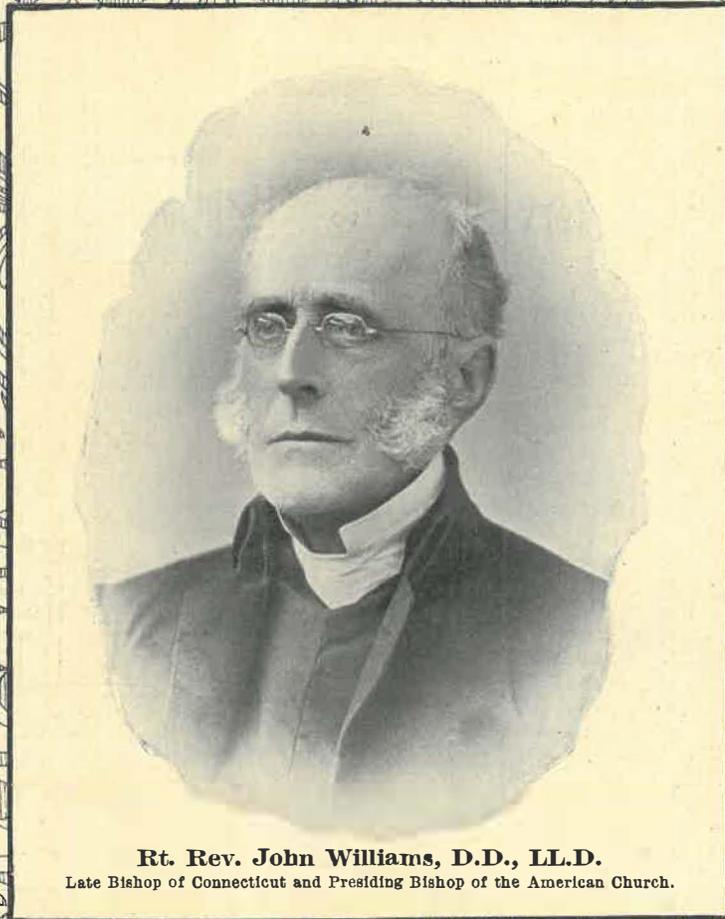


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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor
CHICAGO, FEBRUARY 18, 1899

Notes of the World's Progress

THE BOARD OF INQUIRY APPOINTED to investigate the conduct of the war has completed its work, and the results are embodied in a document estimated to contain 65,000 words. Every branch of the service has been impartially looked into, and charges have been investigated. The report is not a whitewash, but no specific responsibility is brought to the door of any department or official. In the majority of cases, conditions which called forth censure are attributed to red-tape and cumbersome army regulations rather than incompetence or neglect. If soldiers lacked for food, the report infers it was because of congestion in the commissary department; if transports were improperly equipped, it was due to overtaxed energies of the quartermasters' department. In fact, all causes for just or unjust complaint may be attributed to the fact that departmental machinery with a capacity for caring for 20,000 men could not be expanded with the same rapidity as marked the increase of the army to 200,000. Recommendations are made which it is believed would prevent a repetition of friction and congestion should an emergency arise. Suggestions are offered that the President have the power of appointing his Commanding General as well as Secretary of War, also that physically capable retired officers be called into service in preference to filling important posts with patriotic, though perhaps, less competent, civilians. In summing up the results of the war, the commission gives the official figures of 23 officers and 250 men killed, and 113 officers and 1,464 men wounded in the field, while the deaths from all causes from May 1st, to Sept. 30th, a period of five months, were 107 officers and 2,803 men. The total strength of the army was 274,717, so that the death rate is only a fraction over 1 per cent.

LORD CHARLES BERESFORD HAS ARRIVED in this country from China, whither he has been as the representative of British commercial bodies, to report on the best means of protecting and extending British interests in the Chinese Empire. He is outspoken in advocating an alliance between Great Britain, the United States, Germany, and Japan to maintain the integrity of the Chinese Empire and keep it open to the commerce of the world. Discussing the project, he says: "It means simply that instead of 'spheres of influence,' which means the breaking up of the Chinese Empire, that England, America, Germany, and Japan shall by agreement maintain free and equal commercial relations for all in the Orient. It includes the reorganization of the Chinese Army, officered both as to commissioned and non-commissioned officers by Europeans; that the Chinese Empire may be properly policed and life and property made safe. As it is now, mobs and rebellions are liable at any time to destroy both lives and property, as actually happened not long ago, when about 6,000,000 taels worth of property belonging to the French mission in Western China, was destroyed."

WHILE IT IS NOT LIKELY ANY PROPOSITION which would make the United States a prominent factor in the Chinese question would be received with marked favor, yet the time has fully arrived when a solution must be found. Affairs in China at the present time have reached a stage which gives little assurance for the safety of foreign interests. Fostered by an intense anti foreign spirit, the rebellion grows, rather than diminishes, and the authorities are confessedly powerless to quench it. It is even

a question as to whether or not the Empress Dowager does not favor measures to repress efforts to lift the people from their ignorance and idolatry. Schools are closed and newspapers suppressed, with a spirit which denotes desire to antagonize modernization. It will eventually fall to civilized powers to accomplish by force that which cannot be brought about by educational effort. Whether this can ultimately be brought about without dismemberment of the Empire, is problematical. At present, the question of territorial acquisition seems to be the chief consideration on the part of European nations.

ADVICES RECEIVED BY A MINE OWNER in Siberia convey information of the discovery of what it is believed are the remains of the balloon in which Andree and his companions embarked on a voyage to the North Pole. Near the mass of cloth and cordage, were found the bodies of three men. Steps are being taken to verify the truth. In July, 1897, this voyage was begun, the expense being borne by the King of Sweden and three friends. Since the balloon left Spitzbergen, nothing authentic has been learned, save one message brought by carrier pigeon, giving the latitude and longitude of the party. Search for the explorers proved fruitless. The unfortunate fate of the expedition was freely predicted at the time of its inception. The theory of Andree and his companions was that prevailing winds would carry the balloon in the desired direction. A crude steering apparatus was relied upon for assistance. Provisions sufficient to last many months were carried, and every known appliance for safety or comfort was provided. In spite of the uncertain fate of the exploring party, relatives are inclined to discredit the Siberian story, on the ground that if discoveries had been made, full particulars would have been reported by the Siberian police.

THE STATE DEPARTMENT HAS ANNOUNCED its decision not to recognize the claim of the Austro-Hungarian government for indemnity on account of the death of Hungarian strikers near Hazelton, Pa., in 1897, at the hands of a sheriff's posse. The claim has been pending many months, and the decision is of importance as establishing a principle. The United States has in several instances paid indemnity for the death of foreign subjects, but the claim in question presented a different phase. It could not be shown that the deceased subjects were not participants in a riotous demonstration, were not violating the laws of this country, and defying authority. The government holds that if foreign subjects obey the law they will be protected, but if they defy the law, then, in common with all others who participate in such acts of lawlessness, they must accept the consequences they invite. It is held that the Latimer strikers were disturbers of the peace and violators of the law, rapidly drifting into a state of petty war. They had knowledge of the official position and authority of the sheriff, and by refusing to disperse, challenged the force of the State, and placed themselves without the protecting pale of the law.

IN DEBATING ON THE ADDRESS IN REPLY to the Queen's speech at the opening of Parliament, Sir Ellis Ashmead Bartlett moved an amendment asking the government to take early and effective measures to assist China to maintain her territorial independence, and to

enforce the policy set forth in the resolution of the House of Commons of March 1, 1898. He argued that it was the only possible policy for Great Britain. The speaker further asserted that the policy of spheres of influence meant the partition of China, and it was doubtful, in his opinion, if Great Britain would have the support of the United States in a policy of partition, whereas he believed Great Britain was assured of the support of the United States if she went in for the effective policy of maintaining China's integrity. Subsequently the amendment was withdrawn. The attitude of Great Britain toward China was clearly shown in a statement March 1, 1898, by Mr. Curzon, then Parliamentary Secretary of the Foreign Office: "British interests in China are paramount but not exclusive. The British nation would not be justified in regarding legitimate competitors with jealousy, but ought rather to use all efforts to keep in an age of competition what was won in an age of monopoly. We can foresee that China will be confronted by greater dangers in the future than she has been in the past. Great Britain's policy was to prevent the disruption and to oppose the alienation of Chinese territory; and it is not likely that Great Britain will regard with satisfaction the attempts of others in that direction."

ABOARD OF INQUIRY WILL INVESTIGATE charges that rations furnished the army were unfit for food. Allegations of General Miles will be thoroughly looked into, and both sides will be given an impartial hearing. Owing to the publicity given the matter, both during and subsequent to the war, great interest attaches to this investigation. Sensational press dispatches, many of which have been taken back or contradicted next day, have created strong feeling, and the real truth will be welcomed. Vast commercial interests are arrayed solidly against the Commanding General, but the latter claims to be in possession of evidence to substantiate his statements. Should the investigation show that the charges of General Miles are unfounded, a court-martial is likely to follow. Action in the case of General Eagan is thought by many to be mild punishment. Although suspended from active duty until the time for permanent retirement, balm is applied by the payment in full of salary during the period of suspension.

THE LITERARY WEST SUFFERED AN irreparable loss Sunday in the total destruction by fire of the publishing house of A. C. McClurg & Co. The "McClurg" corner, while not one of the oldest landmarks, was one of the large structures erected soon after the great fire of 1871, and now fast disappearing. Although business will be continued, and a new building probably erected on the old site, the old building with its associations is a memory. Bibliophiles all over the country will feel a sense of personal loss in the destruction of the "Saints and Sinners corner," which was given up to rare literary treasures, and a favorite rendezvous of literary men. Rare old folios, exquisite bindings, and scores of autograph copies of various works, *de luxe* editions, and hundreds of first editions bearing date of almost every year of the present century, were destroyed. In this collection nearly every notable name in English literature was represented. The history of the firm of A. C. McClurg & Co. is the history of the book business in Chicago and the West. Twice previously the business was destroyed by fire, but survived, stronger than before.

The News of the Church

The Church Abroad

Bishopric for Egypt

It is proposed to raise the sum of £20,000 for the purpose of providing the stipend and expenses of a bishop who shall undertake the oversight of the whole work of the Church of England in Egypt and the Soudan. At present this region is included in the jurisdiction assigned to the Anglican Bishop in Jerusalem; and the bishopric contemplated must, until circumstances allow of a division in that jurisdiction, be in the relation of assistance to him. The country from Fashoda southward is now open to the missionary; and, while work there is developing, will, with that already going on in Egypt, require the oversight of its own bishop.

Death of the Bishop of St. Helena

The sudden death of the Rt. Rev. Thomas Earle Welby removes a colonial prelate consecrated as long ago as 1862, and therefore one of the senior bishops in the English Church. His diocese was one of the very smallest the Church knows, and had many associations of interest. Bishop Welby, like the Archbishop of York, began life in the army; he afterwards worked in Canada, England, and South Africa before being chosen to succeed Bishop P. C. Claughton in the see of St. Helena.

The Bishop of Osaka

The Rev. Hugh James Foss, M.A., late of Kobe, Japan, has, consequent upon the translation of Bishop Awdry to the see of South Tokyo, been appointed to the bishopric of Osaka, Japan. Mr. Foss was educated at Cambridge, and had a distinguished university career. He was ordained in 1872, and in that year became curate at St. Barnabas', Liverpool, 1872-'74. Then he held a curacy at St. Michael's, Chester, 1874-'76, and in the last-named year took up missionary work at St. Michael's, Kobe, in the diocese of Osaka. The Bishop-elect was consecrated at Westminster Abbey on Feb. 2d.

A New African Bishop

The diocese of Eastern Equatorial Africa, which has been under the charge of Bishop Tucker, has now been formally divided. One of the two new dioceses will comprise Uganda proper, with its provinces, to be known as the diocese of Uganda; the other includes the whole of the British East African Protectorate south of the equator, and certain portions of German East Africa in which there are C. M. S. stations, and will be known as the diocese of Mombasa. Bishop Tucker will be Bishop of Uganda, and the Rev. William George Peel has been chosen as Bishop of Mombasa. Mr. Peel was born in India, and was ordained by the Bishop of London in 1879. He was curate of Trowbridge, 1879-'80; Rugby Fox master of C. M. S. Noble College, 1880-'87; acting secretary C. M. S. for the diocese of Madras, 1888-'89; and he has been secretary of the C. M. S. for the city and diocese of Bombay since 1892. The division of the diocese has been made in consequence of the vastness of the area and great increase of work.

Conference of Church Clubs

The growth of Church Clubs, both in numbers and importance, keeps pace with that of the Church in the United States. The seventh annual conference of their representatives was held in Chicago on the 9th inst. Of the 22 clubs now in active life, one-half were ably represented. The day was ushered in by a celebration of the Eucharist, at 9 A. M., in Grace church, the Bishop of Kentucky being celebrant. At 10:15 A. M., the delegates assembled in the Church Club rooms, and proceeded to the convention hall on the 17th floor. The opening prayers were said by the Rev. A. L. Williams. On the calling of the roll, and subsequent report of the committee on credentials, it was found that several

States and cities of the Union were represented, from Maine in the extreme East to Minnesota in the West, and from Illinois in the North to Louisiana in the South.

After the appointment of a committee on nominations, the conference heard an address by Mr. John H. Cole, president of the New York Church Club, and president of this year's conference. This was followed by an address from Mr. F. J. McMasters, of St. Louis, entitled, "The attitude of the Church towards other Christian bodies, from the standpoint of the layman." As these addresses will shortly appear in pamphlet form, for general distribution, we shall not attempt to give even an epitome, making exception in favor of the next paper, which dealt largely in facts intimately connected with recent events and present conditions.

Mr. T. H. Peyton, of West Virginia, enlisted in the engineer corps in order to further Brotherhood interests, no less than to serve his country as a true soldier. His valuable paper on "The work of the Church in the armies of the United States," opened with the comparison that an army was modelled after the Church Militant; the dictum of the Commander-in-chief is final; there are grades of commissioned officers in both, the Head determines the rights and functions of the various ranks; their commission is accompanied by authority, irrespective of ability and fitness; there is a like *esprit de corps* and personality; for in both armies the combatant is called upon to "cast aside every weight" after admission to the ranks, whether by being mustered-in, or by Baptism. This accounts for the strong hold which the Church has upon soldiers and sailors. Conversely large numbers of our military and naval heroes are Churchmen—Washington, Lee, and Gridley in the past; Dewey and Hobson in the navy to-day; Wheeler, Roosevelt, and Lee, in the army. "Soldiers," said the writer, "being thoroughly imbued with the idea of discipline and authority, can have very little respect for any one claiming to represent the King of kings who can show neither warrant nor commission; who, perhaps, has not even been admitted to the King's army by a constituted authority thereof." The trained soldier is not to be led by a "bushwacker or guerilla," though aware of his zeal, and the Roman Church, corrupted and enfeebled, cannot "possibly appeal to an army of Anglo-Saxons with the power with which the Anglican Catholic Church can."

The writer had visited Camp Wikoff, at Montauk Point, finding there only two Church chaplains; one was called away, leaving one in hospital. There was a Brotherhood tent, and Father Field, Canon Bryan, and others, did what they could. He visited the camp in October and in December, but found no regular chaplain, only volunteer Roman Catholic priests. There was thus scarcely any religious influence to counteract the terrible temptations of the canteen, and even worse. Spiritual desolation prevailed, and "famine of the hearing of the Word of God." On enlisting in the 2nd Regiment of Volunteer Engineers, he found many Church boys among the 1,200 nominal Christians. The chaplain was a Mormon Elder! Again, in another regiment he found 150 Churchmen. Their chaplain was a Methodist, who tries to do his duty; still these 150 young men were cut off for eight months from the ministrations of their own Church, and in their own country, and all because they had volunteered to serve that country. In many regiments, no religious service was held for months. The majority of the recruits were of the age of 23. Small wonder that, so oppressed and cut off, they yielded in despair to the temptations besetting them, for there is nothing to uplift. "It is terrible. It is a disgrace to a Christian nation." Soldiers are not necessarily irreligious. On the contrary, the best fighters are religious men. In the first three weeks of December we had organized fifteen chapters of the Brotherhood of St. Andrew,

in as many regiments. The Brotherhood is an ideal institution for the soldier. But the priest must be sent to press home this work of the layman. An effort is being made by the Brotherhood to support three priests in the army, at as many points, Chicago, Kansas City, and St. Louis. St. George's church, New York, offers one layman for duty at Manila. The opportunity is great, and just as Christianity was propagated by the faithful in the old Roman armies that went out to conquer the world, so it should be with ours; for men so taught on true Christian lines, will evangelize the dark places on return to their own land, and also those in the lands of their foreign service. A great door is opened for the Church. "Go, make disciples," is the direct command addressed to us Churchmen. Amid the booming of guns we know there are millions of dying souls. We can, and we ought, to deny ourselves, if we would escape the condemnation. "Inasmuch as ye did it not to these My brethren, ye did it not to Me." In concluding, the writer made an eloquent appeal to all present, to agitate this subject in their several dioceses, receiving, as he sat down, well-merited praise for his admirable presentation of the cause so pointedly advocated.

Mr. J. C. Stirling reminded the audience that Mr. Jas. C. Faure, of New York, was the treasurer, to whom all contributions for Brotherhood work in Manila should be sent.

Mr. J. L. Houghteling, in speaking on the subject, referred to the growing discontent of men with themselves which marked the present age. He called Mr. Peyton's tour a "practical, direct business," and insisted that the Board of Missions should send a priest to every camp. All the Chicago chapters of the Brotherhood are working for the fund, and have already sent on \$400.

At this point a recess was taken for luncheon in the adjoining Masonic banquet hall; Mr. McReynolds, president of the Chicago Church Club, inviting all the clergy and laymen present to be guests of the club. About 75 accepted the invitation, the Bishops of Chicago and Kentucky being near the head of the table.

At the afternoon session Mr. Eugene C. Denton, president of the Rochester Club, read his paper on "The American parish." Referring at the outset to the true national character of the Church as brought out at the late General Convention, with its increased growth of missionary interest, he claimed that while we know the meaning of the word diocese and of diocesan missions, the idea of a parish is vague, there are no parochial bounds, the Church is therefore too congregational, and stagnation often comes upon a so-called successful parish. But seeing how many do not attend services the Church should not slacken till it reaches all. Grace church, New York, is an illustration of the fact that the use of churches is getting to be better understood, in its multiplication of services, and in its parish house becoming the home of many activities, and in its sympathy with the young. The "down town" church is needed, and can be retained if endowed. Old Trinity, Grace, and other such churches, influence the passing crowd. The mid-day services are helpful. It is a sad spectacle that weak contiguous parishes cannot obliterate their unseemly rivalry by amalgamating. If lack of means be assigned as a cause of failure, it is because men are not sufficiently impressed with the truth that membership in Christ's kingdom means giving and doing, not receiving. The Church is strong in cities, and weak elsewhere, because the best blood is flowing from the country. This Church will be the American Church the more she comes in contact with the people; and every farmer should be visited by the traveling missionary. The city should see to this, for our parochialism is becoming a by-word. We of the Church Club can do much towards bettering this condition of things.

The last paper on the subject of "Christian

education; the Church's responsibility and opportunity," was by Mr. Lawton Wiggins, vice-chancellor of the University of the South. No mere abstract will give an adequate idea of this admirable presentation of a subject for which the great Church college at Sewanee, Tenn., stands as a conspicuous object lesson.

The committee on nominations having reported, the conference elected Mr. E. T. Warner, of Wilmington, Del., as president of the next conference to be held at New Orleans. Major Taylor E. Brown, of Chicago, was re-elected to the secretaryship. After a resolution on the death of the Primate of the American Church, Bishop Williams, of Connecticut; and one adjudging it inexpedient to change the existing scheme of organization, the conference adjourned.

At 6 P. M., in the Grand Pacific Hotel, the Chicago Church Club gave a reception, followed by a banquet to the distinguished visitors. Over 100, including many of the clergy, sat down to dinner, an orchestra in the corridor discoursing music. Justice having been done to the viands, the chairman, Mr. Geo. McReynolds, president of the local club, announced that Mr. Arthur Ryerson would take charge of the meeting, and introduce the several speakers. Bishop Dudley, of Kentucky, had been announced on the programme as the speaker of the evening. He referred forcibly, and yet humorously, to the roominess of this Church of ours with its freedom of opinion and practice, which was nevertheless devoid of license because regulated by law. As a Churchman he could stand on the general Catholic principles enunciated in the Creed, and so was not hedged in, confused, and hampered by the peculiarities of doctrine and practice that fettered severally the various religious bodies that split up Christendom. He closed a speech that was carefully listened to with an eloquent enlogium of the then unburied Presiding Bishop whose more than four-score years of life had terminated on Tuesday at Middletown, Conn., and with a touching appeal for the continued support by his hearers of his brother of Chicago.

