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



The Rt. Rev. T. N. Morrison, D.D.
Bishop of Iowa.

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THE LIVING CHURCH, 55 Dearborn St., Chicago.

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, MARCH 4, 1899

Notes of the World's Progress

DID HUNGRY SOLDIERS THROW away good food, or did they prefer no rations to those which office managers or mis-managers of the campaign in Cuba and Puerto Rico declared wholesome? This is one of the questions the Board of Inquiry is to determine when the probe is withdrawn from the Commissary Department. The inquiry is, in one respect, calculated to prove or disprove charges reflecting on the department attributed to General Miles. The latter has already shown by his testimony that many statements credited to him originated in the inventive minds of zealous correspondents, but he stands by his charges, which virtually are that the Commissary Department was mismanaged, that much of the canned meat furnished was unfit for food, and that during the greater part of the campaign, particularly in Puerto Rico, fresh beef could have been obtained in ample quantities to supply the troops. During the campaign, the position of General Miles was a peculiar one, in that the Secretary of War, to a certain degree, exercised the functions of commanding general of the army. No scandal attaches to what General Miles accomplished, but rather to what others carried out contrary to his recommendations.

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THE LIVING CHURCH IS ABLE TO STATE, having as authority a communication from General Miles in response to an inquiry, that in his judgment, one of the serious causes of sickness and distress on the part of the troops was the food supplied. During the Civil War, as well as in campaigns on the plains, beef on the hoof was furnished, but during the war just closed, it was not done, either to troops in the United States, or those in Cuba and Puerto Rico. General Miles says that cattle could be obtained in both the islands, and that on the day after reaching Puerto Rico, he reported the fact to the Secretary of War, and asked that ample commissary funds be furnished by first steamer. Seven days later he telegraphed asking that no more fresh beef be sent, as there was an abundance of beef cattle in the country. General Miles refutes the allegation that beef sent in refrigerator cars from the United States was in better condition than it would have been by sending it on the hoof, and says that "a telegram was sent from Ponce on the 2d of August, requesting that no more fresh beef be sent, as it could not be used more than a day from the coast. The troops were moved in some instances ten, and in one instance, eighty or ninety, miles away from their base, and beef sent to the harbor of Ponce when they were two or three days out from the base, would be utterly worthless; and besides that, in my judgment, there is some serious defect in that refrigerator beef, and also the canned beef that was furnished. There was sent to Puerto Rico, 337 tons of what is known as, or called, refrigerated beef, which you might call embalmed beef, and there was also sent 198,508 pounds of what is known as canned fresh beef, which was condemned, as far as I know, by nearly every officer whose command used it."

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IN STIRRING UP THE COMMISSARY DEPARTMENT, General Miles has nothing to gain. An inference may be drawn from the campaign in Manila being conducted by Admiral Dewey and General Otis. Being unhampered by department strategists, and free to conduct their own commissary departments, or at least being in such position that their recommendations are

promptly acceded to, they pursue a course which admits of no criticism or scandal. Being men of recognized ability, their judgment is relied upon. In the Cuban and Puerto Rican campaigns, there might have been less hunger and suffering if certain departments' heads and aids at Washington had been given vacations.

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THE MESSAGE OF PRESIDENT LOUBET to the French Parliament conveys sentiments which strengthen the belief that France has at the helm a hand which will safely and wisely guide the nation through a troublesome period. His passionate devotion to the Republic and its institutions is fittingly expressed, as well as his confidence in the patriotism and stability of the people. "Is there the least doubt," he asks, "of the necessity for paying equal respect to the essential organs of society, the chamber which deliberates freely on the laws, the magistracy which applies them, the government which insures their execution, and the national army which safeguards the independence and integrity of the motherland? France, sure of herself, will know how to set calmly about the task of solving the problems which disturb the moral and material well-being of her citizens, and continue her peaceful and fruitful work in the field of thought, science, and art, as well as in all forms of economic labor, agriculture, commerce, and industry."

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IT IS STATED THAT THE TURKISH GOVERNMENT has under consideration a railway plan calculated to greatly facilitate travel to and from the Far East, being the construction of a road to unite the Mediterranean and Persian Gulf, running from Tarabulus to Koweyt. Application has been made for a concession, believed to be backed by a syndicate made up of English, French, and German capital. The Suez canal does not afford a means of rapid transit, and it is believed that without diminishing the revenues of the canal to any great extent, a quick route would develop a heavy traffic in passengers and mails, as well as light merchandise. The line proposed would traverse a rich country, and develop a part of Turkey now without the immediate influence of civilization. It is affirmed there are no serious engineering difficulties to be encountered.

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PROF. HENRY ROWLAND, OF JOHNS Hopkins University, is the inventor of a new system of transmitting messages which in many respects is far ahead of telegraphy. His method is on the typewriter principle, and a test over a wire of resistance equal to that of one 1,500 miles in length, was successful. Forty-five words a minute were sent and printed. It was intended to send four messages each way, eight in all, over the same wire, but one each of the sending and receiving machines was incomplete. The sending of three each way demonstrated that four could be sent. Thirty-seven characters, the full alphabet and numerals, are used. The claims for the system are: Immense increase in the distance a message can be sent without relaying, saving of half the number of operators; sending operators will not be subject to disability caused by working the ordinary Morse key, which is like the writers' cramp; greater accuracy, because one operator will make only half the mistakes of two; wires cannot be tapped; anybody who can use a typewriter can telegraph.

ADMIRAL SCHLEY SEEMS TO HAVE scored in the controversy as to who is entitled to the victory off Santiago. The appointment of a Senate committee to inquire into the facts of the case afforded him an opportunity to present his side, and the manner of presentation, as well as its truthful ring, and utter absence of expression against those in authority, have made for him many friends, and influenced strong belief that if justice be done, his rank will be second only to that of Admiral Dewey. Admiral Schley is not a paper warrior, and newspapers have not been used as an avenue for vindication. His attitude has been dignified, in strong contrast with that of others who have been "underfire." Unfortunately the system of promotion which has been in vogue in the navy department, permitted advancement by means other than those of pure merit. Inasmuch as hope of promotion is an actuating impulse of naval men, the effect of an unjust decision in the Schley-Sampson case would not be wholesome. If it should be demonstrated that as a factor in advancement politics is stronger than merit, officers in the navy would be inclined to cultivate qualities other than ability and bravery.

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UTTERANCES OF GENERAL GOMEZ show his attitude towards the United States to be most friendly, and that his desire is to assist in accomplishing the establishment of a stable and independent government. His aim is to reconcile opposing interests, that the welfare of the people as a whole may be guarded. He advocates the acceptance of \$3,000,000 offered by the United States toward paying Cuban troops, and the issuance of bonds to make up the balance. What is proposed is, that the United States shall sanction the floating of bonds by the Cuban municipalities or provinces to the amount of \$7,000,000, which sum is to be paid over to the Cuban troops, in addition to the \$3,000,000 to be paid by the United States. The municipalities are to set aside a certain proportion from the receipts from customs and other sources of taxation to meet the bonds. In addition to this, the United States government is to be asked to sanction the redemption out of the customs receipts of the bonds issued in aid of the Cuban rebellion, to the amount of \$2,500,000. Data, it is stated, will be produced by the Cuban Assembly to show that every cent of this sum was expended in legitimate war expenses.

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THE INDIAN RIGHTS ASSOCIATION HAS issued an appeal, urging protest against the passage by Congress of the Kiowa, Comanche, and Apache Indian bill, on the ground that its effect will be to defraud the Indians of valuable land which should be given them for purposes of self-support and independence, in accordance with the government's policy; and that the measure is a gross violation of the terms of our treaty with these tribes in that it has never received the lawful number of signatures required. The association urges that if upon the very verge of a colonial policy we make stronger the precedent we have established of dealing with the Indians unjustly, and so as to make paupers and vagrants of them, we shall increase the chances that our management of outside dependent peoples will be conducted in the same unhappy way. The bill in question has been looked into by gentlemen thoroughly conversant with the situation, and the unanimous opinion is in line with the protest of the Indian Rights Association.

The News of the Church

The Church Abroad

Episcopal Consecrations

In the first days of February, at Westminster Abbey, in the presence of a large congregation, the Very Rev. W. H. Williams, dean of St. Asaph, and the Rev. Hugh James Foss, a missionary at Kobe, were consecrated as Bishops of Bangor and of Osaka respectively. The Archbishop of Canterbury opened the Communion Service; the Epistle was read by the Bishop of Winchester, and the Gospel, by the Bishop of London. The Bishops of Chichester, Llandaff, St. Asaph, St. David's, St. Alban's, and Bishop Johnson (late of Calcutta) were present.

Candidates for Ordination

According to the statistics published in *The Guardian*, there was a decrease of thirty priests and deacons at the Christmas ordinations, as compared with the report at the same time in 1897, the actual numbers being 515 (266 priests and 249 deacons) at Christmas, 1898, and 545 (326 priests and 231 deacons) at Christmas, 1897. It will be seen, however, that there is a considerable increase in the number of deacons. Sixty per cent. of the candidates were graduates of either Oxford or Cambridge, and eighty per cent. had university degrees. For the whole year, the total number of men ordained was 1,276, of whom 57.9 per cent. were graduates of Oxford or Cambridge. This total shows again a falling off in the number of priests ordained, following on a decrease in the number of deacons the previous year. As the number of deacons ordained in the last two years has been the same, there may be some slight ground for hope that the steady drop may be arrested, and there was no Bangor ordination this Advent. Yet the number has fallen nearly to the 1,268 of 1874.

Death of the President of the C. E. W. M. S.

On the eve of Sexagesima, there passed to his rest, after an illness of some months' duration, one who during the last great "crisis" in the Church—when priests were put in prison for conscience's sake—was well known to all Catholic Churchmen. As President of the C. E. W. M. S. almost from its foundation, and for a period of 12 years, Mr. Wm. Inglis, of Leeds, filled with dignity and honor a by no means easy post, and contributed in no small degree, by his voice and by his pen, to the instruction in Church principles of the working classes, from whom he had risen, and for whose welfare he was ever ready to labor. It was mainly owing to his work for the C. E. W. M. S., that Mr. Inglis lost his post as schoolmaster some 14 years ago, after which he devoted himself for a time to the conducting of "lay missions" in various parts of England, Scotland, and the Channel Islands, eventually taking work as "lay reader" in the sister church of Scotland, at Invergowrie, then at Dumfries, and lastly at Port Glasgow, where he fell asleep as stated, in his sixty-ninth year. During his residence in Scotland, Mr. Inglis founded and held until his death the presidency of the Church of Scotland Workingmen's Society.

Consecration of Dr. Morrison

Foremost in the thoughts of Chicago Churchmen, last week, was the consecration of Dr. Morrison, for 22 years rector of the church of the Epiphany, to be Bishop of Iowa. There was an early Celebration at 8 A. M., followed by Morning Prayer at 9 A. M. At 10:30 A. M., to the music of the processional hymn, "Ancient of Days," the choir and clergy entered by the south-west door of the church, and advanced up the centre aisle, directly to their assigned places in the chancel and front rows of pews. Each of the three divisions of the procession had its cross bearer, one of them the son of the rector. The bishops' division entered from the sacristy, by the south-east door, in the following order: Master of ceremonies, the Rev. L. Pardee; Bishop-elect of Iowa, attending presbyters, Dr. Clinton Locke, dean of Chicago convocation, and

Dr. Hollister Lynch, president of the Standing Committee of the diocese of Iowa; the Bishop of North Dakota, and his chaplain, the Rev. F. W. Keator; Bishop of Kansas, with his chaplain; the Bishop of Indiana, with Dr. D. S. Phillips, dean of the Southern Convocation; the Bishop of Milwaukee, with the Rev. W. R. Cross; the Bishop of Western New York, with Dr. Little; the Bishop of Springfield, with the Rev. Prof. Hall; the Bishop of Chicago, preceded by the Rev. W. B. Hamilton, bearing the Bishop's pastoral staff. Psalm CXXI was sung as the Introit. The chief consecrator then proceeded with the Communion Office, Bishop White being epistoler, and Bishop Seymour, gospeler.

The sermon was preached by the Rt. Rev. Dr. Nicholson, from the text, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." After general allusion to the beauty of the poem, and direct explanation of the references of the text, the preacher showed how appropriate was the symbol as representing the Church to be often darkened in exterior by the shortcomings of her members, and yet brightened internally by her spirituality, as was the interior of the tent by its lovely tapestries. The Bishop concluded a forcible sermon, in touching terms of encouragement addressed personally to the Bishop-elect:

And to you, my brother, all unworthy as I well know you feel yourself to be, about to receive an office "higher than the kings of the earth," may I now speak a few words of exhortation? "Higher than the kings of the earth"—a mighty calling is yours. The king of the earth perishes, and that moment he ceases to be a king; his only an earthly office and no more. But in this ministry of the Catholic Church we well know that each mark of its three-fold degree is an indelible mark, never to be removed from the soul, throughout eternity! If a priest, a priest forever! If a bishop, an eternal office, with another mark and character like unto that of the great Bishop and Shepherd of all souls; hence higher and mightier than the kings of the earth. "Lord, I am not worthy that thou shouldst come under my roof." Let that be your instant thought, and your now continuous prayer.

Yet also think deeply of the great joys of this office, and the spiritual nobility of this great work. To represent our Lord Christ in his daily walk, in and amongst his own people! Each day in all you do for Him, He is to be your close companion and your best friend! And you are to bear daily these very "marks of the Lord Jesus." Think not of the trials of this episcopate. Practically, there are few or none, compared with these teeming joys. I have never felt the "trials of the episcopate," as men commonly term it, as relatively more burdensome than are the trials of some humble deacon in his lot and estate. Nor are they relatively larger or greater than are the trials you already have so faithfully learned, and so obediently followed, in your long and most devoted and loyal priesthood. No! no! I think rather of that higher, far more helpful, far more glorious thing—the many rich and abundant joys of this Catholic Episcopate. I think of the majesty, and the honor, and the exceeding dignity of your new calling.

Here in this parish, as all men testify, you go away from an unusual wealth of human love, growing wider and running on deeper each year as you grew; all deservedly showered about your path, because of your truly consecrated priesthood. Hearts are aching here to-day, hundreds of them, and your own heart aches in this going away, and in the sundering of these many ties. Yet none of this love shall die or ever cease to be. It all will follow you. "Whitsoever thou goest it shall go." And off yonder in Iowa new hearts by the thousands will welcome you. So many, an unusual number, have come here to-day from that distance, to tell you this, and to give you a foretaste of what is coming. They are waiting for you, to help you in your burdens, to lift your many anxieties; they will make your yoke easy and your burden light. Think then of this larger flow of spiritual forces with which you shall now be in daily contact. Remember, "underneath are the Everlasting Arms." The promise is, "I will never leave thee or forsake thee," "I will hold thee up, that thy footsteps shall not slide." "The Master is come, and calleth for thee." "Jesus of Nazareth passeth by, go ye out to meet Him." He saith unto thee in loving tones: "Friend, come up higher." And when your earthly work shall one day all be done, when in that last day he calleth thee to the eternal home, towards which we all are so rapidly drifting,

may you hear this same voice once again saying: "Friend, come up higher." "He fed my people with a faithful and true heart and ruled them prudently with all his power." "Enter thou into the joy of thy Lord." Amen.

The hymn, "Our Blest Redeemer," was sung, after which the Bishops of Kansas and North Dakota presented the Bishop-elect. The testimonial of the Standing Committee of Iowa was read in full by Dr. J. H. Lynch, showing that the diocesan standing committees had given their consent. The certificate of the Presiding Bishop of the Church, (since deceased), as to the consent of the bishops, was read by the Rt. Rev. F. R. Millsbaugh; the Commission of the consecrators, by the Rt. Rev. S. C. Edsall. The promise of conformity having been made in the usual form, the Litany was said by the Rev. E. A. Larrabee. After the "Examination," as set forth on pages 526 and 527 of the Prayer Book, the Bishop-elect retired to assume the full episcopal habit, the anthem, "How lovely are the messengers," being rendered meanwhile. After the "Veni Creator Spiritus" had been sung over the kneeling candidate, the prayer of consecration was said, the Bishops present uniting with the Bishop of Chicago in the imposition of hands. The chief consecrator then placed on the finger of the newly-made Bishop the episcopal ring presented by his clerical brethren. The offertory anthem was, "Let Thy loving mercy come unto me," and the offering was announced to be devoted to missionary work in the diocese of Iowa. The service of the Holy Communion, fully choral, proceeded in the usual form; but only the bishops and some of the visiting clergy received. The recessional hymn, 404, was sung twice over before the procession, consisting of about 200 in vestments, all reached the chapel. It is noteworthy that of this number about 70 were choristers, 75 were clergymen of this diocese, 20 were visiting clergy, of whom again 15 were from Iowa. But the greatest surprise was the fact that nearly 125 lay members of Iowa diocese were in the congregation, no less than 15 from Ottumwa.

The Bishops, clergy, and a few of the visiting laymen, were entertained at luncheon by Mr. and Mrs. C. P. Elmes, 238 S. Ashland ave. A word of praise is due to the excellency of the musical portions of the long service, which showed careful preparation on the part of the choir-master, Mr. C. E. Lawton.

Daughters of the King

The 7th semi-annual meeting of the local assembly of the Daughters of the King of the dioceses of Ohio and Southern Ohio, was held at Christ church, Warren, on Saturday, Feb 11th. The cities represented were Cuyahoga Falls, Cleveland, Kent, Elyria, Youngstown, Akron, East Liverpool, Ravenna, and Warren.

The morning session opened at 10 o'clock with Morning Prayer, with a sermon by the Rev. Robert Kell, chaplain of the order, followed by the Holy Communion.

At noon, the delegates repaired to the G. A. R. room, where a delicious and substantial lunch awaited them, after which the Daughters returned to the church, where the business meeting of the afternoon was held. Delegates from nine chapters answered the roll call, there being about 80 present. The Rev. A. A. Abbott, in a few well-chosen words, spoke a hearty welcome to the Daughters. Instead of the introductory address by the president who was necessarily absent, the vice-president, Miss Corzett, of Warren, after a few words of welcome, read a beautiful letter from Miss Elizabeth Ryerson, of New York city, secretary of the council. It urged the Daughters to be better, truer, nobler workers, and to try to be faithful to the vows of the order. Reports were read from the following 12 chapters: Grace chapter, Cleveland; St. Mary's, Cuyahoga Falls; St. John's, Lancaster; St. Hilda's, Kent; St. Paul's, Akron; St. Mary's, Elyria; Advent chapter, Cin-

cinnati; St. John's, Youngstown; St. Paul's, East Cleveland; Bishop Leonard, Warren; St. Paul's, Mt. Vernon: Trinity chapter, Ravenna. Eight chapters failed to send reports. Those read were for the most part encouraging, and gave helpful suggestions. Some spoke of plans for more extensive work the coming year.

The treasurer's report showed an amount of \$6.59, which, when all expenses are paid incurred by this meeting, will leave a surplus of \$284.

An invitation from St. Paul's chapter, Akron, for the August meeting, was accepted.

Then followed a very interesting report of the General Convention, sent by Mrs. Davenport, president of the chapter in Washington, which was read by the chaplain. Four instructive papers were read from members of the local assembly, and also one entitled, "Service," kindly sent by Miss Ryerson. It was read by Miss Elizabeth Jewett, secretary of the local assembly. The first paper, by Miss Helen Upson, of Cuyahoga Falls, entitled "The children of the King," spoke of the blessings coming from the organization of such an order, and of the wonderful amount of good done to children who have been started in the right direction; for habits formed in childhood are the basis of customs of later years. The second paper, by Miss Luella Conzett, of Warren, entitled, "The second obligation of the order," which is that of service, showed the need of activity for development, that only by use can the organs of the body be trained to perfect work. And as with the physical, so with the spiritual; that it was not in disuse we were able to do greater work, but by constant efforts; and that unconscious work does much as well as the conscious. The third paper, by Mrs. Doan, of East Cleveland, entitled, "Chapter work," was short, but to the point, showing what our responsibilities are, and that in spite of discouragements, God will bless our efforts, if done in the spirit of Christ. The fourth paper, by Miss Ella C. Kinkead, of Lancaster, was a most excellent one, entitled, "The Presence of the King," telling of the joy and blessing that come to us by receiving the gift of this Presence in our hearts, of the happiness and strength gained, of the good that we may do when in possession of this fellowship. The Rev. Robert Kell then made a few earnest remarks to the Daughters present, and spoke of the deep regret felt at the absence of the president, Miss Lettie Brenneman.

