

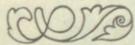
The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 51

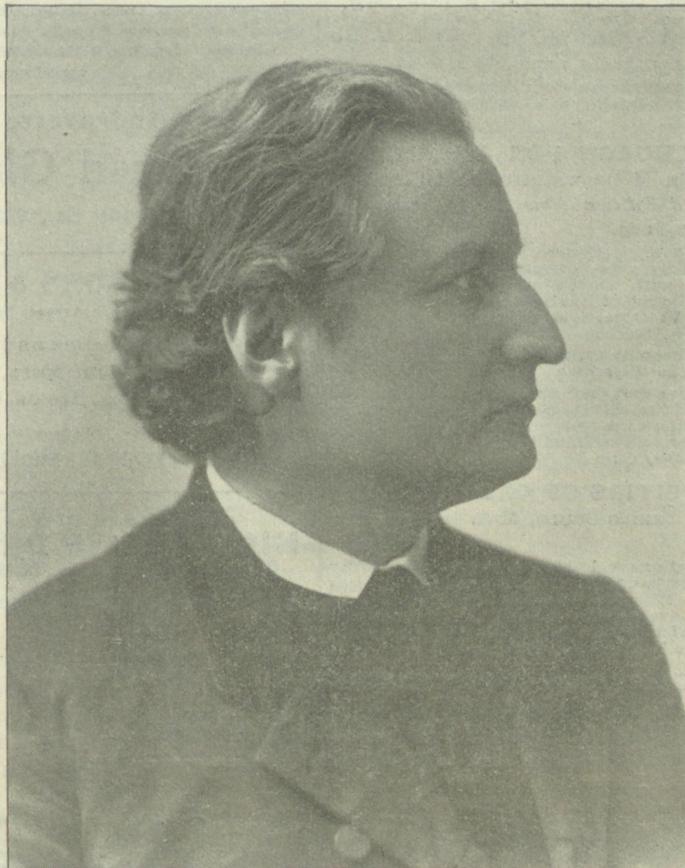
Chicago, Saturday, March 21, 1896

Whole No. 907



The Rev. John Harris Knowles, M.A., Mus. Bac., is a native of Ireland, his family originally coming from Nottingham, England, where his father was born. He came to Chicago in 1854, engaged in business here for some years; commenced to study for Holy Orders under direction of Bishop Whitehouse, at whose suggestion he took a collegiate course at Jubilee College, Ill., under the guidance of the Rev. Samuel Chase, D.D. He received the degree of Mus. A. from Racine College, and afterward the degree of Mus. Bac., from St. Mary's, Knoxville. After graduating from the General Theological Seminary, New York in 1865, he was ordained to the diaconate, Aug. 6th, of that year, and in the November following, to the priesthood.

His first charge was Trinity church, Aurora, and St. John's church, Naperville, Ill. In 1867, he was appointed by Bishop Whitehouse, canon of the cathedral of St. Peter and St. Paul, Chicago. His connection with the cathedral continued from that time until 1892, twenty-

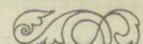
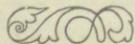


The Rev. John Harris Knowles, M.A., Mus. Bac.



five years, when he severed his connection with the diocese to take up duty as one of the clergy of Trinity church, New York. From 1866 to 1884 he filled the office of diocesan secretary in the undivided diocese of Illinois, and afterwards of Chicago. He has been a deputy to General Convention on several occasions, and has been a considerable factor in the advancement of Church life in the Northwest.

His letters from England, originally published in THE LIVING CHURCH, have appeared in book form, and have been much admired. His contributions to Church papers, both poetical and prose, have been well received, and a modest little book called "A Day Book for Lent," is remarkable for its terseness of thought and practical usefulness. He has marked musical taste, and was one of the leaders in the development of true ecclesiastical music in this country. Canon Knowles, as he is still called by his old friends in Illinois, is a genial companion and a fluent extempore speaker.



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This Should Attract You!

The Living Church

Saturday, March 21, 1896

News and Notes

A MOVEMENT is understood to be on foot looking to the bringing together of members of this Church, and of the Reformed Episcopal Church, with a view to ultimate unity. When asked regarding the matter, Bishop Potter said: "Although I know nothing about the details of the movement, so far as I understand its object, it has my hearty sympathy." The only Reformed Episcopal rector in the city, Dr. W. T. Sabine, who was formerly in Holy Orders of the Church, said that the proposition of unity met with his most earnest approval. Dr. Sabine feared, however, that many obstacles would have to be overcome before a union could be completed. He instanced the strong stand taken by the Reformed Episcopal communion against the doctrine of the divine origin of the episcopate, and the Apostolic Succession.

THE "Electra" of Euripides was recently presented by the students of Beloit College. This play is among those of its author which have been most severely criticized. It has the disadvantage of having to stand comparison with two others upon the same theme, written by the other two great dramatists, Æschylus and Sophocles. The well-known characteristic of Euripides is the boldness with which he departed from the conventional standards of Greek literary taste so closely adhered to by his predecessors. His *Electra* is remarkably modern in its tone, and more likely to arouse the interest of a modern audience than most ancient plays. The performance in Beloit appears to have been a notable success. We hardly know how to characterize a feature of the occasion which we find reported in the newspapers. We are told that just before the play began, one of the professors gave a short address on the Greek theatre, concluding with the statement that it was the custom in ancient days to begin a play with divine invocation. Accordingly he called upon a venerable minister present to offer prayer, which was accordingly done.

DEAN CHADWICK, of Armagh, who now becomes Bishop of Derry, has left a good record behind him. He will be remembered, says *The Irish Ecclesiastical Gazette*, for the strenuous work done in his time towards the restoration of the cathedral, the rotten and dangerous roof over the south transept being removed and opened up as at present. The heating and lighting of the nave and the formation of a choir vestry are due to his initiation. His efforts to improve the choir have hardly received sufficient recognition. The boys have been decently habited in cassocks, and a vicar-choral always recites the vestry prayers before and after service. To him also the cathedral owes the establishment of the weekly Eucharist. He has for some time pursued the plan of interesting the parochial clergy in the affairs of the cathedral by inviting men, not members of the chapter, to preach at many of the special services. He leaves a work well begun to be carried out by his successor.

THE movement for the destruction of old parish churches in England does not appear to be confined to the city of London. There is a similar agitation in Birmingham. It appears that the wealthier classes of people have, to a considerable extent, removed to the suburbs, and in accordance with the usual propensity of human nature, to spare itself all possible sacrifice, it is proposed that, instead of building and endowing churches out of their own pockets, the city churches shall be sold, and their endowments transferred to these new localities. Five churches have been thus marked as meet for destruction. It is pointed out that the attendance at these churches is now very small. With sittings for 8,850, the attendance at all of them on a recent Sunday was but 840 in the morning, and 1,340 in the evening. This is certainly a deplorable showing, but the small size of the

congregations is not due to a corresponding paucity of population. On the contrary, these five parishes have a population of 21,000. The necessary inference is that they are at present in the hands of incompetent or negligent priests. Let this be corrected, and there will be no difficulty in filling the churches. No one who has any belief in the Church has a right to say that it is useless to try to work among the poor people and shopkeepers of the neighborhood. The nature of the Church contradicts such a mischievous assertion. It is also contradicted by the wonderful results attained by faithful labor in more than one locality in London.

BISHOP BROWNE, of Stepney, suffragan of London and canon of St. Paul's, has distinguished himself among English bishops by speaking out with great plainness on the marriage of divorced persons. In a recent sermon in St. Paul's on Sunday afternoon, he said that the Church had never recognized the remarriage of divorced persons. The State alone declared that the marriage tie could be broken, while the Church taught that it was indissoluble; but, though convocation could express this truth, they must go deeper to enforce it in the lives of the people. Principles had their birth in the assimilation of life-giving doctrine, and the power which would guard the purity of the social life was the doctrine of the Incarnation. In the realization of the Incarnation human nature became glorious, and, from the divine standpoint, none but the highest standard of social morality was possible. The silence with which these and similar utterances were received by the vast congregation is described as intense, and testified to the profound interest which this crucial moral question has awakened in the English mind.

IT is certain that the "dry bones" are beginning to be shaken at Westminster Abbey. We quoted the other day the extraordinary statement that the *Gloria in Excelsis* was lately sung there for the first time since the Reformation. Now comes another forward move. St. Faith's chapel has been opened for private prayer, which must quite startle the vergers of the old regime, who could not imagine that such a thing was lawful. Added to this is the course of addresses by Canon Eyton on the Lord's Prayer, delivered in the evening—the first time in the memory of man that the Abbey has been opened on a week evening.

ALITTLE Church Congress is to be held at Durham this summer, in the shape of a series of lectures to be delivered in the lecture room of Durham University in the month of July. The lectures will be open to clergy of the Church of England and of Churches in communion with the Church of England. The course will be opened with an address by the Bishop of Durham. Some of the courses are as follows: "Pastoral work," by Canon Body; "Church law," by Chancellor Dibdin; "History of religion," Dr. Jevons; "The doctrine of the Trinity in the Creed and in the New Testament," Dr. Sanday; "Epistle to the Romans," Dr. Robertson. Several special lectures have also been promised by a number of distinguished persons.

ON St. Matthias' Day, in St. Paul's Cathedral, the Bishop of London admitted three persons to the office of Reader, two of whom were graduates of Cambridge and one of Oxford. The candidates were vested in cassocks, surplices, hoods, and the "tippet" which is the distinctive sign of the order. The Bishop asked whether "inquiry had been made into their life and conversation and their knowledge of the Holy Scriptures," and the answer was made that "inquiry had been made, and that they had been adjudged meet for the duties that would be required of them." The Bishop proceeded to admit them by prayer and the delivery into the hands of each of a copy of the New Testament, with the words, "Take thou authority to

read the Word of God, and to minister in thy office as shall be appointed unto thee by the Bishop, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The persons thus set apart are commissioned to conduct extra services and give addresses in consecrated buildings within the diocese of London.

THE movement to admit women to degrees at Oxford and Cambridge though strongly urged, is not very likely to be successful at present. *The Church Times* draws attention to the fact that no one has yet gotten over the objection, that the whole idea and the constitution of the universities would be subverted. It appears that one reason for coveting the degrees for women is that an M. A. degree gives a share in the government of the university. The presence of Mistresses of Arts in congregation and convocation would result in a few years in the complete transformation of the old universities. This is a point that has to be faced. The attitude of people toward the immediate question of degrees will necessarily be governed by these somewhat serious considerations. *The Church Times* proposes a chartered university, granting degrees to "ladies" colleges throughout the empire, and thinks such an arrangement ought to satisfy all reasonable requirements.

ONE London clergyman who took part in the notorious North Audley street marriage of divorced persons, has publicly expressed his regret and his determination never to do so again. Now comes the Rev. Russell Wakefield, of St. Mary's, Bryanstone square, who lately allowed the use of his church for a similar marriage, and says that, although he thinks he acted within the law and "under the guidance of the Bishop of London," he will in future defer to the judgment of the Church generally, and refuse the use of his church for such purposes. It would appear that an increasing number of London incumbents are adopting this line, and that it will soon become difficult for divorced persons to secure a church. It may end in a test case being made, and possibly some clergyman may yet be sent to prison for refusing to facilitate the union of people in marriage otherwise than "as God's Word doth allow." Wonderful are the advantages of an Established Church!

THE English "Clergy List" recently issued gives the names of about 14,000 beneficed clergymen and 8,500 curates, making a total of 22,500 directly employed in the service of the Church. Besides this, there are several thousand without benefice or curacy, a large number of which are engaged in tuition, others are superannuated, and others at present have no appointment. There are about 27,724 in all. It is said that the present rate of increase hardly keeps abreast of the population. A very serious difficulty is the decrease of incomes. It appears that the average decline in the value of livings exceeds one-fourth, which is very hard on the multitude of smaller livings, inadequate at the best of times. Meanwhile, there is a gratifying increase in the number of clergymen doing the most valuable work without any endowed income whatever. But this, of course, cannot apply to the country districts.

ACCEPTANCE of the election to the episcopate of Marquette by the Rev. G. Mott Williams, is announced.—In a recent issue of *THE LIVING CHURCH* an extract from a paper by Bishop Hugh Miller Thompson was published, which should have been credited to *St. Andrew's Cross*. We regret the oversight.—Our Easter number will be a large one and especially attractive. Extra copies can be had at the rate of \$5 a hundred. Orders should be sent a week in advance.—The silver Communion service that was stolen from the rectory of St. Asaph's church, Bala, Pa., was found on Sunday evening, 8th inst., in the woods, by a policeman.

The Board of Missions

At its meeting held on the 10th inst., seven bishops, eight presbyters, and six laymen were present. The Bishop of Pennsylvania was called to the chair, which at a later moment he resigned to the Bishop of New Jersey.

