and "Angels roll the rock away." At an early hour the school assembled in the chapel for the celebration of the Holy Communion, the Bishop being the celebrant, and the choir singing Tozer's Service in F. After breakfast, the Sunday school assembled to listen to the Bishop's words of greeting and counsel. The offering amounted to \$75, nearly all of which had been earned by the girls since Septuagesima. In addition to this, one class had beautifully decorated the chancel with potted plants and lilies. Later on, the school attended the services at the cathedral.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The monthly meeting of the Clerical Union was held at the Church Rooms, April 18th, on which occasion the Rev. George Gunnell read an interesting paper on "The relation of the Church to social and political problems."

The monthly meeting of the local assembly of the Brotherhood of St. Andrew was held at Calvary church, Pittsburgh, April 21st, the subject for the evening being, "The responsibility of a confirmed man; 1. To his diocese. 2. To his parish. 3. To the personal life." These several points were treated by the Bishop, the Rev. John R. Wightman, and the Rev. Mr. Atwood, of Columbus, Ohio. Bishop Whitehead presided, and after the service the congregation was entertained socially by the parish chapter.

GREENSBURG.—Christ church, the Rev. A. J. Fidler, rector, enjoyed one of the brightest Easters in her history, and the offering amounted to \$515.45.

The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

The Prayer Book a Bulwark of the Faith

WE have drawn attention to the reasons urged by a recent Congregational writer for the adoption by his co-religionists of a liturgical form of worship drawn from ancient sources, especially from the Book of Common Prayer. Those reasons were very significant, and are worthy of careful consideration by certain among ourselves who are indulging in fallacious hopes and "iridescent dreams."

The reasons referred to are, first, that a religious community which follows the extemporary method in public worship, finds itself without safeguard against false teaching and false teachers, and is peculiarly liable to be drawn into any prevailing drift in theology which may set in, even if it be towards "nowhere-in-particular"; second, that this unsatisfying method of worship is causing a steady outflow to the Church of the Prayer Book. The panacea for both these evils is the adoption of a fixed or liturgical system, drawn largely from that very book.

We say that these points, which have been presented with all frankness by the writer in question, are worthy of serious consideration by some among ourselves. Take the latter point, for instance. It is quite usual to refer to the tendency in more than one quarter to adopt various features from the Prayer Book, and to observe the great festivals of the Christian Year, such as Christmas and Easter, as promising signs. They are taken as evidences of a gradual drawing toward the Church, which must end in large accessions to the fold. But it is evident that no such design is for a moment harbored by those who are taking the lead in the introduction of these customs in their respective denominations. Their object is precisely the opposite of this. They are as much concerned to prevent accessions, at their expense, to the Church of an "exclusive polity," as to provide safeguards against the alarming drift towards infidelity. There is no doubt that the growing dislike of the vagaries of extemporary worship, is in large measure the result of the development of better standards of good taste which goes along with education and greater refinement of life. People with some measure of cultivation, do not like to find in their public worship the only exception to the ideal of what is fitting and decent, to which they have become accustomed in other spheres. Further than this, there is no question that with many, a certain liking for ceremonial is associated with the development of æstheticism, and even of luxurious habits. It has been observed in the past that a considerable percentage of the accessions to the Church from other religious bodies, have had no higher motives than such as these.

It is a sagacious policy, therefore, which undertakes to provide a form of decent and fitting service, instead of the bare and colorless methods which have hitherto prevailed, and sufficiently definite and beautiful to counteract and finally banish the "eccentricities," the "infelicities," and the "vagrant ramblings" of the old extemporary methods. Such a policy is sure to

quiet the restlessness of those—and their number is large—who are impelled by no stronger motives than such as spring out of a refined sense of decency, or the cultivation of the æsthetic tastes.

We submit, therefore, that, as Churchmen, we have no particular reason for congratulation in view of the so-called liturgical movement among our brethren of other Christian names, at least so far as it looks to any increase of numbers on our own part. The matter, however, has its better side. Too many people trained in another atmosphere have been drawn to the Church merely as a matter of taste. They "like the Episcopal service." It is too probable that they are not people of strong religious convictions. Sentiment is stronger than faith in their minds. And being admitted without careful instruction, they undergo very little change of attitude towards religious truth, and never absorb the real atmosphere of the Church's life. The movement of which we are speaking is likely to satisfy such people. It introduces a sort of touchstone, or test. We may have fewer accessions, but they will be people of deeper convictions, who do not find what they seek in services which, however beautiful in outward form, lack the power which they possess in their rightful environment.

Now let us turn to the other and more worthy reason which is urged by earnest men among the Congregationalists, and doubtless elsewhere, for the frank adoption of a liturgical service drawn from Catholic sources. It is because the rule which leaves the entire character of the public service to the individual minister, and the chances of extemporaneous effusions, provides no safeguard against the inroads of false doctrine. And this is a matter of capital importance at the present day, when the tendency to indifference or unbelief is becoming increasingly powerful. Men who are all at sea in respect of Christian faith, find an easy refuge in the pulpits of those Churches, and thoughtful people see with alarm that their domain is unguarded and almost defenseless. There is a strong and growing conviction that the best antidote for such dangers is to be found in the use of a liturgical form of worship. We have before pointed out that liturgical forms, as such, will not avail for this purpose, since they may be made to teach heresy as easily as the truth. This is probably the reason why there is no thought of composing an original set of forms, but only of drawing upon the Prayer Book and the ancient treasures of Catholic devotion. It is instinctively felt that in the use of forms which have grown in ages past out of the life of the Church, redolent of the true Faith in every phrase, there is safety, if safety is to be found anywhere.

This is the point to which we wish to draw attention: Thoughtful men outside the Church, profoundly anxious, in view of the evil tendencies of the times in which we live, are reaching out after the liturgical forms of the Church. By appropriating these, unadulterated and untampered with, they hope to provide a bulwark against the deprivation or destruction of the Christian Faith. They have seen that the Church of England's liturgy is a strong and sure anchor in the Faith, and that it is, moreover, the best expression of the Faith.

From this let us turn to certain tendencies which now and then show themselves in the Church. There are teachers amongst

us who, unable to deny the evident meaning of the Prayer Book, disparage the strong, dogmatic teaching of its prayers and services so wonderfully consistent throughout, by alleging that the language of devotion is a thing by itself. It is not to be taken too seriously. It is fervid and poetical, mystical, if you will, and more or less of the atmosphere of ancient and outworn conditions and modes of thought still clings to it. It is, perhaps, too beautiful to be sacrificed. The best plan is to treat it as poetry, to reduce it to a system of symbols, under which new thoughts, characteristic of the present age, may be understood. If such a treatment of the Prayer Book could prevail—which we do not believe to be possible—all hope would be taken away of maintaining the Faith and keeping it alive among the people, through the forms of the liturgy. It is the most skillful plan ever devised for depriving the Prayer Book of its power and usefulness, and reducing it to a repository of mere emotional outpourings, destitute of solid meaning. But the majority of men, we are assured, can never be convinced that forms so carefully composed, so free from extravagance, and so destitute of mere emotionalism, mean anything else than what they say. The Prayer Book will continue to be, as it has been in the past, a bulwark of the Faith.

At the General Convention of 1895, a strenuous attempt was made to obtain the passage of a measure for the admission of congregations from other denominations into union with the Church, on the sole condition that their ministers should receive episcopal ordination. The use of the Prayer Book was to be waived, and such an order of service employed, extemporaneous or otherwise, as the local bishop might permit. No other safeguard except this episcopal sanction was provided. The one thing in which our Congregational friends find a rock of safety, was to be left on one side. An extraordinary plan, when wise men elsewhere have seen that the Prayer Book is our greatest strength, to make its use optional! They lament that for want of such a vantage ground as the Prayer Book affords to us, their domain is defenseless, and they are helpless to stem the tide of error, and shall we make haste to put ourselves in the same position, or leave in that position those who have looked to us for aid? Any non-liturgical congregation which might seek for union with the Church, if it were in any degree prepared in faith and spirit for such union, would welcome the Prayer Book with joy. If, on the other hand, while they were willing to accept our invitation, they were averse to that mode of worship, and those forms which are now so widely recognized as desirable for the highest and most imperative reasons, it would be safe to assume that the time for union had not arrived. The loss of grasp upon principles which make the Christian religion secure, involved in such alliances, must accelerate the growth of internal differences which our present adherence to the Prayer Book constantly tends to smooth away. It would be the old story of clutching at the shadow and losing the substance. Such considerations have been sufficient to impel the Church consistently to reject such schemes in the past, and we may trust that her legislators will hold firmly by the same policy hereafter. There never was a case where it was more true that "our strength is to sit still."

Five-Minute Talks

BY CLINTON LOCKE

CLII.

I HAVE never been particularly enamored of the Evangelical Alliance. It is often "faddish," but it has many aims which must interest every Christian man, and one is, the effort it is making, by the publication of very cheap and small treatises, to broaden, enlighten, and Christianize public opinion. These publications might be called "tracts," but that word is so synonymous with dullness and cant and impracticable ideas, that the Alliance avoids it. I have not read many tracts of late years, but I remember those of my youth, and especially those of the Protestant Episcopal Tract Society, as being among the most forbidding forms of literature that came within my ken. These Alliance tracts are, however, of a different stamp. They are not all religious publications, except in an indirect manner, and I wish to call attention now to one series of them only, that on "Good Citizenship." The aim of this series is to spread among the people a knowledge of their duty as citizens, and of the existing laws on government and on public morals. It is astonishing how ignorant the vast mass of citizens are of the laws and of what is the real duty of a voter. Even in the widest circulated newspapers and in the speeches of senators and congressmen, we often find an utter misapprehension of the first principles of good government, and the utterance of propositions which an elementary acquaintance with the laws of the country would have shown to be indefensible.

Some of these "leaflets" are written by Churchmen, as, for example, in this series there is one by Bishop Huntington, entitled "What is Good Citizenship?" All of them are by well-known and capable men. I have one before me by L. T. Chamberlain, entitled, "A Citizen's Manual," and it contains any quantity of the most valuable information, couched in terse and telling words, costing only 35 cents a hundred copies, which certainly puts it in the hands of every reader in this country. On the very first page a question is asked that every man ought to sink into his very heart, but which is almost entirely ignored now by a large portion of the wealthiest and most cultured of our people. It is this: "Why is every man under obligations to honor and support government?" "Because he is born under the relations of government, just as he is born under the relations of the family, and because he can no more live a rational, civilized life apart from government than apart from the family." So many of us seem to think that government is a thing carried on by politicians for the benefit of their party, and that any one with a high sense of honor had better keep away from it, for if he touches pitch, he will get his hands black. I have heard clergymen say they never voted, and did not want to have anything to do with politics, and such speeches always seemed to me a greater sin than if they had used profane language. It was despising an ordinance of God quite as important as "Thou shalt not take My name in vain." This tract only states a fundamental principle in American morals, when it says: "The exercise of the right to vote is a sacred duty. Not more blameworthy is a parent who neglects his family, or a debtor who disowns his just debts, than the voter who does not vote." I would go much further

than it would be wise for so general a tract to go, for I am addressing in THE LIVING CHURCH at least nominal Christians, and I would say that it is a sin to neglect to vote, quite as great a sin against God and your fellow-men, as many others from which you turn in horror.

Then, again, take political parties. Many cultured and God-fearing Americans despise them, but this tract lifts them to their right place. "The use of a political party is to promote the intelligent discussion of political principles, to secure the best men as candidates for public office, and to carry into effect the will of the public as expressed by the majority vote. Each voter should join a political party, if it fairly represents his intelligent and conscientious convictions; failing in that, he should withdraw from it." Yes, but he should not withdraw from it simply because there are some bad men and demagogues in it. Bad men are to be found in every human association. If we are to withdraw wherever they appear, we will have to reside in Mars or the moon. Such men will have to be endured in every party. But I cannot quote any more from this excellent leaflet. It ought to be scattered everywhere, and every voter should own a copy. Now the Alliance proposes to effect this end by the co-operation of the pastors of churches and the guilds and societies of young people in the parishes. It assumes that a most excellent work for young men's clubs would be to undertake the distribution of these tracts, especially among classes not likely to see them unless thrust at them. I cannot help thinking this plan a very good one, and I hope the clergy of our Church will not neglect it. I suppose some will say that it is not religious nor Church work. I protest against such a narrow view of the work of the Church. Government and society are gifts of God, solemn trusts put by Him into the hands of people, and anything that serves to heighten the value of those gifts, or to open the eyes of men to the sacredness of the trust, is a blessed and a holy work. It has no connection whatever with political harangues in the pulpit, and the stirring up of fierce passions by ill-judged sermons, and it must not be confused with them. They are to be abhorred by every priest. I would be gratified, indeed, if what I have said would induce clerics and laymen to look into this good work of the Evangelical Alliance, and in this department to lend it their aid.