After a hymn and the prayer of the order, read by the chaplain, the meeting adjourned, all feeling that they had spent a most profitable day.

Canada

Diocese of Huron

A Quiet Day was held by Bishop Baldwin in St. James' church, Ingersoll, Feb. 2d, in connection with the convention for the rural deanery of Oxford, held at the same place on the 1st. The early closing movement was warmly urged upon the attention of congregations in many of the London churches on Quinquagesima Sunday. The Bishop held a Quiet Day in Trinity church, Simcoe, Feb. 8th. The new church of St. John's, Aughrim, opened by the Bishop in January, is a very handsome building; the cost, including furnishings, \$3,500, is all paid, except about \$100. Many beautiful gifts were received for it. The Sunday School Association and Lay Workers of the deanery of Middlesex held their annual meeting, Jan. 31st, in Bishop Cronyn Hall, London. The Bishop and a large number of the clergy were present.

Diocese of Niagara

Bishop Du Moulin conducted a Quiet Day for the clergy in the cathedral, Hamilton, Feb. 8th. About 30 were present from different places in the diocese. The ladies of the cathedral congregation provided lunch and breakfast for the clergy present. The Bishop held a Confirmation at Grace church, Milton, Feb. 5th. The debt on the Sunday school of All Saints' church, Hamilton, has been reduced by \$1,000, in consequence of the gift by a member of the congregation of

\$500, the other \$500 being contributed by the people.

Diocese of Toronto

The Bishop of Niagara conducted a Quiet Day for Churchwomen, under the auspices of the Woman's Auxiliary, in St. James' cathedral, Toronto, Feb. 10th. The sum of money needed for the diocesan mission fund for the year is \$15,000. A society was organized in January, in Toronto, to be called "The Church Club of the Diocese of Toronto." It is planned on the same lines as similar clubs in the United States. The Bishop presided at the annual meeting of the Deaconess and Missionary Training House, held in the school house of the church of the Redeemer, Toronto, Jan. 31st. A fine church hall has been completed for the parish of St. George's, Medonte, and it was opened in January. A valuable paper on diocesan missions was prepared by the Rev. Mr. Ingles, of Parkdale, and read before the adjourned meeting of the rural deanery of Toronto, held in the cathedral schoolhouse, Jan. 31st. St. Philip's church, Toronto, the Rev. Canon Sweeny, rector, celebrated its 15th anniversary, Jan. 29th. A children's memorial service for the late Bishop Sullivan was held in St. James' schoolhouse the third Sunday in January.

Diocese of Ontario

The new church at Sharbot Lake was dedicated Feb. 2d. The building is a fine one of brick, and is almost paid for, only a small debt of about \$200 remaining on it. The administrator of the diocese, the Ven. Archdeacon Bedford-Jones, conducted the dedication service. Bishop Hamilton, of Ottawa, held a Confirmation at Napanee for Archbishop Lewis, Jan. 29th, and an ordination at Barriefield, on the 25th, when five candidates were ordained to the priesthood. A meeting of the building committee of St. George's cathedral, Kingston, was held on the 30th. It was decided to restore the main features of the building as it stood before the fire, retaining the front tower as it stands, so that the historic front of the old church may continue unchanged.

Diocese of Algoma

During the visitation of the Bishop to Uppington mission, in January, Confirmations were held in Christ church and in St. Paul's. The rectorship of the pro-cathedral at Sault Ste. Marie has been accepted by the Rev. Mr. Bevan, of Hamilton. The Rev. R. Renison who has labored for some years in Algoma, has gone to take a charge in Arizona. Bishop Thornloe held a Confirmation in All Saints' church, Burk's Falls, Feb. 1st.

An Aged Bishop's Anniversary

Many congratulations poured in upon Bishop Bond on the 20th anniversary of his consecration, Jan. 25th. Although the Bishop is now in his 84th year, he performs his episcopal duties without assistance. He has occupied the see of Montreal longer than either of his predecessors, Bishop Fulford and Bishop Oxenden. The only surviving bishop of those who took part in Bishop Bond's consecration, is Archbishop Lewis, of Ontario.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The rector of St. James' church, the Rev. E. Walpole Warren, D.D., is ill in the South, whither he went for recovery of health.

At the cathedral of St. John the Divine, Sunday, Feb. 19th, the special preacher was the Rev. Prof. Shields, D.D., LL.D., of Princeton, lately received into the Church from the Presbyterian body.

The rector of the church of All Angels, the Rev. S. De Lancey Townsend, Ph. D., who expected to take his Lenten duties, has been granted an additional month's leave of absence by the vestry of the parish, on account of continued ill health, and will spend the time at Palm Beach, Fla.

St. Stephen's church, Woodlawn, the Rev. E. M. Parrott, rector, has made an offer to provide services at the graves of persons buried at the

large Woodlawn cemetery, and thus save the necessity of clergy of the lower part of the city from attending at the last rites—often extremely difficult.

General Theological Seminary

The Bishop of Chicago conducted a pre-Lenten Retreat for the students, on Ash Wednesday. The Rev. Prof. Seibt continues too ill to conduct his usual work with his classes.

Red Cross Relief Committee

Bishop Potter presided, Jan. 20th, at the final meeting of the National Red Cross Relief Committee. A number of prominent Churchmen were present and took part, including Mr. John P. Faure, as secretary, ex-Vice-President Levi P. Morton, Wm. G. Low, and Alexander E. Orr.

Dinner of Sons of the Revolution

At the annual dinner of the New York Society of the Sons of the Revolution, on Washington's birthday, grace was said by the chaplain, the Rev. Brockholst Morgan, and among the speakers were the Rev. Dr. Samuel D. McConnell, on "Responsibilities of liberty," and Mr. Frederick J. De Peyster, of Trinity parish, on the refrain of Kipling's "Recessional," "Lest we forget."

The Sunday School Commission

At the cathedral of St. John the Divine, the special series of crypt services in the interest of the Sunday School Commission, are being well attended. The latest speaker was the Rev. Wm. S. Rainsford, D.D., on "Responsibility of parents." Among the speakers still to come, will be Mr. Walter L. Hervey, of the School Board of Examiners, and Prof. James Earl Russell, of the Teachers' College of Columbia University.

Churchmen at Dinner to Lord Beresford

At a dinner given Feb. 23d by the American Asiatic Association to Rear-Admiral Lord Charles Beresford, of the British Navy, toasts were offered to President McKinley and Queen Victoria, and the Rev. D. Parker Morgan, D.D., who had said grace, responded to the latter toast, amid great enthusiasm. Occasion was taken to demonstrate the present cordial feeling between England and America, and the hall at Delmonico's was decorated with the flags of both countries. Many Churchmen were present, including ex-Vice-President Levi P. Morton.

Mr. Proudfit's Generous Bequests

The will of Alexander M. Proudfit, which was filed in the Surrogate's Court, Feb. 20th, provided legacies, directly or indirectly connected with the Church, as follows: St. Luke's Hospital, \$16,000; the New York Cancer Hospital, \$11,000; Samaritan Home for the Aged, \$7,000; the Samuel R. Smith Infirmary, \$16,000; the Demilt Dispensary, \$1,500; the Church's Society for Seamen, \$2,500; Loomis Sanitarium, \$10,000; St. Mary's Free Hospital for Children, \$6,000; the Working Girls' Vacation Society, \$5,000; the Manhattan Eye and Ear Hospital, \$750; another hospital, \$5,000; the American Bible Society, \$750; the Children's Aid Society, \$750; the Home for Incurables of the House of the Holy Comforter, \$750; St. Luke's Home for Indigent Christians, \$500; the House of Rest for Consumptives, \$750; two bequests to Columbia University of \$15,000 each, to be called after members of the Proudfit family; and several other bequests.

Death of Rev. Dr. Bridgman

The rector of the church of the Holy Trinity, Harlem, the Rev. Charles De Witt Bridgman, D.D., died at his home, Feb. 21st, from a complication of diseases resulting from the *grippe*. Dr. Bridgman was 64 years old. He graduated at Rochester University in 1855, and became a Baptist preacher. While pastor of the Madison ave. Baptist congregation in this city, one of the leading parishes of that denomination, in which he was highly popular and successful, he applied for Holy Orders, and in due course was received into the Church. After ordination, he entered upon the laborious duties of rector of the church of the Holy Trinity, Harlem. He won instant favor, and made the parish a power,

notwithstanding the heavy debt upon its handsome property. A year or so ago, he suffered severely from *grippe*, and never fully recovered. At that time he was allowed a long vacation, which greatly benefited him. Lately, another attack incapacitated him for active duty. Another long leave of absence was granted to him, and, as noted at the time in the columns of THE LIVING CHURCH, he was to go for a rest to Lakewood, N. J., and when sufficiently strong, sail for Europe. His illness prevented the carrying out of these plans, and he gradually sank. He was a genial man and an eloquent preacher, and his loss will be felt in the diocese as well as in the parish. The body lay in state in the church during Feb. 24th, surrounded with flowers, the chancel also being decorated with flowers. The burial service was conducted by Bishop Potter, assisted by the Ven. Archdeacon Tiffany, the Rev. Drs. Wm. R. Huntington, J. Wesley Brown, Geo. R. Van De Water, David H. Greer, and many others of the clergy. The vestry of the church acted as pall-bearers. A large delegation of the 8th New York Infantry, of which he was formerly chaplain, was in attendance. The remains were taken to Rochester, N. Y., for interment.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Gounod's "Gallia" will be sung every Sunday evening in Lent, by a full chorus choir, at St. Thomas' (African) church, Philadelphia, the Rev. E. G. Knight, priest-in-charge.

An iron outside stairway will shortly be erected from the pavement, on Chant st., to the gallery level of St. Stephen's church, Philadelphia, so as to furnish another exit for the large number of worshipers, and relieve the congestion of the stairway in the south tower.

Social Purity Alliance

Archdeacon Brady presided at the meeting of the Social Purity Alliance, held at the Church House, Philadelphia, on Tuesday afternoon, 21st ult., and plans for increasing effectiveness in the work of the organization were discussed. It was decided to hold meetings on the 3d Tuesday afternoon of each month.

St. John Chrysostom's New Church

In addition to the notice of this church in THE LIVING CHURCH of Jan. 21st, last, it may be stated that the walls will be finished in plaster for subsequent decoration, and the sides will be wainscoted. The floors, and steps leading to the chancel, will be of marble, as will also the vestibule and steps leading from the main entrance. Electric lighting and steam heat will be introduced. The edifice is to be an exact reproduction of St. Stephen's church, London, designed by Sir Christopher Wren, and is to be constructed of Holmesburg granite. Work is to be commenced about April 1st, and be finished by Nov. 1st.

Two Aged Churchwomen at Rest

Mrs. Elizabeth Percival, mother of the Rev. Dr. Henry R. Percival, entered into life eternal, on the 14th ult., in her 84th year. In spite of her advanced age, Mrs. Percival was in full possession of her faculties to the last, and her time was occupied in Church work and in various charities. The funeral service was held on the 16th ult., in old St. Peter's church, Philadelphia, with which the Percival family has always been connected, and the interment was in the cemetery adjoining. Mrs. Martha I. Adams, widow of the late Rev. Richard Samuel Adams, entered into rest on the 17th ult., aged 84 years. The Burial Office was said at the South Memorial church of the Advocate, Philadelphia, on the 20th ult., and the interment was at Norwich, Conn.

President Low, Orator for University of Pennsylvania

"University Day" is coincident with Washington's Birthday, and was celebrated as usual, in the forenoon, at the Academy of Music. Seth Low, LL. D., president of Columbia University, New York, was the orator of the day. To hear

him, over 2,000 students had marched from the university's campus, in West Philadelphia, with the university band playing, and the various college flags flying. Bishop Whitaker invoked the Divine blessing upon the gathering. The hymn "America" was then sung. After a brief address by Provost Harrison, in which he traced the parallel histories of Columbia University and the University of Pennsylvania, he introduced Dr. Low whose oration was principally confined to the "Present aspect of American affairs." The exercises closed with the singing of "Hail, Pennsylvania," and with the benediction of peace by Bishop Whitaker.

The Church and Social Problems

Bishop Potter, of New York, delivered the closing sermon of the series under the auspices of the Philadelphia Divinity School, on Sunday evening, 19th ult., in St. James' church, Philadelphia, his subject being, "The relation of the Christian Church to the social problems of America." Christ bade his hearers to "beware of covetousness." No words go more directly to the bottom of all social problems that confront us. There is the passion, the hunger, the great greed of gain, which determines our policies. There are two pre-eminent dangers: 1st, the growth of wealth, and 2d, the abuse of it. A certain fixed time every day should be devoted to other interests than our own. There is a steadily growing minority who have touched a higher joy than getting and holding. They have learned the Master's secret of giving themselves for others.

Protest Against Changing the Sunday Law

As an effort is being made in the Pennsylvania Legislature to "amend" the law for the proper observance of the Lord's Day, different religious bodies throughout the State are protesting against the measure. Among these, the Clerical Brotherhood, at their regular meeting, on Monday, the 20th ult., held in their rooms at the Church House, unanimously adopted the following:

It is with deep regret that this meeting notes another attempt to break down the long-tried, eminently just, and imperatively needed barriers which protect the Lord's Day, and guarantee workers against injurious trespasses upon their inalienable rights. Every such movement is inimical to the best interests of the people, and we most earnestly protest against the passage of the "Fow Bill," or any similar measure, which would in any wise promote Sabbath secularization. We call upon good citizens everywhere throughout the State to unite in opposing all such attempts to change the wise and beneficent statute of the Commonwealth, the Act of 1794, governing secular work on the first day of the week.

Chicago

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

The Bishop confirmed in Trinity church, Highland Park, on the 26th, a class of 10 presented by the rector, the Rev. P. C. Wolcott.

The Rev. Dr. Fawcett, of Elgin, has just been made the recipient of a neat Communion set for private administration of the Holy Communion.

The offering last Sunday of Christ church, Winnetka, to the Diocesan Mission Fund, amounted to \$125.

The Rev. Dr. Stone's absence from the consecration of Dr. Morrison was due to his being in St. Louis that day, keeping an engagement made over a month ago to conduct a Quiet Day's meditation for the Woman's Auxiliary, the members of which turned out in full force.

Lecture by Bishop Sessums

The Bishop of Louisiana was a visitor in Chicago on Sunday, preaching for the Rev. E. M. Stires at Grace church in the morning, and delivering there in the evening the first of the course of Lenten lectures arranged by the directors of the Church Club. A large congregation listened to the Bishop's instructive treatment of the subject, "Wycliffe and the pre-Reformation period." His presentation of the Church's continuity, especially that of the Anglican branch of it, in her persistent refusal to have the religious liberty of the English people fettered, was very conclusive. The Bishop was the guest

of Mr. E. P. Bailey. "Cranmer and the Reformation period," will be the subject of the second lecture, that by Bishop Seymour, in Grace church, on Monday evening next.

Church of the Epiphany

Bishop Morrison preached a farewell sermon to his people of Epiphany parish on Sunday morning, promising to be with them again at Easter. On the next two Sundays, the Rev. H. D. Robinson, of the Collegiate Chapel, Racine, will officiate. The new rector, the Rev. J. H. Hopkins, purposes to be here on Low Sunday.

St. Peter's New Rector

Bishop Edsall preached to a crowded congregation in St. Peter's on the evening of the 22d, and at the close of the service, introduced his successor, the Rev. Frank Du Moulin, who had reached the city that morning in time for the consecration. He preached his inaugural sermon on Sunday morning last to a large congregation.

New Church at Kankakee

A lot has been purchased for the new St. Paul's church, Kankakee. It is south and west—four blocks in all—from the present church, and being more convenient for 80 per cent. of the parishioners, is a decidedly more central location. It is hoped to begin building soon.

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The Bishop asks THE LIVING CHURCH to place the following before his clergy and people:

"The Bishop of Quincy earnestly requests all the clergy in charge of congregations, and others who have influence in Sunday schools, to make all proper efforts to increase the Lenten offerings for missions. Only a portion of the schools contributed at the last Easter. The Bishop, unable to be present and personally to urge the appeal of the Board, yet has strong hope that at least a fair portion of the \$100,000 asked may come from all the Sunday schools. Our Lord will accept and reward every gift."

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Consecration of a Church

Sexagesima Sunday was the appointed day for the consecration of the new church, (Grace) in Jefferson City. At 10:30 the rector, the Rev. George L. Neide, and the Bishop were met at the west door of the church by the senior warden, Secretary of State A. A. Lesueur, and the vestrymen, and forming in procession passed through to the chancel, repeating Psalm xxiv. The senior warden read the Instrument of Donation, the Sentence of Consecration being read by the rector; then followed Morning Prayer and the Holy Communion, the Bishop celebrating. The Bishop's sermon was a masterly one. The music was well rendered. The church edifice, begun eight months ago, is built in the form of a Latin cross, and is a combination of Grecian-Romanesque architecture; the material, St. Louis terra cotta brick, with trimmings of Carthage stone. The interior is finished in yellow pine oiled. The roof is open timbered, arched on each side. The chancel is large and commodious, being 24 ft deep and 20 ft wide. The pews are of quarter-sawed oak, as is also the chancel furniture. There are five beautiful memorial windows. Other memorials are a handsome brass lectern, a beautiful brass chancel rail—a gift from the Daughters of the King, and a handsome altar, still under construction. The organ, large and entirely reconstructed, is the finest in the city. The seating capacity is 225. The lower floor, or basement, is as complete in its furnishings as the church. It contains a Sunday school room, or chapel, guild room, rector's study, library, furnace room, and a perfectly equipped kitchen, with large gas stove. The whole building is lighted by gas, and the floors are completely carpeted. The cost amounted to slightly over \$10,000. This work was started by the rector two years ago next Easter, and by

his zeal and that of his people, the remarkable record was made that in two weeks after the building was turned over by the contractor, it was consecrated, being entirely free from debt. The old church, the oldest "Protestant" church west of the Mississippi river, erected in 1842, has been sold, and will ere long be torn down, and a large business house be erected on its site.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

At the monthly meeting of the Clerical Brotherhood, held at Bishopstead, a paper was read by the Rev. Dr. C. N. Spalding, rector of Laurel, on "The neglect of the Sacrament of the altar by communicants of the Church."

There was a sale of work and a supper at St. Raphael's Home, on the 7th and 8th, in order to provide funds for erecting a church for the colored people of Wilmington (St. Matthew's mission), of whom there are over 10,000 in the city.

Special Services for Men

On the Fridays in Lent, and on the Monday, Tuesday, Wednesday, and Thursday of Holy Week, services for the business men of Wilmington are to be held at 12:15 P. M., in St. Andrew's, Wilmington. The services have been arranged by a committee of the local assembly of the Brotherhood of St. Andrew. The speakers are Bishops Whitaker and Adams, the Rev. Drs. Tidball and A. G. Mortimer, and others.

South Carolina

Ellison Capers, D. D., Bishop

The Sons of the Revolution in South Carolina celebrated their fourth anniversary in St. Philip's church, Charleston, on Sunday evening. Their chaplain, the Rev. John Johnson, D. D., gave them an able and eloquent sermon from the text, "The Lord our God be with us as He was with our fathers." The large church was filled to its utmost capacity by the Sons of the Revolution, the Colonial Dames, the Daughters of the Revolution, and citizens generally.

Central New York

Fred'k D. Huntington, D.D., LL.D., Bishop

The Rev. Dr. J. M. Clarke, the Bishop's chaplain, is slowly recovering from a severe illness.

The Rev. Dr. Olmsted will close his rectorship at Grace church, Utica, Easter Day, and enter upon his new duties as vicar of St. Agnes' chapel, New York, on Low Sunday.

Special services, under the auspices of the Brotherhood of St. Andrew, will be held in the different parish churches of Utica during Lent.

Bishop's Appointments

MARCH

- 2. A. M., Homer; P. M., Cortland.
- 8. P. M., Grace, Elmira, and Ithaca.
- 12. Syracuse: St. John's and St. Mark's.
- 14. Utica: 5 P. M., Calvary; evening, St. Andrew's.
- 15. A. M., Constableville or Port Leyden.
- 16. A. M., Oriskany Falls; 4 P. M., Waterville.
- 27. Evening, St. Peter's, Auburn.
- 28. 5 P. M., St. Paul's, Syracuse.
- 29. 3 P. M., Christ church, Oswego.
- 30. Utica: P. M., Grace; evening, St. Luke's.