In connection with the treasurer's statement the following preamble and resolution were adopted:

Whereas, the Board of Managers has been informed that during the past two years, as heretofore for a long period, Mr. Julien T. Davies has gratuitously rendered his professional services as Counsel for the society, therefore be it

Resolved: That the Board of Managers, hereby recognizing the value of the professional services which Mr. Julien T. Davies has rendered during a series of years without charge to the society, would place upon its records a grateful acknowledgment of these services and direct that its action be communicated to Mr. Davies by the general secretary.

Letters were submitted from nine of the bishops having missionary work under their jurisdiction, and certain necessary action was taken. By resolution, at the instance of the Bishop of California, the previous appropriation for white work from and after March 1st was equally divided between the dioceses of California and Los Angeles.

Communications were received from the Rt. Rev. Drs. Schereschewsky, McKim, and Graves, and from several of the missionaries in the foreign field. The announcement was made of the marriage of Archdeacon E. H. Thompson to Miss Elizabeth M. McKechnie, in St. John's Collegiate memorial chapel, on Jan. 2nd. Speaking as a member of the American committee upon Bishop Schereschewsky's Wen-li translation of the Holy Scriptures, and referring to those interested at home, Bishop Graves wrote:

It will of course be asked what is the real value of the work Bishop Schereschewsky is doing. I can answer that question much better than I could a short time ago. I have lately read carefully the Gospel of St. Mark and part of the Gospel of St. John, and believe that we shall have in the new version the best translation into Wen-li that there is in China. In the great qualities of accuracy and Chinese style I believe the new work will more than hold its own.

The Rev. J. L. Rees, late of the London mission, has become a candidate for Holy Orders. From March 1st he will teach in St. John's College. Provision was made for his support. Bishop McKim wrote that Mr. Charles H. Evans, the missionary of the Brotherhood of St. Andrew, in Japan, was to be ordained by him in March, from which time he would be a missionary of this society. The appointment was confirmed and appropriation was made for his support. The Rev. T. S. Tyng, of the committee on revision, had forwarded for the library of the Church Missions House copies of the new Prayer Book of the Japan Church, which supersedes the book previously in use that contained nearly everything in both the English and American book. Writing of St. Paul's College building, he says they require about \$12,000 to complete the structure without debt and more than that if the money is not provided soon, as prices are rapidly advancing. Nevertheless, he says they are very thankful for what they have, looking back to their homeless and outcast condition immediately after the earthquake. The English language department recently added to the college has nearly doubled the attendance. Letters from Cape Mount, Africa, tell of the rejoicing in the completion of the new dwelling house for the ladies. Miss Woodruff writes: "It is a monument to Dr. Sarah L. Walrath's ability and wise management." All these correspondents tell of the great necessity for a new building for the girls' department. The former house has always been inadequate and is now dilapidated. It is proposed to erect a two-story structure of African hardwood, 80x40 feet, upon a stone foundation four feet high. It appears that there was a quantity of materials left over from the dwelling, which can be used for such building. Local contributions toward the purpose, of perhaps \$500 in value, have been promised. They need \$1,000 to accomplish the project. The Rev. Mr. Jones writes from Aquin, Haiti, that from the 2nd of June to the close of December 2,379 persons had attended divine service in the new mission conducted by him. The local contributions have \$178 30. Mr. Jones needs a cabinet organ, and books in the French tongue; asks, "Will not the Church in the United States help to make this mission a permanent success?"

The Board desires to make it known that an artisan is needed for Alaska, in the hope that some proper mechanic will apply for appointment.

Canada

The Bishop of Toronto presided at the second annual convention of the Church Boys' Brigade, held in Toronto on the 13th. The drill and discipline of the various companies was so good as to surprise the spectators. Eighteen churches were represented by companies which numbered a total of 519. The silver challenge cup presented to the brigade for drill competition was won by the company of St. Simon's church. The Bishop outlined the objects for which the organization was formed, and said that the religious side of the movement was admirably calculated to develop the moral side of the boy's nature. There is now a membership of 1,300, against one of between 300 and 400 last year. It is expected that the question of dividing the

diocese of Toronto will come up before the next synod, and it is probable that one plan will be to form a northern diocese, with Peterboro' for the see city. The committee appointed by the synod to consider the question, met in the synod office, Toronto, in the 3rd week in February. The remainder of the debt for repairs on St. Luke's church, Mulmur, has been paid off, owing to the exertions of the Woman's Auxiliary of the parish. Canon Dumoulin has been giving a series of short mid-day addresses in St. James' cathedral, throughout Lent. The Bishop of Qu' Appelle concluded a five days' Mission in St. Mark's church; Port Hope, on the 20th.

Christ church, at Listowel, diocese of Huron, was entirely destroyed by fire on the 13th. The annual missionary meeting, in Memorial church, London, on the 21st, was well attended. Over \$1,100 has been raised for missionary work during the past year, and it is hoped that next year the sum will be larger. An eight days' Mission was held in St. James' church, Wardsville, beginning on the 20th, by the Rev. T. H. Brown, of Delaware. A bell and service books have been presented to the church at Corunna.

Archdeacon Tims, of Calgary, preached in St. James' church, Perth, diocese of Ontario, on the 9th. He described his work among the Blackfoot Indians, and said that there are about 4,000 of them on the Canadian side of the border, and the Church of England has the only Protestant mission among them. The Rev. G. C. Grubb concluded a short Mission in St. John's church, Ottawa, lately. The committee appointed to provide for the removal of the floating debts on the voluntary funds of the diocese decided to suggest to the clergy that contributions to this object may be returnable from March 15th to April 30th, the close of the financial year of the synod. The Archbishop of Ontario held a Confirmation in St. John's church, Bancroft, lately.

A gift of \$5,000 was made towards the mortgage debt on St. Thomas' church, St. Catharines, by Mr. Thomas Merritt. The rector placed the receipt on the altar, on the 2nd inst., asking the congregation to give thanks.

The Woman's Auxiliary of St. Paul's church, Sequin Falls, diocese of Algoma, are working for a driving shed, and have a large sum towards the purpose. A new solid oak font has been given, and was used for the first time on the 2nd in St. Stephen's church, Broadbent. The Bishop of Huron held a Confirmation in St. George's church, Maganctawan, on the 13th; \$100 more is badly wanted to complete the log church at Goulais Bay.

The new church at Estevan, diocese of Qu' Appelle, was opened lately by the Bishop. It is dedicated to St. Matthew. A very fine silver alms dish has been presented to St. John's church, Fort Qu' Appelle, by one of the congregation. A handsome carved oak altar, with a three panel front, was the offering of two communicants, and has been placed in St. Peter's pro-cathedral.

A Church hall, where boys may meet for social recreation, has been provided by the Daughters of the King in connection with St. George's church, Carleton, diocese of Fredericton. The Brotherhood of St. Andrew have charge of the club room. A fine eagle lectern of wrought brass has been placed in St. John's church, St. John, and was used for the first time on Sexagesima Sunday. It was given by Mr. Arthur Thorne, in memory of his mother. It appears from the report, just published, of the Sunday School Association of St. John rural deanery that the number both of scholars and teachers has increased during the year. The amounts contributed by the different Sunday schools of the deanery during the year were over \$1,400.

The Bishop of Quebec has been giving a series of addresses in St. Matthew's church, Quebec, on the Friday evenings in Lent, and on Thursday mornings in his private chapel, Bishopsthorpe, Quebec. A stained glass window is to be placed in St. Matthew's church, in memory of Mr. Cornelius Judge.

A new church is to be built at Woodlands, diocese of Rupert's Land, by the congregation of St. George's church. The Bishop of Athabasca has arranged for a building at Peace River, which can serve both for a church and a school-room. The rector of St. Alban's church, Prince Albert, is trying to raise funds to build a new church there, to cost \$6,000.

The 50th anniversary of St. Peter's church, Twillingate, diocese of Newfoundland, was celebrated lately. A bell is to be provided for St. Nicholas' church, Salmon Cove. The rector of the church at New Harbor was inducted to the incumbency by the rural dean of Trinity Bay, assisted by two of the clergy.

The visit of Miss Ben Oliel to Montreal, where she has been addressing meetings on behalf of the missions to the Jews in Palestine, has resulted in the organizing of a branch in Montreal for the purpose of aiding those missions. The Lenten services at St. George's church are well attended. The dean has been giving a series of addresses on Friday afternoons. The Woman's Auxiliary of the diocese held the annual meeting on Feb. 13th and 14th. There was a celebration of Holy Communion in Christ church cathedral on the morning of the first day, and an address from the Bishop. The business meetings were held in the synod

hall. The reports read from the various branches were interesting and encouraging. At the public missionary meeting in the evening, Miss Ben Oliel and Mr. Brocks were among the speakers. The Amherst Park mission, in one of Montreal's northern suburbs, is progressing in its work. The Bishop will hold most of the Confirmations in the city churches about Easter.

New York City

At St. Bartholomew's Rescue Mission, Tuesday, March 17th, was marked by an "Evening of Song and Conversation." The exercises were in English, German, and Italian, the noted soloist, Mrs. Kress, taking leading parts.

At Grace chapel, the local assembly of the Brotherhood of St. Andrew held its session for this month on Thursday, March 19th. A feature of the occasion was a Quiet Hour, conducted by the Rev. W. Hay Aitken.

The church of the Epiphany is fortunate in securing a rector in the person of the Rev. Joseph Hutchinson who will enter upon his new duties next month. Mr. Hutchinson comes from Providence, R. I., where he was curate of St. John's church.

At St. Andrew's church, Harlem, the Mission conducted by the English missionary, the Rev. W. Hay Aitken, was brought to a close Tuesday, March 17th, with a grand thanksgiving service. An offering was taken for the Parochial Mission Societies of England and the United States.

At old Trinity church, the Rev. Morgan Dix, rector, the noon-day services during the present week have been conducted daily by the superintendent of the Church of England Parochial Mission Society, the Rev. W. Hay Aitken. The services have been under the auspices of the Church Parochial Mission Society of the American Church. Ten years ago Mr. Aitken held similar crowded services in Trinity church.

In the parish of the Holy Cross, the Rev. James G. Cameron, vicar, the gymnasium has been doing good work this winter, and the classes have been well attended. Instruction is free. Effort is making to enlarge the apparatus. Effort is being made for the purchase of a new organ. About \$2,500 is needed. Until the present, a small and inadequate organ has for all the years of the mission led the music. With a volunteer choir of 30 voices, it is too feeble; and a work among Germans and others of the poor and foreign population of this neighborhood requires the attraction of good music.

Mr. Wm. Jarvis, formerly a well-known real estate dealer in this city and an earnest Churchman, died in his 87th year, on Sunday, March 8th. He was a grandson of an officer of the Revolutionary army, who died while with Washington at Valley Forge. Mr. Jarvis himself was quartermaster in a New York regiment, and served in the Seminole war in Florida. He was a vestryman of old St. Ann's church, in the annexed district; and for many years successively a vestryman and warden of St. Paul's church, Morrisania. For the last 15 years he has been connected with St. Andrew's church, where the burial services were conducted Wednesday, March 11th.

The will of the late George Bliss, of the banking firm of Morton, Bliss & Co., and treasurer of the Board of Missions of the Church, was admitted to probate Wednesday, March 11th. It contains the following public bequests: Yale University, to be used at the discretion of the president, \$50,000; the Woman's Hospital of the State of New York, \$200; the Hospital of the New York Society for the Relief of the Ruptured and Crippled, \$20,000; the Manhattan Eye and Ear Hospital, \$10,000; the New York Mission and Tract Society, \$10,000; the City Mission Society of the Church, \$10,000; the domestic and foreign missionary work of the Church, \$20,000, half to each object; the Old Woman's Home of Northampton, Mass., \$10,000.

At the chapel of the Comforter, the Rev. Philip Philips, Jr., vicar, a series of lectures is being delivered on the history of the Church in America. The course began with an account of "The colonial Church in the South." Last week "The colonial Church in New England" was considered. The topic Thursday, March 12th, was, "The colonial Church in New York, New Jersey, and Pennsylvania." Next week the subject will be, "The Church naturalized." The course will be brought to a close Thursday evening, March 26th, by the rector of the church of the Ascension, the Rev. Percy S. Grant, who will treat of "The American Episcopal Church, its history and present status."

At Grace church, the rector, the Rev. Dr. Wm. R. Huntington, referred in his morning sermon on the 3rd Sunday in Lent, March 8th, to the 50th anniversary of the consecration of the present church edifice, which had occurred on the previous day. He took as his text, Isaiah LX: 31. He announced his desire that the church should never be removed from its present site. "It is my hope," he exclaimed, "that in the far away year 1946 there may stand here on this same spot a preacher glad and proud to report that down to his time also the parish traditions have been handed on." He closed with an appeal to the people

of the Church to show their gratitude for the blessings of the last half century, by lifting the debt still resting on the new Grace chapel buildings. The church was crowded with worshippers, every pew being filled, many persons occupying chairs in the aisles, and every bit of standing room being taken up from the beginning of the service.