Having been introduced by Mr. Ryerson as a member of the Chicago Church Club, it was as such that Bishop McLaren responded, alluding to the happy commingling of clergy and laity which the incorporation of this club on Dec. 20th, 1890, had effected; a fraternity based upon love. So too, the Bishop was now better known, for through the medium of the club, the chief pastor and his laity were brought nearer to each other. The club idea was almost divine, for it established a social equality. "We are an evidence of what a Church Club can do for a diocese. No other religious body is more homogeneous, and therefore none is making more progress. Others recognize this, and we can see spread out to the mental vision a magnificent panorama of coming prosperity."

Mr. John H. Cole was introduced as the originator and founder of these conferences, of the preceding six of which he had been the efficient secretary, and of this last one, president. He spoke especially on the subject of individual effort towards furthering any Church work effectively. His successor in the presidency, Mr. E. T. Warner, excused himself from lengthy remark on the ground of inexperience.

The Rev. Dr. Morrison was the next speaker, and he confined himself to the single thought that the Church is a household and a fellowship; and it is so because God has therein called us. This Church is able to adapt herself to the varying conditions of mankind in various ages, and under differing circumstances. Looking at her history in the different centuries, we cannot help observing that with all her diversities of ministrations, she is still one in her faith.

The last speaker, Mr. Denton, warned his hearers against the danger of imagining that the supposed peculiarities of their respective parishes could be a decent excuse for not applying true principles in furtherance of individual effort.

And so ended for the delegates of these eleven clubs a busy day; a day too that will take its

place as among the most successful of those annual occasions, which bring together in conference, for mutual profit and pleasure, the Church Clubs of the United States.

Diocese of New York

General Theological Seminary

Bishop Hall has been making a visit of several days. Dean Hoffman has just given a reception for the senior class. Prof. Richey who has been ill, has gone for rest to Atlantic City, N. J.

Dr. Briggs' Anniversary

The Rev. Chas. A. Briggs, recently ordained a deacon of the Church, and still a professor of the Union Theological Seminary, has just completed 25 years' service in the latter institution, during most of which time he was a Presbyterian minister. Addresses of congratulation were presented by the trustees, and a gold watch. A silver service was given to Mrs. Briggs.

Dr. Mortimer at the Church Club

At a meeting of the Church Club, on the evening of Feb. 13th, an address was delivered by the Rev. Alfred G. Mortimer, D.D., on "Symbolism in the Church." A considerable number of ecclesiastical vestments, loaned by parishes and clergy for the occasion, made an effective illustrative exhibit which appeared to be much appreciated by those present.

Friends at Court Committee

An interesting meeting was held, Feb. 4th, at the residence of Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, by the recently organized "Friends at Court Committee," whose object is to interest the public and secure funds for the support of the work of Mrs. John A. Foster in the prisons of the city. This is the third in a series of parlor meetings which have been addressed by judges and others in official life, in the interest of the "Tombs' Angel." Addresses were made by Mr. Alexander M. Hadden, and Mrs. Foster.

Sunday School Teachers

At the church of the Ascension, the Rev. Percy S. Grant, rector, a series of monthly meetings for teachers has begun. At the first one, held Feb. 7th, Miss E. Keller read a paper on the subject of "Illustrated methods in the Sunday schools." The next session will be held March 7th, when Miss L. G. Parker will present a paper on "Some difficulties of the teachers," and later on, the Rev. John P. Peters, D.D., Ph. D., will discuss "Temper and obstinacy, and how to deal with them."

The 27th anniversary of the Niobrara League was held, Feb. 5th, at Grace church. Bishop Hare made an address on "The work of evangelizing Indians."

Bishop Potter made a visitation of St. John's church, Tuckahoe, Feb. 5th, and administered the rite of Confirmation, addressing the candidates.

A service in the interest of improved methods in Sunday school work has just been held at Grace church, Middletown, the Rev. David Evans, rector, at which addresses were delivered by the Rev. Pascal Harrower and Mr. C. W. Stoughton, of the diocesan committee, on this subject.

Diocese of Pennsylvania

Provisional Bequests

In the will of Emilie B. Mitchell, of Philadelphia, probated 7th inst., estate valued at \$9,270, certain trusts are created, and on the decease of the three annuitants named therein, the principal is to be divided between the Society for the Increase of the Ministry and the American Church Building Fund Commission.

Choir Festival

The choir of the church of the Saviour, West Philadelphia, gave its 29th festival service on the night of Sexagesima Sunday, under the direction of the Rev. J. G. Bierck, organist and choirmaster. Stainer's Evening service in D was

rendered; but the principal features of the festival were Gounod's "By Babylon's wave," Dr. Armes' "Give ear, O ye heavens," and two selections from the "Elijah" of Mendelssohn.

Ardmore's New Rector

The Rev. William Bayard Hale, D.D., LL.D., has accepted a call to St. Mary's church, Ardmore, Pa., and assumed charge on Quinquagesima Sunday, 12th inst. Dr. Hale is well-known in America through his writings, and in England by sermons and lectures at the Oxford Summer Meeting. His practical work since ordination has been at Middleboro, Mass., where through his efforts the beautiful gothic church of Our Saviour was built.

Rectors' Anniversaries

The 22d anniversary of the Rev. Henry L. Phillips as rector of the church of the Crucifixion, the second oldest Episcopal colored church in Philadelphia, was appropriately observed on Sexagesima Sunday. In the morning the rector gave in his address a brief report of the work during his incumbency; and in the evening a special musical service was rendered. On the same day, the Rev. Henry B. Martin, M.D., preached his fifth anniversary sermon as rector of St. James' church, Hestonville, Phila.

Choral Society's Concert

The 5th annual concert of the Choral Society of the church of the Holy Spirit, Philadelphia, was given under the direction of Herbert M. Boyer, on the 7th inst., in Witherspoon Hall. The chorus numbering nearly 100 voices rendered among other selections, Gaul's sacred Cantata, "The Holy City," very effectively. The closing number was a medley written by Mr. Boyer, embracing all the national airs. The proceeds were in aid of the organ fund for the new church.

Legacies to Churches, Etc.

In the estate of Mrs. Rebecca H. Sims, adjudicated 8th inst., the following bequests were announced: The Female Protestant Episcopal Benevolent Society, \$200; Willing Day Nursery, \$200; Corporation of (old) St. Peter's church, Philadelphia, in trust for endowment fund, \$1,000; to the same, in trust, for care of burial vault, and for the Missionary Aid Society of said parish, \$1,000. Counsel in the estate of the late Crawford Arnold, for many years rector's warden of St. Stephen's church, Philadelphia, were directed to pay to the "trustees" of said church, \$1,000.

Chaplain General Elected

The second triennial congress of the Naval Order of the United States was held in the Hotel Lafayette, Philadelphia, on the 9th inst. and was a commemoration of the centennial anniversary of the victory of the U. S. Frigate "Constellation," commanded by Commodore Truxton, over the French Frigate, "L'Insurgente," which was the first American naval victory after the Peace of 1783. Among the officers elected is the Rev. George Williamson Smith, D.D., LL.D., president of Trinity College, Hartford, Conn., a member of the New York commandery, as General Chaplain of the order.

Death of Archdeacon Brady's Father

Jasper Erwing Brady, junior vice-commander of George C. Meade Post No. 1, G. A. R., died on the 9th inst., at the Episcopal Hospital, from Bright's disease, in the 62d year of his age. The Burial Office was said on Friday afternoon, at St. Luke's-Epiphany church, by the rector, the Rev. Dr. T. A. Tidball, assisted by the Rev. Messrs. A. J. P. McClure and R. W. Forsyth. In Woodland's cemetery, the Grand Army paid the final honors according to the ritual of the Order. Mr. Brady leaves a widow, two daughters, and two sons, one of whom is a captain in the U. S. army and chief signal officer for Cuba, and the other is the archdeacon of the diocese.

Archdeacon Brady addressed a congregation of over 1,000 persons at the Trocadero theatre, on Sunday night, 5th inst, on "Man's recognition of God."

The Rev. L. W. Batten, Ph.D., has not retired from the Philadelphia Divinity School, nor has the slightest intention of doing so; but has taken charge of the services at St. Andrew's church, Wilmington, Del., as *locum tenens*.

The Philadelphia council of the Brotherhood of St. Andrew held a pre-Lenten service at the Church House, on Thursday night, 9th inst. The meeting was addressed by Bishop Whitaker, on "Preparations for Lent."

Diocese of Chicago

The Primate's Last Official Act

On Friday last Bishop McLaren received from the Primate his commission, dated Feb. 6th, as chief consecrator of Dr. Morrison on the 22d. The signature is very indistinct, and as Dr. Williams died next day, his signing of that document probably marked the termination of his official life. Bishop McLaren left on Saturday for New York, and will give a Meditation for the students of the General Theological Seminary on Ash Wednesday.

The Northeastern Deanery

The winter meeting was held Feb. 7th at St. James'. After Celebration in the church at 11 A. M., the assembled clergy, to the number of more than 50, adjourned to the Brotherhood room of the parish house, where the dean read for over an hour from his "Memories of the Diocese of Chicago." An innovation was then introduced, for arrangements had been made for the members of the *clerica* to take lunch with their husbands. Accordingly about 100 persons were privileged to enjoy the hospitality of the ladies of the oldest parish. Luncheon over, Bishop McLaren presented the Bishop-elect of Iowa with an episcopal ring, the parting gift of the clergy, which would have been given at the breakfast on Jan. 23rd but for Dr. Morrison's enforced absence. The Bishop was singularly happy in his presentation address; it was the address of a loving father to a devoted son, and it terminated in an earnest appeal to his other sons present to emulate the good example set by the two priests, one gone, the other going, to a higher place in the Master's kingdom. In his reply the recipient was emphatic in his regret that the call to a higher seat involved the severance of ties that bound him to his parish, to the brethren of the clergy, to this diocese, and to its Bishop. At a gentle hint, the ladies retired, and the remaining business of the convocation went on. It was agreed to hold the May meeting in St. Ansgarius' parish, and thus to observe the semi-centennial of our Swedish fellow Churchmen.

Noonday Lenten Service

The mid-day Lenten services in Handel Hall, from 12:10 to 12:30, will be in charge of the following-named clergy:

Ash Wednesday, Rev. Dr. Rushton.
Feb. 16-18, Rev. J. H. Edwards.
" 20-22, Rev. T. A. Snively.
" 23-25, Rev. E. A. Larrabee.
" 27, March 1, Rev. W. C. Richardson.
March 2-4, Rev. W. C. DeWitt.
" 6-11, Rev. Percy C. Webber.
" 13-15, Rev. Dr. W. W. Wilson.
" 16-18, Rev. C. P. Anderson.
" 20-22, Rev. W. B. Hamilton.
" 23-25, Dr. J. S. Stone.
" 27-29, Rev. E. M. Stires.
" 30, April 1, Rev. Dr. Rushton.

At the church of our Saviour the vested choir is rehearsing regularly for their new work, and it is expected that they will be installed at Mid-Lent, by which time the re-arranging of the choir stalls will be ready for the new condition of things.

The Rev. George B. Pratt left Chicago for San Juan, Porto Rico, on Friday. As Mr. Pratt has spent some years in Yucatan, he is no stranger to the climate of the tropics, or to the language of the colonies planted by Spain.

Bishop and Mrs. Edsall were tendered a cordial reception at Fargo on Saturday evening last. Upwards of 500 attended in honor of their new Bishop.

We regret to hear that the Rev. D. S. Smith, of St. Luke's, South Evanston, is in poor health.

The re-carpeting of St. James', and other interior renovations, are now completed.

The foundation of the new St. Paul's church, N. E. corner of Madison ave. and 50th st., Kenwood, is finished, covered over for the winter, and paid for.

The new rector of St. Peter's, the Rev. Frank DuMoulin, takes up his work here next week. Meanwhile, the Rev. H. C. Granger carries on the services.

Diocese of Connecticut

Funeral of Bishop Williams

Another Presiding Bishop, and the third successor of Seabury, has joined the company of the saints. On the evening of Feb. 7th, the aged and beloved Bishop of Connecticut quietly yet unexpectedly passed away. The end came without suffering, and the soul of the grand old patriarch of the Western Church made calm and joyous exit from amidst the friends who loved him well. The funeral services were held in the church of the Holy Trinity, Middletown, on the 10th, at two o'clock in the afternoon. During the morning hours the body lay in state in St. Luke's chapel, connected with the Berkeley Divinity School, and was viewed by hundreds of people. The wishes of the dead prelate, made known in written instructions read after his death, were carried out in every particular, and the funeral services were as simple and unostentatious as possible. The body was borne from the chapel to the church by eight students of the Berkeley Divinity School, of which Bishop Williams was dean, and deposited on a bier at the foot of the altar. The simple casket which the Bishop had requested, was covered with black cloth, and was devoid of floral decorations. The inscription on the plate was:

JOHN WILLIAMS
Fourth Bishop of Connecticut.
Born August 30, 1817.
Died February 7, 1899.

There were present at the church many clergymen from Connecticut and near-by dioceses. The following bishops were present: Bishop Doane, of Albany; Walker, of Western New York; Brewster, of Connecticut; Neeley, of Maine; Scarborough, of New Jersey; Hall of Vermont, and McVickar, of Rhode Island. In accordance with the expressed wishes of the dead Bishop, there was no funeral sermon or address given. The simple burial service of the Church was read by Bishop Doane. The bishops and other clergy, nearly 200 in number, entered the church to the plaintive and solemn notes of the organ. The full vested choir sang the burial psalms, and "Rock of Ages." At the conclusion of the service the body was borne from the church by eight other students of the Berkeley Divinity School. The honorary pallbearers were: The Rev. Drs. S. O. Seymour, W. G. Andrews, Sylvester Clark, Samuel Hart, F. T. Russell; the Rev. Messrs. F. W. Braithwaite, Louis French, Peter L. Shepard.

After the long procession had returned to the chapel in the rear of the church, Bishop Brewster called the clergy together, and in a few, earnest words, asked the clergy of the diocese to remember all the Bishop's bereaved spiritual children in their prayers, and particularly he asked their prayers for himself. He requested the clergy to drape some portion of their respective churches in mourning, in memory of their deceased Bishop. Bishop Doane then, at his request, took the chair, and appointed the Rev. Mr. Harriman, the secretary of the diocese, secretary of the meeting. Bishop Doane, with deep feeling, referred to his own service under Bishop Williams, when he was rector of St. John's, Hartford. He then stated that Bishop Williams had left a request that only one clergyman should officiate at his funeral. The Standing Committee of the diocese through its President, Dr. Seymour, had asked him to perform this last sad office for his friend and brother. Said the Bishop in conclusion, "I venture to think, that among all those who loved

him, none loved him more than myself." The chairman appointed a committee consisting of Dr. Vibbert, Dr. Binney, Dr. Lines, Dr. Grint, and Bishop Neeley, to draft suitable resolutions on the Bishop's death. The chairman then placed the pastoral staff in Bishop Brewster's hands, and declared the meeting adjourned. Bishop Brewster accompanied the body of the senior Bishop to the grave in Indian Hills, where after prayer it was laid to rest beside the remains of his mother. Delegations of the Board of Missions, Woman's Auxiliary, Brotherhood of St. Andrew, Daughters of the King, and numerous other organizations, beside the denominational clergy of the city, were present at the funeral.

The death of the Bishop made a profound impression among all classes. He has been such a familiar figure and his name such a household word in the State, that he will be missed and mourned not only in our own Communion, but by Christian people of every name. The diocese is fortunate in having a bishop to fill his place who already has made his way into the hearts of clergy and laity, and who will securely hold that position.

New Haven County Convocation

The winter meeting was held in St. Paul's church, New Haven, on Feb. 7th. Dean Woodcock was the celebrant at the Eucharistic office, assisted by the rector, the Rev. Dr. Lines. The sermon was preached by the Rev. H. W. Winkley. The business session opened in the parish guild room after the service. Prof. Porter, of the chair of Biblical Criticism in Yale University, read a suggestive paper upon the subject of "The present position of the Higher Criticism." Dr. Porter aimed simply to state fairly the present state of things without combating any views. The clergy, by a rising vote, thanked him for his illuminating essay. Resolutions relating to a proposed change in the Constitution as to the time of the annual election of officers, and of sympathy with one of their number who has suffered from long and critical illness, were passed. Very earnest and general discussions followed the reading of the exegesis of Rom. x: 5-7, by the Rev. F. R. Sanford, and the essay on "Christian Science and kindred cults," by the Rev. A. J. Gammack. Major Stansfield, of the local post of the Church-Army, made an address explanatory of the work of that effective organization. The convocation accepted the invitation of the Rev. George Brinley Morgan, of Christ church, New Haven, to meet in his parish in April. At the evening session, Gounod's sacred music was sung by St. Paul's choir. Dr. Lines gave a short address on the composer's life and work. The convocation was very largely attended.

Diocese of Georgia

Appointments of the Bishop

FEBRUARY

17. Evening, Good Shepherd, Thomasville.
19. A. M., Thomasville; evening, Bainbridge.
20. Evening, Valdosta.
24. A. M., St. Luke's, Atlanta.
26. A. M., Good Shepherd, Augusta; P. M., Waynesboro.

Summary for eight months, ending Jan. 1, 1899: Visits to parishes, 32; Confirmations held, 19; confirmed, 81; baptized, 4; churches opened, 2; consecrated, 2; married, 1; buried, 1; sermons and addresses, 70; services, 125; Holy Communion, 51; official letters, 1,643; miles traveled, 12,326.

Death of an Aged Clergyman

The Rev. John James Hunt whose death occurred at his home, Marietta, on Feb. 6, 1899, was born in Athens, Ga., on Jan. 1, 1810, and was one of the oldest priests in the American Church. He was the oldest graduate of the University of Georgia, where he took his degree of master in arts in 1836. Three years later, in 1835, he was admitted to the diaconate, and in 1836, was ordained priest by Bishop Bowen, of South Carolina. His early ministry was exercised in Oglethorpe Co., Lexington, and for a time in At-

lanta. He gradually withdrew from missionary and parochial duty, and devoted himself to the education of youth, in which vocation he continued until about ten years before his death. Mr. Hunt was the first native Georgian to enter the ministry of the Church. He was a man of devout and godly life and scholarly attainments, and goes to his rest after years of great usefulness.

Services at Military Camp

The chaplain of the Second Ohio Vol. Inf., the Rev. C. B. Crawford, writes most encouragingly of the interest in, and attendance at, the camp services while the regiment has been at Macon. On the last two Sundays there were about 1,000 present, soldiers and citizens. At the farewell service, much interest was shown.

Diocese of Oregon

Lenten Offering for Missions

The Rev. Herman L. Duhring created much enthusiasm in Portland for the children's Lenten offering for missions. He addressed the Sunday schools of Trinity and St. David's parish Sunday morning, Jan. 29th, preached in St. David's church at 11, and at St. Mark's church at 7:30. In the afternoon he addressed a mass-meeting of all the Church Sunday schools of Portland, in Trinity church, where the attendance numbered 1,000. It was a magnificent success, and will count much for the cause of missions at the Easter offering. At St. Stephen's chapel, the Rev. T. N. Wilson in charge, Mr. Duhring Monday evening addressed a large attendance of the Sunday School Institute.

Diocese of Massachusetts

The Massachusetts Church Union

It held a public service in the church of the Advent, Boston, Feb. 9th. The Rev. Edward Osborne, S.S.J.E., preached a strong sermon. He urged the necessity of deeper devotion to the Faith, and a firmer belief in the mission of the Church. He condemned the fallacy that it matters not what one believes if his deeds are good. At the collation which followed the service, the Rev. Dr. Chambré made a short address, and introduced Dr. Lindsay who showed that all parties in the Church were agreed that the great work to be done was the preaching of a gospel of regeneration to a lost world. Dr. Donald, the next speaker, thought that the success of the Church will ever come from the profound reverence of its priest and people for the commands of God, and a full devotion of self to this holy mission. The present curses of the Church are now the adoration of committees, the exaltation of bustle, and the desire to get ahead in a worldly way. Instead of these, our churches should be filled with a desire to acquire a deeper love of God and a fuller submission to His holy will.