Anniversary at St. John's, Marcellus

This parish, the Rev. H. S. Sizer, rector, celebrated its 75th anniversary, Feb. 8th. The rector preached a commemorative sermon, and the Rev. Dr. Brainard, the Rev. W. H. Van Allen, and others contributed to the occasion by their presence and words.

Lenten Addresses by the Bishop

The usual number of multiplied services, with special subjects and preachers, are the Lenten features of Church life in the parishes and missions of the diocese. At the church of the Saviour, Syracuse, on Friday afternoons, the Bishop will deliver a series of addresses on the Lord's Prayer: 1. The Fatherless. 2. The World Unseen. 3. The Unseen World opened. 4. A Divine Society. 5. Hunger. 6. The Danger of Forgiveness. 7. The Tactics of the Tempter.

St. John's, Oneida, Nearly Free of Debt

This parish, the Rev. John Arthur, rector, is making strenuous efforts to remove the debt remaining on the new church edifice. Nearly \$2,000 of the \$3,300 required, is now pledged.

Death of Joseph Benedict, Esq.

He departed this life at his home in Utica recently, in the 98th year of his age. Mr. Benedict was a prominent Churchman, and a familiar figure at Church gatherings and conventions. His son, the Rev. J. Melville Benedict, has lived with him during the past few years.

Bishop Huntington's Thirtieth Anniversary

The Bishop will complete 30 years of his episcopate on April 8th. In answer to a statement in a newspaper that the event would probably be celebrated by the diocese, the Bishop says: "It does not appear to me plain why this year should be signalized in that way rather than any other year. There is no charm about the number 30. The season seems not specially suited to congratulations. The most conspicuous feature of our present diocesan, parochial, and ministerial affairs is unpaid debts. For thanksgiving to God for His goodness there is always abundant occasion. The spectacle of His servants getting together to sound one another's praises would have no particular moral dignity or religious edification. We had all better be about our Master's business."

Maryland

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

Mr. Peter W. Beckford, for the past eight years sexton of Memorial church, Baltimore, the Rev. William M. Dame, rector, died Feb. 17th, of paralysis. Mr. Beckford was a veteran of the Civil War, and a pensioner of the government for injuries received in battle. He was born in Marblehead, Mass., 61 years ago, and had been a resident of Baltimore for 16 years.

Confirmation at Henshaw Memorial Church

On Feb. 24th Bishop Paret visited this church, the Rev. William H. Milton, rector, and administered the rite of Confirmation to a class of 18 persons. He made a short address to the candidates, and afterwards preached. The Rev. Mr. Milton has resigned as rector of the church to take effect March 9th. Much regret was expressed by the congregation. He has been rector of Henshaw Memorial for five years, and the congregation has increased steadily in membership.

Reception to Rev. R. A. Tuftt.

The men's guild of Holy Innocents' church recently gave a reception to the rector, the Rev. Robert A. Tuftt, who has resigned to accept the rectorship of All Saints' church, Philadelphia, Pa. Refreshments were served, and the retiring rector made a few farewell remarks. Dr. Tuftt expects to move to his new field of labor about March 1st. On that date the Rev. Geo. W. Dame, Archdeacon of Delaware, and rector of St. Peter's church, at Smyrna, Del., will assume charge of Holy Innocents. He is a brother of the Rev. William M. Dame, rector of Memorial church, Baltimore, and the Rev. Nelson P. Dame, of Winchester, Va. His father has been actively engaged in the ministry for 53 years.

A Large Confirmation Class

Bishop Paret confirmed a class of 60 persons at St. Anne's church, Annapolis, the Rev. W. S. Southgate, D. D., rector, on Sunday, Feb. 19th. At St. Philip's chapel, colored, the same day, he confirmed two, and later confirmed one person in private.

Death of Rev. H. C. E. Costelle

The Rev. H. C. E. Costelle, rector of Antietam parish which embraces the churches of St. Mark's at Lappans, St. Paul's at Sharpsburg, and St. Anne's at Smithburg, for the past eight years, died suddenly on Saturday morning, Feb. 18th, of *angina pectoris*, at the rectory in Sharpsburg, in the 60th year of his age. Dr. Costelle was born in Philadelphia in 1839, and graduated

at Welpen College, N. J. He was rector of a church at Green Bay, N. J. for 11 years. He was very successful in his ministry in Washington Co. Interment was in St. Mark's cemetery at Lappan's.

Long Island

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

The Bishop's Appointments

APRIL

- 2. The cathedral.
- 9. A. M., Redeemer, Astoria; St. Thomas', Ravenswood.
- 12. 8 P. M., St. Bartholomew's, Brooklyn.
- 14. 8 P. M., St. Matthew's, Brooklyn.
- 16. A. M., St. Mark's, Brooklyn; P. M., Christ, Brooklyn, E. D.
- 19. 8 P. M., St. George's, Brooklyn.
- 21. 8 P. M., St. Michael's, High st., Brooklyn.
- 23. A. M., St. George's, Flushing; 4 P. M., Grace, Whitestone.
- 26. 8 P. M., Church of Our Savior, Brooklyn.
- 28. 8 P. M., St. Clement's, Brooklyn.
- 30. A. M., St. James', Brooklyn; 8 P. M., St. Paul's Brooklyn.

MAY

- 7. A. M., Trinity, Brooklyn; 8 P. M., All Saints', Brooklyn.
- 11. Church Charity Foundation.
- 14. St. Paul's, Flatbush; 8 P. M., Christ, Clinton st., Brooklyn.
- 16-17. Diocesan convention, the cathedral, Garden City.

New Mexico

John Mills Kendrick, D.D., Bishop

A Generous Deed

Bishop Kendrick visited St. Paul's mission at Marfa, Tex., on Sexagesima Sunday, Feb. 5th. In the morning he preached to an overflowing congregation in the new church, and confirmed a class of eight. At night he again preached to a large congregation, and after the service addressed a few words of encouragement and congratulation to the faithful handful who have labored with such sacrifice to complete and pay for the present church. He remarked particularly upon the beautiful furniture of the church; that of the chancel, which is of carved oak, was the gift of a few diocesan branches of the Woman's Auxiliary. The pews are also of oak, and were made by the same firm to match the chancel furniture. As the Bishop fittingly expressed it, it stands in this community to represent "the beauty of holiness," and it is indeed fulfilling its mission.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

A course of instructions for women, on the Psalms, is given on Thursday afternoons by Miss Smiley, secretary of the Society for the Home Study of Holy Scripture, at St. Anna's Lodge, 1309 N. st., N. W.

The Clericus

The February meeting was held at the Bishop's residence. An essay was read by the Rev. T. A. Johnstone, entitled, "A conversation on sermons," which was instructive and amusing. A general discussion of the subject followed.

St. Monica's League

At the January meeting, the Rev. Mr. Bratenahl made an appeal for aid in establishing a mission Sunday school for colored children near Fort Reno, in his parish. A subscription was immediately raised, ensuring its success. St. Monica's League is an auxiliary to the Colored Commission, and aids its work by contributing to the support of teachers, and the furnishing of desks, books, and sewing materials to parish and industrial schools, by giving help in building and furnishing churches and supplying hospitals, and by supporting scholarships in King Hall, Washington, and at Lawrenceville, S. Va.

Lecture by Mr. Silas McBee

The first lecture of the Lenten course under the auspices of the Churchmen's League, was delivered by Mr. Silas McBee, on Tuesday, the

21st ult., at Trinity parish hall. His subject was, "Cathedral architecture," which was a peculiarly appropriate and timely one for this diocese. It was illustrated by lantern slides of great beauty. Previous to the lecture, Bishop Satterlee recited some prayers, among them being a special one for the diocese and the cathedral.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Bishop's Appointments

MARCH

1. Ellicottville.
2. Hornellsville.
3. A. M., Brockport; P. M., Medina.
4. Newark.
5. Buffalo: A. M., church of the Ascension; afternoon, St. Paul's; evening, Christ church, Lockport.
6. Lockport: A.M., All Saint's; P.M., Grace church.
7. Batavia.
8. Buffalo: A. M., Trinity; afternoon, St. John's; evening, St. Luke's.
9. Olean.
10. St. Matthew's, Buffalo.
11. St. Jude's, Buffalo.
12. St. Thomas', Buffalo.
13. A.M., Attica, St. Stephen's; P.M., Buffalo.

APRIL

1. St. Mark's, Tonawanda.
2. Brocton.
3. Sinclairville.
4. Rochester: A.M., St. Mark's; P.M., St. James'.
5. Rochester: St. Andrews.
6. Rochester: A.M., Christ church; P.M., Palmyra.
7. Honeoye Falls.
8. A. M., St. James', Buffalo.

MAY

1. Geneva: A.M., Trinity. P.M., St. Peter's;
2. Clifton Springs; St. Luke's, Rochester.

Noon-Day Services

A 20 minute service at noon, daily through the Lenten season, is held at St. Paul's, Buffalo, the Bishop and city clergy taking turns in conducting the same. These services are well attended by down-town business people. Regular and frequent services are also maintained in all the city churches.

St. Paul's Guild, Rochester.

The first annual banquet was held Feb. 6th, in the assembly hall of the parish house. There were present over 100 members of the guild, and the Bishop of the diocese, Mr. E. L. Adams, ably presided as toastmaster. Bishop Walker, in speaking on the subject of the Church, called attention to the increasing interest which is being taken in missionary effort, and appealed to the members of the guild to show themselves Christians with a purpose. The Hon. Chas. B. Fitch, a member of the State Board of Regents, spoke eloquently on the "Trend towards episcopacy." Prof. W. C. Morey, of Rochester University, replied to the toast, "The Church and education." Mr. Nathaniel Foote gave an account of the changes which had taken place in St. Paul's parish since its organization in 1828, and the rector, the Rev. M. A. Bartlett, closed the evening's entertainment with an interesting address on "The uptown church."

A Mission Study Class

In Trinity church, Geneva, noted for zeal and liberality in the missionary cause, on Jan. 19th, was held a meeting of the Mission Study Class, when about 80 women of Trinity and St. Peter's parishes were present. After a brief service and a few words of welcome from the rector, the Rev. H. W. Nelson, D. D., an address was made by the leader of the class, and then papers were read by those who were in attendance on the meetings of the Woman's Auxiliary in Washington last October. The topic was divided into two parts: "1. The Triennial Day and the United Offering. 2. Three Historic Events: (a) Past—visits to Jamestown and Alexandria; (b) Present—Bishop Hare's 25th anniversary; (c) Future—The Peace Cross." Although these events have already been recorded at length in the Church press, it was an inspiration to hear of them from eye-witnesses. The Bishop of Montana gave some account of his work, plans, and hopes, mak-

ing all who heard him feel that the foundations for Church development in Montana are being wisely and deeply laid.

Ohio

Wm. Andrew Leonard, D.D., Bishop

On Feb. 13th a brilliant reception was given in the parish house to the Rev. Frederic E. J. Lloyd, *Mus. Doc.*, and Mrs. Lloyd, the new rector, and his wife, of St. Mark's, Cleveland. Among the large number present were many of the clergy of the city. The Rt. Rev. Anson R. Graves visited the parish on the evening of the 1st Sunday in Lent, and confirmed a class of 13 persons.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Prayer Book Society of the diocese has lately distributed among the principal hotels of the city, 1,000 neatly bound copies of the Book of Common Prayer, to be placed in the rooms for the use of guests. A list of the churches and their hours of service, has been pasted inside the front cover, for the information of those making use of the books.

Deaf-Mute Services

The Rev. A. W. Mann served St. Margaret's Deaf-Mute mission, Pittsburgh, and participated in a special service at St. Paul's church, Kittanning, on the same day, Sunday, Feb. 13th. Another special service was held on the evening of the 13th, at Christ church, Oil City, followed by another on Tuesday at 7:30 P. M., in the chapel of St. Paul's church, Erie. A social for the deaf-mutes of the city and vicinity was held from 8:45 to 10:45 P. M., in one of the rooms of the parish house.

Michigan

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

As usual during Lent, a daily service at noon is held in Mariner's church, Detroit. The penitential service is used, and a ten-minute address is given each day by one of the city clergy.

Mrs. Jane Makelee, widow of Clement Makelee, sometime senior warden of St. Thomas' church, Battle Creek, died early last month, leaving a bequest of \$1,000 to St. Thomas' church, for a parish house, \$5,000 for various uses; also \$500 to the Aged and Infirm Clergy Fund of the Western diocese.

Removal of a Church

The congregation of the church of the Messiah, corner of Mt. Elliott and Fort st., Detroit, is agitating the removal of the church further east in a more growing location, and erecting a new building there. It is said the material of old St. Paul's church can be obtained on favorable terms, perhaps as a gift, and used for the new structure. A special committee was to canvass the parish in promotion of the new scheme last week.

Death of a Well-known Churchman

Mr. Henry C. Parke, president of the widely-known house of Parke, Davis & Co., manufacturing chemists, died near San Diego, Cal., on Feb. 8th, at the age of 70. Mr. Parke was senior warden of St. John's church, Detroit, and for years had been one of its most active and liberal supporters. No man of late days has been as widely useful as he in the diocese, where in all lines of Church work he was a most generous giver. The fragrance of good deeds to the poor and suffering sweetens every memory of him. He was a deputy to the General Convention, a trustee of the diocese, and had always shown an active interest in the city mission work. Mr. Parke was for some 15 years connected with mining interests in Northern Michigan. In 1866 he bought an interest in the firm of Duffield & Conant, manufacturing chemists on a small scale, and in this connection laid the foundation of the great concern of which he was president at the time of his death. The funeral services were held in St. John's church, Detroit, on the afternoon of Ash Wednesday, where a most un-

usual concourse of people, including hundreds of men in his employ, attested the wide esteem in which he is held. The Rev. Dr. Wm. Prall, rector, and Bishop Davies, conducted the services. Mr. Parke's will, in addition to fairly distributing a million of dollars between his wife and children, bequeathed \$5,000 to St. John's church, and \$5,000 to the diocese of Michigan.

The Sunday School Institute

The eighteenth annual Sunday School Institute was held in St. John's parish, Feb. 12th-13th. The institute had as its guests the Rev. H. L. Duhring, of Philadelphia, and Miss Mary E. Hutcheson, of Columbus, O., who added greatly to the interest and value of the various meetings. Miss Hutcheson's specialty is primary instruction, of which she gave the institute a fine example, in a lesson on the Parable of the Sower, at the meeting on Monday afternoon. Some excellent papers on the graded system of instruction in Sunday schools were presented by Miss Eleanor Dessital, Miss Isabella Jacobs, Mr. James S. Brewster, Rev. F. S. White, and Miss Hutcheson. Mrs. C. W. Hockett, of Trinity church, had ten young scholars trace the missionary journey of St. Paul on an ingenious sand map which she prepared beforehand. Mr. Thomas Farmer spoke on "How to improve the infant department." The closing meeting Monday evening was addressed by the Rev. Dr. Prall, the Rev. Dr. Maxon, the new rector of Christ church, Detroit, and the Rev. Mr. Duhring. The general subject was, "Devotion to Christ the motive in Sunday school work." The attendance was large, and the addresses carefully prepared. The very efficient secretary, the Rev. W. S. Sayer, read his report, and the officers of the institute last year were re-elected. There are 27 prosperous Church Sunday schools in Detroit.

Massachusetts

William Lawrence, D. D., Bishop

A Sunday school Institute has been started among the parishes in Fall River.

The Rev. W. D. Roberts was taken suddenly ill two weeks ago, and has been undergoing an operation for appendicitis at the Massachusetts General Hospital. He is slowly recovering.

The recent fair held in St. John's church, East Boston, netted \$800.

Bishop Lawrence delivered, on Feb. 12th, in St. Paul's church, a striking address on "The relation of George Washington to the nation." The service was in charge of the Society of Colonial Wars.

St. Matthew's church has expended \$500 in repairs. The church needs a new chancel, and efforts will soon be made to raise the money for this purpose. This is the third oldest parish in Boston.

Lenten Conferences by Fr. Huntington.

The Massachusetts Catholic Club have made arrangements for three Lenten conferences to be given by Fr. Huntington, O. H. C., in the church of the Advent, Boston, on Thursday evenings during March. The first one is on "The fact of Sin," March 9th.

Lectern Modeled by Carpeaux

In the new Emmanuel church, Boston, a lectern, beautiful in design and workmanship, has been placed on the right of the chancel, though the interior of the church is still unfinished. It is an exact copy of one in the church of St. Stephen the Martyr, in the parish of Westminster, England. The French artist, Carpeaux, modeled it. The design is Gothic, of four distinct features, and harmonizes well with the interior of the church. It bears this inscription:

In loving memory of Caroline Maria, wife of Howard Payson Arnold. Obt. Oct. 14th, 1897. "Thy Word is a lamp unto my feet, and a light unto my path."

It measures 6 ft., 2½ in. in height. Four miniature lions are on the circular base and at an equal distance from the eagle's head to the base is a girdle of 16 beautiful agates of variegated colors. This work has been greatly ad-

mired in Boston; it is considered a remarkable example of Carpeaux's peculiar talent in this line, and in all probability it has never been surpassed. The eagle is expressive, life-like, and strong in details. It has grace and dignity with a splendid harmony of proportions, and is well deserving of careful examination. It was made in London.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The sympathy of the diocese goes out to the Rev. Seth M. Wilcox, rector of Beaver Dam, whose eldest daughter has lately died.

St. Paul's parish, Beldit, is mourning the great loss of Mr. Louis C. Hyde, one of its oldest and best members. R. I. P.

On the feast of the Purification, Christ church, Milwaukee, celebrated its 25th anniversary.

Episcopal Visitations for Confirmation

MARCH

6. St. Paul's, Columbus.
9. Trinity, River Falls.
10. St. John's, Ellsworth.
14. Trinity, Prairie du Chien.
17. St. John's, Evansville.
19. St. Matthew's, Kenosha.
20. St. Cornelius', Soldier's Home, Milwaukee.
21. Kemper church, Darlington.
24. St. John Chrysostom's, Delafield.
25. Kemper Hall, Kenosha.
26. Milwaukee: St. Paul's, St. James'.
27. St. Mark's, Mitchell Heights, Milwaukee.
28. St. John's, Milwaukee.
29. St. Stephen's, Milwaukee.
30. Cathedral, Milwaukee.

The Bishop's Visit to Kemper Hall

On Purification Day the Bishop visited Kemper Hall, Kenosha. The services were most effectively rendered, and the feast beautifully kept. The Bishop made an address, and nine new members of the Guild of the Holy Child, one of the spiritual agencies in the work of this school, were admitted. Kemper Hall is very full this winter, there being about 100 girls in attendance.

Prosperity of Racine College School

The many friends of Racine College School will delight in its increasing numbers and prosperity. There are 55 boys on the roster at present, and the number has been as high as 57. *Viveat Radix!*

Reception to the Rev. Dr. Piper

The guild hall connected with St. Luke's, Racine, was formally opened on the evening of Jan. 25th. It was also made the occasion of a formal reception given to the Rev. Dr. Piper, by his parishioners of St. Luke's. The occasion was a notable one; the large gathering of the people, the noble building open to inspection, costing some \$10,000, and the affectionate interest shown by the people, made it also one certain to remain in permanent memory, and to do some lasting good.

North Dakota

Samuel C. Edsall, D.D., Bishop

On Wednesday, Jan. 25th, divine service was held in Grace church, Jamestown, at the same hour appointed for the consecration of Dr. Edsall in St. Peter's church, Chicago, as Bishop of North Dakota. The service consisted of Morning Prayer and selected prayers for the occasion, and Holy Communion. A telegram carrying the congratulations of the parish was sent to the Bishop through the junior warden who was present at the consecration.

Surprise for a Rector

The rector of Gethsemane church, Fargo, the Rev. R. J. Mooney, was treated to a genuine surprise party on the 14th inst., his birthday, by a large body of his parishioners who, after taking possession of the rectory, presented him with a solid gold priests' cross handsomely engraved, a silver-mounted cut glass ink stand, and a gold-mounted fountain pen, as tokens of their love and appreciation.