At the church of the Ascension, Bishop Potter made his annual visitation on the morning of the fourth Sunday in Lent, March 15th, and confirmed a class presented by the rector, the Rev. Percy S. Grant. At the rectory of this church an interesting series of lectures is being delivered by Mr. John Graham Brooks, of Boston, Mass., on "The new struggle of the Church with the social question." The first lecture last week answered the question: "What is the meaning of the social question in the Church?" On Friday evening, March 13th, the topic was "The economic teaching and practice of the Roman Catholic Church to overcome socialism." Next Friday, March 20th, the lecturer will discuss, "The story of a hero of social reform within the Church; the Pope's model of what the business man can do to solve the social question." The final theme, March 27th, will be: "The new attempts in the protestant Churches to save the workingman to religion." A successful exhibition of the cooking school was lately held in the parish club house.

GENERAL THEOLOGICAL SEMINARY—The names of the competitors for the McVickar prize, the Greek alumni prize, and the alumni prize in ecclesiastical history, were handed to Dean Hoffman on Friday of last week. Mr. W. P. Carey recently read a paper on the "Life of F. D. Maurice," before the Devotional Society. *The Seminarian* the student's annual, has appeared. It contains pictures of the faculty, and class of '96, and the seminary buildings.

Philadelphia

The Rev. Dr. C. Ellis Stevens has been elected chaplain-general of the National Commandery of the Military Order of Foreign Wars of the United States.

In the will of Isabella McIlvain, probated 10th inst., she bequeaths her pew in the church of the Incarnation to the said church forever, and \$500 towards the extinguishment of the church debt.

Mr. Thomas E. Cornish gave a dinner Thursday night, 5th inst., at the Continental hotel, in honor of the Rev. Dr. S. D. McConnell, rector of St. Stephen's church, who is about to leave for a Brooklyn parish. Covers were laid for 16.

A number of society people are interested in a bazar which the guild of the church of the Holy Trinity propose holding in aid of their summer work at Holiday House and at the sea shore. The date of the sale will be Wednesday, April 15th, from noon to 10 P. M.

In the estate of Wm. N. Lippincott who died in February, 1893, a balance of moneys on hand for the payment of legacies was distributed on the 9th inst. Among others, the following were announced: The Rev. R. A. Edwards, D.D., \$798 19; Episcopal hospital, \$14,250; House of Rest for the Aged, \$4,750; Memorial hospital and house of St. Timothy's church, Roxboro, \$4,750; and to the Sheltering Arms (on account of a \$5,000 legacy), \$2,324.17.

Confirmations in city churches reported in February: St. Philip's, 11; St. Martin's in the Fields, 24; L' Emmanuello (including seven sailors from the seamen's church of the Redeemer), 31; Calvary, Germantown, 24; chapel of Home for Consumptives, Chestnut Hill (including one in private), 5; St. Peter's, Germantown (including two from St. Martin's-in-the Fields), 21; St. James', Kingsessing, 33; St. Timothy's, Reed st., 12; St. Andrew's, West Philadelphia, 46; Redemption, 11; Mediator, 18; total, 236.

Another former attache of *The Inquirer* has passed to his eternal rest after an illness of but six days, Mr. John Robley Duglison, eldest son of the late Professor Duglison, of Jefferson Medical College. He was born in this city Dec. 16, 1829, and for some years was connected with the U.S. Coast Survey, doing duty in California. Resigning from the service in 1852, he was actively engaged in journalism for over 30 years, first as editor and owner of the Reading *Daily Times*, afterwards as a member of the editorial staffs of the *Evening Bulletin* and *Inquirer* of this city, and later chief editor of *The Sunday Republic*. The Burial Office was said at his late residence on the 10th inst, by the Rev. Drs. I. N. Stanger and Fleming James, the latter being now in charge of St. Paul's chapel, of which the deceased was a vestryman.

Archdeacon Brady, in company with the Rev. Messrs. L. Caley and C. C. Walker, of the North-east convocation, and under the guidance of Mr. Frederic Poole, the Chinese missionary, made a tour through "Chinatown" on Wednesday night, 11th inst. with a view of ascertaining the real condition of the Chinese residing in this city. Among other places they visited was the room known as the "Temple," where a number of Chinamen were worshipping a figure of Joss. The party also went into an opium den, and ended the tour in a Chinese restaurant, where supper was served to them by the proprietor. In all the different places vis-

ited, these clergymen left copies of the Gospels written in the Chinese language. As a result of the impression made upon the visitors, a movement may be started for the establishment of a mission in the Chinese quarter.

A mass meeting in the interest of diocesan missions was held on Sunday afternoon, 8th inst., at the church of the Holy Trinity. The attendance was a very large one, and deep interest was manifested in the addresses that were made. The rector of the church, the Rev. Dr. W. N. McVickar, presided. He spoke of the importance of city mission work, and then introduced the Rev. Dr. J. Lewis Parks, who began his address with the remark that religion, Christianity, and missions are different names for one and the same thing. There should not be any distinctive interest in foreign missions here and home missions there, but an interest and part in the whole. The Rev. H. Richards Harris discussed the tendency of the present age to criticise everything. The nerve of missionary work is "Freely ye have received, freely give." Archdeacon Brady made the closing address. He said missionary work in this city should be directed towards the ignorant and criminal classes. He referred briefly to the mission church down town, the church of the Holy Spirit, and concluded by an appeal for aid in ministering to the spiritual needs of the masses of the people and the "lost sheep."

Chicago

On Saturday evening last, March 14th, the Rev. Austin W. Mann, missionary to the deaf-mutes, lectured to his people, in the parish house of Trinity church, and on Sunday held two services there in the silent language, going in the afternoon to Christ church, Joliet, where he held another service in the evening.

During the past weeks, the Rev. Joseph Rushton, the Bishop's secretary, has been holding a series of special services in St. Paul's church, Kankakee. On Thursday and Friday afternoons Bible classes were held, at which New Testament history and characteristics of the four Gospels were studied. At the services on Wednesday, Thursday, and Friday evenings, Mr. Rushton preached upon Self-examination, repentance, and conversion, and the sacramental system of the Church. These services followed a number of revival meetings which have recently been held in the town, and were a marked contrast to them. Large congregations were present at all of the services, and much interest was manifested in them by the people.

On March 5th, the Alumnae Association of St. Luke's Training School for Nurses held its first meeting in the Masonic Temple. The association was organized with a membership of 30, which it is hoped may be increased to include all of the graduate nurses of the training school. Dr. James Etheridge spoke upon "A code of ethics for nurses." The officers of the association are: President, Miss E. B. Hutchinson; vice-president, Miss Mary Forbes; secretary, Miss Beatrice Barker; treasurer, Miss Hewitt.

Diocesan News

Long Island

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

BROOKLYN.—The Rev. George F. Miller, lately of New Berne, N. C., has become rector of St. Augustine's church, and officiated in his new charge for the first time on Sunday, March 1st. St. Augustine's is a parish composed mostly of colored people, having their own house of worship on Canton st. Their history has been an interesting one, with many hindrances to growth in the past, but more recently, through the earnest perseverance of a few devoted members, they have attained a fairly successful position as a working parish. An excellent choir of 30 voices is a marked feature of their provision for a Churchly service.

On the 3rd Sunday in Lent, at 4 P. M., a Lenten service for men was held at St. Clement's church, the Rev. R. Edmund Pendleton, rector. An address was delivered by the Rev. Edward A. Bradley, D.D., of St. Anges' chapel, New York, his subject being an interesting setting forth of the features of the White Cross movement. Other addresses were made by the Rev. Dr. James H. Darlington, archdeacon, and the Rev. Dr. James Clarence Jones, of St. Thomas' parish. St. Clement's chapter of the Brotherhood of St. Andrew was especially effective in securing the success of this important service.

Notwithstanding much unfavorable weather, the attendance upon the Lenten weekly services in the various parishes throughout the city is more than ordinarily large.

St. Mark's church, Bedford ave., of which the Rev. Samuel M. Haskins has been the rector since its foundation, over 60 years ago, will need to seek a new site, on account of the anticipated building of the new bridge over the East river. Several locations have been examined by the rector and vestry, and the one that is preferred is at the corner of St. Mark's and Kingston aves., in a distant section of the city. Still a considerable portion of the present congregation come from that quarter. This re-

moval will indicate a very great change and growth in the city since the parish was started, at which time it had much open country on all sides of it, although it was but a few blocks distant from the water.

The missionary chapter of St. John's parish, the Rev. Geo. F. Breed, rector, besides furnishing to hospitals and other institutions for the destitute, many articles of clothing and other supplies, has contributed \$125, with which to pay for improvements in the choir-room. Mr. Edward Stephenson has had at his expense the screen at the west end of the church enlarged and painted and grained oak.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

DARIEN.—The Bishop made his visitation the 2nd Sunday in Lent. The occasion was a most gratifying one. There has been, and still is, much opposition to the Church in this place, and every effort has been made to undermine its work, but seemingly with entirely opposite effect from the one desired. The class was not a large one, (10), but several were prevented from coming by sickness, and the majority of men and boys for the past two or three years has been most encouraging. At the night service, the church (which is a large one for this place) was packed to overflowing, several leaving for want of room.

The growing little town of Crescent has its only Church services from the rector of St. Andrew's, Darien, and it is now hoped that there is visible some spiritual growth. Through the kindness of the Darien and Western Railroad a special train was run to enable those from Crescent to attend this night service. The offering at this service for diocesan missions was \$28.77. "Times are hard" just now, but means have been raised (without sales or entertainments) to repaint the church and rectory, the work being done by the boys and young men of the parish. The daily service has long become an institution at St. Andrew's, as is the weekly Eucharist. At the early and late Celebrations on the occasion of the Bishop's visit about 50 Communions were made, which is a good proportion of the communicants of the parish.

Easton

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

ELKTON.—The work of rebuilding Trinity church, the Rev. William Schouler, rector, which was destroyed by fire on Jan. 12th, will begin shortly. The contract has been awarded to Mr. Levi O. Cameron, of Zion, for \$3 66. The church will be rebuilt as it was originally, except that an organ transept will be erected on the west side of the church instead of the east side. The church will receive \$3,100 insurance on the church edifice, and \$1,000 insurance on the pipe organ. It is thought that the work of restoration will be completed by the first of June. Week-day Lenten services are being held at the rectory Tuesday evenings and Friday afternoons. For the first time in 20 years is the provision lacking for a daily service throughout the season.

PRINCESS ANNE.—The guild of St. Andrew's church, the Rev. J. C. Joralemon, rector, recently served an oyster and salad supper in the Court House, and netted \$103.54, with which they propose to paint the rectory.

CHESTERTOWN.—The Woman's Auxiliary of Emmanuel church, the Rev. Stephen C. Roberts, D.D., rector, has just ended the second year of its existence. During the past year 43 members have been enrolled. The average attendance at the meetings, which were most interesting, was 19. The total amount received in money and boxes during the year is \$253.04.

SNOW HILL.—Bishop Adams visited All Hallows' church on Wednesday, March 11th, and administered the rite of Confirmation to a class of 23 persons. The rector of the church is the Rev. S. J. Morgan, who came here from Pennsylvania about two months ago. Since that time he has been very active in his work.

Maryland

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

BALTIMORE.—The Rev. Carroll E. Harding preached his third anniversary sermon Sunday, March 1, at the church of Our Saviour. He stated that during his rectorship he had presented 75 persons for Confirmation, baptized 74, officiated at 24 weddings and 42 burials. The church debt has been reduced \$2,000. The number of communicants is 260.

Bishop Paret preached and confirmed a class of 35 persons at St. Peter's church, the Rev. Frederick W. Clappett, rector, Sunday, March 1st.

The church of the Holy Innocents', the Rev. Robert A. Tufft, rector, will shortly begin the erection of a rectory on the church lot.

Bishop Paret administered the rite of Confirmation to a class of 30 persons at the church of St. John the Baptist, on Sunday, March 1st. Since its acceptance as a mission by old St. Paul's church, St. John the Baptist has been active in all works under the rectorship of the Rev. Walter Baker, D.D.

The Rev. Charles Gauss, formerly rector of Henshaw Memorial church, now financial agent of the Theological Seminary of Alexandria, Va., is seriously ill at Alexandria. He will be sent to an institution at Philadelphia for treatment.

Henshaw Memorial church has met with a sad loss in the lamented death, March 5th, of a beloved and venerated member of the congregation, Mr. Ira Day, Sr., of Mt. Washington. For over 16 years Mr. Day has been superintendent of Henshaw Memorial Sunday school, and was one of the organizers of the parish. The remains of the deceased were brought to the city from Mt. Washington, on a special train, Saturday, March 7th, for interment in Greenmount cemetery. The funeral services were held at St. Peter's church by the Rev. Wilbur F. Watkins, Jr., assisted by the Rev. Messrs. Hobart Smith, Julius E. Grammer, D.D., Frederick W. Clappett, D.D., and W. H. Milton. Dr. Julius E. Grammer delivered an impressive sermon. Mr. Day joined St. Peter's church 25 years ago, during the rectorship of Dr. Grammer, and they were closely associated in Church work, both at St. Peter's and at Henshaw Memorial.