Trinity College Alumni

On February 9th there was a reunion of the alumni of Trinity College at the University Club. The Rev. L. K. Storrs, D.D., presided. President Smith made a speech in which he referred to the present and future work of the college. Mr. John Sabine Smith, of New York, Dr. William R. Martin, Professor C. P. Parker, of Harvard, and others, also made addresses.

A Parish Semi-Centennial

Christ church, Waltham, observed its semi-centennial celebration Feb. 9th. Holy Communion was celebrated at 8 A. M. by the rector, the Rev. Hubert W. Wells. The Rev. Leighton Parks, D.D., preached a sermon in memoriam of the first rector of the parish, the Rev. Dr. Thomas F. Fales, in the evening. Christ church was organized in 1848, under the charge of the Rev. A. C. Patterson. Services were then held in Rumford Hall, and later on a church building was erected on Central st., under the charge of the Rev. T. F. Fales, who began his duties in Nov., 1849, and resigned in 1889. He was succeeded by the Rev. H. N. Cunningham, who remained as rector four years, and was succeeded

by the present incumbent, the Rev. H. W. Wells. During his ministry the present church edifice was erected, and was consecrated June 17th, 1898.

The Church Temperance society has collected \$1,507.90 for their work.

The Rev. E. Winchester Donald, D.D., has accepted appointment as preacher of the baccalaureate sermon at Cornell University for this year.

Diocese of Easton

The Cathedral Work

The congregation of Trinity church, Easton, Bishop Adams, rector, and the Rev. E. R. Rich, dean, are making strong efforts to pay off an old debt of \$600 resting upon the cathedral corporation. Recently the congregation paid nearly \$400 of the amount. It is expected that the full \$600 will be realized early in February. The next undertaking will be the erection of a parish house which is greatly needed. Holy Cross chapel, of the Point, near Easton, has been reopened, and services are now held there regularly every Sunday afternoon, under the direction of the dean, assisted by Messrs. W. H. Higgins and B. E. Whitmans, members of the cathedral chapter of the Brotherhood of St. Andrew.

Rector for Fifteen Years

The Rev. Oliver H. Murphy who has been rector of Coventry parish, Somerset Co., since 1883, left recently for Albany, Ore., where he has accepted a call to St. Paul's church. Dr. Murphy, immediately after his ordination to the priesthood, became rector of Coventry parish, which at that time was one of the smallest in the diocese, but under his rectorship has steadily grown, until it is now the fourth parish, in point of communicants, in the diocese. Dr. Murphy has been dean of the Southern convocation for the past 10 years, and also a member of the Standing Committee of the diocese, and has twice represented the diocese in General Convention.

Recently a pair of heavy brass vases was put upon the altar of St. Paul's church, Centreville, the Rev. James A. Mitchell, rector, as a gift of the congregation in memory of the rector's 25th anniversary. The money with which they were purchased was the offering made upon the anniversary, Nov. 27, 1898.

Diocese of Quincy

The Swedish Church in Gatesburg

On last Sunday, Bishop Seymour officiated at the opening of St. John's Swedish church which has just been completed in a very substantial way, except the school rooms and chancel which are all under the same roof, and are separated from the body of the church. A temporary chancel has been arranged very tastefully, the altar decorations being presented by the Sunday school. The people deserve great credit for the good work they have done with the means at their disposal. Though there is a debt on the church, it is a valuable property, one of the largest in the diocese, and it is hoped that with the encouragement now given, large numbers of the Swedes will rally around the church of the fatherland, and find a home in St. John's. The weather was extremely cold on the day of the opening, but a large congregation assembled and took devout interest in the service. The rector and choir of Grace church assisted. The rector of St. Mary's School and the chaplain of St. Alban's Academy, Knoxville, were present, and the Rev. Mr. Almquist, assistant, with Mr. Nybladh, pastor, made up a goodly company of "other clergy." Bishop Seymour conducted the office of dedication in English, and made an impressive address. He spoke of the Church in its present condition as being like the ship, the temporary place from which Christ taught the people. The permanent abiding place was the Temple; such the Church should be when entirely completed and free from debt. In the evening, the Bishop preached to a large congrega-

tion. The Communion service of the morning was reverently sung by the pastor, following the Swedish office. It was impressive, with its old tones of another land and its strange but not unmusical language. The congregation took up the responses, even the children singing without a book. During the entire week services will be held, and several clergy of the diocese will preach.

Bishop Seymour has already administered Confirmation in several parishes, at the request of the Bishop of the diocese. The latter still hopes to attend his annual convention in May, and perhaps return at an earlier date, though his gain in strength is reported to be very little. The Rev. John Wilkinson has visited several points in the diocese in the interest of the endowment fund.

Diocese of North Dakota

DICKINSON.—On Monday, Jan. 25th, divine service was held in St. John's church at the same hour at which the Rev. Dr. Edsall was being consecrated as Bishop of North Dakota. The rector, the Rev. J. P. Lytton, officiated. The service was the celebration of the Holy Communion, and prayers from the Office for the Consecration of a Bishop. The attendance was good, and the service very earnest and impressive.

Diocese of Long Island

Bishop Littlejohn's Anniversary

The commemoration of the 30th anniversary of the Rt. Rev. A. N. Littlejohn, D.D., LL.D., D.C.L., as Bishop of this diocese, was held in the cathedral of the Incarnation, Garden City, on Sexagesima Sunday, at 3 P. M. The Standing Committee of the diocese attended in a body. The two cathedral schools, St. Paul's and St. Mary's, occupied seats near the choir. Special music was rendered under the direction of the precentor, the Rev. Canon Bird, and the organist, Dr. Woodcock. The Rev. Dr. Swentzel, president of the Standing Committee, presented an address to the Bishop, on behalf of the clergy, in which he recounted the progress of the Church in the diocese during the last 30 years, assured the Bishop of the affection of his clergy, and prayed he might be spared to his diocese for many years to come. This was followed by an address by the Hon. John A. King, on behalf of the laity, who conveyed to the Bishop the esteem, and admiration, and respect in which he was held. The Bishop's reply to both addresses was touchingly and tenderly given, and the services closed with his benediction.

Opening of a New Church

The new church of the Good Shepherd, Brooklyn, a description of which has appeared in THE LIVING CHURCH, was formally opened on Sexagesima Sunday. The chancel was tastefully decorated, and an excellent programme of music rendered under the direction of the organist and choirmaster, Mr. Thomas W. McDonough. A quartet of stringed instruments added much to the effect. The interior of the church is cheerful, the walls and ceiling being in pure white. The pews are of walnut, and so arranged as to give a view of the chancel from all parts of the building. The church is not fully complete, many little details remaining yet to be finished, including the raising of the tower to its full height, which will make the front one of the most imposing in Brooklyn. The sermon was preached by the rector. Bishop Littlejohn made an address. In the evening the preacher was the rector emeritus, the Rev. Dr. Henry B. Cornwell.

Reception to a Rector

The annual reception tendered by the Young Mens' Club of St. Ann's-on-the-Heights to the Rev. Dr. Reese F. Alsop, rector, took place on the evening of the 9th. This club, which was organized a little more than one year ago, with 10 members, now numbers about 50, and has taken its place with the permanent organizations of St. Ann's.

District of Duluth

A Good Prospect

The parish at Fergus Falls, under the present rector, the Rev. A. O. Worthing, continues to show life and activity; the membership increases, a third class for Confirmation is being prepared for the Bishop's next visitation, Sunday school attendance is gaining. The various societies are all actively engaged in some definite branches of Church work. Daily services are maintained, and weekly Celebrations. The outlook never appeared more auspicious than at present.

Diocese of Washington

Two Missionary Meetings

A interesting meeting in behalf of the missionary work of the Church, was recently held in St. James' parish house, when the Bishop addressed three of the parish guilds: St. Paul's, for men; St. Mary's, for women, and St. Agnes', for young girls. He warmly congratulated the parish on the recovery from recent severe illness of their faithful rector, the Rev. James W. Clark, and highly commended his work. He then gave a graphic account of the last session of the Lambeth Conference, and spoke of the wonderful effect on that body of the eloquent and rousing appeal from the Archbishop of Canterbury in behalf of missions. Bishop Satterlee earnestly asked all present to say daily at noon the Prayer for Missions.

The Sunday School Institute held a general missionary meeting at St. Andrew's church, on the evening of Jan. 30th, one of the most stormy of the season. About 100 persons, however, braved the elements, and were rewarded by hearing the interesting personal experience of two workers in the field, the Rev. Mr. Patton, from Japan, and the recently consecrated Bishop for Brazil. The former spoke chiefly of social conditions in Japan, especially of the position of women and the laws regarding marriage and divorce, showing the need of a higher influence than mere civilization. Bishop Kinsolving gave an account of the low state of morals and religion in Brazil, many of the Roman churches built under the empire being now deserted.

The Churchman's League

The Lenten lecture course is as follows: Trinity Parish Hall, Feb. 21st, Mr. Silas McBee, "Cathedral architecture," illustrated. St. Mark's pro-cathedral, Feb. 28th, the Rev. Cornelius B. Smith, "Cathedral work of the past in Europe, with lessons from its history." Church of the Epiphany, March 7th, the Rt. Rev. H. Y. Satterlee, D.D., LL.D., Bishop of Washington, "The future of cathedral work in America." Church of the Ascension, March 14th, the Rt. Rev. Lucien Lee Kinsolving, Bishop of Rio Grande do Sul, Brazil, "The work of the Church in Spanish America; the religious, political, and social conditions." St. Andrew's church, March 21st, the Rev. Thos. P. Hughes, "Christian Missions in the Orient; the problems existing in the Philippines and Asia."

Pre-Lenten Mission

At St. Luke's church, the Rev. O. M. Waller, rector, Feb. 8th, when the Bishop of Washington delivered the opening sermon. The Mission was to continue till Ash Wednesday, with three daily services, and instructions by the rector, the Rev. Mr. Tunnell, warden of King Hall, and other clergy of the city.

The Woman's Auxillary

The monthly meeting on Feb. 7th, at St. John's parish hall, was made specially interesting by the presence of the Bishop of North Carolina who spoke of the missionary work in his diocese, both among the white and colored population. He described the conditions of the latter as more helpful and promising now than ever before, as many of their own leaders are trying to influence them to let politics alone and devote themselves to the elevation of their people by industry and education.

On Missionary Sunday, at the church of the Epiphany, the offertory, with some donations afterwards received, amounted to \$1,139, which was divided amongst diocesan, domestic, and foreign missions.

Diocese of Virginia

Bishop Whittle's Appointments

MARCH

12. St. John's and All Saints', Richmond.
19. St. James' and St. Andrew's, Richmond.
29. St. George's, Fredericksburg.

APRIL

2. Christ church, Richmond.

Bishop Gibson's Appointments

FEBRUARY

5. A. M., Epiphany, Barton Heights; P. M., St. Mark's, Richmond.
6. P. M., St. John's, West Point.
7. A. M., Christ church, Middlesex.
8. A. M., St. Luke's, Essex.
9. A. M., St. Paul's, Essex.
10. A. M., St. Matthew's, Essex.
11. A. M., Vawters, Essex.
12. A. M., St. John's, Tappahannock.

Bishop Whittle has just sent out his yearly letter to the "children of the diocese of Virginia," asking for their Lenten savings for the support of diocesan missionaries.

Diocese of Delaware

Funeral of the Rev. Chas. E. Murray, D. D.

The funeral of the late rector of St. Andrew's church, Wilmington, took place on Monday, Jan. 30th. The Rt. Rev. Leighton Coleman, D. D., Bishop of the diocese, attended with all of the city clergy and several from places outside of Wilmington. In the procession there were also the Rev. Drs. Martin and Batten (Philadelphia) and Grammer (Baltimore), and the Rev. Geo. A. Latimer, of Philadelphia, formerly rector of Calvary church, Wilmington. The clergy unanimously approved a minute testifying to their appreciation of the loss sustained through the decease of Dr. Murray, and of his noble qualities of heart and mind. The archdeacon of Wilmington, the Ven. Geo. C. Hall, the Rev. H. Ashton Henry, and the Rev. Dr. L. W. Batten took part in the service in the church, that at the grave being taken by the Bishop. The large church of St. Andrew was filled with those who came to bid farewell to one whom not only the Church, but the whole community, mourns. Dr. Murray was the president of the Standing Committee, one of the examining chaplains, and registrar of the diocese.

The Rev. Dr. Batten, of the Philadelphia Divinity School, is conducting the services at St. Andrew's, as he has been doing since the retirement from active work of the late Rev. Dr. Murray.

The old Swedes' church, built in 1698, is undergoing extensive repairs, in order to the preservation of this historic landmark. Mr. Thos. F. Bayard took great interest in this church, and is buried in the cemetery in which the church stands.

Diocese of Marquette

Bishop Rowe's Plans

The Rt. Rev. P. T. Rowe, Bishop of Alaska, visited his old parish, St. James, Sault Ste. Marie, Mich., on his return from Lower Canada. An informal reception was tendered him at the residence of Mr. Thomas Bailey, Bay Mills. During the evening over 400 old friends and parishioners paid their respects to the Bishop. Refreshments were served and a very enjoyable evening was spent. The Bishop delivered, under the auspices of the Daughters of the King, at the Opera House, a lecture entitled, "Experiences in Alaska." At his request the lecture was free, consequently every available seat was taken. The lecture was greatly appreciated by the large audience present. After visiting St. Louis and Chicago, the Bishop journeyed towards the Pacific, from whence he will sail. In March Bishop

Rowe will sail for Alaska; in May he will start on an official trip of some seven months' duration. He will sail to Point Hope and Cape Lisburne, and from the latter place may coast to the extreme northern portion of Alaska. Mrs. Rowe and children are in California, and will probably remain until November.

Diocese of Milwaukee

A New Church

The parishioners of Christ church, La Crosse, held their last service in the old wooden edifice last Easter, and since then have been holding regular services in the Y. M. C. A. building downtown. They expect to be in their new church sometime during May. It will be one of the handsomest in this section of the country. We give a brief description of it: The style of architecture is Romanesque, in native limestone, the trimmings of Portage Entry sandstone. The structure is cruciform in shape. Beneath the entire building are rooms for Sunday school, guild, and various similar purposes. The church has chancel, nave, two transepts, and cloister aisles. The chancel is 34 x 40 ft., apsidal in form, and divided about midway by the sanctuary rail, the choir stalls being placed at the eastern end of the chancel. The nave is 82 ft. in length by 36 ft. in width, and 36 ft. from floor to the highest part of the ceiling. The clerestory is lighted by semi-circular shaped windows placed above the roofs of the cloister aisles. These aisles, 12 feet wide, will run the full length of the nave to the point where the transept intersects. The transepts are 22 ft. wide by 33 ft. deep. The organ chamber is at the north side of the church, with spacious, arched openings communicating with the choir and transept. The intersection of transepts and nave are treated in massive piers with columns of polished Athenian marble, from which springs the large vaulted dome, covering the axis or central portion of the building. The pilaster piers on both sides of the nave are connected above by a series of decorated arches. The main facade of the church is massive and imposing, the principal feature of which will be the great tower, 23 ft. square, and rising to a height of about 120 ft. Above the vestibule the building is crowned with the great gable, pierced with a rose window with elaborate Venetian tracery. The large south transept window will be a memorial by Mrs. Angus Cameron to the late Senator Cameron, and is now in course of construction by the Tiffany Glass and Decorating Co., of New York city. The two chancel windows are memorials to Mr. A. A. Stevens, and Mr. T. D. Servis. Throughout the building there are to be some 450 16-candle power incandescent lamps. The architect to whom the credit is due for the entire work of conceiving, arranging details, and pushing to completion this beautiful structure, is Mr. M. S. Detweiler. A fine mixed chorus choir of ladies and gentlemen, 18 voices, will be vested, and the chorus enlarged to 30 voices, when the new church is ready for use.

St. John's Church, Mauston

A guild hall has been built on the grounds adjoining the church, at a cost of about \$400. While the structure is not wholly completed, it is sufficiently finished to permit of constant use. Of the \$400 expended, a debt of \$200 remains, and the faithful congregation is striving hard to cover this. The missionary in charge is the Rev. Herbert C. Boissier.

Clearing off Church Debts

This is a good work ever steadily going on in this diocese. St. Clement's, Whitefish Bay, sent in \$25 towards a debt of \$135, incurred in some recent improvements. St. Peter's, North Greenfield, paid \$150, and hopes soon to raise the remaining \$50, which will entirely close out an old-time debt of \$400 on their new church building. All Souls', Cumberland, has at last extinguished the remaining \$85 on its venerable mortgage debt. A few years ago this mortgage was \$650, and it is now wholly gone. St. Luke's, Bay

View, paid in \$50 on a \$300 debt incurred in some recent improvements, and hopes to close out the remainder of the debt at Easter.

Diocese of Ohio

The Northwestern Convocation

Held its winter session in Trinity church, Tiffin, Jan. 31st. The Rev. L. P. McDonald preached the opening sermon, on "The relation of the Sunday school to the home." There was a Celebration at 9 o'clock on Wednesday morning. After Morning Prayer, a paper on "Teaching in the Sunday school, how and what?" was read by Mrs. Ione Pratt, of Calvary church, Sandusky. A general discussion followed on the paper, and also on the following subjects: 1. "The teacher's responsibility; 2. "The Chautauquan plan for Bible study; can we have something like it?" 3. "The ideal Sunday school"; 4. "What we expect from our Sunday school Institute." In the afternoon, election of officers for both the convocation and institute was held; the Rev. E. V. Shaylor was elected dean, vice the Rev. R. O. Cooper, removed to Owosso, Mich. Mr. Dudley Watson Moore, of Toledo, read a paper on "The duties of a superintendent." The Rev. J. Louis P. Clarke read one on "The service of song, a layman's suggestion for its improvement." The Rt. Rev. A. R. Graves, Bishop of Laramie, delivered an inspiring address on missions. The new archdeacon, the Rev. A. A. Abbott, preached the closing sermon. A resolution was passed favoring a redistricting of the diocese so as to give three convocations more evenly divided, having respectively, Cleveland, Sandusky, and Toledo, as their largest cities.

Woman's Auxiliary

The quarterly meeting was held at the cathedral house, Cleveland, on Thursday, Feb. 2d. Bishop Graves, of Laramie, who has been making visitations in this diocese in the absence of Bishop Leonard, gave an interesting account of the work in his own diocese, and the Rev. George E. Benedict of Cartersville, Ga., spoke of mission work among the poor whites of that part of the country. Tea was served and a social time enjoyed after the service.

A Foreign Missionary

The Rev. H. G. Limric left his parish at Fremont in December, and has gone, at the earnest solicitation of Bishop McKim, to take up mission work in Japan. He has had five years' experience as a missionary in Mexico, and is fitted for great usefulness. Mrs. Limric and their two children will remain in this country for two years, when they expect to follow him to the foreign field.

The Northeast Convocation

It met at the church of Our Saviour, Akron, the Rev. Geo. P. Atwater, Jan. 30th and 31st, and held a very successful session. On Monday evening, an address was delivered by the Rev. J. W. Hyslop, on "The missionary responsibility of the Church in the new fields." On Tuesday, 7 A. M., the Holy Communion was celebrated. At 9 A. M., Morning Prayer was said, followed by an address by the dean, the Rev. A. L. Frazer, on "Work in the Church." At the business session nine clergy were present, and some important matters were brought up and discussed. Mission prayers were said at noon. At 2:30 a conference was led by the Rev. Robt. Kell, on "Church debts; how to raise them." The Rev. J. H. W. Blake was the next speaker, on "Sunday evening services." The discussion was taken part in by each member present. Evensong was said in St. Paul's church, and an interesting illustrated address made by the Ven. A. A. Abbott who has recently been appointed archdeacon of the diocese. He advocated a different division of the diocese into convocations, and the giving of convocations more power, that the missionary work may be more effectually accomplished. The next meeting will be at St. Paul's church, Conneaut, Ohio, in April.

The subject for the united services of the Cleveland parishes, to be held on the Wednesday

evenings of Lent, in Grace church, is "The Petitions of the Lord's Prayer." Six of the diocesan clergy will preach on subdivisions of the topic, one each evening.