A Visit from the Bishop

Bishop and Mrs. Edsall visited Grand Forks, remaining from Quinquagesima Sunday till Ash Wednesday evening. Sunday morning the Bishop confirmed nine grown people in St. Paul's church, most of whom come to us from the various denominations. He preached a very forceful sermon especially applicable to the occasion. At an 8 o'clock morning service the church had been well filled by devout communicants. In the evening a very successful missionary service was held, under the auspices of the Woman's Auxillary, the church being again crowded. Both the rector and the Bishop delivered addresses, and a good offering was received for missionary work in North Dakota. Monday evening the citizens of Grand Forks gave Bishop and Mrs. Edsall a reception. It was attended by hundreds of people, irrespective of social degree or denomination. An address of welcome was delivered by a prominent citizen, and responded to by the Bishop, amid much applause; music and refreshments were served in the great dining-room of the hotel. The impression made by Bishop Edsall is most favorable to the future of our work in North Dakota.

Connecticut

Chauncey B. Brewster, D.D., Bishop

United Lenten services are held by the city parishes of New Haven, in St. Thomas' church, on Wednesday evenings. Bishop McVickar and several New York clergymen will preach.

Twelve Years' Rectorship

Twelve years ago, Feb. 1st, 1887, the Rev. Geo. H. Buck, rector of St. James' church, Derby, entered upon his work in this busy manufacturing center. On Sexagesima Sunday, he commemorated that event, and in a sermon gave some account of what had been accomplished. After thanking and commending the people and the various societies, he spoke of some present needs; viz., of a parish house, of an enlargement of the endowment fund which now amounts to \$4,200, and of an increase in the receipts from pew rentals. The report on the finances shows an excellent condition of the parish. The estimated income for the year from pew rentals, offerings, and interest, was placed at \$3,000, and there had been received through the rector, \$1,240 86, making the total \$4,240.86. Mr. Buck reported a total of \$62,417.32, raised during his 12 years of rectorship. During the time, there have been expended in repairs to the church property, \$5,000, and the large sum of \$8,000 has been given to missions outside of the parish. During 1898, St. James' parish was one of the very few in this diocese that gave to each of the nine assessments required and recommended by the diocesan convention. Of the nine, but four were compulsory, but St. James' parish has responded handsomely to all. There have been 15 in the class of 1898, and 12 in the class of 1899, which was confirmed a week ago. During Mr. Buck's rectorship, there have been 377 Baptisms, 278 burials, 106 marriages, and 234 persons have been confirmed. There are now registered about 300 communicants.

The Will of Bishop Williams

By the terms of the will the Bishop's pastoral staff, presented to him some years ago in Scotland, his episcopal robes, the great seal, and the chair made from the wood of the first church built in Stratford, are bequeathed to his successor in office, Bishop Brewster. To the librarian of the Berkeley Divinity School are given for the school library such books as he may choose, the remainder of the books going to the library of Trinity College. The residue of the estate is given to the trustees of Berkeley Divinity School, and included in this is \$5,000 in life insurance. The executors of the will are Charles Jackson, and the Rev. John Townsend, both of Middletown. The estate will aggregate less than \$10,000.

Memorial Sermon for the Late Bishop

On the morning of the 1st Sunday in Lent, a service in memory of Bishop Williams was held

in the Church of the Holy Trinity, Middletown. The faculty of the Berkeley Divinity School attended in a body. Dr. Hart, long the intimate friend and associate of the departed prelate, delivered a sermon glowing with the tenderness of deep love and veneration for the high character and marked personality of the great leader. He dwelt on the success of Bishop Williams as a leader and a teacher, his high reputation for scholarship, his connection with Trinity College as its president, and his administration as bishop of the oldest diocese in America.

The Archdeaconry of Litchfield County

The winter meeting was held in St. John's church, New Milford, Feb. 7th and 8th. In spite of the stormy weather and sickness among the clergy, 14 of the clerical members were present. After dinner, prepared by the ladies of the parish, a business meeting was held, at which also the following papers were read: On the *Te Deum*, by the Rev. Dr. Seymour; on "The Huntington proposition," by the Rev. E. M. Skagen. An interesting discussion followed. The Rev. J. F. Plumb read a review or digest of Bishop Satterlee's book, "A Creedless Gospel and the Gospel Creed." A missionary meeting was held at 7:30, at which addresses were made by the Rev. J. H. George, archdeacon, the Rev. J. C. Linsley, and the Rev. E. M. Skagen. On Tuesday evening came the sad news that the beloved Bishop of the diocese had passed away a few hours before. This great loss to the Church came home as almost a personal bereavement to the clergy. Dr. Seymour was asked to prepare a historical sketch of Bishop Williams' life, for delivery at the May meeting. On Wednesday the Holy Communion was celebrated, and an excellent sermon preached by the Rev. L. Robert Sheffield. A resolution was passed expressing the deep affection and veneration of the members of the archdeaconry for their departed Bishop. The next meeting will be held in Trinity church, Torrington, May 9th and 10th.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

Bishop's Appointments for March

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| 2. Elkins | 5. Davis. |
| 14. New York Board of Missions. | |
| 17. St. Andrew's, Wheeling. | |
| 19. A. M., St. Matthew's, Wheeling; P. M., St. Paul's, Elm Grove; P. M., St. Luke's, Wheeling. | |
| 26. A. M., Good Shepherd, Parkersburg; P. M., Grace, Tavenersville. | |

Southern Ohio

Thomas A. Jaggard, D.D., Bishop

Boyd Vincent, D.D., Bishop Coadjutor

The Church Club of Cincinnati held its annual meeting on the evening of Feb. 7th, the guest of honor being the Rev. Dr. McConnell, of Brooklyn. On the evening of the two following days, Dr. McConnell delivered two interesting and instructive lectures on the subject of "The Church in the American nation."

The Columbus Deanery

The opening service of the convocation was held in St. Paul's church, Chillicothe, on Feb. 7th. Evening Prayer was read, with sermon by Archdeacon Edwards. A delightful reception, with refreshments, and music by an orchestra, was given to the clergy in the parish house at the close of the evening service. The next morning at 9:30, there was a Celebration, and a business session at 10:45. Reports were heard from the missionaries, and new openings for missionary efforts were considered. A committee was appointed to draw up a new canon in regard to the diocesan missionary committee, the same to be presented to the next annual convention. At the afternoon session the following papers were read and generally discussed: "How shall the preacher improve the opportunity of Lent?" by the Rev. F. W. Bope; "How can Lent be made helpful to the children?" by the Rev. W. J. Williams. At the missionary service in the evening, addresses were made by Archdeacon Edwards, Dean Torrence, the Rev. F. B. Nash, and the Rev. W. J. Williams.

Editorials and Contributions

Bishop White on "Christian Union"

IN Bishop White's Memoirs, we find an interesting and somewhat curious account of an early attempt to accommodate the Church to a scheme of comprehension by agreeing to waive everything that might be thought not absolutely essential. The date was 1792, and the body which it was hoped to conciliate, was that of the Methodists who, by the ill-judged act of Wesley in laying hands on Coke, had lately fallen into that state of schism from the Church, which is so much to be deplored. Bishop White records the fact that before the General Convention of 1792, which was held in New York, Bishop Madison, of Virginia, communicated to him a design he had formed for bringing about a re-union with the Methodists. Bishop Madison was sanguine enough to believe that by yielding to them in a few instances, they would be induced to give up their peculiar discipline, and conform to the leading parts of the doctrine, the worship, and the discipline of the Episcopal Church. Bishop White had, however, during the previous year, become well informed of the attitude of Methodism on this subject, through correspondence and personal interviews with Dr. Coke, the Methodist "bishop," then called, as Bishop White carefully notes, by the name of "superintendent." This intercourse was disclosed to Bishop Madison, with the idea that it would show to him "how hopeless all endeavors for such a junction must prove." Bishop White's view of the matter after his correspondence with Coke and a subsequent interview with him, is expressed in these terms: "There does not seem to be contemplated any change in the relation of the Episcopal Church to that Society (*i. e.*, the Methodists) except the giving of them access to the Episcopal congregations, while there was sufficient security provided to prevent the clergy of the latter from having access to congregations of the Methodists." The plan, in brief, was that the superintendents, Coke and Asbury, should be consecrated to the episcopate, and that the Methodist ministers should receive episcopal ordination and then "remain under the government of the then superintendents and their successors."

But Bishop Madison, after obtaining this insight into the Methodist plan as formulated by Dr. Coke, still "persisted in his well-meant design," and introduced the matter in the House of Bishops, embodied in a proposition, "which," says Bishop White, "his brethren, after some modifications, approving of the motive, but expecting little as the result of it, consented to send to the other House." In this proposition or declaration, the ideas appear with which we have become tolerably familiar in the discussions of recent years. The statement is made that the Church is "ready and willing to unite and form one body with any religious society which shall be influenced by the same Catholic spirit. And in order that this Christian end may be more easily effected," it is further declared "that all things in which the great essentials of Christianity or the characteristic principles of their Church are not concerned, they are willing to leave to future discussion;

being ready to alter or modify those points which, in the opinion of the Protestant Episcopal Church, are subject to human alteration." The curious recommendation then follows that the State conventions shall adopt measures, or propose conferences with Christians of other denominations, looking to the end desired, and make reports to the next General Convention.

Bishop White proceeds to tell us of the reception of this paper in the other House: "On the reading of this in the House of Clerical and Lay Deputies, they were astonished, and considered it as altogether preposterous; tending to produce distrust of the stability of the system of the Episcopal Church, without the least prospect of embracing any other religious body. The members generally mentioned, as a matter of indulgence, that they would permit the withdrawing of the paper; no notice to be taken of it." A few who knew something of the correspondence with Coke, were in favor of giving the matter some consideration "But," says Bishop White, "it was not to be endured; and the bishops silently withdrew it, agreeably to leave given." No record of this remarkable transaction appears in the minutes of the Convention. By common consent, it was consigned to oblivion.

Bishop White has often been spoken of as the very apostle of conciliation, and as willing to go almost any length in the way of sacrificing the distinctive claims of the Church for the sake of comprehension. We seem to have heard the name of William White used to conjure with in this sense, even so recently as during the Convention at Washington. We have been taught to believe that those who bring forward schemes of comprehension in which even the validity of the sacraments is left doubtful, are disciples of good Bishop White. It is probable that this claim is founded upon an indistinct idea of the intention of a pamphlet published by the Rev. William White, in 1783, while the Revolutionary War was still in progress. It contained a project for a temporary organization without episcopacy. The author justified the proposal on the plea of necessity. No bishops were to be had. The war had already continued nearly seven years, and no man could say how it would end. During all that period, no one could obtain ordination, and the supply of clergy threatened to die out. What remained of the Church was likely enough, if this state of things continued, to coalesce with some other body, the Presbyterian, for instance. That would have been a sort of comprehension, and a true latitudinarian would doubtless have resigned himself to it. But the purpose of Mr. White was the opposite of comprehension. His plan was intended to maintain the separate existence of the Church till better times. Whatever criticism it may invite—and it is open to very serious criticism—it was at least free from any intention of cultivating relations with other Christian bodies. On this subject, the narrative given above affords abundant light. Neither in his relations with Coke, nor in his reception of Bishop Madison's proposals, nor in his comments upon the circumstances in after years, does he show the

least inclination to lower the standard of the Church even in non-essentials. Whatever it may be possible to think of the views of the Rev. William White in the earlier period of his life and ministry, we are not aware that anything can be alleged of him during the period of his episcopate which is inconsistent with his attitude at the General Convention of 1792. And he was bishop for fifty years.

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American Revised Versions of the Bible

WE noticed some time ago the publication by the University Presses of Oxford and Cambridge, of the "American Revised Bible with Marginal References." It appeared somewhat remarkable that this edition should have been issued at this time. The American revisers—a committee of scholars on this side the Atlantic who acted as auxiliary to the English revisers—entered into an agreement with the University Presses to refrain from issuing any edition of the Revised Version, or sanctioning such an edition, for a period of fourteen years. That time had just expired, and the surviving members of the American committee had announced the intention of issuing an edition, including not only the changes formerly suggested, yet not approved by the English committee, but further changes to keep pace with the advance of scholarship. Shortly after, the edition above mentioned was issued by the Oxford and Cambridge Presses. It was natural to assume, as we ourselves did, that this was done at the motion of the Americans, although it seemed quite an unnecessary proceeding, in view of the more extensive work so soon to appear. But this assumption was incorrect. The *Hartford Seminary Record* informs us that the University Presses have published this "American Revised Version" without the consent of the American committee, or such members of it as still survive. The *Record* regards this as an indefensible proceeding, and regrets that the annals of Bible publication should be marred in this way. For our part, we regard with a certain equanimity this multiplication of versions. As the work of learned Biblical scholars, they will doubtless all have a certain value as commentaries upon the text, and the more numerous they are, the less likely is it that any one of them will be seriously urged, in the Church at least, as a substitute for that version which, for the felicity of its diction, perpetuating the sacred dialect of English-speaking people, remains the one best adapted to liturgical purposes, the English Bible of 1611.

We have repeatedly expressed our conviction that the old version of the Bible, the title page of which still declares that it is "Appointed to be read in churches," is not obsolete, and is not likely to become so; and that it is a serious thing to put into new forms, texts and passages which in their present phrase have not only become classical as Christian literature, but have, in all their rhythmical beauty so well matching the lofty sentiments which they convey, become the vehicle of spiritual thought and meditation with thousands of pious souls. Notwithstanding this, find ourselves

quite able to agree with Dr. Hart, in a recent number of *The Churchman*, when he expresses his opinion that if the Revised Version had been more of a revision and less of a new translation, more literary and less grammatical, more self-restrained, less determined to find minute occasions of correction, it would have been vastly more useful. No one would be inclined to deny that the Authorized Version needs some correction. If the work of the Canterbury committee had been restricted to this work of correcting passages or expressions which all competent scholars agree upon as needing correction, restraining themselves within the absolute minimum, it is probable that their labors would have been everywhere accepted, and there would have been no opposition to the adoption of the corrected version in the services of the Church. The line of demarcation would have remained distinct between the liturgical Bible and such editions and translations as approach the character of commentaries. We are pleased to find that so far as the correction of obsolete or incorrect words is concerned, the number of new words would be less than seventy, and as we examine the list, it seems evident that even that number is larger than it need be. As to the passages which need correction, Dr. Hart thinks the number need be no more than fifty, which has long been our own conviction.

Dr. Hart is of opinion that a beginning might be made by the introduction of marginal readings, which turns attention to the fact that the General Convention has so far favored this method as to appoint in 1895 a commission on this subject, which rendered a report in 1898. This report, however, was not received with general approval, and was, in fact, recommitted. We have not hitherto undertaken any editorial review of this report, for the reason that there are precedent questions which call for consideration before anything of the kind is attempted. During the recent General Convention, certain questions were proposed by Dr. Fulton, bearing upon the present status of the Bible in the Episcopal Church. These were submitted to the Committee on the Prayer Book, and were answered in a lengthy report, which will be found on page 301 of the Journal. After a careful historical review of the legislation of the Church, the committee arrives at the remarkable and somewhat startling conclusion, that there is no constitutional provision either for the setting up of a standard Bible, or for its alteration. At present, the Standard, which was a meritorious edition of the version of 1611, rests simply upon the action of a single Convention; namely, that of 1823. Its status appears to be precisely that of the Hymnal. Unless this important matter is guarded by fresh legislation, it will be possible for any convention to substitute a new version, or to correct, amend, or alter the one in use. The Committee on the Prayer Book therefore recommended that steps should be taken to throw constitutional safeguards about the Bible as it is to be read in the services of the Church, similar to those which are provided in the case of the Prayer Book. Accordingly, the House of Deputies appointed a special committee to report to the next convention, as may be seen in the Journal of 1898, page 376. It seems clear that before any alterations or amendments in the Bible, by way of marginal readings, or otherwise, are adopted, it is of paramount necessity to

decide upon the method to be pursued. In this there is involved no necessary hostility to the proposed marginal readings, or any other projects which have been, or may be, suggested.

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Father Austin and His Teachings--IX.

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

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ONE of his parishioners was a woman of refinement and cultivation, wife of a leading citizen who, while distinctly a *bon vivant*, enjoyed general confidence; in fact, he was a jolly good fellow, towards whom everybody felt kindly. She was a person of extraordinary religious aspirations. She hungered and thirsted for the closest walk with God; in fact, there was material in her for a saint, or there would have been but for one defect which was occasioned in part by her domestic environment. She could not accept the mortification which must always precede consecration. Desiring the highest measures of devotion, she lacked courage to deny herself and fight the necessary battles of the soul. One might have said that she wanted to add holiness to the many luxuries of her life.

It was not the first case in the experience of Father Austin where a deeply religious nature, longing almost painfully to enter into the Hidden Life, was held back by the effeminacy of the will.

She was an enigma to herself until she consulted her pastor, and learned from him the secret of her failure to lead a devout life.

"You cannot grow up into the life you hunger for," he said, "so long as you wait for some bright day with flowers and banners, music and feasting. Parading is pretty, but it is not war. War is the collision of foes, the baptism of blood, the mad riot of death. The kingdom of heaven suffereth violence and the violent take it by force. He that loseth his life shall find it. It is hard to renounce sinful things that please mind or sense. It is hard to obey God rather than man. It is hard to die unto the wrong use of God's gifts. It is hard to contradict nature and stand by conscience. It is hard to suffer for the truth—it was hard for the Son of God to do so, but He suffered. It was hard for Him to die, but He died. You also must die. Not on a sentimental cross must you be offered up, but on one that pierces, bruises, stings, kills.

"It is hard to do, or leave undone, many things necessary to the fulfillment of your desires, nor can you do, or not do, them unless you approach them as your Lord approached Calvary. Do not wait until it is made easy to bear the cross; it will never be made easy, but take it up strongly, bear the hurt of it, and afterward it will become easy and light. Will the morning bring you face to face with a situation in which, if you lack courage, you will betray your Lord? Meet it in the martyr's spirit—die rather than succumb; suffer opposition, ridicule, tyranny, affection's entreaty, rather than compromise the instincts of your better nature. Are you likely to be tempted to lax practice of the means of grace, through the press of social demands, or the fear of man, or the pleasure of position with all its incense of flattery and the *eclat* of it? Accept all that is consistent and right in your state of life, but do not permit it to hypnotize

your conscience. Prefer to lose a right eye or a right hand; for such losses are really gains; but what doth it profit to gain the whole world and lose your soul? And do not think of that as a remote possibility of danger. The loss will be immediate. The voice of conscience will become mute, the intense hunger for God will diminish and possibly disappear, the attractions of the interior life will appear to be the unreal phantasms of a dream, the fascinations of your mode of life will justify every excess, and you will be—lost! Lost to God, to yourself, to your family, to the Church, to all the world, and the residuum of your cowardly life will be ashes. This is plain speech. I spare you not, because I do not wish you longer to spare yourself. Your environment will destroy your desires if you do not begin to endure hardness as a good soldier of Jesus Christ. Whatever religious duty is hardest, give ten times more attention to that than to any other. You have not attained, simply because you desire to attain. Don't canonize your desires—they are not saints. You may spend much time in devotions and church-going, but, if there is no cross, they leave you as full of self-love as ever. 'Enter upon prayer in a spirit of self-sacrifice. Go to pray as though you were ascending Mount Calvary; think of prayer as of an altar whereon you are to die. Jesus is sacrificed daily, not crowned, upon our altars. Do not expect light and consolation; aim solely at being a willing offering to God; go to pray in the same spirit with which the martyrs went to death; approach as unto a furnace wherein your imperfections will be purged, rather than as a bed of roses and delights. And then be sure that nothing will hinder your union with God.'"

There was a strange conflict of courage and irresolution in the expression of her countenance as she thanked the venerable priest for what she termed "the severity of his faithful love," and after a few moments she withdrew. Father Austin was reminded of the young nobleman who came to Jesus to ask of Him the way of life, and was told to go sell all that he had for the benefit of the poor, and then to come back and follow Him; "but when the young man heard that saying, he went away sorrowful, for he had great possessions."

I am not able to give the sequel. Several years after that interview, she died, but more than that I do not know.

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Self-Sacrifice

PREACHED IN WESTMINSTER ABBEY BY
THE ARCHBISHOP OF CANTERBURY

ON BEHALF OF THE NATIONAL TEMPERANCE LEAGUE

"WE, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself."