Bishop Paret is giving a course of lectures on the "Church Instruction of Children, and Sunday school Work," at the rooms of Emmanuel church on Monday at 4 P. M.

On Sunday, March 8th, the Rev. C. Ernest Smith entered upon his fifth year as rector of the church of St. Michael and All Angels'. The subject of his sermon was "Mutual Responsibilities of Pastor and People." During his four years of service there have been 126 Baptisms, 170 persons confirmed, 43 marriages, and 67 burials. The communicants have increased in number from 471 to 794. Four years ago the Sunday school numbered 20 teachers and officers, and 200 scholars, now it numbers 51 teachers and officers and 402 scholars. The contributions amounted to \$50,000, and 2,276 public services were held. The church debt, which amounted to \$8,197.52, has been paid off, and last year there was \$3,000 in the treasury. Since then improvements costing over \$30,000 have been made to the Church property.

REISTERSTOWN.—Mr. William Keyser, of Baltimore, one of the trustees of Hannah More Academy near here, has presented the academy with an electric light plant, having a capacity for 125 sixteen-candle power incandescent lights. In December last Mr. Keyser made a contribution of \$20,000 to the funds of the institution, by which it was possible to re-construct and re-furnish the main building.

South Carolina

Ellison Capers, D.D., Bishop

The Bishop recently visited the church of the Good Shepherd, Columbia, in the morning, preached and confirmed a class of four, some of the candidates being absent on account of sickness. In the afternoon the Bishop addressed the Sunday school. The offerings on this occasion were for the purchase of the credence table in the church, a memorial gift from the Sunday school. The same night the Bishop preached and confirmed a class of six at St. Timothy's chapel. The following night a reception was tendered the Bishop, at which nearly 200 were present.

Michigan

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

On the evening of the 3rd Sunday in Lent, March 8th, Bishop Johnson, for the first time at a public service, administered Confirmation. The service was at Christ church, Detroit, whose charge the Bishop has just resigned. The number confirmed was 50, and the interest of the occasion attracted a congregation which crowded the church in every part. Bishop-elect G. Mott Williams, of Marquette, was present and assisted in the service. On the day following, Bishop Johnson and family left for Los Angeles.

The Church Club of Detroit held its annual meeting Thursday evening, March 5th, and elected the following directors for the ensuing year: Otto Kirschner, James E. Pittman, George Dingwall, Geo. N. Brady, Geo. H. Minchener, Clarence A. Lightner, Alfred Russell, F. T. Sibley, and F. A. Thomas. This board will, at a meeting soon to be held, elect officers of the club for the year coming. It was decided to have three dinners at some local hotel during the ensuing year, at which papers will be read, discussion following.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

Two missions have recently been organized in the diocese—St. Paul's mission, at St. Joseph, and the mission of the Nativity, at Mancelona, Antrim Co. The former is in charge of the Rev. M. S. Woodruff, of Benton Harbor; and the latter receives a monthly service from the Rev. W. P. Law, general missionary. A class of five was confirmed at St. Joseph, and a class will soon be formed at Mancelona.

Grand Ledge, Portland, and Reed City, seem about

ready for organization as missions under charge of the general missionary. On the 1st Sunday in Lent, services, with large congregations present, were held at St. James church, Pentwater, and in the courthouse at Hart, about ten miles distant. A class of ten persons was ready for Confirmation at Pentwater, but owing to the illness of the Bishop the Confirmation was deferred.

Trinity church, Niles, has received from Mrs. Amelia J. Magill, a beautiful window, placed in memory of a sister, Mrs. Joslyn. The figures represent the idea of "Charity" clothing the needy.

Indiana

John Hazen White, D.D., Bishop

GAS CITY.—The Bishop of the diocese consecrated St. Paul's church, Sunday morning, March 8th, and confirmed 13 persons, and afterwards preached an impressive sermon to an immense congregation.

Newark

Thomas Alfred Starkey, L.D., Bishop

EAST ORANGE.—The following is a description of the new St. Paul's church, the dedication services of which we recorded in our issue of Feb. 8th.

The new church, ground for which was broken early in July, 1895, is built of Pompton granite, laid in irregular ashlar in XIV century Gothic style. The walls are sixteen feet high to the eave line. The roof is single peaked with the gable end on the street. In this are double fold entrance doors, with a lancet window on each side and a cross mullioned window above. Above the eave line the gable is of half-timbered work, filled in with cement. The ground plan is 85x39, the side walls being plastered to the eaves, the roof supported by simple cross trusses and the ceiling being of narrow North Carolina pine, oil finished. The chancel is 26 feet deep, of which 12 feet is the sanctuary, and the remainder the choir. A rood beam runs across at the entrance to the choir. The organ is on the left of the church, opening back into the vestry room, from which latter there is an independent entrance from the street. South of the church, and directly connected with it, is the parish hall, 64x31 in size, and containing a rector's study, opening by sliding doors into the main parish room, and the Sunday school room. There is a basement, in which is to be placed a kitchen and other accessories, and from which a dumb waiter runs to the floor above. The furnishings of the church are neat and Churchly, and are in great part gifts to the church and memorials. The altar is of Caen stone, and, with the reredos, is a memorial to "W. H. W.," a priest of the church and father of the rector. It is simple and massive. In the front are three recessed panels, in the centre one of which is a foliated cross, while the flanking panels are trefoils. Above these panels, as a sort of frieze, runs a row of bosses in high relief. Back of the altar and the foundation for the reredos, is a handsome white dossal, relieved by vertical panelings of maroon velvet. The choir stalls of quartered oak are the gift of Walter and Margaret Kerr; the handsome sanctuary rail, in memory of Mrs. Nancy Wilde, the "mother and founder of the church." The neat credence table on the right of the altar is the gift of the Altar Guild of the church. The processional cross and the Eucharistic candlesticks are the gift of Mrs. William M. Franklin, and the triple light vesper candelabra are memorial offerings. The pews are of ash, of neat design, finished in oil. A handsome font of Caen stone, in style to match the altar, will be in position by Easter. It is being offered by Thomas R. Creede as a memorial of his mother. A new and handsome pulpit is also being built and will be placed in the church at Easter by Mrs. George McCullagh as a memorial of her father. Miss Florence McCullagh will present a fine litany desk at the same time. The completion of the new church is a monument to the energy and hard work of the rector, the Rev. John W. Williams.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—St. Anna's church again rejoices in gifts from several devout members—an elegant embroidered curtain for the Bishop Galleher memorial chapel, a fine gas heater for the same, and a magnificent altar service for the church. These gifts were from Mr. Geo. E. Jenkins, Dr. Dixie C. Miller, and Mrs. A. Bartholomew.

New Jersey

John Scarborough, D.D., Bishop

MT. HOLLY.—At St. Andrew's church, the funeral took place Friday, March 7th, of the Hon. Clifford Stanley Sims, judge of the Court of Errors and Appeals of this State, and president of the State Society of the Cincinnati. Bishop Scarborough officiated, assisted by the rector, the Rev. Mr. Rodrick, and also by the Rev. Dr. F. L. Humphreys, newly appointed chaplain of the U. S. Military Academy at West Point, the Rev. Dr. Lamb, and Rev. Mr. Moses. Judge Sims was a descendant of the celebrated missionary

Brainerd, and of notable New England ancestry. He died suddenly after alighting at the railway station at Trenton, in attendance on his official duties at the State capitol.

Southern Virginia

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

On the 1st Sunday of Lent a most interesting service was held on U. S. S. "Columbia," in Hampton Roads, the Rev. Montgomery M. Goodwin, the chaplain of the ship, officiating. The altar, which has recently been made for the ship, was placed on the main deck, vested in a handsome altar cloth of violet. Upon the altar was the cross, having a dosel of the Lenten color as a background. The men of this famous cruiser engage in the service of the Church with an earnestness, which is commendable, and the chorus of men's voices has all the charm of strength and heartiness. The chaplain preached a Lenten sermon, taking for his text the Gospel for the day. The Churchly character of the service was well defined and forcible. On Sunday, Jan. 26th, chaplain Goodwin exchanged with chaplain John P. Chidwick, a priest of the Roman Catholic Church, in order that the communicants on the latter ship might have the privileges of our services, and those of the "Columbia" who are Roman Catholics, the benefit of the ministrations of a priest of their own Church. The crew of the "Columbia" numbers nearly 500 men, which is greater than the majority of parishes outside the larger cities. Flagships and first-rate ships only have chaplains; therefore, when attached to a squadron, the offices of the Church can be administered on the smaller ships not having them. The work of the Church on our men-of-war, which carry so large floating parishes, should not be forgotten in our interest in our shore parishes.

Pennsylvania

Oz! W. Whitaker, D.D., Bishop

Confirmations reported in February: Our Saviour, Jenkintown (including an invalid in private), 12; St. Paul's, Chester, 23; Redeemer, Bryn Mawr, 4; total, 39.

WEST CHESTER.—The beautiful Oakbourne property, bequeathed by the late Mrs. Heloise Drexel Smith to the Philadelphia Episcopal city mission will, after May 1st, be known as the "Home for Convalescents." The mission will come into possession of the property on April 1st. This "Home" will be exclusively for convalescent white women 21 years of age and upwards.

New York

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

LIBERTY.—A parish lately organized and incorporated here is worshipping in a building which was formerly a smithy, but which has been made over into a Churchly place, for temporary exigencies.

POUGHKEEPSIE.—A movement is making for the observance of Good Friday generally by the community. It was started by the rector of St. Paul's church, the Rev. G. C. Cox, and has received encouragement from some of the Protestant pastors. At Christ church, the Rev. Father Huntington of the Order of the Holy Cross, recently held a Quiet Day.

Massachusetts

William Lawrence, S.T.D., Bishop

1. Evening Boston, (Roxbury), St. James' church.
2. Evening, Marblehead, St. Michael's church.
4. A. M., Boston, Trinity church.
5. Evening, Boston, church of the Ascension.
7. Evening, Rockport, St. Mary's church.
10. Evening, Milford, Trinity church.
12. A. M., Newburyport, St. Paul's church; P. M., Amesbury, St. James' church; evening, Salem, St. Peter's church.
16. Evening, Somerville, St. Thomas' church.
18. P. M., Lenox, Trinity church; evening, Lee, St. George's church.
19. A. M., Stockbridge, St. Paul's church; P. M., Van Deusenville, Trinity church; evening, Great Barrington, St. James' church.
20. A. M., Sheffield, Christ church.
23. Evening, Cambridge, St. Philip's church.
25. Evening, Westfield, church of the Atonement.
26. A. M., Springfield, Christ church; evening, Holyoke, St. Paul's church.

MAY

3. A. M., Cambridge, St. John's memorial chapel; P. M., Belmont, All Saints' church; evening, Cambridge, St. James' church.
- 6.—7. Diocesan Convention.
9. P. M., Amherst, Grace church.
10. A. M., St. John's church Northampton; evening, Easthampton, St. Philip's church.
12. Evening, Boston, church of St. John the Evangelist.

BOSTON.—Professor Whitney, organist of the church of the Advent, recently gave in the hall of the English High School, an address on boy choirs. He referred to the rapid growth of the movement in the Episcopal Church, and ac-

counted for it in several ways. He believed that earnest people were more and more demanding distinctive Church music, and advocated an American school of Church music. After a description of the choir schools in England, the matter of vocal culture was treated, and illustrated by two young boys who rendered a few selections.

Bishop Lawrence recently confirmed a class of 20 persons—10 men and 10 women at St. Matthew's church.

Mr. Henry A. Clapp is delivering a series of lectures on Shakespeare's plays in Pierce Hall. The proceeds will go towards the liquidation of the debt on the church of the Messiah, the Rev. T. W. Nickerson, Jr., rector.

The Brotherhood House on East Newton st. has 34 residents. The library is furnished with magazines and papers, by means of a weekly tax on each man, which is about ten cents. The third and fourth floors are given up to sleeping rooms. Breakfast and six o'clock dinner, with three meals on Sundays, are furnished at the rate of five to eight dollars a week. Every opportunity, literary and social, as well as Christian, is provided in this excellent scheme, which is rapidly popularizing itself in this city.

The Price lectures, which are delivered in Trinity church, were established in 1770 by William Price, a book and print seller in this city. For the support of a course of sermons to be preached annually in Lent, sixteen pounds sterling were every year appropriated from his estate. After each lecture a contribution for the poor was taken, into which the churchwardens were requested to put five shillings sterling, and the whole sum was to be divided among the poor on Good Friday. The subjects for the lectures were the duty, usefulness, and propriety of fasting and abstinence, or repentance, or faith, or hope, or charity, or Christian morality.

CAMBRIDGE.—Mr. Robert H. Wood, head of the South End House, is delivering a course of lectures on "English social movements," at the theological school. Mr. Roots, of the senior class, will go to China and labor there, his support being guaranteed by the alumni of the school.