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The Spiritual Life

ADDENDUM FOR THE PEOPLE. II.

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

XI.

NOW, it may be granted that, in its attainable measure, the spiritual life in the people may differ from that within the reach of the priest. It is not in reason that as a whole they should be expected to attain the same spiritual elevation which his calling and his opportunity demand of him. But it is, nevertheless, an indisputable fact that the spiritual life still has claims upon them which cannot be disregarded by them without sinning against duty and incurring spiritual damage. As they are thus bound to make earnest and honest effort for its culture and maintenance, they are also to make use of the appointed and necessary means. These are the same as those set for the use of the priest; namely, fasting, medi-

tation, and prayer, and the seasons of retirement necessary to their effective use and practice. That the employments, mental undiscipline, and stereotyped habits of the people will often prove grave obstacles in the way of the best use of these means, is very true. But this is no just excuse for either the stinted and reluctant use, or the deliberate, absolute disuse, of these means, which are too commonly characteristic of Church life in the average parish. On the contrary, by just so much as the faithful are burdened by business, entangled in society, and beset by enticing pleasures and amusements, is there a greater need for a more earnest and determined effort on their part to make what effective use they can of these—the only means capable of preserving in them any traces of a true religious life.

It is, however, lamentably true that, instead of resolutely facing these obstacles and striving to beat them down, many tamely yield the whole field and let themselves be led captive at will. Some appear to regard it quite enough for the priest, as a sort of spiritual representative of the people, to be distinctly religious. Their responsibility ends with attending the main services, paying the pew rent, and contributing to the financial success of the Church fairs, sociables, suppers, and other like edifying means of propagating Christianity. Others who would not be thought wanting in admiration of the Prayer Book—who, perhaps, even style themselves distinctively, "Prayer Book Churchmen"—pay no attention to the Wednesday or Friday Fast-day services, when such are held; utterly ignore the rubrical law laid down for the proper observance of the appointed Fast-days throughout the year, requiring "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"; in fact, recognize no such acts and exercises of devotion as either a duty or necessity; and even come to the Holy Communion on their own set Sunday of the month, without any such previous reflection, self-examination, and personal humiliation before God as is most solemnly enjoined by the exhortation. Others, with a better regard for their religious obligations as "Christians and Churchmen," pay a certain earnest and well-meant but, nevertheless, mistaken attention to the claims of the Lenten Fast as a means of religious improvement. But, instead of availing themselves of fasting, meditation, and prayer—the "extraordinary acts of devotion" contemplated by the Church—as a means of personal discipline and culture, they sum up their Lenten duty in the simple observance of the annual round of extra services and public instructions.

With regard to the first two classes, little can be said, beyond the expressing of sorrow over their condition and course. It is hard to effect any religious reformation so radical as a return to something of a true spiritual life when there is not present in the minds of those to be reached some perceptible sensibility in the religious conscience. But to those who belong to the latter class, it may be said with hopeful earnestness: Remember that the public services of the Church are necessarily general. They cannot, with any closeness, meet the spiritual wants of the individual. They may be greatly helpful to you in your striving after the spiritual life, but they cannot serve as a sufficient substitute for your private reli-

gious exercises and devotions. No listening to the Scripture lessons; no repeating of the General Confession; no responding to the common prayers; no uniting in the common praise, can with any safety be allowed to take the place of your self-denying abstinence; your private study of the Word; your personal self-examination; your earnest seeking of the Father—who seeth in secret—"by prayer and supplication, letting your requests be made known unto God." A public presentation at court, is one thing; a private audience with the prince himself is quite another thing, and, for the purpose of presenting and pressing an important petition, a far better one.

May one not say, then, in conclusion: Dearly Beloved, let this Lenten season be with you the beginning of such precious private audiences with your Lord and Saviour. Prepare yourselves by fasting and meditation, and with earnest and frequent prayer, plead your case before Him "as a man pleadeth with his friend." Come thus to Him with your spiritual wants and cares, and He will not say thee nay. Come thus to Him, and He will prove His promises to be "yea, and amen." Come thus to Him, and He will show thee the path of life; and thou wilt find that "in His presence is the fullness of joy; and at His right hand there is pleasure forevermore."

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Pray, Proclaim, Pay*

BY THE REV. CHARLES SCADDING

ST. PAUL laid much emphasis on doing one thing. What is the "one thing" which the members of any given parish are to do? Surely it is to extend Christ's kingdom. The practical method of doing this is easily stated and easily remembered:

PRAY, PROCLAIM, PAY

Pray for your Church, and for your fellow-members. Nothing soothes our perturbed spirits so much as prayer. Pray especially for your clergyman, not that he may order the parish as you individually may wish, because in that case there would be such variety of prayer, but that he may have a sound judgment in all things, and a broad sympathy. Pray for your fellow-worshiper. Make allowance for his individuality. We have all different dispositions and personalities, and we are so very human that the personality of one is often most disturbing to the other. Pray, therefore, for her or him, that your own soul may be calmed.

□ Then let me implore you to remember especially public worship. "Neglect not the assembling of yourselves together." Honor the Lord by your presence, by being regular in your attendance. It is your Church; let not the weakness of the sermon, or the foibles of your fellow-worshiper keep you away. No soldier, loyal to a cause, steps out of the ranks and falls back to slumber in his tent because some other soldier in the line does not keep in step, or carries his gun wrong end up, or mistakes himself for the general in command. No; he fights manfully in that little part of the battle immediately before him, encouraging those on either side, and by his enthusiasm and earnestness carries forward the whole line to glorious victory, regardless of any hindrance that any one individual in that line may offer.

*From sermon delivered Jan. 2, 1898, Emmanuel Church, La Grange, Ill.

So it is with public worship. Let each one among us say for himself: "This Church is mine, it is my service, and I shall resolve on this first Sunday of the new year to avail myself of the privileges of worshiping, regardless of my personal dislike for the rector, the music, the vestry, or my fellow-worshiper." Let us, one and all, be faithful in this one thing—the regular attendance at public worship. There are many who say: "Oh, it doesn't make any difference whether I go to church or not." That is not true; it makes the greatest possible difference. The best work, the greatest Church work, that you can do, is that done by your presence at the services. You do not know how far reaching in its example that silent presence is. The security of this building depends on the presence of each individual stone in its own place. Equally does the security of the spiritual Church depend on your individual presence at its services. Especially would I urge your faithful and regular attendance at the Holy Communion. It is a sacrament ordained by Christ himself, whereby in a special way He gives himself to you and helps you to live up to your resolutions, and to be better men and women.

The Church is becoming honeycombed with a spirit of worldliness; an invitation to a dance, or to cards, or a theatre, will be promptly accepted, and a vaudeville performance which is in no sense elevating to the community, will attract scores of our young men, many of whom seem to have lost interest in the services of the Church to which they belong. There are some religious bodies who regard dancing, cards, theatre-going, clubs, as inventions of the evil one, as downright sins, and, therefore, to be avoided as stealing or murder. The Church is wiser, and takes a broader view. It says that there are certain amusements that are innocent in themselves, but Christians must distinguish between use and abuse. And I feel it my bounden duty, as the ambassador sent to minister at the Church's altar set up in this community, to warn you, my beloved, against this spirit of worldliness, which is taking the life out of our public worship, and to exhort you earnestly to resolve this year to distinguish between the use and abuse of things which may be innocent in themselves. Take more interest in the public services, and attend them at least as faithfully as you keep your social engagements.

PROCLAIM

This word expresses the next division of the one thing of extending Christ's kingdom. Talk about your Church, tell people of its blessings, its beauty, its good parts. Speak encouragingly of it. It is so easy to criticise and find fault, and there is so much difference of opinion. Some think there should be more and brighter music; others that there is already too much; some that the singing is far too fast; others that it is too slow; some that the ideal of ritual is that of the conservative Churchmanship of New York, Virginia, and Philadelphia, twenty years ago; others that the ideal is best realized in the color, light, and life of the advanced ritual, which is partially the result of the growth of the Oxford movement; all are at heart earnest, loyal Churchmen. What then is to be done? First of all, realize the fact that we all belong to a Church by whose Canon Law the rector of each parish is to be the sole judge of the kind of service best fitted for the community, and then

loyally to support him so long as he is the rector, and make the most of the services.

Yes, help your Church by proclaiming its beauties and possibilities. Charitably cover its mistakes and allow for the idiosyncrasies of its rector and workers. Invite your friends to it. Tell them of the glorious heritage we Churchmen have, of our adherence to the Faith of our fathers, and our genuine Catholicity. Suppose the yardmen at Chicago made up a train, sounded the wheels, tested the air brakes, and pronounced it in every way fit to go out; suppose that the engineer had such confidence that he was willing to risk his life and reputation in hauling it across the country, and that the conductor and trainmen felt it was in a safe condition and would reach its destination in safety. Suppose, I say, there was this expert testimony as to the satisfactory condition of the train by those who were responsible for its equipment and transportation, what would be thought of one who was only a passenger on that train, going among the passengers giving it as his private opinion that there is a crack in the wheel, that the brakes do not work, that the engineer does not understand his engine, that so much money has been spent in the adornment of the cars that there was not enough left to keep up the steam for the whole of the journey?

Now, although these conditions might exist only in the mind of the passenger, and to him seem very real, such talking and suggestions would, not unlikely, empty the train at the first stop. So let me ask you to proclaim your Church by speaking as encouragingly and enthusiastically of it as you can.

PAY

If, in extending the kingdom, we are to pray and to proclaim, we are also to pay.

We speak of our Church, our parish building, our rector, and yet there are many who do not seem to realize the responsibility in that little word "our." When we say our town, our waterworks, our streets, we mean that each realizes that he has to contribute to the support of our town, etc. Yet in Church matters it seems different. As a rule, a few give liberally, and the rest give nothing. No remedy will reach the root of the financial disease of a parish and cure it wholly, which does not involve the principle of systematic giving. Like all the rest of our service of God, the offerings that we make to Him should not be altogether lawless, self-willed, and irregular. God's law is that a certain definite portion of one's income should be given to the work of extending His kingdom, and those who follow that law receive great spiritual and temporal blessing. I have never known a business man, professional man, or farmer who practiced the law of "tithe" who was not more than satisfied with the results. Indirectly and inferentially, our blessed Lord commended and commanded this law of tithing. He said to the Pharisees who boasted how careful they were to tithe everything, "These ought ye to have done." Let us talk less about giving until what we owe is paid; and the debt is incumbent upon all alike. Should you not see your way to giving your tenth, after prayerful and careful consideration, let me advise you to start with some other proportion. Any system of giving is better than none, and incidentally leads to a better system. In a free church, where the envelope system exists, all are

urged to take envelopes, however small their contribution. This enables the vestry to know how much they can count upon for the rector's salary and parochial expenses. The envelope system guards against the loss incident to rainy Sundays and occasional absences of members of the congregation, for the expenses of the parish go on all the same, whether you are present or absent. Then the envelopes being given through the offertory, the idea is emphasized that your contribution is not simply a business matter between you and the treasurer of the parish, but also, and chiefly, an act of worship.

Remember, then, that in order to do the one thing of extending Christ's kingdom, you and I have to

PRAY, PROCLAIM, PAY.

Remember that the next thing is more important than the last thing, that the best part of life is never behind, but always before. Are we not in danger of living in the past instead of upon it? Let the memory of bygone years be an inspiration to us rather than a reproach. Some present enthusiasm is the effectual cure for the paralysis caused by our idly dreaming of things "which are behind." Let life be a repeated endeavor, and let us reach forth courageously and vigorously "to those things which are before." To some of us this year may be the last; let us all seek to make it the best.

—x—

Easter Hope

BY ISABELLA GRAHAM PARKER

Our Blessed Lord arose,
Heaven's portal to unclose,
And our beloved ones are with Him living
In that fair waiting-land,
Led by His loving hand,
New life and light forevermore receiving.

And when at length shall dawn
The resurrection morn,
His hand shall lead them through the golden
portal,
In fadeless beauty drest,
To find eternal rest
Where love and joy and peace shall be immortal.

