

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 45

Chicago, Saturday, February 8, 1896

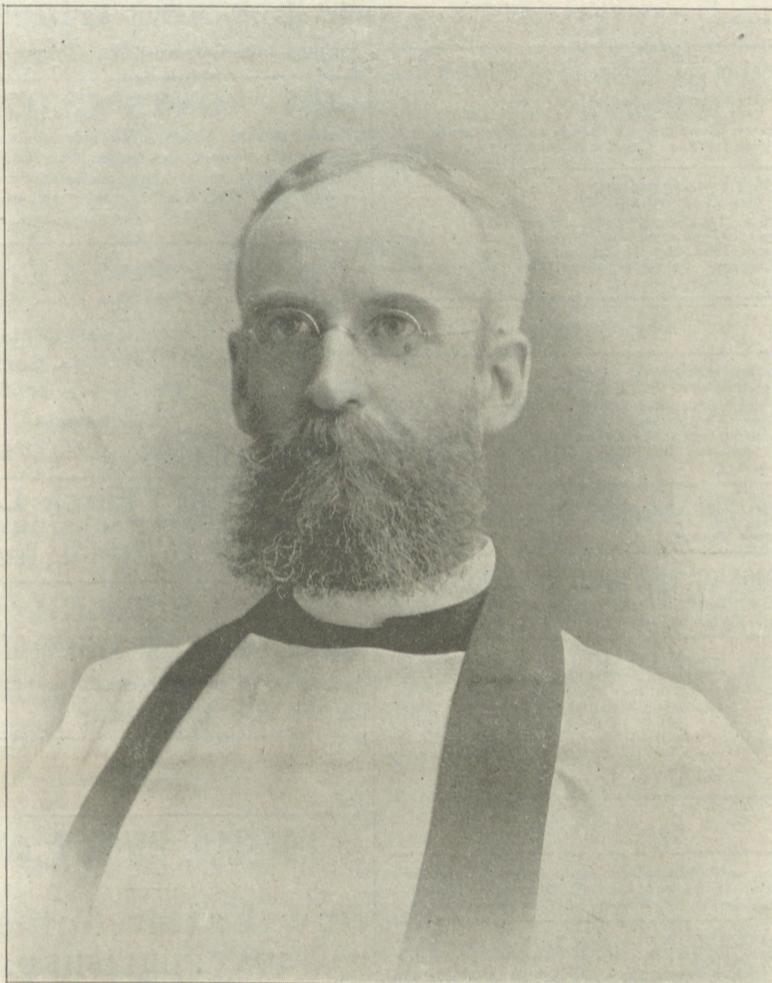
Whole No. 901

The Rt. Rev. Lewis W. Burton

BISHOP OF LEXINGTON

Lewis W. Burton, Bishop of the new diocese of Lexington, was born Nov. 9, 1852, in Cleveland, Ohio. His father was the late Rev. Lewis Burton, D.D.

Mr. Burton was graduated from Kenyon College in 1873, taking the first honors, and from the Philadelphia Divinity School in 1877; was made deacon by Bishop Bedell in 1877, and ordained priest by the same bishop in 1878. He was assistant minister of All Saints' church, Cleveland, and rector of the same parish. He resigned June 7, 1880, and spent six months abroad. He became assistant minister of St. Mark's



church, Cleveland, in 1881, and rector of the same parish on Jan. 1, 1882. He became rector of St. John's church, Richmond, in 1884. During his rectorship, the Weddell memorial chapel and the chapel of the Good Shepherd were built and consecrated, and a rectory was bought. He accepted a call to St. Andrew's church, Louisville, in 1893, and has occupied a prominent place in Church work in Louisville. The Sunday school is considered a model and is the largest in the diocese. Mr. Burton was married to Miss Georgie Hendree Ball, of Atlanta, on Jan. 15, 1883, and is the father of two daughters, aged eight and five years.

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The Living Church

Saturday, February 8, 1896

News and Notes

VENEZUELAN troubles are likely to prove more vexatious to the United States. The commission appointed by President Cleveland to investigate the dispute in order that intelligent action may be taken, has gotten down to business, and is now going through musty old documents to determine the rightful position of the shifting boundary line. One of its members has sailed for Spain to make certain investigations of Spanish documents bearing on the subject, but it is a question whether or not such examinations will be permitted, inasmuch as a willingness on the part of Spain to submit evidence might be considered hostile to England. Spain having trouble enough on hand to suit present requirements will hardly look for more, but on the contrary, be disposed to let England and Venezuela settle their own differences. Congress has not yet acted upon resolutions concerning the construction or enforcement of the Monroe doctrine, and if, in the meantime, the two countries directly interested could come to an amicable understanding, the American eagle would gladly cease flapping his wings.

HENRY BURROWS' retirement from the Theosophical Society and the publication of his letter of withdrawal by *The Times* of India, will doubtless have the effect of impeding a movement which, while never in danger of gaining large proportions, attracted more or less attention. Mr. Burrows writes: "The recent disclosures of fraud which have split the society, led me to further investigations, impossible before, which have thoroughly convinced me that, for years, deception in the society has been rampant—deception to which Madam Blavatsky was sometimes a party. Both Colonel Olcott, the president of the society, and Mr. Sinnett, the vice-president, believe her to have been partially fraudulent." This is looked upon as the beginning of the end of theosophy.

THE death of Bishop Joseph Hubert Reinkens will be a great loss to the Old Catholics, among whom he had been indeed a leader. He was one of fourteen professors at Nuremberg who protested against the Vatican decrees in 1870. He was, accordingly, suspended from his priestly office, and two years later, having taken an active part in the Old Catholic movement, was excommunicated by the Bishop of Breslau. In 1873 he was elected Bishop by the German Old Catholics, for whom he has labored for the last three and twenty years with extraordinary zeal. Few divines of such learning as his have labored with their hands for daily bread, but when the Bishop was a boy his aged parents lost all their property, and he and his brother resigned the career of study open to them and went to work as day laborers in a factory, in order to support their father and mother. At the end of three years they were, however, able to return to more congenial tasks. But the cause of labor ever after had a warm supporter in Dr. Reinkens.

OUR readers will remember that at the General Convention last October an attempt was made by Bishop McKim and the members of our mission in Japan to procure a division of the territory and obtain the appointment of an additional bishop. The movement was defeated in the House of Deputies, where the necessity of it could not, as it appeared, be made apparent. In England, however, a different view of the matter has prevailed. Bishop Bickersteth, on his recent visit to the mother Church made known the needs of his work and the imperative necessity for an addition to the episcopal staff now engaged in Japan, and received an immediate response. No legislative action was necessary. It was only requisite that the money should be raised and the consent of the Archbishop to consecrate should be obtained. The venerable Society for the Propagation of the Gospel pro-

ceeded to make an adequate appropriation. The selection of the man was left to the Archbishop, who selected Dr. Awdry, suffragan Bishop of Southampton, who, being already consecrated, could go to his new field without much delay. It is noticed that, while missionary and colonial bishops have only too often returned to England and received appointments there, this is the first instance of a home prelate going to foreign work.

AS we go to press, the sad news comes by telegraph from the Missions House, New York, of the death of Mr. George Bliss, for many years treasurer of our Board of Missions. To the personal worth and honorable business career of this distinguished Churchman, due tribute will be paid. We can here only make grateful acknowledgment of his valuable and gratuitous services in the custody and disbursement of large sums of money for the Church. If we mistake not, it was by his liberal hand that an advance of many thousand dollars was frequently made to meet emergencies in our missionary work.

THE Archbishop of York has addressed a notable letter to the "Pastoral Order of the Holy Ghost for the higher fulfilment of the office and work of a priest in the Church of God." This is an association which the Archbishop himself instituted thirteen years ago. In this letter he vindicates the doctrine of the Church on the priesthood, the sacrifice, and the altar. The Archbishop thinks that an imperfect apprehension of the Incarnation and of what it involves, is at the root of the opposition to the doctrine of the priesthood. He says: "There is a tendency to think of the Incarnation and the work of the Incarnation as having come to an end with the earthly life of the Incarnate God; forgetting that the work of the Incarnation has never ceased on earth, but has been and is being carried on in the Church which is His body, by the power of the Holy Ghost. It follows that every member of that body has his own part in the work of the ascended Lord, by virtue of his vital union with the Lord Himself. Through the Incarnation of the Son of God and the individual union with Him in our Baptism, we are made partakers of His glorified humanity and we are associated with His life and work. That life He lives in us, and that work He does through us as the members of the Church which is His body." It is upon such a foundation he builds solidly the doctrine of the Christian priesthood.

THE Most Reverend Robt. S. Gregg, D. D., Lord Primate of Ireland, departed this life Jan. 10th. He was enthroned as Primate in Armagh cathedral about two years ago. He was only sixty-one years of age, and might have been thought to have many years of work still before him, but he had for some time suffered from a weak heart. It seems he had been ill since Christmas, when he preached for the last time in the cathedral. Archbishop Gregg was highly respected and esteemed throughout the Church of Ireland as just, firm, and at the same time courteous. The funeral was held in the cathedral, which was filled to its utmost capacity, a vast crowd being unable to gain admittance. The sermon was preached by Archbishop Plunkett, of Dublin. The burial took place at Cork.

ONE of thesequences of wars and rumors of wars will likely be action on the part of Congress which will provide the country with a more adequate system of coast defences. At the present time, it cannot be said the United States coast cities are in any wise prepared for a sudden visit of a hostile fleet. Although such a visit is among the remote possibilities, yet the fact remains that in the event of the unexpected becoming a reality, our great seaports are practically defenseless. At present the United States, while ruler of the western hemisphere, could hardly cope with a great European power unless an invasion of our country were made. In such event our standing army of 30,000 men could in a week be swelled to one

hundred times the number. But a land force cannot resist a naval force, nor would modern rifles prevent our seaboard cities from being destroyed. The passage of an appropriation for coast defences would be endorsed by the people. Great guns are great peace-makers.

AT Sion College, Oxford, a meeting was held lately by those who advocate a permanent Board of Arbitration, to which the dispute between England and Venezuela may be at once submitted. One of the resolutions as quoted in *The Church Times*, urged that, "Whatever may be the differences between the Governments in the present or in the future, all English-speaking peoples, united by race, language, and religion, should regard war as the one intolerable mode of settling domestic difficulties between them." We believe that an overwhelming majority in both England and America are in hearty sympathy with that position.

LOVERS of English cathedral architecture will be concerned to hear that the unique Lady chapel of Ely is in danger. The beautiful tracery of the great window, still perfect within, is crumbling away on the outside. The architect reports that a severe storm would be very likely to blow some of the windows into the chapel. The dean has issued an appeal for funds. No modern "restorations" are contemplated, only substantial repair. For the preservation of the Lady chapel no less than \$30,000 is required. It is said to be one of the finest examples of the Decorated period, and its destruction would be an irreparable misfortune.

THE *New Zealand Church News* gives the statistics of the mission among the native Maoris for the past year, as follows: 16 clergymen, 137 lay-readers, 6,892 Church members, 1,334 communicants, 323 Baptisms, 25 marriages, 199 burials, and subscriptions to the amount of \$1,100. The death of a native chief of pagan leanings in the district of Waikato has given an impetus to the spread of Christianity. His son and successor, in a speech in the presence of his whole tribe, announced that the observance of idolatry and witchcraft were to be put down. "The upholder of these things," he said, "is dead, so let his Maori superstitions be buried with him; but let no man look back to them, but rather look forward to the future, to the things which conduce to peace and well-being. It is a new year, and a new day that I became your king, and I want you to make a new departure." He then turned to the missionaries that were with him, and said: "Listen to me, oh, my ministers! You three and I make four. We are alike. We are under the shadow of the Lord's day. It is not for you only, but for me, for me, and I shall keep it holy, holy, as a day for worship only."

THE consecration of the Rev. Joseph H. Johnson, D. D., as Bishop of Los Angeles, is fixed for Monday, Feb. 24th (Feast St. Matthias), in Christ church, Detroit, Mich., of which he has long been rector. It seems that Archdeacon Denison is comparatively youthful. The Rev. Sir John Warren Hayes is ninety-seven years old; the Rev. Carr J. Glyn, of Withampton, is also ninety-seven; Canon Hawkins, of Llandaff, still in active work, is ninety-five; while the great Archdeacon has only just celebrated his ninetieth birthday.—It is related of Queen Victoria that when asked by the Archbishop of Canterbury before her marriage if she would prefer that the word "obey" should be omitted from the service, Her Majesty instantly replied, "I wish to be married as a woman; not as a queen."—A contemporary reports that New England Unitarianism is passing away. "In all New England it cannot muster three thousand members at Sunday services. According to statistics kept by the best informed Unitarians in Boston, Unitarianism has lost 64 per cent in members since 1840. The old people who split off from the Congregationalists in 1830 to 1849 are dying off and their children are agnostics, infidels, or Churchmen."

Consecration of Bishop Burton

On the 15th of November it will be thirty years since the Rev. George David Cummins was consecrated a bishop at Christ church, in Louisville. That was just after the war, and the ceremony was not so imposing as the consecration of the Rev. Lewis William Burton, which occurred on Jan. 30th.

The diocese of which Bishop Burton is the head comprises the eastern part of the State and is known as the diocese of Lexington. The western boundary of the territory is an almost straight line from the mouth of the Kentucky river southward.

On the first page of this issue will be found a brief sketch of the career of the Bishop of this new diocese, with an excellent portrait. We are indebted to *The Bishop's Letter* for the statistics.

The consecration took place in St. Andrew's church. The interior of the edifice was handsomely decorated. Ribbons of cedar were festooned from the pillars of the chancel arch and drawn together in a cluster at the highest point of the curve. Suspended from the cluster were six bells, woven of cedar and holly, directly above the place where Dr. Burton knelt to receive consecration. On the altar were lilies, and grouped about it were growing palms.

The service was begun at 10:30 o'clock, the procession being constituted as follows: Sixty-five laymen of the diocese of Kentucky; forty one laymen of the diocese of Lexington; vestry of St. Andrew's church; fifteen clergymen of the diocese of Kentucky; eleven clergymen of the diocese of Lexington; Bishop elect Burton, with his attending presbyters, the Rev. H. H. Sneed; and the Rev. Rolla Dyer; Bishops Vincent, of Southern Ohio; Leonard, of Ohio; Peterkin, of West Virginia; Randolph, of Southern Virginia; White of Indiana; Nelson, of Georgia; Dudley, of Kentucky; and the presiding Bishop.

As the procession moved up the central aisle the choir and congregation burst into the singing of the hymn, "Ancient of days, who sittest, throned in glory."

When all had taken position the office of daily Morning Prayer was conducted by four of the clergy. At the Holy Communion Bishop Dudley was celebrant. The Epistle was read by the Rt. Rev. William Andrew Leonard, D. D., Bishop of Ohio; the Gospel by the Rt. Rev. George William Peterkin, D. D., LL. D., Bishop of West Virginia.

The Rt. Rev. Alfred Magill Randolph, D. D., Bishop of Southern Virginia, delivered the sermon, choosing as his text, "Husbands, love your wives, even as Christ also loved the Church," etc. The Bishop unfolded St. Paul's view of the Church as a family. He knew that the family was the basis of society, that the love and the worth of the individual family constitutes the worth of the nation. He spoke of Christ as the husband, and the Church as his wife; He so loved this bride that He gave His life for her. In conclusion the Bishop said: "To day your rector goes into the greater work of a bishop. He will carry memories of his congregation, its joys and its sorrows. In his new field he will find discouragement and hardships, he will learn of wrongs that he would like to right. He is to be married to his diocese, and husband must love his wife."

Upon the conclusion of the sermon Bishops Vincent and White conducted the Bishop-elect into the chancel to present him for consecration. The testimonials and credentials were read by the Rev. W. G. McCready, secretary of the standing committee of the diocese of Lexington, and the certificate of the consent of the House of Bishops by the Rev. E. H. Ward, D. D., president of the committee. The Litany was said by Bishop Nelson, of Georgia. While the presenters vested the candidate, Mr. Coleman Ernest sang the solo, "Be thou faithful unto death." Bishop Dudley and the congregation sang antiphonally the *Veni Creator*. Then Bishop Dudley and six other bishops laid their hands upon his head and held them there while Bishop Dudley pronounced the words of consecration. As the new bishop entered within the sanctuary Bishop Dudley placed upon his finger a gold ring which was a present from the clergymen of the city. Under the mitre on the ring is the name of the diocese of Lexington and the motto: "To live is Christ." On one side of the ring is "Alpha and Omega;" on the other, "I. H. S." A large offering was made for the endowment fund of the new diocese. The Rev. M. M. Benton was the successful master of ceremonies. Bishop Burton will assume charge of the new diocese at the beginning of Lent. He gave a reception at his residence in the evening. He will shortly leave on a trip to the South.

New York City

The new edifice of St. Paul's church, Morrisania, in the upper end of the city, will be consecrated by Bishop Potter next Wednesday, Feb. 12th.

At the church of the Redeemer, the Rev. W. E. Johnson, rector, a branch has just been organized of the Church Association for the Advancement of the Interests of Labor.

The Home for Old Men and Aged Couples is to have a

new edifice to cost \$140,000. The plans have been drawn by Messrs. Cady, Berg & See, architects, and provide for the building of a five story brick structure, at the north-west corner of Amsterdam ave. and 112th st.

At the General Theological Seminary, the Bishop of Vermont has just conducted a retreat for the students. During the exercises all lectures and recitations were suspended, in order that the atmosphere of the seminary might be wholly devotional for the time.

The widow of the late David King of this city has had a memorial tablet to him manufactured in London, England. It has just been erected in old Trinity church, Newport, R. I., opposite the pew heretofore occupied by the King family during the summer season.

The new secretary of the American Church Building Fund Commission is pushing the work of the commission with great zeal, and has recently been visiting among the clergy of this and other cities to stir new and enlarged interest. He has also been presenting in the churches the claims of the work.

At St. Paul's chapel, of Trinity parish, the Rev. M. W. Geer, vicar, service was held on the evening of the festival of St. Paul, Saturday, Jan. 25th, for the cadets of the chapel, who assembled at the parish house, and marched with military precision to the chapel, some 80 strong. They sat in a body in pews reserved for them.

At the church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, the men's club held their anniversary last week, when the Rev. Walter Hughson, curate of Calvary church, preached on "Social Work in Church Parishes." He strongly commended the new methods by which the Church was reaching out to the daily lives of the masses, and ministering to social as well as spiritual needs.

The Rev. Dr. Edward A. Bradley, vicar of St. Agnes' chapel, Trinity parish, represented the Church Temperance Society at Albany, on Wednesday, Jan. 29th, at a hearing in connection with the proposed "Raines bill" pending before the legislature. He earnestly opposed the opening of liquor saloons on Sunday.

At St. Andrew's church, the Rev. Dr. Van De Water, rector, there is an exhibition of an ancient Spanish painting of the martyrdom of St. Andrew, which has been brought from Seville by Mr. Jose D. de Benjumed in whose family it has been for a century, since its purchase from an old church in Seville, where it had probably been for 150 years previous. The painting represents the cross characteristic of St. Andrew, and shows the Apostle transfixed upon it. He is represented as an old man with gray locks and emaciated flesh. The cross is made of rough limbs of trees, and is bound together, and before it are the figures of two men who are in the act of tying the feet of the holy martyr to the wood. A group of people stand near, and soldiers are among them. The saint himself is looking heavenward, where appears a vision of cherubs conveying the palms of victory and the crown of his martyrdom. The tone of color and treatment is that prevailing in the best Spanish art.

The congregation of St. James' church gave a reception on Wednesday evening of last week to the rector, the Rev. Dr. E. Walpole Warren, and the rector *emeritus*, the Rev. Dr. Cornelius B. Smith. The church rooms had been decorated for the occasion, and a large number of persons attended, representing both of the recently united congregations of St. James' and Holy Trinity. The united congregation is blending together in a most gratifying manner, and all are looking forward to the advances to be made in the near future in increased efficiency of a really great parish. It is expected the coming Confirmation class will contain two candidates from the Chinese Sunday school of the parish. A number of communicants are already on the rolls of the church, drawn from this Chinese Sunday school, and additional Baptisms of Chinese converts have recently taken place. One of the Christian Chinamen has been active in bringing others to the Faith, and there is an earnest body of teachers.

Bishop Potter is to deliver a lecture at the Union Theological Seminary of the Presbyterian body, in this city, on Monday, Feb. 10th. He will take for his topic "The Chicago-Lambeth Articles." The address is part of a course now being delivered at the seminary on the subject of Christian Unity, by divines of the various religious denominations. The course is open to the public, and considerable interest in it is being manifested by men of most diverse views. Leading Churchmen have been most noticeably present on several occasions. The last lecture was of particular interest, and was delivered by President Andrews of Brown University, who is a member of the Baptist communion, and did not hesitate to frankly commend the Chicago-Lambeth Articles; he took a bold stand favoring the restoration of the episcopal office in the Protestant bodies as a unifying element. He pleaded earnestly for a revival of Catholic spirit and a realization of the importance of connection with the historic Catholic Christianity of the ages. His theme was "The sin of schism." He considered practical unity as a thing requiring educational preparation, and involving of necessity a considerable time for its bringing about.

Philadelphia

Confirmations reported: St. David's, Manayunk, 25; St. John Chrysostom's, 13; memorial church of the Advocate, 43; Redeemer (Seamen's mission), 62, of whom 25 were seamen.

Work on the Anna M. Wilstach memorial ward at the Home for Consumptives, Chestnut Hill, under the care of the City Mission, is progressing rapidly, and it is expected the building will be ready for occupancy about Easter.

In the will of James Hazlehurst, probated 29th ult., is a bequest of \$5,000 to the House of St. Michael and All Angels for young colored cripples, to endow a free bed to be named for his deceased mother, Caroline E. Hazlehurst.

The Rev. O. M. Waller preached his farewell sermon as rector of St. Thomas' church, on Sunday, 26th ult. During his rectorship of three years, 118 persons have been confirmed, and the membership increased from 187 to 360 communicants. The mortgage has been reduced from \$8,200 to \$4,600; and about \$10,000 raised for current expenses.

At old Christ church, the night classes for working girls, recently contemplated, have been successfully set in operation, and are industrial as well as educational in character. Among the subjects to be taught are skilled dressmaking from the rudimentary stages up, shorthand, and type-writing. The aim is to prepare pupils for earning a useful livelihood.