FORGE VILLAGE.—Sunday school and Sunday afternoon services are held in this village. A boys' club which already has 40 members, has been started.

WELLESLEY.—In the college here for women there are 83 Churchwomen. The New Testament lectures are given by the Rev. Prof. E. S. Drown, of Cambridge Theological School.

NORTH ADAMS.—The most successful meeting of the New England Local Assembly of the Brotherhood of St. Andrew, took place a few weeks ago in St. John's church. Delegates came from all over New England. A constitution was adopted for the assembly, and officers elected. Conferences on "Duties of chapter officers," "College work," "Hotel work," "House to house visiting," and "Country chapters," were held. Dr. Clarence J. Blake, of Boston, gave an admirable address on "Social Purity." The addresses in the evening on "The duties of the Christian layman to the Church and Society," were well received. The charge to the Brotherhood was made by the Rev. George J. Prescott. Conferences followed later on Sunday afternoon upon the topics, "Bible Classes," "The Boys' Department, and other interests." The closing addresses were made by the Rev. O. H. Rafferty, of Portland, Conn., and Mr. Silas McBee, of North Carolina.

HOLYOKE.—The rector has organized a Bible class for young men, which meets after the close of the morning service. The average attendance of the Girls' Friendly Society, this winter, has been 22. Services are now held in St. Andrew's mission in a distant part of the town. The congregation is largely composed of men. The Sunday school is larger than in former years, and every sign of prosperity is manifesting itself in the different guilds and societies.

AMHERST.—The Rev. David Sprague, rector of Grace church, has been appointed professor of Hebrew in the Sauveur College of Languages at the summer school in the town.

Vermont

Arthur C. A. Hall, D.D., Bishop

ST. ALBANS.—Bishop Hall visited St. Luke's parish the 2nd Sunday in Lent. At 10:30 A. M., came Matins, sermon, and prayer—from Gospel of the day—which was followed by Holy Communion. At 3 P. M., the Bishop met the vestry for counsel and advice, and at 4 o'clock a children's service and catechising took place. The rite of Confirmation was administered to a class of adults and children, numbering 21, at 7 P. M., the Bishop preaching the sermon.

Ohio

Wm. Andrew Leonard, D.D., Bishop

GAMBIER.—The Rt. Rev. Wm. A. Leonard, LL.D., Bishop of Ohio, opened the series of four lectures to be given under the auspices of the Kenyon College Lecture Course Committee, by reading a paper entitled, "A visit to Cuba." It was made up of personal recollections of the Bishop, and

his vivid word pictures of that intensely cosmopolitan city, Havana, delighted all present.

President Sterling has begun a course of lectures for Bexley Theological Seminary. These lectures, which are delivered annually by the Bowler professor of natural philosophy, on "The Unity of Design in Nature," are illustrated this year by the stereopticon.

Lexington

Lewis W. Burton, D.D., Bishop

APRIL

- 1. Cynthiana.
- 3. A. M., Cynthiana; P. M., Falmouth.
- 4. Covington.
- 5. Covington: A. M., Trinity; P. M., St. John's.
- 9. Newport.
- 12. St. Paul's, Newport; St. John's, Dayton.
- 13. Maysville.
- 18-19. Ashland.
- 21. Richmond.
- 23. Versailles.
- 25-26. Paris.
- 29. Beattyville.

MAY

- 3. Beattyville.
- 5-10. Middlesborough.
- 11. Lancaster.
- 12. Stanford.
- 13. Junction City.
- 14. Somerset.
- 15-17. Danville.
- 20. Council of the Diocese of Kentucky, Louisville.

JUNE

- 3. Council of the diocese of Lexington, Newport.
- 14. Commencement week at Kenyon College.
- 17. Sermon at the Commencement of the Theological Seminary.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop has removed the Rev. W. F. Dawson from St. Thomas' church, Barnesboro, and he will serve Trinity church, Freeport, and St. Mark's, Ford City.

St. John's church, Franklin, received on the 1st Sunday in Lent the gift of a handsome pulpit of brass and black walnut, from a former parishioner of the rector, in New York City.

Wyoming and Idaho

The Bishop's Confirmations during the last visitation have been as follows: Boise, 7; Nampa, 7; Caldwell, 1; Weiser, 3; Rawlins, 3; Saratoga, 3; Casper, 1; Newcastle, 3; Sheridan, 9; Montpelier, 9; Pocatello, 1; Mountain Home, 1; Moscow, 4; Coeur d'Alene, 3; Wardner, 2; Wallace, 6; Murray, 4; Evanston, 1. Total, 67.

Early Days on Puget Sound

A PAPER ON MISSION WORK IN EARLY DAYS ON PUGET SOUND FROM THE YEAR 1865 TO 1868, PREPARED BY P. EDWARD HYLAND, AND READ AT A MEETING OF THE WOMAN'S AUXILIARY, HELD IN ST. STEPHEN'S CHURCH, BALLARD, MAY, 23, 1895.

Mission work in these parts did not differ materially from mission work in any new and sparsely settled country, only in this, that the mission was a great way from headquarters, taking two months to correspond with the secretary of the Board of Missions; the modes of transportation, which were crude and scarce, and the isolation of the missionary.

The field of labor to which Bishop Scott was assigned included the States of Oregon and Washington, containing an area of 161,440 square miles. The country was sparsely settled, but yet the good Bishop visited wherever congregations could be gathered, and it can be said of him as was said of Moses, "he was faithful in all his house."

The work was exceedingly difficult, for the reasons already given. When you think of the extent of country and the very few communicants, you will realize that "Christ's flock was scattered abroad," yet they were to be sought out, children were to be baptized, the sick visited, and the dying consoled. As an illustration, in 1867 I took three days and three nights without rest or sleep to reach Seabeck, on Hood's Canal, from Port Townsend, for services. It would take hours to tell of the incidents peculiar to this journey of seventy-five miles.

On another occasion I took forty hours to reach Dungeness from Port Townsend, and was 28 hours exposed to the chilling blasts and cold rains peculiar to the shores of Puget Sound, without food or drink, and only a log fire to give comfort.

The modes of travel then in vogue may reveal some of the difficulties in the way of prosecuting the work. There was but one steamboat plying on the Sound each week. This necessitated the missionary at times to use a canoe, plunger, or whitehall boat; or, on *terra firma*, taking a rough wagon, a horse, or going on foot on a trail through the virgin forest. I have used all these modes in prosecuting the work.

How different the conveyances provided now at cheaper rates. Then I paid \$10 for fare alone one way to Port Townsend from Olympia. To-day, the 24th of May, many

have gone to keep the Queen's birthday in Victoria, at the cost of \$1.50 for the round trip from Seattle. Now our bishops have passes on railroads and steamboats, and presbyters have half-fare cards on railroads. In early days, it took 24 hours to reach Port Townsend from Olympia by the United States mail boats; to-day you can go in half of the time; then you went often in terror of accident; to-day you can travel with ease and security.

My field of labor was quite extensive; viz., from the Columbia river at Vancouver to Vancouver, B. C., and included Olympia, Claquato, Tumwater, Steilacoom, Old Tacoma, Seattle, Port Gamble, Port Ludlow, Seabeck, Chimacum, Dungeness, Whidby Island, Port Discovery, and Port Townsend.

The writer was the first to hold the services of the Church in many of these places. An amusing incident took place in the then village of Seattle, now one of the strongholds of the Church. When I appeared, robed in surplice and stole, some were astonished and went to tell their friends, and gave the invitation to come and see the man dressed so curiously, and as a consequence the school house was filled to overflowing at the evening service. Many were captivated by the services, among whom was Mr. Hiram Burnett, the zealous Churchman who has done so much for the work by his self-denying labors, and who was so long connected with Trinity parish, and is now an honored officer of St. Mark's church. He was for years connected with the Congregationalists. I soon discovered he was interested and desired to unite with us, so when Bishop Scott made his first visitation to Seattle, in the summer of 1866, he was confirmed, there being at the time but one candidate. The Bishop was quite hopeful of the work in Seattle, and spoke very encouragingly.

He said at the time of his visitation to Port Townsend a few days after, when four were confirmed: "It is not often that the communicants are doubled;" but in Seattle the result was equivalent to Port Townsend, as Mr. Burnett was a host in himself.

It was in September, 1865, that I held the first service of the Church in the village of Seattle, the population then being about 300, and it was at this time the site for the church was selected. I remember very well how the Bishop was to return to his duties in Oregon and how he hired a canoe to convey us to Steilacoom from Port Townsend. It took us two days and a night to reach our destination, each stretched at full length; with no covering but our ordinary daily dress by day or by night, with crackers, cheese, and water for our repast. We slept on the shore on the rock with an Indian mat for a mattress on our stone bed.

I remember saying to the good Bishop, "Jacob had a stone pillow, we had a stone bed and pillow also." I could relate many instances of hardship endured by Bishop Scott and by his venerable successor, Bishop Morris, of Oregon, while engaged in the Church's work on Puget Sound.

It was on horseback I paid my visits to Steilacoom and Claquato. I have very many pleasant recollections of visits to Steilacoom, where I was most hospitably received by Mr. and Mrs. Light. How grateful they were to learn about the Church, for they had no knowledge of it whatever. While writing about Mrs. Light, I am reminded of the many noble women of early days who were enthused with the missionary spirit: Mrs. Telton, Mrs. Sheets, Mrs. McElroy, of Olympia, Mrs. Taylor and Mrs. Gerrish, of Port Townsend, and many others who have gone to their rest.

Writing of Claquato, I remember once taking suddenly sick in the wild woods, while on my way from Olympia, and sliding from the horse I wrapped the tie line around my wrist and lay down, unable to proceed further until rest gave me relief. At length I recovered and proceeded on my journey.

On the following Sunday morning I held the appointed service in Claquato. After a quarter of a century I heard from that service; it was not held in vain. At a convocation I heard Mr. West, of Chehalis, tell of that visit and of its benefit to him, how it aroused in him a love for his Church which had never since ceased. I know to-day of many like instances of love inflamed by the visits of the early missionaries.

A little while ago I heard of my walking from Port Townsend to Port Ludlow, a distance of 28 miles, for a Sunday service, and how every man in the village made it a point to attend because of my walking there.

I walked that day through the forest, where not a soul was to be met, 33 miles. I was lost in the woods, and it was only by the aid of a pocket compass that I found my way out of the dense forest.

The Church work at the time now noticed was apparently insignificant; it was, indeed, a "day of small things," but the ground was being prepared and the seed sown, and many of the names in the Church record, as Atkinson of Tacoma, Burnett of Seattle, West of Chehalis, and many others, who have gone to their reward, deserve our admiration and lasting gratitude for their labors. The increase in the Church now shows to us that God answered the prayer so frequently offered, "where two or three are gathered in Thy name, Thou wilt grant their request."—*Washington Churchman.*

The Living Church

Chicago, March 21, 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 958 and 974.

The Church opens with a somewhat nebulous explanation of the sense in which it proposes to take its own name. It advocates a movement to repeal the canon which debar ministers of other bodies from our pulpits, reflecting, as it is supposed, upon the ministerial character and efficiency of those bodies. It considers the canon, in its origin and phraseology, as unworthy of the spirit of the Episcopal Church and of its faith in the real value of its own institutions. This is significant in a paper which does not intend to represent anything factious. There is a criticism of a Presbyterian body for not allowing a Congregational minister, on doctrinal grounds, to become settled over a Presbyterian congregation. There is also a warm commendation of Jowett's sermons. On the whole, it will not be difficult to know where to find *The Church*.

No one would think the worse of a man who expressed himself strongly, in view of the strange silence of the English episcopate in connection with the serious tendency of the period in regard to marriage and divorce. Yet Canon Knox-Little does not wish to be understood as "attacking" the bishops when he writes: "Their silence in this matter, indeed, I think unspeakably disgraceful. I can imagine no use in bishops unless to be leaders in truth and morality. The Anglican bench—in face of the divorce court scandals—is, most surely, a melancholy spectacle." One wonders what sort of language the excellent canon would use if he meant actually to "attack" the bishops. He has, however, warm words of approval for the Bishop of Stepney who by his recent outspoken sermon at St. Paul's, "has set them a good example of courage and unworldliness."

The custom of submitting the bodies of the dead to cremation instead of laying them in the ground, appears to be on the increase in England, and questions have begun to arise in Church circles as to the relation of this to the Burial Office. The Convocation of York has lately had the matter under discussion. It really seems to us that the solution is extremely simple. It is not necessary that the Church recognize any other idea than that which associates the bodies of the departed with the earth from which they came. Whatever immediate disposition may be made of the body in any case, it is assimilated with the dust of the ground in the end, whether it be preserved in a vase or buried out of the sight of the living. Cremation does but effect in a short time what otherwise takes place through natural processes. The provision in the present American Prayer Book, allowing the whole service to be said in the Church, sufficiently covers the point. After that it is a matter of indifference whether the body be sent to a crematory or a cemetery. This custom prevailed in the churches of our large cities long before the rubric permitting it was introduced. Perhaps it would not put an undue strain upon the "Act of Uniformity" if the

same practice were to be introduced in England. It would certainly be a less objectionable departure from the letter of the rubrics than for the clergyman to attend at the door of a red hot furnace and "commit the body to the fire," as some one is said to have done.