Every one who has read this part of the Epistle to the Romans knows very well that the Apostle is dealing with a very important question of Christian practice—namely, what is the Christian's duty with regard to things in themselves indifferent. There are things where the rule of right and wrong is so plainly marked out that there is no question at all about the duty of the Christian; there are things as to which our conscience speaks so plainly—and not the conscience of the individual only, but the conscience of the

whole human race—that there is no room for any deliberation whatever, and we are bound by the law which God has thus written in our hearts. But there are also a great many things which are left to our own discretion as to which there is no rule of right distinctly laid down at all—where, in fact, the right and the wrong depend entirely on the circumstances of the case, and perhaps vary in different men. It is in regard to our conduct in these latter that the Apostle is here speaking, and laying down the general rule which is to govern all our decisions for ourselves in such matters. And it is obvious that the use that we make of our own Christian liberty in relation to things indifferent—the use we make of the discretion that is left to ourselves—is, in some respects, even more important than obedience to plain laws of right; because in regard to all questions where the right and wrong are precisely defined, there is no room for the spirit and character of a man to show itself—the rule is prescribed for us, as it were, and in that case it is impossible to judge by the way in which a man acts whether or not there is anything in him of true devotion to the Lord, whether or not his spirit and his soul are penetrated by the love of Christ, and the love of his fellow-men for the sake of Christ. Therefore it is that very often in these indifferent matters the Christian shows his true character, and very often it is possible to judge a man's life better by what he does in regard to them than by his conduct in other respects. There are, then, things in which we are free; but nevertheless, it would be a grievous mistake to suppose that we shall have to give no account of our conduct in them. There are things where the law does not distinctly bind us, and yet, for all that, we shall be asked in what spirit we have acted when they have crossed our path. Nay, it may be said that the great difference between the law and the Gospel is precisely shown here. The precept of the law is always "do"; that of the Gospel is always "be." "To be" is higher than "to do," because it embraces "to do" within it. To do deeds of mercy is only a part of the precept to be merciful; to do deeds of kindness is only a part of the precept to be kind; to do justice to others is only a part of the precept to be just; and the Gospel requires not merely that man's deeds should be in accordance with God's law, but that his spirit should also be penetrated with the spirit of that law, and that his deeds should be in harmony with his inner life, and with all that comes forth from that inner life. The idle word which was not intended to convey any deliberate meaning, the passing look, the very gesture, and all that concerns those little details of ordinary conduct in which, perhaps, more than in anything else, is the man seen; in these things that are indifferent, and in regard to which our Christian liberty is left entirely untrammelled, we must show our Christian spirit. And what is the spirit in which the Christian will handle things that are indifferent? There can be but one answer for any reader of the New Testament—it must be the spirit of self-sacrifice. Self-sacrifice is essential to the Christian life; it is quite impossible for any man without it to follow Christ. The Lord Himself warns us that unless we forsake all that we have, and take up our cross and follow Him, it is impossible for us to be His disciples. Self-sacrifice is the essential mark of the Christian, and the absence of it is sufficient at once to condemn the man who

calls himself by that name and yet has it not, and to declare that he has no right to it. Self-sacrifice is again and again pointed out to us as the one special way in which we are to follow the example of our Lord. "He pleased not Himself." It was He who became poor for our sakes that we might become rich; it was He who humbled Himself, and, though in the form of God, took upon Him the form of a servant; and the mind that was in Christ Jesus must, we are told, be in us also, and that in such a way that every man must not look upon his own things but upon the things of others. Self-sacrifice is, of necessity, the salt of the whole Christian character, and without it the Christian life is salt without the savor. Self-sacrifice is the test by which, above every other test, a man may know whether or not he is really a Christian at all.

Of course self-sacrifice takes various forms. . . . There is a mission to which every Christian soul is called, and from which no Christian that deserves the name can be allowed to flinch; there is one demand that is made upon every soul among us—a demand made by our Lord who died for us, and made by His very death—we are called to self-sacrifice for the sake of our fellow-men. We are called to self-sacrifice for their good; we are called to do what we can to help them to happiness, to help them to blessedness; we are called by the voice of the Lord Himself not to be indifferent to their woes, and wants, and sin; and if we turn a deaf ear to the call, it is impossible to say that we are following Christ. We are called all through life, not to think of ourselves, but to think of others and to see every moment what it is that we can do to help and bless them. And this kind of self-sacrifice, my brethren, is one that, in some shape or other, most of us acknowledge readily enough—acknowledge, that is, that it is wrong to be indifferent to our neighbors; that it is selfish and un-Christian to be regardless of what is best for them. We acknowledge it; and yet how contented we are sometimes to go almost all through life and do so very little, whilst others are suffering so very much! Is it not very often the case that our lives are so easy, so comfortable; that there is so little put upon us to bear in our own homes; that there is so little demand for any effort, for any giving up, for any self-surrender, that it almost seems as if the Cross of Christ had not to be borne? Is it not the case with many of us that whilst we acknowledge that, according to the teaching of the New Testament, we cannot serve Christ without forsaking all things, yet, when we look into our lives, we find that we forsake almost nothing; that we cannot lay our hands upon any one thing which is a real sacrifice on our part; that we turn away from the very idea of it; that we go on day after day as if there were no tie that bound us to our fellows, and as if the great mass of misery in the midst of which we are living, was no concern of ours? Brethren, if we are to help our fellow-men, there may be no question about it. According to all the teaching of the New Testament, we cannot help them for nothing; we cannot help them without cost; we can bring them no blessing by simply taking our own ease; unless we are ready to make real sacrifices we can do nothing for them.

My brethren, it is my purpose this evening to speak to you about one particular self-sacrifice. I have been asked to preach to you about the sacrifice of one particular

pleasure—a pleasure which, I dare say, is a great enjoyment to a great many; a pleasure which I am not condemning as in itself containing anything whatever that is wrong; a pleasure which, like all other human pleasures, in its place and in its time, may fitly be spoken of as one of the gifts of God. And yet I wish to put before you reasons why you should give it up entirely. For I am asking you to consider what is one of the main causes of the terrible suffering of a vast mass of your fellow-countrymen, and still more of your fellow-citizens here in this metropolis; to consider what it is that at this moment degrades and brutalizes so many; what it is that is the cause of so much of their poverty, disease, and crime; what it is that at this moment does more than anything else to fill the jail, and to bring men to the workhouse, and to send men to lunatic asylums, to deprive little children of their food, and of their education, and even of their clothing; what it is that brings cruelty more often than anything else, brings it within the sacred circle of domestic life. I will ask you to consider what is the cause of these evils. You know very well (it is impossible for any man to live in this place without knowing) that intemperance has caused more of this dreadful mischief than anything else that can be named. And if you could get rid of it, there is no one thing that could be done that could be a greater blessing to the mass of the people than that. I do not say that if you could get rid of it it would at once regenerate mankind; I do not say that there would not still be sin and suffering; I do not say that to cast it out would be a panacea for all the evils that are now amongst us. I know well that there are other causes, not a few, which bring about similar results. I know well that if you look at other sins in themselves and count them separately, without reference to their consequence to others, you may find worse sins far than intemperance; sins, no doubt, that degrade the soul lower, sins that condemn the man more severely, sins that separate a man from his God more entirely, sins that are more severely reprov'd by our Lord in His warnings recorded in His Word. I grant all this, and yet I say that it still remains the fact, that of all the causes that can be gathered together of the suffering of the poor and the miserable, there is no other that can stand by the side of intemperance. I am asking you to-day to lay that to your hearts, to think, "What have I done, and what can I do, to get rid of such an evil; what can I do for my brothers sunk down in this dreadful degradation?"

(To be continued.)

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Letters to the Editor

A MEMORIAL OF BISHOP WILLIAMS

To the Editor of *The Living Church*:

Every one assumes that, as a matter of course, some noble monument to the memory of Bishop Williams will be provided by those who recognize the dominating influence of his life upon the Church. The only question that can arise will concern the form the memorial shall take. I venture to suggest that he be commemorated by the erection of a stately chapel at Trinity College.

There are several significant reasons for making this memorial. Bishop Williams was a scholar and teacher as well as an ecclesiastic; a college official as well as a bishop; and the interests of education were as dear to him as the interests of religion. In his mind, religion and education were intertwined, and he believed that

education unsanctified by religion is neither helpful nor enduring. A college chapel will therefore appropriately commemorate his work as minister and teacher.

Trinity College is, of all places, the locality for this memorial, since the Bishop's official connection with the college is nearly co-terminous with its history, covering a period of more than sixty out of its seventy-five years. I doubt if anyone can fully comprehend the debt that Trinity College owes to Bishop Williams. His mind evolved the plan that lifted it with a sudden impulse from the level of a small and insignificant institution to a plane beside the older and more conspicuous colleges of the land. His hand guided its policy of growth and extension for many years, and gave it that potency of development which it manifests to-day.

The president of Trinity College heartily concurs in the suggestion here made. In a letter to the undersigned, he says: "Nothing could be more appropriate to the memory of Bishop Williams than a chapel at Trinity College, from which he was graduated, and with which he was intimately connected for more than sixty years; and nothing could be more helpful to the college than such a chapel, where the services and teachings of the Church, of which he was so long the Presiding Bishop, would be perpetuated for the eternal well-being of the students and our whole Church."

A chapel that would be worthy of the great man whose memory it is intended to honor, should not cost less than \$100,000, and it ought not to be a difficult matter to raise the sum. The graduates of Trinity College alone ought to secure the amount; and the friends of the college and of Church education, and the admirers of Bishop Williams everywhere, will doubtless be eager to subscribe. If the trustees of the college will adopt the suggestion there can be no doubt as to the success of the effort.

H. H. OBERLY.

Elizabeth, N. J., Feb. 25, 1899.

VIVISECTION

To the Editor of The Living Church:

It would seem that all Christian people ought sternly to oppose the horrible practice of vivisection, save, perhaps, under the most exceptional circumstances, and under the most rigid safeguards, because the cruel experiments of the vivisectionists are entirely contrary to the spirit and letter of our religion. Eminent men of science tell us that the benefits to humanity resulting from the practice are immensely overrated; and even if we do gain some knowledge of the functions of the living body, surely the gain, such as it is, is more than offset by the harm which results from inuring people of both sexes, children and youths as well as people of mature age, to sights of horror and deeds of cruelty.

The practice of vivisection is more widespread than many people are prepared to believe; those who are willing to take an active interest in the subject will be put in possession of the facts by sending one dollar to Mrs. Fairchild-Allen, 275 E. 42d st., Chicago, Ill., for the little magazine called *Our Fellow-Creatures*.

The writer ventures to add to this communication a paragraph from the report of the Committee on Christian Education, which he read before the convention of the diocese of Central New York, at Oswego, in 1897:

Under the teachings of Christianity, cruel and unnatural punishments have been largely abolished, penal institutions reformed, while the insane and the unfortunate are being cared for; but ought we not to go a step farther and, as Christian men and women, insist upon the duties which we owe to the creatures that Canon Wilberforce calls "the dear, dumb animals?" When we hear of laboratories being furnished with all appliances of modern science, do we take in the fact that this too often means an immense addition to the awful sum of pain where the crime of vivisection is unrestrained and unpunished? At the behest of vanity our feathered songsters are slain, our tree protectors exterminated, while the nestlings cry and starve for the food that the mother bird can no longer bring to them. We think that that crime of the laboratory which so deeply impressed Darwin ought to enlist every Christian man and woman in de-

fence of the faithful, helpless creatures that God has given to us for our companions and helpers. A man of science, out of curiosity, because of some peculiar formation upon his dog, performed the operation of vivisection upon the animal, and the faithful creature, while its master was cutting its body to pieces, licked with affection that master's hand. A science which is without God consistently becomes as remorseless as the inexorable fate which is to it the pitiless law of the universe. Against this "science falsely so-called," and against what we boldly call its criminal manifestations, we protest in the name of the Spirit of Jesus Christ.

JOHN T. ROSE.

Cazenovia, N. Y., Feb. 3, 1899.

A STRANGE INTERPRETATION OF THE RUBRIC

To the Editor of The Living Church:

In your paper of Jan. 28th, you quoted a report that the vicar of Great Yarmouth, England, held only one service on Christmas Day; viz., at 5 P. M. As I have not seen any correction of the statement, I enclose you the following cutting, which refers to the report in question, Gorleston being a suburb of Great Yarmouth.

The Rev. Forbes Phillips, vicar of Gorleston, was reported by the *Standard* and other papers, to have created quite a sensation by announcing from the pulpit that as Christmas Day fell on a Sunday this year, there was ecclesiastically no Sunday, and therefore he should only hold one service on that day, and that at 5 o'clock in the afternoon. The truth of the matter is, that there were no fewer than eight services at Gorleston on Christmas Day, one of which was Evensong at 5 o'clock, arranged specially to suit the convenience of those people who desired to keep up the customary social festivities of Christmas Day, the regular evening service at 6:30, following as usual.

Surely this is a good example of the absurd and mischievous statements which newspaper reporters are now so fond of making concerning the Church of England.

FRANK V. BAKER.

Winnipeg, Man.

Personal Mention

The Bishop of Mississippi has accepted appointment as baccalaureate preacher for the commencement of the University of North Carolina.

The Rev. Simon B. Blunt has resigned Christ church, Danville, Pa., to take effect the day after the Feast of the Purification, and has accepted the post of first assistant at St. Stephen's church, Providence, R. I. Address in the future, 14 Pitman st., Providence, R. I.

The Rev. W. W. Bellinger has sailed for a tour of the Mediterranean.

The Rev. Geo. Clarke Cox has resigned the rectorship of St. Paul's church, Poughkeepsie, N. Y., to take effect May 1st, and has accepted the rectorship of Emmanuel church, Geneva, Switzerland, from the same date.

The Rev. C. B. Crawford, late chaplain of the Second Ohio, is visiting Havana, Cuba. His address until March 1st, will be "U. S. Club."

The Rev. Isaac Gibson, rector *emeritus* of St. John's parish, Norristown, Pa., who has been in the South, has returned home much improved in health.

The Rev. Francis McPetrich has accepted the rectorship of St. Timothy's church, Reed st., Philadelphia.

The Rev. S. S. Marquis, recently in charge of Trinity church, Bridgewater, Mass., entered upon the rectorship of St. Joseph's memorial church, Detroit, Mich., Sunday, Jan. 19th.

The Rev. R. S. Nichols has taken temporary charge of St. Stephen's church, Pittsfield, Mass.

The Rev. Harry Ransom, for the past eighteen months rector of St. Michael's church, Wilmington, has accepted a call to St. Andrew's, Buffalo.

The Rev. Charles A. Tibbals has been elected to the rectorship of Christ church, Marlborough, N. Y., and entered on his duties Feb. 1st.

After March 1st, the address of the Rev. Floyd W. Tomkins will be 1904 Walnut st., Philadelphia.

Ordinations

On Sexagesima, Feb. 5th, Bishop Walker held an ordination service at St. Andrew's, Rochester, N. Y., and advanced to the order of priests the Rev. Francis T. Lipplit. The candidate was presented by the rector, the Rev. A. S. Crapsey. The sermon was preached by Archdeacon Washburn. The newly ordained priest will remain as assistant at St. Andrew's.

Ordained to the priesthood, by the Bishop of Milwaukee, on the Feast of St. Matthias, Feb. 24, 1899,

at St. Mary's church, Tomah, Wis., the Rev. Messrs. Benjamin Thomas Bersted, curate of St. Mary's, Tomah, and Charles Alexander Corbitt, curate of St. Paul's, Onalaska, and St. Peter's, North LaCrosse, Wis. The candidates were presented by the Rev. David Ferguson and the Rev. Chas. Holmes. The latter preached the sermon.

Died

BLUNT—Entered into the rest of Paradise, in the morning, Feb. 6th, at Shortsville, N. Y., Simon Bleim Blunt, Jr., son of the Rev. Simon Bleim and Clara Jones Blunt, aged 19 months.

"Of such is the kingdom of heaven."

EDWARDS—Entered into the rest of Paradise, on Saturday morning, Feb. 25, 1899, at Hagerstown, Md., the Rev. Henry Edwards, in the 78th year of his age.

FLOWER—Died at Ypsilanti, Mich., on Sunday morning, Feb. 19th, Ophelia Flower, aged 79, widow of the late Rev. Abraham B. Flower, for many years a priest in the diocese of Michigan. A blameless, beautiful life. Her last Communion was received at the hands of her son, the Rev. E. W. Flower, of Albany.

"Blessed are the dead who die in the Lord."

MITCHELL—Entered into rest, at Bath, Maine, on Feb. 19, 1899, Martha M. Christian, widow of the late Rev. Dr. John M. Mitchell, of Portland, Maine, aged 73 years.

"In the communion of the Catholic Church; in the confidence of a certain faith."

PARKE.—At La Mesa, Cal., Feb. 8th, 1899. Hervey Coke Parke, in his 72nd year. Interment in Detroit, Mich., Wednesday, Feb. 15th, 1899.

ROWLING.—Entered into the rest of Paradise, Feb. 22d, 1899, at Chicago, Ann Augusta, widow of the late Rev. John Henry Rowling. Interment at Manlius, N. Y.

"Numbered with Thy saints in glory everlasting."

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.

I LOST, by death, last year the best clergyman of the black race I ever knew, the Rev. Matt. McDuffie, of St. James' church, Tampa. His wife and children have had much sickness since his death, and although helped by the Society for Relief of Widows and Orphans of Deceased Clergymen, additional help is just now needed, and, besides, I am very anxious to place a plain, simple stone at the grave to mark his resting place.

WM. CRANE GRAY,
Bishop of Southern Florida.

Church and Parish

COMMISSIONAIRE—I do purchasing for out of town customers. Fashionable millinery and dresses a specialty. Bridal trousseaux complete. My commission comes from the stores. Send for references. Satisfaction guaranteed. MRS. C. A. BLACK, 302 Baird A. e., Austin Ill or Marshall Field, 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.

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.

A PRIEST, married, Catholic, musical, aged 41, desires work in a Catholic parish (New York city preferred) after Easter. Salary not less than \$1,000; good references. Address RECTOR, Sewanee, Tenn.

The Editor's Table

Kalendar, February, 1899

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| 5. 3d Sunday in Lent. | Violet. |
| 12. 4th Sunday (Mid-Lent) in Lent. | Violet. |
| 19. 5th Sunday (Passion) in Lent. | Violet. |
| 25. ANNUNCIATION B. V. M. | White. |
| 26. Sunday (Palm) before Easter. | Violet. |
| 27. Monday before Easter. | Violet. |
| 28. Tuesday before Easter. | Violet. |
| 29. Wednesday before Easter. | Violet. |
| 30. Maundy Thursday. | Violet. |
| 31. GOOD FRIDAY. | Black. |

Let Those Who Will

BY C. N. HALL

Let those who will, have wealth, say I.
Give me a quiet life,
My books to read, and time enough,
A home unspoiled by strife.

Let those who will, be great, say I.
Give me release from care;
A humble lot, a friend or two,
A conscience always clear.

Let those who will, have fame, say I.
Grant me that better part:
A refuge at the Master's feet,
A pure and loving heart.

New Milford, Conn.

IT is noticeable, says a Hartford paper, that during the one hundred and ten years which have elapsed from 1789 since the complete organization of the Episcopal Church in this country, Bishops of Connecticut have been the senior bishops for nearly one-third of the time: Dr. Seabury for twelve years, Dr. Brownell for thirteen years, and Dr. Williams for twelve years. On the death of the aged Bishop of British Guiana, several years ago, Bishop Williams became the senior bishop having jurisdiction in the whole Anglican Communion, and in 1894, when Bishop Southgate died, he became the senior, reckoning from the date of consecration, of all the bishops throughout the world, in communion with the see of Canterbury.

THE REV. DR. SAMUEL HART, writing in *The Hartford Courant*, says:

The news of Bishop Williams' death will come to very many readers, not only of his own Communion and in this State, but of all names and in all parts of the country, with a sense of personal loss. It is not possible at this time to make a critical estimate of his work or to say how his influence will prove most powerful as the years pass on. As a master and teacher of theology, he has made an impress on many minds, laying great stress on theology as a science to be learned, not a collection of facts to be discovered; as an administrator, he has carried on the work of the oldest diocese in this country during momentous and prosperous years, and has left to his successor not only foundations well laid, but a fair superstructure ready for further enlargement and adornment; as a pastor, a shepherd of souls, he has impressed upon men and women and children of more than two generations the claims of divine truth and the duty of faithful obedience. Such work must abide.