O Saviour, gone before,
From the eternal shore,
Our perils on the stormy sea beholding,
Grant us through toil and pain
That have seen to gain,
In blessed peace our weary souls enfolding.
Easter Tuesday.

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Letters to the Editor

FUND FOR WIDOWS AND ORPHANS OF DECEASED CLERGYMEN

To the Editor of *The Living Church*:

May I be permitted to say, in answer to the Rev. Alfred Brittain's letter in your number of April 16th, that the Fund for the Widows and Orphans of Deceased Clergymen corresponds exactly with the pension fund of the United States government for the widows and orphans of our soldiers and sailors. That fund is collected in various ways from the American people, and our fund is collected from the people of our Church. No one dreams that the drawing a pension from the national fund places the drawer on a "mendicant footing," and I do not believe our pensioners in the Church occupy any different position. It is a just and honest debt which the Church owes her servants, and it is not charity, it is their right to use it.

CLINTON LOCKE.

WAR PRAYERS

To the Editor of *The Living Church*:

Will you kindly permit me, at this crisis in our nation's history, to call the attention of your readers, clergy, and laity, to the prayers found in the Prayer Book office:

"To be used at sea"; especially,

"O Eternal Lord God," etc., p. 305;
"O most powerful," etc., p. 307; and
"O Almighty God," etc., p. 311.

They are excellent for private use, and the rubric after third Collect Evensong allows "such prayer, or prayers, taken out of this book," etc.

That admirable story by the Rev. Charles Kingsley, called "Westward Ho"! furnishes very good reading for all who are interested in Spanish character.

J. ANKETELL.

St. George's Day, 1898.

AN EXPLANATION

To the Editor of *The Living Church*:

The promise made in my letter to send you the full facts regarding the *Angelus* article was conditional upon your considering the article worthy of any notice. I did not so consider it. Having no request from you for the facts, I did not send them.

Now that you have taken the subject up, I would say: (1) The reputed synopsis of Mr. Roy's address was entirely misleading and erroneous. His theme was perfectly loyal to the Catholic Faith. (2) I read the letter of Bishop White sanctioning the delivery of three lay addresses in my parish, to quiet the scruples of a few of my older parishioners who had asked me in a kindly way if lay addresses were regular and canonical. (3) In reading this letter, I stated distinctly that Bishop White had written the letter six weeks previously, before I had invited my laymen to speak on the subjects I had assigned them. *The Angelus* correspondent simply distorted this fact in her unfounded charges.

WM. GALPIN.

Personal Mention

The Rev. Percy Barnes, of Fair Haven, Conn., has accepted a call to St. John's, Essex, Conn.

The Rev. Walter G. Blossom has accepted the position of Bishop's assistant at St. Paul's cathedral, Fond du Lac, and should be addressed at Fond du Lac, Wis.

The Rev. Wm. A. Coale has resigned the rectorship of St. Luke's church, Baltimore, Md.

The Rev. Thos. W. Cooke has resigned the curacy of the church of the Ascension, Washington, D. C.

The Rev. Alban Greaves has resigned the rectorship of St. Mary's church, Kingston, N. C., and sailed in the steamship "Etruria," April 16th, for a visit to England.

The Rev. E. A. Gernant has resigned the rectorship of Christ church, Ridley Park, Pa., and will have charge of the mission at Overbrook, in the convocation of West Philadelphia.

The Rev. H. A. Handel has taken charge of St. James' church, Meeker, Col. Address letters accordingly.

The Rev. F. W. Hilliard, for the past five years in charge of the Church work in the town of Monroe and the county of Union, N. C., may be addressed, after May 10th, at Oxford, N. C. He goes to assist his daughters in the charge of "The Francis Hilliard School," and to take mission work in the neighborhood.

The Rev. George C. Hunting has resigned the rectorship of St. Paul's parish, Virginia City; and the charge of St. John's, Gold Hill; Grace, Silver City, and Ascension mission, Dayton, Nevada, to become chaplain to the Bishop of Nevada and Utah, and registrar of the diocese. Address, Rowland Hall, Salt Lake City, Utah, after May 15th.

The Rev. Baker P. Lee has resigned the rectorship of the Bishop Johns memorial church, Farmville, S. Va., and accepted a call to Columbia, S. C.

The Rev. A. A. Pruden who resigned the pastorate of St. Phillip's church, Durham, N. C., recently, has accepted a call from St. Stephen's church, Goldsboro, N. C.

The Rev. Arnold H. Redding, rector of St. Mark's, church, Tarrytown, N. Y., has entirely recovered from his recent illness.

The Rev. George F. Rosenmuller, of the diocese of Western New York, has accepted a call to the rectorship of St. Stephen's church, McKeesport, diocese of Pittsburgh. He entered upon his new work on the first Sunday after Easter.

The Rev. J. A. M. Richey has accepted a call to St. John's church, Mason City, Ia., and may be addressed accordingly after the first Sunday in May.

The address of the Rev. W. H. Tomlins is changed from East St. Louis, Ill., to Estherville, Iowa.

The Rev. W. Parry Thomas has accepted a unanimous call to take charge of the parishes of Mt. Pleasant and Albia, Iowa. His address will be Albia, Ia.

The Rev. Dr. Lucius Waterman has resigned the rectorship of St. James' church, Laconia, N. H.

To Correspondents

C. W.—The monogram I H C comprises the first two letters and the last letter of the name Jesus. In Greek, the C being the terminal S or sigma. In modern times a new significance has been given to this sign, by taking the three letters as Latin initials, representing the words, *Jesus Hominum Salvator*.

W. E. B.—(1) Full information as to Religious Orders and Sisterhoods is given in "The Living Church Annual," Young Churchman Co., Milwaukee, Wis., and in the American Church Almanac, James Pott & Co., New York. (2) We do not think any of these orders undertakes the education of young men for the ministry. (3) The book, if on sale, can be obtained of any Church bookseller.

Official

CHURCH ASSOCIATION FOR ADVANCEMENT OF INTERESTS OF LABOR

The annual meeting of the C. A. I. L. will be held on the evening of May 10th. The preceding Sunday (May 8th) is to be observed as a C. A. I. L. Mission. Clergymen in every diocese of the United States are requested upon that day to preach a sermon on the interests of labor from any standpoint, and to refer to the C. A. I. L., and the part it has taken in reform movements connected with social problems. If nothing more is possible, they are asked to read C. A. I. L. principles, and use in the service the C. A. I. L. collect. The secretary, Miss H. A. Keyser, 252 W. 99th st., New York city, will be glad, upon request, to furnish further information. In New York city labor sermons will be preached by different clergymen in the morning, but in the evening, the C. A. I. L. forces and delegates from labor organizations will rally at Trinity church, and Bishop Potter will preach the sermon.

Died

BROWN.—On Sunday, April 17th, 1898, Noah Brown, aged 41 years. Funeral at St. John's church, Dakota, Minn., the Rev. Thos. K. Allen officiating.

HITCHCOCK.—Died on Easter Tuesday, 1898, at his residence in Chicago, Jonas Coe Hitchcock, in the 62nd year of his age.

Eternal light and peace, grant him, Good Lord.

SISTER AGATHA.—At the House of Mercy, Inwood, New York city, on Easter Monday, April 11, 1898, Sister Agatha, of the Community of St. Mary. Burial from St. Mary's chapel, at the Mother House, Peekskill.

May she rest in peace.

Appeals

(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 districts and forty-one 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-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA Kimber, Associate Secretary.

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

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

Church and Parish

A NASHOTAH graduate of 13 years' experience. unmarried, desires parish or missionary work. Salary, \$700 per annum. Excellent references. Box 423, Hibbing, Minnesota.

WANTED.—Organist and choirmaster for young and growing parish in Chicago. Must be communicant, and experienced in training boys' voices. Vested choir, pipe organ, salary moderate. Address, giving references and stating salary required, RECTOR, THE LIVING CHURCH.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, 2 cts. ANNE G. BLOOMER, 25 S. 7th Ave., Mt. Vernon, N. Y.

The Editor's Table

Kalendar, May, 1898

1. SS. PHILIP AND JAMES. 3rd Sunday after Easter	Easter Red.
8. 4th Sunday after Easter.	White.
15. 5th Sunday after Easter. (Rogation.)	White.
16. ROGATION DAY.	Violet.
17. " " "	Violet.
18. " " " Violet. (White at Evensong.)	White.
19. ASCENSION DAY.	White.
22. Sunday after Ascension.	White.
29. WHITSUNDAY.	Red.
30. Monday in Whitsun week.	Red.
31. Tuesday in Whitsun week.	Red.

A Flock of Wild Geese

BY MARGARET DOORIS

I stand in the north-wind and listen—
And up through the sunbeams that glisten,
See a flock of wild-geese on the wing,—
In the air what a whirr—and a ring!

How discordant the cry that they utter!
But the sound of their wings' rhythmic flutter
Is music nought else can bestow;
It awakens, when falling below,
A throbbing and a thrill on my heart strings,
In my soul a wild yearning for bird-wings,
That would bear me away glad and free—
On and on, through the air to the sea.

Overcome by the feeling, the longing,
The wishes insistently thronging,
I stand as a captive whose chain
Holds him down with its strength and its pain.

The March-wind sweeps on with swift blowing—
Out of sight now the wild geese are going,
With the speed of a tireless wing;
They have left me a token of spring,
A message that winter is over;
Soon the bees will hum in the clover,
A promise that April's bright showers
Will cover the meadows with flowers.

Londo, Ohio.

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St. Philip and St. James' Day

TO St. Philip was vouchsafed the distinction of being the first-called disciple of the Lord. St. John tells us that he "was of Bethsaida, the city of Andrew and Peter." It would seem that he had previously been a disciple of St. John, the Baptist. It was the great distinction of St. Philip to be the first to bring others to Christ. "Philip findeth Nathaniel, and saith unto him, We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Few, if any, of the disciples seem to have more faithfully followed the Lord, or have been more constantly in His companionship. It may have been this that led to the gentle admonition recorded in the Gospel for the day—"Have I been so long time with you and yet hast thou not known Me, Philip?" His faith and zeal are indicated not only in being the first to bring a brother-man to the Saviour he had himself found, but subsequently also in bringing to the Lord certain Greeks who came to him, saying: "Sir, we would see Jesus." In the account of the miracle of the loaves and fishes, he seems to have been specially under the loving eye of the Master, who sought to "prove him" before He tried the faith of the others. It may have been because He felt that Philip's faith, at least, would stand the test. After the resurrection St. Philip is spoken of as present at the election of St. Matthias to the place "from which Judas by transgression fell," but does not appear thereafter in the New Testament history. It is implied, however, that he still continued in Jerusalem until after the outbreak of the first persecution. The tradition is that thereafter he preached the

Gospel in Northern Asia, and suffered martyrdom at Hierapolis, a great stronghold of idolatry, in Phrygia.

St. James the Less was son of Cleophas and of Mary, a nephew of Joseph, the husband of the Blessed Virgin. He is mentioned by Josephus, and in the Talmud, being well-known to the Jews from his high position in the Church at Jerusalem. He won from them even the honor of being called "The Just." This distinguishing characteristic of the Apostle is markedly indicated also in his Epistle. It was his part to suffer martyrdom in Jerusalem by the fanatical hatred of the very same class of men that had brought his Saviour to the Cross.

Why St. Philip and St. James are coupled in loving commemoration in the Church, is only matter of conjecture. St. Simon and St. Jude, St. Peter and St. Paul, are parallel instances of like commemoration. It may have been suggested from the fact that the Lord sent the disciples out two and two, preaching the Gospel of the Kingdom. It is certainly a suggestive thing that He thus sent them. Why? Apparently for mutual encouragement and loving helpfulness.

It may well recall a much-needed lesson, one especially needed in these modern days in which our lot is cast. It is a time of constantly increasing luxury and unparalleled competition. The conditions of our modern life are, for the great mass, hard, exacting, unsympathetic. Christian charity lessens in such a day. The Church too often unconsciously reflects the spirit of the age, and hardens with a hardening generation. The old-time sense of Christian fellowship is too much forgotten, and the consequent duty of mutual helpfulness and brotherly love.

