

The Living Church

VOL. XXII.

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No. 45

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NEWS AND NOTES

UNDOUBTEDLY a difficult question is presented in connection with the Porto Rico Tariff Law, which, as passed by the House of Representatives, provides that on exports and imports between Porto Rico and the United States, there shall be collected a tariff equal to 15 per cent. of that required by the Dingley Law, the revenue in case of both exports and imports to be applied solely to the uses of the island colony, and the whole law to expire March 1st, 1902. The difficulty arises from the fact that Porto Rico seeks a market for her products, and also requires the importation of all the manufactured goods used on the island, and the tariff must of necessity increase the cost of the latter, there being little or no home manufacturing. On the other hand, the traditional American policy of more than a generation standing, which, despite opposition, has prevailed under both Republican and Democratic administrations, has for its foundation principle the necessity of keeping the condition of the American workingman from sinking to the level of the peasantry of other countries, by assessing, more or less equitably, the difference between the cost of production under the respective conditions of this and other countries. The most rigid protectionist would not deny that free trade would be the ideal condition, if the workingman of all nations were alike on the highest fiscal level in every country. The American problem must be to raise the level of the Porto Rican peasant, without reducing the condition of the American workingman in the same occupation, to the present Porto Rican level. Despite large opposition to the present bill from theorists of various kinds in both parties, we feel that it is acceptable as a tentative measure, and that by providing a revenue for Porto Rico without direct taxation, it will do good rather than harm to that island.

THE counter-irritation plan has been eminently successful in South Africa. Not only has the invasion of the Orange Free State by Lord Roberts resulted in the relief of Kimberley and the capture of General Cronje with from three to five thousand men, but it has also enabled General Buller to enter Ladysmith, thus granting relief after a four months' siege, to the forces of General White and to the civilians and natives who were with him. The excitement and enthusiasm in England, after the high tension of the past months, was unbounded. At the same time, it is easy to exaggerate the importance of the capture. The decisive battle of the war is yet to be fought, unless the Boers follow the example of the Spaniards and throw up the game as lost before their main strongholds have been attacked. Lord Roberts, however, has gained the added prestige of success, and appears to be fully competent to deal with the extensive campaign that must ensue. No doubt the relief of Mafeking will follow in the near future.

WHETHER Russia has actually taken advantage of British pre-occupation to strengthen her position in the East, or whether it only "happens so," may perhaps be an arguable point, but undoubtedly she has by a brilliant *coup* in connection with her fiscal policy, assumed an ascendancy in Persia which Great Britain has formerly possessed, but which can hardly be won back. Incidentally, though no doubt the position has disadvantages to England, it may prevent the evident social embar-

rassments which arise from time to time when the Shah has found it convenient to visit his friend, the Queen.

THE attack of the Comptroller of Greater New York upon the Corporation Counsel of that city, alleging complicity in "legalized robbery" of the city, is an added detail making up the despair of the American people regarding municipal government investigations, publicity, proof of fraud and bribery in our city governments, are powerless to effect reforms so long as the majority of the voters are willing to have it so. Herein is the blackest feature of all. Under any system, bad men might from time to time attain power, and corruption might be carried on. The difficulty appears to be that the voters are either positively ready to indorse corruption, or are negatively indifferent to it. Thus, if corruption is proved on the part of officials—we do not intimate that in the case mentioned it is proved—it by no means follows that the corrupt officials will not be re-elected at the next election. The worst of it is, that though New York is especially prominent in the history of municipal corruption, there is a general feeling that many other cities are practically as bad, though it is generally hushed up. The only antidote to this state of affairs is an aggressive campaign to inculcate good morals in the American people, enforced by the only power that has ever been successful in this campaign—personal religion.

THE sharp advance in the price of speculative cotton would be most gratifying if there was any evidence that it was not due most largely to manipulations of the market, and thus likely to drop again, leaving fortunes only in the hands of the speculators. With the general prosperity of the past two or three years in this country, the cotton states have not kept pace. The price of cotton has ruled extremely low, and the planters have hardly made expenses. To our mind, the South alone holds the key to the situation. A great part of Georgia now planted in unprofitable cotton could be utilized to excellent advantage for peach orchards. In central Alabama and Mississippi the soil is capable of diversified crops which would always find a ready market. But the great reform of all would be the extensive manufacture of cotton goods on a scale ten-fold greater than that now prevailing in the South. A purely agricultural community is never largely prosperous. An agricultural plus manufacturing section has in itself the conditions for prosperity, and is seldom long unprosperous. When the South manufactures her own cotton goods, sufficient at least for home consumption, she may look for the wave of prosperity to include her also, when it passes over America.

CECIL RHODES is said to have sailed for England, while Dr. Jameson is ill from typhoid fever, contracted during the siege at Ladysmith. It is a little strange that with the intense desire of the Boers to capture these two men, both should have escaped after being besieged. It is said that Rhodes contributed very largely to the spirits of the population at Kimberley, and spent much time during the siege setting out trees on the streets of the city. It is even suggested in Kimberley that a statue be erected to commemorate his services to the city. It is hardly likely that Jameson—he who failed—will be commemorated with gratitude anywhere. Such is the world's verdict upon failure!

NEW YORK LETTER.

THE CITY AND ITS ENVIRONS—WORK IN LONG ISLAND—MISSIONARY EXTENSION IN UPPER NEW YORK—MISSIONARY CONFERENCE—LENTEN AND SPECIAL SERVICES.

THERE are 86,000 communicants of the Church resident within the five boroughs of New York; a number twice as great, and more, as belong to any other religious body, Jews and Roman Catholics excepted. Certain of our parishes give to the Church, through the location of their places of worship and their modern methods for reaching the people, a prominence both locally and nationally, that is quite out of proportion to our communicant list as a whole. Were it to happen that Trinity Corporation could no longer maintain its parish church and St. Paul's in their present locations, it would be worth while for the Church at large to maintain them, and that quite apart from the religious service they render those who attend them. The exterior of Trinity and St. Paul's preach to all America.

Such parishes as Grace, St. Bartholomew's, St. George's, and the Holy Communion, are talked about by reason of their methods. Our Church is looked up to by others. "Episcopalians" in New York are expected to lead. Methods are patterned after and praised, truth to tell, rather beyond their merits. Credit is given for financial strength, for popularity, and for results, far beyond the deserving point.

And yet it is true that the Church, as no other religious body, the Roman Catholic not excepted, is entrenched in the dominant city of the New World. There is, too, a system in this entrenchment. It covers every part, down-town and suburb, and there is life in it. Calvary, Ascension, and other old parishes, are accumulating endowments in fields from which denominational churches have been driven because unable so much as to meet current expenses; and the Borough of the Bronx, where New York must extend because it cannot extend elsewhere, has been within the last year covered to the last square rod by parochial lines; a strategic advantage that must tell in Church progress in city and nation during the century about to open.

The Rev. Dr. H. C. Swentzel, of St. Luke's, has just been elected Archdeacon of the Northern Brooklyn district. The Archdeacon of the Southern District is the Rev. A. B. Kinsolving, of Christ Church, the latter a parish that gave, during the past ten years, \$70,000 to Church extension within the Long Island Diocese. In all of the new settlements in the Brooklyn suburbs there is much activity. The work at Sheepshead Bay has just called the Rev. Thos. A. Hyde of Massachusetts. A tower of strength is Mr. C. N. Allen, a business man in deacon's orders, that he may be of still greater usefulness. Several missions owe their existence to him, among them Vanderveer Park. Another splendid work is at Dyker Heights, where there have been secured, since last July, lots worth \$4,000 clear, \$2,000 in money, and a spiritual growth quite equal to the material. It has just been organized into a parish.

The Garden City Cathedral foundation is a wonderful help to Church extension in the Long Island Diocese. Canon Bryan has no fewer than nine missions, and it is rare that he has not under construction a new parish house, or is not attending to the transfer of lots. Not long since a new work was started at Mineola, and another new one is contemplated at Merrick. St. George's, Flushing, has lately completed one mission chapel, and will build another. Christ Church, Clinton Avenue, is erecting a new church at Red Hook, to cost \$30,000.

A new Sunday School has been started by Dr. Clendenin in a distant part of his famous Westchester parish. This makes

five new missions in Upper New York within a year. Two more are projected. One of them, St. Margaret's, has a chapel seating six hundred under construction, to be opened in May. Funds have been subscribed to support a priest; and a memorial church, to cost \$40,000, has been given, to be built within three



"ST. SIMEON'S WORSHIPS IN WHAT WAS, TEN MONTHS AGO, A CARRIAGE HOUSE."

or four years. Twelve months ago there was nothing here. Another work, St. Simeon's, worships in what was, ten months ago, a carriage house. It has been changed by the addition of a cross outside, and its interior is as comfortable as one might desire. The "sacristy" is the stall once occupied by the family horse. No other building was to be had. The fact was deplored, and a lease of the carriage house taken. The outcome has been more advantageous than the parlors, stores, and halls, which are used in the case of other missions. Bishop Talbot, acting for Bishop Potter, visits St. Simeon's March 9. The class for Confirmation number 18.

An economic feature of this Bronx extension work is that the people themselves bear the cost. The Archdeaconry of New York is fully occupied in other good works; five missions are added to its work without cost to it. The people who come to Sunday School and service are of all religions and no religion. Lay readers take the services, unless a neighboring priest finds time to do so, and the people do not expect priestly supervision for which they are as yet unable to pay. At one mission there have been above forty Baptisms within the year, and at another there is now a Confirmation class numbering eighteen under instruction by a neighboring rector. Much of the credit for conditions obtaining on both sides of the East River is due to members of the Brotherhood of St. Andrew. A plan similar to that employed in Buffalo and Pittsburgh has been adapted to local conditions.

The Missionary Secretaries signalized their removal to new quarters by holding a conference with clergy of the metropolitan district. The aim of Dr. Lloyd is to hold such conferences monthly, for the double purpose of increasing the interest in missions on the part of parishes in and near New York, and to put greater system into mission giving. The question of specials, which formed the bulk of the discussion at this first conference, is one that troubles all Mission Boards, and by none of them has been hastily decided one way or the other. Dr. Greer strongly favored system, and spoke in positive terms about people who make appeals having the direct approval of the Board of Missions. There are others who point out economic facts on the opposite side, but there is no disposition hastily to act in the matter. About fifty of the clergy were present at the conference.

Lenten services, especially the noon-hour ones, begin about as last year, with a slight tendency to increased attendance. Grace and Trinity get the largest noon-hour congregations, and in both of them the number of men has so far been encouraging. Calvary had, on the first pleasant day, about 300 to hear Mr. Nichols, and on the first Friday in Lent, 350 went to St. Paul's Chapel to hear Dr. Olmsted. Lenten programmes for other than noon-hour services differ little from other years, save that there is an annual increase of interest concerning the penitential season. This year four religious bodies of New York, other than our own, keep Lent in some form.

The Ascension was crowded on Sunday morning—it practically always is, anyhow—to hear Chaplain Pierce, of the United States Army, upon the subject of Church interests in the Philippines. Chaplain Pierce assisted in the organization of Holy Trinity Mission in Manila last Decoration Day, and is most hopeful about prospects there.

Dr. C. M. Niles, of St. Paul's, Sing Sing, has accepted an election for three months as secretary of the Parochial Missions Society, and it is said he has some plans of work, among them the putting of the Society on a better financial basis if possible.

DEATH OF BISHOP GILBERT.

EARLY on the morning of March 2nd, the Rt. Rev. Mahlon N. Gilbert, D.D., Bishop Coadjutor of Minnesota, died of congestion of the lungs. His illness had been of only short duration, resulting from a cold contracted in the East, which grew worse by reason of exposure on his return home after a considerable absence. He reached St. Paul on Saturday, Feb. 24th, and died six days later.

The ancestors of the Bishop were revolutionary soldiers, who settled in New York State after leaving Connecticut. He himself was born at Laurens in 1848, and was in the prime of life when the termination of a congestive chill ended his career. He was at Hobart College during his young manhood and was afterward a teacher in Florida and Utah. He was graduated from the Seabury Divinity School at Faribault in 1875, and was ordained at once thereafter. Missionary work after this

was given him at Deer Lodge, Mont., and then the rectorship of St. Peter's at Helena. He was successful in all he undertook.

The call to Christ Church, St. Paul, came in 1881, and he accepted it, taking a parish whose prosperity was waning, and making it one of the foremost in the state. The Church tendered him the position of Assistant Bishop to Bishop Whipple in 1886, and this work he accepted, being consecrated in October of that year. He has more than met the requirements of the position. His magnetism and personal popularity were felt on all occasions. His degree of D.D. was received from Hobart and Racine Colleges and from Seabury Divinity School.

The funeral was held on Tuesday, March 6th.

A BEREAVED DIOCESE.

St. Paul, March 4, 1900.

IN place of the Emblem of Death hangs from the episcopal residence of the late Coadjutor Bishop, garlands of pure white roses, with streamers of purple ribbon. Similar decorations at Christ Church, from where the funeral obsequies are to take place, will form part of the decorations.

All day long loving friends visited the episcopal residence to take a last farewell look on the face of their beloved Diocesan and friend in life. Telegrams and letters of condolence are flowing in from all over the country from prominent Churchmen, cleric and lay, and distinguished men of the State and non-Churchmen. Bishop Whipple sent a very affectionate message from Porto Rico.

Mrs. Gilbert's serious illness of some fourteen months' duration will in all probability prevent her from being present. Several ladies went from St. Paul Saturday morning and informed her of her husband's death. A telephone message received since then says she passed a restless night, but will make a supreme effort to reach St. Paul Monday or Tuesday. Mr. A. B. Stickney, superintendent of the Great Western Railway, has placed at her disposal the use of his private car, attached to a special engine, if necessary, to convey her and friends to St. Paul.

Most of the churches are heavily draped in black. Eucharists were offered on Sunday with intention, and the sermons bore reference to the deceased prelate.

The loss is universally felt on all sides, the expressions of sympathy from quarters where least expected are genuine and sincere. The daily papers have all devoted editorials of considerable length, reviewing his past career, the great work achieved during his short episcopate, his loyalty to the Church, and broad charity with those with whom he differed, his influence throughout the State as a man and a citizen—a loss irreparable and one that can never be replaced.

The Masonic Lodge No. 3, of which the Bishop was a member, pays well-deserved tribute in a series of resolutions.

In many of the non-Episcopal churches, references were made to the deceased prelate, coupled with expressions of sympathy. Saturday, Sunday, and Monday nights, clergy, laity, and members of the Brotherhood of St. Andrew will take it in turns keeping vigil.

On Tuesday morning a private service will be held at the episcopal residence at 10 A. M. The remains will then be conveyed to Christ Church, where they will lie in state in the chancel until 2 P. M. At 2:30 P. M. the funeral service will be conducted by Bishop Tuttle, in accordance with a compact agreed upon years ago between the two Bishops.

Bishop Millspaugh will assist, and Bishops Edsall, Hare, McLaren, Nicholson, and Grafton, have also been invited.

Honorary pallbearers are Dr. G. R. Metcalf, Henry P. Upham, Rev. Dr. Wilson, Rev. E. S. Peake, Rev. Dr. Dobbin, Mr. Reuben Warner and Mr. J. Q. Adams (vestrymen of Christ Church), Rev. Dr. Tanner, Judge Wilder (Red Wing) and Judge Atwater (Minneapolis), two of the oldest laymen of the Diocese.

Active pallbearers are the Rev. Messrs. T. P. Thurston, C. C. Rollitt, D. J. W. Somerville, Dean Slattery, G. H. Mueller, G. H. Ten Broeck, S. B. Purves, and C. R. Taylor.

Bishop Whipple sent the following telegram: "Our hearts overflow to the bereaved family and diocese. Second Philipians 22d v."

The committee on arrangements requested that no flowers be sent, stating that an opportunity will be shortly furnished those who wish to show their appreciation and love of the lamented Bishop. In all probability a permanent memorial is contemplated.

From all accounts now, the Bishop realized, if his most intimate friends did not, that this attack would prove fatal. In the early stages of his illness a typewriter was busily engaged putting on record his desires, lest, perchance, he should not recover. His business affairs will doubtless reveal one of his chief characteristics—order and completeness.

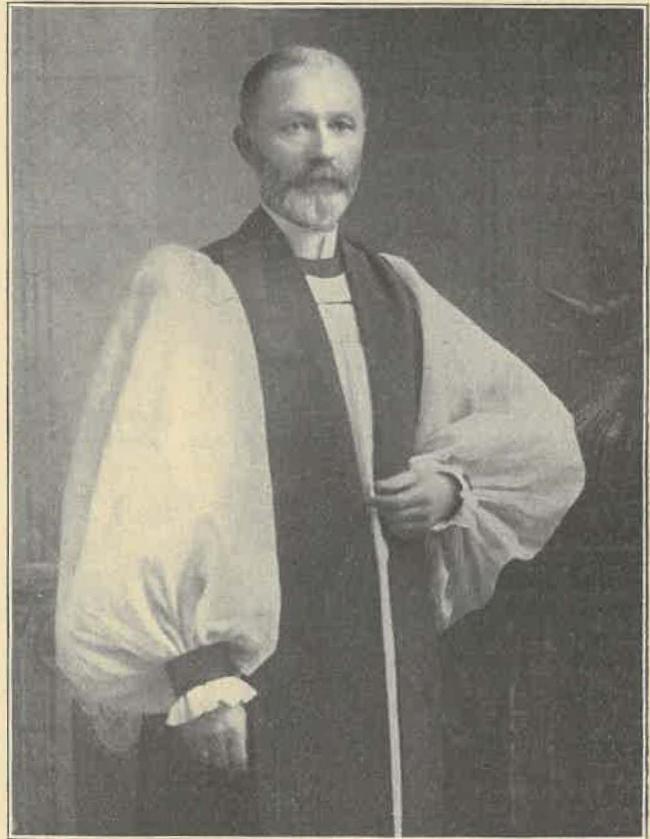
The clergy of the city feel deeply grieved over the fact that not one of their order were with him during his dying moments to administer the last rites of the Church, or offer a prayer for the departing soul. No reproach can be cast upon them for this omission, as the end came so suddenly. The attending physician who was resting in the next room reached his bedside just as he sank into unconsciousness, from which he never rallied, and before cleric help could have been summoned, the soul of the good Bishop had passed into the rest of Paradise, where we pray God to grant him rest, peace, light, and to "make him to be numbered with Thy saints in glory everlasting."

MAHLON NORRIS GILBERT.

AN APPRECIATION.

BY THE REV. ALFORD A. BUTLER, WARDEN OF SEABURY
DIVINITY SCHOOL.

IT IS doubtful if Churchmen outside of Minnesota have any realization of the greatness of the loss that has come to the American Church in the death of Bishop Gilbert. Within Minnesota all our eyes are wet with tears, all our hearts are sore. Yet it is those who have been the most closely associated



MAHLON NORRIS GILBERT, D.D.
LATE BISHOP COADJUTOR OF MINNESOTA.

with him in his life and work, that most appreciate the nobleness of the man and the greatness of the Church's loss.

For fourteen years he has done, practically, the whole work of the diocese. No Diocesan ever had a more affectionate, faithful, and loyal Coadjutor. No Diocese ever had a harder working or more unselfish Bishop. His whole strength and his whole heart went into his labor. Not of strong physique, and needing always to care for himself, he never thought of himself, except when his friends insisted that he should take a vacation, or his family physician ordered him to stop work and go to his bed.

And the beauty of all his intense activity was this: it was not the labor of duty, but the labor of love. The beauty of his self-sacrifice came from the fact that it was not a deliberate or conscious denial of self, but an utter forgetfulness of self. His love and labor for the Master was so great to him, that it

made self too little to be considered. He was too absorbed in the glory of God to sound his own praises, or to ask another to sound them for him.

He was in journeyings often, in perils of water, in perils in the wilderness, in hunger and thirst and fastings often; and besides those things which were without, that which came upon him daily—the care of all the churches. Yet he did not complain; yea, he would not allow another to complain for him. In twenty-five years of ministerial labor and association, I have never worked beside one more free from self-seeking, more utterly forgetful of self, than he who now rests from his labors. His was the pure joy of the worker who loved his work, and the silent commendation of Him for whom he labored.

And as his ceaseless labors were hallowed by the nobility of his self-forgetfulness, so also were they sanctified by the greatness of his love. His was a home of gentleness and affection, and his little ones will grow up with tender and blessed memories of the days that are gone. He loved his clergy as fellow-laborers in Christ, and they loved him as a true father in God. He did not know how to lord it over God's heritage. His was the rule of love. No clergyman went to him in trouble or distress that did not find a heart of sympathy, and also, if it were possible, a ready and hearty helpfulness. Once when about to face a case of discipline, he drew back and said to the writer, "I am too tender-hearted to be a Bishop." And yet it was that very tenderness of heart and quickness of sympathy which made us all love him, made us all willing to try at least to enter into some measure of his own large-hearted love.

Only the other day he was speaking so hopefully of the outlook for the Church in the Northwest, of the recent consecration of so many new Bishops—Duluth, North Dakota, Nebraska, and Iowa; such a noble band of missionaries! such a splendid promise of a new day about to dawn upon the Church he loved!—and now—and now the noblest missionary of them all has been suddenly called to his rest.

His fourteen years of loving service are finished. We may well thank God for the noble example and the loving inspiration of his life; but for him—

"Needs there the praise of the love-written record?—
The name and the epitaph graved on the stone?
The things we have lived for, let them be our story.
We ourselves but remembered by what we have done.

"So let my living be; so be my dying;
So let my name be unblazoned, unknown;
Unpraised and unmissed, I shall yet be remembered.
Yes—but remembered by what I have done."

CHURCH CHARITY FOUNDATION.

THE Church Charity Foundation, in the Diocese of Long Island, has just held its forty-ninth annual meeting and, with it, has begun the fiftieth year of its existence. The occasion was made memorable by the opening of a pathological laboratory in connection with St. John's Hospital, which is one of the institutions conducted by the Foundation. The laboratory is situated in the newly-built second story of the mortuary chapel of the hospital and is fully equipped with all the best and latest appliances for pathological analysis.

It is only within the present generation that industrial and educational combinations have been projected, and it is therefore singular that the founders of the Church Charity Foundation should have adopted, in its original charter, now almost fifty years old, the ideas that have so lately come into prominence in other fields. The intention of the founders, briefly stated, was to group together under one management all charities of the Church in the Diocese. The object was primarily, economy of administration. It is also singular that, in the charter, provision was made for work of a nature which was unknown at the time of its adoption, but the need for which has been since almost universally recognized. For instance, the charter provided for a training school for nurses, and at the time it was drawn up no such institution was in existence. Another institution provided for in the charter, and one which has not as yet been organized, is a training school for domestic servants.

The Church Charity Foundation is at the present time conducting six institutions, namely: St. John's Hospital, Home for the Aged, Home for Orphans, Sisters' House, Orphans' Press, and a Home for the Blind. All of these were planned for by the founders fifty years ago, and the work has been conducted along the lines and by the methods they recommended.

The management of the Foundation is vested in a Board, of which the Bishop of Long Island is the president, and the membership of which is composed of twenty-five clergymen and twenty-five laymen, resident in the Diocese. There is also a Board of lady associates, which, up to within a short time, had the domestic management of the institutions. The Board of Managers appoints annually a visiting committee of six members, who are expected to go weekly to the institutions and confer with the rector of the Foundation, who is the superintendent of all the institutions. The domestic affairs of the institutions are supervised by the members of the Order of the Sisters of St. John the Evangelist.

The aim of the present managers of the Foundation is to so simplify its administrative forces that the actual cost of administration of the six institutions will be little, if any, greater than would be that of any one of them if it were a separate and independent institution. It is along this economic line that the Foundation has made its greatest success, a success which justifies its claim that in no other way can the charitably-inclined people of the Diocese expend their money to do so much real good, and have so small a percentage used for administration expenses.

The support of the Foundation is derived from the income from an endowment fund of \$265,000, against which, however, there is a funded debt of \$80,000, from payments of patients in the Hospital, payments for the care of children, work done in the Orphans' Press, money received from the city, a variable quantity, by the way, and donations from churches and individuals. The latter is the staple that has been trusted to in



CHURCH CHARITY FOUNDATION.

the past and must be in the future. In order to increase the contributions from individuals, a solicitor has been employed this year for the first time, the expectation being that by his efforts a constituency of regular subscribers will be built up. This plan has already given signs of success, and it has been inaugurated at an auspicious time, the fund for this year taking the name of the Jubilee Fund.

The financial experience of the Foundation shows, as would be expected, that the weakness in the presentation of its claim for support is that it is difficult to make givers realize that an institution having six departments should receive as much help as six separate institutions. The ideal of the Church Charity Foundation was to group all Church charities under one head. That, however, has not been carried out. From time to time other institutions equally necessary and admirable have sprung up and have to make their appeals to the public bounty. In the distribution of parochial funds it has sometimes been known that an equal share has been given one of these and the Church Charity Foundation, although as a matter of fact the latter cares for more beneficiaries and therefore needs a larger support than all the others combined. It would seem, however, that this is a detail, important though it may be, that does not constitute a weakness in the system itself.

LONG AND THE SHORT OF IT.