A brief notice of the annual meeting of the parish guilds of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, was printed in our last issue. The following additional items may prove of interest: The financial receipts of the year were \$1,167.85; expenditures, \$1,086.12. After the service, the guilds again marched in procession to the parish house, where they were entertained by the ladies of the chancel guild. On the 3rd Sunday after Epiphany, at 4:15 P. M., Mr. G. Harry Davis addressed a meeting, for men only, in the chapel of the church of the Good Shepherd; and in the evening he addressed the parish chapters of the Brotherhood of St. Andrew, the congregation being large, and the music beautifully rendered by the large vested voluntary choir.

The building of the church of the Atonement has been purchased for a chapel by the corporation of the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector. The congregation of the Epiphany will worship in it after March 1st, and until it has built a new parish church. It will be remembered that the Epiphany property was purchased nearly two years ago by the Hon. John Wanamaker for \$600,000. The congregation desired to locate within a few blocks of the present edifice, but could not secure the consent of the three nearest rectors. The church corporation of the Atonement will absorb St. Paul's chapel (Divinity School mission) in West Philadelphia, and that will become the church of the Atonement at no distant day. It is not probable that many of the members will be able to connect themselves with the new organization.

Owing to the sudden illness of the Rev. L. S. Osborne, rector of Trinity church, Newark, N. J., who had been announced as the preacher on Sunday evening, 26th ult., at the service for non-church goers, the Rt. Rev. F. R. Millsbaugh, D. D., Bishop of Kansas, consented to fill the vacancy. The entire seating capacity of the Walnut st. theatre was insufficient to accommodate the audience; and the stage was occupied by many eager listeners. After the preliminary musical programme, in which the 1st regiment band, the Tennessee Jubilee singers, and Mrs. Chas. H. Weevil took part, the Rev. J. Edgar Johnson read the Epistle and the Gospel for the day, and the Rev. Dr. Benjamin Watson led in reciting the Lord's Prayer, in which every one present was invited to join. Several hymns were also sung by the entire audience. Bishop Millsbaugh said he had never before addressed so large an audience, and only once before an audience composed of more men than women.

The Rev. John B. Harding, rector of St. Mark's church, Frankford, has formulated plans for the erection of a parish house; and members of the vestry with several other prominent men of the congregation met recently, discussed the rector's plans, and agreed with his views. More than \$6,000 had already been subscribed, but the rector and vestry desired to increase this amount to \$12,000, either in cash or in pledges, before beginning work on the edifice. Accordingly, a meeting of the congregation was held on Tuesday evening, Jan. 28th, in the church, the rector presiding, and, in a very short time, \$5,500 was raised; it is confidently expected that the balance of the sum, \$6,500, will be forthcoming early in February. Ground will be broken on Easter Monday, and the work on the building pushed rapidly to completion, as it is greatly needed. The edifice will be erected on Franklin st., in the rear of the church, at an estimated cost of \$20,000.

The Northeast convocation met on Tuesday afternoon, Jan. 28th, at the Hospital mission. The report of the missionary committee presented by the Rev. Joseph R. Moore, urged the necessity of establishing a mission in the neighborhood of 9th and Callowhill sts., and recommended that

the sum of \$1,800 a year as a minimum should be expended for this purpose. The subject was discussed by several of the clergy, all of whom spoke of the urgent necessity which existed for Christian work in a neighborhood where there is so much immorality. The members of convocation were unanimous in the desire to enter upon the work, and the matter resolved itself into a discussion of ways and means. The recommendation of the committee was adopted, and the committee was left free to proceed as circumstances should make advisable. On the suggestion of the Rev. L. Caley, the missionary committee was requested to consider whether or not it is possible for convocation to do something for the 1,500 Chinese residing within its limits. In the evening a public missionary meeting was held at the Hospital mission, the Rev. Dr. S. D. McConnell presiding; addresses were made by Archdeacon Brady, and the Rev. Messrs. J. B. Falkner, D.D., and H. L. Duhring.

The 28th anniversary of the parish of the Holy Apostles was observed on Sunday evening, 26th ult. After Evening Prayer said by the Rev. Dr. Charles D. Cooper, rector emeritus, Rev. H. S. Getz, rector, and the Rev. John S. Bunting, curate, an abstract of the 22nd annual report of the Parish Association was read by Mr. George C. Thomas. Since the organization of the parish, in 1868, there have been baptisms, 1,615; confirmed, 1,019; marriages, 339; burials, 957; services, about 4,825; present number of communicants, 956. The accounting warden reported receipts, \$12,546.55; receipts of the memorial chapel of the Holy Communion, \$3,832.25; the endowment fund now amounts to \$12,058.90, no portion of the interest has as yet been used; parish improvement fund receipts, \$953.77; rectory fund, \$200. The total number of names enrolled in the Sunday school (including one adult Bible class of 240 and officers and teachers) is 1,501; receipts were \$5,269.16. The Phillips Brooks memorial guild house is a valuable aid in the work of the parish. The choir numbers 26 voices and their library contains over 100 anthems and canticles; it is under the leadership of Mr. George F. Bishop. There are also 112 members of the Choral Association. There are 65 members of the chapter of the Brotherhood of St. Andrew, of whom three have been licensed, by the Bishop, as lay-readers and are under the direction of the rector of the parish. The Young Woman's Guild held 30 meetings. The Women's Lent Missionary Society sent away two boxes. In the mothers' meeting, 330 garments were made, of which 130 were sold. There are 200 members of the parish branch of the Church Temperance Society, and 98 connected with the Beneficial Association. The sisterhood of St. Mary of Bethany numbers 51. An abstract of the report of the memorial chapel of the Holy Communion stated that in the early part of the spring of 1895, a cloister, the gift of Mr. and Mrs. George C. Thomas, was erected, connecting the chapel and parish building. The Rev. H. L. Duhring, superintendent of the city missions, has arranged to use the facilities furnished in the parish building, for the purpose of establishing a sick-diet kitchen. The sermon was preached by the Rev. E. A. Gernant. The singing was excellent, as rendered by the combined choirs of the church and chapel, under the direction of Mr. Geo. F. Bishop.

Diocesan News

Chicago

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

The noon day service for business men and women during the coming Lenten season, will be held this year in rooms on the second floor of the Masonic Temple. The services will be conducted as in former years by various clergymen of the city.

The Rt. Rev. P. T. Rowe, Bishop of Alaska, and his family, and the Rev. H. Beer, missionary to Juneau, and his wife, have spent several days in Chicago as the guests of the Rev. A. L. Williams, of Woodlawn. The Bishop officiated at the early celebration of the Holy Communion at Christ church, on Sunday morning. He preached at St. James' church at 11 o'clock, at the church of Our Saviour in the afternoon, and at Christ church again in the evening, at all of which places he spoke of the work in Alaska. The Rev. Mr. Beer preached at Christ church in the morning, and at the church of the Redeemer in the evening.

The temporary chapel of St. Augustine's mission, Wilmette, was crowded on the afternoon of the Feast of the Purification. Evensong was said by the lay reader, Mr. H. T. Young; and the Rev. S. C. Eissall, rector of St. Peter's, Lake View, baptized two children, blessed the new altar vessels, and also preached a powerful sermon on the subject of "Authority in matters of religion." The articles blessed were a chalice and paten given by Miss Keith, of Salt Lake, and Mr. Crane, of Edgewater; a white silk burse and veil given by Mrs. Barkley, of St. Peter's, and a complete set of altar linen given by the Woman's Guild of the mission. Announcement was made that the plans for the chapel and parish house, which will probably be built this spring, had been approved by the Bishop.

Members of the Brotherhood of St. Andrew to the number of 250 or more, attended a meeting of the Local Assembly of that organization, held at the parish house of Grace church, upon Saturday evening, Feb. 2nd. The invitation included the members of all the chapters reporting to the Chicago Council, which, with the exception of two, responded by sending representative delegates. The assemblage was called to order at five o'clock in the chapel, and after a brief and impressive service conducted by the Rev. Mr. Stires, reports from the various chapters were called for by Mr. Mead Moore, chairman of the Local Council. At the conclusion of business an adjournment was taken to the parlors of the church where the ladies of the parish served supper, after which a short evening service was read by the Rev. E. M. Stires, assisted by the Rev. Arthur L. Williams. The Rev. Dr. T. N. Morrison delivered a splendid address upon "The Church's expectation from the Brotherhood," after which Bishop Rowe told of the field in Alaska in which he is about to take up his great work. An anthem was excellently rendered by the choir of Grace church which ranks among the best in the city, the tenor solo being especially fine. The service was a most impressive one and the earnest responses and close attention of the large body of young men indicated that the Church would not call in vain upon them for aid in carrying on the great work which it is her destiny to fulfill.

Newark

Thomas Alfred Starkey, D.D., Bishop

EAST ORANGE.—On Saturday, Jan. 25th, St. Paul's Day, the new St. Paul's church was set apart for the service of God. There was a choral service. It had been expected that Bishop Starkey would be present, but he was unable to be. The services were conducted by the Rev. Dr. H. S. Walpole, of the General Theological Seminary, who was celebrant of the Eucharist. The preacher was the Rev. Dr. Geo. M. Christian, of Newark. The vested choir of 25 voices rendered the music. On the 3rd Sunday after Epiphany the services were continued, the preacher in the morning being the Rev. Dr. Anthony Schuyler, of Orange; and in the evening, the Rev. Brockholst Morgan, of New York City Mission.

Mrs. Mary Bishop, wife of the Rev. Horace N. Bishop, died suddenly on the afternoon of Wednesday, Jan. 29th, of heart failure. She was 65 years of age, and was a daughter of the late Joel Condit. The Rev. Mr. Bishop was formerly rector of Christ church.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The annual meeting of the Episcopalian Club took place at the Hotel Brunswick, Jan. 27. The treasurer's report showed there was a balance of \$1,022 in the treasury. Arrangements have been made by the club to have a series of lectures delivered next April by Canon A. J. Mason of Canterbury. Reference was made to the deaths of Ex-Governor Rice and Mr. T. P. Proctor; \$500 was appropriated to the Episcopal Association, and the president appointed three delegates to the conference of Church Clubs in Buffalo. After a speech of congratulation from Bishop Hare, of South Dakota, the topic for the evening, "The Amended Constitution," was introduced by Dean Hoffman, of New York city. He traced the origin of the matter, and said the duties of the committee having it in charge, were to remove the ambiguities in the constitution, to make the articles harmonious and to adapt them to the growth of the Church. The changes really took away power from the bishops. The important article was defined to be the one of voting in the House of Deputies, and the House of Bishops was placed on a legislative equality with the lower house. Two points were left undecided, the title of the Presiding Bishop and the definition of the power of a general, as compared with a diocesan, convention. He regretted that no action had been taken regarding the division of the Church into provinces. He advocated a court of appeals. The Rev. Dr. Elliott followed and spoke of the early Church history of Massachusetts. He thought the forefathers went too far in restricting the power of a bishop, and that the present powers of the episcopate are too much limited and should be increased. The Rev. Dr. Parks, of Philadelphia, showed the powers of the laity in conventions of the Church, and represented their needed influence and usefulness in all matters pertaining to the growth of the diocese. Judge John H. Stiness, of the Supreme Court of Providence, went into the subject of dividing the Church into provinces and advocated it. The Rev. W. B. Hale made the concluding address.

The Zenana band of Trinity church held a fair in the chapel, Jan. 20th, for mission work in India. Music and refreshments were served. The total receipts during the year of this organization have been \$1,198.

On Sunday evening Jan. 26th, in Trinity church, Hampton students sang plantation songs, and their cause was championed by a number of speakers. Dean Hodges said: "We drove the Indian out, we brought the negro in. The 'Indian did not go willingly. The negro did not come be-

'cause he wanted to. The Indian, we persuaded with a 'gun, the negro, with a whip. At the best, there must be 'much in this of which we cannot be proud, and Hampton 'is the beginning of the payment of the debt."

The Rev. Dr. Parks, of Philadelphia preached the concluding sermon in the course at St. Paul's church, Sunday afternoon, Jan. 26th. His subject was "The Holy Spirit in the Word." The Rev. Dr. Lindsay, the rector, is making a vigorous effort to reach the masses of the people by public services. There has been a steady, healthy growth among the men, who congregate to the services of this church, and marked signs of a new life in this old parish.

GLOUCESTER.—The Rev. W. F. Cook, pastor of the Methodists, has resigned his position, and will enter the ministry of the Church.

Minnesota

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

MINNEAPOLIS.—The Rev. F. F. Webb, rector of St. Paul's church, and chaplain at St. Barnabas' Hospital, has organized a branch of the St. Barnabas' Guild for Nurses.

ST. PAUL.—Mr. Montgomery, a divinity student of Seabury, conducts the Sunday services at St. James' church until a rector has been secured.

The Bishop of Missouri will conduct a pre-Lenten Retreat for the clergy Feb. 17th and 18th, at St. Clement's pro-cathedral church. A beautiful gas jet cross has been placed on the rood screen, just over the chancel entrance, giving the sanctuary a beautiful appearance when lighted. A chapter of the Brotherhood of St. Andrew has been organized at St. Clement's. Only two churches in the city now remain unrepresented in the Brotherhood.

Since Bishop Gilbert's elevation to the episcopate, nine years ago, 49 churches have been erected in places where the Church did not exist before.

The following course of lectures will be delivered weekly during Lent, in St. Paul and Minneapolis, one lecture each week: "Christian Unity," Bishop Gilbert; "The Holy Scriptures," the Rev. H. P. Nicols; "The Sacraments," the Rev. J. Wright; "The Historic Episcopate," the Rev. W. P. Ten Broeck; "The Church Triumphant," Bishop Whipple.

Confirmations administered by Bishop Gilbert: Luverne, 4; Worthington, 4; Hastings, 2; Redwood Falls, 4; Litchfield, 13; Minneapolis: St. Ansgarius' (Swedish), 5; St. Mark's, 5; St. Paul: Messiah, 8.

Maryland

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

BALTIMORE.—The Rev. Frederick W. Clappett, rector of St. Peter's church and chaplain of the Maryland Naval Reserves, held services Sunday, Jan. 19th, on the ship Dale, at the foot of South st. Hereafter services will be held on the Dale the third Sunday afternoon of each month.

ANNAPOLIS.—The Rev. George R. Savage, of Philadelphia, and Miss. Sophia Claude, daughter of Dr. Abram Claude, of this city, were married Wednesday evening, Jan. 15th, in St. Anne's church, by the Rev. Wm. S. Southgate, D.D.

HAVRE DE GRACE.—The parish aid association of St. John's church held its annual meeting at the rectory, Jan. 15th. There were fully 50 members present, who were pleasantly entertained by the Rev. and Mrs. Frederic Humphrey. Officers for the ensuing year were elected.

BEL-AIR.—The plans and specifications for the new Emmanuel church were drawn by architects Nolting and Wyatt, of Baltimore. The new church, which will be built on the site of the old building, will be of Romanesque exterior, while the interior will be of the Gothic style of architecture. It will be of gray granite, 95 by 46 feet, vestry-room and choir-room in the rear of the building; tower, 15 by 52 feet, with battlements on the south and west corners. It will be heated by two furnaces of the most improved pattern, and lighted by electricity.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The first semi-annual meeting of the local assembly No. 58, Brotherhood of St. Andrew, was held in Christ church, Warren. Good delegations were present from St. John's, Youngstown; St. James', Boardman; St. Luke's, Niles; and Christ church, Warren. Twenty-two men attended the quiet hour, and were rewarded by hearing a fine address on the life and character of St. Andrew, by Archdeacon Brown. The visiting chapters were entertained by their Warren brethren in the parish house. After supper short addresses were given by Archdeacon Brown who suggested that the local assembly form an auxiliary society to train men to conduct services and help the diocesan missionary society in supplying each parish in the diocese, the funds of the society being too low to admit of supplying the necessary number of missionaries; and by Mr. Haines, of Indianapolis, who urged upon the brethren to keep strictly to their first rule of prayer to

prepare them to take up such service as suggested by the archdeacon. Evensong was followed with an address by Mr. Haines, his subject being "The Brotherhood, what it is, was, and may be." The members of the Brotherhood then adjourned for a conference, presided over by the assembly president, Mr. W. E. Manning, of Youngstown, on the practical details of Brotherhood work.

TOLEDO.—On Jan. 18th a very able sermon was preached in Trinity church by the rector, the Rev. Charles Scadding, proposing to move the church up town. His earnest efforts to endow the parish have no prospects of success. The majority of the rich supporters have moved away or died, and not more than seven persons, members of the church, live within convenient distance of the building. The endowment not forthcoming, the only alternatives are to move or die. The real estate occupied now would bring enough to build a larger church. The congregation keep up and even increase under Mr. Scadding's vigorous work, but the finances are no longer what they were.

The local assembly of St. Andrew's Brotherhood brought 50 men together on Jan. 21st, 1896, to hear an able paper on "Honesty" read by W. H. Simmons, a Trinity vestryman. Then a bountiful lunch was enjoyed, thanks to the ladies.

New Jersey

John Scarborough, D.D., Bishop

SOMERVILLE.—On the 3rd Sunday after Epiphany, Jan. 26th, Bishop Scarborough set apart to the use of Almighty God, the new edifice of St. John's church. Assisting the Bishop were two former rectors, the Rev. W. E. Wright, of Freehold, N. J.; and the Rev. W. R. Harris, of Newark. Dean Rodman, of Plainfield, and Dean Baker, of Princeton, were also present. The corner stone of the edifice was laid on Sept. 4th last. The church is constructed of Stockton stone, and the architect, Horace Trumbauer, of Philadelphia, has adapted the graceful arches, solid masonry, heavy buttresses, and battlemented turrets of early English Gothic, to the needs of the parish, in a picturesque manner. To the south, forming the front of the pile, rises a tower 48 feet high, surmounted by a turret. The lower part of this tower forms a vestibule which is entered from the south, and from a driveway on the west, through a covered porch. The exquisite proportions and delicate curves make a charming interior. The large chancel window of stained glass, representing the Resurrection of Christ, in beautiful colors and tracery, is a gift of J. Harper Smith, superintendent of the Raritan Woolen Mills. Another window, in the nave, was presented by Mrs. H. B. Potts. The other windows are of opalescent glass. A handsome carved oak altar, with reedos, a bishop's chair, sedalia, pulpit, and choir stalls, all of carved oak, were gifts to the church. The pews are of fine quartered oak. The rough side walls have been given a neutral tint, and the ceiling is panelled in hard finished yellow pine. The high-pitched roof is pierced by a number of small dormer clerestory windows. The choir is faced by three graceful arches, the small one to the right screening the organ, and the corresponding one to the left, the choir stalls and entrance to the vestry. The central arch, rising to a height of 23 feet, gives access to the choir, which has a depth of 17 feet, and by a rise of steps the chancel proper is approached beyond. An elegant new pipe organ has been placed in the choir. To the Rev. Harrison B. Wright, the present rector, much credit is due for the new edifice. Though he has been rector less than two years, the congregation has greatly increased, and the parish has prospered remarkably.

Albany

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

ALBANY.—The Community House of the Sisterhood of the Holy Child, was blessed by the Bishop on Jan. 20. There was a celebration of the Holy Communion at the oratory altar, which is intended to be used only on rare and special occasions. At 10:30 A. M. there was a short service and the Bishop blessed the house. In his address, in which he was especially happy, he said that the house would stand as the embodiment, expression, and home of patience, prayer, and peace.

TROY.—The archdeaconry of Troy met in St. John's church, the Rev. H. R. Freeman, rector, on Jan. 20th and 21st. The first service was of a missionary character and was held on Monday evening. Addresses were delivered by the Rev. Mr. Brown Serman on "Self sacrifice in missions," by the Rev. C. C. Edmunds, Jr., on the "Fruits of missions," and by the Rev. Dr. Nickerson, in answer to the question "Shall we support missions?" The Bishop made an address full of counsel and encouragement, and as his last public official act before going to Europe, prayed earnestly for the diocese and gave his benediction. Early on Tuesday morning there was a celebration of the Holy Communion, Archdeacon Cary, S. T. D., celebrant. At 10:30 there was Morning Prayer and sermon by the Rev. J. T. Zorn who took for his text, "A light to lighten the Gentiles and the glory of thy people Israel." In the afternoon an essay was read by the Rev. W. F. Parsons on the sub-

ject of "Sunday School Work." The vigorous discussion which the essay called forth attested its excellent character and the deep interest which it had aroused. Two business meetings were held during the day. No action was taken on the proposition to change the boundaries of the archdeaconry, as it was decided to wait until the country affected by the change could be heard from. It was found that only \$23 was lacking to make up last year's deficiency in the missionary fund of the diocese-at-large, and the amount was subscribed at this meeting. Resolutions of condolence were passed expressing the sympathy of the clergy with the Rev. F. M. Cookson in his sorrow; of congratulation to the Rev. W. Ball-Wright on his appointment to an English parish, as well as regret at his departure; and of sympathy with the Rev. H. Cady in his illness. Reports were given by the various missionaries on the condition of the Church in their several districts, and a short address was made by the president of the diocesan branch of the Woman's Auxiliary. There were 30 clergymen present, including seven from Albany.