The class in ecclesiastical embroidery numbers this year two life members and 60 active members. They represent 14 parishes. Eight members are from the Congregational, Baptist, and Disciple denominations. Miss Neff, president of the class, receives frequent letters from distant dioceses, asking for information in regard to the working methods of the class, and instruction in the formation of similar societies.

Diocese of So. Virginia

Much interest has been manifested in a series of meetings that have just been held at Trinity church, Rocky Mount, by Mr. J. R. Matthews, of Oxford, England. He has been preaching nightly, and having Bible readings in the morning.

The new church that has recently been erected at Park View, a growing suburb of Portsmouth, by Trinity church of that town, was broken into lately by thieves, and robbed of everything they could carry away.

The Rev. R. C. Jett, of Staunton, who has been very ill, has commenced to improve a little.

Diocese of Western Michigan

Progress in St. Paul's, Muskegon

St. Paul's parish, the Rev. George Forsey, rector, is growing encouragingly. The congregations, both morning and evening, are much larger than in previous years, and are attentive and devout. The vestry recently put in a hot-air furnace to supplement the steam heat, which makes the church very comfortable on the coldest day. Mr. C. W. Linsman, formerly leader of the choir in the Congregational church, has brought a goodly number of singers from that body into the choir of St. Paul's, so that now it forms a strong chorus of 40 voices, all vested. Mr. William Heap, a parishioner, ordered last week the decoration of the chancel, as a gift to the congregation. It had a somewhat sombre appearance, a great transformation has been wrought. The paneling of the ceiling is colored in deepening shades of blue, spangled with gold stars, the panels at the base having a heavy frieze of dark blue. The walls are tinted a light gray, and ornamented in color and gold, with a combination of the trefoil and triangle, a symbol of the unity of the Blessed Godhead. Light-colored bordering surrounds the chancel window, containing a figure of St. Paul, and also forms a pleasing wainscoting effect about the usual height from the floor. The three panels of the reredos were done in gold, adding to the richness of the general effect. The view from the nave and transepts is restful to the eye and helpful to devotion. The rector has announced a course of sermons for Sunday evenings during Lent, beginning Feb. 12th. The subjects are Spiritualism, Theosophy, Socialism, Christian Science, Agnosticism, and Atheism. The Bishop makes his annual visitation the 2d Sunday in Lent. A class for Confirmation, composed almost entirely of married people, is under instruction.

Diocese of Michigan

The Southern Convocation

The last meeting was held in St. Paul's church, Jackson, Feb. 2d. After the celebration of the Holy Eucharist, at 10:30, several of the clergy gave very satisfactory accounts of their missions. At 1 o'clock, the rector of the parish, the Rev. R. B. Balcom, and wife entertained the members of convocation at luncheon. At the afternoon session, an excellently written paper, on "The presentation of missions to the people," was read by the Rev. John K. Burleson. Such pleasure was manifested in the merits of the paper that its publication in the Church papers was requested. The day's business was concluded with Evensong at 7:30, at which the Rev. Geo. Vernor and the Rev. H.

Tatlock gave addresses on missions. During the business session, much interest was shown in the discussion of a report from the convocation of Detroit, on "A better plan than that now in use for raising money for diocesan missions." It is proposed to substitute the apportionment system for the pledge. The matter was left over for further consideration until the April meeting.

Deaf-Mute Services

The members of Ephphatha Mission, Detroit, met socially in St. John's parish house, on Saturday evening, Feb. 4th, with the Rev. Mr. Mann present. Two services were held on the following day in the chapel. A third, a "combined service," was held in the evening in St. Luke's church, Ypsilanti, with an attendance of 15 deaf-mutes, from Ann Arbor and other nearby places, besides those residing in Ypsilanti.

Diocese of Maryland

On Jan. 31st, the Bishop visited St. Alban's church, Alberton, the Rev. C. S. Abbott, Jr., missionary, and confirmed a class of 18 members. Although the night was very stormy, the church was filled to the doors, about 300 being present. This will make 28 persons presented for Confirmation the convention year. During the five years this work has been in existence, 108 persons have been presented for Confirmation, the smallest number being the first class of five, the largest (28) that of the present year.

Diocese of Iowa

Parochial Mission at Creston

A series of special services in the nature of a parochial Mission were inaugurated on Septuagesima Sunday by the Rev. Allen Judd, general missionary, assisted by Mr. Frank A. Joseph, lay-reader in charge at St. Paul's church. On Tuesday the Rev. Dr. Paget, of Muscatine, joined in the work and gave instructions on the Prayer Book, and preached the sermon every evening till the close. The attendance, considering the severe weather and the strength of the congregation, has been encouraging, and good results are looked for. The announcement was made during the Mission of the date fixed for the consecration of Dr. Morrison, and the hope expressed that he might soon be able to visit and encourage the little band of Church worshippers and workers in this pretty and Church-like building.

Presentation From a Choir

On the evening of Feb. 1st, Christ church choir, Waterloo, gave a delightful surprise to the rector, the Rev. E. E. Madeira who is also their choirmaster. He and Mrs. Madeira were invited to tea at the home of the choir-mother, Mrs. J. W. Krappel, and at 9 o'clock the choir, to the number of 30, came in, bearing with them as a token of love, a beautiful carved oak chair, which they presented to the rector and his wife. The choir has enrolled in it 12 women, besides the male voices. Under the direction of the rector, they are giving a series of musical services on Sunday evenings, at which the better works of the English school of Church composers are rendered. This choir is unique, from the fact that the choristers are under no rules whatever, the enthusiasm of the members keeping the ratio of attendance at rehearsal and service up to a high standard, although the entire service is voluntary.

MT. PLEASANT.—The work in the old parish of St. Michael's has taken on fresh vitality, under the vigorous efforts of the priest-in-charge, the Rev. H. Parry Thomas. On Monday, 30th ult., Dean Paget visited and preached at the evening service. The prospects are encouraging for regular and self-sustaining services soon after the eagerly awaited advent of the new bishop.

FAIRFIELD.—This old parish, where the church has for some time been practically closed, has recently been visited by the Rev. H. P. Thomas, and services have been resumed at intervals with promising results.

Editorials and Contributions

Roman Catholic "Americanism"

SOME years ago a bright political writer described a certain class of our fellow-citizens, by saying that their loyalty was abundantly manifested by the vigor with which they shouted for "The old flag and an appropriation." Recent advices from the seat of government incline us to the opinion that this description will not inappropriately fit others who are vaunting their Americanism in rather emphatic terms. A despatch from Washington to the *Baltimore Sun*, dated Jan. 18th, says: "The Senate Committee has inserted a provision in the Indian Appropriation Bill allowing the (R) Catholic schools the amount they received last year; namely, twenty per cent. of their former allowance, and the House will probably agree to it. This is said to be the last time such allowance will be made." It is also said that not long ago Cardinal Gibbons presented a petition to Congress to reopen the question of the Indian schools. It is not intimated that that was the last time that such a petition would be offered.

Now when it is remembered that the various Protestant bodies and our own Church in this land have on principle declined to receive any further grants from Congress in aid of their Indian schools, and have been for some time carrying on this educational and religious work at their own expense, the persistence of the Roman Catholics in demanding the continuance of the government appropriation seems to need explanation. It is quite true that while they formerly received the lion's share of the lump sum of more than \$500,000 that was at one time regularly appropriated for the Indian schools, they last year received but twenty per cent. of that share. But it is not a question of more or less dollars, but of principle.

It goes without saying that our Roman friends would get the lion's share of the money. The point is, why should they consent to ask for any money? And why should the Congress of the United States be petitioned to appropriate money for sectarian or ecclesiastical purposes? It is true that the leading Protestant bodies, as well as the Roman Catholics, have in time past received grants from the government in aid of the Indian schools conducted under their supervision, on the broad ground that they were engaged in the work of civilizing the Indians. But when it became evident that the Roman body was exploiting the public purse rather for the end of religious propagandism than for that of civilization, and, moreover, that the proportion of the appropriation assigned to it was far in excess of the comparative amount of work done by it among the Indians, the other religious bodies reconsidered their position, and rather than rest under the imputation that they were using government funds for ecclesiastical purposes, they resolved to decline any such appropriations whatever. For of course they endeavored to make the Indians Christians, though it was and is their purpose to teach them a great many things that are not distinctively Christian, however much the spirit of Christianity may be in them.

The action taken by our own Board of Missions was positive and thorough. We

have large and flourishing Indian schools in South Dakota, Minnesota, Wisconsin, North Dakota, Wyoming, Nevada and Utah, Arizona, Oklahoma, Southern Florida, and even in far-off Alaska. That in South Dakota is by far our largest Indian mission. It reaches thirteen tribes, and is well organized, and productive of excellent results. Good Bishop Hare is the true apostle to the Indians in this country. Probably the refusal of the government appropriation was a greater loss to the work of the Church than to that of any other religious body except the Roman Catholic. But the sacrifice was made, almost without debate, because it was recognized that to receive public money for Church work, even when other work not properly of that class was united with it, was contrary to the spirit of American institutions. While such appropriations may not be contrary to the letter of the Constitution of the United States, they are certainly opposed to its spirit, and if continued indefinitely, and allowed to become enormous, they might lead to an attempt to transgress the letter itself.

It is certainly surprising that the leaders of the Americanizing party in the Roman Church do not seem to understand this principle upon which other bodies have acted, nor to appreciate its force. That they do not accept it is, we think, indicated by the efforts they are making to get the present Congress to appropriate as much money for their schools as they dare to ask for. We have some hope that our Roman friends will even yet see the utter un-Americanism of their position, and if our readers would write to the senators and congressmen from their respective States and districts, calling their attention to the anomalous position of the Roman Church on this subject, the leaders of this latter body might be assisted to see themselves as others see them, and perhaps they would refrain from taking the people's money "just this time," like Rip Van Winkle.

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The Consultative Body

THE American correspondent of *The Church Times* took occasion a short time ago to explain very lucidly the attitude of the General Convention last October towards the plan which originated at the Lambeth Conference of 1897, for the establishment of a permanent committee of Anglican Bishops, to be called the "Consultative Body." This body was to deal with questions arising in the different colonial Churches and in our own, which might be referred to it. The correspondent draws attention to the fact that the Lambeth Conference is purely a voluntary body, and that its acts have only a moral weight. It is not, and cannot be, known officially to a body like the General Convention.

But the proposal to establish the "Consultative Body" is the first step in a programme for the organization of the Anglican Communion including the American Church. Attractive as such a scheme may appear in some of its aspects, it is too serious a matter to be entered upon without the most careful consideration. Moreover, there are reasons which immediately occur to those who understand the situation, which seem to render it entirely out of the question for this Church to become a party to

such an arrangement. The case of the Church in the English colonies is distinct from that of the American Church. With us, the crucial point is one which the correspondent puts very frankly and clearly:

I venture to add (trusting that I shall hurt nobody's feelings) that the way in which the union of Church and State works in England, and the Erastianism which is prevalent only too often in certain high quarters, together with the non-representative character and practical impotence of Convocation, impress American Churchmen with the idea that an alliance with the Church of England cannot even be proposed, much less entered into by us, till that ancient Mother Church is free to speak her own mind by her representative bodies to the representative body of another independent national Church. This is not a plea for disestablishment on our part, but for the restoration to the Church of the ancient rights and liberties which were guaranteed her by *Magna Charta*.

The Church Times, in its editorial summary of Dec. 30th, from which we recently quoted, entirely agrees with the American correspondent.

It is well known that the English bishops are virtually appointed by the Crown, but instead of regarding this as in some degree a disparagement of the liberty of the Church, and as putting them at a disadvantage in comparison with the heads of the freer Churches of their own Communion, they show a marked tendency to regard it as giving them some peculiar title to precedence. We are open to correction, but we have a strong impression that this shows it self in assigning to certain of the English bishops a precedence over the primates and archbishops of other Churches, even in connection with the Lambeth Conference itself, in which, as a perfectly free and voluntary assembly, none but ecclesiastical rules have any place. The influence of the State has certainly shown itself in the past in the limitation of subjects permitted to come up for discussion at the Lambeth meetings. This constraining element must always be present, under existing circumstances.

Behind the English hierarchy stands, on the one hand, the Queen and Privy Councils; on the other, Parliament. The relations of the Church of England in these two directions are eminently unsatisfactory. The condition of affairs does not fairly represent the ancient state of things as between Church and State, but is the result of a gradual drift unguided by intelligent readjustments. Every one knows that the constitution of a committee of the Privy Council as a court of final appeal in ecclesiastical causes was a mere clumsy oversight. The position of Parliament in regard to the Church was one thing when Parliament must be composed of Churchmen; it is anomalous and ridiculous since it has become a miscellaneous body, admitting, side by side with Churchmen, the worst enemies of the Church. Yet there was never any adjustment of relations to meet new conditions. Such is the state of things which lies behind the English bishops, and must consciously or unconsciously influence their actions. It is this which, while it continues, makes it impossible that there should be "any common basis of representation on the Consultative Body as between American and English Churchmen." We could not accept decisions which were in

degree shaped by the English State. So far as it went, that would be to subject this Church to the English government.

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Bishop Seymour's Words for Peace

BISHOP SEYMOUR has a letter in *The Southern Churchman* of Jan. 26th, in which he mildly, but forcibly, takes that paper to task for giving circulation to a serious misrepresentation of the action of Bishop Potter, of New York, on a recent occasion, without subsequently correcting the statement. The Bishop is of opinion—and most right-minded people will agree with him—that this is not fair fighting, and that it is not likely to promote the cause of righteousness. Having his pen in the ink, the Bishop proceeds to offer, with his usual convincing clearness, some considerations touching the troubles which, at present, disturb the peace of the Church. Everything depends upon the fundamental positions assented to by both parties to any controversy. There can be no satisfactory discussion, in any case, unless there is some common ground acknowledged on both sides as a starting point.

The Bishop, therefore, lays down the limits "which hold our Church within its boundaries, and beyond which her authorized teachers and administrators should not be allowed to go." These limits are defined as two: First, "the Catholic Foundation, formulated in the creed of Christendom, and substantially repeated in the first eight of our Thirty-nine Articles, with some explanations and the addition of the appeal to Holy Scripture as the rule of faith; and, second, the Reformation Settlement, as contained, expressed, and applied in our Book of Common Prayer." The Bishop, after enlarging upon these two points, insists that upon both of them the clergy are unequivocally committed by their pledges and promises at ordination. To recognize these two limits, with all that they imply, would undoubtedly make for "peace and good will, and the promotion of Christ's kingdom in truth and love and righteousness."

An amusing side of this matter is the method of *The Southern Churchman* in meeting the reproof of the Bishop as well as his words for peace. An editorial of a column in length is devoted to the case of the Bishop. The reader naturally turns to compare the editor's remarks with the Bishop's letter, but discovers at once that there is no relation whatever between them. There is no explanation or apology for the misrepresentation of Bishop Potter which was allowed to appear in his columns, and no reference to the position which Bishop Seymour lays down as, in his opinion, fundamental; but instead of dealing with these points, the editor assails Bishop Seymour's "Reasons for Being a Churchman," as they appear in *The Living Church Quarterly* for the current year. The editor evidently does not like those reasons. It is true he does not appear to understand them, and before the end of the article, it becomes evident that his view of the Church is one which would include Quakerism and what not.

The editor says that "every Christian community, no matter how imperfect, is connected with the Church established by Christ and His Apostles," but does not de-

fine what constitutes a community "Christian," and a moment later, indicates that Baptism is not necessary. Further on, the broad assertion appears that, "Every Christian is a member of the Historic Church, though he believes bishops are forerunners of antichrist." As before, there is no definition of a "Christian," but it would seem that it means any one who chooses to call himself by that name.

Perhaps the most surprising paragraph in this remarkable composition is the closing one: "Many and kind regards to the Bishop of Springfield, though many and great are his errors. Yet may God keep him in his errors, if thereby his soul be saved when Christ comes to judge the quick and the dead." The kind feeling which these words express is worthy of all praise; but really, when the editor speaks of people being saved by their errors, we feel it necessary to draw his attention to Article XVIII. of the Thirty-nine.

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Father Austin and His Teachings..VII.

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

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FATHER AUSTIN was a man of singular perfection of character, by which, of course, I mean relative perfection. Absolute perfection is not attainable in this present life.

But why not suffer the word "perfection" to drop out entirely from Christian use. For many unanswerable reasons: First, because the Master used it in His Sermon on the Mount—"be ye perfect even as your Father which is in heaven is perfect;" second, because all the apostolic writers used it; third, because it has always been used without prejudice in the Church; fourth, because its wrong use as applied to a fanatical error does not justify its disuse, but rather warrants its more frequent use, in order that it may be rescued from unfortunate associations and restored to its historic significance. Thus restored, its use will again teach all Christian people that their proper end is perfection, and that they should draw all their purposes and energies that way.

Our venerated friend used to exhort his people to seek perfection, because thus only could they satisfy God's reasonable expectations. He created them unto this end. Not to seek perfection, therefore, is to subvert His intention in our creation, and to transmute the joy of the Creator into disappointment. To seek perfection consists in adopting the end or purpose of the Creator as our end or purpose in life. But we cannot gain an end if we have not the intention to do so. It is quite true that "flighty purpose never is o'ertook unless the deed go with it," but deeds imply purpose. No man is better than his intention.

He used to argue that the Creator is the highest good; at the very apex of the moral universe He sitteth in spotless majesty. In Him is the fullness of life, and all that life is love. Such a life is necessarily self-communicative; a thought (it may be stated in passing) which suggests that in the Divine Unity there must be trinity, love communicating itself, received, reciprocated, expressed. Even in human love one finds his complement in two, and two unite in mutual love with a third. God, then, being essentially self-communicative, His purpose in

going beyond His own Triune Nature was to give Himself forth to His creatures. He made them to resemble Him "in His image." Likewise, when it was necessary for love to redeem, He sought to bring man back to union with Himself, by which union He imparted resemblance or restored the lost image. Spiritual life is God's life in man, and nothing less than His own image can satisfy Him. This is the end He contemplated in creation and redemption. "God purposeth your perfection," Father Austin often said. That therefore should be our purpose. We should look forward to nothing less than absolute perfection, although relative perfection is the best we can hope to acquire in this present life. But we cannot attain the highest, unless we strive for the higher out of a divine discontent with things as they are.

Such was the argument which impelled Father Austin to aim at perfection. He conscientiously and professedly opened his whole nature to God, that God might do with Him what He chose, and I do not doubt that the higher fields of spiritual development upon which he entered at death behold him still bending his energies to achieve that absolute perfection from God which is now, as before, the end and inspiration of his life.

But I do not wish to convey a false impression, for he had his faults, to which his most devoted admirers were not blind. A skeptical friend of his once remarked that there must be another world when such a man as the rector believed it so strongly; but on the other hand, a neighbor said he had no respect for a parson who could not keep his temper. Yes, he had his faults. The saints are mixed quantities—a fact very comforting to us who are not saints, and who sometimes feel tempted to give up because the battle is so fierce and so long.

And there was one observation which Father Austin often made with respect to the pursuit of holiness,—that God did not reproduce His image in men in such a manner as to destroy individual traits. No two saints can be said to be "matched like cymbals fine," and the reason is that grace entering into nature conforms its operation largely to the personal characteristics of individuals, though not to their faults. This also is good news to desponding souls who wax miserable the more unlike they discover themselves to be to St. Somebody whose biography they have been reading.

Of course all spiritual virtues are distinctly gifts—gifts infused by the immediate operation of the Holy Spirit, into willing and receptive hearts. But although gifts of grace are distinct from natural endowments, they do not supplant them, nor are they separated from them. Father Austin illustrated the matter in this way: "They are like the sun's rays which, shining through a window just opened, fill all the room with light from heaven and bring out into relief objects which till now were in darkness. The sunlight is not the rug on the floor, nor the painting on the easel, nor the brasses on the hearth, as these are not the sunlight; but they are necessary to each other, the undulations of light from above not changing the objects upon which they fall into other things, but adding to them what they did not, and otherwise could not, possess. Spiritual life is not a new generation, but a regeneration, not the dissolution of nature, but its rehabilitation, and when the Holy Spirit ministers His gracious influence to souls, He operates conformably

to the characteristic qualities of the individual. He does not make an impulsive man phlegmatic, nor a phlegmatic man impulsive, while he makes both holy."

He who spoke these words was an illustration of their truth. In nearly every characteristic quality he was the same Austin we knew in the days when we were youths together, only that every quality was purer, sweeter, truer, more resolute for good.