AT the recent Lincoln banquet in Chicago, a preacher "won reverent applause," as the reporter expressed it, for making this "pithy" prayer: "Almighty God, extend Thy blessing to these men and the purpose for which they are called. Amen." That is "pithy," but sounds more like an order to the Almighty than a petition. The applause may have been "reverent"; the so-called prayer certainly is not. If some one must

"lead in prayer" at a banquet, it is well that he should be brief or the soup will be cold. It is presumable, however, that the parson was simply requested to ask a blessing, and the reporter did not understand.

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RUMORS were in circulation some time ago that the Assyrians or Chaldeans among whom the "Archbishop's Mission" is at work, were going over bodily to the Church of Rome. This is contradicted by the Catholics of the East and head of the Assyrian Christians, Mar Shimun, who repudiates for himself and his people any movement of the kind. The report seems to have originated in the fact that some of the Assyrians have received alms from the Dominican father who holds the position of French consul at Van in Turkey. As a body there seems no doubt that these Oriental Christians are firm in their allegiance to their own ancient Communion. It will be remembered that it is not the purpose of the Archbishop's Mission to convert them to Anglicanism, but to introduce education among them, and to aid their own efforts for enlightenment.

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A GOOD story is told of the Rev. Dr. Campbell Fair, dean of the cathedral, Omaha, the incident occurring during his rectorship in Grand Rapids. He was requested to baptize a child in the private home of one of the wealthiest members of his congregation, notwithstanding the law which prohibits Baptism at home save for "great cause and necessity." When Dr. Fair arrived at the house, supposing he was to baptize a sick child, he was astonished to find a most elaborate arrangement. The spacious rooms were filled with relatives and friends, and a splendid repast at the hands of a fashionable caterer was awaiting the conclusion of the ceremony. The infant was introduced, brimming over with vitality. Dr. Fair took in the situation at a glance and decided instantly upon his course. He announced to the assembly that he was about to take the entire evening service, as was his custom when a congregation was present, and he went through the whole service of forty-five minutes. After this he courteously informed the astonished congregation that it was his custom to take up a collection. The bouncing baby was duly baptized after the reading of the second lesson, as the rubric directs. It was the only child that Dr. Fair baptized in that family.

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Pen-and-Inklings

"The debatable ground between what is clearly right and what is clearly wrong is a veritable valley of dead men's bones."

An editor at a dinner-table, being asked if he would take some pudding, replied, in a fit of abstraction: "Owing to a crowd of other matter, we are unable to find room for it."

There are some curious facts about the calendar. No century can begin on Wednesday, Friday, or Sunday. The same calendars can be used every twenty years. October always begins on the same day of the week as January, April as July, September as De-

ember. February, March, and November begin on the same days. May, June, and August always begin on different days from each other and every month in the year. The first and last days of the year are always the same. These rules do not apply to leap year, when comparison is between days before and after February 29th.

The ecclesiastical reporter in the East has been getting matters slightly mixed again. In his report of a lecture before the Catholic Club of a certain city, he states the subject to have been "Angelical Orders." He gives a French twist to the first name of the lecturer who evidently is of Irish ancestry, and calls him "Denis." He refers also to "the Edwardine Right of ordination"! Our correspondent wittily says: "'Right' is not written right, but rite is what he should write, to be right!"

That clever magazine, *The Bookman*, in commenting upon *The Saturday Review*, has the following:

In this country, especially, the compliment of imitation was paid it, and many a brawling little Thersites of the literary press owed its rise and fall in the United States to the smart example of the *Saturday Review*. Groups of young men, mistaking their growing pains for the anguish of insurgent genius, gathered and said: "We, too, were born in Arcady. Let us found something and say clever things against other things." And thereupon appeared a large number of little winding-sheets of early hopes, with cover designs in which emaciated young women, done in black and red, writhed predominantly. Inside, you read the language of revolt. Intense young souls, tortured by you knew not what, hurled themselves upon something or other that you could not make out, and tore it tooth and nail. Then the little magazines all died, and silence reigned again. The real meaning of this disturbance in Lilliput is not known. Like the Children's Crusade, it remains one of the enigmas of history.

Germany is taking hold of the subject of drunkenness in a way that will arouse general interest. On the first day of January, A. D. 1900, the sixth paragraph of the new code will come into operation. This new law, which is in many respects a remarkable statute, places every habitual drunkard under an interdict involving complete submission to the will of a duly appointed "curator." This person will be empowered to put the person whom he regards as a dipsomaniac anywhere he pleases, there to undergo treatment for the malady as long as the "curator" pleases. And the new code formulates a broad definition in declaring just what an habitual drunkard is. It says that the term includes everybody who "in consequence of inebriety, cannot provide for his affairs, or endangers the safety of others."

Here is a practical offer for the benefit of Cuba: Two hundred and seventy-five colleges and institutions of learning have pledged themselves to give free instruction to such young Cubans as have had a preparatory education, are of good moral character, and are able to pay their board. One proviso is made: When educated, they must return to their own country, and give it the benefit of the advantages they have enjoyed. The idea originated with Major-General Joseph Wheeler, and goes to prove that that worthy

veteran is not only brave in war, but adept in cultivating the arts of peace.

Christ taught that the whole life should be made up of two hemispheres of love—love to God and love to man—which prompted George Macdonald to say: "The perfect of live must once have been love, as the perfect of strive is strove," and inspired in Henry Timrod that noblest sonnet of recent years:

"Most men know love but as a part of life;
They hide it in some corner of the breast
Even from themselves; and only when they rest,
In the brief pauses of that earthly strife
Wherewith our world might else be not so rife,
They draw it forth (as one draws forth a toy,
To soothe some ardent, kiss-exacting boy),
And hold it up to mother, child, or wife.
Ah, me! Why may not life and love be one?
Why walk we thus alone when at our side
Love like a visible god might be our guide?
How would the marts grow noble, and the street,
Worn like a dungeon floor with weary feet,
Seem then a golden courtway of the sun."

The Hon. A. Lawrence Lowell, in *The Atlantic*, says: "Rome appointed her provincial governors for short periods on political grounds, and the result was that they looked upon the office as a means of personal profit. The republic could not stand the strain. It fell, and the emperors rose upon its ruins. England governs her colonies by means of a permanent corps of trained administrators, independent of party, and they have contributed to her greatness without endangering her institutions."

The following production comes to us from a friend residing in London: "Here lies the body of Deacon Pelatiah Higgins who died suddenly, August 20, 1816, in consequence of falling from an apple tree. He and his brother Jacob were the first to introduce the large pumpkin sweet apples into the town of Standish. 'By their fruits ye shall know them.'—Matthew vii: 20."

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"Our Bounden Duty and Service"

BY THE REV. HARVEY S. FISHER

IF there be doubt in the mind of any one of our people as to what is "our bounden duty and service," the Church has given a clear and definite answer. In the prayer of Consecration she teaches us to say: "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service."

To be present each Lord's Day at a celebration of the Holy Eucharist, to join in the offering of that Holy Sacrifice, to adore the Christ really with us in this great Sacrament of His love, this is clearly our bounden duty as "members of Christ, the children of God, and inheritors of the kingdom of heaven."

There are exceptional circumstances which, in some few instances, make the fulfillment of this duty, to be present at a Celebration each Sunday, impossible. But such is not the case with many who habitually absent themselves, or who attend the celebration of the Holy Mysteries infrequently.

It is the duty of the priest who watches for souls, as one who must give an account to God, to warn all those faithless ones of the grievous nature of their offence.

Not to be present at the Holy Eucharist on Sunday is:

1st. An act of deliberate disobedience to

our Lord's command, "Do this in remembrance of Me," as well as a defiance of the universal custom of the ancient Church.

2d. An act of irreverence and disrespect to our Blessed Lord who deigns to come to meet us on His altar throne and in the service of His own Institution.

3d. An act of sloth—the yielding to a spirit of indifference to that which is essential to the development of our spiritual life.

4th. An act of faithlessness and disloyalty to the Church of Christ, which He has purchased by the shedding of His most precious blood. What must the adversaries of the Church think of her whose children are so indifferent and disobedient to her command?

5th. An act of self-will. It is to choose for ourselves how we shall keep the Lord's Day holy.

6th. An act of supreme selfishness. We owe it to our friends and enemies that we should avail ourselves of this opportunity each Lord's Day, to plead the merits of His one perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world.

Surely it is a grievous sin that we are committing who neglect this great privilege, this blessed opportunity of prayer and thanksgiving which God has given us in the Church to which we owe allegiance.

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The Ways of Birds

BY LEANDER S. KEYSER

THE deep, wooded hollows and copsy hills that embroider the broad Missouri River valley in North-eastern Kansas, afford sheltered winter homes for many kinds of birds. During the winter of 1897-98 it was my rare privilege to mingle much in their society, and add a few facts to my knowledge of their habits. Perhaps their demeanor here does not differ radically from the behavior of their relatives in Ohio, where I formerly lived, and yet as we go along, we may find it interesting to make a few comparisons.

The song sparrows, I must confess, were somewhat more erratic in their movements than their congeners of the East. Early in November they did not seem to be plentiful, but as winter came on in earnest, they were frequently seen scudding about in the weeds and bushes, often looking like brown mice running from a pursuer. Some days, however, they were quite rare, and other days plentiful. For example, on February 5th almost every thicket had several of these birds as presiding geniuses; then came a very severe snow storm, lasting for several days, and on the fifteenth of the month only two song sparrows were seen in a four miles' tramp over hill and dale. But by the twenty-third they were so abundant that the rambler might almost have declared himself in "sparrow clover." Might they have taken an air-line trip to a sunnier clime when their instinct forwarned them of the coming storm, returning after the tempestuous weather was overpast? What a pity that one must leave so much to conjecture in avian study!

My song sparrows shifted about a good deal more than wont, at least so it seemed to me. In December I found a pair dwelling among the weed-clumps, and in a bush-heap in a hollow, some distance from the river; but they soon deserted this sheltered spot, none being seen there until the twenty-third of February. It surprised me to find another pair, and sometimes two couples, in a thicket

right on the bank of the rolling river, where they were exposed to many of the wintry blasts, especially those that swept down from the North. Up in the deep winding ravine they might have found much better protection, and, so far as I could see, just as good feeding.

True, comparisons are often invidious, but one cannot always avoid making them on that account. In one respect these Western sparrows have been a disappointment. While their Buckeye brothers and sisters, uncles and aunts, are lavish of their music, even in the winter time when fair days come, the Kansas birds were exceedingly reticent. Yet the weather was quite mild throughout this region. In Ohio I have often listened to a vigorous chanson from a song sparrow's throat in December and January, even while snow was drifting through the air; while the most charming and animated concerts I have ever heard in sparrow land were given in the middle and last of February, in an enchanted Ohio marsh. But the twenty-fifth of February came, and I had not heard one full-toned trill from the Kansas minstrels. A few timid, tentative twitters have been the sum total of sparrow music for the winter. Why? Echo from sparrowdom only answers, "Why?"

The hardiest of the warbler tribe are the myrtle warblers, dappling the whitened edges of winter, in both autumn and spring, with their golden rumps and amber brooches. Evidently these birds are shyer of the rigors of the Ohio winters than of our more mild-mannered Kansas weather. In the former State I have never seen a myrtle warbler after the first week in November, but here a flock of them were found in a hollow by the river as late as the eighth of December, and that after a severe snow storm had swept from the Western prairies. It seemed odd to find these dainty bird blossoms when the country was covered with a carpet of snow.

Then they disappeared, and none were observed until February 14th, which was a warm, vernal day thrust into the lap of winter. A flock of perhaps a dozen were flitting and chirping among the trees in the suburbs of the city. Their hoarse little *chep* sounded as familiar as of old. It always gives me the impression that the birds have caught a cold that has swollen their vocal chords. However, that very evening at dark, a black cloud, charged with electricity and roaring with anger, came up out of the West, and hurled a storm across the valley, and the next day not a myrtle warbler was to be seen, although I tramped for weary miles in quest of them. Perhaps the storm had frightened them back to the suaver Southland. None had yet put in appearance on the twenty-fifth of the month.

More satisfactory in point of steadfastness were the jovial little juncos, which never forsook this locality for any storm, however lowering or severe. Always active and alert, flitting from bush to weed, or from the snow-carpeted ground to the gnarled oak saplings, now pilfering a dinner of wild berries, and now a luncheon of seeds, they seemed able to generate enough heat in their trig little forms to keep old Boreas at bay, let him splutter and thrash as he will. Water flowing from melting snow must be almost ice-cold, yet the juncos plunged into the crystal pools and rinsed their plumes, as if bland breezes instead of nipping winds were blowing. A genuine feathered viking is my jolly unco

One day a member of this family was dining on wild grapes. Finding a dark red cluster, he would pick off the juiciest berry he could reach, press it daintily between his white little mandible for a few moments, and then drop the remainder to the ground. What part of the grape did he eat? Did he relish his sip of wine, or did he eat the pulp or the seed? That is the precise problem that I could not solve, for when I examined the rejected portions that had been flung to the ground, I found that there still remained at least one seed, part of the pulp, and all of the rind. I half suspect, however, that master junco likes to tipple a little—never enough, though, be it remembered, to cause him to reel or lose his senses. No! no! He is too sane for that.

During the latter part of February the juncos began to rehearse their spring songs, which are a welcome sound, in lieu of the almost unbroken silence of the winter. When spring comes in earnest, they leave our central latitudes, and take the famous wing-line route to the North, where they rear thousands of bairns, which are the exact duplicate of their own cunning selves.

None of my feathered friends have been more companionable than the black-capped chickadees. In many of my rambles they have scolded like little termagants, the while they flitted wildly about in the bushes; but more than once they have grown cordial, and have come quite near me, saying cheerily, "I hope you're well, sir! Chicka-dee-dee!" Then, when the sun shone brightly, they ever and anon woke the sylvan deities with their tender minor strain of "Phe-e-e-be-e! phe-e-e-be-e!" which obviously means, "How lovely! how lovely!"

You never would credit their tiny beaks with as much strength as they possess. Mother Nature who always knows how to provide for her feathered proteges, must have put the toughest horny substance she could find or manufacture, into their bills. With them the birds can hollow out a nest in a partly decayed snag or stump, and one day several of them drummed so loudly on the branches of a sapling, that I looked around for a downy woodpecker, until I discovered the trick of my hardy little black-cap.

While in Ohio, the brown creeper and the golden-crowned winglets were my constant winter fellow-loiterers. Here I did not see a single individual of either species; but there was some compensation in the presence of the winter wren. Rather scant compensation, however, for this bird was as wary and erratic as any avian specimen I have ever seen. The fourteenth of December brought one of these wrens to a deep hollow in town, where he chattered petulantly, and scampered along an old paling fence. No more were seen until January 7th, when one scudded out of the bushes on the bank of a small stream about two miles from town. My next jaunt to this hollow was taken on the twenty-seventh, when, to my surprise I saw a hermit thrush—a bird that I supposed was sunning himself in the genial South country. While tramping about, trying to get another glimpse of the unconventional thrush, I frightened a winter wren from a clump of weeds and bushes. My! how alarmed he was! Darting down to the center of the stream, uttering a loud cry, he slipped into a little cave formed by ice and snow frozen over a cluster of low bushes. There he hid himself like an Eskimo in his snow hut. My trudging nearer,

however, frightened him out of the door at the further end, and then he dashed away pell mell, hurling a saucy gird of protestation at me, and I saw him no more. I examined the little snow house. It was very cunning indeed, and might well have made a cozy shelter for the little wren in stormy weather. My next meeting with a winter wren was on February 15th. This was in the same winding hollow, but about a quarter of a mile further down towards the river.

Here is another mystifying avian query: Did I see four different wrens during the winter, or only one wren in four different localities? It really grieves me to be forced to let so many interesting bird problems go unsolved.

Atchison, Kansas.

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Bishop Williams

BY THE REV. R. H. GESNER

Great Primate of the Church within the West,
Man of the rugged mould and kindly heart,
Skillful in words, clear-minded, without art,
Scholar and bishop, Wisdom's gracious guest,
Friend of thy fellow-men, there suits thee best
The name of Father, title duly thine;
Beyond this nation shall thy glory shine,
Illustrious Williams, crowned by life's long test.
Loyal to truth, amid all storms that toss,
Defender of the Faith magnificent,
The cause of Christ through thee ne'er suffered loss;
It steadfast stands till sin's last bolt be spent.
Scion of England's daughter, take thy rest,
Thy children gather round and call thee blest.

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Book Reviews and Notices

The Gospel for an Age of Doubt. By Henry Van Dyke, D.D. New York: The Macmillan Company. Pp. 329. Price, \$1.25.

Dr. Van Dyke is widely known as a brilliant *litterateur*, and anything from his pen is certain to be worth reading. This book is no exception to the rule. It is written in an elegant style, and is a well-nigh perfect piece of literature. Its main purpose is one with which we feel the heartiest sympathy. It is of prime importance that young men preparing for the ministry should be taught, not so much the *technique* of sermon making, as the message which they have to bear; not so much how to preach, as what to preach. The contents of this book were primarily designed for the students of the Yale Divinity School, though they appeal to a far wider audience. Both in form and substance they are high above the level of such lectures, and will find readers amongst all sorts and conditions of men. We would not be understood, however, as expressing approval of the subject matter of the book. The Gospel which it offers for an age of doubt is simply humanitarianism, a form of religion which has been abundantly proven ineffective and helpless in such an emergency. Insistence upon the divine nature of Christ and His Church is the great need of such an age, and is the only sound religious policy. Dr. Van Dyke wittily describes the present age as an age of doubt, whose "coat of arms is an interrogation point rampant, above three bishops dormant, and its motto is 'Query.'" If such is indeed the character of the age, we may be sure its doubts will never be set at rest by the gospel of man; nothing short of the Gospel of God will satisfy them. He seems to hold that at the Incarnation our Lord became man; *i. e.*, was transmuted from a divine being into a human being, and categorically denies the hypostatic union. Naturally, therefore, he embraces the Kenotic theory in its most destructive form. His "gospel" is expressed in the following glittering, but fallacious terms: "There is nothing which can so profoundly confirm and establish us, there is nothing that can so surely protect and save us from 'the distorting influences of our own discoveries,' as the revelation of the Supreme Being in an unmistakably vital, moral, spiritual, and human form. Such a revelation at once

rectifies, purifies, and elevates our view of God Himself, for if he can surrender omnipotence, omniscience, and omnipresence without destroying His personal identity, then the central essence of the Deity is neither infinite wisdom nor infinite power, but perfect holiness and perfect goodness." This statement contains the germs of several most deadly heresies, and, like many others which accompany it, stamps its author as unsound in the Faith. Brilliant as his book is, we therefore cannot recommend it to the general reader.

Old World Memories. By Edward Lowe Temple. In two volumes. Illustrated. Boston: L. C. Page & Co.

For an adequate account of the "why and wherefore" of these sketches of travel, one is tempted to refer readers to the most enjoyable first chapter, "Across the Bar." "Hasty compilations, jotted down in strange company and at queer times and places," are the writer's resources. By the aid of memory, he sees the Old World places through the reversed end of the telescope, when "the dear shores of other lands are far away and settling into perspective." The two delightful volumes are written in the belief, first impressed upon us by Hawthorne, that "the chief advantage and delight of this kind of literature is not for any real information that it supplies to untraveled people, but for reviewing the recollections and re-awakening the emotions of persons already acquainted with the scenes described." Aided by many beautiful full-page illustrations, the author succeeds in representing the scenes through which he passed, in a manner both truthful and vivid. Three of the dozen chapters in the first volume are devoted to Paris, two to London, one to Switzerland, and one to the Rhine; others include experiences in Italy, Belgium, and Germany. The second volume gives two more London chapters, and describes travel in Scotland, Warwickshire, and the English cathedral towns. The conclusion reached by this traveler is that slower travel than that on the swift steamers is the more idyllic, as both "reflections and digestion demand more time and less company." The chief objection he found was, that one also finds more "time to be seasick, with every aggravation of abject misery which that term in its latest evolution may be understood to imply." But it would be unfair to give this frank confession as the last impression left upon a reader. First and last the "Memories" are agreeable reading, and they are happily included within the artistic walls of two beautiful volumes in soft green cloth stamped in gold, with a heraldic design bearing a familiar inscription, "Taus I'll take my pilgrimage," and this at once becomes the reader's own motto and plan for the time when he, too, shall don the pilgrim shoon.