BALLSTON SPA.—Thursday, Jan. 20th, Christ church, the Rev. Charles Pelletreau, P. H. D., rector, was re-opened for divine service, after having been closed for three months. In the interim, services were held in the parish house, once the armory of the military district, but purchased some years ago by the Church corporation for use in the service of the Prince of Peace. The restoration and interior adornment of the church is creditable alike to the taste which planned, and the liberality and energy which executed the work. The building is of brick, Gothic in architecture, and of fine proportion and acoustic properties. The tinting of the walls and roof is exquisite in color, and the panels bear emblems of Christian truth. The windows of stained glass admit the cheerful sunlight without dimness, while artificial illumination is supplied by both gas and electricity. The altar (a memorial) is a beautiful specimen of carving in black walnut. Standing in bold relief across the front, are canopied figures of the four Evangelists, and in the centre, the eagle symbolizing the holy Gospel. The standard of the pulpit and the altar rail are fine pieces of brass work, as is also the figure of the angel surmounting the font, and the eagle lectern. Although the service of re-opening was on a week-day morning, the congregation filled the church and a very large number communicated. The celebrant was the Ven. Archdeacon Carey, S. T. D. The sermon was preached by the Rev. W. W. Battershall. An elaborate luncheon spread in the parish house by the ladies maintained the reputation for hospitality which Ballston enjoys, and some happy speeches followed. Twelve clergymen and many laymen were present from neighboring parishes. During the 12 years of Dr. Pelletreau's rectorship \$60,000 has been raised in the parish for the increase and improvement of the church property and to meet canonical obligations beyond its boundaries. In the evening the Rev. J. H. Molineaux gave with fine ability and taste a recital on the organ, which had been so rebuilt as to be practically new, and this occasion gave full evidence of the improved tone and power of the instrument.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On Jan. 21st, the 4th annual convocation of the jurisdiction met in St. Luke's church, Orlando. Morning Prayer was said, the Ven. Dr. Higgs being the preacher. Bishop Gray was celebrant of the Holy Eucharist, assisted by Bishop E. G. Weed, of the diocese of Florida. At the afternoon session the Bishop read his charge to the clergy, and then his journal of work done through the year. At evening service the sermon was preached by Bishop Weed. Holy Communion was celebrated at 7 A. M. the next day. The business session, the following Standing Committee was appointed: Rev. Messrs. J. H. Weddell and C. M. Gray; Hon. E. K. Foster, Mr. H. P. Burgwin. At 11 o'clock Morning Prayer was said, and a sermon delivered by the Rev. J. H. Mulford. In the evening a rousing missionary meeting was held, Bishops Gray and Weed, and the Rev. Marison Byllesby, being the speakers.

On the third day the Committee on the State of the Church reported: Number of clergy in jurisdiction, 27; parishes and missions, 50; Baptisms, 366; Confirmations, 184; communicants, 1,957; amount of funds raised for all purposes, \$25,710 95.

The following were elected delegates to the General Convention: The Rev. B. F. Brown, and Mr. S. C. Massey. delegates to the Missionary Council: The Rev. W. W. De Hart, and Mr. W. C. Comstock. After fixing upon Tampa as the next place of meeting, convocation closed with the *Gloria in Excelsis*.

The third annual meeting of the Woman's Auxiliary was held in St. Luke's church, Orlando, at 10 A. M. Jan. 23rd. The Bishop celebrated the Holy Communion and addressed the large congregation of women and several of the clergy. Bishop Whipple entered just at the close of the address, and was invited to speak, which he did in his usual happy manner. Bishop Gray said that last year he had sounded a note of caution to the auxiliary lest they should undertake too much in face of the great calamity,

but now he would speak differently and in the words of inspiration: "Speak unto the children of Israel that they go forward;" "forget yourselves, do for others, help the general board, which represents the Church of which we are a part." He then appointed the officers for the ensuing year. At noon the meeting was called to order by the president, Mrs. E. K. Foster. The roll call showed 17 branches, represented by 36 delegates. After the usual reports, showing a marvelous success under the peculiar circumstances, Mrs. Foster spoke of the Brierley memorial, and immediately the pledge given in St. Paul was more than redeemed. A plan sent forth from the Missions House for the "study of missions" was recommended by the secretary, Miss Parkhill, to the parochial branches, and leaflet "helps" distributed. The *Palm Branch*, the organ of the society, was heartily endorsed both by the Bishop in his address and by the delegates who also pledged its support. United offering boxes were distributed, a letter from Dr. Walrath read, and a delightful address made by Mrs. Pell-Clark, recounting the events of the triennial meeting, especially the delightful visit to Faribault. Mrs. Gray presented Mrs. Twing's Hand-Book of the Auxiliary, and recommended each branch to possess a copy. After motion for adjournment, the Rev. W. De Hart closed the meeting with suitable devotions. The Doxology was sung from full hearts, and the little church was filled with the praise of God for all His blessings and help in this time of need. The prayers from the Auxiliary litany set forth by the Bishop for this branch, closed this inspiring and encouraging meeting.

Long Island

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

A well-attended and interesting meeting was held in St. James' church, Newtown, on Jan. 22nd, commencing at 4 P. M., the newly elected archdeacon, the Ven. Edmund D. Cooper, D. D., presiding, who made an exhaustive report on the condition of the 14 missions in his jurisdiction, including those he had visited since he entered upon the duties of his office, Oct. 21, '95. All were in a prosperous condition, and doing good work in each particular locality. A resolution of sympathy and love for the Rev. Joshua Kimber, associate secretary of the Board of Missions, in his illness, with the prayer for his speedy restoration to health, was adopted by a rising vote. Also a similar resolution, by a rising vote, was adopted, expressive of the great sorrow of the members on learning of the death of the wife of Mr. William W. Crissey, of Astoria, an active lay member of the archdeaconry. The archdeaconry voted a specified sum yearly for the expenses of the archdeacon. It also placed itself on record, by resolutions, as favoring the plan of having the office of the archdeacon a salaried one, so that he could devote his whole time to the work of the archdeaconry. At the conclusion of the afternoon session, the delegates were entertained by the ladies of the parish in the rectory. At 7:45 a short service was held in the church, after which the Rev. William M. Grosvenor, rector of the church of the Incarnation, New York City, made an eloquent and forcible address on "A layman's full duty in the house of God." He was followed by five lay delegates, who spoke on special branches of the same subject: Mr. C. L. Van de Vater, of St. George's, Flushing, on "A layman's duty to work in the Church;" Mr. Wm. R. Griffiths, of Zion church, Little Neck, on "A layman's duty to give to the Church;" Mr. L. H. Woodburn, of St. James', Newtown, on "A layman's duty to work in the Sunday school;" Mr. G. Webster Peck, of St. George's, Flushing, on "A layman's duty to love his rector and give him loyal and sympathetic support;" Mr. Augustus Rapelye, of St. James', Newtown, on "A layman's duty as a vestryman."

BROOKLYN.—On Saturday, Jan. 25th, interesting services in commemoration of St. Paul's Day were held in St. Paul's church, the Rev. Howard M. Dumbell, rector. There was an early celebration at 7 A. M. In the evening was a choral service conducted by William J. Rand, organist and choir leader of the church. The parish choir, assisted by others, rendered Crow's service in G; "Send out thy light," Gounod; "The Lord is great," Rhein; "O Lord, our Governor," Gadsby. Many chorists who were in the choir in former years were present and sang on this occasion. The Rev. Dr. T. Stafford Drowne, first rector of the present church, had been invited to preach the sermon, but on account of illness could not accept. The father of the rector, the Rev. G. W. Dumbell, D. D., of Castleton, Staten Island, delivered the sermon. On the following day, Sunday, the Rev. J. D. Skene, a former rector, now of Danbury, Conn., preached.

The Rev. Dr. John G. Bacchus, of the church of the Incarnation, has arranged to preach on the third Sunday of each month a sermon intended to be of practical interest to young people. The first of these was delivered Jan. 10th, and was well received. Some beautiful memorials have just been placed in the chancel of the church—a fine carved Holy Table, the gift of Mr. R. L. Woods; a carved oaken rector's chair of excellent workmanship, given by Mr. W. P. Sands; and a rector's stall and desk, presented by Mr. William F. Holwill.

On Wednesday evening, Jan. 29th, the first of a series of five lectures was given in the new chapel of St. Jude's church, by Dr. J. B. Mattison, of Brooklyn, on the subject of "Bermuda, a winter Eden, the land of the lily and the rose." It was illustrated with 100 fine views, and was highly appreciated by a large audience.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Confirmations reported: Jeannette, 11; Latrobe, 4; Butler, 1; Franklin, 5; Bradford, 15; Smethport, 10; East Smethport, 1; Eldred, 7; Emporium, 13; Driftwood, 1; St. Paul's, Pittsburg, 9; St. George's, Pittsburg, 2; Crafton, 2; Mount Jewett, 2; Johnsonburg, 4; Ridgway, 14; Houtzdale, 3; Osceola, 5; McKeesport, 9; Sharon, 12; Warren, 3; Washington, 18; Trinity, Pittsburg, 10; Greensburg, 4; Oakmont, 15; All Saints', Allegheny, 4.

St. Peter's church, Blairsville, which has been closed for several weeks while undergoing thorough repair and renovation, was opened with a service of benediction by the Bishop on Monday evening, Jan. 27th.

The Feast of the Conversion of St. Paul was the 14th anniversary of the consecration of the Rt. Rev. Cortlandt Whitehead, D.D., as Bishop of Pittsburgh, and was observed by him by a celebration of the Holy Communion at Trinity church. Dr. Arundel, rector of the church, assisted in the service. A number of the clergy of the city and vicinity were in attendance, and extended their congratulations.

In the evening of the same day the monthly meeting of the Pittsburgh branch of the guild of St. Barnabas for Nurses was held in St. John's church. The service was read by the chaplain, the Rev. T. J. Danner, and an address was delivered by the Bishop on the conversion of St. Paul. After the service a business and social meeting was held in the Sunday school room, on which occasion the Bishop was presented with a bishop's chair for his new mission at Oakland, by the associates of the Guild, and a set of altar linen, by the Altar Society of Christ church, Allegheny. A portion of the vested choir of the church led the singing at the service, and afterwards rendered some selections at the social meeting.

On Friday, Jan. 24th, at Trinity chapel, was held the annual meeting of the contributors to the Church Home, Bishop Whitehead presiding.

The winter meeting of the southern convocation was held Jan. 28th and 29th, in St. Matthew's church, Homestead. At the opening service on Tuesday evening, Evening Prayer was said by the Rev. Messrs. Taylor, Steed, and Danner. The Rev. Dr. White preached the sermon. Four persons were presented to the Bishop by the rector to receive the Laying on of Hands. On Wednesday morning, the Bishop having to be absent on account of a funeral, the Holy Communion was celebrated by the Rev. Mr. Heffern. At the business meeting which followed, the subject of missions was discussed by the Rev. Messrs. Young and H. E. Thompson, and the Rev. Mr. Taylor brought before the meeting the claims and advantages of the "Clergyman's Retiring Fund." Following the business meeting came a discussion on the question, "What's the matter with the General Convention," the appointed speakers being the Rev. Messrs. McLure and Bannister. The Rev. Messrs. Taylor, Thompson, and Heffern also took part in the debate. At 2:30 papers were read by the Rev. Messrs. Grange and Danner, and Mrs. L. L. Davis, upon the topic, "How can the Church women of Homestead best help the Church?" Papers had been prepared by the Rev. Messrs. Heffern and Young on the subject, "Prayer Book religion vs. popular religion," and the reading resulted in an animated discussion, in which the Rev. Messrs. Geare, Barber, Kirkpatrick, and McLure took part, the Bishop closing it. After Evensong, addresses were made by the Rev. Messrs. Barnard and Sheerin, and Mr. Seldon, on the topic, "How can the Churchmen of Homestead best help the Church?" On Tuesday evening, at the conclusion of the service, a reception was tendered the Bishop and clergy at the house of Mr. L. L. Davis, which was numerously attended. In many ways this convocation was one of the most successful ever held.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 14th convocation of the Cincinnati deanery met in Grace church, Avondale, Jan. 16th. The services opened with a celebration of the Holy Communion at 9:30 A. M. A business session followed in the parish house, at which gratifying reports were made in connection with the mission work of the deanery. The Rev. D. C. Wright, of Hillsboro, reported the building of a parish house and the placing of steam heat in the church, all of which has been paid for with the exception of \$200. He also stated that 10 families had been added to the church by reason of the service in German he had been holding one Sunday evening in each month. Bishop Vincent reported that a free kindergarten had been opened at Fairview Heights mission, Cincinnati. The Rev. John Haight, of Norwood, stated the

mission had gained at least 20 families during the year. Archdeacon Edwards in the absence of the Rev. A. G. McGuire, reported St. Andrew's mission for colored people, Cincinnati, in a flourishing condition; that the hall where the services are held is too small for the congregation. The Rev. James H. Young, of Wyoming, said the mission had gained three families during the past three months, and that the erection of a stone church would be commenced in the spring. At 12 M., the Rev. John Haight conducted a devotional half-hour, and made an address on the "Book of Common Prayer." In the afternoon the Rev. John H. Ely read an excellent paper on the subject of "Entertainments for church support." The Rev. Dudley W. Rhodes, D. D., followed in an address on "A parochial mission." Both papers called forth a discussion on the part of the clergy present. Instead of having the missionary service that evening, it was held on Sunday evening, when addresses were made by Bishop Vincent and Archdeacon Edwards.

CINCINNATI.—The Rev. Dudley W. Rhodes, D.D., has resigned the rectorship of the church of Our Saviour, and accepted a call to St. John's church, St. Paul, Minn., and will take charge of the same on March 1st. As a mark of love and esteem, the Cincinnati Clericus gave a banquet to Dr. Rhodes on the evening of Jan. 21. There were present 22 of the clergy. Addresses were made testifying to the work Dr. Rhodes had done in the 21 years he had been in the diocese, and wishing God's blessing on him in his new field of labor. Dr. Rhodes followed in a beautiful address, thanking all present for the kind words uttered, and assuring them of the love he would always feel for the diocese and the members of the clericus.

The new vested choir of St. Andrew's mission for colored people sang for the first time on Sunday morning, Jan. 19. There are 25 in the choir, and they have been thoroughly drilled by the pastor, the Rev. Alex. G. McGuire who is a thorough musician.

On the evening of Jan. 5th, a service was held at Grace church, Avondale, under the auspices of the Brotherhood of St. Andrew. Stirring addresses were made by the Rev. Dr. Rhodes, Rev. Messrs. F. W. Baker, Dwight S. Warfield, and Mr. N. B. Thompson, on the subject of "A struggle for life."

The Cincinnati Clericus met on Jan. 6th, at the residence of the Rev. Wm. T. Manning. The Rev. Frank W. Bope read an interesting address on the subject of "The preacher and other messengers," being a review of that portion of the Rev. Dr. Green's lectures on "preaching," that treats of the same subject.

St. Paul's Day, being the 7th anniversary of Bishop Vincent's consecration, the Bishop held the annual Quiet Day for the clergy in St. Paul's church. It was opened with a celebration of the Holy Communion at 10 A. M., with sermon by Bishop Vincent, who took for his text the third ordination vow. It was an earnest discourse, and urged the clergy to preach the pure doctrine and drive out heresy. At 12 o'clock the Bishop gave a Bible reading on II Timothy, which was helpful and instructive. At 1 o'clock the ladies of St. Paul's church furnished a light luncheon in the church parlors. During the luncheon the Rev. John H. Ely and the Rev. E. F. Small read selections from the Rev. Phillips Brooks' sermons to the clergy. At 2 o'clock a discussion, led by the Rev. J. H. Ely, was held on the subject of "Early Communion."

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The 192nd convocation of the archdeaconry of Scranton, held in St. Luke's church, Scranton, Jan. 20-22, was one of the best held for years. The presence and active participation of the Bishop in all that went on; the complete and careful arrangements by the rector for the convenience and comfort of the parish's guests; the unusually large attendance of the clergy, 23 in number; the reverent Churchliness of the services; the fine music of the vested choir, under Mr. J. Willis Conant, organist and choirmaster; the clerical conferences in the rectory on prominent diocesan topics; and the general conference and public services of the archidiaconal chapters of the Brotherhood of St. Andrew—all these things combined to make the session one of special interest and profit. The Holy Communion was celebrated each morning at 7:30 and 10:30; Morning Prayer was said each morning; and, except on one occasion, Evening Prayer, each evening. The addresses of Monday evening were as follows: Subject, "Manifestation of the works of Christ,"—1. Service to God, the Rev. B. S. Lassiter; 2. Service to man, the Rev. J. N. Lewis, Jr. Those of Tuesday evening were on "The Church Militant in Central Pennsylvania"—1. The objects of the parish organization, the Rev. Edward Henry Eckel; 2. The development of the Archdeaconry of Scranton, the Ven. D. Webster Cox, archdeacon; 3. The diocese of Central Pennsylvania, the Rev. Dr. Henry L. Jones. On Wednesday evening, representatives of the ten chapters participating in the Brotherhood of St. Andrew conference told what their chapters were trying to do and how. At the High Celebration on Tuesday morning, the rector, the Rev. Rogers Israel, was

celebrant. The Bishop delivered a strong sermon on the immanence of the *Logos* in nature. The archdeacon's report in the afternoon showed the missionary work to be in a flourishing condition, and all the parishes and missions under systematic pastoral care. He made a plea for larger offerings, on the ground of the unusually large appropriation made this archdeaconry by the Board of Missions; namely, \$2,600, which is \$200 more than ever before voted the work in this part of the diocese. A full corps of clergy working in the missions means a larger demand on the missionary treasury. Nothing but larger and more general offerings can maintain this happy condition.

A good exegesis of Gen. iii: 3 was read by the Rev. C. A. Howells, and the moral value of temptation was still further discussed in exceptionally able speeches by the Rev. Messrs. E. A. Wariner, B. S. Lassiter, and the Bishop. Three topics were discussed by the clergy in conference. The first was the division of the diocese, which, in the absence of the appointed speaker, was introduced by the Rev. E. H. Eckel. It appeared that while for the relief of the Bishop and the ultimate best interests of the Church, division was desirable and likely to come in a few years, yet that the present financial condition would not justify immediate action to that end. The second topic discussed was "The use and abuse of the services of the Book of Common Prayer," which was introduced in a brief paper by the Rev. V. Hummel Berghaus. The discussion took a somewhat wide range along the line of omissions and interjections, and dealt with several points of ritual. The third topic was "The proposed substitute for canon vii," introduced in an earnest and impressive paper by Mr. A. D. Holland, the author of the new canon, the object of which is to make all rectors the direct appointees of the bishop. In the course of the discussion which followed, the Rev. E. H. Eckel read and advocated a canon which he intends to offer at the proper time as an amendment to Mr. Holland's substitute, and which makes it the duty of the Bishop to nominate to a vacant rectorship, and leaves it to the vestry to elect. The general conference of the Brotherhood of St. Andrew on Wednesday afternoon was carried on by means of questions and answers, and turned chiefly upon the range and meaning of the twofold rule of prayer and service, and how to reach young men in boarding-houses.

South Carolina

Ellison Capers, D.D., Bishop

The matter of an episcopal residence is once more being brought to the front. The Bishop has decided to make his home in Columbia. The Rev. A. R. Mitchell has called upon leading men in the Church to hold a meeting in Columbia to see if the desired result cannot be brought about.

On the evening of Jan. 15th, a reception to the Rev. John and Mrs. Kershaw and the Rev. R. W. and Mrs. Barnwell, was tendered by Dr. and Mrs. Toomer Porter, of Charleston. The Arsenal (Dr. Porter's home) was brilliantly illuminated with Chinese lanterns. Between 500 and 600 persons attended and gave a most hearty welcome to the guests.

At the last meeting of the Columbia convocation, held in November, a committee was appointed to formulate plans looking to securing an evangelist for the convocation. This committee held a meeting Jan. 15, and after some little discussion, *pro and con*, it was determined to carry out the plan. The Rev. Messrs. Joyner and Mitchell were instructed to prepare an address to all the parishes in the convocation, and it is felt this long-needed addition to the mission work in the convocation is in a fair way to be accomplished.

Easton

Wm. Forbes Adams, D.C.L., Bishop

A bill drawn by Mr. James A. Pearce, of Kent county, to change the vestry law of the diocese of Easton, will soon be introduced in the Maryland Legislature.

CITY.—The board of managers of the Home for Friendless Children, which is located here, is asking the Assembly for an appropriation of \$5,000 a year for the next two fiscal years for the uses of the home. The institution takes care of orphan and friendless girls, gives them a rudimentary, scholastic education, religious training, and prepares them to earn a living as women. The inmates are bound to the house until reaching a certain age, and, when ready to leave, family homes are found for them. The officers of the board are: President, Mrs. Wm. F. Adams, wife of Bishop Adams; corresponding secretary, Miss Josie P. Dawson; treasurer, Mrs. J. E. M. Chamberlaine.

ELKTON.—Through the kindness of Dr. Charles M. Ellis, the Odd Fellows Hall has been placed at the disposal of Trinity church congregation, the Rev. Wm. Schouler, rector, without charge, their church having been destroyed by fire Sunday morning, Jan. 12th, as recorded in these columns. Services were held in the hall on Sunday, Jan. 19th. The work of rebuilding the church will be started shortly.

The Living Church

Chicago, February 8, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

This is the most favorable season of the year for securing new subscriptions. Will the clergy and other friends who desire to extend the field of THE LIVING CHURCH, now make a united effort to aid the publisher. He offers liberal commissions. Write for terms. Read premium offers, pages 1 and 854.

In referring to a recent marriage in high life, in which the ceremony was performed by the Mayor of New York, we were, as we said, unaware whether any attempt had been made to obtain the offices of a clergyman. Our attention has since been directed to a report in the *New York Sun*, from which we learn that application was made to Bishop Potter, but of course in vain. He simply drew attention to the law of the Church on the subject of marriage and divorce, a law which binds a bishop as much as the humblest of the clergy. The good example thus set is rendered conspicuous by the position of all concerned, and must go far to strengthen the hands of the clergy generally. Nothing else was to be expected of Bishop Potter, though even men of high position have not always been proof against considerations of wealth and influence in similar cases. The best service the Church can render to society in this country at present, is, by firm, concerted, and invariable adherence to the highest principles, to do what can be done to restore the old sentiment, once all but universal, against marriages of this description. The time is well within the memory of middle-aged people when such marriages could not be entered into without loss of social standing.

Lord Salisbury and Armenia

The most interesting of recent events in international politics was the speech of Lord Salisbury at the banquet of the Nonconformist Unionist Association. This speech has naturally produced a strong sensation throughout the English-speaking world. The premier spoke with unusual clearness and frankness. The curious point in the matter is that he should have kept silent for so long a time, since, if the explanations which he makes of the position of England with reference to Armenia are true at the present time, they were equally from the first. If his lordship had taken the trouble to enunciate them months ago, much misdirected effort would have been saved. Lord Salisbury says that in connection with the Berlin treaty England entered into no engagement to protect the Christian subjects of the Sultan. In conjunction with the other powers, she merely bound herself, it seems, in case the Sultan should see fit to promulgate certain reforms, to join with them in "watching over the execution of those reforms; nothing more." To "watch over," as interpreted by events, seems to mean simply "to look on," only this and nothing more.