In the Church of the first days, so fervent was the feeling of Christian brotherhood that, at the first, Christians "were of one heart and one soul; neither said any of them that aught which he possessed was his own; but they had all things common." Then, and for long afterward, the feeling of fellowship was a distinguishing characteristic of Christians. Even the heathen were constrained to say: "See how these Christians love one another," and then it was that "mightily grew the Word of God and prevailed." If now faith is dim and love is cold, and the sense of Christian fellowship forgotten, what wonder if great masses stand aloof from every form of organized Christianity, and that multitudes seek in the lodges, guilds, fraternities, mutual benefit and insurance orders, for that brotherhood, mutual helpfulness, and fellowship that of old men found in the Christian Church.

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"OLD BROOKE" is dead—the "Brooke" of "Tom Brown's School Days." He was the Rev. J. P. Gell, rector of Buxted, in Sussex, England. *The Saturday Review* speaks of him as probably the last survivor of Arnold's famous "Sixth." He began his career as an official of the Colonial Office, was sent to Tasmania, and there married a daughter of Sir John Franklin, the Arctic explorer. Afterwards he took orders, became a preacher of note, and worked himself out in what was a country parish when he took it, but which London swept over and inundated with bricks. For twenty years he lived at Buxted, where he was sent on the failure of his health by Archbishop Tait. *The Saturday Review* calls him "almost an ideal country parson, the friend and fellow-worker of the Nonconformists, a

true father of the poor, and counsellor of all."—*Harper's Weekly*.

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HYMNS selected without regard to circumstances may have a rather unlucky significance. The following story is told of a London priest: It was at a week-night service; the parish was a poor one; the congregation in church might have been counted on your fingers; and the vicar announced as the opening hymn, that familiar one beginning, "What means this eager, anxious throng?"

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A BUSINESS MAN of Bristol, England, thinks that with all the improvement in educational methods, there is a screw loose somewhere. He advertised for a boy to take a place in his business establishment, with the following results: "No 1 boy who applied for the vacancy informed me that he had successfully passed the sixth standard. He appeared an intelligent lad, and told me he had learnt algebra, Euclid, grammar, composition, and drawing. Asking the boy if he had brought a character with him, his reply was: 'I haven't got no character, sir.' No 2 now made his appearance. He had also passed the 'sixth.' Among other questions, I asked this lad if he knew his way about Clifton. 'No sir,' he replied, 'but I knows my way about Bristol.' Now for lad No. 3. He had passed standard seven. 'Well, my boy,' I asked, in 'what business is your father?' His reply was, 'I haven't got no father, sir.' Then came boy No. 4, extremely bright-looking, evidently a lad naturally of good parts. 'Well, my lad, what have you to say for yourself? What have you done at school?' He replied that he had passed standard seven, and was in the x-seventh; had learnt science, French, algebra, mathematics, and shorthand; had obtained honors in grammar, composition, and drawing. 'Where have you worked since you left school, my lad?' I asked. He replied: 'I haven't worked nowhere, sir.' I said, 'You seem to be a strong boy; did you have any drilling at school?' 'Yes, sir,' he replied; 'we learnt gymnastics.' 'But,' I said, 'did you practice in the school room?' 'No,' he replied, 'we practiced in an 'all, sir' (meaning a hall).'" In view of this experience, this gentleman thinks there is no occasion for alarm lest the children of this generation are being overeducated or are likely to become too learned.

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ON a recent Sunday afternoon, at St. Paul's, Canon Newbolt said the corruption of family life always preceded national downfall. We had long made a boast in England of our family life. Other people said they envied us. Christmas, which would shortly be here, was the festival of the family, yet could they be satisfied that all was safe? The Church, every one admitted, knew nothing of divorce. Then why should we listen to arguments which seem to reconsider a doubtful passage of Scripture, and give it a sense which our forefathers legislated against? Were they, in the interest of laxity, to acquiesce in a law which was passed without the consent of the Church, the chief promoters of which had learned that they had called into existence a monster "Frankenstein" which now they could not control. He hoped no Englishman would allow this monster to preside at his table, to share his family life.

Dr. William Adams, Teacher of Theology

BY THE REV. D. D. CHAPIN

THE year that has lately gone witnessed in its early days the passing away from the scene of his life work, him whose name is written above, and in its October time the dust of another of the founders of Nashotah was brought back from its temporary resting place on the Pacific to remain, until the consummation of earthly things, at the home of his first love. The latter event called forth from the whole Church a glowing tribute to the memory of James Lloyd Breck, and it is not too much to say that there was caught from the incident a new and greater impulse of missionary life. It showed that the Church, after all, is not quick to forget the heroes who have given their hearts and lives to laying broad and deep the foundations on which she is now so strongly built.

There was something in the character of Breck, a glamour as it were about his life, and a halo about him after death, to attract and hold the public eye. He was a man so single in his generation, a Saul among the prophets; such men hold attention, and, perhaps in consequence, others equally deserving, or equally successful in a different sphere, are likely to be passed by.

The thought has lingered in my mind since that memorable October day when I stood by the grave of Wm. Adams, my early (and almost only) teacher and life-long friend, that there is due to him also a tribute not less than to the other; and the feeling has come that, in consequence of the strong light shining around the grave of Breck, there may be allowed to gather a shadow over that other grave, at least in the mind and heart of the Church at large. The time has not come, perhaps will never come, to write the life of William Adams; perhaps, again, there was not material in it of that singular kind which holds the world's attention; but surely there must be much in that quiet, full, patient student life that the grateful memory of the Church will not let die.

It has occurred to me to give, or try to give, some impressions of Dr. Adams as a teacher, which have lain and brightened in my memory these many long years, and lay them as a small tribute of love on his newly made grave.

The story used to be told that Bishop Coxe, a classmate in the General Seminary, once introduced Dr. Adams on some public occasion, as the man who was teaching theology better than any man in the American Church. I do not vouch for the accuracy of the story, but believe it may well be true. It may seem invidious to have said "better than any man," but certainly none other has taught it "better" than he. He was a born scholar and a born teacher, and his long and patient life was wholly given to that work; as such he will live, first, in the hearts and lives—so long at least as they shall live—of those whose privilege it was to be his pupils; and again, in the large and silent stream of influence which went out from him upon the thought and life of the whole Church.

It is not my present purpose to speak of this large influence by his writings on his time, but rather of his immediate work in his class room, and personally in moulding the thoughts and lives of those coming under the spell and impress of his mind.

It has sometimes been complained of that

all his students bore the same stamp, like so many coins coming from the mint. There may be something of fact in this, especially as to those who were under him in the early years; but if so, it is but a tribute to his power of impressing men; setting his stamp, or rather the stamp of the Catholic Faith, upon them. He had his marked individuality, an undoubted personality, but all its power was held subordinate to the power of the Catholic Church; it all drew that way.

As to the general trend of his theology, if it had any special trend—for he was no partisan, the founder or follower of no party or "school,"—I should say that it was in the line of the great doctors of the Church in all time, more especially as exhibited by the famous names of the Anglican Church. His theological pedigree may be given, in the Anglican line as that of Hooker, Pearson, Andrews, Waterland, and Bull, and in our own Church as Seabury, Hobart, and Whittingham, the latter his teacher in the seminary, and of whom he never failed to speak in the warmest terms of admiration and regard. "When I was in the seminary, Dr. Whittingham used to say," or "Dr. Whittingham told us," so and so, "and I have found that Dr. Whittingham was right." Such was his respect for the Bishop of Maryland, as the great scholar, teacher, and theologian of his day.

Perhaps no professor was ever less formal in his method than Dr. Adams; indeed, it may be said that he had no formal method in his teaching at all. He had a class room, but not a "lecture" room, for he probably never delivered a formal lecture in his life. I say he had no "formal method," but it must not be understood that he had no method underlying his idea and mode of work. I mean he did not teach by "rule of thumb," but his work was spontaneous, adjusted to his men. He did not regard the men of his class as mere passive receptacles for what he, as professor, had to give—a row, as it were, of cups and glasses arranged around him, and he, a big pitcher, to fill them up day by day; such a conception of his mission never could have entered his head; but he considered his classes made up of living, thinking, working men; men who, for the most part, were to do their own work, to learn to think their own thoughts, to work out their own problems. It might seem at first that this process would not accomplish what has been said above; viz., that his pupils all bore the same stamp; but a little thought will discover why it so turned out. Men of brains particularly resist pressure, resist being made passive things, especially men of the mature age theological students are, or ought to be, and they rebel, fly off at a tangent, or go the other way. Too much dogmatism in things not properly dogmatic defeats itself. The writer hereof once said to a brother clergyman: "—, how is it that you, son of good old evangelical Dr. —, graduate of — Seminary, have gone skyscraping, away up into the clouds in your Churchmanship?" "Oh," he replied, "Dr. — did it; he was always stuffing Calvinism down our throats; how could I have done otherwise?" It was inevitable. Dr. Adams was too wise a man for this sort of thing. A class of men were not to be regarded as so many Strasbourg geese, nailed helplessly

down before a fire, to be duly or unduly stuffed, and their theological livers hypertrophied accordingly. No man could be more dogmatic in things belonging to "the Faith" than he; no man more free in things of opinion, or more tolerant in matters not closed by the universal consent of the Church.

It was by this temper and way that he won the confidence of his men. His pyramids all stood on the square, solid base of Catholic truth, and not on the little ends of personal opinion and conceit. He was always open and patient with questions proper to be asked and questioners with good intent. He was impatient with foolish questions, or questions asked simply to pester and annoy; such were seldom asked a second time. "Young gentlemen, I can teach theology," he would say, "but there is one thing I can't do, I can't furnish my pupils with brains"; or, "Mr. —, you are a man of sense, and ought not to ask any such question as that." But with the honest, intelligent questioner there was no end of his patience and interest and labor in helping to a clear knowledge of the matter sought. A question would be asked, and sometimes he would say: "Mr. —, you go to the library, and on such and such a shelf, at the further end of the shelf, you will find such and such a book; on such and such a page, at the bottom, on the right-hand side, you will find the answer to your question." This was a common thing. Dr. Adams did not consider a library an ornamental thing, to be kept locked most of the time, or open only when men were occupied with other work; but to be used, to be known, to be studied. He expected his students to have at least a general idea, a bird's-eye view of all the great theological books lying at hand. Again, when a question was asked, he would often say: "Mr. —, I am going to walk to Cooney (Oconomowoc) this afternoon, or to Delafield, or to Pine Lake, and I want you to go along with me." This, of course, to any man who had his wits about him, was too good to be lost. Never, perhaps, was Mr. Garfield's definition of a "university"—Mark Hopkins sitting on one end of a log in the woods, and a student on the other end—better exhibited than on these walks. All learning and all knowledge seemed at the end of the professor's tongue; and that walk by that student was never forgotten. Sometimes at the end of the class hour he would say to some one, "Come with me," and perhaps fifty turns were taken up and down the "Doctor's Walk," in front of the chapel on the border of the lake. Every pebble in that "walk" has, or ought to have, its theology by heart.

It was this personal touch, this life begetting life, that made Dr. Adams' teaching so effective to so many men; of course there must be the responsive faculty, some ability in the student to take in and be stimulated by what the man had to give. With dullards he had little patience, unless he found in them an honest sincerity to do the best they could; he fully recognized that God has place and work for all honest and sincere men in some part of His field.

It was particularly with bright, thinking men who had not had the brithright of the Church, that the teaching and way of Dr.

Adams was most effective. There was no end of his personal attention and labor with such. If he caught a young man who, like myself, had been nurtured in Puritanism, and tangled in the meshes of Calvinism, that man was the doctor's special and peculiar care; the walks and talks, the library, the Scriptures, Church history, the liturgies, human nature, everything—there was no end to it,—till by and by the clouds began to break, the fog to lift, and the blessed sunlight of Catholic truth began to appear. It was the wonderful personality of the man, dominated by, and saturated through and through, with the very temper and very thought of the Catholic Church. It was thus he became a guide—a guide-board, almost, so steadily did the index point the one true way,—to bewildered men. With all this, he expected his students to do, to learn to do, their own thinking, their own work; as said above, he did not consider them passive receptacles to be fed or filled by himself. For the lame he had patience, but for the lazy he had little use. The man who could walk must use his own legs.