No Sectionalism in the Church

A writer in *The Southern Churchman* considers that there was a distinctly sectional character about the make-up of the Standing Committees and other appointments in the last General Convention. His contention is that the South was almost entirely ignored. He professes to have made a careful analysis, and to have arrived at this result. The committees alluded to are, he says, "composed generally of a few prominent clergy and laymen blessed with large means, high sounding names, and conspicuous social standing." They are almost entirely "from the North and 'chiefly from New York city.'"

We feel sure that while it is true that the preponderance of names may be those of Northern men, the statement on the whole is too sweeping. The "large means" and "conspicuous social standing," apply to very few. What is meant by "high-sounding names," we are at a loss to understand. There is no doubt a tendency to give a certain preponderance to a few dioceses in the East. This is to be partly explained by the fact that the greatest strength of the Church, in point of numbers, lies in that quarter. At the same time, the reasons which we have in times past urged against the scheme of "proportionate representation" apply to any method by which sectional influence may become predominant.

The South, however, has not been "ignored." In the important commission on Christian Unity, we find that of the eight clergymen, two are from the South, and the same number from the West. Of the laymen, two are Southern men, while we only discover one Western name. It does not appear that any member of this commission is from New York city, and if there is any discrimination it would seem to be against the West rather than the South. No commission is more important at this time than that on the revision of the Constitution and Canons. Here, three out of seven clergymen are from the Southern dioceses, and two of the seven laymen, if we are not mistaken, are from the South. While the West has but one representative, it does not appear that the influence of New York city is unduly great. The committee on the Provincial system is one of great practical importance to the whole Church, and it may be contended with some reason that its composition ought to be as inclusive as possible. It is true that here we find but one clerical representative from the South and no layman. New York city has one of each order.

It is hardly necessary to go through the entire list of these Standing Committees, some of which are of little consequence. The above, being the most important, seem to indicate that while no special care has been taken to favor the South, that portion of the Church is by no means ignored. Certainly it has no more reason for complaint than the West. On the whole, we can have no doubt, on looking over the names, that the selections have been made with chief reference to the fitness of the appointees for the work assigned them. It is certain that as regards the principal committees there is no room for the charge that the members are "chiefly from New York city," or that "large means" and "conspicuous social standing" have had any influence in the selection.

Having said this much, we may be permitted to express a mild curiosity with regard to the constitution of one committee which may turn out to be of some consequence; namely, the Committee on

Marginal Readings in the Bible. This is a subject which certainly calls for some expert knowledge. We have not far from ten theological seminaries, most of which have chairs of exegesis or Biblical learning, and it would seem a matter of course that in a matter of this kind the aid of seminary professors would be of special value, but not one such name appears. The list simply includes a number of excellent parish priests, together with several eminent bishops, of whom only one, so far as we are aware, has ever occupied a seminary position. Neither are any of the Church colleges represented. This certainly seems somewhat anomalous. Doubtless if the facts were known, it would appear that the gentlemen selected have some special fitness for this work. It is not to be supposed that it is only seminary professors who make a particular study of Biblical criticism. Still, it remains true that the entire absence of that element from such a committee is noteworthy.

Five-Minute Talks

BY CLINTON LOCKE,

LVI.

I heard a very interesting sermon the other Sunday on the difficulty a rich man had in being a Christian. A great many rich men were sitting near me, and I watched their countenances to see how they took it. They listened very quietly, but they seemed to be saying to themselves: "Oh, I shall get to heaven all right, in spite of what he says." The sermon led me to think on the relative obstacles in the way of a religious life for a rich or a poor man, and really I could not see much difference. They appear to me pretty well balanced. Of course when our Lord said: "A rich man shall hardly enter into the kingdom of heaven," He referred to the new kingdom He was then founding in the world, and He meant, as the event proved, that it was going to be very hard for people who were comfortable and well to do to give all that up for the obloquy and persecution, and probable confiscation, which would come on the early professors of the Christian Faith. But that state of things has changed. No rich man, to become a very earnest and true Christian, is obliged to throw away his riches, or to change one item of his well-ordered and comfortable life. I know very many rich men of the most simple and unostentatious characters and lives, and I know many poor men who are proud and selfish, and a great deal more difficult than any rich. The fact is that a certain style of living, luxurious living, if you please, not meaning by that, riotous or improper living, seems to me to be a matter of education and environment and custom, and by itself to have very little to do with a man's truth and genuineness, and devotion to religious duty. A man used to great "style" scarcely notices it. It does not awaken in him a sense of pride and superiority. It is just a part of his daily life, especially if he has been born to it. I do not include in this a vulgar display of wealth for wealth's sake, silver menu cards, peaches at a dollar a piece, and wines of enormous cost. This is demoralizing indeed, but rich men do not in general perpetrate such follies. On the other hand, the not being able to have soup every day, and having no servant, by no means implies any less crossness, or unselfishness, or humility. The most thorough worldliness co-exists with the greatest poverty, and the most thorough unworldliness with the greatest riches. One's station often obliges one to incur certain great expenses of living, dress, table, furniture, etc., but the heart is not of necessity bound up in these things. That is all I care to establish, that riches, of necessity, do not make you selfish, arrogant, pleasure-loving, luxurious, and forgetful of God.

Riches have their great dangers, but so has poverty, and as I said, these dangers are pretty evenly balanced. Let me try to show this, first about the besetting sins of riches. I. They blast the sense of dependence upon God, which is such a sweet relation. When you can order and obtain any thing you want from any where, it is very apt to make you forget that everything we have comes from the hands of

God, that He gives us all things richly to enjoy, and there springs up in the unwatched heart a feeling that God is not necessary to you, that you can take care of yourself. II. The bootlicking which is done to rich men, even by the vestries of the churches where they take pews, is very apt to give them airs, to puff them up with ideas of their great importance. They become dictatorial, tyrannical, and impatient, at not having their own way. III. A very common effect of riches is selfishness. Wrapped in your own comfort, you forget the discomfort of others, and in the charmed life you are able to lead, you lose touch with all those millions of lives which are not charmed, and which a little help from you would so greatly brighten. IV. The being able to gratify every desire stimulates wrong desires, and rich people often succumb to their very great opportunities, in themselves an enormous temptation. To sum up these the besetting sins of the rich: Pride, self-sufficiency, self-importance, luxury, selfish indifference to the wretchedness and poverty in the world, easy gratification of every desire. All rich men are not beset by all these, nor do they of necessity fall victims to any.

Now what are the besetting sins of the poor? I. Disbelief in God. They get to think because there is such inequality in worldly fortune, that there is no superintending Providence, that religion, and priests, and churches, are just inventions of the rich to keep quiet the poor, and this world is the portion of the fortunate. II. Enviousness of and anger with those better off than they are. Poor people often seem to think some sort of injustice is done them by those who from one cause or other are able to live better and more comfortably. They foolishly think rich people hate and despise them, and they foolishly return that hate. III. A proud and very disagreeable thing called "independence." I have always found the self-importance of some journeyman a great deal more intolerable than the pride of the rich, because very bad manners generally go with it. IV. Selfishness in regarding only your own class interests, and saying since you have to look out for number one, you will consider no other number. V. The common temptation, besetting rich and poor, to yield to desire, more dangerous often in the poor, because coarser and untempered by refinement. These, then, are the besetting sins of the poor: Envy, covetousness, disbelief in God and the Church, pride, selfishness, coarse desire. I do not see much to choose between the two catalogues. The fact is that every station in life has its trials, and they do not vary much in power. Each and every one, rich or poor, must find out and watch these trials of his station, fight against them, and use God and His Church to help fight, and spend no time in thinking: "Oh, if I were only somebody else and in some other rank, I could do much better."

God the Creator

BY THE REV. A. W. SNYDER

V.

We know that we exist. We are conscious of it. We unhesitatingly believe in the existence of other men, and in certain things with respect to them. It is a matter of belief, not of knowledge; but it is none the less a matter of certitude. It is firmly founded on a process of reasoning, of inference. And it is in identically the same way that we come to believe in Almighty God and in certain things with respect to Him. The creed of Christendom teaches us to say: "I believe in God the Father Almighty, maker of heaven and earth." Christians believe God to be "Our Father," because Jesus Christ our Lord has thus revealed Him to us. But all men—well nigh all men—believe in God as the maker of heaven and earth, and this universal conviction rests on undoubted inference. We see that all things around us existed first of all ideally. It is impossible to think of a chair apart from a chair-maker. We know that it first existed in the mind of the man who made it. Its outward visible form is the sign of its inward spiritual origin. Before there ever was a chair there was a chair-maker, and but for a chair-maker there never would have been a chair. The chair is proof of a chair-maker. Every made thing witnesses to a maker. Nor does this hold good only as regards

man-made things, for matter cannot do anything. It cannot think or act. It is passive, acted upon. We therefore unhesitatingly conclude that the worlds could not have made themselves, and that they are not the result of chance or accident. Thought implies a thinker. They must have had a maker. It is not a mere supposition. It is a necessary conclusion. Herbert Spencer gives expression to a universal conviction in saying that "The assumption of the existence of a first cause of the universe is a necessity of thought." In other words, the existence of the Creator is not a possibility or probability. It is a "necessity of thought." We are obliged to believe in a first cause. The universe is not a cause. It is caused. Creation is simply a fact, a present on-going process. We lift up our eyes and see it everywhere around us. The worlds were brought to their present condition. They have certainly had a cause, and a cause adequate to their production. They are of countless number. They move in an unerring order. They are held in an Omnipotent Hand. In this the reasoning of St. Paul is as good to-day as when he said of the Creator: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

In this, at least, Mr. Spencer, the very Coryphæus of modern agnosticism, agrees with St. Paul in insisting that "The assumption of the existence of a first cause of the universe is a necessity of thought." And, since this first cause—whom Christians call "Our Father who art in heaven"—is seen to be of almighty power, the universal conviction of men finds expression in that article of the Christian Faith wherein we are taught to say—"I believe in God the Father Almighty, maker of heaven and earth." Christians believe him to be our Father because Jesus Christ our Saviour has thus revealed Him to men; but all that we are now insisting on is that all men, whether Christians or not, must believe Him to be the maker of heaven and earth.

It is hardly necessary to say that our opinion as to the method of creation is another matter altogether. It is not of the Faith; it is not definitely revealed in Holy Scripture, and not so much as mentioned in the Creed. What the Bible does most unmistakably assert is that "God created the heaven and the earth," and this is all that we are asked to believe herein. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. It matters not. What he is required to believe is that God created the heaven and the earth. As Baronius saith: "The intention of scripture is to tell us how to go to heaven; not to show us how the heaven goeth," and, as St. Paul says, it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It was never meant to be profitable for instruction in chemistry, astronomy, geology, and the like.

A Missionary Sermon

BY THE REV. C. J. SHRIMPTON

Romans 1: 25. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen."

This is in brief a picture of the heathen world. It gives in the most graphic form the real point of the distinction between truth and falsehood in religion. That which makes heathenism is a false religion. It is not the absence of religion, but the perversion of religion. And religion is so central and fundamental that when men go wrong in religion they go wrong in everything. A false religion is the disturbance, yes, it is the destruction of the essential standard of moral truth. And when this is done it carries with it inevitably the wreck of everything that is connected with the well-being of man.

It is well always to remember that man is by nature a religious being. Religious feelings, religious convictions, religious habits, belong to man. They are part and parcel of his nature. They were put in as an ingredient in his original constitution, and he never can dispossess himself of them. Religion in some form, in some aspect, is so intimately connected with man's moral nature that he never gets beyond it. He never can rise to any level of intelligence and civilization without religion following him upward, and he never can descend to any depths of barbarism

and brutality without religion following him downward. It accompanies him like the air he breathes, to the highest pinnacles of his greatness, and to the lowest, deepest wretchedness and guilt of his fall.

Let us try to understand this question. The work of the missionary, the preaching of the Gospel in a heathen country, is not simply the proclamation of a truth, or a set of truths, to the ignorant. It is the substitution of the true for the false. It involves the displacement of something which already occupies the ground, and which is evil, bad, corrupt, or, as St. Paul calls it, "a lie;" and the putting in its stead of that which is true, and beautiful, and divine.