So it appears that this part of the Berlin treaty meant nothing whatever. It was intended simply to hoodwink the Christian world. It conveyed an impression that some practical and substantial benefit for the Sultan's Christian subjects was assured. That impression has never, so far as we are aware, been contradicted until now.

It would be interesting to know whether it is true that this nugatory article was inserted in the famous treaty, to prevent Russia from taking certain practical and effectual steps for the relief of Armenia. But upon that topic his lordship does not touch. He alludes to the "reforms" which

were accepted by the Sultan at the suggestion of the "powers," and says they are very good reforms, but that it is unreasonable to expect that they could produce good government in two months. He also expresses faith in the Sultan's good intentions.

It seems that that gentle monarch only wants to be let alone! This of course is mere trifling. Everybody knows that from the first his Turkish majesty placed every possible obstacle in the way of the investigating commission; that, again, when the schedule of reform was brought before him, he exhausted the arts of Oriental diplomacy in securing delay, meanwhile using his best endeavors to obtain such modifications as would nullify all idea of reform. Further than this, as a proof of his beneficent intentions and of his indignation at the cruelties which were perpetrated in his name, he selected the most notorious of the inhuman monsters who presided over the worst atrocities the world has seen since Genghis Khan and Tamerlane, for the highest distinctions in his gift, and appointed others to new posts of command.

Many more than two months have past and there is no cessation in the dreary tale of horror. It is not a question of setting wholesome governmental reforms in good working order. Everyone would admit that that would require time. It is simply a question of putting a stop to massacre, outrage, and pillage, under the orders of Turkish officers. Few doubt that that result could be achieved in a very short time if there were any will to do it. It cannot be done by appointing the arch perpetrators of all villany to fresh command and decorating them for deeds of blood and horror.

One thing stands out with fatal clearness as the result of Lord Salisbury's speech, and that is that the hope which Christian people in England and America have cherished that at last England would find a way to compel the evil power whom she has so constantly upheld to do mercy and justice, is extinguished. If Lord Salisbury is right, there is no hope in England. There is, in fact, no hope on earth for the Christians of the Turkish Empire, unless it be in Russia; but that aggressive nation is at present too much engaged in pushing its gigantic schemes of empire to take any step which might be premature from a diplomatic point of view. Possibly considerations of mere humanity weigh even less with her than with the other Christian powers. It may be also that from her point of view, the Armenians, as heretics, are worthy of no more consideration than the unbelieving Turks. One thing seems certain, that when the moment comes for Russia to assume an aggressive attitude towards Turkey, it will not be to rescue the Christians of Asia from a cruel domination, but purely from motives of Statecraft. The Christian world may be thankful if, incidentally, it does bring deliverance to the Christian population.

Meanwhile, in this dreary outlook it does not follow that nothing can or ought to be done. The bishops of the Church in the United States have quite lately addressed a letter to the President, urging that the United States shall take measures to bring the Armenian massacres to an immediate end, and suggesting that we should cease to treat the Turkish government as a civilized power. Such a representation must have some effect upon public opinion at home and abroad. In England a large number of influential clergymen both of the Church of England and of other denominations, have joined in a call to united prayer. Both there and here organized efforts are being made to send charitable relief to the homeless and suffering in Armenia.

Such are some of the ways in which all whose hearts have been stirred at the thought that these atrocities are possible at the end of the nineteenth

century, may do what they can, pending the time when a new Peter the Hermit shall arise able to induce the "Christian" nations of the world to forget for a time their contemptible jealousies, and unite to sweep the government of the unspeakable Turk from the face of the earth.

The Priest and the Physician

The discussion which has of late been carried on in our correspondence columns will be helpful, we trust, in a most important department of pastoral work. There is no time when the ministrations of our holy religion are more needed and more helpful than during illness and at the hour of death; no time when the reality of spiritual things comes with such blessed assurance to the homes and hearts of men.

Of this every experienced and earnest pastor is convinced, and none, we believe, would willingly neglect an opportunity to serve in the sick chamber. It has occurred in our observation, over and over again, that the pastor has relieved the worn-out watchers, standing through the long night by the bedside of suffering, ministering both to the physical comfort and to the spiritual composure of the patient. There can be no question as to the willingness and the ability of the clergy, as a rule, to discharge this duty of their pastoral office.

More than one remonstrance has been received, because in this discussion we have admitted a letter reflecting upon the clergy as incompetent or indifferent. Our sufficient vindication on this point is that the adverse criticism has brought out the most satisfactory evidence that the too frequent absence of the clergy from the sick room is not generally chargeable to them. Nor is it fair to charge it all upon the physicians. Letters from both priests and physicians clearly show that there is often most helpful harmony between them. Yet it cannot be denied that there are in the medical profession many who regard the priest as a fanatic, his religion as a fable, and his presence in the sick-room as an intrusion. Let us not be harsh in our judgment of these men who have gotten their ideas of religion and religious teachers mostly from the discordant and diseased religionism with which they have been surrounded. Many of them know little or nothing of the quiet seriousness and cheerful piety which breathe in the old prayers and offices of the old Church. Let the priest cultivate the acquaintance and inform the intelligence of the practitioner, and misunderstandings will be dispelled.

We speak with hesitation and subject to correction, when we say that the barrier to the full usefulness of the priest in the sick room is largely erected by the laity; that if they were more generally desirous of their souls' health and convinced that the priest is really the physician of the soul, the absence of the clergy from the sick room would not call for comment. The truth is, most people who call themselves "Episcopalians," and some who call themselves Churchmen, have not yet apprehended the Catholic idea of the Church, the sacraments, and the ministry. They think of the latter mostly as preachers and parish managers, quite needless in the services of the Church, in the Sunday school, and in the social life of the parish. Of the need and blessing of their ministry to individual souls, they have no conception. The suggestion that a priest be called to the sick bed would be regarded as an intimation that the patient is about to die; that either from sickness or from sin, or from both, he is in a very bad way.

The reaction from the obtrusive and noisy "piety" of the day seems to have carried our people too far the other way, so that often they are too shy and sensitive about discussing religious matters and seeking spiritual counsel. Shrinking from cant, they practice a reticence that robs them

of great spiritual benefit in days of health and un-fits them for receiving comfort and encouragement in seasons of illness. There is need that pastor and people should more often speak one to another, as did they that feared the Lord in the days of which the prophet Malachi spake.

Five-Minute Talks

BY CLINTON LOCKE

L.

I have been asked two very important questions: "Is Christianity going to last?" and "If Christianity goes, will our morality necessarily go with it?" Let us try in a very small compass to say a few words about these two things. And first, I know the cry has been raised from the first century that Christianity would not last, and since I was a small boy, I have read in the newspapers and magazines that it was rapidly disintegrating, but it seems to me a pretty lively corpse. Christians are apt to think that it is now being attacked more fiercely than ever before, but that is a mistake. The fashion of the attack has changed, but it is no hotter than it has been before. Let us look and see if there are any facts to show that Christianity is dying out.

If I heard a man say that trade was declining, and then looked about me and saw the streets and wharves crowded with loaded wagons, new buildings for trading purposes going up in every direction, stores at a premium, fleets of ships and trains of freight cars arriving and departing, and every token of a magnificent movement of all kinds of merchandise, I should conclude that the croaker I had heard was mistaken. So now, when I hear the cry that Christianity is dying out, and I look around, what do I find? Why, everywhere, splendid churches built with alacrity and joy, and the old ones restored, vivified, crowded, the sums given for the support of religion enormous and increasing every year—and I know that keen, sharp Americans do not give their money to issues they consider dead. I find the band of the defenders of Christianity ready to meet every blow; and in every country, intellect and genius of the highest order serving under the Cross. It may be true that there are not as many churches in Maine or Vermont as there were fifty years ago, but there are not as many Americans there as there were then, and any loss there is more than balanced by the hundreds of churches every day springing up in other places. Talk of Christianity dying out, when every day in the year three new Methodist churches are opened. Wherever there is any life at all in the parishes, the churches are full. There are ten active male members of every Christian organization where there was one fifty years ago, and that is a very great sign of swift-coming blood. As long as things continue at this heat, how can I agree with what I read not long ago in a well-known magazine, "that in the minds of those whose views are likely to become the views of society at large, belief in Christianity as a revealed and supernatural religion has given way." My senses tell me the contrary of this, for I see the fruits of Christ living and blooming and just about the healthiest thing there is around. It shows itself no local, but an universal, religion; not the French or the Armenian light, but the Light of the World. It is, to all appearances, and as far as its fundamental principles are concerned, as likely to fail as the sun.

Suppose the belief in God and supernatural religion should be done away, will there be any sure grounds for morality to rest upon? Are not the virtue of our daughters, the honesty of our sons, the brotherhood of men, gentleness, enthusiasm, righteousness, bound up (as far as we are concerned) in the Christian religion, and as far as the whole world is concerned, in a belief in the supernatural. That is the second question. Sceptics laugh at that and point you triumphantly to hundreds of men and women who are living perfectly pure and righteous lives, and yet who do not believe one iota of Christianity. Let us see what that argument is worth. If a man were brought before you as an example of the possibility of living without food, you would ask how long has he been without it, and if the answer was, "A day or so," you would reply, "Let us wait a week and then we will see." So with these pure and good infidels who are shown you.

Were they brought up and nurtured in infidelity? Were their fathers and grandfathers agnostics? Not at all. They live in a Christian land. They breathe a Christian atmosphere. They enjoy Christian protection. They inherit from long ancestries of Christian people. We must wait for a generation which never knew what Christianity was, which never was subjected to any of its modifying influences, before we accept examples of the possibility of morality without Christianity. But you will be told that there have been and are nations, non-Christian, which have recognized the great principles of morality. Yes, but there never has been any nation that did not join this morality with a religion, and when it lost its religion, it lost its morality. We know from the Greek plays that in Greece morality and religion were inseparably connected, and when the Greek religion went down before advancing light, what do we find recorded by the greatest historians?—fearful depravity in public and private life. When the Roman religion disintegrated, there rushed in upon the State a fearful anarchy, a horrible cruelty, a despair, a wickedness so amazing that we can scarce believe it. Take the mere shell of religion in the fourteenth century and we find the mere shell of morality. Take France, where religion has been so derided, and what sort of a morality has come of it?—the universal worship of lubricity. But, say the haters of Christianity, we are developing mind and cultivating social science, and that will take the place of religion. Do you in business consider a man's education any guarantee as to his honor and his reliability? Is not an educated rogue the very worst? Cultivate social science by all means, but it is pure lunacy to think it can supplant the fatherhood of God and the brotherhood of Jesus Christ. Nothing but Christianity now keeps the stronger from totally swallowing up the weaker. Take it away, and the cry will go up: "There is no God and I will do as I please, and I will take your house and ship." With the Christian religion rises and sinks all you hold dear in society, in your country, in life.

The Anglican Position

BY THE REV. ALEXANDER CRONE

IV.

Applying the test or touchstone of Holy Scripture as interpreted by the Church to the doctrines peculiar to Rome, we shall see that the statement of Dr. Littledale in "Words for Truth" is substantially true; viz., that all those doctrines which Rome holds in common with the Anglican Church are Scriptural and Catholic, but that all those which are peculiar to Rome are un-Scriptural, un-Catholic, and many of them of yesterday. We shall also see how vain is Rome's proud boast that she is *semper eadem*, always the same.

Let us now apply this test to one peculiar Roman doctrine; viz., Extreme Unction, or as it is sometimes called, "the Sacrament of the Dying," and it will at once appear that this doctrine is un-Scriptural and un-Catholic, and that Rome in this instance has departed not only from the primitive faith, but also from the primitive practice.

Unction of the sick, St. Mark tells us, was practiced by the Apostles, and St. James, in his Epistle, v: 14 and 15, prescribes its use in general terms for the sick in order to the bestowal of temporal and spiritual blessings, blessings as well for the body as the soul. The words of the Apostle are direct and express: "Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." And then he adds, in the same general language: "Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

Anointing with oil in the name of the Lord was practiced in strict accordance with the command of St. James by the undivided Church, and afterwards in both East and West for several hundred years, and it is so observed in the Eastern Church till this day. It was primarily designed, according to St. James, and as interpreted by the Primitive Church, with a view to boly recovery; to use St. James' own words, that "the Lord might raise up the sick again."

That this was also its primary intention in the Church of Rome is absolutely certain, as we can clearly see from the Sacramentary of Pope Gregory the Great. In this Sacramentary of St. Gregory, the priest says: "I anoint thee with the holy oil in the name of the Father," etc., and then he prays: "May no unclean spirit remain hid in thee; but may the power of Christ and of the Holy Spirit dwell in thee so that through means of the administration of this Sacrament (*Mysterii*) by the unction of the holy oil and our prayers, healed by virtue of the Holy Trinity, thou mayst be restored to perfect health."

If, then, the Roman Church in the days of Gregory is to be taken as the interpreter of Holy Scripture, and especially of this passage of St. James, we see that the primary intention of the Unction of the sick was, that the "sick," according to St. Gregory, "may be restored to perfect health." This, its primary intention, was observed in the Roman Church till the twelfth century, just as it is observed in the Greek Church till this day. The sick in both East and West were anointed with oil, with the primary object of their being "restored," as St. Gregory says, "to perfect health."

In the twelfth century, however, the Roman interpretation of this passage with regard to the Unction of the sick, underwent a great change, and this Church, which proudly boasts of being *semper eadem*, always the same, showed herself to be anything but unchanging.

It must have been an uneasy consciousness of Rome's changing character which led Cardinal Manning to say that "history was treason to the see of Rome." Manning was perfectly consistent. History is most assuredly "treason" to Rome, and the "good Catholic" must be prepared to believe that the "truth" of which the Roman Church is the guardian varies with times and seasons.

For twelve hundred years Rome taught that the primary intention of anointing the sick with oil was that the sick might be "restored to perfect health;" but to-day Rome teaches something very different, and instead of the holy oil being administered to the sick with a view to recovery, it is never now administered when there is any hope of recovery. Rome decreed at Florence, A. D. 1438, and again at Trent, A. D. 1551, that it was in no case to be administered unless the sick stood in imminent danger of death, and these decrees, which then embodied the current teaching, were clean contrary to the teaching and practice of the same Church for twelve hundred years.

It is not my purpose on the present occasion to attempt to vindicate the Anglican position with regard to the Unction of the sick, though I may be allowed to doubt whether any national Church has the power to dispense with this apostolic ordinance, or whether they are right who maintain, as so many do, that it is not of perpetual obligation.

What now is the teaching of Rome on this point? We saw that for twelve hundred years she, in common with the whole Eastern Church, taught that its primary intention was with a view to temporal blessings, to the restoration of the sick, as Pope Gregory said, to perfect health; but now all this is changed, and instead of ministrations, we have legislation on the part of Rome. She now teaches that the sick are in no case to be anointed unless all hope of recovery has gone, and that the inward grace of the Sacrament is to justify the soul of the dying, and to fortify it against the terrors of death. Here we have a new Gospel, though St. Paul tells us if an angel were to preach another Gospel, it were not to be received.

The undivided Church ever taught that the Gospel preparation, Viaticum, for the dying, is not the Unction with oil, but the Sacrament of Christ's Body and Blood. The teaching and practice of the Primitive Church, as well as the continuous and uniform custom of the whole Eastern Church, is conclusive on this point, and we have no hesitation in saying that Extreme Unction, as practiced by the Rome of the last four hundred years, is not only a departure from her ancient teaching, but also a perversion of the truth of the Gospel as interpreted by the Primitive Church.

I cannot do better than quote here the words of a distinguished Russian bishop, the Bishop of Vinnitza, whose words I give in the translation of the Rev. Dr. Percival, as they appeared in *The Church Eclectic* of June, regarding the present Roman doctrine of Extreme Unction:

"With regard to the doctrine of Roman Catholics, who look upon this Unction chiefly as a preparation of the sick man for his last journey, as a Sacrament justifying his soul against the terrors of death, this doctrine is altogether an *invention*. Neither the commandment of the Apostle on this subject, nor the ceremonial of this Sacrament used from all time in the Orthodox (Greek) Church, nor the ancient ceremonial of the Church of Rome itself, as set forth by Pope Gregory the Great, give us the least hint of this pretended preparation of the sick for his last journey; in none of these is there mention made of aught except bodily restoration and forgiveness of sin. Moreover, it is generally well known that what the whole of the ancient Church believed to be the preparation of the faithful for their last journey was not the Unction with hallowed oil, as the Roman Church thinks in these last days, but the Sacrament of the Body and Blood of our Saviour, preceded by confession and absolution."

I would like to apply the same test to other peculiar Roman doctrines, such as Purgatory, etc., but this one is sufficient for my purpose, and thus we have been enabled to see that Rome in this instance has departed from the primitive faith, and has as little claim to the *quod semper*, as we hope to show in our next article, that our Protestant brethren have to the *quod ab omnibus*.

The Sunday School

BY THE REV. S. HARRADEN

The increased interest in the Sunday school, manifest in various suggested methods of teaching, increasing variety of question-books, the many leaflets, Sunday school unions and institutes, indicates a recognized failure, to remedy which is the evident desire. Is not this failure a result of neglect or misconception of the teaching of the Prayer Book, and therefore of the Church, as to the training of the children of the Church?

If each rector would fulfill his duty in this matter, as contemplated by the Book of Common Prayer, would not the existing difficulty be met? Every rector should himself teach the children of his parish. This function should not be relegated to anyone else, more than his teaching from the pulpit. The priest is the teacher in every department of his work. The children of a parish constitute a most important part of it, and need careful and sound instruction, to give which few laymen are competent. The oft-heard complaint of rectors that they cannot obtain suitable teachers is evidence of this incompetency.

The real purpose of the Sunday school is to supplement the teaching of the home, and to supply the instruction in which, it is a lamentable fact, so many homes are deficient. The exhortation to the godparents, in the order for the administration of Holy Baptism, sets forth what the instruction is to be, which is provision that the child be taught "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health;" in which, and "the other parts of the Church catechism," having been "sufficiently instructed," he is to be brought to the bishop to be confirmed. The importance of most careful and sound instruction is evident, to give which is incumbent upon the rector or pastor of his flock. Lack of time and strength—for this is considered additional work—on the part of a hard-worked rector, is often given as an excuse for its neglect. This does not palliate such an omission, more than neglect of any other duty by a rector. An additional hour can not be a very severe tax upon any one.

To the many methods of Sunday school instruction, may I add one more? Originality is not claimed for it. It is, essentially, as old as the Prayer Book. Let the Sunday school session be opened with a brief service, taken from the Prayer Book, with a hymn from the Church Hymnal. Then have the leaflets distributed to teachers and pupils, who are to familiarize themselves with the questions and answers, no instruction being given, for which twenty minutes are allowed. The rector then takes the whole school as a class, a half hour, questioning the school as a whole, by classes, or individually, adapting the questions and instruction to the different ages of the pupils. Wherever this method has been used, it has proved interesting, satisfactory, and fruitful.

The lamented failure of our Sunday schools, the difficulty in holding so many of our young people to the Church, and the loss of interest on the part of so many rectors, is, I believe, the result of departure from the intent of the Church, and the too common extravagant attempts to adapt the Church's method to the ways of other religious bodies.

The Sunday school is the nursery and training-school of the Church. The harvest depends upon the conditions of seed-time. The priest must sow the seed, and minister to the training of the plant. It is a most vitally important part of his function as a teacher to care for and instruct the young entrusted to his care, that they may "grow up" in "the nurture and admonition of the Lord," and "into Him, in all things, which is the Head, even Christ."

Hanover, Mass.

A Letter from Alaska

A WORD FROM A DISTANT FRIEND OF THE WORK AMONG THE COLORED PEOPLE IN SOUTH CAROLINA.

DEAR LIVING CHURCH:—While the field of Alaska was being prepared to receive the women who had volunteered for that land, it was the privilege of the writer to be associated for nearly a year with the Archdeacon for work among the colored people in South Carolina. May I attempt to give, through your columns, some idea of what I found the work to be?

I arrived in Columbia, June 2nd, 1893, with my associate, to take charge of the Hospital for Colored People in that city. The building not being ready, we became the guests of Archdeacon Joyner, and thus I had some weeks of leisure in which to see something of the workings of the missions in and around Columbia.

The needs of the work among this people was appalling to me. No one can appreciate its vastness, its constant demands, and its claim on the heart of every American, without a visit to the South. When we of the North allow our thoughts to wander to our black brethren, many of us think of the darky as picking cotton and singing negro melodies, as he works in the bright, sunny field; and we form quite a picturesque scene in our mind. Many of the cotton-pickers are children, who are obliged to stay out of school and help their parents to earn money in "cotton-picking time." Many a tiny baby is left alone all day, while "mammy is in de cotton fiel." In one instance I was taken to a sick woman in an adjoining county, a good faithful member of the mission church there. I found her paralyzed and helpless on one bed, an infant asleep on another in the same room, the sun streaming in on the poor woman's bed, and the flies devouring her; she was literally covered—unable to brush them off. Her daughter, the mother of the babe, was working in the field, the house was left in charge of a child, who, being too young to realize the seriousness of her responsibility, was nowhere to be found. We learned afterward that she was out playing in the woods. Next morning our patient was taken to the hospital; she stayed with us five months, and then our Father took her unto Himself. She spent her last days in comfort and cleanliness, and daily received the care that she so much needed.

Working in the field is not all "cotton picking," the field hands (women) hoe all day long for thirty-five cents. When they are sick, they frequently fall into the hands of "medical men" who too often pursue their profession for the money that is in it, and if they don't charge for visits, they form a "combine" with a druggist of the same order, and the poor patient has to pay out the whole week's wages for one prescription. The Good Physician Hospital opens its doors to the sick and needy, and the best physicians of the city give their services freely.

Is not this hospital a worthy enterprise? Can we allow its doors to be closed? Yet this is the case during the summer months; when people go off to keep cool, they sometimes forget that missions and their enterprises go on in spite of the heat! Specials fall off, and the closing of the hospital for the summer months is one of the results.

The life of the negro is not all sunny cotton fields. I could tell you of frost and snow, of broken shoes and stockingless feet, with their black toes peeping out and meeting the frosty ground at every step; of instances where there are no shoes at all; of benumbed fingers

and hungry, shivering bodies; of dead infants awaiting burial until garments should be procured to put on the little bodies, and money obtained from Archdeacon Joyner. Some of these people, many of them, lived on one meal a day when I was there, and often that consisted only of corn meal and molasses.