And the same was true of his faults, for although virtue had grown up into lovely bloom in his soul, and although we all felt that he had regained much of the image of God, his faults were not wholly vanquished. But those faults, diminished as to their turpitude, were the same old faults of his boyhood, which, with all his long struggles, he had not yet been able to subdue wholly.

It is, then, most necessary that we consider how God works in and with human nature without destroying individuality. Men may be very religious and yet very weak in many ways. Goodness and genius are not inseparable. A priest once took a girl to St. Theresa to be made a nun, but the wise woman replied: "You see, Father, even though our Lord should give this young girl devotion, and teach her contemplation while with us, nevertheless, if she has no sense, she will never come to have any, and then, instead of being a use to the community, she will always be a burden." The inference readily suggests itself that the best estate is that in which devotion and common-sense go hand in hand; but better a small stock of wisdom than no trust in God!

There is great need of heavenly charity and tolerance of the faults of good people. Peter must remember that he is still Peter, and Paul, Paul, or Saul made over. Paul must be merciful with Barnabas, and Barnabas must consider that there are still some relics of his former pharisaism in Paul. This world would be a brighter world if love were not so shut out by the storms of prejudice. "The greatest heresy is want of love." God fulfills Himself in many different types of men, and reflects His glory as distinctly in the stars that are as gold-dust, as in the stupendous planets that flame in the midnight heavens.

(To be continued.)

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Recreation, not Amusement, the Christian Idea, Law, and Privilege

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

III.

THAT sensible Christian men and women do not see the hurtful influence of such amusements, will not frankly recognize it when it is shown to them, is something so out of sound reason, and so far from true Christianity, that it must be due to causes of a deep-seated and far-reaching character. Of these causes the most immediate is to be found in the increased wealth, style, and luxurious gratification of the so-called better classes in society; and in the changed conditions of domestic labor and manufacture. So much is now devolved upon servants, and such an endless variety of articles may now be obtained ready-made, that it is easy for women to escape maternal and household duties, and secure a larger leisure for the pursuit of fashion and amusement. Hence, the lavish expenditure of female art, energy, and patronage on fashionable entertainments and popular amusements. Of course

this is placing the chief responsibility for their use and abuse on woman; but so long as under the very constitution of civilized society, she is the centre of society and the arbiter of its usages, that responsibility is hers. And as she rarely possesses the independence of character to stand out against the false demands of fashion and custom, the woman of the world easily draws her sister in the Church into the common vortex, so that so far as the support of the amusement evil is concerned, the sex stands as one and inseparable.

But there are causes more closely connected with religion itself as dealt with by those who profess to be Christians. One of these is the widespread and growing neglect by Church members, of the personal, devout study of the Holy Scriptures. Of curious, crude, surface work, Bible class and Sunday school study there is enough; but this is of a kind which neither stamps divine truth on the heart nor reaches the lines of the great body of those who should exemplify the purity and power of that truth. A faithful and devout study of the Holy Scriptures would go far to show any professing Christian that there is little place in the Bible for a dancing, card-playing, novel-reading, play-going religion. Closely and necessarily associated with this cause, is the equally general disuse of personal, private devotion. Of public prayer of one kind or another on Sundays and set week days, there is a formal supply; but this is no substitute for private prayer or personal prayerfulness. When these are wanting, it is idle to look for a real delight in spiritual things, or distaste for worldly pleasures, in any man, whatever his religious profession. True piety can nowhere flourish in a prayerless life; and a prayerful spirit can never consist with a round of worldly amusements and indulgences.

The fact is, the religion of the day, in countenancing this pleasure-loving conspiracy of the world against "a godly, righteous, and sober life," appears to have lost certain necessary Christian ideas—ideas underlying the whole truth, beauty, and power of the religion of Jesus. The first is the idea of love as the very inspiration and life of all true Christian service and devotion. With the ancient Jew the ruling idea in a life of obedience was law, the outcome of which was mere legal or perfunctory righteousness. For the nature and aims of the Gospel, this was far from enough; and hence the constant teaching of our Lord and His Apostles was to the intent of establishing the idea of love as the necessary re-enforcement and perfection of the idea of law. The Christian man must be loyal and loving in his obedience, not only delighting to do the will of God, but also eager to find out that will, so as in no part to come short in its fulfillment. With the average Christian now, the ruling idea seems to be neither law nor love, but rather license. His absorbing question is, not "Lord, what wilt Thou have me to do," but rather, how far can I safely follow the world's ways; if I must give up Sodom, may I not have Zoar; is it not a little city?

Another of these lost Christian ideas is that of sacrifice, the idea that it is of the essence of Christianity to deny one's self for his own spiritual good, and to make real sacrifices for Christ and His cause. So far as denying the sensual and selfish desires any further than is enforced by extent of means or the demand of general respectability; so far as cutting down allowances for

taste, luxury, style, fashion or equipage, as to exemplify the simplicity, frugality, and unworldliness of the citizens of the heavenly kingdom; so far as deliberate husbanding of one's resources, in order to be able to practice a larger and more systematic Christian beneficence—they are the last things thought of. What costs nothing, what happens to be left over, or is conveniently at hand, what will not be missed from the means of further self-indulgence, these are the most common types of religious sacrifice in the Christian of the times. But this is not the teaching of the New Testament with regard to the self-denying religion of Jesus; it does not reach even the ethical level of the religion of Buddha.

Still another of these lost ideas is that of the inherent delightsomeness of the culture and practice of true religion. Notwithstanding the perfect blessedness of the Divine Being, and notwithstanding His revelation of the Gospel as "glad tidings," designed to win man back to the peace and joy of oneness with the Father and the Son, the average Christian of the day treats Christianity as an altogether insufficient source of happiness. The Scripture notion of peace and joy in the Holy Ghost is a mere abstraction; and the blessedness of the life in Christ is simply an enthusiast's fancy. Religion must be supplemented by the worldly amusements and delights which are current in respectable society. As though there were no difference between mere pleasure and true happiness; as though it were not possible for the rational spirit to find real delight in things higher than the fleeting vanities of time and sense; as though the gospel of the grace of God were so cold, hard, and unjust as to provide no blessedness in itself capable of supplying the wants of the soul. The fact is, this amusement-loving and indulging religion is anti-Christian in character and influence. It makes New Testament Christianity a thing of absurd demands, false pretences, and resultant self-delusion and hypocrisy.

The last of these lost ideas is that of a necessary and distinguishable difference between the true Christian and the respectable man of the world. As we now see them in business principles, in speculating schemes, in political acts and affiliations, in styles of living, in regard for fashion, in social practices, in devotion to pleasure and amusement—in everything except in certain matters of religious connection, public profession, formal religious observances and pecuniary contribution—they not only appear quite the same, but the religious public generally accepts that as a thing to be reasonably expected. It is even held by many that the world has become so much better, and society so advanced in culture and refinement, that the apparent difference between the two has of necessity greatly diminished. But if there is any clear truth in the New Testament Scriptures, it is to the unvarying intent that there is, and always will be, a visible and irreconcilable difference between the saint and the sinner, the ungodly world and the true Church. Nowhere and in no way do they teach that Christian civilization may so cultivate men, that they no longer need to be converted; that Christianity may at length have so perfected culture, and culture have come so sweetly to affect religion, that the two may "*Trink Bruederschaft*," and for the rest of time "*Du und Du*," each other in fraternal unanimity.

In closing, it will be seen that this consideration of the causes of the amusement evil, reveals both its gravity and its only cure. It also raises this other serious question: What is to cure, or correct, the evil causes? The question is like that of Coleridge:

"The river Rhine, it is well known,
Doth wash your city of Cologne;
But tell me, Nymphs, what power divine
Shall henceforth wash the river Rhine?"

Prayer, the Fundamental Business of a Christian Congregation

FROM THE TENTH ANNIVERSARY SERMON OF THE REV. EDW. W. WORTHINGTON

"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi: 18.

IN studying this subject to-day, we will not use the word "prayer" in a technical and restricted sense, but will let it stand rather to express the whole range of our contact with God in the house of God. Supplication, intercession, thanksgiving, worship, praise, the Eucharistic offering—these combined make up what we call our "divine service," in which as a congregation of Christians, we find the real business of our religious lives. We call it prayer, meaning all that Christ meant when He said: "My Father's house is a house of prayer." Other things we may do; this we must do. Among possible activities, religious or semi-religious, one may compete with another for second place; none can compete with this for first place. It is the paramount obligation of a Christian congregation; so much so that the man who "belongs to the Church" belongs to it unworthily, and to little purpose, if he fails to take his place and to sustain his part among those who regularly, religiously, and conscientiously go up to the house of prayer.

There are reasons why this subject may be thought to have especial importance at the present time.

First, I will cite the increasing tendency, especially among Protestant people, to subordinate the "worship conception" of the Church to what has been called the "workshop conception" of the Church. It is a natural desire, a desire to be greatly commended, that religion may be made useful to people in all departments of their complicated life. But at the same time, it is felt by many that there may be in the near future such an abnormal and exaggerated development in the workshop direction, that it will tend gradually to obscure, and perhaps finally to eliminate, prayer and worship as the paramount obligations of a Christian life. Already the tendency to secularize the Church looms up large. Even at the risk of being regarded as hopelessly old-fashioned, I make bold to say that should the time ever come when altars will be broken down in order to make room for gymnasiums and swimming tanks and lecture platforms, they who have facilitated the transformation will have reason to rue the day when unwittingly they helped to call the Lord's people away from prayer and praise, that in the name of religion they might "sit down to eat and drink, and rise up to play."

Second, let me base my note of warning upon the fact that a new kind of Christian has risen in the land, the man who belongs nominally to the Church, without paying any earnest personal heed whatsoever to the obligation of public prayer and worship. So far as I am aware, he does not attempt to

justify his neglect, but merely presists in it. It is a crying evil, a most disastrous outlook. There must be something radically wrong when it is said, as it can be said with truth at the present time, that in many Christian congregations as you find them, though members increase in number, there is no increase, but loss rather, in the number of those who worship.

We cannot doubt St. Paul's conviction in this matter. What a picture it is, this of our text, from his letter to the Ephesians: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints!" How carefully he covers every point; praying not at certain times only, but always; praying with all kinds of prayer, with supplication for yourselves and unselfish intercession for others; praying in conscious reliance upon the Spirit; watching and testing yourselves in this matter of prayer, and above all, persevering therein!

The Limits of Liberty

LETTER FROM BISHOP SEYMOUR
IN *Southern Churchman*

It seems to me that there are two limits which hold our Church within its boundaries, and beyond which her authorized teachers and administrators should not be allowed to go. These are:—

First, the Catholic Foundation, formulated in the creed of Christendom, and substantially repeated in the first eight of our Thirty-nine Articles, with some explanations, and the addition of the appeal to Holy Scripture as the rule of faith; and

Second, the Reformation Settlement, as contained, expressed, and applied in our Book of Common Prayer.

The first limit, the Catholic Foundation, is a finality. The teaching summed up in the Creed and the Holy Scriptures as the basis on which that teaching rests for its authority, constitute closed questions about which there can be no debate. Those who deny, or by their interpretations seek to explain away this teaching, and make it contradict itself, have no rightful place in our ministry, and after long, patient, and loving exhortation, if their own sense of moral honesty does not constrain them to retire from positions clearly inconsistent with their avowed beliefs, or repudiation of the faith, then it is the plain duty of the Church to press upon them the necessity of either renouncing their errors, or as honorable men severing their official connection with a system whose fundamental principles they no longer accept as true.

The second limit, the Reformation Settlement, is not a finality, in so far as it travels beyond the Catholic Foundation, for it is to be observed that the Reformation Settlement, embodied in the Book of Common Prayer, reaffirms the Catholic Foundation, and makes its appeal to Holy Scripture and the early Church as interpreting and applying God's Word in faith, polity, worship, and administration. Beyond the Catholic Foundation the Reformation Settlement travels in dealing with very many matters, which it adjudicates by regulations prescribed in our formularies, and these, in their plain and obvious sense, it seems to me, bind our clergy by their ordination vows equally with the Catholic Foundation. To both alike they give their unqualified acquiescence, when they receive on the condition of their pledges and promises, the gift of Holy Orders and the authority to teach in the Church's name. To those who play fast and loose with their vows in this direction, I would deal out the same treatment as to those who persist in being derelict to the other.

I say that the Reformation Settlement is not, in the respects above stated, a finality, because it covers a great many questions which are not finally and absolutely closed, and which some of us, in case they were again opened, would wish

to see decided in one way, and others of us in another. The Reformation Settlement might be opened, if, for example, a council representing all the Anglican Communion were to assemble, legitimately constituted, and authorized to deal with the revision of our Book of Common Prayer.

Then, there would doubtless be those present who would desire to expel alleged "Romish germs," and others who would be equally eager to remove what they consider "Protestant errors." Meanwhile, all law-abiding, honest, honorable men, whatever may be their personal predilections, will endeavor loyally to administer the system to which they have given their allegiance, and if they cannot conscientiously do this, they will relinquish an official position inconsistent with their moral integrity.

I am writing in the interest of no party, but for the sake of peace and good will, and the promotion of Christ's kingdom in truth and love and righteousness. GEORGE F. SEYMOUR.

Letters to the Editor

CHURCH ENTERTAINMENTS

To the Editor of *The Living Church*:

Do not Church fairs, entertainments, theatricals, etc., defeat the end of the Christian Year? Do they throw any light upon its teachings? Can Advent, Christmas-tide, Lent, and Easter, be properly observed when people's minds are engaged on these things? Can those outside the pale of the Church have proper respect for Church people who practice during Lent, on a "Box of Monkeys," or for "The Lilliputian Marriage," or for "Some Great Sensational Hero" to be played when the distressing (!) season of Lent is done with? Is it then the joy of Easter that fills their breasts? I think not. Do they not bring about spiritual paucity; and is not the practice of them unmistakable evidence that the parish is dead spiritually? I have never known a parish or work that resorted to such means that stood well in the diocese or in debt to itself. I know of two parishes that had \$500 each to the Episcopal and Contingent Fund wiped out as arrears, and these parishes, as I have been informed, use such methods. I have recently resigned a parish whose church has been covered with a carpet, nine-tenths of the cost of which was made by ice-cream suppers, and, at the same time, this parish was in debt to the Episcopal and Contingent Fund, and to the rector, and the vestry authorized the rector to move that the arrears be stricken out, which was done at the council which met some time thereafter, reducing the amount one-half.

I have a church in one of my parishes which is a handsome brick structure, which was largely built through such instrumentalities. What is the condition of things? The parish has fifty-six communicants, and the church costs about \$8,000 or \$10,000, amply large enough for all the parishioners I serve at other places. We can build when the public pays for it. Away with this religious beggary! I know of another parish which has recently built a stone structure, which, when paid for, will aggregate nearly \$10,000, and yet that parish could not afford to pay its rector for three-fourths of his time but \$400; and this parish resorts to such means to make money. These means build churches which are elephants upon the hands of the congregation.

Are they not dishonest, hypocritical, and oppressive in their practical workings?

No tax is paid for such things under the cloak of religion. Do not the baker, the oyster man, the restauranter, the poor man suffer by these luxuries, for they are not necessities? Bear in mind that they always originate with the best-to-do in the parish. One of the evidences of our Lord's coming was that the poor would have the Gospel preached to them. Can you expect the poor to hear the Gospel with any grace when Christian people by these means take bread out of their children's mouths and clothes off their backs? Feed the hungry and clothe

the naked are precepts of the Gospel. Consistency, thou art a jewel!
E. P. GREEN.
Plymouth, N. C.

NURSES FOR CONSUMPTIVE PATIENTS

To the Editor of *The Living Church*:

One person in five, according to recent statistics, suffers from some tubercular complaint. Consumption, especially, is increasing with startling rapidity. Modern science pronounces tuberculosis infectious. Justice requires the isolation of consumptives from other patients, and consumptives are now refused admittance to almost all general hospitals.

These conditions call for special provisions to meet them; they open a wide field for Christian service. It has been thought that it may be the will of God that a nursing-sisterhood should be established for the care of consumptive patients. One soul has heard the call, a nurse who has had thorough training, and who is personally known to me.

If there are other women (they need not all be trained nurses) who are conscious of a vocation to such a sisterhood, I should be glad to hear from them. The three vows would eventually be taken for life, probably after two or three years of junior profession. The Rule would be simple, and adapted to the purpose of the sisterhood. The first novitiate, of two years, would be in one of the stricter communities.

Consumption has been called "The Sickness of the Saints." Certainly many souls are trained for Heaven in those months of wasting and of growing weakness. It seems appropriate that those who wait upon such sufferers should themselves be vowed to the state of acquiring perfection. On the other hand, the separation that the nursing of phthisis would involve might prove to be singularly favorable to the development of the Religious Life.

JAMES O. S. HUNTINGTON,
Westminster, Md. Superior O. H. C.

AN ERROR IN THE LIST

To the Editor of *The Living Church*:

Will you kindly state that by an error in the printing of the minutes of the Church Commission for Work among Colored People, the name of Mr. Henry E. Pellew, of Washington, was accidentally omitted from the list of appointed members of the Commission.

BEVERLEY D. TUCKER,
Norfolk, Va. Acting Secretary.

A TWENTIETH CENTURY MISSIONARY FUND

To the Editor of *The Living Church*:

With every indication of the year 1900 marking the brightest financial period of the age, could not efforts be made to mark the brightest missionary period of our beloved Church's history, by raising a twentieth century missionary fund? There are seven jurisdictions which might be formed into seven dioceses. Why not make this a specific work, which shall set free over \$25,000 annually for the furtherance of missionary work in fields "white with harvest"? The Church papers could give up their columns to writers who shall make this fund their theme. Contributors and contributions could be mentioned at proper times. I believe if this were done by prayer and effort combined, this twentieth century missionary fund could be gloriously achieved, to the grand building up of the Church, and to the glory of God's holy Name.

MISSOULA, MONT. CHAS. H. LINLEY.

BISHOP CHESHIRE AND THE MEMORIAL

To the Editor of *The Living Church*:

I have just seen in your issue of the 4th inst., the "Memorial on Marriage and Divorce," with the names of certain persons who are said to have signed it. Among these I find set down "the Bishop," under the head of the diocese of North Carolina. I did not sign the memorial. My father, a very old and infirm man, did sign it, and I suppose his signature was carelessly taken for mine. He informed me soon after signing it that he had done so under a misapprehension, and requested me to have his name stricken from the list of signers. I did not

know at the time exactly how to accomplish this, and not thinking that the names would be published, supposed it was unnecessary to do so. I ask you to publish this in *THE LIVING CHURCH*, and through you I ask those having the memorial in charge to correct the number of bishops they give as having signed it, and to strike off the name of my father.

JOS. BLOUNT CHESHIRE, JR.,
Bishop of North Carolina.
Raleigh, N. C., Feb. 10, 1899.

A Church without a dogma is very much like a body without an articulated frame-work of bones, or an action without a distinct purpose—that is, a gelatinous organization which cannot easily answer any useful end. A flabby mass of confused feelings will never yield a clear conviction. Yet there can be no religion, however vague, without faith in God, which is a dogma, nor without faith in personal responsibility, which is another dogma. You might as well hold that there could be geography without a survey of a map, as that there could be a religion without a theology.—*The Spectator*.

Personal Mention

The permanent address of the Rev. I. W. Beard, late of Dover, N. H., is 238 E. 13th st., New York City.

The Rev. Samuel Borden-Smith has accepted the rectorship of Holy Trinity church, Swanton, Vt., and entered upon his duties on Sexagesima Sunday.

The Rev. C. B. Crawford, chaplain of the Second Ohio Vol. Inf., at the muster out of his regiment, Feb. 10th, will spend a few weeks in Florida and Cuba. His address until April the 15th will be in care of Prof. A. Crawford, Theological Seminary, Alexandria, Va.

The Rev. Charles B. Carpenter, having been offered the position of general missionary in the diocese of Central Pennsylvania (not archdeacon, as previously announced), has resigned the junior curacy of St. James' church, Philadelphia.

The Rev. Dr. W. B. Hale has resigned the church of our Saviour, Middleboro, Mass., and has accepted St. Paul's, Ardmore, Pa.

The Rev. E. M. Hardcastle, Jr., has accepted a position on the staff of the clergy of Grace church, New York, but does not sever his connection with the diocese of Easton.

The Rev. Geo. C. Hunting, secretary and treasurer of the district of Salt Lake, is missionary at Evanston, Wyoming. Please address accordingly.