The Life and Teachings of Jesus Christ; a Continuous Narrative Collated from the Gospels. With an introduction by the Very Rev. Frederick W. Farrar, D.D. Illustrated. New York: Doubleday & McClure Company. Price, \$1.

This book is an attempt to give the Life of our Blessed Lord in the actual words of the Gospels. It is a harmony of the four Evangelists arranged in the form of a story. The discourses and parables are printed in heavier type than the rest of the narrative, and the reader who has not the time to compare the Gospels, will find their contents in their proper order in this book. The volume is attractive in appearance, beautifully illustrated from photographs of Palestine, and will prove useful when placed in the hands of the learner. The publishers offer to send the book to any address on approval. Dean Farrar, in the introduction, highly commends the work of the editor, and an index at the end of the book is a useful addition.

Sursum Corda; A Handbook of Intercession and Thanksgiving. Arranged by W. H. Freer and A. L. Illingworth. Third thousand. Oxford and London: A. R. Mowbray & Co.

Here is the best manual we have seen for all who engage—as all Christians should—in intercessory prayer. This little book will enable

them to do this great spiritual work with more system and exactness, and with a wider scope than they are likely to cover without it. The forms for thanksgiving are especially noteworthy, and the Bishop of Rochester remarks, in reference to this part of the work: "I think there are some to whom this may come almost as a discovery of a new and sunny country near their home. I am very sure that all of us have in this as much as in any matter to grow in grace." We most heartily commend this valuable little manual, compiled from many sources.

Across Western Waves and Home in a Royal Capital. By Arthur Giles, F.R.S.G.S. London: Simpkin, Marshall & Co. Price, 6 shillings.

Mr. Giles gives us in his narrative an account of his visit to the United States to attend the International Conference of the Brotherhood of St. Andrew. He tells of the welcome he received, of the cities he visited, and his impressions of American life. He concludes the book with a full and interesting description of Edinburgh, his home. The book is fully illustrated. It is interesting as a description of what we seem to be in the eyes of an unprejudiced Scotchman, and as a guide to Edinburgh it is very useful. Those who met Mr. Giles when he was here will especially enjoy his book.

If Tam O'Shanter'd Had a Wheel, and other poems and sketches. By Grace Duffie Boylan. New York: E. R. Herrick & Company. Price, \$1.25.

We suspect that the first poem, which is given the place of honor in this book, is not only the tribute of a devoted cyclist, but is also shrewdly designed to afford a *raison d'être* for the striking poster cover by Blanche McManus. It represents, most realistically, Tam in scarlet plaid, on a cycle, pursued by the witches. Mrs. Boylan has collected some of her newspaper work, poems, short sketches, and stories, and embodied them attractively in a book which her many admirers will find interesting.

NOVELLO, EWER & CO., New York, have issued, preparatory to Easter, two new anthems for the feast, to which special attention may be directed: "Behold, ye despisers," by Horatio W. Parker, a striking and elaborated composition, which calls for a competent choir, a firm bass soloist and chorus trebles, some of whom at least can roundly take G and A *alta*. (12c.) "When it was yet dark," for bass and tenor solo and chorus, is an interesting and tuneful composition by R. Huntington Woodman whose voluntaries for the organ are favorably known. After a scholarly and sympathetic treatment of the angels' evangel of the Resurrection, the anthem form develops in a rich musical phrasing of the hymn, "Jesus lives!" in its five verses. The whole work is an inspiring composition, and free from vocal difficulties of any moment. (12c.)

Books Received

THOMAS WHITTAKER

The Ship of the Soul. By Stopford A. Brooke, M.A. 50c.

What Everyone Should Know Before Coming to Confirmation. By the Rev. George Wolfe Shinn, D.D. 10c.

HARPER & BROS.

Ragged Lady. By W. D. Howells. Illustrated. \$1.75.
The Adventures of Philip. By William Makepeace Thackeray.

Letters of Robert Browning and Elizabeth Barrett. \$5.

HOUGHTON, MIFFLIN & CO.

The Wire Cutters. By M. E. Davis. \$1.50.
A West Point Wooing, and Other Stories. By Clara Louise Burnham. \$1.25.
The Federation of the World. By Benjamin F. Trueblood, LL. D. \$1.

LONGMANS, GREEN & CO.

Spiritual Instructions; The Religious Life. By Canon Carter. \$1.25.

Christian Life, a Response. By Fr. Congreve, S. S. J. E. \$1.50.

Meditations on the Old Testament for Every Day in the Year. By the Rev. B. W. Randolph. \$1.50.

Music Received

NOVELLO, EWER & CO.

How to Sing the Choral Service. A Manual of Intoning for Clergymen. By G. Edward Stubbs, M. A.

Periodicals

Bird Lore is the title of a bi-monthly magazine, devoted to the study and protection of

birds, official organ of the Audubon society, edited by Frank M. Chapman, and published by the Macmillan Company, 66 Fifth ave., New York city. Price, \$1 per year. The first number is dated February, '99. It is very attractive as to its articles and illustrations. Mr. John Burroughs contributes the leading paper, "In Warbler Time." The frontispiece is an interior view of his room at "Slab Sides." Dr. Thomas S. Roberts has an interesting article on "The Camera as an Aid in the Study of Birds," with some very pretty illustrations. There are bird studies from several points of view, all very attractive. A department for young observers is a happy thought, and will be found helpful in school and family. Nearly every prominent American writer on birds has promised contributions to this periodical, and judging from the first number, a very high standard will be maintained.

The Architectural Record for the current quarter gives us a most readable article on the "skyscraper," up to date, by Montgomery Schuyler, who seems to say about all that can be said on æsthetic lines regarding these monstrosities. The law is beginning to put a limit to them in the cities, but long too late. They should never have been tolerated. Interesting series of views are given of the Alcazar, Spain, architectural views of Brooklyn, and examples of recent French art. The cathedral of Troja is described and illustrated by Wm. G. Goodyear. Palladio and his work are discussed by Alfredo Melani. The most interesting and helpful paper is a continuation of the series on "Principles of Architectural Composition," by John Beverly Robinson. This series gives just the information and insight into principles which an intelligent observer needs at every turn, and without which no architect should be trusted with any important work. [Office, 14 Vesey street, New York. \$1 per year].

The International Magazine, edited and published by A. T. H. Brower, 358 Dearborn street, Chicago, shows progress in almost every issue. The series of instruction in Spanish are very effective and satisfactory. In the March number will commence a course in French, compiled by a Parisian of culture and experience in teaching. It is none too soon to begin to study up for the French Exposition! *The International* is arranging to furnish at a reduced price, a graphophone in the study of these modern languages. Another valuable feature recently introduced is entitled "Current Words," which is given to the pronunciation and special meaning of words which are not in common use, and concerning which many readers are likely to need information. Among these are the proper names of people who are prominent, and such foreign words as are being introduced, and the pronunciation of which is not generally understood.

Opinions of the Press

The Congregationalist

FOREIGN MISSIONS.—Responsible administrators in the many British colonies have opportunities for studying Christian missions which tourists and naval officers can scarcely be said to enjoy. They witness the daily toil, self-sacrifice, self-abnegation of the men and women on the picket line of duty. They learn to forget individual idiosyncrasies and temperamental narrowness as they stand in the presence of the constant noble purpose, humble spirit, and loving service of the workers. They come to know how valuable an element in society the missionary is, considered solely as a policeman, as conservator of order, and alleviator of economic distress. Hence it is that colonial governor after governor in days past has gone on record as an enthusiastic admirer of Christian foreign missions and missionaries. The latest testimony comes from Sir William Macgregor, lieutenant-governor of British New Guinea, where he has been since 1888. He says: "In the course of my twenty-three years' experience I have never known a missionary to become rich. I have never

known a missionary who was not a pattern of good living, and that in itself is of great value when put before a native race. I believe the living of a blameless life by a missionary, even if he never did any other form of teaching, would alone justify his presence in a community and make it of value."

The Independent

THE CANTEEN ABOLISHED.—It has been a long fight and a hard fight, and the final victory has been won so quietly and with such little opposition, that many will scarcely realize its significance. No great Bill was needed, no outward marshaling of forces—simply a short amendment to the Army Bill forbidding the detailing of any officer or private or the permission to any other person to sell intoxicating drinks, as bartenders or otherwise, in any post, exchange, or canteen in any encampment or fort on any premises used for military purposes by the United States. This little amendment, however, represented the result of a great deal of work, and furnishes an excellent illustration of the way in which various reforms must be effected through national legislation. Such reforms seldom originate spontaneously in Congress itself. It is only by thorough organization and concerted effort that public opinion can be focused on some moral evil and the attention of Congress called to it. The opinions of leading officers in the army are some of them very pronounced. These were gathered, and presented a body of evidence against the practice of selling liquor in the army, which the House could not ignore. Generals Shafter and Joe Wheeler were positive on the temperance side. Gen. O. O. Howard always has been. Extracts from the press were placed in evidence. The experience of Gen. Kitchener's army in the Sudan was adduced. The increasing conviction on the part of employers in many lines of business had its share of weight. The army is thus placed on a par with the navy, where furnishing of intoxicating liquors to the men has been for some time forbidden. For so much we are thankful; but this should be but an introduction to the next step, which should be the abolition of saloons in the vicinity of camps or navy yards, just as now we are committed to a similar policy in regard to public schools. Not long ago a regiment marched up the streets of this city on its way to its armory for disbandment. One who saw the line affirmed that a very large proportion of the men were evidently under the influence of liquor. It was a sad sight. It was more than that, it was a disgrace to the State.

The Outlook

VESTMENTS IN METHODIST CHURCHES.—The time was when the service of the Methodist churches was as plain almost as that of the Quakers. But that is changing, and now the followers of Wesley worship in beautiful buildings, elaborately decorated, and often have a service which in many respects shows the effect of the time-spirit as much as the architecture. One of the most prominent Methodist churches in New York has for some time, we are informed, had a vested choir, and that in a church which, in its constant ministry to those classes in the community most often neglected, has been truest to the traditions of Methodism. Now we are informed that the Centenary, the old First, and the Wabash Avenue Methodist Episcopal churches, in Chicago, have all adopted the plan of having vested choirs. The vestment will be a flowing black-gown, much like the Oxford student dress. Commenting on this step, *The Interior* says: "If Spartan and Puritan simplicity are to go, let them go; only may it please the Lord to hold us from slipping down to the petty and contemptible frippery of Ritualism." But there is a fallacy here. The argument in favor of vested choirs is not that it is ritualistic, or adds to the richness of the service, but that the plain and simple cap and gown do away with all possible display on the part of those who sit in the choir gallery. As between plumes and laces, and fantastical elaboration in dress, we incline to think the Oxford cap and gown the more Puritanical, and a return to primitive simplicity.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER II.

"DEAR uncle," asked Evelyn Darcy, of her guardian who, though not her uncle, was a distant kinsman, "have you not thought that there was foul play in the death of John Wahari? Have you no fears for your own safety when you go abroad on these journeys?"

The two were returning from a service held in the parish church at Johnstown, and the girl was riding pillion behind the clergyman as she asked the question, their only retainer being the shepherd Karl. As they had just reached the steep hill at the foot of which lies the village of Caughnawaga, Mr. Underhill pulled up the strong roan mare shortly, and guided her carefully down the stony descent before he answered. Then he turned his face, lit with his half-sad and wholly winning smile, toward his questioner.

"A double query as usual, Evelyn! Your imagination has ever two channels to run in, like yonder silly stream, that thinks by dividing to compass the breadth of a river. 'To answer *seriatim*,' his voice took a more melancholy note, 'methinks my poor John's death was scarcely accidental, and yet I misdoubt me if the shot were intended for him. And this brings me to your second question. I should have some fear for my own safety, which, nevertheless, I hope would not keep me from the execution of my duty, but that I think the slayer a stranger to these parts, crazed with the pestilent talk of prelatical oppression. I saw such an one in a gathering at the fort, but I hear he hath since disappeared, else I should not have ventured to bring with me a young woman whom I hold somewhat dear.' The playful tone again prevailed in Mr. Underhill's voice as he finished

Evelyn stroked his sleeve gently. "I feared it was thus, dear uncle," she said, "for our Valley people grow strangely bitter toward our holy Faith, even as they look with disfavor on our loyalty to the good king. I sometimes wish such carpers could be silenced as were the non-jurors in the days succeeding the Restoration."

"Ever impulsive, my Evelyn, but prejudice and misbelief have never yet been exterminated by oppression. Yet so far you are right, as you would yield no jot or title of the claims of Holy Church."

Evelyn's large clear eyes, of an almost purple grayness, were lifted a moment to the soft golden light of the late April afternoon, then she said with the eager intensity which somewhat contradicted the steadfast skyward look of her eyes.

"Oh, dear uncle, could they but know our Faith as we know it! Methought in listening to the service in that grand stone church which Sir William Johnson hath built, that any heart must be impressed, be touched—the holy elements on the sacred table, the kneeling congregation, the baronet himself bowing before the same God as poor Wahari's red brethren, your priestly vestments, our noble ritual—ah, what a privilege to them who have been born to such an heritage, what an inestimable loss to those who have it not!" The girl's sweet, pure voice trembled with earnestness,

"Your words are verity, my daughter," replied the priest. "May neither of us suffer the impression of such a service to make its appeal merely to our emotions. May it rather bring forth in us the fruit of good living!"

The girl was the first to break the ensuing silence. "Do you know, dear uncle," she said, "I have a conviction that to-day will bring us Griffith? My bones are telling it me, as my old Irish nurse used to say, when I was a wee bit girlie across the water."

"I trust you are right, my daughter. We shall be at the fort in an hour, and then we shall make faster progress to the Glebe, when our last snow-swollen stream is forded."

"The commandant rides not with us, uncle? methinks I love not to have him there when Griffith comes."

"The commandant, a brave and right-honorable man, proffers often his escort when I ride alone; I know not if he come when I am so well attended as to-day. And now what do your sharp eyes make of that little company of horsemen up the river, Evelyn? You need have no fears, brave heart."

"Uncle, my bones are telling me a further tale; it must be the party from Fort Stanwix, with whom comes Griffith."

This surmise was immediately justified upon the closer approach of the company coming down the valley road. A young man of singularly handsome appearance, enveloped in a dark blue cloak, and doffing a gold-laced cap, rode forward at a gallop, crying out: "Well met, my father! Return you from a short journey, as I from a long one?"

Mr. Underhill reined in his horse. "Thank God, my son, that your long and tedious travel is accomplished. Fares it well with you?"

"Aye, more than well, honored sir, and for you and my sweet Evelyn here, I need not ask. Your vigor and her bloom, which is more that of the delicate wild flower than the garden rose, bespeak a full content of body."

"Your discourse," replied Evelyn, "savours more of the gallant than of a student from the city of Quakers. I almost looked to see you in a broad-brimmed hat and a sad-colored coat."

Mr. Underhill interrupted the young man's laughing reply to ask: "Are your companions yonder the friends of Colonel John-

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son whom you were to meet at Fort Stanwix?"

"Yea, my father, and they ride on to Johnson Hall to-night. They have already lost much in not-being there with you and Evelyn."

"Alan would think not. He hath such a distaste for Colonel Johnson's company, that he hath infected all our house," laughed Evelyn.

"Alan was born out of due time; he should have ridden with Cromwell. How fares my mother and the little lad?"

"Well, and your mother's heart will be eased at sight of you. She hath suffered much anxiety during the two years of your absence."

Griffith's beautiful eyes grew soft with a genuine tenderness, and if he felt any regret at leaving his friends who had ridden up to bid farewell, a glance at the wild-rose cheeks, the wind-tossed, nut-brown hair, and deep gray eyes of Evelyn, promised consolation.

During the ride the talk between the father and son was chiefly of the burning questions of the day, such as the Boston Port Bill, the Act renewing the King's Prerogative, and the proposal of a colonial congress.

"Tories are many in Philadelphia," remarked Griffith, "and our so-called patriots are not so loud-mouthed as the Adamses or Lee. The Quebec Bill makes the greatest

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stir, as it touches the question of religious privilege, always fruitful in discord."

"Aye, the Church is in sore straits, between her dissenting foes and her luke-warm adherents on both sides of the water. I trust you will see the day, Griffith, when her priests can minister unhampered at her altars, and ordination will be possible here."

"Franklin's scheme for an American episcopate was much talked of some time since, but doubtless my orders will have to be given me in England, as will Alan's, later."

"Alan's future is uncertain, but I trust his up-bringing among the Dissent and sedition of the Mohawk Valley, be not to his real injury. Much of his wild talk is but the effervescence of youth, and I doubt not that his heart is as true and loyal as that of Evelyn here, whose enthusiasms all bubble to her tongue."

Mr. Underhill relapsed into silence, following out some train of thought which his own words had aroused. One could see at a glance that he was a man firm to his smallest convictions of right, and perhaps a little intolerant of what seemed right to others; one to suffer for the truth, as he saw it, and whose deepest suffering would be in others' unfaithfulness.

The features of the younger man were cast in a less rugged mold, but his face was almost faultless in outline, and the deep blue eyes, which were overhung by waving dark hair, gave a singular charm to his face. "I am somewhat in a hurry, fair Evelyn, he whispered, to see your face free from the shade of your wimple. I remember me that when we parted, it promised to be of a rare beauty."

"Your tongue hath learned a new flattery, Griffith," returned Evelyn, her color deepening slightly, "for if my memory serves me, you used to call me a dowdy little wench, and it was Alan who was my champion, and would not hold me second even to the red-headed Scotch lassie at John Aberdeen's."

Griffith laughed easily. "That must have been in my Scotch period; now a pair of Irish eyes, and a roguish Irish smile seem to me to outshine all other."

"Forsooth! But to-morrow it may be some Dutch Katrina whose harvest apple dyed cheeks you admire, or some Quaker maiden whose eyes are never lifted that you may see the color. Alan is more steadfast."

"As your champion?"

But they were now entering on the glebe which the good Queen Anne had given to the Church at Fort Hunter. A few moments more, and they had turned away from the river, and struck into the well traveled bridle path which skirted the meadows, and ridden along its gently ascending length to the square, low-eaved stone house. The outstanding chimneys and gabled ends of this were rather in the Dutch fashion, but there was something English in the latticed windows above the little porch, and in the vines whose tender greenness was just budding on the trellises in front. A moment later and they were within, and all gathered about Griffith—the mother whose pride in her first-born gave exultation to a countenance which otherwise lacked individuality; the quiet, observant Alan, and the sturdy-limbed ten-year-old George, in whom Scotch freckles were just now the most distinguishing feature. Griffith's eyes traveled critically from the dark projecting beams of the ceiling to the clearly sanded floor, the oaken dresser, where pewter mugs flanked the real silver, tankard with the family crest, and

Delft and English pottery hobnobbed cosily; thence to the brass-bound Bible, and the flax wheel in the corner. But looking into the affectionate eyes which watched his, he could only say: "'Tis wondrous homelike."

"I know not," remarked Alan, after the plain supper of home-cured ham, cornmeal cakes, preserves, and barley coffee, "what may be your reception, Grif., among old comrades. It has been rumored that you are studying to be a bishop."

Griffith at that moment was studying Evelyn's face, flushing with happy emotion. He answered absently: "As for that, how knows any man for what he may be studying? I have heard it e'en prophesied that our Colonel Washington, or some other, shall yet play dictator to King George."

And, by contrary, the bishopric may be your destiny?"

Mr. Underhill interposed.

"You do not remember, as your mother does, when I was forbidden to exercise my ministry, because, forsooth, I was an adherent of the Bishop of London; and yet the mother Church hasteneth not to give us bishops here."

"England hasteneth not to give us any of our rights," said Alan, gloomily.

"For shame, Alan!" cried Evelyn, hotly, but George drew nearer to his brother, his gray eyes fairly dancing through his freckles at the prospect of an argument.

A postponement came, however, at the sound of horses' hoofs without, followed by a well-known step on the threshold. Alan, with a glance at Evelyn, flung wide open the door to admit the commandant. Evelyn

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herself hurried out to fetch the wax candles from the earth cellar, where she had set them to harden. As she broke them from the moulds, humming meanwhile a bit of psalm tune, she heard voices outside. So Alan, too, had slipped away! He must be talking to the Dutch boy, Karl.