The hospital and its dispensary is not the only merciful enterprise. There are the mission schools, where the children receive an education at the hands of Christian teachers, many of their own race. Religious training is given, nor are industrial occupations neglected. Several of the schools boast a sewing department and mothers' meetings, while they all have Sunday schools, with services when they can be given.

The "mission shop" in Columbia furnishes respectable clothing at a nominal sum, except in cases of extreme poverty, when necessary articles are given away. Its coffee house and soup kitchen have, I am sure, cheered and warmed many a cold and hungry sufferer, and sent him on his way rejoicing. Were I to tell of the daily acts of mercy and relief that come from Archdeacon Joyner's slender means and store, I could fill this paper, and three or four others like it, and then not say all.

Is there any branch of the mission field, foreign or domestic, that has a greater claim upon us? And yet it is the branch that gets the least assistance. Many of its missionaries are living from hand to mouth, and when *specials* fall off they are not always sure of their meagre salaries.

We are in the habit of holding missionary meetings here at Anvik, once a month, for the purpose of learning what is being done in other fields. We take a different field each month, read up on it, and at every noonday service impart to each other what information we have gleaned. Thus far we have had missions to Indians, colored people, China, Japan, Africa, and this month Hayti. I cannot recall half a dozen instances in all these fields put together in which work was suspended, or new points were refused, for lack of means. In the archdeaconry for colored people in South Carolina, time and time again have schools been closed, new calls unheeded, and other branches of the work retarded, because a jurisdiction of 800,000 needy souls cannot be ministered to, with scarcely money enough to care for one-tenth of that number.

The colored people are at our doors, they are not separated from us by any ocean or vast continent. Twenty-four hours from New York will carry us into their midst, and when people say to missionaries: "Why do you go away off there? There is plenty to be done at home," our thoughts turn to our black brothers and sisters, and we say within ourselves: "More than enough, amongst you, my brethren."

Can we not help in some way, each and every one of us? Some of us can give of our abundance, some, of our penury, but we can all give our interest and our prayers, and in that way help to hold up the hands of the archdeacon and his faithful missionaries. May God bless our brethren in their noble work.

MARY V. GLENTON, M. D.

Anvik, Alaska, Aug. 10, 1895.

Letters to the Editor

THE CLERGY AND THE SICK ROOM

To the Editor of the Living Church:

Permit me, Mr. Editor, to explain as well as I can to your Illinois correspondent, of Jan. 4th, why ministers, among others, are liable to be excluded from the sick room. In all cases of sickness the principal restorative is rest; and in any kind of sickness rest for the mind is really more essential than it is for the body. The modern minister represents the emotional in mind. The presence of emotion means the absence of quiet or rest. Hence the polite request to call during convalescence. As to old-time ministers being excluded from the sick room, your correspondent is mistaken to a degree. I remember well that on one occasion my father was fighting mad because a neighbor minister and friend started a revival one night with a patient sick with pneumonia. That minister was excluded. On the other hand, there is a reverend gentleman, an old-time minister, a friend of mine, whom I always love to find in the sick room. His presence, quiet, calm, and assuring, "doeth good like a medicine."

Now, will you permit me to finish my answer, Yankee fashion, by asking another question? Why do not ministers, as a profession, try to prevent moral ill health? The doctors singly and in organized bodies are always trying to

discuss some way to prevent disease. They study its nature and seek for its cause, not so much to cure as to prevent. For instance, they find that a certain germ produces cholera, so they make haste to destroy that germ. Now, why don't ministers try by all means and in every way to find a means for the prevention, say of all those moral evils that are the products of whiskey drinking? Why do they not organize moral health boards? Of course I recognize the fact that this is the province of the legal fraternity, but lawyers have put themselves on record as parasites who feed upon social corruption, and therefore there is no need in them. Ministers are next of kin, and ought to perform their neglected duties.

M. MEDICUS.

To the Editor of the Living Church:

Some years ago I was called upon to respond to a toast at the commencement of a medical college, and part of my words took on this form: "The great Physician of Souls, who took our nature upon Him and was touched with a feeling of our infirmities, cared for both the spiritual and bodily maladies of men. For a long time the ministers of Christ did the same; as George Herbert said of his country parson: "If there be any of his flock sick, he is their physician," with other like words. One of my own ancestors was both physician and preacher, to the great good of many men. Our age, however, tends to specialization, and that which was one has become two, yet such harmony should exist as there is between husband and wife.

My further remarks were suggested by my own experience. I have been over thirty years rector of one parish, and have remembered the mutual relations, the common work of priest and physician, with the happiest results. Medical men of my own Communion, and those of others, or none at all, have not only asked me to visit the sick, but have taken me to see them. Time and again have they told me that my visits have done as much good as their own. And this has come from a very simple and proper rule, merely that of talking over the case, from time to time, with the attending physician, which is certainly something due to him. I ask what I can safely do without interfering with his work, and in critical cases, how much time I have to do what I should. This mutual confidence and clear understanding has its proper effect. We are mutually helpful, and I recall no single instance where I have not been treated with all the frankness and courtesy I could desire. This has been true of the whole profession. My experience has taken in all varieties of medical practice, as well as men of all phases of belief. There was simply shown a due regard for their position and responsibilities. We tried to be mutually helpful, and the results were good. How to deal judiciously with the sick is another matter on which much might be said. It is enough for an old clergyman to say that most physicians will do much as they are done by, and that he has good reason to thank those whom he has been so fortunate as to meet.

W. M. BEAUCHAMP.

To the Editor of the Living Church:

Will you allow me space in your columns simply to say in regard to the question of the clergy being admitted to the sick room, that in a ministry of over fifty years, my father was not only never denied entrance to a sick parishioner's room, but was sent for, sometimes, before even the physician, as the effect of his ministrations was such as to soothe the most nervous person to such an extent that patients were frequently more helped by them than by medical attention. Such instances as your correspondent W. W. B. gives were common in his long ministry. Do you not think the fault is more with the clergy than the people? The priest is not sufficiently in touch—spiritually—with his people during their well hours to make it an easy or comfortable matter for him to go to them in sickness, without a feeling of irksomeness and restraint on the part of both that is apt to be harmful, instead of helpful, to the sick one. I am of the opinion that your correspondent in the issue before the last, Dr. Henry Reed Hopkins, gives the true solution of the whole matter.

A.

LEO XIII AND ORIENTAL CHURCHES

To the Editor of the Living Church:

The recent encyclical of the Pope to the Oriental Churches has emboldened, it seems to me, some of his vassals in the East to send letters couched in the most arrogant, and even insulting, language to the native patriarchs and bishops, summoning them back to the fold of Rome from which they have been separated for so many centuries. The following reply of Mar Shimoon, the Patriarch of the Assyrian Church, to the encyclical and the accompanying letter of the Roman Catholic Patriarch of Babylonia, are taken from a Persian newspaper. Only a very short summary, much to our regret, of the Babylonian Primate's letter is given in the mentioned paper. In a haughty spirit it guarantees the Holy Father's forgiveness if he, like a true penitent, returns home, and all his temporal needs (*sic*) bountifully provided for.

Mar Shimoon's answer, as it will be seen from the following free translation, subjoined to the Syriac copy, is dignified and firm. Let us pray God to help these poor people

in their noble resistance on the one hand against the Mohammedan tyranny, and on the other, against the alluring Roman proselytism.

ISAAC DOOMAN.

New York

TRANSLATION OF MAR SHIMOON'S ANSWER

To our beloved brother in Jesus Christ, the Most Rev. Mar Odeeshoo, Patriarch of Babylonia, love and peace:

Your letter with the epistle (the encyclical) has reached us, and we have perused their contents with attention and prayer. Let it be evident to your eminence that none of these divisions and schisms have been caused by us or through our influence; nearly four centuries after the Ascension of our Blessed Lord the Church was divided (as it will be clearly seen from the ecclesiastical history of Mar Odeeshoo, the Metropolitan of Saba and Armenia). Since the beginning of Christianity to the present day the Oriental Church (Assyrian Church) has kept the doctrines and usages descended to her from the blessed Apostles intact and in their pristine simplicity; if any addition is made upon them, to an impartial investigator it is quite evident that it is made by your Church and not by ours.

Your statement that our Church is a schismatic and heretic body is stubbornly controverted by unchallengeable historical facts. Which is the Church which has altered God's Word? Which party has augmented and diminished upon the apostolic and primitive Christianity at its own pleasure? Who is the Church upon whose head rests St. Paul's awful anathema in Gal. 1: 8?

In regard to the unity of Christ's body, first you must answer the question, who is the agent who has rent it asunder? Time was when the patriarchs of the East and West sat together in the Church's councils and freely deliberated concerning its peace and progress. Who has broken up that peace and impeded its progress? We Orientals in meekness and humbleness have always followed that unity, and its thought is precious to us. Therefore it is your Church which has left the true fold, and it has been wandering like the prodigal son and filling up her belly with the unhealthy husks of all sorts of fantasmal dogmas.

Concerning the temporal aid which you mention in your letter, our Lord has commanded us to lay up our treasure in heaven and not upon earth. There I have stored up my wealth and the wealth of my Church, therefore to your aid I have no need.

From your brother,

MAR SHIMOON.

"SACRAMENTALLY VALID"

To the Editor of the Living Church:

In your issue of Jan. 18th is a letter signed Y. Y. K. about the propriety of using the phrase "coming into the Church," of those who come to us from the sects. Will the writer say if he has any authority, beyond the custom of individual clergymen, for saying that "the Church holds as sacramentally valid any administration of the outward sign in the name of Holy Trinity?"

H. G. S.

Personal Mention

The Rev. Augustine J. Smith, of Georgetown, Ky., has accepted the call to St. Stephen's church, Winton Place, S. Ohio, and took charge of the same on Feb. 1st.

The Rev. Stanley F. W. Symonds, late curate at St. Mark's, Philadelphia, should be addressed for the present at the memorial church of the Holy Comforter, Philadelphia.

The Rev. Morton Stone has resigned Emmanuel church, La Grange, Ill., after a pastorate of ten years and a half, and has accepted a call to St. Thomas' church, Taunton, Mass. He will move East at mid-Lent.

The Rev. Jno Kershaw who recently became rector of St. Michael's, Charlestown, S. C., has removed to that city, and may be addressed at 20 Rutledge ave.

The Rev. B. W. R. Tayler, rector of St. John's church, Los Angeles, desires us to correct the statement that he is the secretary of the new diocese of Los Angeles. The secretary is the Rev. M. C. Dotten, Ph. D., Riverside, Cal.

The Rev. James H. Lamb, having been elected the financial secretary of the Clergymen's Retiring Fund, may be addressed at Room 13, Church Home, Philadelphia.

The Rev. Frederick W. Keator has entered upon his duties as rector of Grace church, Freeport, Ill.

The Rev. J. M. Lee, D.D., has entered upon the chaplaincy of All Saints' hospital, South McAlister, Indian Territory, with care of adjoining missions.

The Rev. L. W. Schwab has sailed for Europe on the steamship Werra, and will spend some time in Italy.

The Rev. Robert K. Massie has accepted the rectorship of Trinity church, Upperville, Va.

The Rev. George Mason Davidson has taken charge of St. Andrew's church, Schroon Lake, diocese of Albany.

The Rev. F. H. Bushnell has resigned the rectorship of the church of the Messiah, Philadelphia.

The Rev. Dr. Andrew Gray has removed from 3 Haynes Park, Boston, to 55 School st., E. Somerville, Mass., and requests all communications to be mailed to that address.

The address of the Rt. Rev. P. T. Rowe, Bishop of Alaska, is changed to Juneau City, Alaska.

The Rev. Robert E. L. Craig has accepted a call to become assistant at St. Timothy's church, Roxborough, Philadelphia, Pa.

The Rev. George P. Torrence, formerly rector of St. James' church, Zanesville, S. Ohio, is in temporary charge of Trinity church, Cincinnati.

Official

The Rt. Rev. Leighton Coleman, D.D., LL. D., the Bishop of Delaware, and the Rev. W. J. Seabury, D.D., of the General Theological Seminary, have accepted the invitations to deliver the historical sermons at the Seabury Thanksgiving service to be held at St. James' church, New London, Conn., on Wednesday, Feb. 26th.

To Correspondents

E. G. M.—"All the earth shall be filled with His majesty," is the Prayer Book version of Ps LXXII: 19. That version is better known to Churchmen than the "authorized version," and is for that reason, doubtless, used in the heading of Hymn 219, A. & M. The same (P. B.) version was used in the headings of our old Hymnal.

"A VESTRYMAN."—The law of trusts would undoubtedly apply to such property. If it is held in trust for the parish, the income must be devoted to the parish and not used for any other purpose. It is doubtful, however, if the trustee is obliged to consult the vestry as to the way in which the income is to be used within the parish.

Ordinations

The Rev. Robert A. Lee was advanced to the priesthood on Dec. 18th, being Wednesday in Ember week, in the church of the Good Shepherd, Yorkville, S. C., by the Bishop of the diocese. The candidate was presented by the Rev. J. D. McCollough, D.D., and the sermon was preached by the Bishop.

On Sunday, Jan. 26th, in Christ church, Norfolk, S. Va., Bishop Randolph ordained to the priesthood the Rev. Harry S. Lancaster, and to the diaconate, Mr. Jno. E. Wales. The sermon was preached by the rector, the Rev. O. S. Barten, D.D. The candidates were presented by the Rev. Dr. Tucker. The Bishop celebrated the Holy Communion.

Died

GREGG.—At her home in Luling, Texas, on Monday night, Jan. 20th, 1896, Mrs. Susan Watters Gregg, the beloved wife of Mr. David Gregg. Burial services were held in the church; interment in the cemetery.

MATHIEU.—At his home in Gonzales, Texas, on Thursday, Dec. 19th, 1895, Mr. James T. Mathieu, aged 74 years, 9 months, and 5 days.

GLOVER.—Entered into rest from his home at Fairfield, Conn. on the 18th Jan., 1896, William Brown Glover, only son of Emily Hamilton Brown and the late Samuel Glover, Esq., in the 39th year of his age.

Obituary

IN MEMORIAM

Nancy Hallam, widow of the Rev. Isaac W. Hallam; born in Richmond, Va., Oct. 4th, 1810; died in Stonington, Conn., Jan. 23, 1896. Through over four-score years of unbroken health and activity, she was remarkable above all for a simple, child-like, Christian faith, and for that sweet charity which knows no evil. Of her it may be truly said that a harsh word was unknown to her lips and an unkind thought to her heart. Six children survive her, to rise up and call her blessed.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

OFFERINGS in all congregations are urgently requested early in the year.

Remittance should be sent to the order of the Society, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., general secretary, Church Missions House.

Acknowledgments

For headstone over the grave of the late wife of the Rev. J. J. Enmegahbowh: Amount previously received, \$21; S., Oakland, Cal., \$1; total, \$22.

Church and Parish

Organist and Choirmaster wants position, vested choir, long experience; success assured; satisfactory references, short trial accepted. Terms reasonable. "Anglican," this office.

ORGANIST and choirmaster, recently from England; Mus. Doc., cathedral experience, brilliant organist; director of boy choirs, and composer, desires post in good city. Highest references and testimonials. Address MUSICUS, care LIVING CHURCH.

FOR SALE.—WESTCHESTER HILLS, one hour from New York, 96 acres and charming residence. Price, \$18,000. Liberal mortgage if desired. MOORE, 359 Mulberry st., Newark, N. J.

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

WANTED.—Parish paying moderate, but sure, salary, by priest, sound High Churchman, not ritualist. Age 37; small family; musical; favoring vested choirs. Highest recommendations by his own Bishop and other clergy. Nothing vacant in home diocese, else this advertisement would not appear. Address "FIDELITY," care LIVING CHURCH.

Opinions of the Press

Review of Reviews

WHAT WILL HAVE TO BE DONE.—Obviously, if the powers hit the Ottoman Empire too hard, it will break to pieces under their eyes, and the general scramble will begin. But if they are to be paralyzed by fear of breaking it to pieces, the Turk will have a free hand to slaughter the Christians into silence. If the Kurds should kill a few Americans, or even one British Consul, there would be a quick stop put to all this dilly-dallying. But so long as it is only Armenians who are being butchered, the risk of action is deemed too great. Sooner or later the Sultan will perhaps be told in plain terms that he must stop all this bloody work or be deposed; and when he is deposed the Ottoman Empire may be administered, as its public debt is at present, by an international commission. A paper Sultan might be conveniently installed as the figure-head of this commission, which would do all its business in his name, and which (as it would have cash to pay its troops) would probably be obeyed. If only the powers could trust each other for five years, every one would be astonished to find how simple a problem this Eastern question might prove to be. But there would have to be, first, a self-denying ordinance binding all the powers to seek no private ends and to respect the integrity of the Ottoman dominions; and secondly, the governing Turk would have to be resolutely reduced to his proper position as constable for Europe, instead of being allowed to forget all bounds of moderation in the belief that he is the "Shadow of God."

The Outlook.

ANTI-ENGLISH PREJUDICE.—Nevertheless, we call the anti English prejudice in America an unreasonable prejudice. It is unreasonable because it is indiscriminating; because it remembers only England's faults and forgets her virtues; because it recalls only the wrongs she has inflicted and forgets the services she has rendered. It is worse than irrational, it is unjust, because it desires only to repay her for real or fancied wrongs endured, and has no desire to recognize and repay the debt we owe her for great gifts received at her hands. England and America should be one people in everything but government. We have one history, one Faith, one language; we should have but one aim. United we can dominate the globe with our literature, our ideas, our free spirit, our Christian Faith. Whatever policy estranges these two nations is inimical to both; whoever inflames the prejudices of either against the other is an enemy of the human race.

The Congregationalist

SUCCESS IN THE PULPIT.—From the ministerial career of the Rev. Charles H. Hall, whose death is widely mourned, the important lesson is to be learned that a man's success in the pulpit hinges often on the methods which he establishes in his early years of labor. For eight years after leaving the seminary Dr. Hall had charge of a congregation of ignorant slaves living on one of the Sea Islands, just off the coast of North Carolina. Destitute of other religious influences, they looked solely to their rector for spiritual help. The young man rose to the great responsibility, and there he did the hardest studying of his life in order to make Jesus real to these poor negroes. The result was not only an enshrining of himself in their hearts but such an enrichment of his own thought, such a steeping of his mind in the life and times of Christ that, when called subsequently to leading Episcopal churches in Washington and New York, he commanded the attention and fed the souls of the strongest and most thoughtful men and women. There is no surer way to the hearts of the people than to be able to make Christ real to them.

Christian Work

SUSPENSION OF BISHOP RILEY.—We do not know, nor have we any particular interest in knowing, what specific acts, if any have caused the suspension of the Rev. Henry Chauncey Riley, late Missionary Bishop of the Episcopal Church in the United States to Mexico. It is sufficient to say that the charges formulated against Dr. Riley of un-Christian conduct, and published in successive issues

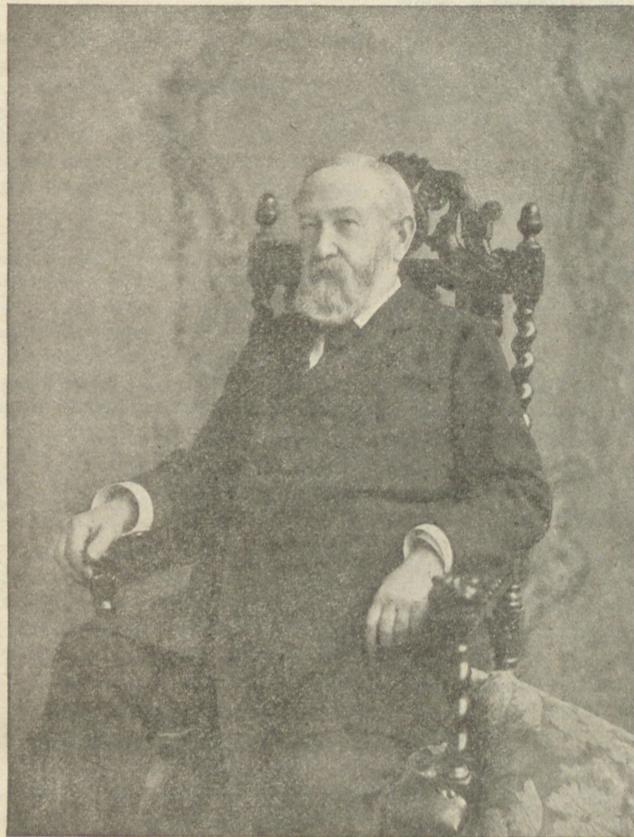
of this paper, as set forth by the Rev. J. Milton Greene, missionary of the Presbyterian Church to Mexico, showed the utter unworthiness of Dr. Riley to fill the high and sacred office of bishop. It will be remembered that as an outcome of these charges, Bishop Riley was summoned before the General Convention at Philadelphia, but he refused to attend. It would have been well, we think, had he been suspended at the time. But without discussing this phase of the matter, we record with satisfaction his suspension after the lapse of some years. In performing this act the Episcopal Church

has discharged an important duty, and this doubtless disposes of the case forever.

The Congregationalist

THE POET LAUREATE.—Mr. Austin doubtless will turn off poems to order whenever desired, in a spirit and form which will not discredit his appointment, if he do not add much to the fame of his native land. But it is a natural, as well as a common inquiry, why any poet-laureate at all was appointed, since nobody conspicuously worthy of the honor could be found. One possibility, however, should not be overlooked. The

new poet laureate may be inspired by his official responsibilities and may attain an excellence hereafter which shall be conspicuously creditable. It is true that Tennyson himself was not specially distinguished when made poet-laureate, and that his reputation was won for the most part after his elevation. It is well that the anxiety of the various aspirants, some of whom have allowed their eagerness to become amusingly obvious, has been set at rest, and in due time the world may grow to know who is meant when "Austin" is mentioned.



[PHOTOGRAPH BY GILBERT, PHILADELPHIA]

General Harrison on the Presidential Office

In which an ex-President of the United States explains, for the first time in history, the Presidential office. And General Harrison does it in his remarkably clear and simple manner

In the FEBRUARY issue of

THE LADIES' HOME JOURNAL

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The Editor's Table

Kalendar, February, 1896

2. PURIFICATION, B. V. M. Septuagesima.	White.
9. Sexagesima.	Violet.
16. Quinquagesima.	Violet.
19. ASH WEDNESDAY.	Violet.
23. 1st Sunday in Lent.	(Red at Evensong). Violet.
24. ST. MATTHIAS.	Red
26. EMBER DAY.	Violet.
28. EMBER DAY.	Violet.