I spoke of his class room, rather than his "lecture" room; and so he was the leader—rather, sometimes, the head boy—of his class; he was no pedantic lecturer, stiff, prosy, formal; but when he became absorbed, in his informal way, in his subject, there were no dull, unlistening ears. When his glasses came off and he began polishing them with the bit of chamois he always carried for that purpose, or when he began to walk nervously up and down the room, or one leg went over the back of a chair, as he stood behind it, we knew something was coming, and all eyes and ears were alert. There was no telling when or where he would break out, or where he would go. Sometimes, perhaps maliciously, we would set him off by some question, especially if we were not up in our Pearson for the day. Sometimes that would work; oftener it would not; it depended on the mood, or may be, he suspected the trick. Pearson was his great text book, and woe to the unlucky student who did not know him by heart; not merely that he should be able to repeat the text, but he demanded that it be intelligently understood. "An ounce of Pearson," he was wont to say, "is worth a pound of Paley"; and so his great aim was to ground his pupils in the first principles of the Faith. Everything hinged upon the articles of the Creed; those secured, everything else would fall into its place.

I spoke of his great use of the library; his students constantly were sent there, and in that he was a guide-board, too. He knew every book it contained, and what was in it. It was marvelous to see him read. Like Macaulay and a few others, he seemed to take in a whole book at a single glance. Sometimes he would begin in the middle, sometimes at the end, and wind up with the preface; but if the book had an idea, a kernel, his instinct went straight to that and found it out, and all in the shortest space of time; the book and its contents were forever his.

It is not to be wondered at, then, with such a personality, with such a gift of acquiring and imparting accurate knowledge, his students should find in him a teacher whom they were glad to reverence and follow in all that he held and taught. It was not, however, because he said it that it was true, but he made the truth stand out in such bold and beautiful relief that men could but accept it as the eternal truth of God. Verily,

Bishop Coxe was right, he taught theology better than any man in the American Church.

I have dwelt thus lovingly, and altogether too briefly, on this phase of Dr. Adams' character and life, because it was his best and chief phase, that to which he was best adapted, and in which he was most at home. His written books have had their use and power, and helped greatly to mould in certain directions the mind and thought of the Church; but his literary style was defective and hard to read; hence the limited influence they may now possess.

In the General Convention, Dr. Adams was at his worst. It is an unfortunate thing for a doctor in divinity to get the reputation of being a "funny man." His Irish wit and sense of fun were so great that by the many these chiefly were seen; but by the more thoughtful few his great wealth of learning, even in General Convention, was recognized; and so none was listened to more eagerly than he. But he was not a "Church politician," no adroit manager of affairs, and hence often was outgeneraled by men with less conscience, perhaps, and of attainments vastly inferior to his.

The life and work of such men as Adams is not much in the public eye; but after all, they really lay the foundations of things. They do the thinking; other men get the applause. One sows and another reaps. It is the law of the kingdom of God. Adams puts out his thoughts in his homely, characteristic way; others catch up these thoughts, and with burning rhetoric proclaim them on the housetops, so, in a secondary way, do the master minds reach at last and conquer the world.

A grand life work is done. Kemper and Adams and Breck! They rest together in the little, consecrated, doubly, trebly consecrated God's acre at Nashotah; and where is there richer and holier soil? What names brighter on the diptychs of the American Church than her "first" missionary bishop, her "first" missionary priest, and her "first" teacher of the Catholic Faith.

Book Reviews and Notices

For Love of Country. A Story of Land and Sea in the Days of the Revolution. By Cyrus Townsend Brady. New York: Charles Scribner's Sons. Price, \$1.25.

"Love of country! That was the great refrain. . . . Under its inspiration mighty men left all and marched forth to battle; wooed by its subtle music, heroic women bore the long hours of absence and suspense; and in its tender harmonies the little children were rocked to sleep. Ay, love of country! All the voices of man and nature in a continent caught it up and breathed it forth, hurled it in mighty diapason far up into God's heaven. Love of country! They preached it, loved it, lived for it, died for it, till at last it made them free." In these eloquent words the author of this admirable historical romance strikes the keynote of the story. It is a book worthy of praise for its fidelity to history, its vigor and beauty of description. Probably it is because the writer, the Archdeacon of Pennsylvania, is a graduate of the U. S. Naval Academy, that he has elected as hero of this thrilling story of Revolutionary days a young naval officer. Certain chapters, notably the one describing the battle between the Randolph and the Yarmouth, are as moving and exciting as any accounts of sea fights on record. Besides the careful and valuable study of Washington, which will give it importance in the estimation of older readers, its thrilling lessons of patriotism and its charming love story will enchant others. Altogether, it is a stirring and dramatic piece of serious historical writing, to

be commended to the attention of all readers as being especially timely and important in this crisis of our country's history.

Simon Dale. By Anthony Hope. Illustrated by W. St. John Harper. New York: Frederick A. Stokes Company.

There is no Zenda in Mr. Hope's new book. It is a romance of the days of the Restoration, and Eleanor Gwyn is the heroine. "The part of the Prince" is played by Simon Dale who, like his Zenda prototype, has adventures in love and war, as befits one who was destined to "love where the king loved, know what the king did, and drink of the king's cup." Of course the incidents are well told and keenly interesting; the dialogue is witty and amusing. As for "the moral of it"—well, perhaps it is that to render loyal service, one should elect "a king whom a gentleman can serve."

Songs of Liberty and Other Poems. By Robert Underwood Johnson. Including Paraphrases from the Servian, after Translations by Nikola Tesla; with a Prefatory Note by him on Servian Poetry. New York: The Century Company. Price, \$1.

Nikola Tesla, the famous electrical inventor, has contributed to this new volume of Mr. Johnson's an interesting preface on Servian poetry. He has also furnished for the poet's verse, the literal translations from the chief Servian poet of to-day, Zmai Iovan Iovanovick, who has embodied in his fine and stirring national poems, the noble feats, the heroic deeds, of the men and women who struggled for freedom. The fate of the Servians is a sad one. Such poems as "The Three Giaours" and "A Mother of Bosina" help foreigners to know the debt they owe to these brave fighters for their sacrifice in defending civilization from the Asiatic hordes in the fourteenth century. In this volume are also included a patriotic ode, "The Voice of Webster," and another ode, in blank verse, "Hands Across Sea"—the latter a timely addition to the growing literature directed to securing a more sympathetic understanding between America and England. There are other charming poems comprised in this volume.

The Message of the World's Religions. Reprinted from *The Outlook*. New York: Longmans, Green & Co. Pp. 125. Price, 50c.

We can express no commendation of either the design or the execution of this little book. It is based upon the mistaken notion that each of the great world religions (and Christianity like them) has an important message from God to men, all of which alike ought to be heard and heeded. This pernicious idea, popular as it is in certain quarters, deserves to be most severely condemned. Mohammedanism, Confucianism, and Buddhism may have certain commendable features, but they have no "message" to us, nor indeed to anyone. Their treatment in this book is scholarly, and at some points interesting, but it is barren of religious suggestiveness. The "message" of Judaism and Christianity, as here set forth, is most uninspiring. In the former case it consists of a feeble effort to galvanize the shattered fragments of a moribund religion into some show of life. In the latter, we find but the thinnest shadow of an emasculated Christianity, which, as presented by Dr. Lyman Abbott, can hardly be distinguished from blank Unitarianism. It is the merest travesty of true and historic Christianity, and is entirely unworthy of the name.

Victor Serenus. A Story of the Pauline Era. By Henry Wood. Boston: Lee & Shepard. Price, \$1.50.

Mr. Henry Wood is not an unknown man. By the "psychic," "mental healing," "suggestive" public he is considered to be one of the greatest of living writers. Ordinary non-psychic readers would hardly consider him anywhere near that high-water mark. He is, however, a man of parts, and says many noble and elevating things, though they are generally couched in the psychic lingo. For example, on p. 307 it is written: "So rapidly as the human mentality through evolutionary friction is rectified, the whole cosmos falls into tune. Then the noth-

ingness of evil as an entity will be made manifest. At present it is the name of a condition of relativity." In plain English, this verbosity simply means that a time will come when good will wholly triumph over evil. The author calls this book "idealistic," but we submit whether anything could be more glaringly realistic than the picture of St. Paul in love. Yes, we are treated in this volume to the entirely new situation of St. Paul with a sweet-heart, and to us and other non-psychic persons the idea is simply revolting. St. Paul, of course, was a man like other men, but it does not suit our taste or our feelings to strip off the drapery of sacred reserve and drag in imaginary situations to lessen our reverence for the grand old teacher and Apostle. The book has a great deal about our "duplicate self," but nothing is brought out that can add to the force of St. Paul's own words: "Now then, it is no more I that do it, but sin that dwelleth in me." The book, which is well written, will be quite a curiosity to those unfamiliar with the mental-healing literature.

Whether White or Black, a Man. A Plea for the Civil Rights and Social Privileges for the Negro. By Edith Smith Davis. Illustrated. Chicago: Fleming H. Revell Co. Price, 75 cts.

In a conversation with the jailer of Cook County Jail, Chicago, the writer of this review asked how the colored men behaved themselves. He was surprised to hear the answer, "We have less trouble with them than with the whites." Of the voluntary visitors to the jail at Kansas City nine out of ten negroes can sign their names in the visitors' book, while of white visitors only eight out of ten have this accomplishment. Knowing these two incidents to be facts, it is with the greatest pleasure we commend this book on the black man to all readers. As a story it is charmingly written, as a plea for full emancipation of the colored race its argument is faultless, while as a claim for equal rights it is worthy of the highest approval. The characters of the story are natural, and the evident truthfulness of the portraits is convincing. The future of the South and of a great part of the population of Northern cities demands the removal of the absurd prejudices against the colored man which, strange to say, have a greater hold on the minds of those Northerners who were so clamorous for emancipation, than upon Englishmen who paid in money for the freedom of slaves, while Americans bought the same in blood. The negro character is full of buoyant hope and child-like joy. Let us encourage our brother by a more loving attempt at his absolute emancipation from the degradation forced upon him by slavery. The perusal of this delightful story will do much to add to our respect for the colored man.

Tales of Unrest. By Joseph Conrad. New York: Charles Scribner's Sons. 1898. Price, \$1.25.

There are five of them, all different, but all the same, in a sort of weird splendor and haggard fascination. They are really wonderful specimens of word painting, but they impress one most unpleasantly, for all their beauty. Full of genius, yet also repulsive in their morbid analysis, and the awful possibility of their truth. One does not wish to think that life is as it is thus represented. There is a way of looking at things which may be picturesque and utterly horrible, but is not true. Fancy the tone of thought which can thus speak of homes as "the flimsy and inscrutable graves of the living, with their doors numbered like the doors of prison cells, and as impenetrable as the granite of tombstones." The Tales of Unrest bristle with such epigrams, and you rise from their chromatic and splendid horrors with a shiver.

At the Sign of the Silver Crescent. By Helen Choate Prince. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A young American artist, fairly rich, quite handsome, earnest, and serious, is the hero of the tale. His dog, Paddy, short for Paderewski, because he has short hair, has no mean share in the telling drama. The scene is laid in the valley of the Loire. We have French

life in the "Silver Crescent," where our artist lodges, and in a neighboring grand chateau we meet a bourgeois family and a *fin de siècle* poet of the Verlaine school; also a number of other people, and we are carried through a really good story, original, fresh, and attractive. Our hero ends up with a proper beginning, that is, a happy marriage, and the curtain falls with the wicked, after all, fairly prospering, though our hero has happily escaped their wiles. The picture of French rural life is admirably done, and an unhappy, wicked *cure* makes one shudder.

The King of the Town. By Ellen Mackubin. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

The scene is laid in Montana, and the dramatic story tells of life at a military post and an adjacent mining town. The characters are interesting, the local color is truthful, and Western life is depicted in all its picturesque freshness, without slang or melodramatic sentiment. One moves among ladies and gentlemen, and real people of genuine, even if rougher, type. The action all through the book is rapid and natural, and the incidents simple, yet just right. The ending is intense, and the inner spirit of the book, which the end so touchingly emphasizes, is high-toned and noble.

Prayers for Priest and People, the Parish and the Home. A Book of Services and Devotions for Clerical and Lay-Workers. Edited by the Rev. John Wright, D.D. St. Paul, Minn.: The Wright Publishing Company. Price, \$1.50, postpaid.

Provision seems to be made in this great collection of prayers for every possible occasion when there may be need of such a guide. The book contains over 700 prayers, selected, adapted, and contributed. Ancient and modern liturgies have been consulted. Dr. Wright has made a study of liturgies for a number of years, and with his private library of 5,000 volumes, containing rare Prayer Books of every description, has had special facilities for producing this book. The work is upon Churchly lines. The book is a narrow octavo of convenient shape for the pocket. It contains 224 pages.