IT may be said truly of the new commander in chief in South Africa that if he enjoys the distinction of being the shortest general in the British army, he can also lay claim (outside royalty) to possessing the longest list of degrees. Officially "Bobs" is Baron Roberts of Kandahar and Waterford, P. C., K. P., G. C. B., G. C. S. I., G. C. I. E., V. C., D. C. L., LL.D. He became "Dr. Roberts of Dublin" nearly twenty years before Mr. Chamberlain, who was "doctored" the other day.

A NEW ASSISTANT AT TRINITY, CHICAGO.

THE Rev. C. N. Clement Brown, who has accepted an election as assistant minister in Trinity Parish, Chicago, is a graduate of the University of Pennsylvania and of the General Theological Seminary. He was ordained to the diaconate by Bishop Potter of New York, and served in Trinity Church, Geneva, N. Y., for the last six years. He has been rector of St. John's Church, Auburn, N. Y., where his resignation has been accepted with great regret. Mr. Brown is a scholarly and eloquent preacher and a successful parish worker.



REV. C. N. CLEMENT BROWN.

MR. GARDAM ON ARCHBISHOP BENSON.

THE Church Club of St. Luke's Church, Rochester, held a well-attended meeting Feb. 17th, in the parlors of the church. There were about seventy members present. Addresses were given by the Rev. H. L. Burleson, assistant at St. Luke's, the Rev. E. H. Martin, of St. Stephen's, and the Rev. William Gardam, of Ypsilanti, Mich.

The Rev. Mr. Gardam spoke interestingly and eloquently on "Leaves From the Life of Archbishop Benson." The speaker briefly sketched the career of the Archbishop as student, schoolmaster at Rugby and Wellington, chancellor of Lincoln Cathedral, Bishop of Truro, and as Archbishop of Canterbury. In conclusion Mr. Gardam said:

"His passion for the Church as she is, the lineal descendant of that ancient British Church whose history, as revealed in Cornish Christianity and the old Cornish saints, so beautifully possessed him and enabled him so touchingly, when the Church in Wales was threatened by Gladstone's policy of Disestablishment, to speak of the Welsh Church as the elder sister, and declare that she should not be despoiled, save at the expense of the whole Church; this richest of all rich inheritances you and I have, in a liturgy illumined all through with the best that the piety and consecrated learning of all the ages have brought forth; a sacramental system whose roots lie in Paul and John and the early days of the faith; an open Bible, making its appeal to the conscience and intelligence of every life; and a commission 'Go ye therefore and disciple all nations,' receiving a new emphasis and a new opportunity in the open door of commerce and learning, and common privilege which Anglo-Saxon civilization everywhere stands for in our day; this great man's great passion for this Church, primitive and apostolic, yet able to teach every age and govern it for its own saving and the Master's loving; this Church that Rome says has lost links and is living with an imperfect ministry and incomplete sacraments, and also that much contemporary Christianity declares to have lost vitality because she insists that the past is as much Christ's, as much His own history among men, as Christian experience and thought to-day, and that there is an outward continuity of history as well as an inward spirit of grace; this Church he loved and served with a supreme devotion; and then, her own words of confession on his lips, the summons came, and he was not, for 'God took him.'"

WHAT is the greatest need of our times? Is it churches? Churches, indeed are serviceable for the propagation of the Christian faith, but they are not the greatest want. Is it schools? Schools are important factors in our Christian civilization, but they do not constitute the greatest need. Is it asylums or hospitals? They are, indeed, most useful for the alleviation of suffering humanity, but they do not contribute the most indispensable requirements.

What the times demand are men—sturdy Christian men, endowed with force of character. We need men who are guided by conscience rather than expediency; men who are guided by principle more than by popularity; men who walk in the path of duty and not of self-interest. Above all, we need men of strong religious faith, who are prepared to uphold their religious convictions in the face of opposition and reproaches.—*Cardinal Gibbons.*

ENMEGAHBOWH, THE INDIAN PRIEST.

SEND with this some interesting facts relating to that brave old warrior for Christ, the Rev. J. J. Enmegahbowh, of White Earth Reservation, Minnesota, who is not unknown to readers of THE LIVING CHURCH. He relates in a letter to his old friend, the writer, the burial of his faithful wife:

"My people seeing the coffin I was able to purchase for my late wife, after the burial Head Chief Wahbanagnob (White Cloud), spoke and said: 'My dear brother-in-law, I am so well pleased to see so beautiful coffin for my dear niece.' Another chief spoke and said: 'I hope you shall have one much more beautiful than your wife.'" Enmegahbowh replied in the words of the following request:

ENMEGAHBOWH'S REQUEST.

"Now, my dear friends, I will tell you what kind of coffin I would like to have.

First, you see me. I am a poor man, hardly enough clothing about me to look decent for my calling. Had dear Bishop Whipple not been a living man I should have been most certainly ashamed to walk out to public highways. No! no, not at all, I shall not ask my friends to give me a beautiful coffin. I do not wish or hope that my friends will not take the trouble to give me a decent or nice coffin because it will do me no good. I cannot see it, nor feel thankful, or feel the greatest pleasure for it. No, no, I desire no nice coffin to give me. If you, my dear friends, have anything to give it me, please give it to me while I have my functions still strong and retaining my sensibilities so I can see it and feel thankful. No, I repeat, when I die you go and dig very large and deep grave and when you are ready to bury me all I shall ask you to wash my face and comb my hair and wrapped me in a new blanket, and when you are all ready to put me into the grave, be sure, Oh I beg of you, be sure to bury me with all the implements of (my) warfare. I think of myself a warrior against *sin*, the world, and the devil, for over little forty-six years on the battle field my grand equipments of my warfare has been the old standard, sure and true weapons, the Bible and the Prayer Book. My friends, the above very weapons be sure to bury with me when I am no more, for I considered the above weapons have been effectual, destroying and subduing kingdoms and rebuilding up the different nations and tribes of the earth to a higher grade of Christianity. One thing more: Be sure to put me into my grave in sitting posture. So end my conversation. How far they will comply my request I cannot tell. For over forty years I have been a warrior. Here was a vast heathen empire to be conquered and if these my weapons, the Bible and the Prayer Book, had been used to conquered the world I said surely These must be used to subdued the heathen *religion!* (among the Indians). Thank God I think that some good had been accomplished to the glory of God. If it was allowable feathers would have covered on my head to show it of my daring warfare and the number of "scalps" taken. What I mean the scalps.

Here is a conjuror—

Here is a *grand*, medicine man,

Here is a dreamer,

Here is a prophet, there is a medical man—

All the above had been 'slun' more or less, not in bodily—but *their creed* and beliefs 'isms,' etc., and *become faithful Christians to-day.*"

Do your readers know how *cold and lonely* it is at far-away White Earth, Minnesota, for dear old Enmegahbowh? I beg that my appeal may touch the heart of some rich man or woman who will send *direct to him* some token of love and appreciation to cheer the long winter waiting of this brave old Christian soldier.

Some warm clothing, some concentrated nutriment, some pretty book or pictures, even a little dainty—I do assure you, *you can make no mistake*—it is a blessed privilege to be able to cheer that Indian Saint. Nor is he only brave in winning souls for Christ, for years ago, at the risk of his life, he saved many women and children from captivity and death and was hated and hounded by the heathen Indians afterwards for doing it.

Send some token to show that valor and faithfulness in white man or Indian can be appreciated, and God will truly bless the giver.

W. THORNTON PARKER, M. D.

Formerly Surgeon U. S. Indian Service at White Earth, Minn.

Westboro, Mass., Feb. 22d, 1900.

NEW CHURCH AT KANKAKEE.

THE new church for St. Paul's Parish, Kankakee, Ill., is now completed, and the first service was held on Quinquagesima. Though relatively small, seating only 350, the church is a model of ecclesiastical architecture and might well be taken as a pattern for larger parishes. The slope of the ground permits the erection of parish rooms under the building, in such a way that on one side the street entrance to the parish rooms will be on the street level, while yet the church itself is not "upstairs."

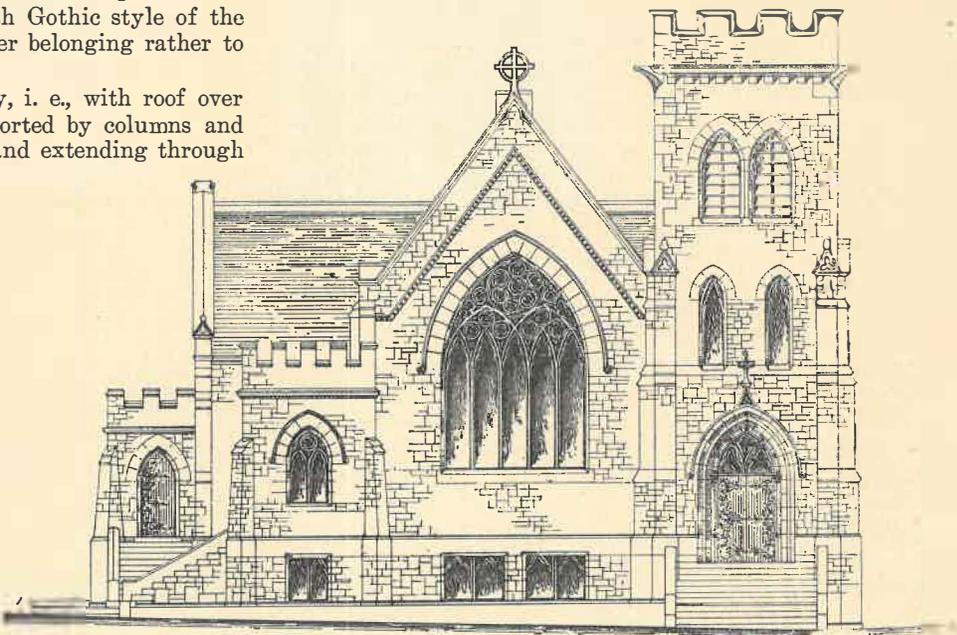
The church is built in early English Gothic style of the Fourteenth Century, with a massive tower belonging rather to a later stage of English architecture.

The church is built with a clerestory, i. e., with roof over low aisles on each side of the nave supported by columns and arches. These, broken by the transepts and extending through the choir, are one of the striking features of the interior. The nave-roof extending through the choir, gives dignity to the general effect. It is 36 feet in height; its open timbers are finished in red oak, as is all the woodwork of the church proper. The parish, Sunday School, and choir rooms are beneath, entered from the south on Station Street and have been planned with careful regard to the varied uses of a working church. By means of rolling doors and windows nearly the whole space can be thrown together for assemblies and social gatherings, or can be separated into parlor, chapel, and guild rooms.

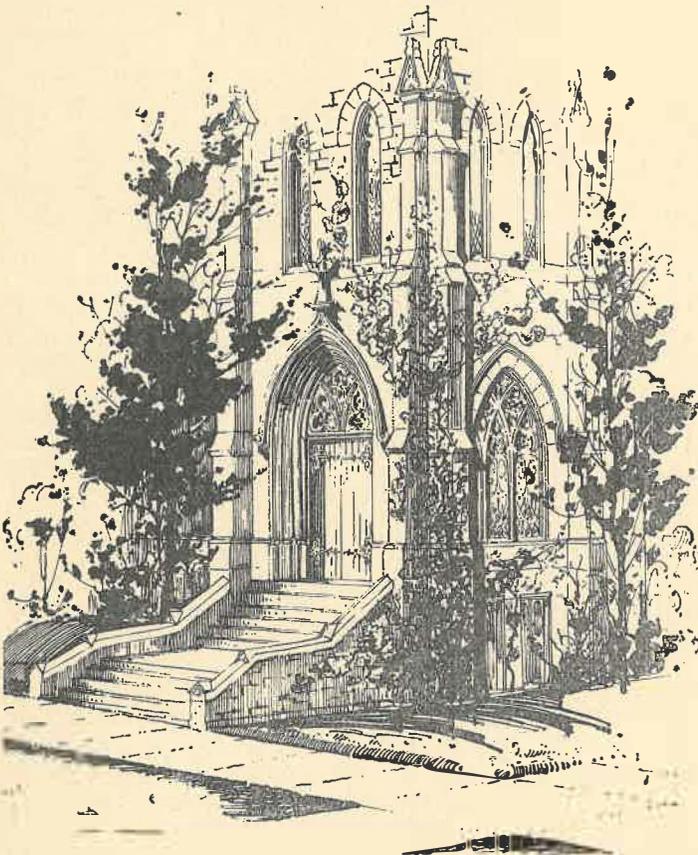
The structure is built of buff Bedford stone from Indiana, combined with a native stone. The new church is the

William Swannell. One of the aisle windows is in memory of Mrs. Ida Townsend Dugger. The large west window will contain Pleins' "Ascension of Christ." The south transept window, the most elaborate and expensive in the church, is to be the gift of Mrs. Jennie Milk Conrad, subject not yet decided on. The aggregate cost of these windows is about \$1,200.

Dr. Phillips, the rector of St. Paul's Church, is a native of Vermont and a graduate of Williams College. He was ordained to the diaconate in 1862 and to the priesthood in 1863.



ST. PAUL'S CHURCH. WEST ELEVATION ON HARRISON AVE.



ST. PAUL'S CHURCH. ENTRANCE TO TOWER, HARRISON AVE.

result of a movement made by the rector, the Rev. D. S. Phillips, D.D., and the people, and only a small debt remains upon the plant. The building committee consists of the rector and Messrs. Emory Cobb, A. Elliot, and H. C. Clarke.

There are a number of very fine memorial windows, the work of the Luminous Prism Co., of Chicago, manufactured of opalescent glass. The sanctuary windows, the subject being Hoffman's "Adoring Angels," are the gift of Mrs. James Mix, a former parishioner of St. Paul's. That on the north side of the altar is in memory of a granddaughter, Miss Helen Taylor, who died three years ago at the age of 19; the one on the south in memory of Miss Carrie Mix. The window in the baptistery is in memory of Gordon Swannell, a young son of Mr. and Mrs.

His ministry prior to 1867 was spent at St. Peter's Church, Bennington, Vt., and in the latter year he assumed the rectorship of his present parish at Kankakee. He is thus one of the senior clergy of the Diocese of Chicago, and is also one of the most respected and beloved. At the present time he is President of the Standing Committee, and Dean of the Southern Convocation.



THE REV. D. S. PHILLIPS, D.D.

THE MID-WESTERN DEAF-MUTE MISSION.

TWENTY-FIVE years ago, acting under a lay reader's license, the Rev. A. W. Mann read the first service for deaf-mutes at St. Mark's Church, Grand Rapids, Diocese of Western Michigan. Thereafter the services were held at intervals, other missions being visited in the meantime. In the course of time, the work in Grand Rapids was named by Bishop Gillespie, St. Bede's Deaf-Mute Mission.

On Tuesday evening, February 20th, the quarter centennial of this interesting "silent" mission was commemorated by a short service in the Chapel of St. Mark's Church; the Bishop and the Rev. J. N. McCormick, the rector, being present. The former made a short address in which he commended the work of the General Missionary, the Rev. A. W. Mann, who was also present. The rector also made a brief oral address, Mr. Mann interpreting for the deaf-mute portion of the congregation. The brief historical address of the latter was then read and interpreted. Then came the confirmation of three deaf-mute women. The Bishop's address to the candidates was in manuscript form; and was thus easily interpreted by Mr. Mann.

At the close of the service, the deaf-mutes, to the number of fifteen, or more, went to the Episcopal Residence, where a pleasant hour or two, was spent in conversation. One of the ladies rendered in the sign language the familiar Hymn, "Lead, Kindly Light." Refreshments were served, after which the handful of "silent" brethren dispersed to their homes in city and country; and the Rev. Mr. Mann took the midnight train for others of his many missions, in Ohio, Indiana and Chicago.

"WHY I AM AN EPISCOPALIAN."

THE pastor of the South Baptist Church in Hartford has invited representatives of different religious bodies to speak in a series at his place of worship, explaining the reasons for their allegiance to the several religious bodies.

The first of these lectures was delivered by the Rev. G. G. Bristol, rector of the Church of the Good Shepherd. The following are extracts from Mr. Bristol's remarks:

The Protestant Episcopal Church in the United States of America is the long official title of the religious society which is the daughter of the Church of England. Her life as an independent organization began shortly after the close of the Revolutionary War, when the first Bishop, Samuel Seabury, was consecrated in Scotland, and when the first general assembly of clergy and laity was held, governed by constitution and laws. These events transpired in the years 1784, 1785. In the organization of this national Church, the thirteen colonies were represented; and the constitution of the Church was ratified four years before the Constitution of America.

The Episcopal Church in America has been spoken of as the daughter of the Church of England. Let me say a word concerning the mother, in order to vindicate her good ancestry. It used to be popularly said that the Church of England began in the reign of Henry VIII., in or about the year 1547. And to the sixfold matrimonial relations of this interesting character has often been added that of sponsorship for the Church. Nothing could be further from the truth nor convey a more false impression.

There were many factors that united to bring the gathering forces of the Reformation to a focus in the reign of Henry VIII., when the Church of England threw off the yoke of the papacy. But the great underlying causes were entirely independent of Henry and his reign. The fires had been kindled by John Huss, Wycliffe, and Jerome of Prague, and the great blow had been struck by Luther.

The cry for reformation in the "head and members" of the Church had been heard as long before as the twelfth century, when from the lips of Bernard, the last of the fathers, came the cry, "Who will grant me to see, before I die, the Church of God as it was in the ancient days?"

It was heard in the councils all through the fourteenth and fifteenth centuries, like voices in the wilderness, preparing the way for the coming of the great event. At last it came, and the Church of England, without sacrificing an iota of what was primitive, apostolic and essential to the true Church of Jesus Christ, freed itself from the power of Rome.

The Protestant Episcopal Church has preserved and handed down through the centuries the divine institutional idea: the idea of the Church as our Lord taught and authorized it, as the Apostles and early Christians gave expression to it. It is the nearest approach to the Apostolic idea, because it has "continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread and in the prayers" (Acts ii. 42). The Church is an institution which man cannot make nor unmake. God founded the Church in Jesus Christ. It is His Body. It is His Life, His Power, His Spirit which He gave to other men, with authority to hand down. He imposed a certain few conditions of membership and without them no man can enter His kingdom. The Church idea is a recognition of two things which are essential; the individual and the social. The Church has a life of its own (derived from her ascended Head), and she has a life derived from the contact with society about her. Both contribute to make her life. In her Catholic position the Church insists upon the fact of the individual life, but she insists equally upon the reality of the corporate life. The Church idea is not that the soul of man is saved by mere contact with the Church, nor by an isolated individual faith. The Church is the channel of God's grace—the storehouse of His treasures. To her one must come bringing the earnest purpose to live a godly life—acknowledging a firm belief in the Apostles' Creed with a desire to do the will of God along the Church's way.

NOT FOUNDED UPON A CREED.

It is our belief that the Church is not founded upon a creed, nor a set of doctrines, nor upon a book, not even the Bible. The New Testament is more largely a record of what men did and taught in the early Church than a body of directions for the formation of the Church.

The Church was a real power, living, growing and expanding, nearly 300 years before the Bible was put together in any-

thing like its present form. The teachings of Jesus were committed to human lives, and to certain lives with authority to transmit to others. Our Lord grouped about Himself two classes of men, disciples and apostles. They were both learners, but one was distinctly a class of teachers. They became our Lord's authorized messengers with a distinct commission to carry His message out into the world (Luke xxiv. 45-53. Acts i. 8).

BOOK OF COMMON PRAYER.

I believe in the Protestant Episcopal Church because her Book of Common Prayer seems to me to present the clearest interpretation of the Holy Bible—the Word of God—that can be found. By its title it is a book of prayer. In reality it is a book of Christian living. It is a complete commentary and exegesis of the life of our Lord.

It is a book of public worship, but it does not exclude the use of personal and extempore prayer in any private or special emergency. It has a full and complete answer for all the calls of the human heart, as men stand before God individually or corporately.

But we believe that the Book of Common Prayer, above that of preserving a pure liturgy, has performed a still greater service for the world. It has held before men the person of Christ in His complete manhood, divine and human.

The great need of this age is the person of Christ brought into its active, pulsating life.

It is not what any man, however ripe or spiritual he may be, thinks about Christ. Men must see the majestic figure of Christ as a whole, moving through the circle of His thirty and three years' ministry; must see it as the Holy Word paints it, and as the Church has drawn from the divine records, and fashioned it into a symmetrical whole. The average reader of the New Testament does not discover the real Christ—the rounded Man; the Prayer Book presents Him to the view. No scrappy, abnormal, one-sided view of the Son of God is enough, for the result is a Christian life that is imperfect, one-sided. In the services of the Christian year the complete picture is presented. From Advent to Advent the Prayer Book reveals the whole Christ. The services of the Christian year are a veritable sacred kinetoscope; in them the history, the geography of the Holy Land passes in review and in the foreground the figure of the Saviour is seen moving on from Bethlehem to Calvary and to the Mount of Ascension.

THE SACRAMENTS.

I believe in the Episcopal Church because of the emphasis laid upon, and the high position assigned to, the two sacraments, Baptism and the Holy Communion.

Holy Baptism was the first sacrament ordained by Christ, and by it we are initiated into His Church. Baptism makes us members of Christ, the children of God. Through that door every person must pass that would enter the kingdom—a "door that opens at the touch of the smallest child."

"The Church lays no emphasis on the mere ritual of baptism nor on the quantity of water used. It insists simply upon the use of water and the Triune Name. It maintains that the Greek word *baptizo* settles absolutely nothing as to primitive ritual." It accepts the custom that it believes to be apostolic, and the practice of the early Church. Baptism by immersion is never refused in the Episcopal Church to the candidate who requests it.

The Church believes in and emphasizes the baptism of children. It accepts baptism as the initiatory Christian sacrament, as circumcision was the initiatory Jewish rite, and which brought children into covenant relation with the Heavenly Father. It teaches regeneration by baptism as a new spiritual environment which may not easily be defined. It seems evident to the Church that whatever "Christ and the twelve might have said or left unsaid, that since that era in religious history, little children have continuously and by almost universal consent been admitted into the Church."

We are convinced that one of the conspicuous services rendered to the religious life of this age is to be found in that conception of the Lord's Supper, which she has preserved and handed on in its integrity. Interpreted by the clear language of the Prayer Book service, the Lord's Supper is not robbed of its sacramental character, nor reduced to mere memorial or symbol.

The Lord's Supper is the sacrament of spiritual strength. In it we come into the closest touch with the Master. We come

to it frequently as we need strength, and to be better fitted for our work.

BIBLE-READING CHURCH.

The Episcopal Church has often been called the Prayer-Book Church by those outside the fold. She is honored by the title. She should also be called the Bible-reading Church. Up to this point I have carefully avoided comparisons. Let me say here that the Episcopal Church uses the Holy Bible in public worship more than any religious body in the world. To what extent any Christian, Congregational, Episcopal or Baptist, uses it for private study and meditation is not for me to say, for it cannot be determined. It is safe to say that the use is not half enough.

I have spoken earlier regarding the wide range of interpretation enjoyed by the teachers of the Episcopal Church; let me call your attention to the equally untrammelled liberty in the conduct of services. In all things the keynote of the Church is liberty, not license. There are critics of the Church who imagine that at every turn one is faced by a Bishop whose episcopal sanction must be obtained, or by a rubric, red with prohibition. No such thing is true. For the sake of "decency and order," the plan of the Prayer Book and the established customs of the Church are always followed, with little or no deviation. But in the conduct of service, the ritual may be as unornate as a Puritan meeting, or as elaborate as the Roman high mass; the clergyman's vestments may be the simple and severe surplice to cover his thread-bare coat, or they may be wrought with gold, and "like the vesture of the queen, all glorious within." Chancel and altar may be resplendent with flowers and candles, tablets and crosses, lights and acolytes; the morning sunlight may stream in through richly wrought glass windows and depict the forms of saints and martyrs upon the costly mosaic, and the air may be heavy with incense: or else the sanctuary may be simple and severe, with holy table and two chairs; with windows stained only by the storms of years; with no incense and smoke save that of a wood stove and a kerosene lamp. The minister may be known as pastor of the flock or priest of the church, on the one side emphasizing the sacerdotal function, and on the other giving prominence to the place of preaching. In all this wide range of things unessential, the clergy and laity of the Church may have to face critics, but no restrictions are placed upon them by those in authority. Who will say that one cannot find freedom for thought and action within the Church? Why, the man who objects to the Episcopal Church on the ground of restricted actions and utterances is a religious anarchist, and should be the subject of supervision.

I believe in the Church because of the great missionary outlook more than for the retrospect. We are not boasting over results. We feel that the Church has a large and fruitful future before her, when clergy and laity rise to their responsibility, and not until then. The Church has already proved her fitness and adaptability in service and system to Indians, Negroes, Chinese and Japanese. She has yet to assert with faith that the kingdoms of this world belong to Christ. Beloved, let us feel the inspiration of the largest hope and faith for the future of the Christian world. We have not labored thus far in vain. We have all had God's blessing. We are striving to bring Christ near to human hearts—to make His love and power regnant in the world. We are reaching out toward that future,

When all men's good shall
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a line of beams athwart the sea,
Thro' all the circle of the golden year.

LETTERS FROM A PARSON LAID ON THE SHELF.

DEAR READERS:—

I AM going to write once a fortnight for THE LIVING CHURCH. The letters will be called, "Letters from a Parson Laid on the Shelf." They will have a wider range than the old Five Minute Talks. Sometimes they will be literary, sometimes political, sometimes "newsy," sometimes religious; always, I hope, in some way profitable.