Go where he may, amongst any people, in any land, under any sky, the preacher of the Gospel of Jesus Christ finds that some one has been there before him as a teacher of religion. He goes to Athens, and amidst the luxury, and refinement, and intense intellectual life of the most thoroughly cultivated community that ever existed, he meets with religion on every hand. Temples, shrines, statuary, processions, feasts, ranks on ranks of priests, both male and female, a diversified and elegant literature, penetrated throughout with religious sentiment; all this was there long before St. Paul stood on Mars Hill and preached Jesus and the Resurrection. The same preacher goes to a remote town in Asia Minor, and in the course of his work there, heals an impotent man. The people, full of religious ideas, immediately believe that the gods have come down to them in the likeness of men, and would have done sacrifice to them. The priest of Jupiter brings an ox all garlanded and ready for the slaughter. Here, as in Athens, religion had the ground. It was of a ruder, more primitive type, but it was essentially the same thing, it was still religion.

Now when we consider that the religion of a people carries the moral nature with it, we can understand the effects of a false religion. All the convictions of the moral being take on a tone and character in strictest accordance with what people believe. If that which they believe is mean and degrading, if the highest level of their thinking in religious things does not take on anything of a lofty character, then, inevitably, they, the people themselves, will not have any thing lofty about them. It is ordained, it is among the deep unchangeable things in human life, that a man's religion determines everything about him. He cannot go above it though he may often sink below it. The moral character of the being whom he worships furnishes him with his standard. Consciously or unconsciously, he approximates to that standard. His whole being adjusts itself to the one central character which he reveres. If that is ignoble, then he is ignoble. And as religion is the very highest and best part of man, we see instantly how a false religion degrades him. Everything else about him, his social life, his relations with his neighbors, his views of nature, his politics, his business, everything, sinks when his religion sinks, and rises when it rises. It is in the light of this great truth that we can see how the civilization of a people is determined absolutely by the character of their religion.

If we wanted to estimate with the utmost accuracy the moral and social life of any people, and all their relations to the world and to each other, the best and easiest way would be to find out what kind of gods they worship. The line is struck with unvarying certainty from the temple, from the altar, from the shrine at which they bow. Nothing is more impossible than to have an elevated life and a degraded religion. In just the proportion that low and base things mingle in religion and adulterate the object of man's reverence, in just that proportion will the man himself feel the effect of that adulteration. For why or how should a man be better than his god? Of what use is it to try to rise higher than the highest, or to be better than the best that we can conceive of?

This principle explains heathenism and everything connected with it. It is difficult, it is impossible, for us to understand, what it is that a heathen does think or does believe, when he enters one of his temples and prostrates himself at the feet of a hideous, tawdry, wooden caricature of humanity. Some dim line of thought, of obscure reflection, connects him with that repulsive thing. In his benighted condition it represents something to him. But how portentous it must be. How little can mingle with it that is pure or humane. It is always a being to be feared and propitiated.

ed, but never to be loved. The moral qualities of the idol, so far as it has any moral qualities, correspond with its outward appearance. Hate, cruelty, lust, revenge, blood-thirstiness; these are the qualities associated with idols. We can understand how impossible it is that any ennobling emotion should have its origin in such a source. And there is no other source. If men hand themselves over to a religious system that has nothing whatever in it to feed the heart, or stimulate the intelligence, or purify and refine the life, the case is settled with them. They have closed and barred the only avenue along which anything can reach them that is tender and compassionate, and lovely. They begin the course indicated by St. Paul. "They change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forever." And the dreadful poison does its inevitable work. The whole life sinks and withers under the blight of this central and deadly error. It is in vain to strive against it. His very gods hamper and impede him in every aspiration, until at last there is no aspiration left. The intelligence is dwarfed, the affections are stunted; by a necessary law the man sinks to the level of the being he admires, for we are sure to imitate what we admire.

From all this we see what the duty of the Christian world is towards the heathen world. I do not know what most of us think of the evangelization of the world. We hear much at times of the preaching of the Gospel among the heathen. But what is our notion of the preaching of the Gospel? Do we think of it simply as of a man going about among the Africans, and Chinese, and the dwellers on the islands of the sea, and making speeches about Christ, and persuading men to be converted? Is that all that is to be done?

I am persuaded that it is quite possible under language like this to entertain an infinitely inadequate idea of what the Gospel is, and of what it can do, and is designed to do, for those that need it. Let us freshen our conception of the religion of Christ. Turn a little sunshine on it, and try to see what it really means to carry the light of the everlasting Gospel into the dark places of the world. It means the elevation of man, it means the restoration of that original divine quality of truth and intelligence which a false religion has stamped out and obliterated from the human soul. It means the lifting up of human society from the foulness and corruption which are said to prevail everywhere in heathen countries. It means the awakening of the mind, the promotion of the arts of peace, the knowledge of science, the security of life and property, the cultivation of literature, and the binding of man to man by those ties of community and interest and respect which constitute the beauty and the glory of Christian civilization.

Let us broaden our ideas, therefore, of what missionary work means, and in the light of this clearer, larger conception of it, we shall certainly desire to have some share in it. Plant a true missionary in a heathen community, and you put in the leaven that is to leaven the whole lump. When Dr. Judson went to Burmah, and Bishop Heber to India, they carried with them everything that made them what they were. Not simply preaching, tracts, books, but manhood, intelligence, thought, feeling, a generous and lofty culture that had been working for ages in their own and their father's blood. It was impossible for such men and such families to go with all their accumulated resources of character and acquirement and life, and produce no effect upon society. The effect for a time might be small, the process might be slow by which any society should be changed from one moral type into another moral type. Such changes are always slow. They correspond with some movements in nature, which are so gradual that a generation or a century passes before any trace can be seen of what is really occurring. Dean Church tells us in his life of St. Anselm, that a thousand years elapsed before European society exhibited any plainly visible effects from the spread of Christianity.

But the army is at work over there. The good men and the good women, by their teaching, by their personal influence, by the native force of that divine truth which they are imparting, are slowly but surely lifting up the races among whom they are laboring.

Looking at the question of missions in this way, considering that the redemption of society is wrapped

up in the purer faith of the Gospel, it surely is worth while to lend a hand in so great an enterprise. What is regarded as the spiritual side of the question has been insisted upon, it may be, to too great an extent. The preaching of the Gospel among the heathen has been urged primarily that their souls might be saved. Well, that is true; no fault is to be found with that. That is what the blessed Gospel is preached for everywhere. But besides saving their souls, we want to make their souls and the souls of their children better worth being saved, and this the Gospel will accomplish as well as the other.

This thought, I dare say, has not been presented enough. Generations must pass before this effect can be seen with any adequacy. The first hearers of the divine message may feel its stimulating effect in only a small measure. Little more than their souls will be touched. Their habits, their thoughts, their pinched and narrow life, their social customs, will yield slowly. But they will yield, for the heathen have our common human nature, and, having that, the light must enter, it must diffuse itself, it must illuminate all the dark recesses of their lives, it must brush away the cobwebs which centuries of besotted ignorance have gathered about the windows of their minds.

Notwithstanding all the depreciation and the sneers which have been expended upon the work of missions, and upon the missionaries themselves, many able and dispassionate observers tell us that missions are really doing their work. The wedge has entered, and the mass of society, inconceivably heavy as it is, is actually feeling the power that is under it, and is heaving from its very base and centre. And it is sure to heave. However small, however infinitesimal the truth may be, though like the grain of mustard seed, it be the least of all seeds, yet it must grow.

If Asia and Africa are ever to become like Europe and America, it must be by the same process. That which subdues the fierceness of the Saxon, and the Frank, and the Goth, can subdue also the apathy of the Mongolian, and captivate the subtlety of the Brahman and the Persian. Working, therefore, along the line of civilization alone, our implement is still the Gospel of Christ. There lie in the line of missionary work all the things that make life desirable and comfortable. The spur it gives to the intellectual nature bears fruit in things which we may not think of as connected with Christianity. But it is still true that the deep humane philosophy of Christianity carries with it every convenience that enriches and improves the world.

Those, therefore, who may decline to contribute for the preaching of the Gospel among the heathen, may, if they choose to look at it in that way, give for good schools, and good roads; for the telegraph, and the telephone, and electric car; for the printing press, and newspapers and books; for neat and tasteful houses; for the busy commerce of seas and rivers; for the thronging life of great and peaceful cities. Many men might be induced to confer these upon the heathen, who would demur at giving to send a missionary. But the missionary carries these, too. They follow him as surely as the train follows the locomotive. His message in its remoter effects involves all these things.

Let Christianity get a start in any country that needs it and the quickened intellect of the people will work out the vast and complicated problem of civilization in all its forms, so central is religion, and so important is true religion. Good men and pure women will come of it. The fair prospect of fruitful fields, of a stable community, and of equitable laws, will come of it. The face of the world shall change. The word of the ancient prophet shall be fulfilled: "For brass I will bring gold, and for iron I will bring silver; and for wood brass, and for stones iron: I will also make thy officers peace and thy exactors righteousness." And the word of another prophet also: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth."

FROM WISCONSIN.—"I cannot very well get along without the dear LIVING CHURCH. Like a watchman she tells us of the danger in the distance. Accept my thanks for the brave stand you have taken, and which you still keep, for the Holy Mother Church.

Letters to the Editor

UNMOUNTED

To the Editor of the Living Church:

If there is a surplus, a missionary who has two stations, and has to spend considerable for railroad fare, which a wheel would save, could use a wheel of a discarded pattern. UNMOUNTED No. 3.

To the Editor of The Living Church:

Still another "Unmounted," aggressive Church-worker, who has two parishes seven miles apart, and the third 25 miles from the two where he resides, "although in the home of bicycles," has not had one offered to him. Not having the means to purchase one, has to either walk or beg a ride. UNMOUNTED No. 4.

To the Editor of the Living Church:

Having two missions several miles apart, a wheel would save the many long hard walks. I believe if there is a missionary who really needs a bicycle it is,

UNMOUNTED No. 5.

A CORRECTION

To the Editor of the Living Church:

The Churchmen of the city of Buffalo should be credited with a contribution for the relief of the Armenians of five hundred and seventy dollars and forty-eight cents (\$570 48), a sum nearly twice as large as that mentioned in your paper. In all fairness to those who have given so liberally, it is due that this correction should be made.

HARVEY S. FISHER,

Secretary of Committee of Buffalo Clericus.

Buffalo, N. Y., March 13, 1896.

THE ASSOCIATION FOR PROMOTING THE INTEREST OF CHURCH SCHOOLS, COLLEGES, AND SEMINARIES

To the Editor of the Living Church:

Please allow me the space to request all parties who are in sympathy with the very broad and non-partisan work of our association, and all who desire the enforcement of superior scholarship, to entrust, as far as convenient, all contributions to us, on the condition of our insisting on superior scholarship where the contributions are applied. Superior scholarship is an absolutely essential point for our Church schools, colleges, and seminaries to be in, and to keep in, to be in the front. We will be ready to apply very large, as well as small contributions, on as high a grade as may be required.

March 9th, 1896.

CHAS. F. HOFFMAN,
President.

QUOTED FROM ROBERT BROWNING

To the Editor of the Living Church:

The lines which C. L. P. quotes, in your last issue, from Farrar's "Life of St. Paul," are found in the poem of Robert Browning, entitled "Cleon." In the IV volume of the Riverside Press edition of Browning, the poem is found on p. 115, in the collection known as "Men and Women." The whole quotation runs:

"Cleon the poet, from the sprinkled isles,
Lily on lily that o'erlace the sea
And laugh their pride where the light wave lisps Greece,
To Proteus in his tyranny, much health."

Concord, N. H.

J. R. OLIVER.

ASH WEDNESDAY "ENTERTAINMENT"

To the Editor of the Living Church:

The Arrow informs us that "the Men's Guild of St. Mary the Virgin was handsomely entertained by the Men's Guild of St. Ignatius, on Wednesday evening, Feb. 19th." Is "handsomely entertained" merely an extravagant expression referring to a religious or business meeting held on Ash Wednesday evening, or does it imply a breach of the Church's law that among other seasons the forty days of Lent is a period of time in "which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion?"

CHURCHMAN.

ANOTHER ESTIMATE

To the Editor of the Living Church:

Are diocesan missions not missions? "Layman" apparently thinks not, for after his first statement that in three years the contributions for missions of all kinds amounted to \$2,454,261.45, he coolly leaves out of his further calculations the \$1,058,110.36 devoted to diocesan work, and from the remaining \$1,396,151.09 deduces the fact that the Church devotes but an average of \$456,363.66 a year to the extension of the Kingdom of God. Now I submit that if \$2,454,261.45 are given in three years to mission work, the yearly average is \$818,087.15; therefore, not five, but 8 per cent. of the \$10,544,737 devoted to parochial purposes are spent in missionary work, as truly missionary when help is given to struggling missions, or to the opening up of new work in points within the

limits of a specified diocese, as if those points happened to lie just beyond. I submit further that it is not the first time I have seen such unfair and one-sided propositions put forward. Sometimes it is the whole work of the Woman's Auxiliary which is set aside as though it were not, while in fact this department has in some years done almost one-half of the general work, and has the fullest support and commendation of the General Board itself.

LAYWOMAN.