Waiting and Watching

BY J. J. L. ENGLAND

I am waiting for the shadows
Of earth's night to pass away,
I am watching for the dawning
Of a brighter, holier day;
I am waiting for the ending
Of the daily care and strife,
I am watching for the coming
Of the new and better life.

I am waiting, ever ready,
For the Master to appear,
I am watching all unknowing
That the moment may be near;
I am waiting for the summons
"Lo, the Bridegroom draweth nigh!"
I am watching lest I slumber
And he pass forever by.

I am waiting for the meeting
With loved ones gone before,
I am watching for the vision
Of fair Canaan's beautiful shore;
I am waiting, oh, the rapture!
The dear Lord's face to see,
I am watching for the morn to bring
Its perfect joy to me.

I am waiting, night is passing,
The dawn will soon be here,
I am watching each dark shadow
Fade away and disappear;
I am waiting for the radiance
Of that land that needs no sun,
I am watching here in patience
'Till my pilgrim course is run.

I am waiting, I am watching,
Midst the daily care and strife,
As I journey through earth's shadows
Up towards the better life;
I am waiting, I am watching,
Until toil and sorrow o'er,
The Master's voice shall call me
Unto rest for evermore.

Detroit, Mich.

In the death of the President of the Royal Academy, Sir Frederick Leighton, recently created a peer of the realm, is removed a prominent figure from the world of art. Since 1855, when his first famous work, "Grotto discovered by Cimabue among the sheep," was exhibited at the Academy and purchased by the Queen, his was a career full of success. An artist who pre-eminently satisfied the critic in the symmetry and precision, the composition and conception, of his work, he yet failed in spontaneity, satisfying the intellect and the taste, but lacking the ability to stir depth of feeling and touch the heart. It is said that no one ever sat so worthily in Sir Joshua Reynolds's chair as President of the Royal Academy. He was a man of broad culture and fine physical presence, courtly in manner, and a remarkable linguist.

George Cochran Lambdin, a widely-known artist, departed this life on the 28th ult., aged 66 years, after a lingering illness that had practically incapacitated him for several years. He was especially noted for his portraits of children; and later becoming very much interested in floriculture, he gave special attention to painting flowers. "Lambdin's roses" became famous, and of late years it is mainly as a flower-painter that he has been spoken of. For a few years he had his studio in New York City, and was a member of the National Academy of Design; he was also an academician of the Pennsylvania Academy of Fine Arts, and for some time president of the Artists' Fund Society of Philadelphia. The Burial Office was said at St. Luke's church, Germantown, Pa., on the 30th ult., the services being conducted by the rector, the Rev. Dr. Samuel Upjohn, assisted by the Rev. Dr. John K. Murphy, rector of St. Michael's, of which Mr. Lambdin was one of the founders, and for many

years a vestryman. Among those present was a delegation, headed by the venerable John Sartain, from the Artists' Fund Society, who had sent a laurel wreath that was laid upon the coffin, with a cluster of the roses the artist had loved so well.

It is not everyone who can grasp the reason why there will not be another leap year after this one until 1904, considering that 1900 is divisible by four. The great mind of Julius Cæsar did not quite take it in, so lesser mortals may be forgiven. Julius Cæsar fixed the year to consist of 365 days and a quarter as the time the earth takes to make a complete revolution round the sun. If that was so, the addition of one day to every four years would bring matters exactly right, but it is not so. It is not given to Imperial Cæsar to fix the orbit of the earth round the sun, and it lacks eleven minutes of the 365 1/4 days. In a century this amounts to 1,100 minutes, or nearly a day, which has been placed to the credit of the earth's progress, when it has not been really made, so to adjust matters the additional day is not counted in the century year. But a day has 1,440 minutes, therefore the calendar will be still wrong, for on this reckoning at the end of the century the earth gets credit for more progress than it has made, by no less than 340 minutes, or five and two-third hours. Therefore every fourth century year is a leap year, and A. D. 2000 will be, as 1600 was in its time. Even that will not make matters quite right, for it will still be an hour and twenty minutes out with the sun. But as it will take 7,200 years to get a day wrong, we may well leave posterity to adjust that for themselves.—*The Church Review*.

It is not surprising that Watson, as well as greater poets than he were passed by, and the laurel that had graced the brows of a Wordsworth and a Tennyson was conferred upon Alfred Austin, a singer of a minor order, but one whose verses are distinctly English, and not uncomfortably critical of England's present attitude among the nations of the earth. The appointment of Mr. Alfred Austin was, therefore, natural in the circumstances, and, as might have been expected, *The Times* and *The Standard* promptly commended it, while *The Daily News* and *The Chronicle* and *The Saturday Review* as promptly condemned it. Alfred Austin, however, is not rashly to be set down, as some American newspapers have done, as a mere poetaster. His poetic performances, while not of the highest order, are distinctly respectable, and it ought not to be forgotten that many of the papers which now (and perhaps properly enough) are indignant that greater poets have been passed by, used language not infrequently, as regards Tennyson, but little more just or discriminating. Austin cannot bend the bow of Ulysses, but his poetry is sunny, quiet, and patriotic, as a Tory understands patriotism, and withal is imbued with a love of his country's institutions and achievements that in the present case has stood him in good stead. He is, however, probably past the prime of his poetic achievement, and at best even his most ardent admirers cannot see in his poems the dawn of a new poetic era or impulse, but rather a mild afterglow of the glorious Victorian day of song.—*The Interior*.

Trinity chapel, New York, the Rev. Dr. William H. Vibbert, vicar, has received for the altar a gift of a magnificent copy of the Prayer Book. The binding is one of the finest examples of the book-binders' art in the United States. The book is one of the limited edition of 500 copies, with ornamental borders on each page, which was published in 1893, at the De Vinne press, under the auspices of the Committee on Revision of the Prayer Book. It is bound in white levant morocco, crushed and polished, richly inlaid with colored leathers, and ornamented with tooling in gold, the fly leaves being of red levant, as well as the lining of both covers. As the book is intended for use only upon the altar on high festival occasions, the prevailing colors selected are yellow and white. The five crosses appropriate for an altar book, and inlaid in red leather in the corners and centre of the design, are taken from the interior border designs which decorate the pages devoted to Christmas, Ascension, Whitsun, and Trinity services, the Easter cross being in the centre. In the four corners of the covers are the letters, IC—XC—NIKA—the legend generally ac-

companying the form of the cross. On the first fly-leaf, which has a simpler border, is the memorial inscription:

"To the greater glory of God, and in loving memory of John Caswell, who was a vestryman of Trinity church 1864, to 1871, and to his wife, Mary Haight Caswell, this book is given in the year of our Lord, one thousand eight hundred and ninety-five, to the corporation of Trinity church, New York, for use in Trinity chapel."

This beautiful and artistic binding was commenced in 1894, and finished in 1895 by Stikeman.

Dore in Chicago

BY MRS. HORACE HUMPHREY

Dore has come to Chicago. His never-dying spirit pervades the Art Institute as with a personal presence. We may follow the daily thousands who go and look, silent, respectful, a trifle awed, and turn away but to go again as surely as the tide ebbs and flows, drawn by the resistless power of a man whose genius sets at defiance the querulous fault-finding of the uneasy critic.

Rare indeed is that mental endowment which preserves the delicate balance of criticism and appreciation justly due to every man whose work commands attention. Again and again does the critic with conscientious energy struggle to remove some mote of defective technique from the eye which gazes afar into the light of eternity, unconscious, the while, of the beam of tradition which effectually blinds his own vision.

Whatever may be said in dispraise of Dore's work from a technical and conventional standpoint—and it is impossible to deny that much of it has fair excuse—the great central fact of his genius insistently remains. It is self-evident in all his greater works. It demands a recognition commensurate with its lonely pre-eminence. Other painters, multitudes of them, overlay canvas with the careful precision of accurate students. Blossoming up from among these as flowers bestrew a green meadow, half concealed by close clinging sepals, one sees the occasional budding of an idea; but here we have the glory of the full-blown flower, where every trammel is cast aside. Here is a man, one feels, who above all things has a message, and that message he gives with no uncertain or stammering tongue. He not only has an idea, but it is usually a tremendous idea. Peal upon peal, it resounds like the clanging of an alarm bell, as with the swift, sure strokes of a master-hand he paints his sermon not merely on canvas, but upon the hearts of men.

The "angelic painter" of Florence, kneeling devoutly, brush in hand, waiting for a beatific vision, could not paint a devil. Dore, it has been said, could as little draw a saint, yet from his pictured page, many a man has read his first Bible lesson, and so has learned to know and love the Book he had else regarded with indifference.

Seizing the ideas of others, he returned them stamped with the interpretative impress of his own quick perception and exuberant imagination, more like themselves than the originals, just as the etcher's burin brings the outline into bolder relief, or as the engravings of his own paintings make real and clearly defined much that the softly blended colors of the original but dimly suggest. "Translating the Italian into pictorial French," he is more Dantesque than Dante himself. Happily, however, his pictures speak a universal language, and need no interpreter.

Of Dore the man, from whom Dore the artist was never far removed, we catch occasional flash-light glimpses. We see him first in his Alsatian home in Strasburg, a mere baby of four or five years, already, pencil in hand, drawing a battle scene with much fire and force. There followed the usual contest between wayward genius and parental authority. For the pencil was substituted the spelling book, and art, forced to maintain its own rather clandestine and precarious existence, as usual throve thereby.

A merry, kind hearted, social boy, he grew up with ever a keen sense of the ludicrous, and a relish for the grotesquerie of the Middle Ages no less than for modern caricature.

A glimpse of his college career shows him competing successfully with his fellows in story-telling. On one occasion the class were requested to describe the death of Clitus. While the rest prepared elaborate man-

uscripts, our artist, David-like, made use of his most familiar implements, telling his story pictorially with such effect that the master unhesitatingly awarded him first place for having shown clearest appreciation of the tale.

Accompanying his father on a visit to Paris in his thirteenth year, he was at once fascinated and inspired by the opportunities offered in that alluring capital. The latent Parisian in him was aroused; he recognized his natural atmosphere, and there he determined to stay. To this first love he showed lifelong constancy. During later years his mother shared his adopted home, shedding over it the only womanly grace it ever knew. Soon after his arrival in Paris he was employed as a caricaturist for "*Le Journal pour Rire*," at a salary of 5,000 francs per year. From this time until his death, nearly forty years, his pencil was never idle, his fertile brain flinging forth scintillating sparks of design, humorous, pathetic, fantastic, graceful, weird, heroic, grand, with exhaustless prodigality. Strange as it may seem, special art training had no place in his education. His illustrations of Dante and Don Quixote made him instantly popular, yet singularly enough, though it is this rare assimilative power as an illustrator, which has won for him wealth, fame, and a position among artists which is unique, it was as a painter in oils, of his own conceptions, that he aspired to be known, and towards which his best and most earnest efforts were directed. As a designer, an etcher, a painter, and a musician, he showed a happy versatility of talent which almost takes the subtle sting out of the praise of one who says: "Evidently M. Dore must be ranked with those children well endowed, but sometimes spoiled by their gifts, who almost succeed in all they undertake."

Of the three periods into which his life naturally divides itself, the middle fifteen years from the age of twenty to thirty-five may be considered the happiest, being unhampered by the crudeness of his preparatory years, and untinged by the gloom of adverse criticism, which clouded those succeeding.

In Chicago, Dore is represented by sixty-four out of more than seventy-five thousand designs and compositions with which he is credited. These comprise his most important works in oil, with several original sketches and engravings, and are fairly representative of his art.

To get the most out of these pictures one must regulate his mind to the passive and receptive condition which the telepathist needs as a prime requisite for his best work. Our age is too prone to analysis. We make mental pin-pricks to examine the color of the blood, and the dissecting table is far too familiar an appendage of our intellectual pastime. If we could accept in single-minded simplicity what is offered to us, trying by our mental attitude to help, instead of hinder, the intended impression, we should many times find life less complicated and more satisfactory.

There are tricks of expression and dramatic effects which may offend the fastidious. Anatomy sometimes suffers, and the settings occasionally suggest the unreal realism of the stage, but in spite of and beyond all this there is a concentration of power in the motive, that carries a profound impression. In "Christ Leaving the Prætorium" we have, perhaps, his loftiest conception. The calm majesty and speechless sorrow of the auburn-haired, white-robed Christ, as, with slow dignity, He turns his back on the Roman magistrates, the high priests, and rulers, and descends the steps which lead to the *Via Dolorosa*, command grave and reverent interest. The surrounding faces, expressing as they do the whole scale of emotions, from malignant hate to despairing love, form but the frame for this one Figure, in which is personified all the humanity of the world and all the divinity of heaven. Scarcely less notable than this are the companion pieces, "*Ecce Homo*" and "The Ascension," bringing out respectively the grand, lofty humanity of Him who was "despised and rejected," and the sublime divinity of the glorified Son of God; while the "Triumphal Entry" exemplifies Dore's characteristic fondness for massive grouping of figures. "The Dream of Pilate's Wife," with its radiant band of light tinting the angel's wings to a rosy glow, and picking out with unerring direction the Christ Figure below, surrounded darkly by the mocking throng, while above a single star gleams blue from out a cloudy sky; or "Les Tenebres," in which the lurid flare of the lightning alone serves to show the horror-struck faces of the distracted crowds, while it etches with remorseless

distinctness the cross-crowned mount of Golgotha; or the "Vale of Tears," where Christ, bearing the cross, and surrounded by a halo of effulgent brightness which gives an indescribable effect of heavenly distance, stretches forth a beckoning hand to the weary and heavy laden of every land and condition—each or all may be taken as typical of Dore's favorite effect of contrast.

"The Neophyte," a painting of a little different but no less startling style, is by many considered his strongest work, and is said to have been his own favorite. In his newly assumed garb a young monk sits among his older brethren engaging in some prescribed service of the Church. The sunken eyes, hollow cheeks, and toothless jaws around him mumbling the familiar prayer and chant, with every degree of senile inattention and indifference, are all unheeded. Bolt upright he sits, his disregarded Prayer Book on his knee, while in his eyes one may read the paralyzing horror which has succeeded his religious ecstasy. It has justly been called one of the most tremendous invectives against the Monastic system which has been seen since the days of Savonarola.

In retrospect one feels like echoing the words of one whose judgment may be trusted: "To criticise these paintings, to dissect them until nothing is left, to show that the drawing is often defective, the coloring often unnatural, would be an easy task. But it is not so easy to explain away the profound impression they produce or the conviction they give us that here is a mind standing alone—a mind Teutonic rather than French in character, looking not so much at the surface of things as at what is hidden underneath—a French Albert Durer, to whom life is less a comedy than a tragedy."

The fact that Chicago is already considering the possibility of making this collection a permanent possession is but one more proof of her wise and discriminating public spirit.

Monographs of Church History

(Second Series)

GEOFFRY PLANTAGENET, ARCHBISHOP OF YORK

BY M. E. J.

The troubled and stormy life of this prelate contrasts strongly with those of Hugh and Baldwin, the two saints of this period of English history. But Geoffrey's trials, numerous and great as they were, seem to have been rather the result of the sins of others than of his own. He was a man of noble impulses, faithful in his affections, brave, loyal, and, considering the age in which he lived, honest and high-minded. This saving clause is necessary, because there were occasions when he did not scruple to buy the king's favor—but that was an everyday occurrence in Richard's time, and Hugh of Lincoln was the only man who was able to gain his point without stooping to such means. Geoffrey's greatest fault was his high temper, which appears to have been his only inheritance from his royal father, and which distinctly marks his Angevine blood. This violent disposition, common to all the family, was attributed by *Cœur-de-Lion* to their descent from a certain old Countess of Anjou of demoniacal origin, of whom many wild tales are preserved. It is said that she rarely entered a church, never at the celebration of Mass, and after many strange adventures she was last claimed by the Evil One and carried off in a cloud of smoke. Whether Richard really believed these legends or not, he found it convenient to pretend to do so, as an excuse for his terribly passionate outbreaks, which sometimes bordered upon insanity. Of this disposition Geoffrey had his share, but by no means to as great extent as the Lion Heart.

For many years it was supposed that Geoffrey's mother was the fair Rosamond of fact and fable, and many eminent historians—notably Campbell and Lingard—make this assertion. But later writers agree that this idea is without foundation, and though there are some wild guesses at her name, it is really quite unknown. Walter Mapes, the only contemporary historian who mentions her, says she was a woman of the lowest and most degraded class, but with a remarkable influence over Henry in the early years of his reign, and that she persuaded him to acknowledge his son, and provide for him as a member of the royal

family. Accordingly he was brought up at court, educated with the young princes, and treated with equal respect, though it was perfectly understood that he had no claim upon their inheritance. His father, who was tenderly attached to him, wishing to provide suitably for the boy, destined him for the Church. This was the greatest possible mistake. Geoffrey had no predilection for theology, but loved an active life of adventure, and would have made a fine soldier. But in spite of his protest he was ordained deacon when a mere boy, received the appointment and revenues of Archdeacon of Lincoln, and when scarcely twenty was, at Henry's command, elected Bishop of that see. It was necessary to obtain the Pope's consent to the election, both on account of his age and the stain upon his birth.

For more than seven years Geoffrey administered the secular affairs of his diocese with the title of bishop, but he still delayed his ordination even to the priesthood. During this time he was in active service as a soldier, and a great help and comfort to his father in the conflicts with his rebellious sons and nobles. Geoffrey raised large sums of money in his diocese when his three brothers, Henry, Geoffrey, and Richard, aided by Philip of France, raised a revolt in Henry's French dominions. Apparently it was not called for, however, for we find that the next year he returned the money, and instead levied a force of men to aid in putting down the rebellion of some barons in the north of England. Here he covered himself with glory. He besieged and captured Robert Mowbray's castle of Kinardferry, took Mowbray prisoner, and having been reinforced by another warlike prelate, the Archbishop of York, they together besieged the rest of the rebels in their castles and reduced them to submission.

Flushed with victory, the young warrior-bishop joined his father at Huntingdon. Henry exclaimed with fervor: "Base-born indeed have my other children shown themselves; this alone is my true son!"

A very marked feature in the history of the mediæval Church in England was the royal custom established by the Conqueror of keeping sees vacant for a number of years, in order that the revenues might be used by the crown. The last Bishop of Lincoln had died in 1166, Geoffrey had been elected in 1173, but had not been consecrated, and had administered only the secular part of the office, and received the revenues. In 1175 he was formally received as their spiritual head, by a procession of the citizens, but Henry, perhaps feeling some slight scruples of conscience, even at that late day, decided to send him to Tours to study theology at the schools. Geoffrey was an apt scholar, but seems to have had little taste for this branch of learning. At all events we find no record of his success in it, while on the other hand contemporary historians praise his attainments in both civil and canon law.

Walter Mapes who was at this time precentor at Lincoln, and had little love for his lay-Bishop, charges him with extorting money from his clergy, and William of Newburgh asserts that he was "more skillful to fleece the Lord's sheep than to feed them." On the other hand, he was very generous to the cathedral, and redeemed its ornaments which Aaron of Lincoln, a famous Jew, held in pawn for £300. He restored estates which had been alienated from the cathedral property, and bestowed many gifts upon the church, among them two fine bells. Besides this, he took pains to choose men of letters to fill the vacancies in the chapter, so that Lincoln became famous as a seat of learning. Doubtless there was a great deal of unjust taxation at this time, which even the clergy did not escape. Geoffrey seems to have stood between his father whom he loved with unswerving devotion, and his see which he delighted to improve and enrich, and it must sometimes have been difficult to do justice to both.

Affairs went on in this way until 1181, when Pope Alexander III., scandalized by the situation, ordered Richard, Archbishop of Canterbury, either to force Geoffrey to receive consecration, or to consecrate some one else. Geoffrey's *nolo episcopari* seems to have been perfectly sincere. Some authorities state that he applied to the Pope for a three years' respite, but that Henry, having other views for him, desired him to resign. Roger of Hoveden says nothing of this, but inserts a very manly letter from Geoffrey to the Pope,

which he says: "I do spontaneously, freely, and entirely resign into your hands all rights consequent upon my election, as also the see of Lincoln." The reasons he gives for this resignation are as follows: "Now, upon considering how many bishops of more mature years, and more advanced in wisdom, are still hardly of an age to prove themselves equal to the requirements of such a weighty office, and are scarcely able to fulfill the duties of their pontificate without danger to souls, I have been alarmed at myself, who am so much younger, assuming a burden which those more advanced in years are unable to bear, not doing so from any levity of feeling, but from a feeling of respect for my vows." He then proceeds to say that after consulting his father and brothers, he had decided to "serve in a military capacity under the king, my father, and to refrain from interfering in episcopal matters." It would have been far better for Geoffrey if he had adhered to this wise resolution for the rest of his life. His public resignation took place at Marlborough on the Feast of the Epiphany, 1182. His speech was naturally indistinct, and once in the course of the ceremony Archbishop Richard had to stop him and ask what he was saying. His rival, Walter Mapes, spoke up quickly and replied: "French of Marlborough," alluding to a local tradition that any person who drank from a certain well in the town would speak bad French for the rest of his life.

Though Henry consented to this resignation, he had no idea of stripping his favorite son of all his preferences. He still held the offices of Archdeacon of Lincoln, and of Rouen, the treasurership of York, and a number of smaller ecclesiastical benefices. The castles of Langeais and Baugis, and an income of 1,000 marks a year were also assigned to him. In addition to this, Henry now bestowed upon him the chancellorship, which office he filled creditably, considering his youth, during the remainder of his father's life. But this was drawing to a close.

The great king at the end of his long and prosperous reign, was doomed to sorrow and humiliation which broke his proud spirit and shortened his life. Through the last campaign in Normandy against his rebellious sons, Geoffrey the faithful fought by his father's side, watched and defended him during the retreat, and never left him excepting upon that one sad day at Columbières when Henry was forced to sign a disgraceful treaty, Geoffrey refusing to witness his beloved father's humiliation.