A man who is "laid on the shelf," and who is not obliged to worry over the way to pay his butcher, and baker, and candlestickmaker (and by the kindness of my old parish, I am saved all that), has a great deal of time on his hands, and if he keeps his eyes open and his wits polished, can see and hear a great deal that is either too commonplace for others to notice, or is hidden by the cloud of engagements which gathers around the busy parish priest. When I see my brethren who do not occupy shelves, plunged in the affairs of the Guilds of St. Cuthbert and

St. Bridget, etc., etc., hurrying from one appointment to another, I feel glad that I am out of it, and look down from my shelf with relief. I worked hard at the whole business for many long years before I was gently lifted up here, and can "look on" with a perfectly clear conscience.

When you cannot possibly do a thing, it is unwise and un-Christian to fret and worry over it. Look for something you can do. Suppose you are nicely put away on a shelf; it does not follow that you cannot do anything to serve your Master, your Church, and your fellow men.

Not long ago, I was regretting to a man that I could not take a more active part in some much needed work, and he said, "Why, Doctor, you are always cheerful and smiling and optimistic, and if you just keep that up and do nothing more, you help a great many more people than you think."

This was very comforting, but I want to try and do more than that. I often think of the old woman who just bought a little grass every day to give the oxen who were drawing the stone for the Emperor Justinian's great Church of St. Sophia, and whose name, an angel told the monarch, ought to take precedence of his in the memorial tablet set in the front wall. I have learned a great many things from old women, and the act of this one spurs me on to try, as long as I live, to do a little something, no matter how trifling, for the glory of God and the good of men.

This is enough for a preface. Let me talk now a little about what is uppermost in the minds of the clergy of Chicago; the wonderful crop of Bishops that has been reaped the last year in this one plot of the Lord's garden. I hope that those who are left, and whom a supercilious English visitor characterized as the "inferior clergy," will keep their heads level, and not be bit by the gadfly of "Your town next." Let them remember that never before has lightning struck four times in the same place in one year, and no more bolts need be expected. I do not mean to imply that there is not still good material for Bishops here. I could name two or three hard-working Chicago rectors who would well grace a "cathedra," and who are entirely unknown to those who dwell by the salt sea in Boston, New York, Philadelphia, etc. Let nobody think that the ones who were taken from Chicago were simply chosen because they lived in a big place—therefore let us all move to big places. They were chosen because they were efficient, apostolic, well-balanced men, and the size of their parishes had very little to do with it. As far as the last election is concerned, we have not yet finished wondering at it ourselves. How could we all have agreed on that one man, and that suddenly and steadfastly, and without any manipulation? Only those who believe in the Holy Ghost, the Lord and Giver of Life, moving and breathing in His Church, can answer such questions with any satisfaction.

Bishop Anderson was a stately vision, as he rose to receive Bishop Grafton's affecting charge at his consecration. His vestments well became his massive proportions, and his simple and dignified manner was very striking. All agree that there never was so splendid a function in the Diocese of Chicago; and Grace Church being without post or pillar, and the chancel well elevated, everybody could see everything. The ushers in Grace Church are accustomed to handle large crowds, so that there was no confusion, and unusual quiet and solemnity. Bishop Anderson has had to make about as many speeches as W. J. Bryan lately. There was the clergy luncheon, where his episcopal ring was presented. There was the Church Club dinner, where the laymen entertained him. There were receptions galore in this or that parish, and yet he has risen to every occasion, and is rapidly winning over even the few disgruntled laymen who could not understand (and small blame to them, for it is hard to understand), why an obscure country priest and no one else, was offered them, when they thought they ought to have a well-known man from some big Eastern parish. They will soon see the wisdom of the choice.

CLINTON LOCKE.

IN CONFIRMATION we are given the Holy Spirit to help us live better lives, and in exchange God asks us to make promises of obedience to Him. We do not escape the duty by refusing to make the promises, any more than a clerk may be dishonest or a mechanic idle or a pupil disorderly or a child disobedient, simply because no distinct promise has been made to the employer or teacher or parent. A man or woman is just as much obliged by nature to obey God as a child is to obey his parents. The confusion in people's minds about this arises from the discipline of some of the sects which require people when joining their societies to promise to give up *innocent amusements*. But the Church makes no such requirements, she asks people simply to do or leave undone what God plainly commands.—*Parish Herald*.

STUDIES IN THE PRAYER BOOK.

BY THE REV. H. H. OBERLY, D.D.

IX.

SOME OBSERVATIONS.

IN order to get a right understanding of the Book of Common Prayer, it must be interpreted in accordance with the following facts:

1. The English reformers had no thought of breaking with the historic Catholic Church.

2. They made no changes in the doctrine, discipline, or worship of the Church, but such as were required by a reformation of abuses.

3. Their aim was to cut off mediæval corruptions, and bring the English Church into conformity with the undivided Church of the early centuries.

4. They regarded the English Church as occidental in origin, character, and tone of thought.

5. They recognized no conciliar authority subsequent to Constance (A.D. 1414), when representatives from East and West sat together for the last time.

6. The Prayer Book of 1549 was the solemn and deliberate act of the reformers, and was intended by them to fix the status of the Church.

7. They left the ritual, vestments, and ornaments of the Church unchanged, except in so far as they were modified by changes in the text of the services.

8. They purified and retained all the old rites.

9. They asserted the right of every national Church to ordain, modify, or abolish such ceremonies as have had their beginning by the institution of man.*

10. They conceded a personal right of opinion and action in matters of religion outside the domain of the Faith and "public" worship.†

II. In the Book of 1549, after the consecration of the Elements in the Holy Communion, this rubric occurs:

"These words before rehearsed are to be said, turning still to the Altar, without any elevation or showing the Sacrament to the people."

This rubric is often thought to forbid elevation, but, in view of the principle laid down by the revisionists, it cannot be so construed. While the reformers maintain that a national Church had the right to change or abolish ceremonies of human origin, they were strenuous to preserve those which were Apostolic and Catholic. Elevation of the Sacred Species in offering to the Father, is a ritual act common to all Liturgies, and goes back into the remotest antiquity. The elevation referred to was evidently a different one, and of late origin. The order for the priest not to turn from the altar, and not to show the Sacrament to the people, confirms this view. In the proper liturgical elevation, the priest does not turn toward the people and show the Sacrament to them. The elevation which was forbidden was evidently a ceremony similar to that used in Benediction of the Sacrament, when the Host is placed in a monstrance, and shown to the people.

III. The expression in the Litany, "from sudden death, Good Lord, deliver us," is frequently understood to mean that we are to pray that our death may be preceded by an illness of at least a few days' duration. In the face of the common experience of mankind, the petition cannot have been intended to bear such an interpretation. Sudden and even violent death is not uncommon; by accident, by heart disease, by battle, by shipwreck, and by a thousand other causes; and such deaths were at least as frequent three hundred and fifty years ago as they are now. Sometimes a gloss is put upon the words, making them read, "from sudden and unprepared death." That is doubtless nearer the true meaning. But it is submitted that what the reformers intended to express was that God would give us time to receive the last rites of the Church, Confession and Absolution, Unction, and Holy Communion, before we die. This explanation appears only reasonable when we reflect that the Cath-

olic Church has always attached great importance to the viaticum, before the soul's departure.

IV. It is regarded as a strong point in the case against incense, that there is not a single rubric in the Prayer Book respecting its use. And yet the absence of direction is no argument at all, for the book contains very few rubrics concerning ritual. All the rubrics that are inserted in the text of any service, refer to words that are to be said, except those which give directions concerning the offering of the alms and the oblations, and that which directs the placing of the consecrated Elements upon the Holy Table after all have communicated. And even one of the Offertory rubrics relates to words: "then may be sung a Hymn or an Anthem," etc. Two other rubrics may seem to be exceptions to the rule, but are not, for they are disciplinary. They occur in the Visitation of the Sick, and the Visitation of Prisoners, and in both instances refer to the spiritual condition of those visited. Of the three rubrics that precede the Order for the Holy Communion, two are disciplinary, and the third refers to the position and vesting of the altar. The direction as to the posture of the priest is in connection with words which he is to say. All the rubrics which are printed at the beginning or end of any Office, refer to discipline, or to words that are to be said. The Prayer Book is consistent as a "Book of *Common Prayer*," and hence only gives directions that concern the people. This point ought to be emphasized, as it is of great importance. If the Prayer Book were a complete directory of worship, like the Sarum Missal and Breviary, the secret, or private prayers, and ritual acts of the officiating priest, would have been put in the book.

We find these features in all the primitive Liturgies, and they are evidence that the books were original compositions. But when a Prayer Book has an ancestry, it shows its descent by its incompleteness. This is the case with the modern Roman Missal, which, while giving rubrical commands for the use of incense, contains no sufficient directions concerning the ceremonial. The ritual of the censer is contained in another book, the *Ceremoniale*. If our Prayer Book gave complete rules for ritual acts, including the manner of censuring, a liturgical scholar might become suspicious of its origin. Richard Baxter's proposed book was not lacking in minuteness, for it was a brand new production.‡ The omissions of the Prayer Book are evidences of pedigree.

V. The third rubric before "The Order for the Holy Communion" contains a curious and mysterious parenthesis:

"And the Minister, standing at the right side of the Table, or where *Morning and Evening Prayer* are appointed to be said, shall say," etc.

This phrase is peculiar to the American Book, and owes its existence to the unique arrangement of St. Peter's Church, Philadelphia. Bishop William White was rector of St. Peter's as well as Diocesan of Pennsylvania at the time that our Prayer Book was adopted. In St. Peter's Church, the altar is at the east end, and the pulpit is at the west end, with the reading pew under it. Access to this pew and the pulpit can only be had from the sacristy behind. The officiant, having said Matins, retires to the sacristy and issues into the church by a side door, and walks the whole length of the church to begin the Eucharist at the altar. After the Creed, he must return to the sacristy, and mount the pulpit stairs. The sermon ended, he is obliged to retrace his steps to the altar. Bishop White objected to these frequent journeyings, and so asked the General Convention to permit him to say what is incorrectly called the "Ante-Communion service," in the reading pew. There was not much liturgical science in those days (1789), and the Convention saw no impropriety in granting his request. The Pro-Anaphora, or that part of the Liturgy that precedes the Offertory, had been so long divorced from the rest of the service and united to Matins, that nearly every one had come to regard it as part of Morning Prayer, and thought that the service of the Eucharist began with the exhortation, "Dearly beloved in the Lord." There is probably no living person who has heard the *Kyrie*, Collect, Epistle, and Gospel, read from a stall.

VI. The insertion of the Ornaments Rubric in the Prayer Book of Queen Elizabeth (1562), was made necessary by the Injunctions of Queen Mary. That sovereign had restored the whole Roman ritual and ornaments as they were in England before Henry VIII. began reforms, and when Elizabeth ascended the throne, the unreformed rites were legally binding. The adoption of the Ornaments Rubric undid and repealed all Mary's re-actionary ecclesiastical legislation in that direction,

* "Of ceremonies, why some be abolished and some retained." Book of 1549.
† Confession was made voluntary. "Here shall the sick person make a special Confession, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him after this form; and the same form of Absolution shall be used in all private Confessions." Visitation of the Sick, 1549.

‡ As touching, kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be made or left, as every man's devotion serveth, without blame." Certain Notes, etc. Book of 1549.

Matins and Evensong were not required to be said privately.—Colophon to Preface.—1549.

‡ Savoy Conference, 1661.

and restored the status of the reformation. Had that rubric been omitted, the clergy would have been in sad straits to fit the Book of A.D. 1562 to the intricate and corrupt ritual of A.D. 1500.

VII. The Book of 1549 permits a shortened celebration of the Eucharist on week-days in the following rubric:

"When the Holy Communion is celebrated on the work-day, or in private houses, then may be omitted the *Gloria in Excelsis*, the Creed, the Homily (or sermon), and the exhortation beginning, 'Dearly beloved,' etc.

This rubric shows that the integrity of the service would not be impaired by the above-named omissions. It was the old custom to omit the Creed and the *Gloria* at Nuptial and Requiem Masses. There is no authority for such omissions now, except in case of the exhortation, and none whatever for omitting the Prayer of Access, and other portions that refer to communion, but a rubric in the American Book allows the substitution of a hymn for the *Gloria*.

SUNDAY SCHOOL REFORM FROM THE MODERN EDUCATIONAL STANDPOINT.

By MARY E. HUTCHESON.

III. THE NEED FOR SUNDAY SCHOOL REFORM IF WE ACCEPT THE CHILD AS THE NEW POINT OF VIEW IN OUR EDUCATIONAL WORK—

(A) IN MATTERS PERTAINING TO THE SUNDAY SCHOOL TEACHING FORCE;

(B) IN THE MATTER OF SUNDAY SCHOOL ENVIRONMENT.

THE acceptance of the child as a new point of view in giving shape and direction to educational theory and practice, resulted, as we have seen, in an attempt to make the matter and method of instruction conform to the needs and laws of mind and soul development. This tended very early in the work of educational reform to bring about another forward movement, namely, the professional training of the teacher. The importance attached to this work to-day in its relation to so-called secular instruction, shows that through the years the conviction has but deepened and strengthened, that unless teachers have an opportunity for special preparation of their duties, the work of educational reform cannot go forward, because it will rest on no solid foundation. To-day, the skilful, trained teacher takes first rank among the educators of youth, while teaching is no longer regarded merely as a trade which any one may take up, but a profession, ranking with that of law and medicine, and requiring long and careful preparation before it can be rightly practised.

Probably by far the most marked indication that the Sunday School has not been taken seriously enough from an educational standpoint, is shown by the way in which the work of the Sunday School teacher is generally regarded. The conditions which call for reform in this connection present further proof in support of the statement, previously made, that the change in educational ideals which indicates the line of educational progress outside the Church, has made, as yet, little impression on our Sunday School work.

Whenever in the work of religious training, men and women come seriously to inquire what the nature and needs of a child are, and what the relation of childhood is to youth, and youth to manhood and womanhood, in an effort to carry forward the work of religious instruction from the standpoint of the learner, the trained teacher will be in demand in the Sunday School as well as in the day-school. Then, bungling and ill-directed effort will no more be tolerated here than in other lines of educational activity.

Is it too much to expect that religious education, when skilfully directed, may be carried on with the same degree of certainty as to results as is felt in the matter of the mental development of the child? "If we cannot calculate to a certainty that the forces of religion will do their work, then is religion vain. And if we cannot express the laws of these forces in simple words, then is Christianity not the world's religion but the world's conundrum."

That there are laws of spiritual, as well as of mental growth, which must be known and applied in the work of Christian education, is a fact that needs to be recognized and acted upon by all Sunday School workers, if Sunday School instruction is ever to be more effective than it is at present.

It has been said that "the Sunday School teacher is like one who paints on an unseen canvas. He has, therefore, great need to have clearly developed in his mind the ideal figure he would reproduce with his brush. The best products of his work do not

present themselves plainly to the eye. Especially, then, ought the Sunday School teacher to form distinct conceptions of the task he undertakes." Having a firm grasp upon that which is fundamental, all else will naturally shape itself to the desired end.

It is not to be supposed that any argument in favor of the professional training of the Sunday School teacher is intended to set aside that higher preparation of character and life already recognized as of fundamental importance. Above all else in the work of religious instruction, must the teacher *give of herself*. Not by what she brings to the child from outside sources merely, but by what she imparts to him of the love and trust which glow in her own heart for the Saviour of Men, will her teaching become "the process by which one mind, from set purpose, produces the life-unfolding process in another." This makes the highest demands upon the Sunday School teacher in the matter of Christian discipleship, and might be urged as an excuse to prevent some from engaging in Sunday School work. To others, however, it offers a high and constant incentive to be and to live right in the sight of God, and leads them to regard Sunday School teaching, not as a duty to be shirked, but as a privilege to be prized.

The following description of a model school for Bible study, written not long ago by a well-known educator and teacher, contains suggestions which point to a possible line of effort in bringing about improvement in all matters relating to our Sunday School teaching force. This model school was held in Jerusalem not far from two thousand three hundred and forty-two years ago. "Superintendent was a minister named Ezra, and he had a staff of thirteen assistant superintendents and thirteen trained teachers *all of whom were paid*, besides other teachers regarding whom we do not know whether they were trained and paid or not. The pupils were 'all the people,' both men and women, and all that could hear with understanding. On the occasion described, the school lasted from daylight to mid-day, and notwithstanding the long session and the fact that the people stood from the beginning to the end, we are told that the ears of all the people were attentive. The reason of this attention is not far to seek; 'The teacher read in the book of the law of God distinctly and they gave the sense so that they (the pupils) understood the reading.' The effect of this kind of teaching was pathetic, for we are told that 'all the people wept when they heard the words of the law;' and then, being told that it was not the correct thing to weep when they understood the law, they went to the other extreme and 'did make great mirth because they had understood the words that were declared unto them.' In our time," he adds, "Sunday School pupils may weep, and they have been known to make great mirth, but not particularly, so far as I have observed, because they have understood the words declared unto them."

When a true educational spirit animates our Sunday School work, trained teachers and skilled supervision will be recognized as important factors in insuring the success of the Sunday School.

It is one of the hopeful signs of the times that already the matter of teacher-training is receiving marked attention in connection with organized Sunday School work as represented by the International Sunday School Association; while the increasing demand for trained teachers capable of applying right principles of teaching in the development of children, indicates that in Sunday School work, not of the Church, a forward movement in line with modern educational progress has already begun.

Some one has said that the greatest obstacle to progress is satisfaction with the "average good." Let us of the Church not rest content with what is now being accomplished in our Sunday Schools, unless such satisfaction is based on conviction, justified by a careful study of the whole subject, that our Sunday School work cannot be bettered.

While seemingly of less importance than other lines of improvement already indicated, the question of Sunday School environment suggests, at least, a practical beginning in the work of reform. Some time ago I was asked by a clergyman to visit his parish for the purpose of arousing renewed interest in the Sunday School. "But I want you to wait for a while," he wrote, "for I am ashamed to have you see where we put our primary department." Not long after, he told me with much satisfaction of the improvements he had made—of the dainty paper on the walls, of the pictures, and the chairs of suitable height, and of other means he had used to make the primary room attractive and bright and comfortable for the little ones.

The whole matter of Sunday School environment in so far

as it tends to help or to hinder the work of religious instruction, is well worthy of consideration. In this connection I desire now only to call attention to the necessity which exists for distinguishing between the Sunday School as a place for instruction, and the church building as a place of worship; such discrimination being made necessary in view of its relation to the up-building of the religious life of the child. In view of the common practice of holding the Sunday School session in the church building, it may be well to suggest that there is a possibility of so conducting a Sunday School as to defeat one of the objects for which it ought to exist, namely, the development of the feeling, and the formation of the habit, of reverence. Especially with young children, of first importance in the work of religious training is that unconscious tuition which has its source in the silent, spiritual influences which give character to the child's environment. And not only during these early years do these silent influences do their uplifting work. During the whole formative period in human life they act mightily in the work of spiritual up-building, due I believe, to the fact that they supply direct communication between the self-active spiritual life within and the revelation of the spiritual which is without. The best welfare of the child demands that we endeavor to remove the Sunday School from the church building as soon as possible, while we aim to take the children of the Sunday School into the church as often as possible.

This view of the importance of religious environment leads to the conclusion that the Sunday School can never and *ought never* to take the place of the services of the Church in the work of religious training. That it does so, largely, at the present time, is due, no doubt, to the belief that the chief factor in religious training is *religious instruction*.

By directing attention to a right educational process based on the great law of development, attendance upon the services of the Church especially during the early, impressionable years of a child's life, will come to be recognized as a most important factor in the work of religious culture.

The present neglect of childhood in the Church is the outcome, without doubt, of the preponderating influence in this country of those religious bodies in whose public services *preaching*, with its appeal to the understanding, has been substituted for *Divine worship*, which is the outward expression of the soul's attitude toward God, and provides for the growth of the soul's powers *through exercise*.

Children, as well as adults, must *live* the religious life *in order to truly know it*.

Correspondence.

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

NO AUTHORITY FROM THE BISHOP.

To the Editor of The Living Church:

THE Bishop of Tennessee begs to say that the appeals of the Rev. Albert A. Roberts, a colored clergyman of Nashville, Tenn. (who receives a stipend from the Fund for the relief of Infirm Clergy), are not endorsed by him; and, that, while no charges have been preferred against Mr. Roberts' moral character, he is not now, and has not been for a number of years, engaged in any work in this diocese.

THOS. F. GAILOR.

THE LIFE BEYOND DEATH.

To the Editor of The Living Church:

THE reviewer of Dr. Savage's recent book, *Life Beyond Death*, in your issue of February 24th, says: "We hold that as far as God has revealed, the Sacrament of Baptism is the only medium we know of whereby the soul is regenerate and made capable of the Vision of God." Surely, there can be no question on this point.

But I should like to emphasize the word "know" in that statement. "Baptism is the only means *we know of* whereby the soul is regenerate and made capable of the vision of God." But can there be no other, *not revealed to us?* Of those who are unregenerate in Baptism your reviewer says: "It is believed that they are in a painless state of *nature*, and enjoy a *natural happiness*." This theory, if I may call it a theory, may be believed; but we all know that the majority do not believe it. I believe supremely in Baptism as "generally necessary to salvation." But we finite creatures have no right to limit the power of the Infinite Creator. It is presumption for us to try to confine God to His revealed means or instruments. But is it presumption to suppose that God can supply that supernatural grace which is given in Baptism in some other way, *unknown to us?* God is a reasonable Being and so is man. According to which laws of reason or reasoning can any one suppose that a merciful and all-powerful God will withhold supernatural happiness and the Beatific Vision from a little infant that lived only a few hours here and died before it could be baptized? "All things are possible with God."

MILTON A. BARBER.

Wilmington, N. C., February 26th, 1900.

INDIAN LACE WORK.

To the Editor of The Living Church:

MISS SYBIL CARTER, the first Deaconess in Minnesota, by her indomitable perseverance, and keen judgment, at last has demonstrated to the Christian world, that the Indians, or indigenous Americans, are not "the dirty, lazy race" some of our white people have been very fond of calling them in the past.

The industry of lace making, which Miss Carter has so judiciously started among our red sisters, is the greatest boon to our Indian tribes. It gives the squaws, almost of all ages, something to do, and teaches them, that "cleanliness is next to Godliness." That they are cleanly and clever, the great beauty and purity of the lace made by their deft fingers, fully speaks for itself.

Miss Carter has fully demonstrated the wisdom of not only teaching Christian faith in the abstract, through her competent assistants, who always help largely in Church extension, but they also inculcate upon the children of the forest "to work with their own hands the thing which is good."

A noble work is being carried on by Miss Carter in her industrial schools on the White Earth Reservation, Red Lake, and Leech Lake, in the District of Duluth, Northern Minnesota, where all the Ojibways to the number of 8000 reside, under the fostering care of the indefatigable Bishop Morrison.

The Bishop of Duluth speaks in the highest terms of the work of the three ladies in charge of the lace work schools within his jurisdiction, and warmly commends the support and extension of the industry.

T. H. M. VILLIERS APPLEBY,
Archdeacon of Duluth, Minnesota.

SOME LITURGICAL POINTS.

To the Editor of The Living Church:

THE Rev. Dr. Oberly's "Studies in the Prayer Book" have undoubtedly considerable value, but there are two or three points in his seventh paper which seem open to criticism. As to the general question whether "omission means prohibition," that depends on the circumstances under which the omission was made. There are certainly some omissions which, judged in the light of history, are very significant as to the mind of the Church.

It seems strange that anyone should say: "The *Gloria Patri* is generally read responsively. By what authority is it done? The Prayer Book gives no hint that it should be done so." At the first place where the *Gloria Patri* occurs in Morning Prayer it is divided into a versicle and a response. Is not this the hint which the Prayer Book gives?

Dr. Oberly says that the announcement of the psalter is "not only extra-rubrical and extra-traditional, but also extra-commonsensual" (*sic*). We can hardly say that it is extra-traditional, when it has been the usual practice as far back as any man living can remember. But is it contrary to common sense? We often hear persons asking what day of the month it is, which shows that all people do not carry about with them

a calendar in their heads. It must be a convenience to a certain number of persons in almost every congregation to have the minister mention the day of the month when the psalter is read. If he desires to be very brief, he can use this form: "The psalter for the eleventh morning." Of course the first meaning of "psalter" is the whole book of Psalms. But it is unwise to insist upon that as the only possible meaning. Usage has sanctioned the liturgical use of the word to signify "the psalms appointed to be read or sung at any given service." Any one can satisfy himself about this by consulting the *Standard Dictionary*.

It seems to me, Mr. Editor, that the printing of the musical colon in all our Prayer Books is unfortunate, because it is a hindrance to good reading. In the majority of our churches the psalms are still read, not sung. Why can we not have an edition of the Prayer Book without the musical colon, in addition, I mean, to the one with it?

HERBERT MORISON CLARKE.

Port Allegany, Pa., Ash Wednesday, 1900.

[To the latter question the answer is that the colon was inserted by authority of General Convention, and no publisher is authorized to make any change whatever.—*Editor L. C.*]

LENTEN OFFERINGS FOR MISSIONS.

To the Editor of *The Living Church*:

THE Board of Missions have asked the Sunday School Children to raise \$100,000 during Lent. This is known as the high water mark. So far the children have failed to reach the standard.