Object Lessons for Junior Work; With Practical Suggestions. By Ella N. Wood. Chicago: Fleming H. Revell Company. Price, 50 cts.

There are many useful hints in this little book which Sunday school teachers who have charge of little children will find interesting. It is bright and full of love for the little ones, and will doubtless prove servicable in the line of helps to teachers. The few things in it that a Churchman cannot accept are so insignificant, compared with the book as a whole, that we can commend it heartily to Sunday school workers.

Books Received

THOMAS WHITTAKER, New York
Henry VIII and the Reformation, in Relation to the Church of England. By the Rev. William Frederick Faber. 15 cts.

THOMAS WHITTAKER, New York
1. Heroes of the Mission Field. \$1. 2. Modern Heroes of the Mission Field. \$1. By the Rt. Rev. W. Pakenham Walsh, D. D., Bishop of Ossory. Fourth editions.

METHUEN & Co., London
Some New Testament Problems. By the Rev. Arthur Wright, M. A.

The Beginnings of English Christianity. By William Edward Collins, M. A.

E. R. HERRICK & Co.
The Earnest Communicant. By the Most Rev. Ashton Oxenden, D. D. 35c.

The Herods. By F. W. Farrar, D. D., F. R. S. \$1.

CHARLES SCRIBNER'S SONS
A Dictionary of the Bible. Edited by James Hastings, M. A., D. D., and John A. Selbie, M. A. In four vols. Vol. 1. 86 per vol.

Opinions of the Press

Canadian Churchman

LITURGICAL SERVICES.—The general tendency towards some form of liturgy among the various religious bodies is certainly very noticeable, and curiously the most decided steps in that direction are being taken in Scotland, where from past history and tradition one would least

expect it. The progress of the Scottish Established Church towards a somewhat elaborate form of liturgical worship is very marked, but it is not only in the Established or Presbyterian bodies that this trend is seen. In Paisley there is a Baptist church with a surpliced choir, and in a Glasgow Congregational church, a liturgy is used, the Psalms are chanted, daily services are held, and over the Communion table stands a large gilt cross. Whilst the advance in this direction is not so strongly marked elsewhere as in Scotland, it may still be detected everywhere, and it looks as if the time would come when the only places of worship where the old bare Puritan service will be found, may be in some Anglican churches who still fondly cling to the parson and clerk duet common in the days of the Georges.

The Church Times (London)

AN ENGLISH OPINION.—A correspondent favors us with an extract from the well-known American journal, THE LIVING CHURCH (March 19, 1898), which contains some interesting figures showing the amount of money contributed or bequeathed for charitable and missionary purposes in the United States. We have lately heard and read disparaging reflections upon the numerical inferiority of the members of the American Church. It is, therefore, only an act of justice to mention one fact which proves that, if American Churchmen are inferior in numbers, they are at any rate foremost in good works. Thus we find that, whereas they contributed for Church and missionary purposes in 1895 the sum of \$795,000, their subscriptions for last year had risen to \$1,026,600. In 1896 the Methodists raised \$132,200, and last year only \$87,100. Next to Churchmen come the Congregationalists whose contributions are considerably less than half those of the former; namely, \$431,800. In fact, it takes three of the most powerful of the sects, the Congregationalists, the Baptists, and the Presbyterians, to equal the measure of the gifts of Churchmen. We are not great believers in the value of statistics, and we should not care, as a rule, to lay particular stress upon such figures as we have given above, but against the numbering of heads, which is the fashion at present, it is not unfair to set the numbering of alms.

The Advance (Congregational)

LAY HELP.—Alert listening is an important lay activity. A phrase which often fell from the lips of Jesus was: "He that hath ears to hear let him hear." All that Jesus said was worthy of hearing, which cannot always be said of ordinary human speech, but alert hearing has much to do with good speaking. If the members of a congregation are alert, open-eyed, open-eared, receptive, their pastor must be a dull man indeed if he does not preach good sermons; but if, on the other hand, the people are dull, sleepy, inattentive, in vain the preacher spreads his sermonic wings, in vain he tries to rise. Pulpit speech is twofold, a speaker and hearers, and there must be receptive activity at the pew end of the sermon, or it will be a flat failure.

THERE is a Sisterhood in France that resembles the famous Trappist's order in its austerity. These women, when they enter the convent, are condemned to eternal silence. It is the only Sisterhood of the kind in the world, and it was founded at the beginning of the present century. The fifty women within the walls never leave their chosen home, never speak to one another, never lift their eyes except in prayer or work, and walk with their black cowls drawn over their faces so that they can neither see nor be seen. They are living, yet dead—year in and year out they exist, never raising their eyes. The silent Sisters rise at 4 A. M., and till 7:30 tell their beads in the chapel. Sometimes while at meals the Superior rings a bell and each Sister is supposed to pause instantly, with hands raised to the mouth, perhaps, and cannot move till the bell rings again. This is to inculcate submission and patience. These women, unlike other Sisterhoods, do no charity.

The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER VII.—CONCLUDED.

A LESSON FROM "DELIVER US FROM EVIL"

IT had been the earnest desire of Carl Steinmuller and the parents of Esther, that the young couple should make their home with them. But to this Leopold objected, giving as a reason, that for the time he could remain upon shore it was his duty to live on the island, that he might be near Mother Anna. This endeared him the more to all; but the truth was, his nerves could not endure the constant sight of the mural painting—"Cain and Abel," and the inscription, "Deliver us from Evil." He feared that his horror of it might lead to suspicion, and from that to discovery of his crime.

It was therefore decided that the cottage of Neils Andersen, only separated from that of Mother Anna by a garden, should be fitted up as a home for Leopold and Esther; and during the time when Leopold's duties as a mariner called him from home, Esther was to return to her grandfather's house in Schafhausen.

Nearly three years passed away from the time they took possession of their neat little home, and during the most of the time Leopold had been making a long voyage to China and India, and was daily expected home. Esther, with her baby daughter, had come from Schafhausen and taken possession of their home on the island, to have it in comfortable order by the time he arrived.

There had been signs of a storm for several days, and the island people were, as usual, somewhat anxious, for unlike many other and larger islands, theirs had no dykes or embankments to protect it from the waves of the sea during a violent storm.

It was late in the afternoon of a dark, lowering day, when the storm broke upon them in all its fury. Without, the world seemed covered with a black pall, the sea could not be distinguished from the land, and nothing could be heard above the howling of the wind and the roaring of the breakers dashing upon the shore. But within the cottage of Esther the lamp burned clearly, and there was a glowing fire upon the hearth, which lighted miniature fires in the eyes of her and her little daughter, seated before it.

Their frugal supper was finished, and Esther was preparing the little one for her rest in the room overhead. She took the scarlet stockings from the plump and dimpled little feet, put them playfully over the eyes of little Anna, then held them above her head, and with many a turn and twist of the tiny hands, with much laughing and baby prattle, the little girl tried to reach them.

"Now, little one, say your prayers, and mamma will put you in your warm little bed," and the beautiful and intelligent little creature knelt at her mother's knee. She followed the words of her mother in the petitions of the Lord's Prayer, then as usual she closed with, "God bless papa out on the great sea, and bless mamma, and grandpapa and grandmamma, and dear great-grand-

papa, and Mother Anna, and everybody, and make me a good child."

All this said with the hands folded, Esther carried her up the narrow stairway and laid her upon the little white-robed cot next her own. Then she laid her hand on her head, and said the prayer which her own mother had said over her all the years of her young life: "Spread out Thy loving arms, oh Jesus, my King, and deliver her from evil."

Anna slept almost as soon as her head touched the pillow, and the young mother sat beside her, her loving gaze resting upon the placid little face, and listening to the storm without.

She arose, and taking the lamp, descended to the room below, and resumed her work upon the fishing net; the occupation of all the women upon the island during the winter. Mesh after mesh was netted to the already long net, when happening to glance towards the window, she caught a glimpse of a man's face, quickly withdrawn, which caused the blood to almost congeal in her veins, for it was the face of Thilo.

Esther was a true Christian, and too sensible to be superstitious, but a thrill of terror passed over her at the sight of one she had no reason to believe was among the living. Thilo was beneath the dark waters of the sea; yet her convictions told her that it was Thilo, and no other, who had for an instant gazed upon her through the window. Several times she glanced toward it, but saw him no more, and pale and trembling she arose, closed the shutter and drew the blind, and resumed her work. Had the night not been so dark and the storm so terrific, she would have taken her little daughter in her arms and gone to the cottage of Mother Anna; but as it was she dared not venture.

It struck nine o'clock from the little time-piece in the room overhead, and it being her usual time for retiring, she arranged the fire for the night, lighted a lantern, and opening the shutter, placed it upon the window sill, that it might be a guide to any poor tempest-tossed mariner, that being the custom of all dwellers upon the island.

Although the storm had raged all the evening, Esther went to bed feeling comparatively safe, for she knew that the tide went out at 9 o'clock, and after that she thought there would be no danger. Yet thinking that the lower floor might be submerged,

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she removed all eatables, a pitcher of fresh water, and everything that the sea could damage, to the sleeping room above; then kneeling, she prayed that her husband might be kept in the hollow of her Heavenly Father's hand, and retired to rest.

About 11 o'clock the storm increased to a gale, and Esther arose and dressed to make what plans she could for safety. By the light of her lamp she could see the great waves roll against her frail abode, and the water had reached the ceiling of the room below. Minutes seemed hours to the anxious woman, but she took comfort from the thought that she was in God's hands, and nothing could happen to her save as He willed. She dressed the sleeping Anna, and wrapping a shawl about her, sat down to await whatever was in store for them.

At that moment she heard the grating of something against the corner of the house, and her father's voice calling: "Esther! Esther!"

She ran to the window, and nearly on a level with the sill was a boat, and in it her father and another man who took the sleeping child which Esther reached out to him, and then helped her into the boat.

"It is Thilo," explained Neils Anderson, looking into the terrified face of his daughter; "the sea has given up its body; it is no spirit, but a living, breathing man."

Esther greeted him as a long-lost brother,

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and then the boat sped as quickly as possible to the dwelling of Mother Anna, which was not only the most substantial house upon the island, but was upon the highest point, and comparatively safe.

At the same hour that the island people were in such distress, a gallant ship was battling with the waves of the North Sea, near the coast. The captain was a young and handsome man, and his bravery in the hour of danger was only equalled by his cool self-possession. He stood at his post, collected, firm, and manly, giving his commands in words and tones which could not be misunderstood. What thoughts were passing through his mind as he stood there, none but himself and his maker knew.

This man was Leopold, and he felt not only anxiety for the fate of his vessel, his men, and himself, which only a miracle could prevent being driven upon the rocks and wrecked, but for his wife and child. The wind that was blowing the vessel upon the dangerous shore, was blowing the waves upon the unprotected little island, and almost within sight of home and his loved ones, disaster and death confronted him.

The efforts of captain and men had been to keep the vessel out to sea; they were unavailing, it became unmanageable, and at daybreak it struck, and all took to the sea in hope of swimming to shore. Leopold knew the coast from boyhood, and struck out for the spot nearest his home. But his strength was insufficient for his battle with the elements; he believed that his time was come, and in agony of spirit called upon God to save him from death.

Memory of the time when he had seen Thilo struggling for life, and begging him to save him, came like a flash into his mind, and for the first time a feeling of repentance, genuine and sincere, for his great sin against God, thrilled his heart. "God be merciful to me, a terrible sinner, and let me live to atone," was his humble prayer. A moment after, he felt the grasp of a strong hand, and upon it was a ring with a ruby set around with pearls. Two pairs of strong arms lifted him into the boat which had saved Esther and her child, and Leopold was rescued from a watery grave by the man whom he had left to his fate.

There were but few dwellings left upon the island when the storm was over, and those few were crowded with homeless ones.

The dwelling of Leopold and Esther had been washed into the sea, but the home of Carl Steinmuller, in Schafhausen, was eager to receive them, and there Neils Anderson took them, to the great joy of the mother and grandfather who never expected to see them again. From the mainland went compassionate hearts and generous hands to the relief of the poor islanders, food and clothing, building materials and workmen, and by God's grace, mild weather and sunshine.

As soon as opportunity offered, Thilo told them all his experiences and trials after the shipwreck. He had been picked up by two of the sailors, who had found a boat belonging to the ill-fated ship, and they were almost dead from hunger and exposure when they sighted a vessel, which took them on board. It proved to be a pirate craft from the coast of Africa. Thilo and his companions were pressed into service, and by strategy had, after years of endeavor, succeeded in making their escape.