The Rev. James Le Baron Johnson has been appointed curate at Grace church, New York city.

The Rev. C. J. Lambert, after faithfully serving several years as rector of Trinity church, Camden, C. N. Y., has resigned. He has accepted a call to the rectorship of St. John's parish, West Hoboken, N. J.

The Rev. Evan H. Martin has accepted a call to St. Stephen's church, Rochester, N. Y. Address 5 Post St., Rochester.

The address of the Rev. Frank D. Miller, secretary of the diocese of Springfield, is Elkhart, Ill.

The Rev. S. S. Marquis has resigned Trinity church, Bridgewater, Mass., and gone to Detroit.

The Rev. Arthur Grant Musson has resigned the parish of St. Stephen, Ashland, Neb., to accept a call to St. Paul's parish, Pekin, Ill. Please address accordingly.

The Rev. Arthur Rogers, rector of St. George's church, Central Falls, R. I., has accepted the call tendered him by Holy Trinity church, West Chester, Pa., and will enter upon his duties on the 4th Sunday in Lent.

The Rev. R. W. Rhames, after a rectorship of nearly five years, has resigned the charge of the churches of Pike Co., Mo., and accepted a call to St. Paul's church, Newport, Ark., where he takes charge Feb. 12th.

The Rev. E. S. Rousmaniere has resigned Grace church, New Bedford, Mass., and accepted Grace church, Providence, R. I.

The Rev. Lawrence Henry Schwab has entered upon the rectorship of the parish of the Intercession, New York city.

The Rev. Colin C. Tate is assisting the Rev. Arthur L. Williams at Christ church, Woodlawn Park, Chicago, until after Easter.

The address of the Rev. W. H. Tomlins is Fayetteville, N. C.

The Rev. William A. Wasson, of Milburn, N. J., has accepted the rectorship of St. George's church, Brooklyn.

Ordinations

On Septuagesima Sunday, at the church of Beth da-by-the-Sea, Palm Beach, Fla., the Rev. L. F. James Hindry was advanced to the priesthood by the Rt. Rev. Wm. Crane Gray, D.D., Bishop of the missionary district of Southern Florida. The candidate was presented by the Rev. J. N. Mulford who, with the Rev. Gilbert Higgs, D.D., and the Rev. Charles Gray, joined in the imposition of hands. The Bishop preached an impressive sermon. Mr. Hindry was educated in England, where for a number of years he held responsible positions as a tutor. He has studied for the ministry under the guidance of the Rev. J. N. Mulford whom he has assisted during his diaconate. He will continue to officiate at the church of Beth da-by-the-Sea, and also at the mission church at West Palm Beach.

Died

BABCOCK.—In New York city, Feb. 2nd, at the Westminster Hotel, of pneumonia, Isabella Wood, beloved wife of the Rev. Charles Henry Babcock, D.D. Funeral in Columbus, O.

BIRD.—Entered into life eternal, at Galveston, Tex., Jan. 11th, May Louise, widow of the Rev. Stephen Moylan Bird.

"Right dear in the sight of the Lord is the death of His saints."

DUTTON.—On Friday, Feb. 3d, in Rossland, B. C., Clarence, son of Frederick and Frances Dutton (nee Walton), aged one year.

GODWIN.—Entered into rest, Jan. 31st, at her mother's residence, 78 E. Penn st., Germantown, Edith Godwin, in her 16th year. Services were held at St. Luke's church, interment at North Laurel Hill.

LEACOCK.—Entered into the rest of Paradise, at Napa, Cal., on the early morning of Jan. 30th, 1899, the Rev. William Leacock.

MOODY.—Fell gently asleep, on the evening of Feb. 3, 1899, at Kansas City, Mo., Thomas Beverly, youngest child of the Rev. John S. and Irene Worth Moody, aged 4 years.

STEWART.—Died at Charlottetown, Prince Edward Island, Canada, on Jan. 30, 1899, of pneumonia, Rosa Maude Stewart, youngest daughter of the late B. B. Stewart, Esq., of Strata Gartney, P. E. I., Canada.

"Her works do follow her."

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 seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

Church and Parish

CHURCHWOMAN, (widow), would like position as housekeeper, companion, matron or nurse. References exchanged. Address MRS. WELLS, 6237 Kimbark ave., Chicago.

MR. G. EDWARD STUBBS, organist of St. Agnes', Trinity parish, New York, 121 W. 91st st., gives lessons in the art of training boys' voices to choirmasters and to students preparing for work as choirmasters. Prospectus on application. Tuition oral, and by correspondence.

THE Episcopal Publication Society, Tract Building, New York, has 50 styles of Lenten mite boxes barrels, etc. Also are importing a very large stock of brass Church goods for Easter. Send for illustrated catalogues.

ORGANIST and choirmaster of exceptional ability (thorough Churchman) desires position with vested choir, where opportunity is offered for advanced choir work. Moderate salary. Address CHURCHMAN, care THE LIVING CHURCH.

The Editor's Table

Kalendar, February, 1899

2. PURIFICATION B. V. M.	White.
5. Sexagesima.	Violet.
12. Quinquagesima.	Violet.
15. ASH WEDNESDAY.	Violet.
19. 1st Sunday in Lent.	Violet.
22. EMBER DAY.	Violet.
24. ST. MATTHIAS, EMBER DAY	Red.
25. EMBER DAY.	Violet.
26. 2d Sunday in Lent.	Violet.

Deare Feast of Lent

BY THE REV. W. J. MILLER

Suggested by George Herbert's lines on Lent

"Welcome, deare Feast of Lent!" So sang the poet
Whose mem'ry's dear; and who in lines so quaint
Portrays the Church's life;
The saintly Herbert whose calm, holy spirit
Breathes o'er the Means of Grace a wondrous merit,
Lost in our earthly strife.

How dear, how precious are the Church's ways,
Illumed thus by the clear, brightening rays
Of His adoring love!
For service, Sacrament, and for each season,
By Him, in faith, is pleaded that true reason
Which comes from God above.

Oh, for the poet's faith in this, our day,
When faithless love and scorn would e'en gainsay
Our Mother's life of grace!
Then would that which we heedless, now resist,
Be not the dreaded Fast, but the "deare Feast"
Of holiness and peace.



Pen-and-Ink-lings

"Americanitis" is the new and apt title for nervous prostration.

So great is the interest now in all matters pertaining to family history, that the New England Genealogical Society is rapidly gaining in membership, and its library is thronged daily. Forty women were admitted to membership last year.

The municipal authorities of Rome wish to run a new street just where the grave of Keats is situated; the remains of the poet may have to be removed.

A prize of \$10,000 has been offered by a distilling company for a method of purifying their waste products, as they have been prohibited from emptying them into streams. Fish and cattle must be protected from the poison of the waste product of distilleries; but human beings are not protected from the worse poison of which the waste is the mild residue.

How shall we interest men and women—in missions, in this good work, or that? This is the question continually confronting the leaders and workers in any cause. Here is one method. "The way to educate man," Prof. Anderson has said, "is to set him to work; the best way to get him to work, is to interest him; the best way to interest him is to vitalize his task by relating it to some form of reality.

"The Spectator" in Washington has been visiting the Senate and describing what he saw there. Noting the indifference of the members to the debates, he says of one who during a speech was absorbed in the pages of *The Congressional Record*: "Perhaps he is reading his own speech of the day before, a much more interesting one, of course, than any that will be in to-morrow's *Record*. Or is this merely another evidence of the superior potency of the printed page in these

last days, and do Senators speak only that their words may be read?"

Dr. Babcock, in *The Independent*, recalls his reading of Robinson Crusoe, and makes application of it to some current events of our day. He says: "Most unexpected relations came about between Robinson Crusoe and the surprising and surprised islander, not without elements of force and race superiority. Friday was pretty thoroughly subjugated, but it was the best thing that ever happened to him. New ideas and ideals, a new heaven and a new earth, swung into view for him. The adjustment was not the easiest thing in the world, and patience was heavily drawn upon by both, but it was worth all it cost in the end."

"Robinson Crusoe does not want to own Friday to-day. His idea is to establish a protectorate over him until he can own and govern himself in strong and intelligent self-possession. It will take time to unslave him, and cost trouble and treasure, but where stewardship and character are involved, the Anglo-Saxon Christian will not refuse to make the necessary investment."

Prof. H. W. Parker, of Yale College, in an address at the Episcopalian Club of Boston, said: "The making of Church music is likely to conduce rather to the earning of daily bread than to immortality. The hymn is not the most artistic part of the service, but to many it is the most satisfactory, because all the people sing. The Anglican chant is a musical trilobite, scarcely to be distinguished from a vegetable. Because hymns are necessarily simple, it does not follow that they are necessarily bad. The Hymnal we now have is unsatisfactory and undignified. Its proof-reading is shocking. Why have the good old minor tunes vanished from the present collections? The minor keys have been neglected in our Hymnal, or, at most, used apologetically. The ancient tunes are dry, but they keep well. The modern tunes are not dry, but they fail to keep. I will take my own selection, No. 53 of the Hymnal, 'The day of grace is done.' I wrote it myself. It is not without its redeeming features; it is tolerable enough except for its end, with an unprepared dissonance. I have heard it characterized as 'measly.' The processions in the Hymnal are vociferous enough, but weak in the knees. It is an insult to have more than one tune to a hymn; if it is the right tune, that is enough. Many of our best tunes came to us from Germany. The New England village choir quartet, and Moody and Sankey's hymns, these are the engines of war that have done more harm to religion than all the Anglican Church, which the Puritans detested. Our Hymnal to-day is a painful exhibition of vulgarity tempered by incompetency."

Isn't it "too funny for anything"? A subscriber has stopped his paper because it had in it "a picture of a bishop with a mustache"! Well, well, what next? What if we should have a picture of a bishop who parts his hair in the middle? We are alarmed and bewildered. Where shall we draw the line on bishops? And may it not become an issue for the Standing Committees? With the certificate of election they should have a photograph—or a cer-

tificate from the barber. There is no more fearful wild-fowl than a bishop with a mustache! "Papists smile," says our high-toned critic, "and I don't wonder."



John Williams, Primus

THE most prominent of the Bishops in the American Church, the Rt. Rev. J. Williams, D.D., LL.D., Bishop of Connecticut, and Presiding Bishop, has entered into rest. He was born in Old or North Deerfield, Mass., on the 30th of August, 1817. His father was Ephraim Williams, a well-known lawyer of Massachusetts, who compiled the first volume of the Massachusetts Reports. His mother, Emily Trowbridge Williams, was a woman of excellent attainments, and always very near the heart of her only child. Bishop Williams was not a born Churchman—his father and mother were both Unitarian's, as were so many prominent Massachusetts people in their day. In early youth he attended the academy in his own native town, but afterwards was sent to Northfield Academy. In 1831, he entered Harvard College, where he remained for two years. While at Harvard his mind began to turn toward the Church, and as a result of careful study, and through the influence and advice of a close friend, the Rev. Benjamin Davis, he was confirmed. Shortly after this change of faith, he entered Washington, now Trinity College, his father and mother cordially consenting.

While at college he saw a great deal of Bishop Brownell who, though no longer president of the college, still resided in Hartford, and took a lively interest in the college and its students. At about the same time, he became intimately acquainted with the Rev. Dr. S. F. Jarvis, one of the college professors. In 1835, he took his degree of B. A., and became a candidate for Holy Orders, entering the General Theological Seminary at New York the following autumn. But his stay in New York was of short duration, for he was called home by the sickness and death of his father, and did not again return. He went to Middletown, Conn., where, under the guidance of Dr. Jarvis who had become rector of Christ (now Trinity) church in that place, he continued his theological studies. On the 2nd of September, 1838, in the parish church in Middletown, he was ordained deacon. From that time until 1840, he was a tutor in Trinity College, Hartford. At the close of his tutorship he and his mother went abroad, spending nearly a year in England and Scotland, and a short time on the continent. On his return, in 1841, he was ordained by Bishop Brownell, and became the assistant of Dr. Jarvis, remaining with him one year. From Middletown he went to St. George's church, Schenectady, over which he was rector until 1848, when he was elected president of Trinity College. On Oct. 29, 1851, he was consecrated Assistant Bishop of Connecticut, in St. John's church, Hartford, having been unanimously elected by the diocesan convention.

In 1853, he resigned the presidency of Trinity College. To him Trinity owes a great deal, for he did much to establish it on a firm basis, and increase its endowments. For several years he was vice-chancellor, and when he became Bishop of the diocese, was by virtue of his office made chancellor. Trinity College had always been very dear to him, and it is safe to say no one in the

hearts of each succeeding college generation had a warmer place than the Bishop of the diocese who was indeed a father to all the young men, whom they loved and revered; and not only they, but all the young men who were brought up under him felt the same love and affection for him, even when they had children of their own old enough to go away to college.

Bishop Williams became the diocesan on the death of Bishop Brownell, which occurred Jan. 13, 1865. He held many honorary titles: S. T. D., Union, 1847; D.D., Trinity, 1849; D.D., Columbia, 1851; D.D., Yale, 1883; LL.D., Hobart. Bishop Williams had been Chairman of the House of Bishops since 1883, and for five years before he became Presiding Bishop he was made "assessor" to Bishop Lee, the Presiding Bishop. In 1887 he became Presiding Bishop.

He was not a voluminous writer. He published a volume of poems, in his younger days, and more recently, his "Notes on the Acts of the Apostles," besides many sermons on special occasions.

In 1884, Bishop Williams went abroad to represent the American Church at the centenary of the consecration of Bishop Seabury, and also as the direct successor of that Bishop in the see which he held. On that occasion, he preached the anniversary sermon, which has since been published. While fond of travel, and always a most companionable man, he never found much time to spend outside of his own diocese, unless the general welfare of the Church called him to do so. He was thoroughly devoted to his diocese. A hard worker and a close student, he held that his place was at home, and that God and his Church were first to be served.

His labors have been abundantly rewarded. He saw his diocese grow to be one of the strongest in the land. Though small in extent—only one-tenth the size of the State of New York—it contains nearly 30,000 communicants. Washington College has developed into Trinity, with its fine buildings and large, though not sufficient, endowments. Its few professors in the olden days have given place to the strong faculty of to-day. Berkeley Divinity School, which was founded mainly through his efforts in 1854, has become a strong theological seminary, with good buildings and an ample endowment. The Bishop's Fund has also grown so that its income is amply sufficient to support the episcopate without any tax upon the diocese. St. Margaret's, a flourishing girl's school, self-supporting, has been founded at Waterbury, and all over the diocese commodious churches have been erected. His clergy are well housed and well paid, and along every line, great progress has been made.

As we look back over his life, which has been a long one in the service of God, we feel constrained to say, here was a father in God who was a father indeed, and his children, clerical and lay, gladly gave him reverence, and loved him as children love their own fathers after the flesh.

Lux perpetua luceat ei.

Book Reviews and Notices

Sonnets and a Dream. By Wm. Reed Huntington. D. D. New York: The Marion Press.

We have not been accustomed to think of Dr. Huntington as a poet. He comes before us as the well-armed champion in the arena of debate, ready with keen lance to pierce the unlucky opponent who, without due forethought, picks up the glove of challenge. We find, however, in

this little volume, poetic thoughts, couched in the most graceful words. Sonnets are hard to write well, but these bear the closest scrutiny. In the sonnet, "After Santiago," we notice the following beautiful lines. They are a good sample of the excellence of the whole:

"Thou sawest God's angel at the anvil stand
And forge the steel. He smote it blow on blow;
Wrathful he seemed, yet ever from above
He stooped the while, and swiftly dipt the brand
In tears, yea tears, that he might make thee know
How vain were vengeance, unannealed by love."

The Mediaeval Empire. By Herbert Fisher. New York and London: The Macmillan Company.

Voltaire, whose wit even yet sparkles, long as he has been dead, once said that the "Holy Roman Empire was neither holy, Roman, nor empire," and in his day, the antiquated, worm-eaten thing calling itself by that name, justified his epigram. There was a time, however, when there was a real empire, when it had a close, if fatal, connection with Rome, and when people generally thought it holy enough to have as its great duty the Christianizing of the world. That is the time treated of in this book, from Otto I, 936 A. D., who revived the dying empire of Charlemagne, to Frederic II, A. D. 1214. It may be asked why, after Mr. Bryce's splendid work on the Holy Roman Empire, it was necessary to write another book, but it will be found that not much of the ground Mr. Bryce occupied has been trespassed upon. Moreover, this period of history is so fascinating that it is ever attracting able pens. Num berless are the German histories of these centuries, but they are very often dusty and dry, and some of the best are not translated. This book is written in a clear, vivid style, and will be found very readable. Two great questions were decided between 900 and 1300, and those were that there was to be no united Italy, and no united German people. It was reserved for the nineteenth century nearly to accomplish those great works. During that period also, the experiment was tried of gathering the German and the Italian peoples under one rule, and it failed. There are most interesting chapters on the influence of the German Empire in law and administration, on the German nobility and German Church, on the imperial legislation in Italy and Sicily, on the relations of the emperors with the city of Rome, and the reciprocal influence of German and Italian culture. The Hohenstaufen line, extending over three hundred years, gives material for brilliant pictures. Its men were all active and zealous sovereigns, some of them very wise ones, and one of them, Frederic II, a genius. They were all governed by a single idea, or rather, by the tradition that they were Roman emperors, successors of Cæsar Augustus. This delusion mastered them, and ruined them, for the spirit and economics of German society were incompatible with aristocracy. They seem to have been utterly blind to the fact that the real Latin emperor was the Pope, and the practical Roman Empire, the Roman Church.

Jerusalem the Holy. By Edwin Sherman Wallace. New York and Chicago: Fleming H. Revell Company. Illustrated. Price, \$1.50.

Mr. Wallace, as American Consul in Jerusalem for five years, had excellent opportunities for studying the history and present condition of the Holy City, and he made the most of these opportunities. His book gives a capital history of the city under its successive owners, from the Canaanites to the Mohammedans, adding many facts recently discovered. His descriptions of the present condition and inhabitants is the product of a keen observer and a careful writer. The illustrations are a valuable addition. The style of the writer is attractive, and one finishes the book with the regret that there is no more. Next to a visit to the Holy City, such a book as this gives to the interested reader and student a more than passing glimpse of the city which was once the glory of the earth. Mr. Wallace's opinions of the future of the city are valuable; one can only hope that they maybe realized, and that the dream of crusaders and others may yet prove more than visionary. To Bible classes and

Sunday school teachers, the book is almost a necessity.

Hymns and Hymn Makers. By the Rev. Duncan Campbell. New York: The Mandeville Co., Agents for Messrs. Block, London.

One wonders that in the face of Dr. Julian's tremendous Dictionary of Hymnology anybody should attempt another book on that subject; but the difficulty with Dr. Julian's book is that only rich Christians can afford to buy it. A cheaper book is therefore really useful. There is a long list of writers on hymnology, and Dr. Campbell has laid them all, as well as Dr. Julian, under contribution. He gives us, in small compass, a great deal of useful and interesting information about the hymn writers with whom we are most familiar and like the best. The writers mentioned are arranged alphabetically, and so can readily be found. This volume forms one of an admirable guild library, at thirty-seven and a half cents a volume, prepared for Presbyterian parish guilds. We wish there were as good a one for Church guilds.

Cranford. By Mrs. Gaskell. With preface by Anne Thackeray Ritchie. With forty colored illustrations and sixty pen and ink sketches by Hugh Thomson. London and New York: The Macmillan Company. Price, \$2.

What shall one say of such an old favorite as "Cranford"? Shall one affect to believe that it is not known and beloved of many? And should one introduce it to notice by quoting the sober commendation of the critics, as "a masterly delineation of a little world of English provincial society"? Lord Houghton wrote of the book as "the finest piece of humoristic description that has been added to literature since Charles Lamb." But does that give one an idea of this "home of the Amazons"—of dear Miss Matty, Miss Pole, and Miss Jenkins, of all the natural and social charms of a place "where economy was always elegant," and where "some might be poor, but all were aristocratic"? But the publishers have given Cranford lovers a delightful volume in this reprint of 1898, with the most quaint, delicious, colored illustrations. There are forty of the latter, besides sixty pen-and-ink sketches. An olive-green cover, richly and heavily ornamented in gold, completes a handsome volume.

What Shall Our Boys do for a Living? By Charles F. Wingate. New York: The Doubleday & McClure Company. Price, \$1.