Why should the pyramids be distributed to the children only? What are the men doing? Every communicant of the Church should be in possession of one of these pyramids. In every parish there are men and women who are prevented, or they profess to be so, from doing actual or definite Church work. Why not supply them also with a mite chest?

Every Lent season I distribute to several unemployed communicants these pyramids, and so far the returns have been very gratifying indeed, I think it would astonish our rectors, the amount lost to the Church annually through this oversight. I hope the suggestion is not yet too late. We must raise this \$100,000 this year.

The call for men and means was never greater than it is to-day. Men of the Church should not stand idly by during these forty days of self denial and see their children burdened with such a heavy responsibility, without coming to their aid. Wake up, brethren, and help these little soldiers of Christ! Furnish the equipment necessary for our gallant generals in this spiritual warfare, and extend Christ's kingdom here on Earth!

W. L. CULLEN.

UNFAIR EMPHASIS ON CRITICISM.

To the Editor of *The Living Church*:

THERE is one count in our indictment of the delving and decrusting biblical critics which deserves special consideration. That is, that aside from their conclusions, which are disparaging enough, they appear so inclined to over-emphasize the alleged evil. When the ingenious actor changed Iago's words, "Honest? my Lord?" to "Honest! my Lord!" he changed their force injuriously by mere emphasis. Instead of giving Michael Cassio the benefit of doubt, Iago, according to that rendering of his words, condemns him past the possibility of denial. So these critics, in dealing with the supernatural in the sacred Scriptures, give the difficulties and objections such exclusive attention and emphasis, that the opposite facts have no chance.

Now it seems to us reasonable, that whatever exists must have had some cause or occasion for being; and that, hence, even the old-time myths and abiding traditions, did not come into being without some underlying fact or event as the ground of their origination; and that without some real verity and force in this fact or event, they could not have kept their place in the ongoing of the ages. Indeed, traditional incidents, inasmuch as they do not, like occurrences in common history, depend so much upon the individual opinion of the historian, as upon the consensus of generations, are often the most likely to have had some real and important ground in fact. That is to say, the mythical or legendary in the account, may be a mere matter of the form, style, or coloring—the mere clothing of the incident, and not at all its real substance; a form, style or coloring, which by its very extravagance, as it appears to us, is indicative of such a unique character and importance in the original fact or event, as made ordinary language seem unequal

to a just presentation of its proper claims. Nor does the presence of the account in this form so repugnant to the critics' ideas of philosophic accuracy, militate against the Holy Scriptures; for it is their rule to describe things as they appeared to the men of the time; a rule that even in a historic way has much to be said in its favor.

Applying these principles, it seems to us, that the candid, or at least the generous critic, instead of laying such paramount stress upon the seeming surface errors and exaggerations of the miracle-account, as reduces the underlying fact to the mere commonplace, or discharges it altogether; should so treat the subject as to give his readers to understand, that it is that underlying substance and not the mere accidents of the form, that engages his attention and enlists his enthusiasm; and that it is quite possible that in its substance, the underlying fact was so real, unique, and vital to the times and circumstances, that it cannot well be accounted for except on grounds, to a certain extent, supernatural. It would be more consistent with the respect due to Holy Scripture, to give the possible facts the benefit of kindly doubt, instead of meeting the query of the reverent Bible reader with an emphatic, "Credible! My Lord!" practically with a breath, consigning implicit faith to the limbo of fools.

F. S. JEWELL.

"THE REST OF THE EPISCOPAL HABIT."

To the Editor of *The Living Church*:

MR. VERNON STALEY seems to favor an opinion quite common in England that the chimere is a modified cope. Is not this a mistaken idea? The Roman Bishops wear chimeres much smaller than ours, which bear no resemblance to a cope. In fact, I believe the cope is often worn over the chimere. Can any one explain the English opinion?

G. MOTT WILLIAMS.

SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION.

BY THE REV. S. BARING GOULD.

"There is no Providence."

ANSWER.

YOU conclude that there is no Providence because in this world there is so much that seems to you to be useless.

There is so much that is bad. One is born poor and another rich. There are so many troubles and afflictions among some and so much prosperity among others. Concrete things, however, is our answer, often seem imperfect because they do not completely serve our transient purpose, while we know not the eternal purposes of God. We look at the immediate and transient result, not at that which is ultimate and permanent. Thus the mariner cannot come to port by reason of the storms which obstruct his course; he thinks the weather imperfect. But the philosopher knows well that the storms are absolutely necessary for the well-being of the world, for the dissipation of noxious vapours and the distribution of beneficial gases. The oak tree in the woods appears quite imperfect. The leaves are spoiled by the maggot, the twigs are rotted by the slug, the grub lives in the young acorn, the woodpecker breaks the bark, the squirrel gnaws away whole limbs. But the tree has served a purpose, it has been a home to innumerable living beings, a home and food and life to them, and for this object partly was it created. Then if you look at the relation of God to the universe, you will see that, as far as you understand it, the whole is as well taken care of and provided for as the most contented grub that lives on the bounty of the oak. The attraction of gravitation is a good thing, it keeps the world together; and if the tower of Siloam, thereby falling to the ground, slays eighteen men of Jerusalem, that number is too small to be considered beside the myriads who are upheld by this same law.

In fact, we are too short-sighted to see the why and wherefore of all God's dealings. If you get inside a clock case, you will be bewildered with the chains and weights and wheels and noise, and it is only from outside and from a distance that you can judge of the result of the whole mechanism, and perceive that all is in place, and every item in the construction necessary.

THE New York Working-Women's Protective Union, during its quarter-century of life, has prosecuted twelve thousand persons who did not pay their working-women; saved the women \$41,000, and furnished three hundred thousand women with employment or assistance.

WHAT OTHERS THINK

THE LATE PROF. GREEN.

PHILADELPHIA PRESS:

MR. WILLIAM HENRY GREEN, whose death deprives Princeton Theological Seminary of its oldest and most distinguished professor, has for half a century been conspicuous for his defense of the accepted theory of the inspiration and authorship of the Old Testament. From Colenso to Briggs Dr. Green led the attack on the new interpretation, and the "higher criticism" of the Bible. A Hebrew scholar of eminence, of deep and sincere convictions and with great skill in controversy, his mental grasp, his wide learning and his personal force and sincerity have made him a tower of strength in the long conflict. He was loved by his pupils, honored by the clergy of his denomination and revered by its laity. No one man has done so much in the field to which he devoted himself to maintain untouched and unaltered the faith in which he and his Church believed, and his death deprives it of a defender whose place cannot be filled.

BROTHERHOOD OF ST. ANDREW.

ST. ANDREW'S CROSS:

PERHAPS the question most frequently put to a Brotherhood officer by the Churchmen he happens to meet, whether it be in his office in New York or Chicago, or on the street in San Francisco, is "How is the Brotherhood getting on?" It is not always possible to give it a general and an unqualified answer. The Brotherhood, like every other movement of its kind, has its weaknesses and failures, as well as its strength and successes. The latter depend upon the energy and faithfulness, the prayer and the service of men, and men—even baptized and confirmed Churchmen—are very human. There never have been men who have undertaken any high and difficult work for the betterment of their fellows, but who have at times known the bitterness of discouragement, if not despair. They have seen their own work miscarry; they have seen co-workers fail and they have been tempted to ask whether after all they have not made a mistake, and whether it is not best to give up and follow the old course of quiet and unprogressive satisfaction with things as they are. The result of all this is that the Brotherhood at different times and in different places presents different aspects and makes necessary different answers to the one question. Personal observation in the far West, in the not very distant South and in the East during the year which has just closed, and correspondence with men from many sections, convince us that even if the Brotherhood gains are not all we would have them, the record for the whole movement must be that of gain rather than of loss.

THE AUTHORITY OF THE SCRIPTURES.

THE INTERIOR:

THE authority of the Scriptures lies in them as a unit. The framers of the Confession had a better ethical insight in regard to this truth than their successors now appear to have. In interpreting them they reminded us that "They are not manifold, but one." Moral and spiritual truth, no less than any other truth, is changeless and self-consistent. If we regard the morals of the people of the early Old Testament—that which would be left in the mind by a study of them apart, we should have slavery, polygamy, private revenge the law of retaliation, divorce, and all the passions and imperfections of a primitive and uncultured race, made perpetual. This was for ages, and is in places now, appealed to in justification of every kind of tyranny, cruelty and impurity. Mormonism is a monument of it in America, and the slave trade in Africa. Our Lord explained these things as not of the law of God. They were tolerated because of the depravity of the people. It is said that Christ "repealed" the law in part. Not so. He never repealed a law of God. He affirmed that not a punctuation mark of it should be abrogated. The Scriptures then are not a series of rules of faith and practice, but a rule, one rule. They are not many, but one. He summarized that rule for us. He said it was Love—love to God and to our neighbor. That, He said, was the whole of the law and of the prophets—the whole of the Scriptures. The authority of the Scriptures then lies in them as a unit. They are devoted to the exemplification and illustration of but a single theme—righteousness. Righteousness

has no other motive than enlightened good will. He who reads any part of the Scriptures with that light upon the page will understand what he reads, and it will be to him a part of the one indivisible rule of faith and practice. We can not even see the Scriptures unless we have the light of Him who was the Light of the World shining upon them. That luminary brings to view the lights as well as the shadows of sacred history, showing each for what it is.

SUNDAY SCHOOL INSTRUCTION.

MISS WIGGIN, IN THE OUTLOOK.

THIS is a matter of greater importance than seems to be commonly recognized. One calls to mind the old Jesuit maxim: 'If you give us a child the first seven years of his life, you may do as you like with him afterward; his religion will be fixed'; and although this is, of course, an exaggeration, it is certain that most persons depend very largely upon their childhood teaching for their religion. This truth the Catholic Church has always recognized more fully than the Protestant, and her advantage in this respect has grown to enormous proportions of late years since the secularization of the schools. The daily recognition of Christianity in the reading of the Bible and in the prayer, slight and perfunctory as it often was, at least kept the facts of religion before the child's mind and gave them a recognized place in his life. Family prayers also used to be a common institution in Protestant homes, whereas now it is a rare one; and the family, unorganized and preoccupied as it so often is with material or purely intellectual interests, can not now be relied upon to give systematic training. Thus deprived of regular religious teaching both in the school and the home, the Protestant child has now become peculiarly dependent upon the Church. And how do the churches meet its need? By an hour's instruction once a week, under teachers who, it must be admitted, are, as a body, incompetent and irresponsible. There are educated and earnest men and women who give their Sunday School classes the time and thought and faithful work they give to their daily business, but they are very few in comparison with the number of children to be taught. No one could maintain that the average instruction of children in the Protestant religion is as efficient as is their instruction in arithmetic.

FAMILY WORSHIP.

EVANGELICAL CHURCHMAN:

FAMILY worship elevates and consecrates, and, in one word, christianizes family life. Family worship has God's promise, and will draw down God's blessing. It is not only an honoring of God, and it is not only beneficial in what may be called its indirect effects upon the social life of a household, but it is itself an act of real communication with God, commanded by Him, and sure of His blessing. Wherever two or three are gathered in the name of Christ, there He is in the midst of them. That which is taken for granted with regard to private prayer is expressly promised and asserted of social prayer, as though it needed a stronger encouragement, or as though (might we not almost say it?) it were in itself a yet higher act of faith. To feel within the limits of one's own home that God's blessing dwells there, that He in whom, whether as Friend or Foe, we must live and move and have our being, is not any Enemy, but a Friend; that, whatever we have, His smile rests upon it; whatever we do, He precedes and follows it, He approves and He prospers it; that the life which is lived within the sacred precincts of home is a life crowned with His favor, and, therefore, sweet; therefore, happy; this, indeed, is a comfort worth praying for, and this is that which family prayer daily invokes, and which, I fear we must add, without family prayer can scarcely be. The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.

INFALLIBILITY CLASHES.

THE ANGELUS:

INFALLIBILITY in the person of the Pope and infallibility in the person of Dr. St. George Mivart have clashed—that is an instructive feature in the controversy between Cardinal Vaughn and Dr. Mivart. The Pope has assumed to know infallibly the mind of God. The scientist has presumed to set bounds to the infallibility of the Bible.

Editorials and Comments

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WANTED: A PAPER FOR THE LAITY.

WE had the pleasure last week of reporting the debates and proceedings of the Conference of Church Clubs held at New Orleans. Many excellent things were said by the speakers, as quoted in our report, and no doubt many more excellent things were said that did not find their way into print.

We were especially interested in the extract from the paper by Mr. Frank O. Osborne, one of the most active laymen of the Church in Minnesota, and one to whom the conference of Church Clubs owes a great deal. Mr. Osborne, as reported in THE LIVING CHURCH, stated as one of the causes of indifference in this Protestant Episcopal Church—"the poor encouragement given to papers published for the dissemination of Church news. THE LIVING CHURCH, *The Churchman*, *The Church Standard*, he said, ought to be more widely circulated. A very practical suggestion came from him when he said that if the Church possessed a paper for the masses, at a cheap price, it would do much good. The trouble with most Church papers was that they were written more for the clergy than for the laity. Still, he urged the more general circulation of the Church Press."

Now, as Mr. Osborne has stated the mind of the editor of THE LIVING CHURCH exactly, it is perhaps worth while to inquire what sort of a paper "the masses" desire, and what they require in this Church. As only two or three numbers of the present series of THE LIVING CHURCH could have come to Mr. Osborne's attention before his paper was prepared, we may perhaps feel that we alone of the papers mentioned, are not "hit" in the indictment.

It is the intention of THE LIVING CHURCH to provide a suitable paper for the laymen of the American Church. This does not mean that THE LIVING CHURCH does not appeal to the clergy. The interests of the Laity and the Clergy are not opposed to each other. All the interests of the Laity are interests of the Clergy as well. Consequently, a paper that appeals rightly to the Laity must to the same extent appeal to the Clergy, who cannot be indifferent to matters of interest to the Laity.

Over and above matters of interest to the Laity, are various more or less profound problems in which the clergy must interest themselves, and which cannot appeal largely to the average layman. Such purposes, however, are considered in various other periodicals, such, for instance, as *The Church Eclectic*, and are beyond the scope of a paper intended primarily for the Laity.

For the most part, such matters of exclusively clerical interest cannot be largely discussed in the columns of THE LIVING CHURCH. They shall be touched upon from time to time, as occasion warrants, but never at length, and never to the extent that a purely theological review can consider them. *The Church Eclectic*, and the (London) *Church Quarterly Review*, occupy a different sphere in the literary world from that which THE LIVING CHURCH seeks to fill. The latter does not profess to be a substitute for the former, nor to infringe upon their domains.

In the Church there are laymen and laymen. There are laymen who have no interest whatever in anything pertaining to the Church. There are also laymen who have large interest but little education. There is a third class who are both interested and educated.

A paper for the Laity must appeal to all three of these classes. The first class will often subscribe to a Church paper if they are asked to do so, simply out of courtesy to the rector. If the paper proves interesting, they will read it at times, and gradually, if their interest is held, slowly, very slowly, they will emerge out of the class of uninterested Churchmen into the second class of those interested.

Again, the layman who has interest, but not education, will read the Church paper, more eagerly at first than his brother of the first class, and by diligent and careful reading, he will slowly but surely take a place in the educated class.

The layman of the third class, who is both interested and educated, will read articles which will have little interest for his brethren of the two classes first mentioned. It is to this class that the literary departments will most largely appeal; departments which no doubt contain much of little interest to the first two classes. On the other hand, the short elementary papers on the Church which will from time to time be included in these pages, will have little or no interest for him, because he is in the happy position of having passed beyond the necessity for such "first principles" of the Faith, and is able and willing to consider matters of a more profound character.

ONE of the first things an editor learns is that no successful paper is published in which any single reader is interested alike in all the matter of the paper. Few people read every article in *The North American Review*, *The Century*, or *The Popular Science Monthly*—to name periodicals of very different scope. A periodical would be very short-lived if it attempted to confine its attention to one small class of readers. No doubt such a paper would lapse very early into oblivion, for the intricacies of the human mind are so manifold that the number who think alike on all subjects is extremely few. Particularly is this the case among people of considerable education. Education develops individuality. It trains the mind, not only to accept, but to produce. Education is a workshop. It produces ideas. Right education does not train a man only to accept what a textbook proposes, but induces him to apply his own mind to the problems of existence. If the human mind were infinite, the result of such training would be that all men would think alike, because all would see through the same perspective of infinity. In the limitations of the finite mind, however, no two see exactly alike. Education, therefore, paradoxical as it may seem, leads rather to mental differences than to mental unanimity. The times when all people thought alike were the times when learning was in its greatest decay.

THE LIVING CHURCH is intended to appeal to all classes of the Laity; and to the Clergy to the large extent that their interests are identical with those of the people of the Church. Clergy and Laity alike are interested in such matters of current importance as problems relating to music, and to the Sunday School, and to Studies in the Prayer Book, which are the topics which have received largest attention within the past few weeks. Beyond that, the editor believes that the people are largely interested in the defence of the Faith against attacks made upon it, whether from inside or outside the Church's borders. It can never be a matter of indifference to anyone when the Faith is mis-stated or parodied. It is for the protection of the Laity that such mis-statements or parodies should be courtously, but firmly, shown up when they occur. If it is the prov-

ince of the secular journals to dissect fallacies in the political sphere, which would, if not publicly considered, seriously affect the welfare of the body politic, so it is the office of the religious press to discuss and overthrow propositions that would undermine the Faith. The Church paper is, to a larger extent than would at first appear, a large conservative force in the Church, gathering as it does the thought of those best able to write to their fellow Churchmen. It counteracts to some extent the individualities of men with hobbies. It protects the lay people from the danger of considering the hobby of the rector to be identical with the teaching of the Church at large. It is the antidote of prejudice and provincialism in the Church.

True, a paper may fail in its mission. THE LIVING CHURCH may altogether fail to carry out the intention of the editor. It may be a failure. The editor may over-estimate his own power of providing for the needs of the Church. All these things are possible.

On the other hand, his intention is to carry out the needs which Mr. Osborne has so eloquently set forth, and if the laity of the Church in good faith assist him in making such a paper, there is a presumption of its success. An important paper as conducted to-day, does not largely bear the mark of the individuality of the editor-in-chief. It is the work of many rather than the work of one. It is to this very division of labor that its power is to be attributed. The editor, like other mortals, is subject to limitations of every sort; limitations of intellect, limitations of power. When, however, he brings to his assistance, the mind, the thought, the work, of a considerable number of associates, selected because of their known sympathy with the object in view and their ability to render literary assistance, it is at any rate a plausible assumption that he *may* succeed.

The editor of THE LIVING CHURCH asks Churchmen to assist him in making this paper a paper for the people at large within the borders of the Church; for all the people, educated as well as merely interested, and those who have not become even interested. If certain parts of the paper are intended more for the one class than for the other classes, it must be borne in mind that such division of subjects is necessary in order to reach all. If at times there are problems discussed which appeal more largely to the Clergy than to the Laity, it must be remembered that such problems will never have the exclusive, or even the principal, use of the pages of the paper, but that the Clergy and the educated section of the Laity must not be forgotten in determining its scope.

We must learn that there are many kinds of people in this country, and that the Catholic Church is intended to include all those who honestly profess the Catholic Faith. Their intellectual needs are of different kinds, and it is the function of a Church paper intended for the people, to render assistance to them all, and to do it in an attractive and interesting way. We

THE PASSING OF "LIBERALISM."

IT IS a pleasure to chronicle the passing of the wave of so-called Liberalism, which at one time threatened to have serious consequences in the American Church. We note it at this time especially, by the deposition, at his own request, of the Rev. M. K. Schermerhorn, in the Diocese of Massachusetts.

Mr. Schermerhorn was, if we remember rightly, a Unitarian minister of strong character and exceptional power, in the city of Providence. He was seized, like so many others, with the very laudable and praiseworthy desire to assist in effecting unity between the widely severed bodies of American Christianity. The Episcopal Church was represented to him as being especially "roomy," and the strong claims of this Church to the title of Catholic were so misrepresented to him as though the term was synonymous with vagueness in belief. He applied for ordination in this Church, and was ordained by Bishop Potter, in one of the first acts of his episcopate. That this ordination was a mistake, Mr. Schermerhorn has discovered to his bitter sorrow. A man whose honesty of intention is unquestioned, he came into the Church without apparently the slightest change of his Unitarian tenets, and has frankly declared that he never believed in the "Tri-Personality" of the Godhead, though he was willing to declare his acceptance of a belief in the "Trinity." As an assistant in the Anthon Memorial Church in New York, he gained a newspaper notoriety, no doubt not of his own seeking, as an extremely "Broad" Churchman, and entered the newspaper arena as a warm defender of Dr. Briggs, when the latter, like Mr. Schermerhorn, came into this "roomy" Church.

It is not because Mr. Schermerhorn has been deposed, that

we express gratification. It is a matter rather for grief that such action should be necessary in any case.

We do feel, however, that the wave which swept over the Church during the past twenty years, of allowing, and even inviting, the ordination of men who did not cordially accept the position of the Church, was not only dangerous, but was especially disastrous to the men who came, under, it must be admitted, false pretences, into our ministry.

We do not mean that any have *intentionally* held out false pretences. There has been an intense yearning for Christian Unity, throughout the American Church. For that yearning we have the largest sympathy. It was our Lord's own Eucharistic prayer that His people might be one, even with the perfect unity of the Godhead. To pray, to long for such unity, is Christ-like.

Twenty years ago, however, there began to be such a perversion of this laudable desire, as to seek unity where there was no one-ness of faith. Men forgot that an accredited minister of the Church must in good faith teach and declare the Church's Faith, or he would be in a false position, harmful to the Church, disastrous to the people, and unworthy of himself. It was this tendency to forget or to overlook this danger, that we speak of as a wave of "Liberalism," though the term itself is most inaccurate when thus applied.

We feel that this wave is now passing over. Not only is the confession of failure by Mr. Schermerhorn an indication that the wave has spent its force, but Professor McGiffert, one of that class who have of late years sought refuge in the ministry of this Church when they have found themselves uncomfortable in their former ecclesiastical relations, is looking toward the Congregational ministry to receive him, instead of to that of this "roomy" Church.

Liberality has been tried in this Church and has proved an utter failure. The men who came into our ministry as a result of the wave of Liberalism, have, in spite of their decided ability, failed to so adjust themselves to the requirements of the Church's priesthood, as to be neither successful as priests nor happy in their environments, a men. If they have injured the Church, they have to a far larger extent injured themselves, and have wrecked their own lives that might have been both happy and useful in other environments.

We are sometimes criticised when we say these things. Why, however, is it not more charitable to say in advance, what will certainly be learned by experience, that this Church is no place for men who are out of sympathy with the Catholic Faith? Is it not now clearly evident that it would have been charitable, and not the reverse, if Churchmen had been able to dissuade Mr. Schermerhorn from seeking ordination within the Church, seventeen years ago? Will anybody now maintain that either the Church or he himself are better as a result of his ministry? Why, then, should we not plainly declare, and thus save many years of painful experience-gaining on the part of similar persons, who have within the past few years sought the Church's ministry without fully accepting the Church's position, that the ministry of this Church is no place for them?

The Church is broad enough to welcome all who come to her with the spirit of learners at her feet; she does not require those who come to teach her. The ministry is the grandest avocation to those who will go out into the world and preach the Church's Faith; it is no place for those who desire to publish their own opinions. The Liberalism that ignores these self-evident facts, has led to the sad failure of Mr. Schermerhorn. It must lead to the failure of all who repeat his mistake.

THE secular papers announce that the Rev. F. S. Jewell, D.D., has resigned the rectorship of St. John's Church, Portage, Wisconsin, and will retire and seek the rest to which the long service of many years has entitled him. Dr. Jewell has for many years been one of the most notable figures in the Church in Wisconsin, and has represented the Diocese of Milwaukee in General Convention on several occasions. He is one of the clearest speakers who have ever sat in General Convention, and his perfect use of the English language is almost phenomenal. We recall some years ago when Dr. Jewell presented the report of a committee in the Diocesan Council of Milwaukee on some purely ecclesiastical subject, a literary man in the audience, not a Churchman, asked the writer if it would be possible for him to obtain a copy of the report, as being one of the most perfect examples of diction in the English language which it had ever been his pleasure to hear.

Dr. Jewell has for some years been connected with the Cathedral as Chancellor. In years gone by it was frequently

a pleasure to listen to him as preacher in the Cathedral, but of late, as years and cares have increased, it has not been possible for him to render such services as frequently as had formerly been the case. He was a preacher of exceptional eloquence. We may say from personal knowledge, however, that it is not true, as one of the Milwaukee secular papers declares, that "Dr. Jewell has been preaching constantly for thirty years"!

Dr. Jewell retires at the age of seventy-nine years. Previous to coming to Portage, he was rector at Watertown, and earlier still, was associated with work in the Diocese of Fond du Lac and at Racine College. He received the well-earned degrees of Ph.D., from Lafayette College, and D.D., from Nashotah.

OWING to delays resulting from snow storms, the delivery of THE LIVING CHURCH in the East has been several times delayed within the past few weeks, and last week from the same cause much Eastern news was received at this office too late to be published. We trust that such obstructions will not be of frequent occurrence hereafter.