If Thilo suspected that Leopold was guilty of a design against his life, he made not the least sign of his knowledge, but treated him as a loved brother. But Leopold could not rest with the great burden upon his conscience, and one day, with face pale and haggard from a sleepless night of anguish, he told Thilo the whole story.

"I never suspected that you had a design in not trying to save me," said Thilo simply. "I thought that you were too much exhausted to make the effort. May God forgive you as freely as I do; it was a fearful crime."

"I have prayed Him to pardon me, and have the blessed assurance that he has done so. I will try to use my remaining days of life in good deeds, thus doing what I can to atone. In return for my wickedness to you, He allowed you to save my life, and that of my wife and my child. You returned good for evil, and I will ever keep this lesson before my eyes. I will praise Him and bless His Holy Name, for keeping me from the life-long remorse which would have been mine."

"And the drowning of little Rudolph, brother," said Thilo hesitatingly, "do they know?"

"Yes, all, all. I could not have made Esther my wife, and she in ignorance of my deed."

"They forgave you, I am sure; they are true Christians."

"Freely and fully they forgave me; and

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THE ANGLICAN COMMUNION: Its Position and Progress. Sermons preached in St. James' church, Piccadilly, in July and August, 1897, by the Bishop of Kentucky, the Archbishop of Rupert's Land, the Archbishop of Sydney, the Bishop of Calcutta, the Archbishop of Capetown. 16mo, cloth, 80 cents.

HISTORICAL CHURCH ATLAS. Illustrating the History of Eastern and Western Christendom, until the Reformation, and that of the Anglican Communion until the present day. By EDMUND McCLEURE, M.A. Containing 18 colored maps and some 50 sketch maps in the text. Quarto, leather back and cloth sides. \$6.50.

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HARPER'S MAGAZINE

For May



AWAKENED RUSSIA

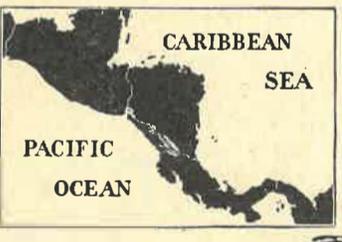
By Julian Ralph

The first of a series of articles treating Russia as a militant power in the forefront of modern political and territorial movements. Profusely illustrated from engravings by E. Schladitz, and drawings by Carlton T. Chapman and T. de Thulstrup.

THE TRANS-ISTHMIAN CANAL PROBLEM

With a Full-page Map

By Col. William Ludlow, U. S. A.



The author, who was the Chairman of the first Nicaraguan Commission sent out by the United States, speaks of the engineering problems, of the cost, and of the probable future of the Canal.

SHORT STORIES by Frederic Remington, Margaret Deland, Marguerite Merington, Paschal H. Coggins, Gelett Burgess, and Robert Stewart.



now that I have your pardon and love, my life henceforth shall be a song of joy."

It seemed that Carl Steinmuller had only lived until his cup of contentment was filled in having Esther and her loved ones permanently under his roof, and in the home of her ancestors, which was hers by inheritance. On the evening of the day in which Leopold was taken into membership of Schafhausen church, the aged grandfather went joyfully from earth, to be with the Saviour whom he had loved and obeyed for so many years of his pilgrimage.

The mural painting representing Cain and Abel, with the inscription, "Deliver us from evil," was no longer a painful sight to Leopold; instead it became a reminder of the great peace and joy he felt in being delivered from the evil he had intended against his brother, and of God's mercy in giving him this great joy. They all lived happily in the gabled stone cottage, and Mother Anna and Thilo were frequent guests.

As time passed on, and Thilo saw the happiness of Leopold and Esther, he sought to have a home of his own, and a wife. His choice rested upon Lora Harbst who had been a member of the pastor's Bible class with him and Leopold and Esther, and no one could have been more welcome to Mother Anna. Herr and Frau Harbst were growing old, and Lora wished to be as near them as possible, so Thilo built a pretty cottage on the stream close to the old mill, of which Lora was the mistress. During his absence from home as mate on the vessel of which Leopold was captain, she was near her loved parents, and had Mother Anna with her for company.

No one could be happier than was Mother Anna in the homes of her two sons, where she was a welcome and honored guest; and Thilo himself could not be kinder to her than was Leopold, the once passionate, sullen boy, now by the mercy of God an humble, consistent Christian.

Dean Mansel's Jokes

BY THE DEAN OF MANCHESTER

THEY were often the merest puns, but always witty. Some one said R. Lowe had been writing lately for the *Times*. "I must say," said Mansel instantly, "it has been much more low than *dasent* for some time." Once in St. Paul's a friend complained of the rampant heathenism of the monuments, and pointed to a sprawling Neptune with his trident. "What has that to do with Christianity?" Well," said the Dean, "with *Tridentine* Christianity, perhaps it may." Again he shone in impromptu verse on current topics. In 1865 they reformed the exercises for the degree of D.D., exacting two theological essays. Mansel wrote in the Convocation House:

The degree of D. D.
'Tis proposed to convey
To an A double S
By a double S-A.

This he afterwards touched up, without, perhaps, improving it:

The title D. D. 'tis proposed to convey;
Its value we leave you to guess,
For the work to be done is a double S-A,
And its author—an A double S.

Some Dublin graduates had paraded *ad eundem* degrees so as to give offense. It killed these degrees at last, but at first the fees were *doubled*. At once Mansel wrote:

When Alma Mater her kind heart enlarges—
Charges her graduates—graduates her charges.

What safer rule can guide the accountant's pen
Than that of Dublin' fees for Dublin men?

In the controversy about the undergraduate gown, in which Dr. Hawkins distinguished himself by a solitary joke, the unflinching Mansel wrote:

Our gownsmen proclaim ugly garments oppress them;
We feel for their wrongs, and propose to redress them!

It is not possible to withhold one or two *jeux d'esprit* still more entirely characteristic of the man and his proclivities. In some contested election at Oxford, the Bishop of Oxford (S. Oxon) inclined to the Ministerial (Liberal) side. His archdeacon, (Clerke) was chairman of Mr. Gathorne Hardy's committee, and the Bishop appears to have made some witty remark about it, which Mansel at once takes up and answers:

When the versatile Prelate of Oxford's famed city
Spied the name of the chairman of Hardy's committee,

Says Samuel (from Samson the metaphor taken)—
"You have ploughed with my heifer—that is, my archdeacon."

But when Samuel himself leaves his friends in the lurch,

To vote with the foes of the State and the Church,
We see with regret (for the spectacle shocks one)
That Dissenters can plough with Episcopal Oxon.

When a certain Liberal Reform Bill was brought in, the Prime Minister (Mr. Gladstone), undertook to stand or fall with his Bill, and when a majority of only five was obtained for it, maintained that "the Bill still stands." Mansel was not of that opinion, and recorded his dissent in these vicious lines:

Upon the Bill we staked our all:
With it to stand, with it to fall,
But now a different course we see:
The Bill may lie—and so may we!

—*Manchester Guardian*.

THE *Temperance Chronicle* recalls the following story, which the Bishop of London, at the recent League Breakfast held in Carlisle during the sittings of the British Medical Association, told about himself: "I have a little trouble with my throat, and went to an eminent London specialist, and I thought that possibly there might be a little prescription which might be taken at discretion. The doctor gave me a favorable report, but before he allowed me to depart he assumed that paternal air that doctors do, and said 'Bishop, before you go I should just like to give you a little advice. I think if I were you I would absolutely eschew all alcohol (laughter). If I were you I would not indulge in tobacco in any form' (great laughter). Whether there was anything in my appearance to suggest this advice I am not able to say. I merely replied, 'Well, doctor, I have been a teetotaler all my life, and have never had a pipe in my mouth.'"

"I AM very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Well, sir, it's typus my poor husband's got, and we dinna think it just reet for our ain minister to run the risk."

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Children's Hour

A Prayer

BY SALLY PORTER LAW

Oh, Jesus, teach me how to pray,
And how to thank Thee, too,
For this fair land and wond'rous sea,
And sky above so blue.

For parents kind, my home, and friends,
And all about me dear,
Are but sweet pledges of Thy love,
And tell me Thou art near.

Oh, teach me, Jesus, how to help
All creatures Thou hast made,
And bring to Thee each little lamb
That from the fold hath strayed.

To soothe and comfort all in pain,
And ease the heavy load
From shoulders bowed and bent with toil
Along life's weary road.

And spread the sunshine of Thy love
O'er all this earth of ours,
Till ev'ry grief-bowed head shall lift,
And wear a crown of flow'rs.

Robin Goodfellow

BY FRANK H. SWEET

ROBIN GOODFELLOW sat on an apple branch, meditating. This was something unusual, for Robin generally had a great deal of business on hand, of one kind or another. But this morning he had made a discovery, and the discovery, in turn, had made him a little at variance with his outlook. Only a little, however, for it was not in his nature to be very much dissatisfied, either with himself or his surroundings.

As a rule, he was not given to long rambles, but this morning the bright sunshine had tempted him farther down the valley than usual. He had paused at a shallow pool and had a nice little bath all by himself. Then occasional patches of winter-green and partridge berries, and belts of sunshine, and beckoning branches had lured him on and on, until at last all familiar landmarks had disappeared. And then, all at once, he had found himself in that beautiful nook. At the remembrance his little body fairly trembled with delight. In all his travels he never seen a spot which so nearly approached his ideal of a home. There was a sturdy wild apple tree, crowned with a thick mantle of clinging grapevines, and under it were partridge berries and sweet, succulent plants, and on the hillside, a few rods away, were bushes and vines which promised huckleberries and blackberries for midsummer, and mossy banks and decayed branches, which indicated an abundance of larvæ were plentiful all around. And best of all, there was a bubbling spring, surrounded by shallow pools, where he could bathe as often as he wished.

Glowing with the ecstasy of his discovery, he had hurried toward the orchard to impart the glorious news to Mrs. Robin. What if their nest was newly finished, they would begin again, and they certainly would never find another place so secluded and romantic. But on the way some misgiving crossed his mind, and instead of going directly home he flew into the Baldwin to give the matter more consideration.

Over on the other side of the orchard he knew that Mrs. Robin was busy straw hunting and nest building, and he felt that he ought to be there to look after things. But he was not in the mood for it just then, and he began to swing his body from side to

side, in order to give the slender branch a swaying motion suited to his ruffled feelings. Only yesterday he had been perfectly contented with the old greening, and had felt that its position as biggest tree in the orchard invested him with a dignity which was recognized by the neighbors. But everything looked different now, and he preened his feathers with impatient little dabs, and wished that Mrs. Robin were not quite so matter-of-fact and prosaic, and, yes—he admitted it to himself, with a low chirp of resignation—so commonplace. If only she had been romantic like the bluebirds, or poetical like the vireos, he would not be off here communing with himself. He would have taken the news of his discovery straight to her, and by this time they would have been deep in the delightful details of arrangement.

A patch of sunshine slipped from his back and crept along the branch, and finally dropped to the ground without his being aware of its presence. Then a chickadee peered anxiously down through the leaves, but concluding from the silence that no one was there, flew blithely away in search of a companion for some frolic or adventure. A squirrel ran up the tree and gazed up at him inquiringly as he sprang across the chasm between two branches.

But at last he was aroused by angry voices in the distance. Birds were calling

sharply to one another, and among them he recognized many of his friends. Then came the frightened, expostulating voice of a catbird. Evidently the commotion was approaching, and he hopped down to a lower branch, from which he could get a better view.

Presently there came a swift rush through the air, and the cause of the disturbance was trembling and panting on the limb beside him. Robin moved back almost involuntarily. The stranger was ruffled and disreputable almost beyond belief. One wing dragged lower than the other, and nearly all his tail feathers were gone. And there was an impudent, craven expression in his eyes which made Robin's gentlemanly soul rise in disgust.

"Oh, Mr. Goodfellow," gasped the fugitive catbird, piteously, "can't you please hide me somewhere, quick? I'm afraid they will kill me."

Robin looked him over critically.

"What have you been up to now?" he asked brusquely.