Mr. Wingate has given us a useful and interesting book upon a topic but little treated heretofore. Peculiarly adapted by his own experience for the work he has undertaken, he writes understandingly and convincingly, and he deserves a careful reading. His articles deal with the plain facts regarding different occupations, particularly the new ones, setting forth their advantages and drawbacks, and giving practical and specific information regarding them. He shows the value of thorough training, emphasizing the fact that there is a demand for capable men in every calling, and laying special stress upon inclination and aptitude. The book is broad, serious in purpose, practical, worthy of more than superficial consideration. In many cases it will fulfill the author's hope "by setting up a few guideposts on life's pathway to prevent the beginner from taking a leap in the dark, and to save him from wasted effort."

For the clergy we know of no better, no more profitable Lenten reading, than Bishop McLaren's new book, "The Holy Priest," treating of the nature, duty, grace, trials, and helps of sanctity. Further notice of this book will be given; we call attention to it as early in the season as possible. Published by the Young Churchman Co., Milwaukee. [Price, \$1 net].

ANOTHER helpful and inexpensive book for Lenten use to which we have not before called attention, is "Thoughts for the Lenten Season," by Mrs. C. H. Smith, published by James Pott & Co., New York. Mrs. Smith is well-known as a writer on Church subjects, and is a teacher to be trusted. This booklet is of a practical

character, giving suggestions about the meaning and keeping of Lent, and on the Christian character.

ANNA R. B. LINDSAY, PH. D., in another of her admirable series of little books, answers the question: "What Good Does Wishing Do?" She shows that wishing is worth while, if one conforms to the law of right desire—letting wishing be one with the Will of God. The small volume is pretty in its cover of white, with design of thistles in color. It is published by Thomas Y. Crowell & Co., of New York and Boston, and it costs thirty-five cents.

WITH the beginning of Lent, many of our readers are enquiring for books suitable for the season, and we trust these may be found by reference to our advertising columns, and announcements of books received. We have before us an excellent Lenten companion entitled, "Quadragesima," by the Rev. Reginald Heber Howe, D.D., inscribed to his father, the late Bishop of Central Pennsylvania. It contains a short reading for every day in the season, original and compiled. With great brevity and simplicity the author teaches the lessons which Lent suggests, illustrating each theme by well-chosen quotations from devotional writers. The book is a treasure house of beautiful thoughts, of flowers plucked from every garden, of gems drawn from every mine. Published by Thomas Whittaker, New York. [Paper covers, 50 cents; cloth, \$1].

Books Received

THE MACMILLAN COMPANY

Story of Old Fort Loudon. By Charles Egbert Craddock. \$2.50.

Bible Stories (Old Testament). Edited by R. G. Moulton, M. A. 50 cents.

ST. GILES' PRINTING CO., Edinburgh

Year Book of the Episcopal Church in Scotland.

IVAN PANIN, Grafton, Mass.

Thoughts. By Ivan Panin.

FUNK & WAGNALLS COMPANY

The Imperial Republic. By James C. Fernald.

THE YOUNG CHURCHMAN COMPANY, Milwaukee

The Holy Priest. By the Rt. Rev. W. E. McLaren. \$1.

JAMES POTT & CO.

The Hebrew Prophets. By R. L. Ottley. 30 cts.

Twice Around the World. By Mrs. Twing. \$1.25.

The Garrison Church. By the Rev. Ethan Allen, D.D. \$2.50.

THE HELMAN-TAYLOR CO., Cleveland

An Anglican Study in Christian Symbolism. By Elizabeth Clifford Neff. \$1.75.

THOMAS WHITTAKER

Lenten Thoughts on the Collects, Epistles, and Gospels for the Season of Lent. 25c.

A Lent in Earnest: Daily Readings for the Season. By Lucy Ellen Guernsey. 50c.

Lent Past and Present. Introduction by the late John Williams, D.D., LL.D., Bishop of Connecticut. Herman Lillenthal, M. A. 25c.

Pamphlets Received

Quadragesima. By Reginald Heber Howe, D.D. Thomas Whittaker.

Thoughts for the Season of Lent. By Mrs. C. H. Smith. James Pott & Co.

White Dandy. By V. C. Melville. J. S. Ogilvie. 25 cts.

War of the Nations. By W. F. Catton.

The Church of England and Henry VIII. By Andrew Gray, D.D. James Pott & Co.

The Choral Service, the Litany, and Holy Communion. (From Darlington's Hymnal). Thomas Whittaker.

Seventh Annual Report of the Church Training and Deaconess House.

Confirmation. By the Rev. J. H. Van Buren.

All Saints' Day and the Commemoration of the Departed. By the Rt. Rev. A. C. A. Hall.

The Past and the Present of Grace Church, Kansas City.

The Silver Song Series No. 10. By E. L. Hailman Silver, Burdette & Co.

Proceedings of the Sixteenth Annual Meeting of the Lake Mohonk Conference of Friends of the Indian.

Periodicals

The February issue of *The Santarian* is wholesome reading for all intelligent people. Several articles ought to have a wide circulation among the people, as the one on "Slaughter Houses," "Infection in the Toilet," "The Treatment of Children," "Pavement and Public Health," etc. [Dr. A. N. Bell, editor, 337 Clinton st., Brooklyn, N. Y., \$4 a year.]

Chronologically, February is a red-letter

month in the history of the United States, as in that month the two Presidents whom the people most venerate and love to honor were born. Recognizing this fact, the first places in the contents of *Self Culture* are given to an interesting study of the characteristics of Washington as a statesman and as a man of strong individuality in all the walks of life, by Henry Wade Rogers, president of Northwestern University; and to a similar *resumé* of those sterling, honest, and manly traits that gave Lincoln the place he holds in the hearts of all true Americans. There is an illustrated article on Columbia University, a description of Devil's Island, Dreyfus' prison, and an article on "The Tsar and Universal Peace," by Henry Davies, Ph.D., besides others.

In the February number of the *American Monthly Review of Reviews*, the editor seeks to apply the lessons of our national failures in the South during the reconstruction period following the Civil War, to the present problems of a similar nature in Cuba, Puerto Rico, and the Philippines. His deductions are interesting and instructive. A large proportion of space in this number of the *Review* is given up to editorial and contributed articles on the management of foreign dependencies. Sylvester Baxter contributes an interesting study of the Dutch rule in Java, and Dr. Daniel Dorchester makes a statistical exhibit of the recent drift toward colonial and protectorate governments. The subject of the character sketch is Aguinaldo, the Filipino insurgent leader. A very remarkable career is here outlined by one who has known the young leader intimately.

The February *Cosmopolitan* opens with a much-illustrated description of the Emperor William's journey into the Holy Land, by Samuel I. Curtiss. The author says that never before in the history of the Turkish Empire were such elaborate preparations made for the reception of a guest. From Damascus to Jerusalem, streets were repaved, roads were repaired or constructed, and there were everywhere evidences of fresh paint and whitewash. The Turkish troops were drilled for months in anticipation of the great event. In "After the Capture of Manila," Mr. Frank R. Roberson describes a visit to the Philippines after Dewey's victory. He thinks that the question whether Americans can with advantage exercise permanent dominion in the tropics depends mainly upon whether they can succeed in mastering tropical diseases. Henry F. Bryant explains the gigantic systems of "City Subways for Pipes and Wires," and the editor of the *Cosmopolitan*, Mr. John Brisben Walker, begins a serial, "How an Empire was Built," the empire in question being that which the followers of Mohammed established.

Opinions of the Press

Christian Work

GOVERNMENT APPROPRIATIONS.—We have already chronicled a declared purpose on the part of our Roman Catholic friends to secure from Congress, if possible, a prolongation of the contract school system. But that would clearly be unwise, unless a clear necessity for doing so can be shown in the government's inability to provide enough schools of its own during the next fiscal year. The contract schools have done a good work, and doubtless some, if not all, of them will keep on in their original spheres of instruction and training. But it is evident that the Government's need of their facilities has

nearly or quite ceased. No doubt some of them have been at expense in enlarging their buildings or increasing other appliances, with a view to accommodating government pupils. But this has been done without any stipulation on the part of our government to continue to use them, and now the five years of ratification must be considered as all that could be fairly insisted upon. The matter ought to end here now and forever.

The American Review of Reviews

THE TREATY AND THE PHILIPPINES.—It is very hard to be patient with the type of man that insists upon settling a problem first and examining it afterward. Yet that is exactly the attitude of those members of the Senate who have been trying to amend the treaty with Spain by tacking on to it a declaration that we do not intend to stay permanently in the Philippines. Spain has simply given us a quit-claim deed. It was necessary for the best interests of every one that Spain should be eliminated from the Philippine situation. Spain having thus been eliminated, by virtue of the agreement at Paris, and by virtue further of the concrete fact of military evacuation, nothing could be much more ridiculous than for us to volunteer to make statements to Spain concerning our intentions for the future. We do not know enough at the present moment to declare to the world our permanent policy. We owe some duties to the next generation, and we have no right to declare permanent policies—in matters that must concern the Americans of the next century much more than they concern the men now living—without first having taken the trouble to know what we are about. There is present work to do; and the problems of the future cannot be settled until they are reached.

N. Y. Evening Post

HONOR IN THE ARMY.—The brutish behavior of Gen. Eagan, with all that led up to it, has done more to make the nation feel insecure than the loss of a great battle. If army officers cannot rule their own spirits, they cannot rule their men, and are worthless for national defence. When honor dies in the army, the army is dead. It is unfortunately the case, also, that examples of military dereliction are coming to us from other parts of the world, to make us fear that the soldier's standard of honor is endangered. One of the lamentable things about the Dreyfus affair is that seven brother officers condemned him without a particle of evidence that he was guilty. This has been confessed by one of the original court-martial. A Deputy has declared in print that he is able to prove that one of the military judges expressed his sorrow and repentance in the presence of a distinguished naval officer, for having brought in a verdict of guilty, without proof. "We were about to acquit him unanimously," he explained; but on the strength of a simple affirmation of the Minister of War, the court-martial found Dreyfus guilty. In England, too, they are having their uneasy sensations about the army. Mr. Bennett's story in *The Contemporary* about the butchering of the wounded after Omdurman, and the looting that went on, is doubtless exaggerated in many respects; but when all allowances are made, it is clear that too much wild work was done. Savagery does not lie far under the surface in the fighting man, be he Dervish or Seaforth Highlander; and it is a most disagreeable revelation, that military discipline cannot be depended upon to hold barbarian instincts in check.

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The Household

The Shelbyville Missionary Box

BY H. E. R.

THE Woman's Auxiliary of Trinity church, Shelbyville, N. Y., was planning its winter's work, and about to choose the family to whom it would send its first box. The society had been recently formed, but its members were ready and willing to take hold of any work with the zeal that marked them in all things. This winter, the Relief Society, of which the Auxiliary women were members, had successfully accomplished its annual sale, the lecture course was completed, accounts made up, and the small balance turned over to the maintenance fund. The time seemed ripe to take up the needs of some missionary in the West.

Shelbyville was Eastern and conservative; it had few poor families, and took care of them; it wore fashionable and expensive clothing, and expected the self-respecting world to do the same. The church was out of debt and in receipt of a good income, but had never been prominent as a giver to any missionary cause, and its women had never been stirred to any but feeble interest in the work of missions. Recently, however, a president of diocesan work in the West had visited among them, and by her pleasing personality, her winning manners, and her simple, direct way of presenting the cause, at an informal afternoon talk, had so inspired them that they had formed a branch of the Auxiliary, and were now in correspondence with the diocesan secretary who had sent them a number of letters from different missionaries with families of varying sizes and all the needs of a small income far from the avenue of opportunity. After a pleasant discussion of the personnel presented by the different letters, they decided on the family of the Rev. Mr. Dixon, of Windom City, Minnesota, as affording opportunity for giving pleasure and comfort to a number and variety of people. There were two young girls: one, Mary, in school; the other, Belle, at home, playing the organ in her father's chapel; three boys, from seven to twelve, besides Mr. Dixon and his wife, all wanting everything, anything in the way of clothing for each, as well as house linen, blankets, stationery, and ink.

The ladies put forth their best efforts to get the box away before Christmas, and before the middle of December, met in the guild rooms and packed the donations, which came in goodly number and quantity: A new clerical suit for Mr. Dixon, new suits for the boys, sermon paper and a large stone bottle of ink—placed in the middle of the box in blankets—yards of dress goods for Mrs. Dixon and each of the daughters, shoes with the toes of civilization, for each, some discarded games and books in good order, an outgrown jacket well made and lined, of Belle Dixon's measures. So far all was good and fitting, but at the underwear and blankets there were some questioning and critical looks, with some quiet remarks of disapproval that clothing so much worn should be sent to people whose wants they could scarcely supply, and who of all others in that cold country, should receive it ready to put on. It was decided, however, that some of it could be cut down and refitted, and some of it could be worn at once, and they all hoped that Mrs. Dixon was a skillful needlewoman, with a great deal of spa-

time, although the last seemed scarcely likely. Anyway, there was no time to get more, and they had gotten so much better dresses and suits than they anticipated, that all the money was gone, and they must get the box off at once to have it get to Windom City by Christmas. They had put much love and thought into it, and it was their first one. It was of goodly value in money, and the girls had some pretty new ribbons and neckties, which, it was hoped, would make up for what was lacking. On the whole, the ladies were pleased with the box, and hoped that in the vague "out there" they would not mind the worn and thin underwear when they saw the books and games and the boxes of dainty, girlish trifles, marked lovingly, "for Belle," "for Mary," and they hoped that the weather was as mild in Minnesota as it was in New York, and that everything would get there all right.

Days came and went, and finally brought the anticipated letter from Mr. Dixon to the secretary. It was eagerly opened and read, sadly folded, passed to the president, folded again, thought over, and finally read to the Auxiliary. All that it said was:

MRS. AINSWORTH:

Dear Madame: Box received. Thank you for the goods for the family. What we could not use we distributed among the deserving poor.

Very truly yours,

WM. C. DIXON.

Windom City, Dec. 28, 1896.

The reading was received in profound silence, expressions of pleased anticipation being succeeded by looks of disappointment. All were more or less angry, some showing it by tightened lips and uplifted chins, and some by tearful eyes. It was their box, and their first box, and they were grievously disappointed that it should have been so little appreciated. Nothing was said, however, but the spirit of the meeting grew very tense as the motion was made to place the letter upon the minutes. After adjournment, however, there was a hastily formed gathering, at which each had an opportunity of speaking her mind, and at this it was the consensus of opinion that it would be a long while before they packed another box, while the secretary and treasurer each said that she would never serve another year as an officer in that or any other auxiliary! The pleasant feeling of a single cause during the preparation of the box, and the friendly interest in the Dixon family, had all gone. The expense and style of the new things was somewhat aggressively commented upon, and the condition of the worn ones was not mentioned.

Finally, assertive little Mrs. Dowie who was always wholesome and cheery, said: "Well, perhaps they liked the things better than we know, and perhaps if we had put

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Gold Medal. Midwinter Fair

ourselves in the place of the wife of a missionary priest, we would not have sent some of the things that we did. Probably they are just as particular about wearing patched things as we are, or they would be if they had better ones, and if we could not cut down the flannels, probably Mrs. Dixon couldn't either. She probably had no end of demands upon her time. That brown jacket had a spot on it, too, and perhaps Belle Dixon found it just as difficult to cover it up as Elsie did. The fact that they live on a reservation does not mean that they are senseless, and when you think that this box is the greater part of what they have during the year, you may be sure that if it is a disappointment, it is a very keen one."

"But there was so much that was nice and desirable," said Mrs. Fenwick. "What about that, Mrs. Ainsworth? Do you think it was gracious to ignore the good things, and make no acknowledgment of them?"

"Well," said Mrs. Ainsworth, "it certainly would have been pleasanter had we had a nice letter particularizing the articles, saying 'how nicely the suits fitted,' 'how pleased the girls were with their dresses,' 'how Mrs. Dixon was overcome with the joy of the house things,' and 'how they all thanked the good women of Trinity church.' We should all have felt smoothed and happy, and ready to pack another box next month for another family who should write us another letter of praise. It is far pleasanter to work with and for appreciative and gracious people, but certainly, dear friends, we are not working for appreciation and graciousness, although it would appear so today, when they have been withheld. We work for our Master's smile, which is given to each when she has done her best, and given to her best, and perhaps this cold letter is to remind us that we think too much



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of the result and too little of the work. I grant you that it stimulates and inspires a better feeling in the Auxiliary to have a warm letter from the missionary on any subject, but I also believe that we should do our work for them irrespective of the quality of their response, or even if there be no response. I am not surprised that you are disappointed in this letter; I am disappointed myself, but let us not be disheartened. If each of us did and gave the best she could, we may safely leave the result with God, even if we never know what they thought of our efforts, and the lesson to us may be much more valuable than the pleasure we might have had in listening to the letter of our choice. We do not know their point of view; perhaps they were disappointed in everything; they may be ill, and, most supposable of all, Mr. Dixon may have no gift at specializing. But let us not for one moment think of relaxing our efforts for the lonely, self-denying men and women who live far from everything that to us makes life rich; and whatever word of acknowledgment may or may not come in return, let us lovingly send them of our best."

The ladies separated quietly and slowly, and talked very little of the box or of the letter, but when the next was packed, there was even more care and love in every corner, and there were no half-worn clothes. From it there has as yet been no response, but Mrs. Dowie told her husband that she "hoped to goodness that the Mrs. did the letter-writing in that family."

The Making of a Bible

HOW many of us know through what processes a Bible must pass before it is ready for sale? Here are a few facts about the famous Oxford University warehouse methods of producing the Bible, which should be of interest. The famous Oxford bindings are executed in a bindery in Aldersgate street, London. Here the skins of upwards of 100,000 animals are used yearly to cover Oxford Bibles alone, and 400,000 sheets of gold leaf are required to letter the backs of the volumes; the quantity used in gilding the edges being much larger. After the sheets have been printed they are sent to the bindery at Aldersgate, where they are folded, and in the case of the more expensive books, this is done by hand to secure exactness, and to make sure that no faulty sheets are used. After folding, the sheets have to be collated, and when a set is complete, the marks which have been printed on the sheets for the guidance of the binder should run in a diagonal from left to right on the backs of the folded sections. If a section by accident has been put in its wrong place, the tell-tale marks soon show the fault. After being rolled, the sheets are stitched. The best books are sewn with silk, and with great care. Silk sewing is stronger than thread, and makes the book more compact. The rough edges of the book are then cut, the back made solid, and it is ready for gilding. The next process is the rounding of the back, and the corresponding hollowing of the front edge. The

cheap books are done by machinery, and the best by means of a flat hammer. On the cheap books, the gilding is done before the rounding; but on the best books, the gilding is done "in the round," and this accounts for the solid, burnished appearance of the gold.

Now follows one portion of unappreciated work—the placing of the little piece of silk braid which is at the top and bottom of the back; this is done by hand on the book purely for appearance. With this, the book is practically ready for its cover. In the room in which the leather is stored are beautiful skins of all kinds, the purchase of which is in itself a very important matter. Those who are frightened by the destructive work of the "German scissors" of the German Higher Critics will perhaps be reassured by the fact that the best, strongest, and lustiest binding of the Oxford Bible is done with the skins of German goats—morocco, to wit. The great art in cutting up a skin is to cut as many covers from it as possible with the least waste. An individual who recently visited the bindery saw a number of cut skins for the beautiful yapp covers of the Bible. It would be impossible to turn over the edges of these covers if the leather was

not thinned there; and this is very carefully done with a hand knife, which is an art that takes some time to acquire. If one of the yapp covers is examined, it is almost impossible to find where the kid with which it is lined is fastened on to the morocco, with such exquisite neatness is the work done. The last stage of all is the lettering. The words "Holy Bible" are put on at one operation. First it is done "in blind"—that is, without gold. The impression thus made is treated with some gummy substance, and covered with a piece of gold leaf. On this the heated letters are placed again, and the gold is forced into the impression already made. The unused gold leaf is carefully wiped off, and as carefully preserved. The Bible is then ready for sale.—*Church Review.*

"OH, we had the loveliest arrangement at our church society last week. Every woman contributed to the missionary cause one dollar which she earned herself by hard work."

"How did you get yours?"

"From my husband."

"I shouldn't call that earning it yourself by hard work."