THE death of Bishop Gilbert will be a serious blow to the Church in Minnesota and the West. Bishop Gilbert has been associated with Minnesota for so many years, that it will be difficult to think of the Church in that Diocese without him. He was a graduate of the Seabury Divinity School and was ordained by Bishop Whipple in 1875. After a few years' missionary experience in Montana, he returned to Minnesota in 1881, as rector of Christ Church, St. Paul, and was elected Assistant Bishop in 1886, being consecrated that year. In a field beset with many difficulties, he has worked arduously and untiringly, and lays down his life, no doubt, as a result of overwork. It was largely through his endeavor that the Missionary District of Duluth was set apart in 1895, and Bishop Gilbert had hoped to see two strong dioceses in the remaining portion of the state. Though not given to lengthy departures from his diocese, and not taking a large part in the organic work of the Church at large, Bishop Gilbert was everywhere respected, and, where he was well known he was deeply loved. He is an especial loss to the Church in the West.

ANSWERS TO CORRESPONDENTS.

SIGMA:—I. "Is it customary for a woman to be 'churched' in private a few days after her confinement, where she has been in no danger, but has been as well as could be expected?"

American custom has been very lax in the whole matter of churching. The intention of the Church is that the office is to be performed as an Act of Thanksgiving for the birth of a child, so that the relative health of the mother has nothing to do with the necessity for the office. Churching corresponds to the Jewish Purification, and the Blessed Virgin was not excepted from the requirement, though she is supposed to have suffered no pain in childbirth.

2. "Is there any Rite or Sacrament known to the Church as 'Partial Baptism,' and is it canonical to administer that Sacrament in private, when the child is a healthy one and in no apparent danger of early death?"

There is no such rite as "Partial Baptism," and we do not know what is referred to under that name. Possibly you have reference to the provision of the Prayer Book, that when a Baptism is administered in private, the child shall afterward be brought into the church in order that the Baptism may be publicly certified. The rite privately performed, however, is a complete Baptism, and the certification is only the public assurance of the fact. The Prayer Book distinctly provides that parents shall be warned "that without . . . great cause and necessity they procure not their children to be baptized at home in their houses." Where there is a church, it is expected that all the offices of the Church are to be performed therein.

3. "Is it canonical to choose as Godmothers to a female child, those who are not *avowed* members of the Church, when others are easily obtainable?"

Only communicants are to be accepted as Godparents. The Twentieth Canon of the Church of England, which, being enacted in 1603, is in force in this country, not having been repealed, provides: "Neither shall any person be admitted Godfather or Godmother to any child at Christening or Confirmation, before the said person so undertaking hath received the Holy Communion."

ACCORDING to the *Church Family Newspaper* of London, some accounts which date back to 1533 show that the principle of allotting sittings to particular people and charging for the same was then in force. At St. Lawrence's Church, Reading, there is an entry under date 1547, for reforming the Mayor's seat, and at Rye, the church wardens expended 5 shillings for making a new pew for the Magistrates' wives. In 1736 the church wardens decreed that women occupying seats in certain favored positions should pay 4d. each. For still better positions near the pulpit, the charge was 6d. At Dorchester, in 1625, Robert Polden's wife is noticed as paying 1s. 6d. for a seat in the "women's square." So there is reason for believing that originally pew rents were charges made every time particular seats were occupied.

IN A tenement locality in New York City there is a club of thirty-five baby philanthropists. They are all girls, and no one is allowed to join who has not reached the venerable age of nine. They elect a president and vice-president every month, and their first by-law is this: "Every quarrel shall be left outside the door." The club is for the promotion of charity and especially of good temper.

LITERARY

A History of New Testament Times in Palestine. By Shailer Mathews. New York: The Macmillan Co. 75c.

The end aimed at in this useful handbook, is to present a survey of the course of events in Palestine from the year 175 B.C., to the Siege of Jerusalem in 70 A.D., and to give, as it were, an adequate historical setting to the life and times of Jesus the Messiah.

Mr. Mathews begins by sketching in a general way the effects of Alexander's conquest on the political and religious life of Palestine, and the subsequent deteriorating influences of the dominant Hellenism on the Jewish priesthood, religious leaders, and people generally. The course of events is next traced through the times of Antiochus Epiphanes and the dire persecution of the Jews and their loss of religious liberty; the stirring times of Judas Maccabæus, his victories and restoration of religion and Temple worship; the beginnings of nationality under Jonathan and the consolidation of Judaism under Simon; the political independence under John Hyrcanus and the keen struggles of Pharisees with Asmoneans and Sadducees. Thus we are brought down to 69 B.C. and the Roman conquest of Judea, the house of Antipater, Herod the first, the Tetrarchs, and finally the New Testament times strictly speaking.

In the course of the various chapters, a good deal of information is given regarding the literature and religious and political institutions of the Jews. The Messianic hope is considered in relation to the several epochs and crises in the history of Palestine. Its intensity and the varying ideals of this hope as influenced by circumstances of political life are briefly but pointedly set forth.

The chapter on the life and work of Jesus the Messiah contains much that is interesting and instructive regarding our Lord's contact with the religious life of the people, their literary and popular Messianism, and His conflict with Pharisaism. Mr. Mathews does not stop at the close of our Lord's earthly life, but gives an account of the persecution of believers, the siege of Jerusalem, and the spread of Christianity.

Doubtless many students, and, a large class of intelligent Bible readers, will find this a most serviceable manual. A great deal of information is compressed within its moderate compass and much of this information is not easily accessible to the general reader. The foot notes and references to a copious literature along the lines of this book, form a trustworthy guide to those who care to follow the subject further. A good index, map, and genealogies, add to the utility of the manual.

JOHN A. CARR.

Helps to a Better Christian Life. New Readings for Lent. Compiled by the Rev. George Wolfe Shinn, D. D., Rector of Grace Church, Newton, Mass.. New York: Thomas Whittaker. Price, \$1.00.

We have already called attention in our paper on Lenten Readings, published in our issue of February 10th, to the new book of Dr. Shinn, which is now ready. The book comprises brief readings for every day, selected from well known authors, mostly English, and arranged by the editor in convenient shape for daily readings. The selections evince a careful knowledge of the devotional literature of the Church, and we have pleasure in commending the book.

History of the Church in Tennessee. By the Rev. Arthur Howard Noll. New York: James Pott & Co. Price, \$1.00.

Within the past decade there has been a commendable desire to study the history of the American Church, and this has led to the publication of a number of studies of American Church history in various phases. Mr. Noll is, by his training as a lawyer, and by his *History of Mexico*, especially fitted to take up such work.

After sketching the early history of the state and its settlement by pioneers from Southern Virginia and North Carolina, Mr. Noll alludes to the lawlessness of the Border States, but bears testimony as well to the love of learning of the Scotch-Irish settlers. They were not led by any religious motives to the country beyond the mountains, but "to get good lands for the cultivation of corn and tobacco."

To the energy and devotion of one man, born in Virginia, educated in North Carolina, but giving himself to the evangelization of Tennessee, is due the planting of the Church in that state. James Hervey Otey is one of our truest missionary heroes. Growing up without any religious training, he was nearly twenty-one when a Prayer Book was put into his hands to enable him to conduct the chapel devotions of the University of North Carolina, where he was a tutor. He studied the Prayer Book and it made him a Churchman. His work as a teacher in Franklin, his missionary journeys, long and wearisome, his invitation to Bishop Ravenscroft to visit the state, the organization of the Diocese in 1829, and the subsequent election and consecration of Mr. Otey as its first Bishop, are detailed in a graphic manner, as are also the events of his episcopate.

The period of the Civil War is picturesquely termed by the author, "the years which the locust hath eaten." The War brought great distress and loss to the Church in Tennessee, and during its continuance, Bishop Otey died, April 23rd, 1863. Upon his tomb in St. John's Church, Ashwood, are inscribed his name, and these bold but true words: "The First Bishop of the Catholic Church in Tennessee."

Bishop Quintard, consecrated after the War, had clear and definite plans for the restoration of prosperity in the Diocese, and many of them were well carried out. His work in connection with the University of the South, and his organization of colored work, as well as the introduction of the Sisters of St. Mary into the Diocese, and other details of Diocesan work, are fully narrated. The election of Dr. Gailor as Bishop Coadjutor in 1893, brought to the episcopate one who knew, understood, and could carry out, the plans of his senior, as well as take up the work of Diocesan when he was called to do it.

In the brief sketch of the Colonial Church, and the early days of the American Church, the writer notes several statements which are due to a hasty generalization, and cannot be borne out by the facts. For example, the allusion to Bishop White as having "no very firm grasp of the necessity of Church principles," and that Bishop Seabury was "limited in his influence to a small territory." These are statements which space will not permit of consideration, but which are hardly accurate, as thus briefly stated. On pages 209 and 210, the name of the Rev. Edward Bradley appears as still living, though Mr. Bradley died in 1897.

The book is one that can be cordially commended. It is condensed, clear, and free from dry extracts from documents, and mechanically it is well made and embellished with half tone pictures of the three Bishops of Tennessee.

For the Freedom of the Sea. A Romance of the War of 1812. By Cyrus Townsend Brady. New York: Chas. Scribner's Sons. Price, \$1.50.

A proud daughter of a proud Virginia family, who claim for themselves the distinction of being, not *one* of the first families of Virginia, but *the* first family of Virginia, marries first "simply a gentleman—no ancestral estates, no ancient name, nothing but money." She has one son by this marriage. After the death of her husband she marries an Englishman of title, and goes with him across the sea, leaving her little son to the care of relatives in Virginia. In England, another son is born. The half brothers see little of each other, but both inherit the pride of their mother. At the beginning of the War of 1812 we find the brothers in two navies, the one first lieutenant of the U. S. S. *Constitution*, the other third lieutenant of H. B. M. S. *Guerrière*.

The description of the naval battle between the two ships, the *Constitution* and the *Guerrière*, the daring ride and final rescue of Margaret Barrett, and the love stories of the two lieutenants, their quarrel and reconciliation, make the book one of the most interesting of the many recent novels drawn from scenes in American history. The taste of the public for such purely American literature is a happy sign of the times.

Thoughts on the Services: Designed as an Introduction to the Liturgy and an Aid to its Devout Use. By the late A. Cleveland Coxe, D.D., Bishop of Western New York. Revised and enlarged by the Rt. Rev. Cortlandt Whitehead, S.T.D., Bishop of Pittsburgh. Philadelphia: J. B. Lippincott Co. Milwaukee: The Young Churchman Co. Cloth, \$1.00. Leather, gilt top, \$2.00.

It is a great pleasure to welcome this book in its new shape. One finds in it the style of Bishop Coxe's classic retained, but so much new matter that the book is practically re-written. In looking to the Bishop of Pittsburgh for the latter service, the publishers were exceptionally happy. Bishop Whitehead possesses, first, the liturgical spirit, which enables him to grasp the essential principles underlying the Book of Common Prayer; second, the sympathetic spirit, which enables him to

build upon the foundations so well laid by Bishop Coxe forty years ago; third, the devotional spirit, which enables him to bring the subject out of the realm of scientific liturgiology into the practical needs of the people as a stimulus to their devotion; and fourth, the literary spirit, which enables him both to write acceptably, and also to harmonize the original matter with that of earlier editions, without a break.

A new edition of the work was needed, not only because of the revision of the Prayer Book, but even more because of the new Lectionary, adopted in 1886. The plan of Bishop Coxe involved frequent use of the Lectionary, by tracing the lesson of each day from the lections and harmonizing the latter with the altar service. Thus the book lost a large measure of its practical utility when the Lectionary was changed, and was almost useless as a popular manual after the Prayer Book had undergone alteration.

This new edition not only combines the skeleton work of Bishop Coxe and so much of the former detail as could be retained, with the excellent new matter furnished by Bishop Whitehead, but it is further enriched by selections from Bishop Coxe's *Christian Ballads*, and by an excellent frontispiece portrait of the original author.

THE second volume of "The Riverside Art Series" is a study of the works of *Rembrandt*, with illustrations fairly representative of his art in portraiture, Biblical illustration, landscape and genre painting, and etching. Rembrandt's works are especially difficult of reproduction, as his wonderful effects of chiaroscuro are too subtle for the photogravure process. The selections here given are however admirably rendered, and the descriptive work is well done and suggestive. The Introduction gives valuable references in the way of historical and bibliographical material, and there is an appendix of foreign words and proper names, a pronouncing vocabulary of value to the inexperienced reader. For classes in art study, reading clubs, and private study, the books of this series will be found very useful. Other volumes are in preparation. [Boston: Houghton, Mifflin & Co. Price, 75 cents.]

NATURE'S MIRACLES is the title of a series of most interesting works on the wonders of the world-forces amidst which we live, and of which the distinguished scientist, Dr. Elisha Gray, discourses charmingly. Volume I., now in hand, treats of Earth, Air, and Water. Other volumes, in preparation, will deal with the mysteries of Heat, Light, Electricity, etc. The author writes for those who have not and cannot have a scientific education. The young people who are permitted to listen to these "familiar talks" will be fortunate indeed, and will gain intellectual treasures to be enjoyed for a life-time. And they will gain all this in the most delightful way from one who loves to talk, and knows well how to talk, about the fascinating themes which have been the subjects of his investigation during a long and brilliant career. While the work is up to date, from a scientific point of view, it is reverent in tone and most wholesome in influence upon character. [New York: Fords, Howard, and Hulbert. Price, 50 cents.]

"THE Becky Sharp Edition" of *Vanity Fair* is the crowning achievement of the Messrs. Harper and Brothers in their reproduction of the works of Thackeray. It is not needed for the completion of the Biographical Edition, of which descriptions have been given in these columns; it is an artistic *addendum*, a pleasant surprise to all who had thought the best had already been done in that notable series. The great charm of the book, aside from its general excellence of make-up, is in the many fine illustrations especially prepared for this edition, taken from life, as produced upon the stage in the play of "Becky Sharp," by Langdon Mitchell, and presented at the Fifth Avenue Theatre, New York, in 1899. It is by the courtesy of Mrs. Fiske, who played the title role, that the illustrations are reproduced.

THE fact that many of the best people in any community take little active share in the public affairs of government seems to us a serious matter. Leading business and professional men say that they cannot afford to enter public life. Men of high character say that they shrink from associations which are often anything but elevating. The result is that the affairs of government fall into the hands of incompetent and selfish men, and many evils are sure to arise. These men resort to methods to carry their ends which are dishonest, and their followers are more or less affected thereby. What is needed is a high sense of citizenship, and this should lead men of the highest character and the best business ability to serve their country in public affairs.—*Christian Observer* (Louisville).

BELMONT. A Tale of the New South.

BY VIRGINIA C. CASTLEMAN.

CHAPTER IV.

MISS BETTY'S PICTURE.

THE studio arrangement proved satisfactory. Basil was as quiet and orderly as heart could wish. Indeed, Winifred was touched with the child's patience, as he sat in his special corner, laboring over his own designs, for he had made considerable progress in drawing and liked "to make up things himself," as he expressed it; or oftener, he would copy something Winifred had drawn, with creditable success, and he was always delighted when she came to examine his work and give him suggestions. But he was true to his promise "not to bother," and there were hours when she altogether forgot his presence, so interested was she in the portrait, which was nearing completion.

Saturdays she had more time to give to painting, as school work did not interfere. One morning, after a long silence, broken only by the occasional sound of Basil's pencil as it slowly toiled over the paper, Winifred, looking suddenly around, found her little knight sitting with folded hands, gazing intently at her.

"Have you something on your mind, Basil?"

"Yes, Miss Winnie. It is quite important."

"Tell it to me, then."

He began walking up and down the studio as was his custom when deeply engrossed with a subject. She waited for him to speak.

"Do I belong to the *New South*?" he asked, stopping short and fixing his eyes upon her.

Winifred's face softened into tenderness.

"Yes, my little Basil."

"I did not understand all you said to Cousin Dolph, but he says I must get you to teach me how to grow up to be a blessing to my country. What does it mean—about the duties, and all that?"

"It means so much, Basil, that I cannot explain it all to you as I would wish; only you will learn little by little to understand that when God gives us responsibilities—that is, such things as money, and time, and talents—we should try to use them for the good of our homes and the people around us. The old South was very beautiful, dear; we cannot love its memory too well; but the new South must be more than beautiful; it must be strong with the strength of a strong man. Do you understand, little Basil?"

"Do you mean big like my father, or brave like Cousin Dolph?"

"Both perhaps, Basil," and Winifred's hand—the one which held the brush—trembled perceptibly at this unexpected reasoning on Basil's part.

"Miss Winnie, I haven't yet relieved my mind; its almost emptied, though."

"Go on, Basil, I am listening."

"I remember you said we must try to find some way to make Miss Betty happy. I believe I know a way."

Winifred laid down her brush and turned toward him inquiringly.

"I heard Miss Betty say once that she wished she had a picture of her brother who was killed in the war. She has a likeness—what do you call it?—that long name."

"Daguerreotype?"

"Yes, that's it; but she wants a big one to hang up in her room."

"A crayon, I suppose," said Winifred thoughtfully. "Basil, that is a good suggestion on your part; but how could we get the daguerreotype without her knowing it? I must have something to copy from."

"Miss Betty is going away for a week. She always does in May, and I thought maybe I might steal into her room and get it out of her top drawer. I know where it stays. It wouldn't be wrong, would it, Miss Winnie?"

"I think not, Basil. Of course, she might find out, but we'll run the risk. I have to go to Washington for a day to get materials. I will go next Friday by the night boat. Let

me see, a frame would cost—how much? I think I can manage it."

"I would like to help, too, I have two dollars, Miss Winnie; my own money."

"Suppose you buy the frame and I'll draw the portrait. How will that do, Basil?"

"You always think out the nicest arrangements, Miss Winnie. Won't Miss Betty be pleased, though? How long will it take?"

"Some weeks, I know; but I must frame this one of Margaret—the little darling—and hang it in the dining room the first day of June—your father's birthday, isn't it?"

"Father will be so glad. May I tell Dolph about Miss Betty's picture?"

"If Dolph will promise not to tell, you may run down now and talk to him about it, while I finish my work."

"Did I bother you?"

"No, Basil, your conversation was very interesting. Good-bye."

The promised trip to Washington was made, and Winifred returned to Belmont with the pastel framed and ready to be hung when the day arrived. She also brought with her the materials and frame for the new picture. Basil was not more excited than she over their "secret," and when he triumphantly brought her the daguerreotype of Miss Betty's soldier brother, she set to work with zeal, in order to finish it as soon as possible; for the school year was rapidly drawing to a close and Winifred's thoughts were turning homeward.

Miss Betty returned from her visit, which had lengthened into a fortnight, and seemed more churlish toward the "school-marm" than ever, when she heard that Winifred was to return the following year.

"I do hope she won't miss her daguerreotype, Basil. Perhaps we ought to tell her, now that the crayon is nearly finished."

"Oh, please don't tell her yet, Miss Winnie."

So she let the matter rest as it was, and Miss Betty remained ignorant of the surprise that lay in store for her.

Cousin Dolph began to show great interest in the progress of the crayon work.

"I wonder if you would allow the hermit to take a peep into your studio?" he asked of Winifred one day as she passed him in the hall.

"What will Miss Betty say to hear a masculine tread in the third story?"

"I'll run the gauntlet, with your permission."

"Come on, then; I want to get you to hang it for me in her room as soon as it is finished, if we can seize an opportunity when she is downstairs."

The object of their conversation was standing on the landing outside of the studio as the three came in sight, for Basil had joined them.

Evidently, a storm was brewing, but the sight of Mr. Carlton made her forget her first grievance temporarily.

"Well, I never did! What's goin' to happen next! Here's Randolph Carlton, never set his foot on this floor sence this house was built, comin' up with the school-marm. Wants to see the stodyer, I reckon."

"Won't you come in, too, and look, Miss Betty?" asked Winnie, persuasively.

"I reckon Betty Butler ain't a goin' to visit stodyers at her time o' life, an' her a suffering nausea from the paint smells this minit."

"But I am not painting, Miss Betty, I'm drawing; and there isn't any paint smell around."

"If you could make a pictur like I want—of somebody dead an' gone, I might be willing to come in onct in a while. I'll show it to you—the picture of my soldier brother," and she whisked into her own room for the daguerreotype. An awful silence fell upon the group.

"It's all up," said Winifred. "I wish now I had asked her for it."

Basil was the picture of woe, while Carlton gave a low whistle, then said consolingly:

"I think she will like it. Give me the daguerreotype."

Winifred handed it in silence. Somehow she felt glad he was in the room. Carlton walked up to the easel, examined the portrait carefully, then turned it facing the door, just as Miss Betty re-appeared with agitated countenance.

"It ain't there! Somebody's stolen— My!" She had caught sight of the daguerreotype beside the larger picture, and without a moment's warning the hard face softened and Miss Betty dropped into the nearest chair, covered her face with her apron, and sobbed audibly.

Winifred stepped to the woman's side, and laid a soft hand upon the bowed head.

"Don't cry, Miss Betty. We were afraid you would be angry. It was Basil who thought of it and got the daguerreotype out of your drawer; but I should have told you and not given you such a fright, thinking you had lost it. Please don't be angry. I shall finish it to-morrow, and Mr. Carlton will hang it for you in your room."

"I ain't mad!" was the muffled answer, as Miss Betty rocked backward and forward with her apron still over her head. "It just took me so sudden, an' he a lookin' ez life-like ez when he set out to the war. But that ain't all, Miss. It's my own bad feelings, an' I a complainin' o' paint smells while you're a workin' over his pictur. Oh! I ain't so mean as to think you'll forgive me when you know how I've tried to spite you, an' didn't want you to come back next year; but 'tain't no use, you're too good for the likes o' me to worry you, if your eyes do flash fire. Now, Randolph Carlton, don't you laugh at me; she's too good for you, too, if I do say it."

The apron had by this time resumed its former position around Miss Betty's capacious waist, and she sat with a hand on either knee, winking violently.

Winifred hastily brought the subject back to the picture.

"I hope you like it, Miss Betty; but if there is any change you wish made, don't mind telling me."

"It's beautiful, Miss, but p'raps the left eyebrow might turn up a little more—it was a way Jim had with his left eyebrow."

Winifred, whose back was now turned, to prevent Miss Betty from seeing her smile, caught sight of Basil's radiant face. Then she remembered.

"Miss Betty, you must thank Basil. He bought the frame. It is here, and to-morrow we'll ask the whole family to see the picture."

"Where do you wish it hung in your room?" asked Carlton.

"Right over the table opposite my bed, please, Mr. Dolph. Now I must go and give out tea. Thank you all kindly for your trouble."

"Miss Betty is won over," remarked Carlton, placing the easel in its former position by the window.

"Basil," he added, "take this key down to Joel for me, and wait at the stable for them, that's a good boy. I'll be there presently." Then, as Basil ran downstairs, he turned to Winifred and said, "Did you ever see the view from the roof? It is the finest around."

"No, I have not. I have thought of going up once or twice, but the trap door was too heavy for me to lift."

"It gives me pleasure to be the first to show you Belmont from that point of view," and she followed him up the steps and through the trap door, which he opened with ease.

"They say you are not strong, but you opened that door as if it was no weight at all," remarked Winifred.

"I have muscular strength," he replied quietly, as he closed the door after him and stood with her on the enclosed flat roof. "You see the river, winding along the edge of the farm—that is six miles distant. There is the big beech, the largest tree in this section, which is saying a good deal; and yonder is Fort Cliff, where an embarkment runs down many feet to the water's edge. Do you see the beach, glistening in the sunlight? In that direction are the oyster beds."

"It is a lovely view. Those wheat fields are the prettiest I ever saw—such a waving golden mass. Isn't it nearly harvest time?"

"Next week," he answered briefly, and she felt his eyes upon her face as he added slowly, "And next week they tell me you are going home."

"Yes," she answered, "home to my mountains."

"Ah, I see you are not satisfied with Belmont!"

"On the contrary, I think it so beautiful, I cannot understand how you could give it up."

"Could I go back those fifteen years I spoke of, and have you standing by my side, as now, I fear that I would have kept

it, honor or no honor. If you are not tired, I would like to tell you how it happened; but you must not let me tire you."

"I should like to hear more."

"Then lean here against this railing. Do not be afraid of falling; my arm will support you."

"Twenty years ago, the war being recently over, my mother and I lived here; not in this modern house, but in a comfortable, pretentious home of the old style. Salisbury had been burned some four years previous, as you know, and the land sold for a mere nothing. The sale hardly more than paid the taxes which had accumulated. So we had nothing but the Maynard estate, which my mother had for her inheritance. Its slaves, stock, and rich pasturage were worth thousands; but the slaves went, and there was no money to keep up the estate, which, moreover, was burdened with one of the curses of ante-bellum days—security debts. I was a wild, pleasure-loving young fellow, like the rest of my set, and the war sadly interfered with my education, although I was not old enough to enlist before it closed. My mother was unused to work; but we lived on in this fashion for several years, selling a horse now and then to relieve pressing necessities, until the blow fell. I was nearing my twenty-first birthday—do not tremble, little one, at what I am about to say—when the malady which has again and again appeared in the Maynard family, blighted one of its fairest scions; my mother became insane. They say it was sorrow and loss of fortune which caused it. I believe the continued intermarriage of near cousins for generations back, accounts for this dire inheritance, more than mere temporary causes bringing it out in individual cases. Suicides have been frequent among my ancestors, and we feared my mother would attempt her life, as she did, but unsuccessfully.