The story of this good son's devotion during these last days is most touchingly beautiful. Through his wild delirium the king cursed his rebellious children, but when he opened his eyes and recognized his faithful son bending over him, supporting him in his arms, and tending him with the deepest affection, he would speak to him in most endearing terms. Once he said: "My dearest son, thou indeed hast been a true son to me. So help me, God, if I recover of this sickness, I will be to thee the best of fathers, and will set thee among the chiefest men of my realm. But if I may not live to reward thee, may God give thee thy reward for thy unchanging dutifulness to me."

But Geoffrey cried: "O father, I desire no reward but thy restoration to health and prosperity," and, overcome by grief, rushed from the room. Several times Henry expressed his desire that Geoffrey should be made Archbishop of York, but his son put everything aside and was wholly absorbed by his love and violent grief. He accompanied his father's remains to Fontevraud, and after the funeral resigned the great seal to Richard, but not until he had used it, as he afterwards confessed to his brother, in making a few appointments to the chapter of York which should be favorable to his cause.

(To be continued.)

Quinquagesima

BY REV. THEO. I. HOLCOMBE

This Sunday, the next before Lent, has secured the distinction it deserves in the calendar of the Church year. It has been sometimes called "Charity Sunday," but no charity has ever secured it for an offering. It would seem to have been providentially reserved for the noble object with which, from henceforth, it will be associated.

At the last General Convention Quinquagesima was selected by the House of Deputies as most suit-

able for an offering for the fund which was organized years ago to provide for the aged and infirm clergy, and for the widows and orphans of clergymen, of our Church. When this action was reported to the House of Bishops it received their unanimous approval. Then it was commended to the whole Church in the Bishops' Pastoral. It only remains that the clergy see that their people have an opportunity to contribute on the day designated. This fund is open to any clergyman, or widow of a clergyman, or the orphan of any clergyman, of our Church; and it has been distributing to these wards of the Church for the last twenty-five years, ten to twelve thousand dollars each year. In the last three years it assisted 190 persons, giving to each \$50 or \$100, as it was able.

Although this is our only general fund for clergy relief, yet rectors have sent to it very few offerings. There has never been until now a day set apart for this object. The clergy themselves, except those who have been deputies to the General Convention, have known but little of its nature or scope. Now all this is changed. A day has been set apart and commended to every rector. If each one will tell his people about it, and give them an opportunity to contribute on Quinquagesima Sunday "or a Sunday near it," as the resolution reads, we shall have little in the future of distress and destitution among our old and infirm clergy, or the widows and orphans of clergymen. Brethren of the clergy and laity, let us remember these wards of the Church generously on Quinquagesima Sunday. If we devise liberal things in this way, many an old clergyman's heart will rejoice, and the tears of the widow and orphan will be dried. It was of such as these the Master was thinking when He said: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Book Notices

The History of Oratory; From the Age of Pericles to the Present Time. By Lorenzo Sears, L. H. D., Professor in Brown University. Chicago: S. C. Griggs & Co. 1895. Pp. 440.

Oratory is a fascinating subject, and we do not see how a more fascinating book could be written upon it than this which Dr. Sears has given us. The principles, progress, and fortunes of this "art of arts," strange to say, have never before been traced in any single book. Our admiration of the work is increased when we observe that it has been well and ably done in one volume. That is not to say that it is exhaustively done, but that it is done in such a wise and discriminating way that all who have a modicum of learning and literary taste may read it with satisfaction, and that even the most scholarly may be glad to have the book for convenient reference and helpful suggestion. The schools (if we may so classify them) of classical, ecclesiastical, forensic, philosophical, political, and professional oratory, extending over 2,400 years, are represented and illustrated, and the trend of eloquence is traced in the several periods, which may be designated as the Greek, Roman, Patristic, Mediæval, Reformation, Revolution, Restoration, Parliamentary, and American.

The Christ of To-day. By George A. Gordon, Minister of the Old South Church, Boston. Boston and New York: Houghton, Mifflin & Co. Pp. 322. Price, \$1.50.

Some Protestant writers seem to be fond of parceling out theology into numerous little packages which they wrap up neatly by themselves under the names of scientificologies. They also love to dissect the character of our Blessed Lord, isolate His attributes, and treat each of them separately. Thus they have told us of an ethical Christ and an Asiatic Christ; of the Christ of yesterday, and the Christ of to-day; as though Christ were not "the same yesterday, to-day, and forever." This clever writer thinks that "every nation must work out its own theology," and holds that "a borrowed theology must signify that, in the highest sphere of human thought, the national mind is incapable or indifferent." The theology of America, he thinks, should be based upon Jonathan Edwards, and he seems to suppose that every nation and every age is quite free to evolve a new conception of Christ and Christianity for itself. The grand ideal of a Catholic Faith which is to be held everywhere, always, and by all, he has never grasped. As may naturally be inferred, his whole treatment of his subject is from a thoroughly naturalistic and un-Catholic point of view, which makes his work almost valueless to a Churchman. The contents of the book were given in the form of lectures at the Yale Divinity School and the Unitarian Association of Boston. In the latter part of the book he discusses at considerable length the question whether Christ should be supreme in the modern pulpit, a question on which we should have thought there was small room for argument. That it should need to be raised at all would seem to us an evidence of the downgrade and decay of New England Protestant theology.

St. Nicholas; An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. XXII. November, 1894, to October, 1895. In two parts. Bound in red and gilt cloth. Price, \$4.00. New York: The Century Co.

Some of the most popular books of the year for children have first seen the light in these handsome volumes. Here one will find Palmer Cox's irrepressible Brownies, Howard Pyle's brave "Jack Ballister," "Chris and the Wonderful Lamp," "A Boy of the First Empire," "The Quadrupeds of North America," described by W. T. Hornady; and a number of famous horses, lovingly written about by James Baldwin. There are a series of sketches of "Famous American Authors," by Brander Matthews, and Theodore Roosevelt's inspiring "Hero-Tales from American History." The volumes are crowded with stories, sketches, and verses that will help as well as amuse young readers. One of the best of Rudyard Kipling's Jungle stories is the "The King's Ankus." Eusign John M. Ellicott writes two articles describing the methods of signaling at sea with flags and lights, and C. T. Hill tells of the brave achievements of the metropolitan fire-fighters. There are also many articles that are written especially for girls. Even the interests of the very little ones are provided for in the pictures and jingles.

The Doctrine of the Church and of Last Things. Theological Outlines, Vol. II. L. By the Rev. Francis J. Hall, M.A., Instructor in theology in the Western Theological Seminary, Chicago. Milwaukee: The Young Churchman Co. 1895. Price, 75 cents.

This volume finishes the series of theological outlines undertaken by the author some time ago. It is in many respects the most important of the three volumes, dealing as it does with all sorts of living questions in theology as the world considers them, though they are not really any more living questions than those previously discussed. The prevailing impression one gains from a careful reading of these outlines is that of satisfaction. Such clean cut accuracy of statement, conciseness of definition, and manifest grasp of his subject, renders the author's work particularly valuable. These are far more than mere handbooks for young students, they are a distinct help to the well-trained priest, and particularly to the preacher, who will be guided to accuracy in his teaching by a study of them. This is especially true of the present volume, the sacramental teaching therein being admirably expressed, with a fearless loyalty to Catholic tradition in its widest sense, and ample reference to authorities. On the Four Last Things the author is careful not to dogmatize where our knowledge does not warrant doing so, yet in regard to the Catholic tradition of purgatory he is lucid. In speaking of the place of the wicked between death and the final judgment (p. 144) as hell, we infer that he does not mean to teach that it is the same as the state of endless punishment prepared for the devil and his angels, to which the finally impenitent and lost souls will be consigned. There must also be some vital distinction between the condition of the purified saints in "heaven or Paradise" before the resurrection of their redeemed bodies to life everlasting and after that resurrection, inasmuch as even the souls of perfectly purified and glorified saints must be incomplete, and so imperfect as to their essential humanity, without their bodies, and inferentially capable of a far higher degree of advancement after the resurrection. St. Paul distinguishes in his use of the term heaven: he was "caught up into the third heaven" (2 Cor. xii: 2). But perhaps the limitations of the work precluded more extended treatment and explanation of such points, important as they are, and we earnestly hope that Mr. Hall will give us the larger work on theology which he is capable of writing.

The Revolution of 1818. By Imbert de Saint-Amand. New York: Charles Scribner's Sons. Price, \$1.25.

This latest volume of Saint-Amand's entertaining series hardly equals in interest the majority of its predecessors. This perhaps is due more to the subject than to the writer. There are no personalities which by virtue of individual greatness or romantic and pathetic interest serve as centres about which the events in a certain manner group themselves. In books of this character something of this kind is needed as a counterpoise to the desultory and sketchy style which, with proper limitations, constitutes much of the charm of Saint-Amand's books. Nevertheless, one may derive from this volume a tolerably clear notion of the motives, influences, and events, which preceded and accompanied one of the most senseless and ineffective revolutions known to history.

Expositions of Catholic Doctrine Concerning the Church, the Incarnation, and the Sacraments. By the Rev. Vernon Staley. London: Mowbray & Co. New York: James Port & Co. Price, \$1.

The preface of this volume explains that it has been suggested by criticisms upon the author's well-known book, "The Catholic Religion." Some of the subjects treated with necessary brevity in that excellent manual have seemed to some minds difficult to accept without further explanation. The three topics enumerated in the title indicate the divisions of the book. The treatment is clear and satisfactory. Above all, it is free from controversial bitterness. The tone is wide, tolerant, and charitable, while at the same time there is no lack of exactness or compromise of principle. Each division is fortified by a

number of appended notes, mostly quotations from eminent theologians, which add much to the value of the book. These "Expositions" may be confidently recommended to the clergy and Church teachers. Few better books could be found to put into the hands of persons who desire clear instruction upon the doctrines which chiefly distinguish the Catholic Church.

Russia and the English Church During the Last Fifty Years.
Vol. I. By W. J. Birkbeck, M. A. London: Rivington, Percival & Co.

This is one of a series of publications issued under the auspices of the Eastern Church Association. This volume contains a correspondence between Mr. William Palmer, of Magdalen College (always to be distinguished from Sir William Palmer, author of the "Origines Liturgicæ" and the "Treatise on the Church", and M. Khomiakoff, a learned member of the Russian Church, in the years 1844-1854. The main purpose of Mr. Birkbeck is to give to English readers a better knowledge of the Russian Church and of Eastern theology as held in her, in the words of one of her most enlightened defenders. This is, in fact, a part of the work which the Eastern Church Association has taken upon itself, to acquaint English Churchmen with the Orthodox Church at first hand, so to speak; that is, through translations of service books, histories, and dogmatic treatises. The correspondence here presented is of considerable interest in itself and valuable as an introduction to the whole subject. M. Khomiakoff's confidence that the Orthodox Eastern Church is the whole of the Catholic Church now living upon earth, and that the whole world belongs to her, is as strong as that of the most ardent Roman Catholic in the exclusive rights of his communion. Not the least instructive portion of the book is that which describes Mr. Palmer's reconciliation with the Church of Rome in the face of certain unchanged convictions hardly consistent with an unreserved acceptance of the Roman position.

The Ante-Nicene Fathers. Six Lectures, By Fenton John Anthony Hort, D. D., Sometime Hulsean Professor, etc. London and New York: Macmillan & Co. Price, \$1.50.

These lectures, delivered before the students of the Clergy Training School at Cambridge, are of rather a simple and elementary character. None of the great questions of the Ante-Nicene period are more than touched upon, though there is an approach to more extended discussion in connection with the names of Clement of Alexandria, Tertullian and Origen. The distinguished author is sympathetic, however, in presenting these sketches of great lives, and the lectures are quite interesting. We notice an apparent endorsement of such views of the genesis of Church order and of episcopacy as were championed by Dr. Hatch and his school, in several incidental expressions, but the learning of the author illuminates his subject with many valuable observations, and one will be repaid for reading the book.

Christian Unity and the Bishops' Declaration. Five Lectures Delivered in 1895 under the auspices of the Church Club of New York. New York: E. & J. B. Young & Co.

This is a valuable addition to the Church Club series of lectures, and is certainly very timely. So much that is indefinite and hazy has been written about Christian unity, and the meaning, or rather lack of meaning according to some writers, of the Bishops' Declaration, that it is positively refreshing to read in these lectures the clear cut presentation of what is the only consistent attitude of the Church in this important movement. Lectures like these, stating in clear language and with sound judgment the Church's principles and position, are sure to accomplish much good. This volume should be widely circulated among our own people. The low price makes this possible. We say among our own people, for we are of opinion that until there is a more adequate understanding of the heritage we have in our Creeds, in the Sacraments, the Apostolic ministry and the Word of God written, it is vain to expect others to accept what so many of ourselves hold at so little value. If our clergy taught as clearly and definitely as does Archdeacon Olmsted in Lecture III, and Dr. Chambre in Lecture IV, there would soon be an end of most of the prevalent ignorance within and without as to our first principles, and as to the claims and teachings of the Church. Bishop Gailor opens the series with a presentation of the whole subject of union. The unity of the primitive Church is shown to be built upon the holy Incarnation and the Sacraments. In course of time the papacy becomes the basis of unity. The Anglican position and reformation as a return to primitive models are well stated. Dr. Gailor also furnishes in few words a valuable key to the otherwise inexplicable attitude of the continental reformers toward the Historic Church. The second lecture is by Professor Body of the General Seminary, on the "Holy Scriptures as a term of reunion." The following words from this lecture so well express the attitude THE LIVING CHURCH has maintained from the start in discussing the Bishops' Declaration, that we take the space to quote: "They [the fourteen] embody the germinal positions from which the other parts of the Catholic Faith, discipline, and practice have in all ages been nurtured and developed, and from which therefore, when loyally and intelligently ap-

prehended in this fundamental relationship, the numerous other important matters which corporate reunion would necessarily involve, may by God's blessing be hopefully approached and considered." We have already noted lectures three and four. The fifth lecture, by the Rev. F. J. Hall, of Chicago Seminary, on the "Historic Episcopate," is a masterly presentation of what is involved necessarily in the Church's use of this term. Here everything is clear and logical, and we think convincing, as to what is the only honest meaning of this term in the mouth of Churchmen, and as offered to our separated brethren for their acceptance.

Thomas Whittaker will publish this week "Metanoia; an undeveloped chapter in the Life and Teaching of Christ," by the Rev. Treadwell Walden, D. D.; "Biblical Character Sketches; a series of sermons on the young men and young women of the Bible," by D. an Farrar and other noted preachers; and "Curiosities of Olden Times," by S. Baring-Gould, M. A., a subject with which the author is notably in touch.

Magazines and Reviews

Henry M. Stanley has a paper in the February issue of *The Century* on "The Development of Africa," in which he says that the eastern and southern part of Central Africa is studded with Christian missions. There are more than 300 missionaries. They are not all first-class men, he says, but it is wonderful what earnestness and perseverance will do. "We have only to think of Uganda with its cathedral and 200 churches, and its 50,000 native Christians, read the latest official reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion, and industry of the missionaries." "On the Nyassa the natives have erected a handsome brick cathedral which would be an ornament to any provincial town in England or the United States."

Turkish affairs continue to engross the interest of the public, and accordingly the article on "The Sultan and his Priests," by Richard Davey, in the January number of *The Fortnightly Review*, ought to find many appreciative readers. Events in the Transvaal have moved too rapidly for the realization of the anticipations of English success which Major Ricarde-Seaver expresses in his article. The paper which has most interested us, and which all who are searching for a practical solution of the difficulties between labor and capital will read with pleasure and profit, is Mrs. Crawford's account of M. Leon Harmel's wool-spinning factory at Val-des-Bois, near Reims, as an object lesson in Christian democracy given to the world. This nineteenth century apostle to the working men will be classed by his fellow-countrymen among the great laymen of the Roman Catholic Church, and he is evidently a man of whom any branch of the Church might well be proud. It is re-assuring to be told there can be no shadow of doubt that he exercises a far-reaching influence over his countrymen.

It is a little humorous to find the political writers of the Liberal party in England still protesting that there was really no Conservative re-action at the last elections, and that the latter party only succeeded because it has appropriated to itself all the measures which the former advocated. Mr. Henry Dyer's article on "The Future of Politics," in *The Westminster Review* for January, is another of the many that have recorded the epitaph of the late departed Liberal party, and the only remarkable thing about them all is their unanimity with regard to the terms of the epitaph. An incisive article on "Money Matters," by Mr. Robert Ewen, will attract attention. He advocates the adoption of free trade in gold all round as the real remedy for our financial ills, for then the exchanges would be squared by the export of produce instead of gold, and there would be fair and honest trade internationally. The Rev. Samuel Holmes has a suggestive paper in the independent section on "The Doctrine of Immortality in the Old Testament in the Light of the Higher Criticism." He thinks that the conclusions of the advanced critics in regard to the literary order of the books are in harmony with the progress made by the Jews in the belief in a future life. There are notices of a large number of new books in this number.

Scribner's Magazine for February might be called a mid-winter outdoor number, as it contains an unusual number of articles of life and adventure in the open air. First among these is the article on the Colorado Health Plateau, by Lewis Morris Iddings, which is a delightful social study by a man who has traveled in many regions of the world, and who knows the region around Colorado Springs thoroughly, having spent a number of winters there. The illustrations are by Orson Lowell, and were made during a recent visit to that region. "Hunting the Musk-Ox with the Dog Ribs," by Frank Russell, a skilful naturalist, who made a remarkable journey with only Indian companions into the barren lands of Northwest Canada, is a modest and yet exciting narrative of hunting adventure. There is a graphic account of the "Ascent of

Mt. Ararat" in Armenia, by H. F. B. Lynch, the fifteenth ascent of which there is any record, and the first to be fully photographed by the modern methods which make a complete and authentic record of wild and unusual adventure. In fiction also there is a story of adventure entitled "A Long Chase," describing a night ride on a bicycle over a road of packed snow in the Canadian Northwest. The exciting episode in the story is a description of a hot pursuit of a rider by a pack of hungry wolves. The possibility of this adventure has been abundantly proved by many rides on ice and snow made last winter.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

- ANDREW J. GRAHAM & CO.
Metaphors, Similes and Other Characteristic Sayings of Henry Ward Beecher. \$1.
- THE BAKER & TAYLOR CO.
The Victorious Life. By the Rev. H. W. Webb-Peploe.
- CATHOLIC BOOK EXCHANGE.
The Teaching of St. John, The Apostle, to the Churches of Asia and the World. By Augustine Francis Hewit, D. D. \$1.
- HENRY T. COATES & CO., Philadelphia
Echoes of Battle. By Bushrod Washington James. \$2.
- WESTON C. BOYD, Philadelphia
Thy Kingdom Come, and Other Sermons. By the Rev. Edwin A. Gernant, M. A.
- AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY, Philadelphia
Progress in Spiritual Knowledge. By the Rev. Chauncey Giles.
D. APPLETON AND CO.
- The Sun. By C. A. Young, Ph. D., LL. D. \$2.
- FUNK & WAGNALL'S CO., London and Toronto
The Up-To-Date Primer; A First-Book of Lessons for Little Political Economists. By J. W. Bengough. 25c.
- THOMAS WHITTAKER, New York
The Great Meaning of Metanoia. An Undeveloped Chapter in the Life and Teaching of Jesus Christ. New Edition, with a Supplementary Essay. By Treadwell Walden.
- Pivot Words of Scripture. By the Rev. P. B. Power, Author of the "I Wills" of Christ, and the Psalms. Pp. 353, paper 50c.
- Christ and Modern Unbelief. By Randolph H. McKim, D. D., Rector of the Church of the Epiphany, Washington, D. C. Pp. 146, paper 50c.
- S. C. GRIGGS & CO., Chicago
The History of Oratory from the age of Pericles to the present time. By Lorenzo Sears, L. H. D., Professor in Brown University.
- THE CHURCH PUBLISHING SOCIETY, New York
Outlines of Church History for the Young. By Mrs. Chas. H. Smith.
- CHICAGO DAILY NEWS CO., Chicago
The Daily News Almanac and Political Register for 1896. Compiled by Geo. E. Plumbe, A. B., LL. B.
- R. F. FENNO & CO., New York
The Nurnberg Stove. By Ouida (Louise de La Rame).
- PAMPHLETS RECEIVED
- Massachusetts Churchmanship. A paper. By George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass.
- Columbia College in the City of New York. President's Annual Report.
- Suggestions for Reading on Social Reform. By Francis Watts Lee. Brotherhood St. Andrew. Church Missions House, 287 Fourth ave., N. Y.
- The National League for the Protection of American Institutions. Offices, No. 1, Madison ave., N. Y. City.
- Fourth Annual Report of the House of St. Giles the Cripple, Brooklyn, N. Y.
- Old Dogma in a New Light. A paper. By the Rev. W. A. Crawford Frost, M. A.
- Peace and the Venezuela Question. By W. A. Maxon, D. D.
- The Historic Episcopate in its Relations to Christian Unity. A Paper. By the Rev. L. Delos Mansfield, A. M. Press of T. Brower & Son, San Jose, Cal.
- The Christian Endeavor Hour. By Thomas G. F. Hill, A. M., and Grace Livingston Hill. Fleming Revell Co.
- The Depths of Satan: A Solution of Spirit Mysteries. By Wm. Ramsey. Scriptural Tract Repository, Boston, Mass. 10cts.
- Home Missions. The Brotherhood of St. Andrew and Church Mission Agencies. A Paper. By Arthur Giles, F. R. S. G. S. Bemrose & Sons, Limited, Derby and London.
- The Idea of the Brotherhood of St. Andrew, its History and Status and Sphere in the Church. Part I of the Handbook for Britain. Simpkin, Marshall, Hamilton, Kent & Co., London. R. Grant & Son, Edinburgh.
- English in the Secondary School. By Charles Davidson. Ph. D. Adelbert College of Western Reserve University, Cleveland.
- The University of the South, Sewanee. Calendar, 1895-'96. The University Press, Sewanee, Tenn.
- Columbia College. Sixth Annual Report of President Low.
- Catalogue of the General Theological Seminary, 1895-'96.
- Minutes of Meeting of the Commission for Church Work among Colored People, held at Atlanta, Ga., Dec. 12, 1895.
- Relation of the Press and the Stage to Purity. By Josiah W. Leeds, No. 528 Walnut st., Philadelphia.
- Notes of Clerical and Editorial Life. By W. T. Gibson, D. D., LL. D. L. C. Childs & Son, Utica.
- A List of Institutions, Societies, Organizations, etc., of the Protestant Episcopal Church in the diocese of Massachusetts.