"You don't know my husband."—*Snap Shots.*



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Ancestral Worship in China

BY V. D. CHANG

THROUGHOUT the whole country of China one can hardly find any place where the people do not believe in the worship of ancestors. This custom has existed in China for thousands of years, so that the people regard it as the most righteous thing in a man's career. In place after place we can see temples of immense size built by the descendants for the special purpose of worshipping their ancestors. These temples contain wooden tablets painted with various colors, on which the names and ages of the deceased are inscribed. Festivals are celebrated twice a year: one in spring and the other in winter, at which times members of the family bow down before those tablets with great reverence, and mock-silver dollars and sycee are burnt for the dead. These are supposed to be converted into real money in the other world and to be used as we use real money in this world.

This custom of worship has become so deeply rooted in the hearts of the Chinese that they do not care much about other religions. It is realized by all Westerners that this custom is undoubtedly the greatest obstacle which hinders the Chinese becoming Christians. It is not the affection for Buddhism or Taoism, but for the worship of ancestors.

Although this worship seems baseless, yet there are several reasons which can be given as the true foundations of ancestral worship.

First. It is the teaching of our great teacher Confucius, and in one of his classics he said that although our ancestors have been dead for such a long time we must still bear them in our mind and offer them regular sacrifices. Because he himself was a believer in ancestral worship, so people think it is right for them to hold this belief most firmly. But still the people have misunderstood the meaning, for the true meaning of ancestral worship is to remember their dead parents. Now they believe that ancestors possess a ruling power over their living descendants, which is able to destroy them if sacrifices are not regularly and respectfully offered. For this reason the Chinese become ardent worshippers of their ancestors.

Secondly. The worship of ancestors is partly due to the filial piety of the Chinese. Not to worship their ancestors they regard as equivalent to an entire forgetfulness of filial duty. Confucius said that "sacrifices to deceased parents should be offered in compliance with propriety and ancient custom." If this be neglected it is looked upon as a great crime. By the erection of different sized tablets in different parts of China we can at once assure ourselves that our Chinese are very obedient to their parents. If once parents are attacked by any sickness they wait by their bedsides patiently until the sickness is thoroughly cured. After the death of their parents they think that in order to make the dead cheerful they must use certain ceremonies; thus the ancestral

worship is carried out in this immense empire. Things which their parents loved are often used in offerings, and persons whom their parents regarded with affection are often invited to attend the celebrations. We see that this worship is the only one that is held firmly by our Chinese, and the dead parents are the objects of worship.

Thirdly. The Chinese believe that a man possesses three souls, which are imperishable. After his death one goes into the wooden tablet, where it receives worship of his descendants; the other remains in the grave, where it receives visits once a year, usually in the spring-time; while the third one goes into the infernal world to receive punishment or reward from Pluto, the ruler of the infernal world, according to the deeds he has done in this world.

After remaining in that world for some time the spirit is supposed to transmigrate into a man or into some animal.

Again, the Chinese believe that spirits in the other world require the same comforts and necessities as the people of this world. Therefore boxes of clothing with all articles complete, such as mats and bed curtains, are carefully gathered together, and are presented with the sacrifices. But all these things are forwarded to them through the medium of fire.

In conclusion we may hope that the Chinese will some day find out the true injuries of ancestral worship, and get rid of those superstitions and unnecessary ceremonies, which they have practised from older times to the present day, although still retaining a pious remembrance of the dead.—*The St. John's Echo.*

AT the Lambeth Conference, when some discussions were taking place upon the newer criticism of the Bible, Bishop Whipple told this story: A master said to his slave, "Do you believe the Bible?" The answer was, "Yes, massa." "Do you understand it?" questioned the master. "I knows a good deal, massa," was the return. "Well, what does this mean: 'Whom He did foreknow, He did predestinate?'" "Where is dat, massa?" was the query. "In Romans," was the reply. "O massa," the slave exclaimed, "I explain this yere whole religious business; yer can't begin dere; yer begin with Matthew, an' yer try ter do all the dear Lord tell yer ter do all through Matthew, an' Mark, an' Luke, an' John, and when yer gits ter dis here place, it'll be easy enough; but dear massa, yer can't begin dere!"

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Children's Hour

Between the dark the the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Abraham Lincoln's First Muster

BY BELLE V. CHISHOLM

IT was nearly three-quarters of a century ago, away back in the early twenties, that Abraham Lincoln, then a big, over-grown, awkward boy of fourteen, celebrated Washington's Birthday by attending muster at Gentryville.

Though Abe had never before seen a muster, nor heard the beat of a drum, he forgot the novelty of the day in listening to the address on "Washington," which Squire Gondrew made from the "upping block," in front of Offert's store.

Musters were great occasions in those days, and in little country places like Gentryville, all the men and boys, far and near, were sure to be there. You may think it a little strange that a boy of fourteen had not read for himself a dozen times over that wonderful "Declaration of Independence," which on that day was listened to for the very first time by the future President of the United States. But you must remember that the advantages of these days were not in the possession of the people of this country seventy-five years ago, and though Honest Abe could read and write, and had been taught a great deal about the Revolutionary times, up to this time he had never had a chance of hearing that wonderful document read—of understanding fully the part Washington took in earning for himself the title of "Father of his Country."

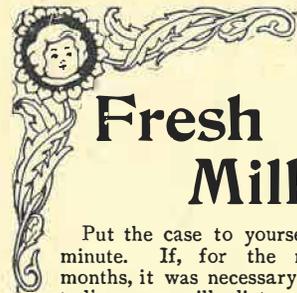
Whiskey-drinking was much more common among respectable people in the first half of the century than at the present. Almost any kind of a gathering without a good supply of whiskey to put "speersits" into the company, was an unheard-of thing. Muster-day, the big day of the year, was also whiskey-day in many places, and Gentryville was no exception to the general rule in this respect. "Old rye" had circulated freely among the grown-ups in the ranks that day, and towards evening the boys, having treated themselves from their father's jugs, became a little quarrelsome, as well as funny. Abe's "angel mother," before she died, had instilled such strong temperance principles into the boy's mind, that no amount of entreating or cajoling could induce him to join in dram-drinking even on his first muster-day. The gang of boys grouped near Abe became so noisy during the oration that he was obliged several times to change his position in order to catch the drift of the speaker's remarks. The boys had taken just enough whiskey to rouse the rowdy element fully in them, and in a spirit of defiance, followed Abe wherever he went. The boy bore the annoyance good-naturedly for awhile, but at last, indignant at the repeated interruptions, he gave the fellows warning that he would not tolerate their disturbances any longer. Abe had no reputation as a pugilist, but these Gentryville "smarties" knew enough of the backwoods-lad, from former experiences, to understand that he could not be "hazed" into a coward; consequently when he marched off with a dare-you-follow-me look in his eye, hisses and groans were all the thick-tongued rabble ventured to fling after him.

As in the olden days, the 'Squire's oration was full of Washington, inspiring in the heart of young Lincoln an enthusiasm that sent him home burning with a desire to know more of the great man who heretofore had seemed more of a dream than a reality.

Learning that a man some six miles up the creek owned a copy of Washington's life, Abraham did not rest that night until he had footed the whole distance, and begged the loan of the book. "Sartin, sartin," said the owner. "The book is fairly well worn, but no leaves are missin', and a lad keen enough to read as to walk six miles to get a book, ought to be encouraged." It was a much-worn copy of Weem's "Life of Washington," and Abe, thanking the stranger for his kindness, walked back under the stars, stopping every little while to catch a glimpse of the features of the "Father of his Country," as shown in the frontispiece, which he could see by the moonlight. After reaching home, tired as he was, he could not close his eyes until, by the light of a pine-knot, he had found out all that was recorded regarding the boyhood of the man who had so suddenly sprung into prominence in his mind.

In the busy harvest season, he had no time to read or study during the day, but every night, long after the other members of the family were sleeping peacefully, Abe lay stretched upon the floor, with his book on the hearth, reading, reading, reading; the pine-knot in the fire-place furnishing all the light he needed; the fire inside burning with such intense heat as to kindle a blaze that grew and increased until it placed him in the highest seat in the gift of his countrymen. What a marvelous insight into the human heart did Abraham Lincoln get between the backs of that wonderful book. The little cabin grew to be a paradise, as he learned from the printed pages the story of one great man's life. The barefooted boy, in buckskin breeches so shrunken that they reached only half way between the knee and ankle, actually asked himself whether there might not be some place great and honorable awaiting him in the future.

Before this treasured "Life of Washington" was returned to its owner, it met with such a mishap as to almost ruin it. The book, which was lying on a board upheld by two pegs, was completely soaked by the rain that dashed between the logs one night when a storm beat with unusual force against the north end of the cabin. Abraham was heart broken over the catastrophe, and sadly carried it back to its owner, offering to work to pay for the damage done. The man consented, and the borrower worked for three days, at seventy-five cents a day, and thus himself became the possessor of the old, faded, stained book,—a book that had more to do with shaping his life, perhaps, than any one other thing. Abe had not expected to take the book back with him, but



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merely to pay for the damage done, and was surprised when the man handed it to him when starting. He was very grateful, however, and when he gave expression to his feelings, the old man said, patting him on the shoulder: "You have earned it, my boy, and are welcome to it. It's a mighty fine thing to have a head for books, just as fine to have a heart for honesty; and if you keep agoing as you have started, maybe some day you'll git to be president yourself. President Abraham Lincoln! That would sound fust-rate, fust-rate. Now, wouldn't it, sonny?"

"It's not a very handsome name, to be sure," Abe replied, looking as though he thought such an event possible, away off in the future. "No, it's not a very handsome name; but I guess it's about as handsome as its owner," he added, glancing at the reflection of his homely features in the little old-fashioned, cracked mirror hanging opposite where he sat.

"Handsome is that handsome does," said the old farmer, nodding his gray head in an approving style. "Yes, indeed; handsome deeds make handsome men. We hain't a nation of royal idiots, with one generation of kings passin' away to make room for another. No, sir-ee. In this free country of ourn, the rich and poor stand equal chances, and a boy without money is just as likely to work up to the presidential chair as the one who inherits from his parents lands and stocks, and moneys and influence. It's brains that count in this land of liberty, and Abraham Lincoln has just as much right to sit in the highest seat in the land, as Washington's son himself, if he had had a son, which he hadn't."

Who knows but that the future War President of this great Republic received his first aspirations to such an honor from this kindly neighbor's homely words. At any rate, his life of toil for something better, truer, higher, was accentuated by this incident, and with increased, untiring labor he went on and up, without help, without rest, until ten—twenty—forty years later, the life he had devoted to the land of his birth, his love, his liberty, was wrenched from his grasp, and without knowing, without even dreaming of the height of his greatness, or the depths of the love of his people, he was, without one moment's warning, transferred from his earthly toil to his heavenly rest. How sad that he was not spared to realize the extent of his work, to enjoy the triumph of his leading; but the divinity that shapes our ends was not lacking even in the firing of the assassin's bullet. "There are no accidents in the Providence of God." Such lives as that of Abraham Lincoln are not accidents in American history. They are rather the great books from whose pages we catch inspiration, and in which we read God's purposes for the progress of the human race.

A Miniature Monarchy

THE "Ship's company" of a man-of-war is like a small, limited monarchy, in which the Captain is the monarch, his powers limited only by the "Articles for the Better Government of the Navy of the United States," otherwise known as the Articles of War, and the orders and regulations of the Navy Department. With this restriction his word is law; his mandates must be obeyed to the letter by all on board. The commissioned officers are the nobles, the aristocracy. Between them and the crew

there is a social gulf as wide as that between a British peer and a shopkeeper. There is none but official communication between these two elements; yet the officer has the nobleman's solicitude for his people, and the men have the corresponding respect, loyalty and oftentimes affection for their officers. The burghers are the warrant officers—the boatswain, gunner, sail-maker and carpenter, all worthy, important men, entitled to the prefix "Mr." before their names when addressed by either superiors or inferiors. The naval cadets or "middies," are the student class. The crew represents the great body of the people. In it are to be found the representatives of nearly every trade. There are the "yeomen," as they are technically termed, who are the clerks and storekeepers. The paymaster's yeomen keep record of and serve out the clothing and miscellaneous stores consumed by the ship's company; the ship's yeoman is the storekeeper for cordage, oil, canvas, hardware, and the like; the engineer's yeoman is the custodian of the mechanic's tools, spare pieces of machinery, and general engineer's supplies. There are pharmacists, "bay-men," or nurses, electricians, carpenters, machinists, blacksmiths, boiler makers, painters, tailors, ship's-writers, printers, baker's, and, naturally, the essentially nautical artisans, such as calker's, riggers, and the like.—*Harper's Round Table.*

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Finance and Commerce

Bradstreet gives the bank clearings of 76 cities in this country for January, at 8½ billion dollars, in round figures. This is 41 per cent. greater than those of January, 1898, and 88 per cent. over January, 1897. The gain over last year in cities outside of New York, was 20 per cent. This very likely represents about the rate of increase in the general business of the country, perhaps it little more than represents it.

However, it is enough. In New York city the increase was 51 per cent. This superiority undoubtedly represents the gain in speculative transactions in Wall street. These transactions are likely to, on the average, decrease. There is no material change in the money market. Rates are the same, and money is quoted easy everywhere. There was another increase of eight millions in loans in the New York bank statement last week, and naturally a corresponding increase in deposits. This brings the deposits almost up to 900 millions. The legal reserves decreased, however, two millions, which show that these loans were made not only without any additional influx of money, but with an actual loss of two millions. As business in the interior is unquestionably expanding, more money will be needed to transact it, and this money will be drawn from the centres. In Europe, the interest rates are declining, and London is now having cheaper money than New York. In spite of this, and the fact that the balance of trade in merchandise has been, and is, largely in our favor, no gold is coming from abroad. Instead of sending over gold to pay the balance, foreign investors have been selling their holdings of American securities, and the balance is being paid with these.

High prices in Wall st. have induced it. Easy money in business generally throughout the country is still strongly indicated; there is nothing in sight to change it, but hardening rates to speculators in the metropolis are not unlikely in the near future.

Cotton, after a fair speculative reaction, has recovered most of the decline. In respect of its manufactured products, business seems generally satisfactory. The buyer's panic in copper continues, and last week the price reached 18 cents. For the time being consumption seems to have outgrown supply, and dealers have found difficulty providing for immediate and prospective wants. A doubling of its price must materially reduce its uses, and new mines are being rapidly developed, and old ones pushed for all they are worth. Promoters are very busy. Wheat has shown more strength, reacting 2½ cents from the low point of the week before, and holding most of it. Exports are still large, five and one-half millions last week, but foreigners show no inclination yet to buy on advancing markets. The recent strength came in the general apprehension of damage to the growing winter wheat crop by the severe weather. The buying was mostly by outside speculation. Professionals have long since learned that he who buys wheat on fears of damage in February has many weeks of long waiting before spring showers and sun demonstrate his fears to be well or ill founded. It is not unlikely, however, that if these fears of damage are quite general, it will tend to make farmers hold more tightly to their reserve until the prospects for the next crop are more clearly forecast. Receipts are already decreasing, and are now less than last year. The coarse grains, corn and oats, have also shown more strength. It is a very prevailing impression that reserves of both are small, and the consumption is at a maxi-

mum. Trade in all leading commodities is good, and increasing, and there are very few complaints from any quarter. The real estate men even are preparing for a better season's business, and it is thought rents are likely to be firm, at least in the down town districts.

Commercial Comparisons

The Yankees of America and the Yankees of the Orient have out-expanded the world in the last decade in the growth of their commerce, and especially their export trade. From 1888 to 1897 the exports of the United States increased more than 50 per cent., and those of Japan more than 60 per cent. In the matter of imports, however, the Yankees of America exhibit far greater ability to supply the home demand than their namesakes of the Orient, the imports of the United States in 1897 being but about six per cent. in excess of those of 1888, while the importations of Japan show an increase of more than 120 per cent.

Some tables just prepared by the Treasury Bureau of Statistics, comparing the growth of the commerce of the United States with that of other nations, show clearly how the United States has surpassed her neighbors both in Europe and other parts of the world in her export trade during the decade, and that she has at the same time made greater progress in supplying the home demand, her increase in imports in 1897 over those of 1898 being less than that of almost any other nation.

A comparison of our foreign commerce with that of other nations presents some interesting facts, both as to present conditions and comparative growth. A decade ago, France, Germany and the United Kingdom exceeded the United States in their exports, those of the United Kingdom being more than double our own. In 1897, those of the United States were greater than those of France or Germany, and but 26 per cent. less than those of Great Britain, while in the calendar year just ended our exportation of domestic products actually exceeded the export of domestic products by the United Kingdom.

A detailed study of the commerce of the great European nations from 1888 to 1897 shows that none has made so rapid progress in exports as the United States, but that in most cases they have increased their imports much more rapidly than we have. From 1888 to 1897 our exports increased 15 per cent., while those of the United Kingdom fell off 1.4 per cent. France showed an increase of but 10.8 per cent.; Netherlands 33.6 per cent.; British Australia, 9.9 per cent.; Belgium, less than 1 per cent, and Russia a decrease of 8.1 per cent. Germany showed a gain of 13.5 per cent. from 1891 to 1897, the figures for earlier years not being in form to permit an accurate and just comparison.

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Serious Results Sometimes Follow its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover, the soda only gives temporary relief, and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels, and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges, very pleasant to taste, and contain the natural acids, peptones, and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour, and poison the blood and nervous system.

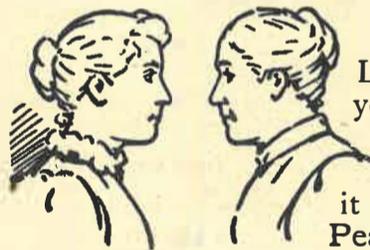
Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements, and finds them a certain cure, not only for sour stomach, but by promptly digesting the food, they create a healthy appetite, increase flesh, and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness, and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50cts. per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the F. A. Stuart Co. of Marshall, Mich.

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Hints to Housewives

The uses to which eggs may be put are many, aside from their employment in cooking.

A mustard plaster made with the white of an egg will not leave a blister.

The white skin that lines the shell of an egg is a useful application for a boil.

White of egg beaten with loaf sugar and lemon relieves hoarseness—a teaspoonful taken once every hour.

An egg added to the morning cup of coffee makes a good tonic.

It is said that a raw egg swallowed at once when a fish-bone is caught in the throat beyond the reach of the finger, will dislodge the bone and carry it down.

The white of a raw egg turned over a burn or scald is most soothing and cooling. It can be applied quickly, and will prevent inflammation, besides relieving the stinging pain.

One of the best remedies in case of bowel troubles is a partly beaten raw egg taken at one swallow. It is healing to the inflamed stomach and intestines, and will relieve the feeling of distress. Four eggs taken in this manner in twenty-four hours will form the best kind of nourishment, as well as medicine for the patient.

A raw egg is one of the most nutritious of foods, and may be taken very easily if the yolk is not broken. A little nutmeg grated upon the egg, a few drops of lemon juice added, some chopped parsley sprinkled over it, or some salt and a dash of cayenne pepper, vary the flavor, and tend to make it more palatable, when not taken as a medicine.

The white of a raw egg is the most satisfactory of pastes, and is better than any prepared mucilage or paste one can buy. Papers intended to be put over tumblers of jelly and jam, will hold very securely and be air tight, if dipped in the white of an egg.—*Good Housekeeping.*

ONE egg will settle two pounds of coffee. Pour your coffee out of can or canister on some broad, shallow pan, as it will dry so much more rapidly. Break a nice fresh egg into this, and rub it very thoroughly with your two hands into the coffee. Let it stand for a couple of hours on your baking table in the summer kitchen; return it to the can, and screw on the cover, and your coffee is settled. All you have to do is to grind it, and make in the usual way. If you use the ground coffee, as many do, proceed just the same, only use an egg to each pound. The egg forms a coating to the coffee, consequently prevents the strength from evaporating. When eggs are high, as they always are in mid-winter, this is a great saving; besides you always have perfectly settled coffee. Be sure it is perfectly dry.

A CURLING FLUID.—The girl whose hair does not curl naturally is often sorely tried by the fact that damp weather removes all wave or crimp from her well-kept locks. She can, if she wishes, lessen her troubles by preparing a curling-fluid with which she may dampen her hair before putting it up overnight on curlers or crimping-pins. To make the curling-fluid, mix together a half ounce each of gum-arabic and granulated sugar; pour over them a cup and a half of scalding water, and let them stand until thoroughly dissolved. When cold, add one fluid ounce of alcohol, in which have been dissolved three grains of sal ammoniac and three grains of bichloride of mercury. Stir well together, and add to the preparation enough water to make half a pint of fluid.

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