"The house was tumbling into decay, the farm into neglect, and it was necessary for me to get funds to pay for her safe keeping in an asylum. Then Mr. Willoughby, one of the few Southerners who had not been ruined by the war, as he carried on a successful business in Baltimore in spite of the troublous times, came forward and offered to buy out my share. I forgot to say that the Maynard estate was left by my grandfather to myself and my cousin, Lilian Maynard, jointly, and when she married Mr. Willoughby, I sold my half and after paying off the security debts—against the protest of my cousins—had barely enough left to support my mother. It was then that I rose above pride, and undertook the management of Belmont for the Willoughbys."

"And did they allow you to pay all the security debts?" asked Winifred indignantly.

"People have different ideas of honor," said Carlton curtly. "My cousin Lilian has an inordinate love for money, and she did not consider the debts valid, as I did."

"My mother died—it was a happy release—shortly before you came to Belmont. You found me a sad, taciturn man. You have brought the sunlight of love into a darkened life. Why have I told you this sad story? Would I dare ask you, gentle heart, with your bright spirit and brilliant talents—for you will one day achieve the career you have marked out—ah! I have watched you, sweetheart! Let me call you that this once, as I have often done in my thoughts! Would I ask you to sacrifice all this to share the poor hermit's life?"

"Yes, I would brave your scorn; your eyes are full of tears, love. Would you then risk your happiness for me? No, no, I do not ask it; for the bitter curse of my inheritance rests upon me. For myself I have no fear. Some day I will die quietly. I trust it will be suddenly, too. But I have vowed that through me no future race shall suffer misery. You will go away and forget all else but that I love you, my Winnie, and would lay down my life for yours. Remember that, darling, and be your brave self through the coming years."

"I shall remember," she said, her head drooping until it rested upon his strong shoulder, and her voice was full of pain and weariness. The golden head of which Randolph had dreamed so many nights lay pillowed where he would fain have it rest forever. He passed his free hand caressingly over the unconfined curls about her forehead.

"Tell me, love, you knew it was for you I sang that song in the spring time?" and he hummed over the air softly. At last Winifred spoke, still with downcast eyes and flushed cheeks.

"Mr. Carlton, you are right to tell me all. I honor you more than I can say; and you must keep to your decision, though my heart as well as yours may break."

"My God!" he cried, "it is more than human will can bear. Little hands, that I could clasp in one of mine, I must hold you tightly this once. One hour of happiness atones for days of loneliness;" and he imprinted kisses upon her lips, her brow,

with such passion of caress as for the moment stunned her into silence.

"Mr. Carlton! Don't! Please. I cannot bear it. And you ask me to forget!"

"I ask you to forget this moment's madness, whose memory I shall treasure throughout my life. Sweetheart, good-by. The sun is setting, and I, who would prolong this moment into an eternity of years, must guard your precious life from harm. It is too chill, Winifred, for you. Let me carry you down—only this once," he pleaded; and lifting her in his strong arms, he bore her gently down the short ladder.

"Cousin Dolph!" said a reproachful little voice on the landing, "I've been waiting for you ever and ever so long, and here are the keys Joel sent you."

"Basil, I believe you are jealous because Miss Winnie stayed with me. Never mind, young man, come to see me tomorrow, and I'll give you something I know you want."

"What is it?"

"Can't tell now. You must come and see; and, I say, Basil, Miss Winnie's tired to-night and has gone to her room. Don't bother her, there's a good boy."

"Will you take me to the Ferry next time you go in the cart, Dolph?"

"Yes, that's a fair bargain. Come, let's go down into the library, Basil."

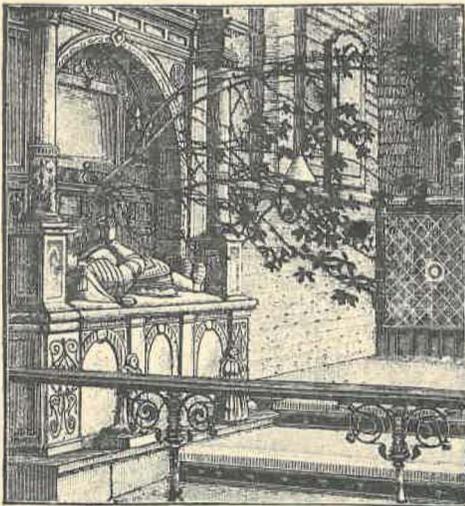
The next day, Winifred, paler than was her wont, and a trifle pre-occupied, put the finishing touches to the crayon of Miss Betty's brother, and the whole family gathered to see it hung. A wonderful change had come over Miss Betty's manner toward the governess, to the amazement of Mrs. Willoughby most of all. Miss Betty's unusual kindness added one more to the ties which bound Winifred's heart to Belmont. And yet she was glad she was going home!

[To be Continued.]

THE FAMILY FIRESIDE

A TREE IN A CHURCH.

THE church of Kempsey, in the diocese of Worcester, is remarkable for the chestnut tree growing out of the tomb of Sir Edmund Wyld in the chancel. Sir Edmund held a lease of the Rectory Manor under the Dean and Chapter of Worcester, and was lord of the manors of Glazeley and Endon Burnell (Co. Salop).



He was Sheriff of Worcestershire in 1620, in which year he died, leaving a son, Edmund, the last of the Wylde of Kempsey. The tree, which springs from behind the recumbent effigy of the knight in full armour (with a real sword and helmet), was flourishing in 1849, when Mr. J. Noake, in his *Rambler in Wor-*

cestershire, speaks of it as follows: "I was led to enquire the cause, and found that some few years ago the sexton of the church, who was known among the younger fry as a pertinacious stickler for propriety, observing a lad playing with a horse-chestnut when he ought to have been digesting the sermon, gave him a fillip on the ear with one hand, and threw the chestnut away with the other; the chestnut alighted on the top of the monument, where in course of time it formed mould to itself, and gradually shot out." The tree, which was carefully protected during the restoration of 1865, died in 1895,

though its bare stem and branches are still to be seen, and a green shoot has grown from its roots.—*Church Monthly*.

THE SPRING SHIRT WAIST.

THE admiration which the modern girl has for the shirt-waist knows no abating. Unlike any other article of dress, she refuses to tire of it. She has worn it all winter in flannel and velvet, and yet is just as enthusiastic over its appearance in the cotton fabrics as if it were a novelty she had never seen before.

For spring wear the elaborate shirt-waist seems to be the favorite. Yokes have gone out of fashion, and in place of the stiff linen collar, many of the waists are made with little soft turn-over collars cut in points or tabs. The sleeves are much smaller than last year, and the cuffs on the waists, made of sheer fabrics, reach quite to the knuckles. The favorite back has one box-pleat about two inches wide down the middle. The plain French back is also used, and many of the waists show the back a mass of tiny tucks.

One admirable novelty about the new waists is the way they are finished in front. To prevent extra fulness over the abdomen, the waist is cut short in front. It only reaches about half an inch below the waist-line, and is finished with a narrow bias band. At the back it is made with a draw-string. The sleeves of this waist are of the plain white lawn, with a cap made of the tucks and hem-stitching.

The sheer-lawn shirt-waists show many variations in design. A dainty model is made of white lawn, with groups of fine tucks alternating with a line of black silk hem-stitching.

For every-day wear the shirt-waists of Madras and cotton cheviot still hold their own. They are made with tailor-like severity, generally with a plain French back and a narrow box-pleat down the front.

In these waists checks will be much worn, and the polka dot will be more in favor than the stripe.

With these shirt-waists the linen collar and leather belt are considered the best form.

But with the elaborate waists stocks of silk and bows of lace may be worn.

Soft belts of satin or velvet with large buckles are the particular vogue.

Belts, sashes, and girdles of every conceivable kind are seen this spring, and clasps innumerable. The new waist adornments may be roughly classed into patent-leather belts, velvet ribbon belts, and the broad, sash-like belts of velvet, brocade or satin. Besides these there are the dog-collars of all sorts, the chain-belts, the chatelaine girdles, and the quaint jewelled stomachers.—*Harper's Bazar*.

THE POWER OF SONG.

BY MARTHA A. KIDDER.

IN the town of L— a terrible plague had broken out, which threatened to destroy all the inhabitants. Among the sick and dying, the doctors worked with heroism and devotion; but they were not more untiring in their efforts than the rector of a pretty little church which was attended by most of the villagers. In spite of repeated warnings from the physicians, who watched him with much anxiety, the rector scarcely rested day or night.

The natural result followed. One day, when, completely worn out by his labors, he was praying with a poor old woman who was dying of the plague, a sudden vertigo seized him, and he sank upon the floor.

Fortunately, the woman's doctor was at hand, who, after vainly trying to revive him, conveyed him to his home. His widowed mother was much alarmed at his condition, especially when the doctor pronounced the disease the plague. Then began all the horrors of a contagious disease—the quarantine, the wearisome fumigating, the danger to his mother and his *fiancée*, who nursed him.

Of all this the young man was unconscious, as day after day he lay in a stupor, varied only by attacks of delirium, when he would insist on going to the church to officiate, or to attend to his customary duties, and was restrained with difficulty.

At last the doctor called his mother aside, and said:

"I have exhausted my skill, and I cannot save him. He is sinking fast. Give him stimulants as long as he can swallow. It is all that you can do."

Alice, the rector's *fiancée*, had been listening unnoticed to

this fatal sentence. No cry escaped her lips, but over her face came that look of age that sometimes shadows a young face in well-nigh mortal anguish.

"Is there no hope?" gasped the wretched mother.

"Well, Mrs. White," said the doctor, hesitatingly, "if you or Alice could rouse him, he might live. It is very doubtful, yet I have seen such wonderful things in my time that I am hardly surprised at anything."

So saying, he hurried away. Alice, looking after him wistfully, then said in a low voice to Mrs. White:

"All the others with the plague died in convulsions, but he seems to be dying quietly."

That word, "dying," roused all the mother's devotion and despair into energy.

"Dying! Oh no! Not dying, my beautiful boy! Edgar, Edgar, my son!" She knelt by the bedside.

Over the rector's face lay a shadow—that awful shadow, it seemed, which must come to all. Sometimes we see that same look on the faces of patients who are very low, yet afterward recover; but these cases are rare.

Suddenly the mother turned to Alice and said:

"Sing to him; he loves your voice so."

"How can I sing when my heart is breaking?" asked Alice.

"Oh, but you must! We must rouse him!"

The tender heart of Alice could not resist this pathetic appeal. Gliding to the bedside, she stood looking down upon him. In her white gown which enhanced her ethereal beauty, she looked like a white-robed angel of mercy to the dying.

It was June. Through the open window was wafted the scent of numberless roses. With what memories of happy hours their fragrance thrilled her!

And now a great wave of rebellion swept over her, and choked her utterance as she tried to sing. God was cruel, she thought, to let her suffer so.

A glance at the mother's bowed head gave her new strength. The rebellious feeling was succeeded by a nobler emotion, and faith shone more brightly o'er her spirit.

"O rest in the Lord,"

faint and sweet the first notes rose; slowly were they uttered, yet the sick man did not heed the impassioned song. Louder, sweeter, clearer, came the tones of that ravishing voice that had so often charmed him.

Was it fancy, or did he move? I know not what sweet memories quivered in that angel voice to thrill his feebly beating heart, or if he thought earth's struggles o'er, and that the music of heavenly choirs was greeting him. He opened his eyes and looked up into the fair girl's face as she cried, "My Edgar!"

He could not speak, but the light of reason shone in his eyes—delirium and stupor were over.

The happy mother, struggling to restrain her tears, silently embraced Alice. The patient sank into a sweet sleep.

The doctor, who, having entered unperceived, had witnessed this touching scene, now came forward, saying:

"I think he will live. Keep quiet; everything depends on that. You've saved him, little girl!" turning to Alice, who was too happy to answer.

From that hour the young rector slowly recovered. "Which proves," the doctor always said when concluding this story, "that the day of miracles isn't over!"

A LIVINGSTONE EXHIBITION.

A "Livingstone Exhibition" was held, lately, in London. The opening took place on Monday by Sir George Taubman-Goldie, lately head of the Royal Niger Chartered Company, who commended the work of the Livingstone College, and of the Royal Geographical Society, in their efforts to forward that movement, and referred to the important work which Mr. Chamberlain had done in the same direction since he went to the Colonial-office. He mentioned that Sir H. Stanley and the Royal Geographical Society were engaged in efforts which would result in an obelisk being raised at the lonely spot where Livingstone died. The object of the exhibition was to put before travellers or residents in the unhealthy regions of the world specimens of appropriate articles of outfit which are likely to help in the preservation of health, or which may be needed for the treatment of accident or disease, as well as a number of other conveniences of travel which, by contributing to the comfort of the individual, have a large share in securing health under what are often most disadvantageous circumstances. The most interesting section was the loan collection. It was chiefly a display of Livingstone relics. His Bible, Prayer-book,

watch, journal, pen, ink-bottle, pistols, revolver, binoculars, clinometer, model of a dug-out canoe, letters, horn spoon, lamp, tusk of a rhinoceros shot by him, head of a spear thrown at him, and other things, were lent by Mr. Frank Wilson. The Royal Geographical Society contributed leaves from the tree under which his heart is buried at Old Chitambo, Central Africa; two of his original maps of that region, dated 1855 and 1861; slave-chains which he brought to England; an example of the medal presented to his faithful native followers, and so on. Part of the bench at which the missionary-explorer learnt white-smithing was exhibited by Mr. W. Cooke, and a lock of the doctor's hair by Mrs. Horace Waller. Many other relics were also on view. Mrs. Hannington sent the late Bishop's diary with other of his properties, and there were relics of Robert Moffat, Sir Samuel Baker, Captain Speke, Messrs. Erhardt and Rebmann, Captain Burton, Mungo Park, Captain Allen Gardiner, Lieutenant Cameron, and Du Chaillu. In connection with the exhibition lectures were given by Surgeon-Major Ross on "The Malarial Mosquito"; by Miss Mary Kingsley, who urged the claims of the Colonial Nursing Association, on "Nurses for West Africa," and by Dr. Harford Battersby on "The Preservation of Health in Tropical Climates." *The Guardian*.

THE WAY TO TREAT SERVANTS.

A SERVANT hates to be always watched. "I left her," said one girl, "because she was always prying around, and coming out in the kitchen very softly, like a cat, to see if I was working all the time." That isn't necessary, and it is sure to create ill feeling. Shortcomings can be discovered without constant espial, and it lowers a woman in her servant's eyes when she shows a suspicious disposition. The great master at Rugby made his boys great by putting them on their honor. If a servant has any sense of honor, trust to it. If she hasn't, discharge her after a fair trial, and get one who has. It does people good to be trusted, unless they are utterly destitute of moral fibre; it does them good to be commended, to be advised, to be approached like human beings and not like machines.

THE CARE OF TABLE LINEN.

Table linen requires care in the laundry to make it look well. When tablecloths or napkins are taken from the line, fold or roll them, and they will iron more readily than if placed in a wrinkled heap in a basket with other clothes. Linen will iron smoother if it is dampened or sprinkled, as it is called, over night. For ironing a tablecloth, fold it in a crease in the centre the long way, and fold over once more; then place it across the bars, and when the cloth is well aired roll it, and place it on a shelf or in a deep drawer.

Table mats on which to place hot dishes, are no longer used, as the heavy felt undercloth is intended to be sufficient protection for the table; but many housewives have found the top of their handsomely polished tables defaced by the marks made by the hot dishes. If a sheet of asbestos paper is put under the felt cloth the table will not be injured in the least from this cause. At teas or luncheons, when the polished table is used with doilies instead of a cloth, asbestos mats may be covered with prettily embroidered doilies for the hot dishes. One of these mats covered with a doylie, which should be larger than the mat, is much prettier to use than any teapot stand that can be purchased.

A good hint for the laundress is herewith taken from the household book of an experienced housewife whose daughters have the quaintest and freshest muslins all summer long. An excellent way to wash delicately colored cottons, which you may wish to starch, is as follows: Make a gallon of rather stiff flour starch. It must be as smooth as can be, without a lump in it. If the prints are light, use a very little bluing. If they are dark, make the starch very blue indeed, and if they are black, use strained coffee to mix the starch with. Pour the half of the starch in a tub and thin it to the consistency of rich milk, with soft water if it can be procured, or water with a little borax in it. If the colors are of the "runny" kind, add a big handful of salt to the water. Wash the cottons through this on a board, without soap, scrubbing gently, but carefully. Rub through a second starch water, and then rinse in blue water with a handful of salt, but no starch. If there seems to be too much starch left in the garment a second rinse water will remove a little of it. The water should all be about blood heat or a little warmer, and a sunny day should be selected, so that the clothes will dry quickly. Sometimes even the starch wash fails to keep the cottons in good order, but I have seen very dainty lawn kept in perfect condition with such treatment. Cottons treated in this way seem to hold their newness longer.

THE Ladies' Hospital Association of Buffalo, N. Y., conducts a training-school for nurses, which contains at present twenty-four nurses and six probationers. More than 1,100 patients have been treated at the hospital during the past year.

Personal Mention.

THE REV. F. W. BARTLETT, who has returned from a vacation of a few months, may be addressed as formerly, at 37 Chestnut St., Salem, Mass.

THE REV. HERBERT E. BOWERS, LL.D., Rector of Bryan, Tex., has had the degree of Doctor of Divinity conferred on him by Rutherford College, N. C.

THE REV. MATTHEW BREWSTER has accepted a call to the rectorship of Christ Church, Mobile, Ala., and entered upon his duties March 1st. Bishop Wilmer had charge of the parish during the vacancy in the rectorship.

THE REV. A. B. CHINN, of St. Mary's Church, Middlesborough, Ky., has been called to fill the rectorship of St. John's parish, Covington, Ky., recently left vacant by the Rev. Robert Coup-land, who accepted a call to a parish in Virginia.

THE REV. FRANK H. CHURCH has been appointed to the charge of St. Paul's Chapel, College Point, a mission of St. George's Church, Flushing, L. I., N. Y.

THE REV. E. W. COWLING, of St. Stephen's Church, Stuebenville, Ohio, has tendered his resignation on account of ill health, the same to take effect May 1st.

THE REV. FRANCIS L. COYLE, curate of St. Mary's Church, Brooklyn, has been obliged by illness to give up his work for the present. The Rev. E. A. Angell, late rector of St. John's Church, Washington, Conn, is acting as assistant to Dr. Jones.

THE REV. WILLIAM HOWARD DAVIS should be addressed at 300 East Fourth St., New York.

THE REV. GEORGE THOMAS DOWLING, D.D., has accepted the rectorship of Christ Church, Los Angeles, Cal.

THE REV. WILLIAM A. EARDELEY, formerly of Henderson, Me., has removed to Portland, Me., and is to be addressed at 143 State St.

THE REV. WILLIAM P. EVANS has accepted the rectorship of the Church of the Resurrection, Richmond Hill, L. I., N. Y., taking up his work February 21st.

THE REV. E. M. FRANK, late of Neillsville, will become curate at St. Paul's Cathedral, Fond du Lac, Wis.

THE REV. J. B. GOOD, late rector of St. Paul's, Nanaimo, B. C., and Canon of the Cathedral, as well as Senior Priest of British Columbia, is by appointment of the Bishop of Los Angeles to have charge of St. John's Mission, Bostonia, San Diego, Cal.

THE notice recently given, that the Rev. JAMES GRAMMER, D.D., had been called to the rectorship of Trinity Church, Morgantown, W. Va., was an error.

THE REV. J. W. GRESHAM, rector of St. James', Baton Rouge, La., has been called to the rectorship of Grace Church, Charleston, S. C.

THE REV. CHARLES R. HODGE has accepted a call to New Lenox and Manhattan, Ill., Diocese of Chicago, and will reside at the former place.

THE REV. THOMAS ALEXANDER HYDE, who accepted the call of St. Matthias' Church, Sheepshead Bay, Brooklyn, took up his duties February 25th. He succeeds the Rev. J. Townsend Russell, who assumed the rectorship of St. Thomas' Church, Brooklyn, some time ago.

THE REV. CHARLES A. JESSUP, rector of St. Luke's Church, Atlanta, Ga., has been obliged, on account of ill health, to tender his resignation, to take effect March 1st.

THE REV. A. H. JUDGE has re-considered his acceptance of a call to Brooklyn, and will remain at Franklin, Pa.

THE REV. J. M. V. KING has accepted the rectorship of Holy Trinity Church, Manistee, Western Michigan.

THE REV. S. G. MORTON MONTGOMERY, late of West Chester, Pa., is to be addressed at Parkesburg, Pa.

THE REV. CHARLES MARTIN NILES, D.D., rector of St. Paul's Church, Sing Sing, N. Y., has been elected by the Executive Committee, General Secretary of the Parochial Missionary Society, to fill the vacancy caused by the resignation of the Rev. Dr. Canedy last October. Dr. Niles' address on business of the Society will be Room 52, Church Missions House, New York.

THE REV. HAMILTON BANCKER PHELPS has removed from Chesapeake City, Md., to Central Islip, L. I., N. Y., and has taken the mission work there.

THE REV. C. L. PINDAR, M.D., has accepted the charge of the church at St. Matthew's near Louisville. His address after March 15th will be St. Matthew's, Jefferson County, Ky.

THE REV. LEWIS C. SANFORD began his duties as rector of St. John's Church, San Francisco, Cal., on Ash Wednesday.

THE REV. JOHN B. VAN FLEET has accepted the rectorship of Grace Church, Decorah, Iowa.

THE REV. J. E. WALTON, has been placed in temporary charge of St. Luke's Church, Atlanta, Ga., pending the election of a rector to succeed Rev. Charles A. Jessup.

DIED.

CRITTENTON—Suddenly, on the night of Ash Wednesday, February 28th, 1900, at the home of her son, Geo. W. D. Crittenton, New York, Mrs. MATILDA O. D. CRITTENTON, aged 69 years.

"Eternal Rest, grant her, O Lord, and let Light perpetual shine upon her."

HARDIKER.—Entered into rest, Feb. 11th, 1900, at the home of her daughter, Mrs. T. Ewing Riddell, in Brooklyn, N. Y., ELIZA HARDIKER, aged 80 years. R. I. P.

WORTHINGTON.—On Friday, March 2, at Grace Church Rectory, Cleveland, Ohio, in the sixteenth year of her age, AGNES SEABURY WORTHINGTON, beloved daughter of the Rev. E. W. and Eleanor Worthington. Interment at Batavia, N. Y.

IN MEMORIAM.

REV. MAUNSEL VAN RENSSELAER, D.D., LL.D.

At a special meeting of the Board of Trustees of the Associate Alumni of the General Theological Seminary, held February 26th, 1900, the following resolutions were adopted:

Resolved, That in the death of the Rev. Maunsel Van Rensselaer, D.D., LL.D., President of the Associate Alumni of the General Theological Seminary, the Association is called upon to mourn the loss of one who as its honored President was always ready to advocate and advance its interests and to promote the efficiency of the Mother of Educational institutions of the Church; and that the Church in America has lost one of her ablest and most devoted Presbyters. Dr. Van Rensselaer had endeared himself to his brethren of the Clergy by his steadfast loyalty to the "faith once delivered to the saints." His deep piety and sound learning combined with the grace of true Christian courtesy make him, to those who were admitted to his confidence, a wise and godly counsellor whose judgment and advice were always held in consideration.

While called upon to live for a time in partial retirement, yet he was by no means out of touch with the activities of Church life; and his influence made itself felt in many directions. His dignity of presence lent honor to every occasion whenever called, as he often was, to preside when taking counsel with his brethren.

Intense in his conviction and untiring zeal for truth, yet he knew how to follow the apostolic admonition to "speak the truth in love." Mindful of his calling as a Priest of the Catholic Church, so long as health and strength permitted, he never lost an opportunity to exercise his office and ministry among the sick and suffering.

Seeking honor of God only, he gladly gave his services to those who needed them in quiet and retired spheres, such as the work of the Sisters of the Annunciation of the Blessed Virgin Mary, and in other like works of Christian ministrations.

Resolved, That this token of the esteem and affectionate regard of his brethren be sent to his family with the assurance of sincere sympathy in their hour of trial, and that the same be sent to the Church Press for publication.

(Signed) GEO. R. VAN DEWATER, D.D.,

ALBAN RICHEY, M.A.,

Committee.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's

established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Puerto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

MISCELLANEOUS.

WANTED.—In a well established Church School for Girls, a woman to teach classes and give private instruction in vocal music. She must be a good singer. Address Vocal Teacher, in care this office.

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George St., New Haven, Conn.

WANTED, for the Fall, position of responsibility in a girl's school; principal, preceptress, or teacher. Large experience and the best of references offered. Address S., care THE LIVING CHURCH.

EDUCATION.—A valuable property in a Western Diocese is offered for lease for a Church School for Girls. Address A. P. H., care of THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS 20 cts. per hundred; Priests' 1 ct. each; Marked Sheets 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

BOOKS RECEIVED.

CHAS. SCRIBNER'S SONS.
For the Freedom of the Sea. A Romance of the War of 1812. By Cyrus Townsend Brady. \$1.50.

JAS. POTT & CO.
The Planting of the Church. A Compendium of Missionary History. In Two Parts. Part I. Pre-reformation Missions and Missionaries. By Lucy Cushing Jarvis. 75 cts. net.

CASELL & CO., LIMITED.
Charles A. Berry, D.D. A Memoir. By James S. Drummond. \$1.50.