The Household

A Mother's Tribute to Andrew Lang

BY L. B. L.

"He buries his God-given talents,"
A carping critic said;
"He scribbles simply for children;
"By them are his volumes read."

I thought of my own home circle
Of little maids and men;
As they listened in charmed silence
To the words from his magic pen;
And of a feverish chamber
Where those sweet words fell like balm,
Soothing the querulous sufferer
And shedding peace and calm;
And my heart cried: "God be with thee
O author undefiled!
He uses his talent nobly
Who writes for a little child!"

"Thinketh no Evil"

BY HOPE DARING.

"I always thought there was something wrong about her," and Mrs. Allan's voice had an unmistakable ring of triumph in it.

"But you never said a word," Mrs. Winters ventured, timidly.

"I believe in exercising charity, Mrs. Winters. I did not know, so I kept still."

"You remember there is a broader charity, one that 'thinketh no evil,'" said a low, sweet voice. "I am always trying, though never quite succeeding, to practice that kind," Mrs. Moore went on so gently that her hearers did not think of taking offense at her plain words. "Could we all embody that in our daily living how different the world would be."

There was an unseen listener to this conversation. The three ladies mentioned were assembled in the cozy sitting-room of Mrs. Smith. The hostess was preparing supper in the adjoining dining-room. She stood by the table sifting sugar over the canned pears that were heaped in a low glass dish. She had been listening to the conversation in a half-indifferent way, her mind being partially occupied with the care of her supper. Mrs. Moore's words, however, arrested her wandering thoughts.

"Charity that 'thinketh no evil,'" she said to herself, "I never thought of it in that way. I wonder if I practice it?"

She hurried away to the pantry, and as she deftly cut thick slices of fruit cake, she went on: "It means so much. Can it be the only true charity or love, to resolutely abstain from harboring evil thoughts of any one?"

Just here she was called to the other room to help Mrs. Allan decide whether heliotrope silk or lavender satin should be used to line a photograph case that was being constructed. This weighty matter, added to her supper, drove the train of thought Mrs. Smith was following, from her mind.

Only once that evening did she give it a moment. That was at the tea-table, when Mrs. Winters said: "What queer taste in Mrs. Fletcher to take that Raymond girl into her home."

"Not so queer after all," Mrs. Allan said, as she accepted a second helping of pressed chicken from her host. "You see, Mary Fletcher likes money, and as the Raymond girl is glad to work for a home, there is a chance for some one to save a pretty sum. Oh, trust Mary Fletcher for getting work out of people."

Now, Mrs. Smith was in secret cordially seconding her guest's words when the pained look on Mrs. Moore's face recalled the previous conversation. Frances Smith was a conscientious woman. Instead of blaming her neighbor, she mentally took herself to task for being so ready to assign a selfish motive to Mrs. Fletcher. "Case number one in which I am thinking evil," she concluded. "It would surely have been more Christ-like to have entertained the idea that she was actuated by pity for the unfortunate girl."

It was after nine before the guests, accompanied by husbands or sons, left the Smith farmhouse. Mrs. Smith stood on the porch and watched Mr. Winters' horse and cutter disappear down the snow-covered road. Then, with a little shiver, she went back to the fireside, where her husband and seventeen-year-old daughter, Lois, were sitting.

"What a gossip Mrs. Allan is," Mr. Smith said, looking up from his paper. "She knows everything about everybody."

"I think you are mistaken," and Mrs. Smith settled herself cozily in her favorite rocker. "She never knows any good of—"

She stopped. Her husband and daughter waited for her to finish, but Mrs. Smith, suddenly remembering her meditations, found herself covered with confusion.

"You might as well say it, mamma," Lois said, stretching her plump arms above her blonde head. "She is a perfect contrast to dear Auntie Moore. Auntie can always say a good word for everybody."

Mrs. Smith made no reply. Indeed, she answered in the briefest manner possible to all remarks made to her in the time that elapsed before her head rested upon her pillow. But she thought. Then and also in the hours of wakefulness that came to her ere morning; and Mrs. Smith was both grieved and ashamed to find into how many of these thoughts came a coloring of evil.

"I will begin again," she thought. "I will not only speak good words, but I will think good thoughts," and a fervent prayer for help and guidance went up. Now that her mind was at rest she immediately fell asleep. When next she opened her eyes it was broad daylight.

"John, John," she called, "see how late it is. We must get up right away. You know we are going to town to-day."

"No hurry," Mr. Smith replied drowsily. "It's been raining for an hour, so we'll have to stay at home."

"Oh, I'm so sorry we didn't go the day before yesterday! Now the roads will all break up. If you ever would listen to me, John."

"I seem to be listening to you now. When you once get started there isn't much chance of a man's doing otherwise."

Did you ever notice how, on a rainy morning, one cross remark will cloud

the brightness of a whole family? This was proven in the case of the Smith family. Mr. Smith went about with an agrieved look on his face, while even sunny-tempered Lois was guilty of closing doors violently and handling crockery in a reckless manner. As for the wife and mother, she was shrouded in deepest gloom. Her husband was unkind, her daughter was inconsiderate, the weather was unfavorable to her, as it always was. And in spite of all this, she was inwardly protesting against this swarm of petty worries she was uncharitably entertaining.

The rain fell steadily. It was half-past eleven and dinner was partly prepared. Mrs. Smith had just turned the nicely-browned roast of beef, when Lois said:

"Why here comes Rector Mills. What can have brought him out in such a storm?"

"No matter what brought him out, it is the want of his dinner that is bringing him here," her mother said severely. "I declare I'm getting tired of being used as a convenience. Not only the minister but the whole church value me solely for what I can do for them."

Lois looked at her mother in astonishment. "Why, mamma, I'm sure Mr. Mills don't feel that way," she began, the color deepening on her pink cheeks. "You know—"

But the entrance of their pastor prevented further words. Mr. Mills was a tall, spare man of fifty, with an intellectual forehead and serious gray eyes. He greeted mother and daughter kindly. To Lois' invitation to be seated, he said:

"Thank you, child, but my errand is a pressing one. Mrs. Smith, I have just come from Mrs. Laurence's. She is in great need."

"I hope you do not expect me to help Mrs. Laurence," Mrs. Smith's voice was icy. "I consider her wasteful and indolent."

Her pastor sighed wearily. "Perhaps you are right; still I hoped to receive from you the loving forbearance that could help as Christ helped, because of the need, not the worthiness, of the poor. Mrs. Laurence is ill, not able to leave her bed. Her two little children have not tasted food since yesterday morning."

Mrs. Smith turned from her bountifully spread table to the window. Uplifting her face to the leaden clouds from which the rain was falling, she stood for a moment—a moment in which she cried mightily for aid to rid her heart of evil thinking, and also for forgiveness. Then, holding out her hand to Mr. Mills, she said unsteadily: "Forgive me, friend, for the evil thoughts that prompted my unkind words. I am glad you came to me. I will get something ready for you to take over now. This afternoon John and I will carry over things to last until some arrangements can be made."

So Lois and her mother filled a basket with ready cooked food, not forgetting a can of rich milk and a generous portion of the hot roast. Mrs. Smith watched her pastor drive off through the storm. Then she turned to take up anew the work of not only ceasing to think evil of those about her, but the broader work of looking for good in the daily life of her associates.

Did she succeed, you ask? Not always. But she at last gained a victory, just as you and I may, by resolute watchfulness of self and implicit trust in God.

borrowing

If you have borrowed from health to satisfy the demands of business, if your blood is not getting that constant supply of fat from your food it should have, you must pay back—from somewhere, and the somewhere will be from the fat stored up in the body.

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What to Teach Boys

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language, and life—pure in mind and in body.

3. To be unselfish. To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man.—*Parish Visitor.*

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Children's Hour

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

Two Ends of a Box

BY MAZIE HOGAN.

PART I.

THE SENDERS' END.

"Now, children, I have something new that I want you to do. You have accomplished a good deal since the Junior Auxiliary has been formed. You are trying to fill your mite-chests to add something to the United Offering, you have raised enough money in various ways to buy a font for the little mission chapel in Oklahoma, and some of the older girls have done some pretty hemstitching on the altar linen the ladies have sent the same chapel, but there is something else I should like you to undertake."

Mrs. Graham paused a moment and smiled into the eager faces and bright eyes of the twenty boys and girls gathered in the pretty parlor. Then she went on: "You know the Woman's Auxiliary sends boxes to the families of poor missionaries, boxes containing all sorts of useful and pretty clothing and other things, and what I want you to do is to send a box. Not put some things into one of the ladies' boxes, but send one all your own."

Most of the children looked very much pleased but Mrs. Graham went on, without waiting for the questions in their eyes to be put into words: "Now, I will explain just what I mean. You already know a good deal about St. Stephen's, the little mission chapel that the ladies of the church here helped to build away out in Oklahoma, and for which you bought the font and helped about the altar linen. The minister in charge of that church is named the Rev. Mr. Langdon. He left a nice city parish where he had a good salary and plenty of comforts, because he felt that he could do more good among the scattered people out West where there are so few clergymen.

"He lives in a log-cabin where his family are very much crowded, and where it is scarcely possible for them to keep warm in the winter, and he rides many miles across the prairies to have services for people that live too far away to come to the little church. The people pay him what they can, but they are poor and cannot often spare much, and the Board of Missions pay him something, but it is very little, for there are a great many poor missionaries all over the country to be paid. So that he does not always have money enough to buy food and clothes for his children."

Mrs. Graham stopped a few seconds, and little Dolly Evans, the youngest in the room, piped up: "Can't us send some fings to the chillens?"

"That is just what I want you to do, Dolly," said the lady, patting the curly head. "I want you to send a box to these children, but first let me tell you something about them, so that you will take more interest in filling a box for them. There are five children. The oldest is a boy named Howard. He is twelve years old, as old as Jack," glancing at a merry-faced boy on her right, "but he has never

walked in his life! When he was a year old, his little nurse fell down stairs with him, hurting his back, and ever since he has been helpless. Just think of it, Jack. Think of the games of ball and leap-frog, the climbing and jumping and running, and bicycle riding that you have every day of your life, and then think of this poor boy, sitting all day in his roughly-made wheel chair, without even enough books or papers to interest him."

The bright faces looked grave, and a murmur of sympathy ran through the room.

Next to Howard is a little girl of nine, named Margaret, who is her mother's great help. Then there are the five-year-old twins, Rose and Lily, and baby Jamie, just a year. Now, I want you Juniors to send these children a nice box. Even the very little girls can sew a little, and with your mothers' help and mine you can easily make up a good many nice clothes for them—"

"But, Mrs. Graham," interrupted David Atkinson, "what can we boys do? We can't sew!" and there were wry faces from most of the boys at the bare idea of such a thing.

"No, I shall not expect you to sew, David, though I have heard of some boys who could do it very nicely, but you may be sure I do not intend to leave the boys out. There is plenty that you can do. You can save up your pocket money and try to earn some more to buy materials for the garments, and then you can look among your books and games to see if you cannot spare one or two for the lame boy. Then you can get the box for me and help pack it, and carry it to the express office. Oh! there is a great deal you boys can do!"

"I fink I tould dess a doll for Wose," remarked Dolly, taking the initiative, and then followed a chorus of offers from each and all, very confusing indeed; but Mrs. Graham was used to it, and when she dismissed them a half hour later, each had some designated part to perform.

Jack Arnold stood in his little room the next day, and looked discontentedly at a silver half dollar he held in his hand. His mother, in the next room, overheard him talking to himself: "I'm sure that's enough to give, more than a good many of the boys promised. Mrs. Graham

(Continued on page 855)

HEALTH AND REST

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Mrs. W. H.

We desire to direct the attention of our readers who are looking toward California as a place for home or investment, to the striking advertisement of Messrs. Foster & Woodson, promoters of Maywood Colonies, which appears in last issue. Many propositions are being offered the public, some good, some bad. We believe the offering is thoroughly legitimate; that the printed representations of the firm are conservative; that they deliver good deeds to land, and that, if their general plan suits our readers, they will do well to investigate further the attractive offer of Foster & Woodson.

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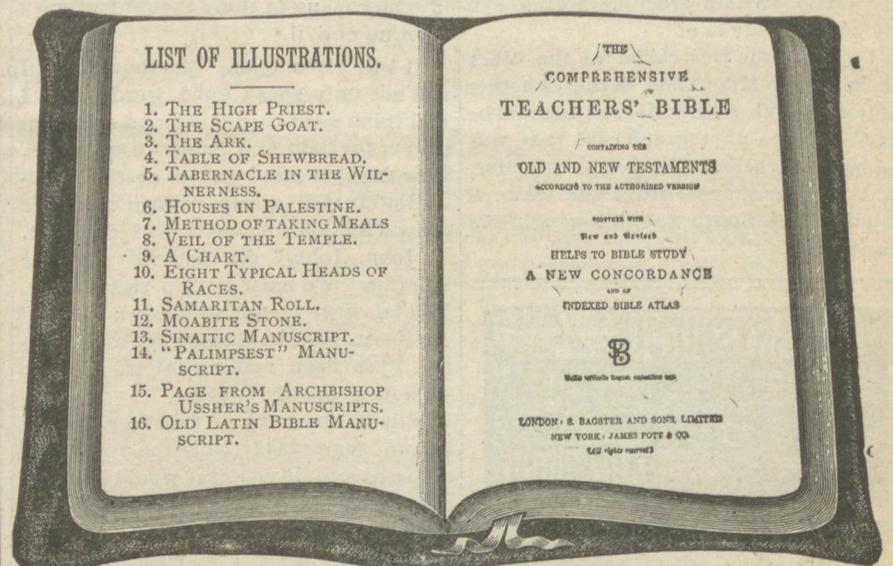
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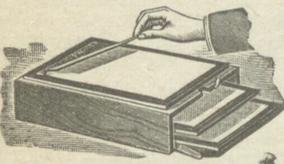
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looked pleased when I said I'd give fifty cents. I don't care if she did look as though she thought I ought to give a book or something. My books are my own and I want to keep them. I can't see why I should give one to a fellow I've never seen."

His grumbling became inaudible, and his mother longed to interfere, but refrained, thinking it best to leave him to himself, but she sighed a little as she sat sewing. Jack was an only child, and she feared that the result of the inevitable indulgence had been to make him selfish, but he must fight the battle for himself.

Presently there was an impatient movement, and Jack said: "There, then, I know that lame fellow would like 'Tom Brown,'" and she heard a book tossed on the table. "Games! I tell you she didn't expect one boy to give money, and a book and a game, too. Yes, I've got several games but I want them all myself. I declare, I believe I'll leave the Auxiliary. I suppose Mrs. Graham thinks a boy ought to give away everything he has! I might send that game of 'Authors' now. Some of the cards are missing, but he won't know any better. No, I can't spare the 'Logamachy,' I like that better than any game I have. Yes, he'd like it, too, no doubt, but I don't see why I should deprive myself to give him pleasure. Well, I won't feel satisfied unless I send it, so there goes"—and the cards were flung down on the book. The mother felt relieved, but Jack's struggle was not over yet.

"Yes," he went on, as though answering an invisible interlocutor, "I have another quarter, but I want to get some chewing-gum and some rubber for my sling. I don't suppose those children really need clothes. Well, perhaps I'll feel better if I give that, too. Now!" and there was a tone of satisfaction in his final yielding to his more generous impulse which rejoiced his mother's heart, and when he came in to tell her his decision, she told him how glad she was that he had decided to deny himself for the sake of the poor crippled boy who had so few pleasures.

Two or three weeks later, the children assembled to pack the box. There was a varied collection of articles piled on chairs and tables, and the faces of the boys and girls shone with satisfaction. Many acts of self-denial were embodied in the useful and pretty things, and, though Mrs. Graham could not read them all, she guessed at much, and her words of praise were very gratifying to the children. One boy brought a stout, comfortable suit of clothes, and whispered in a shamefaced aside to Mrs. Graham: "Do you think that would fit the lame one? My grandma gave it to me for a school suit, and I didn't really need it, so mamma said I could bring it if I wanted to." Mrs. Graham compared the measurements and found that the suit would exactly fit Howard, so she assured the blushing Rob of the pleasure his gift would be sure to give.

One of the older girls brought a pile of dainty baby dresses, and said to Mrs. Graham: "Mother thought it was foolish of me to hemstitch these little white dresses and put lace on them. She said that, living way off out of the world as they do, the mother would be glad enough to get plain calico dresses. But I liked to make them pretty!"

"I am glad you did, Janet," said Mrs. Graham, touching the dainty garments with their delicate lace and needle work. "Your mother is undoubtedly right that

Mrs. Langdon would be delighted to receive even the plainest clothes for her children, but she is a refined lady, fond of pretty things, and I am sure it will afford her much pleasure to see her little one in tasteful dresses."

Then Dolly came in, a china doll in each hand. "I d'essed 'em all myse'f for de twins, Mrs. Dwaham," she announced, and received plenty of praise and petting, though some of the stitches on the gay dresses were decidedly queer.

The box was scarcely large enough to hold the varied contents, clothes and books, toys and games, but they managed to squeeze everything in, amid much laughter and merriment. When it was packed, nailed up, and directed, Mrs. Graham said: "Aren't you children glad to send the box, and didn't you enjoy getting the things ready?"

A chorus of 'yes's' came back to her.

"I feel very glad and proud," she went on, "that the Junior Auxiliary responded so generously to my appeal, and I am sure that box represents more self-denial and real true neighbor-loving than any of us can tell. But the Blessed Saviour knows, children, and we may be sure He is pleased, while if we could go with the box and see the pleasure it will give the children out in Oklahoma, I am certain we should feel repaid for what we have done."

(To be continued.)

A SAN DIEGO (Cal) woman, who was pestered, as many people are, by other folks' chickens scratching up her flower bed and littering her yard, hit on a novel scheme for conveying a gentle hint to her neighbors. She tied a lot of small cards with strong cord to big kernels of corn, and wrote on the cards: "Please keep your chickens at home." The chickens ate the corn and carried the message to their owners in a fashion that was startling and effective.

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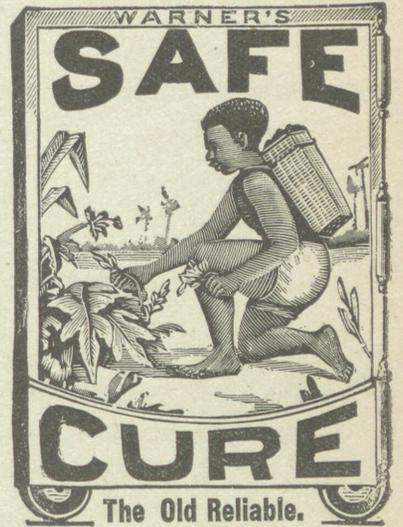
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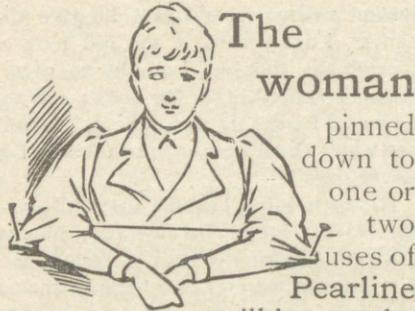
CLEANING BLACK GOODS—Every one has, or wants, a black gown nowadays, and such goods as serge, cheviot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soapsuds, using a good, not strong, soap, and a teaspoonful of borax to every two quarts of water. Into this dip the goods up and down and wash between the hands; then wring gently and pat partly dry; hang in the shade, and, when nearly dry, iron on the wrong side with a moderately warm iron. Always rinse once in luke-warm water, and iron until the material is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly; and in using naphtha remember that it roughens the hands, and that after using it is well to put vaseline upon them and to wear old gloves. Wash alpaca in the same manner as cashmere, adding a little gum arabic to the rinsing water. If the black goods are of a rusty color, restore them by sponging with ammonia and alcohol. Always use a piece of the same material, or one near to it, to sponge with. Remove grease from colored cashmere with French chalk. Rub in on the spot, then let it remain all night, and in the morning brush off; if necessary repeat the treatment. Wash a colored woolen fabric, as cashmere or serge, in warm water, putting a tablespoonful each of beef's gall and ammonia to a pail of water. Have the rinsing water ready, with a small portion of beef's gall in that, and wash and rinse quickly; dry in the shade, and iron on the wrong side with a warm, not hot, iron. French chalk can be used on any color and material. Benz'ne will remove paint—it is also very explosive—but sometimes leaves a stain like water. This stain may often be removed with French chalk. Grease is also removed by rubbing the spot with a lump of wet magnesia, and after it is dry by brushing off the powder. Remove all grease spots before cleaning a piece of silk or woolen goods. It is prudent to try the liquid you intend using on a small bit of the material first, to note the effect. In sponging any fabric, always do it with downward strokes.

A good quality of black silk cleans well, and repays one for careful handling. If too shabby to make up as a dress use it for a petticoat. If worn for the latter garment, be sure and put ruffles of taffeta on it, for no other silk has the same stand-out tendency as taffeta. Have a clean, smooth table to sponge your silk upon, and rub on the side that will be worn out. Here are several fluids for sponging black silk, and all are excellent: Equal parts of warm water and alcohol; cold coffee made strong and well strained; stale beer; water in which an old black glove kid glove has been boiled, using a pint of water to a glove, and boiling it down to half of that quantity. Cut the selvage here and there to prevent any drawing. Hang each piece on a line to drip nearly dry, and then iron on the wrong side with a moderately warm iron, putting a piece of thin black crinoline between the iron and silk. Lay the pieces away without folding them. A very hot iron often discolors silk. If a white silk handkerchief was ironed with a cool iron, and with a linen handkerchief between the iron and silk, the latter would not yellow. Clean black ribbons as you do silk. Clean colored silk with water in which a kid glove the color of the silk has been boiled, using a new tin pan to boil it in; strain and add a little hot water and ammonia. Wash in this, and put half a teaspoonful each of borax and spirits of camphor to a quart of the rinsing water, and hang each piece up until it dries, but do not iron. Another authority says that ribbons should be washed in a lather of cold water and castile soap, and should be ironed while damp, using a cloth under the iron.—*Ladies' Home Journal.*

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