"Oh, Karl," said Alan, "how reconcile you it to your Dutch conscience to be preparing your fish-snares, when the sun hath not long gone down on the Lord's Day?"

"The boy seemed to consider, and Evelyn knew that he was scratching an answer from the bushy hair which covered his head like a fleece.

"Mein conscience grows English altogether, Mr. Alan," he said; "If I keep mein favor mit the Obermann, it stretches every ways."

"You will keep not favor with the Obermann, nor with my father either, if you neglect the folding of the lambs. I have just found two of them astray on the hillside."

"They are the silliest altogether, Mr. Alan," returned the boy. "They stray allewise, and even the dogs can not keep their number."

"They are infected with the spirit of the times," said Alan's voice nearer, and then a shadow darkening still further the dusk of the entrance, warned Evelyn that he stood before her. "What! Evelyn, here? and the night is falling. Let me lift these moulds, they are over-heavy for your slender arms."

"If the night is falling, the more need that I fetch the candles, grave sir," replied Evelyn. "See; they are the finest I have made, and shall be lighted in honor of Griffith."

"Griffith is much favored. It is only else the commandant who is served so fair."

"What! my guardian's son grudge honor to a guest!"

"Your logic is a woman's, Evelyn. It is no virtue to leave discrimination out of hospitality."

"And you would discriminate against your brother?" And then her teasing tone suddenly changed, and she laid her fingers lightly on his arm. "Pardon me, Alan, my tongue is as impulsive as my brain is unlogical. Methought this morning that love and kindness would ripple from my heart unstinted forever. Ah, Alan, I know if I were a man I would give my life, yea the extremity of my soul, for the mission work in this valley. Think of these unhappy divisions healed by our holy Faith. Think of the hundreds of Indians who might live and die like John Wahari." Her voice choked.

Alan grasped her wrist in his turn. She could not see his face in the increasing darkness, but she heard the tremor in his voice.

"Evelyn," he said, "do you bid me to this task? Would you think me worthy thus to give my life for those valley people? They are also dear to me."

The very simplicity of his asservation carried weight, and Evelyn cried:

"I bid you do your best, Alan. What may you and Griffith with your father not accomplish! I think you will be true; nay, I know you will."

Alan made no answer, but the girl felt that the eloquent silence had registered a vow.

(To be continued)



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Between the dark the daylight,
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"Badge"

GEORGE found our badger, nearly two years ago, at the bottom of a ravine one day while out hunting. Apparently the little thing had fallen over the cliff, but landing in a soft bed of dead leaves, had not been hurt. A queer, flat, furry creature he was, with a gray coat beautifully striped with pure white from near the tip of his nose to the middle of his back, where the stripe broke, to begin again a little further down, and continue to the base of his stubby tail.

There were other white stripes from his dainty black nose back to his ears; his feet were black and armed with claws that even then looked formidable, but his eyes were fast shut, and there was not a tooth in the little mouth that opened feebly and emitted a faint cry when George picked him up. The little thing was almost flat, with the queerest legs—surely the shortest and most comical ever given any animal.

George dropped the baby badger into a pocket of his shooting jacket, and apparently comforted by the warmth and darkness, it at once went fast asleep.

There was quite a sensation when the baby badger was introduced into the family circle. None of the members of the family knew what the creature was. Its like had not been seen by any one in the vicinity before, and there was a good deal of speculation as to what it might be.

"It can't hurt any one now, that's certain," said Grandmother Storm, "for it has no teeth." "Whatever 'tis, it's too beautiful to be killed," was Grandmother Storm's verdict; and George was eager to raise it.

A nursing bottle was procured, and the queer baby took to it readily. In a few days the bright little eyes opened, and white dots of teeth began to appear in the small mouth.

"That is a badger," said a mighty hunter from up the canyon, who came down to see the unknown beast. "I haven't seen one about here in years. They never were very common."

Sure enough, the little fellow proved to be a very lively specimen of a rare species of the badger kind—*Meles labradorica*—seldom seen outside of California and Texas, and not now common in either of those States.

Having plenty of good Jersey milk, "Badge" waxed fat apace, and became as mischievous as any monkey. Fond of society and playful as a kitten, he was constantly underfoot. His unexpected appearance in sitting room or parlor, when he was supposed to be securely excluded from the house, alarmed more than one visitor.

"He looks like an animated door-mat," one said, and the description was not inapt. Whoever tried that mat, however, would receive a queer scolding. Badge's voice is like that of a very young, crying baby, but a baby with the lungs of a Sandow. When he "tunes up," it is as though a hundred pins were pricking that baby all at once. Sometimes, if very angry, Badge will squeal like a pig, and then, although he has never but once attacked any one, it is deemed discreet to leave him unmolested.

He is really the best-natured of creatures, albeit an inveterate tease. A favorite trick of his is to secure a certain rubber ball, the cherished property of Bess, a young fox-terrier, and worry and bite it until its owner comes to the rescue.

Quick and eager Bess is more than a match for the badger who is as yet no fighter, and can only manage to retain the ball by stratagem. He will tuck his queer little head between his forepaws and roll himself into a hard, compact furry ball. It is too heavy for Bess to move, and the long, thick, shining hair, is as good as a coat of mail against her teeth, so she can do nothing but dance barking around it in an ecstasy of impotent fury, until Badge may chance to show his nose.

Then—presto! Bess has him by the head, shaking him until he is glad to drop his booty and beat a retreat, which he usually does backward, for he can run almost as well backward as forward. His hind legs are shorter, if possible than his fore legs, but this makes no difference in his getting about.

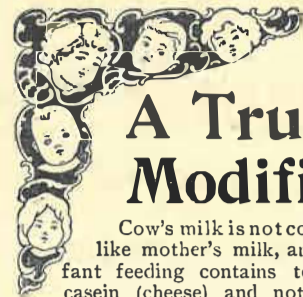
Badge is so fat it is impossible to feel his bones, and watching his movements one is tempted to believe he has none. When he sees a distant object that takes his fancy, instead of running toward it, he will roll over and over with astonishing rapidity until he reaches it. He will also do this at the word of command; and the sight is worth witnessing, for one would almost as readily expect a platter to roll over as Badge's flat body.

I have seen him lie flat on his back, then raise himself to an upright position for a moment, apparently standing on his stump of a tail, and then drop on all fours without so much as winking, though he weighs fully thirty-five pounds.

The creature's strength is amazing. He is scarcely two feet long, but he shoves with ease a heavy, solidly packed Saratoga trunk, whose weight is a load for two men. In like manner he once moved the heavy kitchen range from its corner to the middle of the floor.

He is not to be trusted alone near the stove, for it is his greatest delight to open the door, and rake, with his long claws, all the ashes and coals out upon the floor. Were he a fighter he would be a terrible foe, for his claws are three or four inches long, while his teeth are sharp and strong. He has a grip of the jaw that is more to be dreaded than that of the bulldog.

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formation of the jaw, in which the badger differs from all the other mammals. The lower jaw is jointed with the upper by a transverse knuckle of bone that locks firmly into a long cavity in the skull, so that it is almost impossible to dislocate the jaw. With his sharp teeth Badge can bite clean through a good-sized bone.

Badge is a model housekeeper in his way. Every morning when he gets up, he carries his bed out of his little house, shakes it thoroughly, and throws it over the boards that fence him in. At night he always carries it back, but through the day it gets thoroughly aired.

He will beg and scold vociferously if he is not given his daily bath. This he takes in a large dipping-pan, washing first his face and paws, then getting in, first on his stomach, then turning on his back. When a mere baby he fell into a tub of water, which gave him such a scare that any large amount of water will still frighten him; but he enjoys his shallow pan immensely. His bath finished, he will, unless watched, overturn the pan, taking one edge in his fore feet, which he uses as cleverly as does a bear or a monkey, lifting it up and flopping it over.

He holds his food in his "hands," and is very gentlemanly indeed in his table manners. Nor could any fine gentleman be more particular as to his diet. He is fond of game, and has to be rigorously kept from the chicken yard. He is particularly fond of squirrels, and always expects George to bring him one when he goes out with his gun. If the squirrel is not forthcoming a scolding is sure to be.

Milk toast is a favorite luxury with him, as are most fruits, for the badger is both carnivorous and graminivorous. One morning, standing by the kitchen stove, he daintily ate nine buckwheat cakes, but could never again be persuaded to taste one.

Grandmother Storm is the only one who ventures to correct the badger for his mischievous acts. No one else would dare strike him; but she spansks him ignominiously when his misdeeds are flagrant. He always stands perfectly still and takes his chastisement, grunting in the funniest fashion at every blow, and the ordeal over, usually turns and offers to kiss and make up.

Badge does not seem to be in the least treacherous. Any ill-treatment awakens his prompt resentment, and the offender will do well to retire for the time being; but he is peaceable and forgiving, and rarely holds resentment. When strangers appear, he will shake hands sociably, and is always glad of company.

A great effort was made to secure Badge as an exhibit at the Midwinter Fair in San Francisco, but Grandmother Storm would not part with him.

So Badge remained in seclusion on his porch, from which he has never been allowed to stray since the day when he got under the house and seriously threatened its foundations by his rapid mining operations.—*Youth's Companion*.

A Kingdom for a Jest

"ANSFRED, styled 'le Drole' or 'the humorous,'" was William I.'s court jester, and his stone image, in cap and bells arrayed, stood in the dining hall of the Chateau d'Yvetot until those terrible fellows, the Revolutionary soldiers, pulled down both the house and statue.

Those who love to stray in history's by-

ways will remember that when William the Conqueror landed on the English coast, he tripped and fell with extended arms upon the strand. Most of his followers would have regarded this as a bad omen, had not the monarch, with rare presence of mind, quieted their fears by exclaiming that he was "grasping the soil of England in his arms." Now, tradition in Yvetot has it that the person who whispered this cunning reply into the ear of the prostrate William was our witty acquaintance, the court jester Ansfred.

When England had been won, the story goes that the king remembered his humble jester's timely whisper, and calling him to the foot of the throne, bade him ask a boon by way of reward. Ansfred jestingly replied, "Ah, my good king, I have an ambition too lofty for you to gratify."

Greatly piqued at this speech, even from such a privileged joker as his "court fool," William insisted upon knowing what the ambition was which the sovereign of England and Normandy could not make good. Whereupon, jingling his golden bells gaily, Ansfred said: "In sooth, friend William, I desire to become a king, like yourself. Nothing less can satisfy me."

At this, the nobles of the court set up a mighty shout of laughter, looking upon the affair as another of Ansfred's sallies. But the King laughed louder than them all. Recovering from his mirth, he cried out: "Ansfred shall have his wish. When we get back to Normandy we will give him a kingdom of his own." Then, summoning his chancellor, he demanded the name of "the very last place in all his dominions—the most barren and waterless waste in his possessions." The chancellor consulted his great books and found that the last place mentioned was the hamlet of Yvetot. Moreover, this hamlet stood in the treeless, springless plain of Caux, and was an extraordinarily desolate spot, little thought of by the Abbey of St. Wandrille, to whose monks it belonged.

William laughed again when he heard of Yvetot; and, in pursuance of his pledge, when he returned to Normandy, he took Yvetot away from the Abbey and gave it to Ansfred the jester. In the nearby village of Bolbec, amid great merriment, Ansfred was formally crowned "King of Yvetot." Everybody looked on the coronation as a joke—everybody but Ansfred himself. As was often the case with these jesters, the folly of this "fool" was only on the exterior. No sooner had he acquired possession of his small kingdom, than he built himself a tower there, and set about planting the wastes around. The trees grew, but King Ansfred could think of no plan that would supply Yvetot with water. Always till he died, Ansfred retained the title of "king"; and William the Conqueror's sons being busy with their wars, none tried to take it from him. Ansfred's son and heir, Richard, second king of Yvetot, went to the Crusades in 1096, and fought with great bravery.—*St. Nicholas*.

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Finance and Commerce

Increasing activity and enlarged operations in all lines of production and exchange is the uniform story. The indications suggested by 50 per cent. increase in bank clearings is confirmed by trade journals, commercial articles, and the statistics of every department of business. The country has the buying mania. First it was investment securities, bonds, etc.; then came stocks, then wheat, corn, cotton, iron, and other commodities. Along with these displays of confidence in speculative channels, has gone the same increase of confidence in distributive channels. Merchants, wholesale and retail, have sought to enlarge stocks. This is based partly upon belief in an enlarging demand, and partly on the experience that demand has already enlarged. Consumers are not practicing the economy of the past five years. They are buying more freely and consuming more largely. All the products of the soil are bringing fair prices, with very few exceptions, and in respect of these the tendency seems higher.

In the iron trade there is every indication of prosperity. During January, pig iron advanced 16.5 per cent., and iron and steel products advanced 17.6 per cent. The demand in nearly all branches for finished products is in excess of the production.

In the woolen trade, where all along exceptional complaints have been heard, there are signs of fundamental improvement.

In cotton, prices, after the rise of last month, have been steady. Exports have been good, and receipts light, but the apprehension that the latter may have been, to a considerable degree, caused by the extreme weather, and would increase with the return of more moderate conditions, gave the market a pause.

In wheat, prices have worked up slightly. This has been accomplished mainly by the confidence displayed by outside buyers. While exports are about the same as last year, foreigners have been indifferent buyers at any advance. Farmers continue to market freely, and receipts at primary markets are considerably larger than last year. These principle factors have prevented professional traders from lending much support to the prices. In fact, the weight of their influence has been against it.

In corn, much the same conditions have prevailed. There is, however, a prospect of smaller arrivals, as country roads have begun to break up.

Except in a few specialties, the stock market lost slightly of the advance last week. While money continues easy in Wall street, and loans and deposits increased about 13 million dollars, each reserve decreased four million. This is the third successive week that the reserves have decreased, and while they are still well above the legal limit, it shows the tendency. With expanding business in the interior, and the consequent need of more currency, it is not unlikely that a continuation of the exhaustion of legal reserves in New York will in time force a reduction in deposits. This, together with more or less talk of another issue of bonds by the government, gave something of a check to the stock market. The confidence of the public, even at this advance, is remarkable, but we have seen it before.

In nearly all cities of the country come reports of better feeling in real estate, and some real estate journals are predicting an active market during the spring and summer.

Our German Trade

A good deal of unnecessary anxiety seems to be exhibited both in Germany and in the United

States about the trade relations between the two countries. Some figures just prepared by the Treasury Bureau of Statistics show that the supposition that American trade in Germany, or German trade in America, is being disturbed or depressed by existing conditions seems to be unfounded. Certainly the United States is giving to Germany a larger percentage of her import trade than ever before, and is selling to Germany a larger percentage of her exports than ever before. American exports to Germany increased over 11 per cent. in the past six months, compared with the corresponding six months of the preceding year, which of themselves were phenomenally large, and the imports from Germany into the United States in the past six months were nearly 25 per cent. greater than those of the corresponding six months of last year. The share of our import trade given to Germany has steadily increased during the past decade, as has also the share which she takes of our exports. A decade ago 10 per cent. of our imports was taken from Germany, while now 13 per cent. comes from that country; a decade ago 8 per cent. of our exports went to Germany, now over 18 per cent. goes to that country, and in the last half of the calendar year 1897 our exports to Germany were \$32,632,122, and in the last half of the calendar year 1898, were \$40,615,770, an increase of nearly 25 per cent. Our exports to Germany in the last half of the heavy export year 1897, were \$77,132,053, and in the last half of 1898 were \$85,903,120. Even in meats and provisions the exports to Germany in 1898 show a marked gain in nearly all classes. In salt or pickled beef, the exportations increased more than 25 per cent. in 1898 over 1897. Exports of bacon increased 25 per cent., or nearly 10,000,000 pounds; those of hams increased from less than 5,000,000 pounds to nearly 12,000,000 pounds; those of pork, fresh and salted, from less than 3,000,000 pounds to nearly 13,000,000 pounds; those of lard, from 205,000,000 pounds of 298,000,000 pounds, while in fruits and nuts the exports of 1898 were nearly 50 per cent. in excess of those of 1896, and but slightly below those of 1897.

Great Britain continues to be the greatest customer of the United States, despite the fact that our purchases from her continue much below those of former years. The figures of the Treasury Bureau of Statistics covering the calendar year exports and imports show that our sales to the United Kingdom in the year 1898 were \$538,661,787, against \$482,695,024 in 1897, while our imports from Great Britain in 1898 were but \$111,361,617 against \$159,002,286 in 1897. Thus our sales to the United Kingdom are nearly five times as much as our purchases from her. The exports to the United Kingdom increased 56 million dollars over those of 1897, while at the same time the imports from that country into the United States were decreasing 48 million dollars.

These reductions in our imports from the United Kingdom are, however, merely an incident of the general reduction in our imports, which during the calendar year 1898 were \$107,637,000 less than those of 1897.

A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach, by properly digesting the food taken into it, furnishes an abundance of pure blood, a good complexion is impossible.

This is the reason so many ladies are using Stuart's Dyspepsia Tablets, because they promptly cure any stomach trouble, and they have found out that perfect digestion means a perfect complexion, and one that does not require cosmetics and powders to enhance its beauty.

Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

When Stuart's Dyspepsia Tablets are used no such dieting is necessary. Take these tablets and eat all the good, wholesome food you want, and you need have no fear of indigestion nor the sallow, dull complexion which nine women out of ten have, solely because they are suffering from some form of indigestion.

Bear in mind that beauty proceeds from good health, good health results from perfect digestion, and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores, and cost but 50 cents per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

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Owing to the sweeping reductions made of late in ocean-steamship rates, a journey abroad can now be enjoyed at a very moderate outlay, and a summer spent in England or on the continent costs but little more than it does to stay at home.

Whether the destination most convenient is London, Glasgow, Southampton, or Liverpool, a ticket for both the outward and return voyages costs about \$100, a little more or less, according to the choice of cabins.

The passenger must be provided with steamer chair, traveling-rug, and a steamer trunk, which should contain the entire wardrobe, as extra luggage is a continual source of expense. On the ship, the only extra charges are the customary fees given on reaching port to the stewardess, bedroom steward, and table steward, \$2 apiece being the proper amount to give. Care should be taken not to demand services from servants other than those appointed to one's room and table, thereby avoiding having to give a larger number of fees.

Two or three ladies forming a party will find a greater degree of comfort and economy in this arrangement than could be had when traveling independently, especially on the continent, where the "woman alone" is not yet comprehended. The secret of all economical journeying is knowing beforehand just the amount that can be spent, and making an accurate plan for spending it. Allowing, therefore, \$112 for the round trip, including the necessary fees, at least \$250 should be available for a three months' stay. Of course a great deal more can be spent, or considerably less, but the sum is mentioned as the golden mean between privation and luxury. So small a sum scarcely requires the services of a banker, and the circular notes issued by the various traveling agencies will be found of great convenience. It is well to purchase tickets from these firms, and to arrange for one's letters being forwarded. This in no wise commits one to being "personally conducted," but as tickets are sold by them at as low a rate as elsewhere, and the clerks at the numerous branch offices have every kind of information concerning trains, boarding and lodging houses, etc., the connection is of great value to the inexperienced traveler.

If sailing straight to London, Laurence Hutton's *Literary Landmarks of London* is a good book to read on the voyage, and this, with the Baedeker, could keep one sight-seeing for many months. It is long railroad journeys that eat up a small capital; and if the headquarters are made in London, for instance, living in lodgings, riding on omnibuses, and taking advantage of the so-called "tea-rooms" and "confectioners," where cold meats, chops, and steaks are served, it is marvelous how far an American dollar will go. Constant excursions can be taken to Oxford, Stratford-on-Avon, Canterbury, and other places by rail, or by coach to Windsor and Hampton Court, and ten or twelve dollars will be found a sufficient allowance for comfortable living and all necessary expenses.

Traveling third-class is always possible in Great Britain, and a most popular tour, just now, is the round of the English cathedrals, many ladies breaking the journeys by wheeling from one place of interest to another. By careful planning not to retrace one's steps, and by ascertaining the cheapest hotel at each stopping-place, two dollars a day ought to cover all expenses, excepting the railroad fares. A more costly trip is that of the English lakes, prices being kept up by lack of competition among the hotel keepers. If it is to be the choice, it is wisest to sail directly to Liverpool from whence the journey is not long to celebrated Windemere.

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