LONGMANS, GREEN & CO.
The Followers of the Lamb. A Series of Meditations Especially Intended for Persons Living Under Religious Vows, and for Seasons of Retreat, etc. By Richard Meux Benson, M.A., S.S.J.E. \$1.50.

Words of Exhortation. Sermons Preached at St. Paul's and Elsewhere. By the Rev. W. C. E. Newbolt, M.A. \$1.50.

The Church and the Ministry. By Charles Gore, M.A., D.D. \$2.00.

The Special Characteristics of The Four Gospels. By Herbert Mortimer Luckock, D.D. \$1.75.

Studies in the Character of Christ. By Charles Henry Robinson, M.A. \$1.25.

The Redemption of War. Sermons Preached in the Cathedral Church of Christ. By Francis Paget, D.D. 90 cts.

THE CHURCH AT WORK

ALABAMA.

New Church at Ensley.—Improvements at Eufaula and Tuscomb—Montgomery.

A NEW church has about been completed for the congregation at Ensley. The dimensions are 32x50 ft. and so built that when a larger and more permanent building is erected the present building may be converted into a rectory. The seating accommodation is for about 150 persons.

A NEW heating outfit has been placed in St. James' Church, Eufaula, the ladies of the congregation having raised the necessary funds.

ST. JOHN'S CHURCH, Tuscomb, has been very greatly improved by painting. The church had begun to look very dilapidated.

THE congregations of two Montgomery churches were delighted with the presence of former rectors on Sunday, February 11th. Dr. Powers of the American Church Missionary Society, of New York, preached at St. John's, and the Rev. W. C. Whitaker of Christ Church, Tuscaloosa, preached at the Holy Comforter.

ALBANY.

Memorial Service.

MEMORIAL services were held on the First Sunday in Lent at Grace Church, Albany, in memory of the late Dr. Van Rensselaer, founder and first rector of the parish. The sermon was preached by the Rev. Dr. Battershall, rector of St. Peter's Church in the same city.

CENTRAL PENNSYLVANIA.

Lenten Arrangements at Reading.

THE Rev Edwin A. Gernant has been officiating in Christ Church, Reading, during the illness of the Rev. Wm. P. Orrick, D.D. In St. Barnabas' Church, the following speakers will be heard on successive Sundays in Lent: Bishop Coleman, of Delaware; Bishop Brown, of Arkansas; Ewing L. Miller, Esq., President Brotherhood of St. Andrew, Philadelphia; Dr. I. H. Correll, Missionary to Japan; Mrs. Horace Brock, Lebanon; and Bishop Ethelbert Talbot, of Central Pennsylvania.

The congregations of Christ and St. Barnabas' Churches will worship together on Wednesday nights in Lent. Sermons will be preached as follows:

In Christ Church: February 28 (Ash Wednesday), Rev. Frederic Gardiner, headmaster of Yeates' Institute, Lancaster.

March 14, Rev. Charles James Wood, rector of St. John's Parish, York.

March 28, Rev. Edward Eckel, rector of Christ Church, Williamsport.

In St. Barnabas' Church: March 7, Rev. Gilbert H. Sterling, D.D., rector of Pro-Cathedral of the Nativity, South Bethlehem.

March 21, Rev. Joseph N. Blanchard, D.D., rector of St. James' Parish, Philadelphia.

April 4, Rev. Cyrus Townsend Brady, rector of Memorial Church of St. Paul, Overbrook, Philadelphia.

AN effort is being made to pay off the debt of St. Luke's Church, Reading.

CHICAGO.

Woman's Auxiliary—Lenten Services—Highland Park—Kenwood—St. Luke's Hospital—New Church for St. John's—Gifts at Morgan Park.

THE regular monthly meeting of diocesan officers and members of the Chicago Branch

of the Woman's Auxiliary, was held in the Church Club rooms on Thursday, March 1st. There were fifteen branches represented by thirty-five members. Two Bishops and two other clergymen were present as guests.

The Bishop opened the meeting with prayers. The president, Mrs. Lyman, urged upon the branches the necessity of redeeming pledges made for the Sisters at the Cathedral; also the pledges made for Utah. Mrs. Fullerton, vice-president for domestic missions, was then invited to present the mission work in Porto Rico. After a short introduction for her subject, she invited Bishop McLaren to speak. The Bishop, having been appointed to the charge of the mission work in the island, has a deep interest in all that has been done, and has hopes of a noble work being done there in the future. He gave an interesting account of the first steps taken to establish our Church among the natives, and of the welcome given to all our efforts. Major Brown was first commissioned to go there and open services. Then the Rev. George B. Pratt was sent from Chicago. He has a mission at San Juan which has promise of being strong and aggressive, and he has also visited many points on the island to hold church services. The Rev. Frederick Caunt has been sent to Ponce, where his work gives promise of another strong mission. If suitable church buildings can be secured the work will grow fast, but large gifts are needed to put up churches and schools, else but little can be done. Another missionary is needed to start work in Mayaguez, and one who speaks the Spanish language should be sent. Bishop Whipple has gone to visit the islands and will administer Confirmation to such classes as are ready for the rite.

Mrs. Fullerton followed the Bishop's address with a plea for the prayers of the auxiliary for all our work and especially for Porto Rico. The Bishop read a letter to the Auxiliary from Mrs. Higgins, in Cape Mount, Africa, asking for aid in educating some boys of the school in trades. On motion of the president it was resolved to send money for a scholarship for one of those boys, before our annual meeting.

The Bishop Coadjutor was invited to say the noon-day prayers, after which he made a short address to the Auxiliary on the need of Christ in the world and of prayers in support of all our work.

The president recommended the members to see the scrap book on Porto Rico prepared by Miss Banks of the Auxiliary Library Committee, which is admirably made, and most instructive. The offering was taken for mission work in Porto Rico.

THE Rev. Dr. Rushton, on Ash Wednesday, held the first of the mid-day Lenten services from 12:10 to 12:30 P. M., with a good attendance of 100, in spite of what was the severest snow-storm here in twelve years. The Rev. John A. Carr officiated on the next three days, with nearly 200 attending. The following clergy are responsible for the service and addresses up to Maundy Thursday, each for three days: the Rev. Messrs. J. H. Edwards, W. J. Petrie, Dr. Wilson, T. A. Snively, C. Scadding, W. B. Hamilton, W. C. DeWitt, S. B. Pond, W. C. Richardson, E. A. Larrabee, and E. M. Stires, with the Rev. F. DuMoulin on Maundy Thursday, and Rev. Dr. Rushton on Good Friday and Easter even. The expenses, \$5.00 a day, are defrayed by the offertory.

SPECIAL Lenten Services are held throughout the Diocese. On Tuesday evenings, a series of lectures, which are also to be delivered in Milwaukee, St. Paul, and Minneap-

olis, as heretofore announced, under the general head of The Church at Work, will be delivered at Grace Church. On the same evening there will be a special course in Emmanuel Church, La Grange, on the subject of The Church, under the auspices of the parochial chapter of the Brotherhood of St. Andrew. The respective lecturers will be the Bishop of Michigan City, the Rev. Frank DuMoulin, the Rev. Charles Scadding, the Rev. Dr. Stone, and the Rev. John M. Chattin.

THE Rev. T. D. Philipps has been officially notified that he has been selected as a member of the International Jury of Awards at the Paris Exposition. His assignment is to duty in connection with Group 1, Class 1, Elementary Instruction; and the jurors are expected to meet about June 1st.

UPON adjustment, the vestry of Trinity Church, Highland Park, have been awarded \$7,100 on the \$7,500 policy for fire insurance on the edifice completely destroyed a few weeks ago. Plans for a new and more substantial building are being prepared.

A LARGE parish meeting at St. Paul's, Kenwood, has ratified the action of the vestry in accepting the resignation of the Rev. C. H. Bixby, to take effect at Easter, when he retires on a life annuity of \$1,500 with the title of *rector emeritus*. The parish has sustained a loss by the death in California at the age of 83, of Mr. J. S. Baker, a devoted parishioner, whose gift of \$1,000 was the largest contribution in the last Easter offertory for the new church.

AT A recent entertainment, St. Luke's Hospital was the gainer to the amount of \$800, which supplements the \$1,500 obtained by a similar way on the evening of the 16th ult.

WASHINGTON'S Birthday was fittingly observed by a service in Transfiguration, and an oration by the Rev. Dr. A. W. Little from the text, "Let us go up to Gilgal and renew the kingdom," in which "the Father of his country" was suitably eulogized as a man, a soldier, a statesman, and a Churchman.

AN EARNEST appeal is made for help to build a church for the mission of St. John's, Clybourn Avenue, whose parishioners, in the center of a poor district, after worshipping for ten years in rented quarters, have, with the aid of a few friends from St. James', secured and paid for at a cost of \$4,500 an eligible lot, on which it is hoped to erect a building costing \$8,000, to include the place of worship, missionary's rooms, and a guild hall.

WE REGRET to learn that Bishop Morrison, of Iowa, was taken seriously ill in Chicago on Quinquagesima.

ON THE evening of the 26th the Bishop Coadjutor was presented at a reception by parishioners of Grace Church, Oak Park, with an elegant gold watch.

ON QUINQUAGESIMA Sunday, St. Mary's Guild of the Mediator, Morgan Park, presented to the church a solid silver chalice, "In Memoriam" of Mary Wendell McGrath, a former member of the guild, who died on the last day of the past year. She was the only daughter of the Rev. J. M. McGrath, formerly priest in charge of the mission. On the same day the children of the Sunday School presented, as a united birthday gift offering, a solid silver paten. In less than ten months the ladies' guild have paid off \$200 of the mortgage debt.

CONNECTICUT.

Lent at Bridgeport and Southport.

LENTEN preachers at St. John's Church, Bridgeport, are the Rev. Dr. J. Lewis Parks, rector of Calvary Church, New York, "The Prayer Book and the Bible," March 1st; Rev. Dr. W. R. Huntington, rector of Grace Church, New York, "The Prayer Book and the Historic Church," March 8th; Rev. Harry P. Nichols, rector of Church of the Holy Trinity, New York, "The Prayer Book and the Two Sacraments," March 15th; Rev. J. Lindsay Parker, Ph.D., rector of St. Peter's Church, Brooklyn, "The Prayer Book and Worship," March 24; Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions, "The Prayer Book and Missions," April 5th.

CHRIST CHURCH, Bridgeport (Rev. H. D. Cone, rector), is a parish which countenances no efforts for its support that include suppers, fairs, or entertainments of any kind or description. Just now rector and vestry are endeavoring to deepen the interest of the congregation in the envelope system. The aim is to have every worshipper contribute something for the support of the church, for pure love of God, and not for any material *quid pro quo*.

TRINITY CHURCH, Southport, Lenten Preachers are Rev. S. T. Graham, March 2; Rev. Allen E. Beeman, March 7; Rev. Frederick W. Morris, March 14; Rev. Henry M. Sherman; March 21; Rev. Louis N. Booth, March 28; Rev. Kenneth MacKenzie, Jr., April 4.

EAST CAROLINA.

Church Burned at Kinston—Lent in Wilmington.

ON Sunday morning, February 18th, St. Mary's Church, Kinston, was destroyed by fire. The fire was discovered at the close of the first lesson. All efforts to save the building were without avail, and the little flock of Christ could only stand by and helplessly watch their spiritual home burn to ashes.

WORK on the new church at Belhaven had to be suspended in the winter, but it is hoped that the work will be resumed ere long, and that the new building will soon be ready for use.

THE rectors of the Wilmington parishes are having joint services on the Wednesday evenings of Lent, the three rectors preaching by turn. At St. Paul's Church the rector is preaching a special course of sermons on the seven capital sins, at the Sunday morning services.

FLORIDA.

Progress at Apalachicola.

TRINITY PARISH, Apalachicola, has been much strengthened and encouraged by the Bishop's recent visitation. The Bishop held services in Carrabelle, across the Bay, on Friday, February 16th, and arrived next day in Apalachicola, remaining until Wednesday of the following week. Sunday morning he took the Sunday School in hand and by his happy manner of putting himself in thorough sympathy with the children, he managed to draw forth from them such quick and ready replies to his questions as astonished all present. The Bishop expressed his appreciation of the evidently thorough work of instruction which had been done by the Sunday School teachers. The rector, the Rev. J. P. Lytton, presented a class of ten for Confirmation. Among those confirmed were two entire families. The class had been carefully instructed during the previous six weeks.

The Bishop expressed himself much gratified with the condition of the parish, more especially with the harmony which marks

every department of parochial activity. On Monday night the Bishop presided at a meeting of the vestry called at his request, and arrangements were made to have the rector give his entire time to Apalachicola.

FOND DU LAC.

New Church at Oconto.

AT OCONTO it is expected that a new church will shortly be erected for St. Mark's parish, at a cost of about \$5,000.

GEORGIA.

Albany—Brunswick—Darien—Quitman—Atlanta.

UNDER the energetic administration of the rector of St. Paul's Church, Albany, the Rev. Charles T. Wright, a floating debt of \$1,000 has been paid within the past year, and the remaining obligations are secured by individual notes. At a recent visitation of the Bishop eight persons were confirmed. The Diocesan Convention meets in this church May 9th, and the event is looked forward to with great interest.

THE interior of St. Jude's Church, Brunswick has been carefully renovated, and a vested choir has been introduced. A parish school is also in successful operation. The parish is prospering under the judicious administration of the rector, the Rev. Dr. Hall. St. Athanasius' Church, in Brunswick, the Rev. J. J. P. Perry, has secured four excellent school rooms and a good sized parish hall.

THE new St. Cyprian's Church, Darien, erected in the place of two former buildings destroyed by cyclone, has exhausted its funds and must wait the assistance of friends, to roof in and finish the building. The want of the church seriously retards the growth of the work.

A LOT has been purchased and ground broken at Quitman for a church to cost about \$1,000.

A GUILD has been organized in St. Luke's Church, Atlanta, under the auspices of the Daughters of the King, to be known as St. Agnes' Guild. Its work will be similar to that of the Daughters of the King, and its membership will consist of girls between the ages of twelve and fifteen years.

INDIANA.

Deaf Mutes at Terre Haute and Evansville.

THREE deaf-mutes came forty-three miles to worship with the local deaf-mutes at St. Stephen's Church, Terre Haute, on Monday evening, February 26th. Another came twenty-three miles. The Rev. A. W. Mann preached on "Faith, Hope, and Charity." A social in one of the parish rooms followed the service. The rector, the Rev. J. E. Sulger, contributed to the interest and pleasure of the occasion by his presence. At the close of the social, Mr. Mann left for Evansville, where a service was held on the following evening at the Viele Memorial Chapel of St. Paul's Church. About twenty-five deaf-mutes were present; one coming over from Henderson, Ky., thirty miles distant.

IOWA.

Reception under Difficulties.

THE pleasure of a reception tendered by the Bishop of Iowa and Mrs. Morrison to the Bishop of North Dakota and Mrs. Edsall, on the evening of February 27th, was seriously marred by the fact that the Bishop of Iowa was on that evening ill in Chicago, and the Bishop of North Dakota was ill at the episcopal residence in Davenport, so that neither of the Bishops was able to be present. The reception came off, however, and the wives of the two pre-

lates received the Church people and others who had been invited. Neither of the Bishops were considered dangerously ill.

LONG ISLAND.

Unveiling of a Tablet.

ON the evening of March the 1st, the tablet to the 47th Regiment dead was unveiled in Christ Church, Bedford Ave., a notice of which was given in last week's LIVING CHURCH. About four hundred members of the Regiment and a large number of the members of the church and friends were assembled. The Regiment was not in active service during the Spanish-American War, but a number died of disease contracted in camp in Rhode Island or in Porto Rico. The tablet is of bronze, 4x3 feet, backed by a slab of gray marble. On a bracket at the top is the escutcheon of the Forty-seventh Regiment, a couple of muskets crossed, and a maltese cross surmounted by a laurel wreath. The inscription is embossed on the bronze and is as follows: "Pro Deo et Pro Patria, Forty-seventh Regiment, N. Y. Volunteers. In Memory of the Dead in Campaign of Island of Porto Rico, Spanish War 1898-1899." Then follows a list of the names of those in whose memory the tablet was placed, and "Erected in Christ Church by friends, January, 1900."

The regimental band opened the proceedings by playing the "Star Spangled Banner." The vested choir sang a processional. A brief service was held, the Rev. C. B. Cragg, assistant at Christ Church, officiating. In the hymns, the organ was supplemented by the band. An opening address was made by the rector, the Rev. Dr. James H. Darlington, who also read a letter of regret from the Governor. Dr. Darlington then introduced General J. V. B. Meserole, of the Veterans' Association, who was to unveil the tablet. After a brief speech, General Meserole, followed by Captain St. John and Sergeant Lethbridge, walked over to the side aisle and raised the flag that covered the tablet. The audience stood while the band played the Dead March in Saul. Mr. Henry A. Powell, representing the donors of Christ Church, made a patriotic speech. He was followed by Colonel John G. Eddy who spoke of the record of the regiment. Dr. Darlington then gave an address citing many interesting incidents in connection with the subscription to the tablet. Rear Admiral Philip made the concluding address.

ON February 22, the clergy of Queens and Nassau counties were entertained by the Rev. Dr. Matson, of Richmond Hill, the venerable rector of the Church of the Resurrection. The paper read was by the Rev. Robert Kimber, on "The Priesthood." The guests were served luncheon at a table decorated with flowers. The Bishop of the Diocese and a large number of clergymen were present.

MINNESOTA.

Brotherhood of St. Andrew—Lent in St. Paul.

THE Local Assembly Junior B. of St. A., held its first Junior Brotherhood Rally at St. John's Church, St. Paul, each chapter being well represented.

It was decided to hold on Palm Sunday afternoon a special service for boys at St. John's Church, when they hope to secure the Rev. Fr. Huntington to deliver an address to the boys. Father Huntington is already scheduled to preach at St. Paul's Church on Palm Sunday morning.

JUDGING from the Lenten cards issued in the various parishes it will be through no fault of the clergy if the fast is not well kept by the faithful. This year exceptional facilities are offered for the due observance of the fast. Confirmation classes have been formed in all the parishes and in some in-

stances the number of candidates is in excess of that of last year. The initial service of the down-town half-hour noon Lenten services began very auspiciously, the Chamber of Commerce being well filled. In the absence of Bishop Gilbert, the Rev. Prof. Camp, of Fari-bault, conducted the opening service.

MISSOURI.

Mission in St. Louis.

A MISSION was held at Trinity Church, St. Louis, from February 9th to 21st, being conducted by the Rev. Edward Osborne, S.S.J.E., and the Rev. J. Stewart Smith. The missionaries preached the Catholic Faith in its entirety, and the people in the parish and many outside, became deeply interested and were moved to consult the clergy about their spiritual life and to receive the benefit of absolution. There are marked results in the conversion of many to the true Faith of Our Lord, and in the expressed desire to assist in parish work, as well as in greater attendance at the services.

NEW YORK.

Musical Service—Modern Hymns—Lectures at St. Matthew's—Parish House at Mount Vernon.

A SPECIAL musical service was held on Sunday evening, March 4th, in St. Mark's Church, the Rev. Dr. Batten, rector. After a shortened form of evening prayer, and a brief sermon, an extensive musical programme of anthems, solos, quartettes, and instrumental selections, was rendered by the choir of the church, assisted by a special violinist. On the Sunday evenings during March, the 11th, 18th, and 25th, the preachers will be Mrs. Huntington, Nelson, and Peters, respectively.

AT A MEETING of the Church Club held on the evening of February 27th, Mr. Lacey Baker, Mus. B., Fellow of the Royal Academy of St. Cecilia, Rome, and Choirmaster and Organist of All Angels' Church, New York, delivered an address on Modern Hymns, with vocal illustrations.

A COURSE of sermons on "The Holy Scriptures" is being given on Thursday evenings in Lent at St. Matthew's Church, West 34th St., near Central Park.

The preachers for the remainder of the course are the Rev. Dr. Cornelius B. Smith, the Rev. William H. Barnes, and the Rev. Henry B. Bryan. The course was lately given in Brooklyn under the auspices of the Bible Institute of Long Island.

THE parish house of Trinity Church, Mount Vernon, the Rev. S. T. Graham, rector, has remained in an unfinished condition for several years, but the funds being secured, it has now been placed in the hands of workmen to be finished as originally designed. The entire cluster of buildings of Trinity Parish will then be in first class condition and will be not only an ornament to the city but a credit to the Church.

NORTH CAROLINA.

Diocesan Convention.

THE Bishop has appointed St. Luke's Church, Salisbury, as the place of meeting of the annual convention of the Diocese, which will be held on May 16th.

NORTH DAKOTA.

Visits from Bishop Walker.

A MOST enjoyable visit was received at Grand Forks from the Rt. Rev. William D. Walker, D.D., D.C.L., Bishop of Western New York and formerly the Missionary Bishop of North Dakota. Bishop Walker preached the opening sermon of the new Gethsemane Church in Fargo, February 11th, and his ac-

ceptance of an invitation given him to preach on the following Sunday, February 18th, in St. Paul's Church, Grand Forks, was much appreciated by his many friends in this city. Upon the Saturday evening of his arrival a very large and most cordial reception was given him by the parishioners of St. Paul's Church at the residence of Mr. and Mrs. James Elton, and upon Sunday at both the morning and evening service the crowd of people attending was almost more than the spacious church could accommodate.

After leaving Grand Forks the Bishop made a visit to the parish at Devils Lake, an important town ninety miles farther west in the state.

UPON Saturday, February 24th, St. Matthias Day, a banquet was given the rector of Grand Forks and his wife at the home of an esteemed parishioner, Mr. E. W. Cross, the occasion being the completion of the third year of Mr. Gesner's rectorship, during which time St. Paul's has enjoyed an era of unbroken prosperity and advancement. The church has been assisted very much by the active and harmonious co-operation of the men and women of the congregation who are well organized for efficient service.

OHIO.

Elyria—Diocesan Paper—Lent in Toledo and Cleveland—Children's Offerings—Missionary.

A MOST successful mission was concluded at Elyria on Quinquagesima Sunday. This quiet and intellectual city has received much spiritual benefit and Church instruction throughout the week. There were three services each day, including Holy Communion and meditation at 7:30; quiet hour for women at 4 P. M. and mission service and instruction at 7:30 in the evening. The Rev. E. V. Shayler, rector of Calvary Church, Sandusky, was the missionary.

Church Life, the organ of the Diocese of Ohio, has now for its editor the Rev. T. N. Barkdull, the father of the previous editor. The father who thus succeeds his own son, brings to his new work a facile pen, a wide experience, and, as late General Missionary for the N. W. Convocation, much knowledge of the mission work.

THE Lenten programme for Toledo this year includes a series of exchanges on Sunday evenings for all the churches except Trinity. The clergy of the other churches will also supply St. Paul's on Thursday evenings, and will otherwise help one another. The daily noon day services at Trinity have short sermons from clergymen from outside the Diocese, of whom the Rev. W. S. Sayres is first on the list.

ST. MARK'S, now prosperous under the rectorship of the Rev. L. P. McDonald, is preparing to add a Sunday School room to its present Church accommodations.

THE first Lenten services are hindered by the greatest snow storm ever known in Toledo.

A NEW church is to be built for St. Paul's parish, Akron, at a cost of \$35,000.

A UNITED service for all the parishes in Cleveland, will be held on the six Wednesday evenings in Lent, at St. Paul's Church, the Rev. Dr. McGrew, rector. The Bishop will be the preacher upon these occasions, and he requests all the clergy of the city to be present, vested and in the chancel with him. The subjects of the Bishop's sermons are announced as follows: February 28, Intercession; March 7, Spiritual Life; March 14, Transfiguration; March 21, The Wounded Christ; March 28, The Courage and the Love of Christ; April 4, Palms.

ARCHDEACON ABBOTT, directed by the Bishop, announces in a letter to the Sunday Schools, that he desires one half of their

Lenten savings to be given to Diocesan Missions, the other half to be devoted to General Missions.

THE Rev. J. Addison Ingle of Hankow, China, now visiting this country, gave an interesting address at Trinity Cathedral, on Sunday evening, February 25th, upon the Chinese customs and character. The Woman's Auxiliary of this Diocese have undertaken for the present year, to support a woman missionary at Hankow, and consequently are specially interested in the work there.

THE Junior Auxiliary, under the active management of Miss Hatch, are preparing a box for Bishop Brooke, of Oklahoma. The Cathedral Branch of the Auxiliary have already sent two boxes to clergymen, and one to the Benedict Memorial School in Georgia, and have undertaken for their Lenten work, the preparation of a barrel of clothing and other necessaries for Bishop Leonard of Salt Lake.

IT IS expected that a new stone church will be erected for Emmanuel Parish, Cleveland, on Euclid Avenue, at a cost of \$50,000.

PENNSYLVANIA.

Death of Rev. C. P. B. Jefferys—Lenten Services—Quiet Day—Girls' Friendly Society—Social Purity—Philadelphia Notes.