"Oh, nothing, please, Mr. Goodfellow, just nothing," asserted the catbird eagerly. "I only selected the little quince bush in the corner for a home, and was getting along nicely when they pitched into me. You see," dismally, "I've had an awful hard time this spring. I started a nest down by the farm house, but a dog sprang

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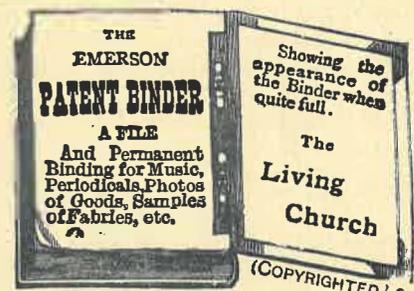
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at me and hurt my wing. Then I tried again, and some boys caught me and pulled my tail feathers out. I suppose that is what makes the birds down on me.

Robin assented by his silence. A bird without tail feathers is disgraced, and he even felt that his dignity was compromised by holding conversation with such an outcast, but his kindly nature was touched by the bird's evident distress.

"It isn't altogether that," he said, hesitating between a desire to uphold his friends and not to hurt his companion's feelings, "you know your family hasn't a very good reputation. It is too—too fond of quarrels and noise. The orchard used to be in constant uproar. Two years ago we made a law that no catbird should be allowed to build inside the orchard limits, and that every newcomer who wished to settle anywhere in the neighborhood should be vouched for by some responsible bird. Didn't they tell you that?"

"Yes, but I had nowhere else to go. I thought I'd risk it."

At this moment a bluebird caught sight them through the branches.

"Here he is!" he cried, shrilly. "I've got him? Come quick, quick!"

As his exultant notes rang through the orchard, the searchers came hurrying from all directions.

"Oh! oh! oh!" moaned the cat bird.

Obeying a sudden impulse Robin hopped in front of him.

"Look here, neighbors," he said, persuasively, to the crowd of angry birds that were closing in around them, "this poor fellow is sorry and will try to do better in the future. Can't we let him off this time?"

"You know the law! you know the law!" screamed an English sparrow fiercely, "we can't have peace if we allow such quarrelsome neighbors to settle among us."

Robin tapped his bill impatiently. In his heart of hearts he did not see much choice between the cat bird and the vociferous sparrow.

"Yes, we must keep the law," said an oriole, gravely; "the welfare of the orchard depends upon it."

Robin bowed assentingly. He knew the oriole was right. But all the time he was conscious of the cowering form beside him. He must do something, but what? He could think of but one thing.

For only a moment did he hesitate, then he was ready for the heroic sacrifice.

"Friends," he said, with a slight quaver in his voice, "you know our law of discovery. If a bird finds a tree or bush with no claim marks upon it he has a right to take possession. This morning I discovered the—the finest place I ever saw in my life, and I put my mark upon it. I intended to move down there. But I think this poor bird needs it more than I do. I have a comfortable home here, and he has none at all. It is down by the Greenbriar swamp, and will not come under our orchard law."

"But it is in the neighborhood," cried the English sparrow, "the fellow will have to get some good bird to vouch for him."

"I will be responsible for his good behavior," said Robin, quietly, "will that satisfy you?"

The birds looked at each other. Then the oriole bowed his head.

"It is more than satisfactory," he said, courteously. Then turning to the cat bird he added, gravely, "I must congratulate you on having found so good a friend."

One after another the birds bowed to Robin and flew away. The sparrow was the last to leave, and he did so with noisy dissatisfaction.

Robin motioned to his protegee.

"I will show you to your new home, now," he said, graciously. "I know you will like it. I hope you will have a pleasant summer. But you must remember that I have vouched for your good conduct."

"Yes, I will remember," said the cat bird, humbly, "and I am very much obliged to you."

When Robin reached home, late in the afternoon, he found Mrs. Robin still at work upon the nest.

"You have been away a long time," she said, mildly.

"Yes, indeed," assented Robin eagerly. And while she dexterously added straw after straw to the nest, he hopped contentedly about, and gave a glowing account of his morning's adventure, not forgetting a description of the beautiful place he had relinquished.

She listened quietly until he finished, and then looked up from her work.

"You would not have been contented in that lonely place, Robin," she said, calmly "you are too fond of talking. An orchard is the best place for you; there are always plenty of neighbors to gossip with."

Robin looked crestfallen for a moment, then recognizing her superior wisdom flew up into the top of the tree from where he could look over the orchard and see what was going on.

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Not Keeping the Golden Rule

WILLIE'S lips stuck out as if a bumble-bee had stung them. Think of it! When his dearest own mamma was softly putting him to bed, and talking to him so sweetly about the naughty things he had been doing all day!

"When you spoke so to Robbie, did you think it was keeping the Golden Rule?" said mamma, sadly.

"He says just that way to me always," cried Willie, excitedly; "and he's a-bound to break all my things, and he deserves to have his broke back again."

"But the Golden Rule, Willie!" said mamma. "My boy mustn't break that, if Robbie did break playthings."

Willie didn't say, "Don't care," but old Don't Care sat on his lips as large as life.

Mamma went away at last, and left him. She sat down by the window and tried to think up some plan to make Willie a better boy.

Next morning Willie came down to breakfast when he got ready. Nobody called him. They had hot buckwheats and honey for breakfast, and usually mamma called him so as to have them nice; but this time she said, "He wouldn't trouble himself to call us. Never mind him."

When he did get down everything was cold.

"Why didn't somebody put 'em in the warming oven, Katy?" he asked in angry surprise. "You wouldn't like it, I guess, to have old fried griddles stone cold."

"Deed, and I shouldn't thin," said Katy, "but a body can't be always doing to other folks as ye'd like them to do to yerself."

This was Willie's own idea, but it wasn't pleasant to take with cold griddles.

"Where's papa and mamma?" he asked after awhile.

"Gone for a ride," said Katy.

"Without me," cried Willie, choking.

"Sure yis," said Katy cheerfully. "They said they guessed it wouldnt pay to wait for you. You never wait for anybody."

He couldn't eat any more breakfast—no, not if the cakes had been red-hot. Mamma gone, mamma to do so, mamma to speak like that! He went and hid his face in her old wrapper in the closet and cried an hour or less.

After a long time he came out. In came mother, rosy, sweet, holding in her hand a lovely bunch of household roses; in her arms a brimming bag of chocolate caramels.

"Aren't they beautiful?" she said, pinning one to her collar and putting the rest in a silver vase.

"I want one in my button-hole," said Willie, wistfully eyeing the creamy, fragrant buds.

"Yes," said mamma sweetly, "it would be pretty!" and fell to eating the candy with great enjoyment.

Dinner was just as bad. They noticed him now and then carelessly. It didn't seem that anybody was displeased with him. Only nobody cared for him. O, the misery of that little sentence! Nobody seem to be thinking to-day, "I wonder what my little Willie would like?"

"After dinner mamma sat down and read, "What will he do with it?" Willie knew what he would do with it could he only get hold of it. He would take that book and pitch it "clear 'way down to the bottom-est place in the well." Read and eat caramels!

Why, almost always mamma read to him. And who ever heard of mamma keeping nice things to eat all alone?

All at once mamma heard a great sob. She laid down her book and looked at Willie, sorrowfully.

"Does he want to come and sit in mamma's lap a minute?" she said gently.

Bounce! It was only Willie; but people who aren't used to boys might have thought it was a cannon-ball struck them, or something.

"O, mamma!" cried Willie, squeezing her tight, "I wish I was your mother, and you were my little boy."

"Dear me!" laughed mamma, though she was almost crying. "What for?"

"O, because I'd stop showing you how horrid it is not keeping the Golden Rule!"

Mamma took the hint, and gave him some candy, with two or three of her best kisses.

"O, mamma!" sobbed Willie on her neck, "wouldn't it be horrid to live in a house where nobody kept the Golden Rule?"—*Home Mission Monthly.*

THE traveler down in "Ole Virginny" called at the cabin of the oldest man in the county, and the following disturbance took place: "Well, Uncle George, how old are you?" "'Bout a hunner an'twenty, chile." "What's your full name, uncle?" "Jawge Wash'n'ton, suh. Jes Jawge Wash'n'ton." "You were named, then, in honor of Gen. George Washington, the father of his country?" "Yes, suh, ur Gin'ral Jawæ Wash'n'ton wuz named after me. Hit's so long ago, honey, I done forgot which." And Uncle George placidly resumed his pipe.—*Chicago Tribune*

A PECULIAR INCIDENT

An incident occurred at the W. C. T. U. State convention at Cortland, New York, early in October, that marks an era of progress, and is interesting, inasmuch as it indicates the trend of thought of the present day. It was proposed that Postum Cereal Coffee be served at meals for delegates, in place of ordinary coffee. Some of the ladies stated that they had tried Postum once, and did not fancy it. However, it was served at the first general meal, and the ladies were very emphatic in their terms of approval. Some one thereupon put the question, whether the convention be served with ordinary coffee or with Postum, and the vote was for Postum without one dissenting voice, the ladies flocking about the cook to ascertain how to make such a delicious beverage, on which many of them had failed in their first attempts. The answer was simple: boil 15 minutes after boiling commences, while for church suppers, conventions, etc., enclose the product in two cheese cloth bags in coffee boiler, and boil one hour. The famous Postum Coffee thus made furnishes a hot beverage full of nourishment for nerves and brain, and delicious to the taste. People are slowly awakening to the fact that the daily drugging with narcotics in the shape of coffee and tobacco accounts for the many ills of head, nerves, heart, and stomach. The action of the New York State convention indicates their intelligence on the subject in hand.

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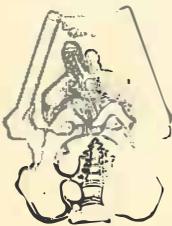
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The Lack of Rest For Children

DURING the first years of a child's life there is little danger that the necessity of abundant rest for growth and development of the body will be forgotten. Often the time and place for the rest are badly chosen; as, for instance, the drawing of a sleeping baby in its carriage through a street where the trolley or elevated trains make ceaseless roar, or giving the little one its daily nap in the family sitting-room; but for the most part, this factor in child life gets an intelligent recognition. But after these tender years are past, and the child goes forth from the nursery to take its place in that multitude which crowds our public and private schools, then it is that this element in growth is curtailed, often persistently and continuously. There is so much to learn, so much to see, so much to do, that the child is bewildered, fascinated, delighted, and the fond parents are so pleased with the child's interest, that they, too, are fascinated, and their knowledge and judgment are overcome and silenced.

It may seem an exaggerated statement, but it is true, that not half the children in our schools get enough sleep. Of rest in the form of relaxation and change of occupation, there is considerable under the modern method of education; but of sleep—in which the parents' oversight should act—there is too little. If any one doubts this fact, he has only to talk with teachers and observe the pupils to be convinced. Teachers recognize this far more quickly than parents, because for many years children are in their care during those hours when the mind and body should be freshest and strongest.

Neither growing boys nor girls get quite sleep enough, and it is worse for the boys than the girls, for, alas, those hours that should be spent in sleep by them are misspent on the streets, with rough, often vicious, companions. Besides this regular shortening of the hours of sleep, there is a constant additional loss of rest which comes from the late hours kept by these miniature men and women at their parties, and by their frequent sharing in adult pleasures. It may seem little to lose two hours' sleep occasionally, but when this is repeated week in and week out for months and years during the very time when mind and body are making their greatest strides, it is remarkable that the results are not more disastrous than they are.

No one will deny that there is such a thing as overstudy. But the brains are not ordinarily delicate; they were made to use, and to strengthen by use. Nine times out of ten when your boy and my girl are nervous, irritable, and worn by their lessons, it is not because the lesson is too hard, but because the weary body has had no rest, "the nervous strike," and cannot give vigor to the mind. There is on nature's account-book a record of hours in sleep, which must be paid.—Hart

THE TEETH.—The Arabs say: "Many a grave is dug with the teeth." It would be more true to say, "many a grave is dug for lack of them." for no "patent" grinders have yet been invented that equal those of nature's make. Beyond their prettiness, good teeth are a most important factor in health. They can best be obtained by cleanliness, and this demands a thorough brushing twice a day and the use of some anti-septic wash. To scour the teeth use pure soap; lather the brush and then dip it in prepared chalk; wash the teeth well, rinse the mouth and the brush, then dip the brush in pure listerine and go all over the teeth and gums lightly. Listerine is the finest tooth wash and is used by all noted dentists. It will prevent decay, sore gums, and unpleasant breath, and is perfectly harmless. Children should be encouraged to care for the teeth, and every one should visit a dentist at least once a year. It is less expensive and less painful to have any necessary work done before the need is pressing.

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