AFTER a lingering illness, the Rev. Charles P. B. Jefferys, Jr., one of the clerical staff of old St. Peter's Church, Philadelphia, entered into rest, on the 27th ult., at the University Hospital, West Philadelphia. About a year ago his health failed him, and he was obliged to relinquish his duties. His ailments gradually developed into consumption, which proved incurable. The Rev. Mr. Jefferys was born about 38 years ago at Hickman Mills, Mo., and, after receiving a preliminary education, entered the Berkeley Divinity School. In 1889, he received the degree of Ph.B. from the University of Pennsylvania, and, in 1893, the degree of B.D. from the same institution. In the latter year, he was ordered deacon by Bishop Whitaker, and, later on, advanced to the priesthood by Bishop Starkey of Newark. Shortly after his ordination, he became one of the assistant clergy at St. Peter's, which position he held until his health failed. The Burial Office was said on Saturday, 3rd inst. at St. Peter's Church, and the interment was private. Mr. Jefferys never married.

AT THE annual meeting of the "Society of the War of 1812," held on the 28th ult. at the United Service Club, Philadelphia, the Rt. Rev. Dr. Coleman, Bishop of Delaware, was elected one of the Vice-Presidents, and the Rev. A. H. Hord, a member of the Executive

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Committee. Seventeen of the veteran membership are still living, in 12 different states, nearly all of whom have passed the century mark.

LENTEN services for business men are to be held, as in former years, every week day at noon. There was a very large attendance at St. Paul's Church, Philadelphia, Rev. T. J. Taylor, priest-in-charge, where Bishop Coleman made the address, on Ash Wednesday, from the text "So run that ye may obtain" (I Cor. 9: 24). The services at St. Stephen's Church, Philadelphia, for business people, are under the auspices of the Brotherhood of St. Andrew, and as usual were largely attended. After a brief devotional service by the rector, Rev. Dr. E. Worcester, the Brotherhood hymn, "Jesus call us" was sung, and Bishop Whitaker made the address. Bishop Talbot was the speaker on Thursday, 1st inst.

A QUIET DAY for Churchwomen is announced to be held on Thursday, March 8th, in Holy Trinity Church, Philadelphia, to be conducted by the Rev. Floyd W. Tomkins. Services: 8 A. M., Holy Communion; 10 A. M., Holy Communion; 11 A. M., Address; 12, noon, Meditations; 1 to 3 P. M., Intermission; 3 P. M., Address; 4 P. M., Address; 5 P. M., Evening Prayer.

THE Girls' Friendly Society connected with the Church of the Good Shepherd, Kensington, Philadelphia, Rev. John A. Goodfellow, rector, gave a successful entertainment on the night of Washington's Birthday in the parish house. The principal feature was the rendering of the sketch entitled "The Society of Unplucked Apple Blossoms," written by Mrs. Goodfellow, the rector's wife.

AT A meeting of the Social Purity Alliance held in Holy Trinity parish house, Philadelphia, 21st ult., a vigorous appeal was drawn up and sent to the Mayor of the city, asking that the law of 1889, prohibiting the sale of cigarettes to persons under 18 years of age, be enforced. The allowance of the production of frivolous and harmful plays was also condemned, and the Mayor was asked to use his influence to remove temptation from the path of Philadelphia's youth.

IN THE will of Mrs. Elizabeth W. Baker, probated 23rd ult., is a bequest of \$1,000 to the Rev. Dr. Wilbur F. Paddock, rector of old St. Andrew's Church, Philadelphia.

BISHOP WHITAKER has issued an appeal for liberal contributions in the churches on Ash Wednesday for the Church Mission to the Deaf in the diocese. He states that at least \$2,000 a year is required from other congregations for the maintenance of the worship and work. The amount this year has fallen short.

THE applications for Lenten mite boxes from Sunday Schools are largely in excess of former years, and already 1,000 boxes in addition have been given out.

THE 25th anniversary of the Industrial School, one of the many charities of St. James' Church, Philadelphia, Rev. Dr. J. N. Blanchard, rector, was celebrated on Tuesday evening, 13th ult., in the presence of a large number of the graduates, the managers, and their friends. A very handsome silver loving-cup was presented to Miss Rebecca Cox, the founder of the school and who is still its First Directress. This was a well deserved tribute to one whose wisdom in starting the school was never more evident than to-day; and whose zeal and enthusiasm have never flagged.

THE Clerical Brotherhood assembled on Monday morning, 26th ult., at the Church House, for the pre-Lenten celebration of the Holy Communion and an address by Bishop Whitaker.

THE Brotherhood of St. Andrew held a

pre-Lenten meeting on Monday evening, 26th ult. at the Church House, Philadelphia. The Rev. R. W. Forsyth, chaplain of the local council, presided, and short addresses were made by the Rev. Dr. J. N. Blanchard and the Rev. C. C. Pierce, chaplain U. S. A.

THE interior of the parish house of the Church of the Mediator, Philadelphia, presented a fine appearance with its decorations of palms, potted plants and American flags, when on Monday evening, 26th ult., the wardens and vestrymen tendered a reception to the rector, Rev. Dr. S. E. Appleton, who has just completed 40 years of service in the parish. Hundreds of people came from all parts of the city to tender their congratulations, among them a goodly number of the reverend clergy; and all expressed the hope that the rector would have many more years of service at the Mediator. Two of the original vestrymen (1848) were among those present at the reception. The writer of these lines saw the corner-stone of the church laid by Bishop Alonzo Potter in 1848.

PITTSBURGH.

Church at Franklin Burned.

THE beautiful church and parish house of St. John's parish, Franklin, were destroyed by fire on the afternoon of February 24th. Workmen had been engaged in repairing the church organ, and it is thought likely that the fire originated from a candle which had been left burning in the back part of the instrument while the men went to dinner. The flames rapidly spread from the church to the parish house, which being constructed of Georgia pine, was very inflammable, and the rectory, with other buildings, narrowly escaped similar destruction. The whole interior of the church was consumed, with all the furnishings. Among the latter were a brass pulpit, the gift of Miss Dimmock of New York, a memorial eagle lectern, an exquisite chancel window, the organ, etc.

The church was built in 1866, the corner-stone having been laid by Bishop Kerfoot on August 6th in that year, and was opened for worship on Easter, 1867. The debt having been paid, the church was consecrated in 1883 by the present Bishop of Pittsburgh. The parish house was constructed in 1898, and was not only the finest building in the city, but one of the finest parish houses in the state.

The total loss is estimated at from \$40,000 to \$50,000. There is insurance amounting to \$17,500.

The rector, the Rev. A. H. Judge, had resigned the parish to accept another call, but after this severe catastrophe, he bravely recalled his acceptance of that call, and, much to the gratification of the parish, announced that he would remain and share the arduous labor which must result in re-building.

SOUTH CAROLINA.

Visit from Bishop of Sacramento—New Church at Chester—Convocation at Laurens.

THE Bishop of Sacramento, a native of Charleston, has been spending his vacation at his old home, and has preached in several of the city churches.

THE new church at Chester is rapidly approaching completion. The old church will be re-modeled for use as a rectory.

THE Greenville Convocation met at Laurens on February 22d and 23d. There was a reception on the first afternoon, tendered by the Woman's Auxiliary to the Bishop and visiting clergymen. Services were held on both evenings, Confirmation being administered at the close. One of the essays at the business session was on the subject of "The Reasons for the Use of the Liturgy," read by the Rev. W. P. Witsell.

SPRINGFIELD.

New Church in Springfield.

IT is hoped that in the near future a church may be erected for St. Luke's Mission, Springfield, in the southeastern portion of the city. The commission had at one time a small church edifice, but it was entirely inadequate for the purpose and was sold, since which time services have been conducted at a private residence. Plans are now being drawn for a church building. A site for the purpose has been donated by Mrs. Volney Hickox. Connected with the church there will be also a parish house. The Mission is in charge of the Rev. C. J. Shutt.

WASHINGTON.

Churchman's League—Cathedral Debt—Hospital.

THE sixth annual course of Lectures under the auspices of the Churchman's League of the District of Columbia, will be given on Tuesdays in Lent as follows: March 6th, "The Foreign Mission Field," Rev. Edward Abbott, D.D., rector of St. James' Church, Cambridge, Mass.; March 13th, "The Western Mission Field," Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Penn-



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sylvania; March 20, "The Machinery of Missions," Rev. Arthur S. Lloyd, D.D., Secretary of the Board of Missions; March 27th, "The Episcopal Church in the American Revolution," Rev. C. Ellis Stevens, LL.D., D.C.L., rector of Christ Church, Philadelphia, Pa.; April 3d, "Our Inheritance in the English Church," Rev. C. Ernest Smith, D.D., rector of St. Michael and All Angels' Church, Baltimore, Md.

They will be delivered in the Church of the Ascension.

THE Bishop of the diocese is making an earnest effort to raise funds to remove the mortgage debt of \$162,000 on the property purchased for the site of the Cathedral. The Cathedral work is at present carried on, 1st, at St. Alban's Church, on the grounds, and St. Alban's Chapel and parish house at Tenleytown, a mile and a half distant. 2nd, at St. Mark's Pro-cathedral, and the Chapel of the Good Shepherd in the same parish. 3rd, at All Saints' Church, Benning, D. C.

AT THE third annual meeting of the corporation of the Church hospital for the Eye, Ear and Throat, there was a large attendance of the friends of the institution, and the reports of the various officers showed most satisfactory progress. The treasurer reported receipts during the past year, \$5,294.56, and expenses, \$5,094.53. There has been an encouraging increase of funds from sustaining members, hospital Sunday offerings, and paying patients. In the Bishop's report, as President, he expressed cordial approval of the work of the past year, and of the careful and economical management.

WESTERN NEW YORK.

Anniversary at Olean—Lent at Buffalo.

THE incorporation of St. Stephen's parish, Olean, February 22, 1830, was commemorated on Sexagesima Sunday by appropriate and solemn services. The Holy Eucharist was celebrated at 7:30 A. M. At the 10:30 service a memorial tablet placed in the church to the memory of the first warden and vestrymen of the parish was unveiled, and a sermon was delivered by the rector, the Rev. J. W. Ashton, D.D. The text was St. John 4: 37, "Herein is the saying true, that one soweth and another reapeth." The sermon was an historical treatment of the important events connected with the town and parish, from the settlement of the one and the founding of the other.

It recited the story of the struggles of the early settlers and their hardships and difficulties in the organization of a religious corporation, in days which were not distinguished for the number of men who were disposed to make sacrifices, and in the erection of a suitable place of worship when there was nothing but an ancient and utterly inadequate school building for the purpose of religious assembly. It traced the history of the parish down through the three periods since then: first, from the incorporation to 1839, when the first St. Stephen's was consecrated; next to 1890, when the present beautiful Gothic edifice was consecrated by Bishop Coxe, and thence to the present time. Special mention was made of the Rev. Chas. E. Beardsley, Judge Martin, and Dr. Almy, all prominent in the early history of the parish. The memorial tablet contains the names of the founders of St. Stephen's and is the work of Mr. Robt. Geissler of New York. The service closed with the singing of the *Te Deum*.

NOON-DAY Lenten services in Buffalo are held in St. Paul's for those engaged in business down town, the Bishop and the city clergy preaching in turn. The services, beginning at 12:05, are limited to twenty minutes' duration.

WEST VIRGINIA.

New Church at Morgantown—Mission at Wheeling—Convocation at Weston.

THE parish at Morgantown has sold the site on which the church edifice now stands, and has purchased another near the Episcopal Hall of the University. The church will be removed to the new lot for the present, and it is intended to begin work on a new structure as early as possible. An endeavor is to be made also to purchase the lot that divides the new site of the church from the Episcopal Hall, and convert that into a play ground for the students of the latter. The parish has called the Rev. S. S. Hepbron, of Virginia, to the rectorship.

THE Rt. Rev. Dr. Penick, rector of Christ Church, Fairmount, on the 14th of February concluded a nine days' mission held at St. Luke's Church, Wheeling.

THE Central Convocation recently held its winter session in St. Paul's Church, Weston. Bishop Gravatt was present, preaching morning and evening, and confirming a class.

CANADA.

Missions in New Westminster—New Organ—Mission at Toronto—Improvements in Huron—Missionary Deficiency—Woman's Auxiliary.

Diocese of New Westminster—

FOR the first time in many years, it has been possible to report to the Synod Committee that every mission and parish in the diocese is in charge of a pastor or missionary. Another step has been taken in the creation of the new diocese of Kootenay, for which purpose a resolution was passed by the Synod of New Westminster at its last session. A bill is now before the Provincial Legislature, which will legalize the action of the Synod. A large part of the sum needed for a new church in Vancouver has been subscribed, which will make the fifth church built in that city.

Diocese of Ontario—

THE organ fund of St. George's Cathedral is prospering. The women of the parish have collected \$1,300 for it during the past year, so that there is now on hand \$2,500.

Diocese of Toronto—

THE Rev. Arthur Murphy concluded his mission at the Church of the Messiah, Toronto, Feb. 26th. He had arranged for a mission in St. Philip's Church from March 4th to 14th. A very encouraging report was given at the meeting in February of the Deaconess Training Home, the Bishop in the Chair. It is hoped that funds will soon be forthcoming to build a larger home, as the work is growing. Some money for the purpose has been already sent in.



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HOME-SEEKERS' EXCURSIONS

On January 16th, February 6th and 20th, March 6th and 20th, and April 5th and 17th, 1900, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota and other Western and South-Western States, at practically one fare for the round-trip. Take a trip West and see what an amount of good land can be purchased for very little money. Further information as to rates, routes, prices of farm lands, etc., may be obtained by addressing GEO. H. HEAFFORD, Gen'l Pass. Agent, Old Colony Bldg., Chicago, Ill.

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Diocese of Huron—

A MOTION was carried by the vestry of Memorial Church, London, that a century fund of \$10,000 should be raised, in order to carry out certain improvements and necessary repairs in the church; also to pay off all liabilities and make an offering of \$1,000 to the mission fund. The day of special intercession and humiliation in connection with the present War in which the Empire is engaged, was well observed throughout the diocese. Bishop Baldwin has presented a beautiful set of lantern slides, illustrative of the history of the Church of England, for use in the diocese.

Diocese of Nova Scotia—

THE Board of Home Missions is more than \$1,100 in debt. Fears are expressed that some of the clergy will suffer in consequence. Many interesting services have been held in Halifax for the departing troops of the 2d Contingent, several of which were detained in the city for some time.

Diocese of Ottawa—

VERY satisfactory reports were given from all the branches of the W. A. in the diocese, at the February meeting of the diocesan Board of Ottawa. There is an intention expressed of adopting the extra cent a day plan.

WEST MISSOURI.

New Church at Monett.

THE new church for St. Stephen's, Monett, was opened on February 27th, being Shrove Tuesday. The Bishop of the Diocese celebrated Holy Communion at nine o'clock, assisted by the Rev. John Wilkinson and the Rev. W. S. Trowbridge. The service of benediction was held with morning prayer at a later hour, the Bishop being assisted by the Rev. John R. Atwill and the Rev. E. B. Woodruff. The Bishop preached from I. Chronicles 9:13, emphasizing the knightly virtues of valor, courtesy, honor and munificence, and congratulating the parish on its auspicious beginning of life in its own home. In the evening another service was held, with Confirmation, when several congratulatory addresses were delivered.

LITERARY NOTES.

CHURCH HISTORY is too little considered by the average Churchmen. One sometimes wonders if the clergy preach on this topic often enough. A very helpful book for both clergy and laity is *From Jerusalem to Jerusalem*, by the Rev. A. J. Belt, of Canada. The *Canadian Churchman* said of the book:

We have here a very useful book, giving evidence of a sound Catholic faith, a good judgment, considerable reading, and a power of lucid expression. Mr. Belt treats of the Church as an organism which is the creation of God, and not a mere voluntary association which is the work of man. He holds, with all fair interpreters of the sacred word, that Christ came not merely to preach a gospel, but also to found a kingdom. And this kingdom exists not for the exclusion, but for the salvation of mankind. The notes of the Church are considered in succession—One, Holy, Catholic, and Apostolic. Finally, the author considers the Catholic Church in England and America as having a right to that designation in possessing all the rights of the Church.

The volume is nicely bound in cloth, and is mailed for 75 cents postpaid.

A MANUAL for choirmasters and choirmen that is full of good things, is *Clergy and Choir*, by the Rev. Chas. R. Hodge. The *St. Andrew's Cross* well described it, in the following notice:

There hardly seems a point of the many that arise on this vexed question of the choir, that has not suggested itself or been suggested to the author, and on all of them he speaks wisely, cautiously, and in many cases

apparently out of the fulness of an oft-trying patience (and where is the man, be he clergyman or layman, who has not had his patience tried by the choir?). He gives many valuable hints as to the direction of the choir, the problem of handling the boys, and the selection of suitable music. While the major portion of the book treats of the vested choir, the author does not neglect the quartette or the mixed choir, and talks practically about congregational music. In the appendix there are some valuable helps in the way of special music, and prayers for installation services and the like.

The book is cloth-bound, and can be had for 65 cents postpaid.

ONE of the surprising things to contemplate in statistical figuring, is how little of the Church's periodical literature gets into the hands of the Church people. Take, for instance, our Church Almanacs. Those who use one at all feel that it is a household necessity; and in fact it ought to be so regarded. But the fact is apparent that *not to exceed one in thirty thousand* of our people ever see a Church Almanac. There is no denomination of religious people under the sun, who are as careless about their own literature. *The Living Church Quarterly* is published at the almost ridiculously low price of twenty-five cents per year, and contains matter of interest to all Church people, and yet there are hundreds of thousands of our people who never saw it. The first issue for 1900 contains half-tone portraits of the eight Bishops consecrated in 1899. These pictures alone are worth the price of the subscription for one year, just to look at and to become familiar with the faces of our youngest Bishops. All of the hundreds of thousands of Church people could not be supplied with a copy for 1900 at any price, for there are only a few hundred copies left; but those ought to be sent for by those who are without a Church Almanac of any kind. Send 25 cents to The Young Churchman Co., and the *Living Church Quarterly* will be sent at once.

A SERVICE and Tune book for Sunday Schools, which is made at a low price and furnishes a good variety of hymns and carols, is to be found in the *Sunday School Chorister*. The service is arranged so as to be said plain or choral, and is entirely compiled from the Prayer Book. In addition to the hymns and carols, there are musical Litanies arranged for each of the Church seasons. The book has

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"We have had a curious and unpleasant experience with coffee drinking, husband and I. I have been a great sufferer for several years with indigestion and heart trouble, and did not know the cause of it until I finally came to the conclusion that it was the use of coffee. So we abandoned the coffee and took up Postum Cereal Food Coffee, which I had seen advertised in the daily papers.

"Since using it, I have, to my great surprise, improved wonderfully. Husband has gained 11 pounds in two months since he left off coffee and began the use of Postum. He sleeps soundly at night now, which he does not remember having done for several years before on account of nervousness. It is remarkable that people go on in ill health and do not discover the cause of the trouble.

"You may depend upon it we know how to make Postum good, and that is easy, if one will use a sufficient amount and boil it long enough. It is really an elegant and delicious drink. I don't want my name to appear in the papers, if you should publish this testimonial." —, Chattanooga, Tenn. The Postum Cereal Co., Ltd., Battle Creek, Mich., are permitted to give the name of this lady by letter, if desired.

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met with a large sale, and is very popular. It is published in two editions—one with the musical notes at 25 cents per copy, and the other the words only, at 12 cents per copy, in both cases sent carriage prepaid. The books are bound tastefully in paper boards, and the low price brings them within reach of almost any Sunday School.

THE EXECUTION OF LAUD.

"WHILE Presbytery had been fighting its victorious battle in the Jerusalem chamber," writes John Morley, in the February *Century*, "the man whose bad steering had wrecked his church, was sent to the block. The execution of Archbishop Laud (Jan. 10, 1645) is the best of all the illustrations of the hard temper of time. Laud was more than 70 years old. He had been for nearly five years safe under lock and key in the Tower. His claws were effectually clipped, and it was certain that he would never again be able to do mischief, or if he were, that such mischief as he could do would be too trivial to be worth thinking of in sight of such a general catastrophe as could alone make the old man's return to power possible. The execution of Strafford may be defended, as a great act of retaliation or prevention, done with grave political purpose. So, plausibly or otherwise, may the execution of King Charles. No such high considerations justify the execution of Laud, several years after he had committed the last of his imputed offenses and had been stripped of all power of ever committing more. It is not necessary that we should echo Dr. Johnson's lines about rebellion's vengeful talons seizing on Laud, and Art and Genius weeping round his tomb; but if we rend the veil of romance from the cavalier, we are bound not to be overdazzled by the halo of sanctity in the Roundhead."

SUNDAY NEWSPAPER AND CHURCH PAPER.

THE Sunday newspaper should not be allowed to crowd out the Church paper. That there is danger of this being done is not imaginary. Nor does it reflect upon the character of the Church paper that it cannot everywhere hold its own against the Sunday newspaper. The Church paper does not pretend to be a rival of the newspaper, and does not try to outbid it in the effort to gain readers. It has its place in the family, and renders a service which no other paper can do. When it no longer finds its way into a home, that home, its members, and the church they attend, suffer through its absence.—*Reformed Church Messenger.*

AN EGYPTIAN BOY'S COPY BOOK.

THE boys and girls who think that arithmetic is a recent invention devised to punish children in this day are mistaken. Arithmetic is an old study. The *Philadelphia Record* tells about a remarkable discovery in Egypt. Probably the oldest copybook for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B.C.—that is about one hundred years before Moses, or almost 3,600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading: "Direction how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtractions and divisions were not known in their present form, but correct results were obtained nevertheless. Equations are also found in the papyrus. Among the examples given is this one: Ten measures of barley are

to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him. Another example given is: There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?

The papyrus also contains calculations of area, the calculation of the area of a circle, and its transformation into a square, and finally calculations of the cubic measurements of pyramids.

FRIED ONIONS.

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It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach, it is claimed, also was probably caused from his excessive indulgence of this fondness for the odorous vegetable.

The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

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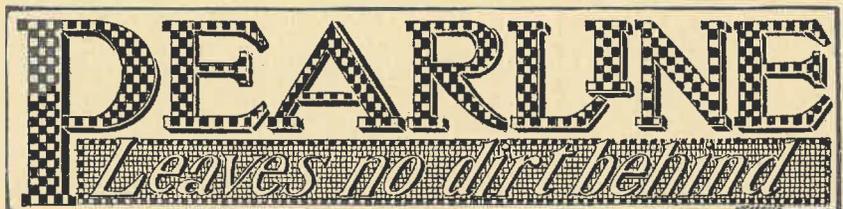
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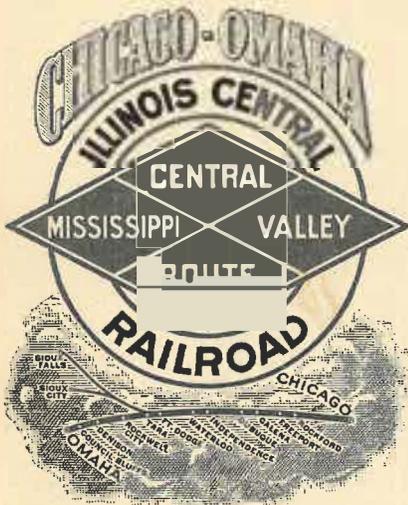


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MISCELLANY.

A LATE decree of the Supreme Court of Italy apparently brings the friction existing between the Pope and the Government, to a crisis, and so doing may possibly lead the way to a settlement. The court has given a final decision denying the extra territorial rights of the Papacy, as well as immunity of the inmates of the Vatican from Italian jurisdiction. This is to say that all those who live in the Pope's palace and so the Pope himself, are in all civil matters under the civil law, the same as any other Italians. It says, that just as the Archbishop of Canterbury in England, or Cardinal Gibbons here, so the Pope in Italy, is amenable to the civil law, if he does not keep his contracts, or must use the courts of the land if he wishes to enforce his civil rights. As this makes the Pope in his civil capacity, a subject of the King of Italy, and as the Pope claims to be an independent monarch, this decision may bring on a crisis. The Papacy hopes the Roman Catholic countries will intervene in his behalf and secure to him the powers of a temporal sovereign within a limited territorial sphere. There are Roman Catholics who hold this is not necessary for his spiritual independence. There are some also who think his spiritual power would be greater if he should lay aside the pomp of an earthly king. On the other hand, the Italian government might be glad to make a concession, that would end the long contest between the Vatican and the Quirinal and have the Pope withdraw the ban that keeps so many Catholics away from the polls. To protect itself from the socialists, radicals, republicans, the Italian government would be glad to see a large conservative contingent come to the support of the existing constitutional monarchy, and might be willing to make some concession, at the request of foreign powers, to gain it.—*The American Churchman.*

It is a curious fact, brought out in Professor McKim's new book on heredity, that 268 people to the thousand are morbidly afraid of cows. There was an English dog fancier who had a setter, which "set" a passing ship. Investigation showed that the captain of the merchantman had shot a brace of ducks as he sailed into the harbor. The setter smelled those ducks across a mile of water and through a wall of oak. But we can beat that record. We can produce an example of smelling "errancy" across seven hundred miles of land where there is none. McKim says there are 203 people to the thousand who are morbidly afraid of ghosts. We will drop a line to the professor, and tell him in his next edition to make it 204.—*The Interior.*

A BUFFALO citizen generously promises \$300,000 for an art building in the park. That is public-spirited. Would that more of the citizens of the Church's great commonwealth were ready to erect monuments in the shape of churches, and benevolent and educational institutions! What an impetus that would add to the progress of Christ's kingdom.—*The Lutheran.*

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