ALTAR SERVICE BOOK

To the Editor of the Living Church:

Will you kindly allow me to say to the possessors of the beautiful "Altar Service Book," edited by my friend, the late Dr. Francis Harison, custodian of the Standard Prayer Book, that I have made arrangements with Chas. Whittingham & Co., of London, who were the printers, to make the new pages necessary to bring the book into exact accord with the Prayer Book as revised.

Dr. Harison's edition was printed in 1882, on hand-made paper, in red and black, and with large, exquisitely engraved initials throughout. Up to the present, I believe, this edition is the handsomest ever published in the whole Anglo-American Communion. The new book, printed by Mr. De Vinne, and to be issued in a few days, is larger and much more elaborate, but the price (\$75 to early subscribers and likely to be increased) will put it beyond the reach of most parishes. I feel sure therefore that many owners of Dr. Harison's edition would welcome the opportunity of retaining their book in use if it could be revised at a moderate cost. Twenty-eight (28) leaves, including the whole of the Office proper, will have to be printed new, and this will be done as far as possible in exact *fac-simile* as regards paper, type, etc., at a cost of \$2.00 per each book, if one hundred (100) subscribers can be secured, or \$4.00 if only fifty (50). I shall gladly give my services to the work, and, with some experience in such matters, shall take the utmost pains to secure perfect accuracy. Orders may be sent to J. Pott & Co., 114 5th ave., New York; or to me direct at Summit, N. J.

Feb. 27th, 1896.

WALKER GWYNNE.

"UNCHURCHLY DOCTRINE"

To the Editor of the Living Church:

Is it quite fair to brand the statement that "A priest's duties are to bless, pardon and offer sacrifice," as "unchurchly doctrine?" In the "form and manner of ordering priests" the bishop says, "Receive the Holy Ghost for the office and work of the priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven," etc. Is that unchurchly? Of course no one imagines that the priest is other than a mouthpiece to declare the pardon that originates with God. Your correspondent's use of Scripture is surprising. "Who can forgive sins but God only," is reckoned as one of the "Seven Foolish Questions," condemned in the Bible. Our Lord's answer, "Wherefore think ye evil in your hearts. . . the Son of Man hath power on earth to forgive sins," is sufficient to show that the objection contains a fallacy as well as a truth. To say that a priest forgives sins is, on the contrary, a portion of the pure milk of God's Word (see, for example, St. John xx:23, II Corinthians ii:10, etc.), and not too strong for the children of the Church. Those of riper years but weaker digestion might add a little water. The alarm of your correspondent over the "unchurchly doctrine" of the lesson paper is a bit comical, in view of the fact that the question and answer to which he objects happen to refer to the *priesthood of our Lord*. The previous question is, "How is our blessed Lord our priest?"

ELLIOT WHITE.

Newark, N. J., March 14th.

THE CHURCH IN SMALL TOWNS

To the Editor of The Living Church:

I often wonder why it is that the Church, God's own kingdom on earth, does not flourish and grow in the smaller towns, villages, and places as well as in the cities. What is the matter? Do you know? In the former case it seems (with some exceptions) to remain *in statu quo* apparently for years. Are the clergy and Church people so worldly that they seek the large cities and towns, and thus the "big fish swallowed up the little fish?" I am continually asked by outsiders: "What are the Episcopalians doing in saving souls and getting hold of the masses?" and "How weak the Episcopalians (generally speaking) are in the smaller towns and little places," until my heart aches to think it is so.

I know of places, say, of fifteen and twenty thousand inhabitants, where the Church has grown so little apparently for years as to have hardly kept pace with the town, and not much more than "held her own" for twenty years or more; and how is this, when our Lord tells us about "the grain of mustard seed" sown should grow? Our noble, grand, and august body, the House of Bishops, once in so long, sits in congress assembled, and we are told through the magazines and newspapers about their wonderful counsels, advice, and deliberations, over canons, and laws, and technicalities, and we read about changing the name of the kingdom, and of all of that sort of thing, and revisions of Prayer Book and Hymnal, and rubrics,

ad infinitum, until we are so confused in mind, that we wonder if all these things will make the Church grow any faster. But what do we hear about the dying souls around us (the foreign missions excepted I will admit), while there are heathen at our very doors; and who is to be responsible for those souls? Are we to answer: "Are we our brother's keeper?" and take the consequences, when Christ said: "Go out into the highways and hedges and compel them to come in, that my house may be full."

The Methodists and Roman Catholics seem to plant themselves on every soil, and often in the most barren wastes, and what is the matter with the Church? Must it have cultivated soil to thrive on, with atmospheric surroundings, mixed with the right ingredients? I wonder! It seems as though the best seed (God's kingdom) should be planted and grow wherever there are living souls to be saved, instead of working so hard for years afterwards to weed out and undo the harvest of false teaching, infidelity, and superstition, that has been sown ahead of her. If the only two real things in the world are "God and the soul," why are Churchmen not working for these two real everlasting things more zealously? The Methodists here canvass once in so long from house to house (like the public school census-taker), and get the names of all those who are not members of any organization, and then "they go for them," by calls and committees, evangelists, and revivalists, until powerful organizations exist here and elsewhere of that sect, and the denominations, which tower above and around us, and the Church seems to be contented if she can "hold her own," without any, or with very little, growth for years.

A CHURCHWOMAN WITH EYES OPEN.

Personal Mention

The Rev. Thomas P. Baker has entered upon the rectorship of St. David's church, Cheraw, S. C.

The Rev. O. S. Bunting has accepted the rectorship of St. Paul's church, Petersburg, Va., and entered upon his duties.

The Rev. A. Batte, of Church Hill, has accepted the rectorship of Wye parish, Md., and entered upon his duties.

The Rev. Frederick Burgess, rector of St. Asaph's church, Bala, Pa., has accepted a call to the rectorship of Christ church, Detroit, Mich., made vacant by the resignation of Dr. Joseph H. Johnson, now consecrated as the first Bishop of Los Angeles.

The present address of the Rev. M. L. Cowl and the Rev. Wm. Leete Hayward, is 1903 S. 16th st., Philadelphia, Pa.

The Rev. Robert E. Lee Craig, assistant to the Rev. R. E. Dennison, rector of St. Timothy's church, Roxboro, has decided to resign to accept a call to the rectorship of St. Andrew's church, Jackson, Miss.

The Rev. N. O. Gee has resigned the charge of Christ church, Bowling Green, Ky., to accept the charge of Grace church, Tucson, Arizona.

The Rev. W. S. Holmes has been instituted into the rectorship of St. John's church, Florence, S. C.

The Rev. W. M. Harrison, chaplain of the Episcopal Hospital, Philadelphia, has recovered from a severe attack of illness.

The Rev. Geo. F. Miller has accepted the rectorship of St. Augustin's church, Brooklyn, N. Y.

The Rev. Chas. Martin Niles, is temporarily in charge of St. Paul's church, Sing Sing, N. Y.

The address of the Rev. Morton Stone is changed from La Grange, Ill., to Taunton, Mass.

The Rev. Herbert Stanley Smith has resigned his position as curate at St. Paul's chapel, Trinity parish, New York, to accept the rectorship of St. Andrew's church, Lambertville, N. J., the Rev. Elim K. Smith becoming rector *emeritus*.

The Bishop of South Dakota has undertaken a voyage on the Mediterranean Sea, for the benefit of his health.

The address of the Rev. Owen M. Waller, rector of St. Luke's church, is 1621 Corcoran st., N. W., Washington, D. C.

Ordinations

On March 12th, the Rt. Rev. Cortlandt Whitehead, S. T. D., held an ordination in Trinity church, Pittsburgh, and advanced to the priesthood the Rev. Messrs. David Jones, Thomas H. Henley, and W. E. L. Ward. The Bishop preached the sermon. The candidates were presented by the Rev. Messrs. J. L. Taylor and T. J. Danner. These two, with the Rev. Dr. Arundel and the Rev. Messrs. Thompson and Kirkpatrick, united with the Bishop in the imposition of hands. The Rev. Mr. Jones is in charge of Christ church, New Brighton; the Rev. Mr. Henley cares for the church of the Atonement, Carnegie, and St. Timothy's, Esplan; and the Rev. Mr. Ward is the Bishop's curate, having charge under him of St. Paul's and St. Matthew's, Pittsburgh.

On Wednesday, March 4th, in the church of St. Michael and All Angels', Baltimore, Md., Bishop Paret advanced to the priesthood the Rev. William Andrew Henderson, deacon in charge of St. Mark's church, Howard Co., Md. The ordination sermon was preached by the Rev. C. Ernest Smith, and the candidate was presented by the Rev. Edward T. Lawrence. Nine clergymen and five deacons were present.

To Correspondents

CORRESPONDENT.—The English rubric in the Marriage Office at the giving of the ring, reads as follows: "The man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest." This makes all clear, and in the absence of specific directions in our own book, we cannot do bet-

ter than follow the English rule. The ring was handed to the priest that it might be blessed if that had not taken place before. According to the sarum rubric, gold, silver, and a ring were to be laid upon the book or a dish. The gold and silver were symbols of dowry, while the ring, Blount suggests, represented the link binding the wedded pair together.

U. S.—Prof. James Robertson's "Religious History of Israel" and Prof. Green's "The Higher Criticism of the Pentateuch" may serve as antidotes to such works as you mention; also Leathes' "The Law in the Prophets." For those who are far gone in higher criticism, Kirkpatrick's "Divine Library of the Old Testament" may serve a useful purpose. 2. Drummond is always superficial, "flashy," one might say, and is to be read with caution. No doubt he is, in a certain sense, a Darwinian.

Died

PHELPS.—Entered into rest at Delaware, Ohio, Jan., 28, 1896, Mrs. E. J. Phelps, widow of the late A. N. Phelps, formerly of Auburn, N. Y., in her 89th year.

MAYO.—Entered into rest at Hartford, Conn., Feb. 27th, 1896, Joseph Mayo, in the 73rd year of his age.

MEACHEM.—At his home in Racine, Wis., after several months' illness, John Goldesbrough Meachem, M.D., died at noon, on the 1st day of February last, aged 72 years and 8 months.

Dr. John G. Meachem has been well-known among Churchmen in Western New York, and in Wisconsin. He was warden of Trinity parish in Warsaw, N. Y., about ten years, and of St. Luke's parish, Racine, almost continuously for thirty years. Only one, in each parish, of his old parochial associates is still living.

He was also more intimately known as a physician of great knowledge and skill in his profession, and of wide and extensive practice, uninterrupted for fifty years.

Dr. Meachem bore an impressive physique, was quick in action, gifted with inspiring, genial manners, led an honest, unblamable life, from youth to age was a constant worshiper in the Church service, and was recognized at all times as an active, unswerving Churchman.

Many persons, with many tears, attested their sense of loss of a friend, a counsellor, a living example.

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.

Church and Parish

FOR SALE.—A well established private school in Chicago. Good location. Address PROPRIETOR, care of LIVING CHURCH.

A MIDDLE-AGED clergyman, active, able, and experienced, seeks a position in a milder climate, in a favorable location; a moderate (*if sure*) salary would be accepted. Highest testimonials. Address "CLERICUS," 152 S. East st., Grand Rapids, Mich.

FOR SALE.—Wordsworth's Commentary, eight volumes; Robertson's History of the Christian Church, four volumes, and other books. Address "PRIEST," care THE LIVING CHURCH.

OXFORD M. A., organist and composer, experienced in training boy-choirs, organ-builder, inventor of electric organ action, etc. seeks congenial position after May 1st; distance no object. Address M. A., 20 France st., Norwalk, Conn.

WANTED.—A priest, unmarried, to act as chaplain and teacher in a boys' school. Must be energetic, adapted to the work, and willing to accept a small salary in addition to room, board, and general living expenses. Address "N.," LIVING CHURCH office.

WANTED.—An experienced young priest (unmarried), a graduate of the General Theological Seminary, an *extempore* preacher, desires a colored parish, mission, or school. Address, JOHANNES HENRICUS, care of LIVING CHURCH.

ALTAR BREAD: Priests' wafers one cent; people's wafers, 20 cents a hundred; plain sheets two cents. Address, A. G. BLOOMER, 4 W. 2nd st., Mt. Vernon, N. Y.

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. Address FIDELITY, care LIVING CHURCH.

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DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts, for continued insertions.

The Editor's Table

Kalendar, March, 1896

- 7. 2nd Sunday in Lent.
- 8. 3rd Sunday in Lent.
- 15. 4th Sunday (Mid-Lent) in Lent.
- 22. 5th Sunday (Passion) in Lent.
- 25. ANNUNCIATION B. V. M.
- 29. Sunday (Palm) before Easter.
- 30. Monday before Easter.
- 31. Tuesday before Easter.

If 'Twere a Dream

BY EVA GORTON TAYLOR

If we could wake and find it but a dream,
 If all the sorrows of these earthly years
 Could suddenly dissolve like spectral fears
 Before the brightness of the morning beam!

If but the longing wish could make it so,
 And crocuses and daffodils could spring
 Along the misty way where, lingering,
 We scan the distant peaks for some faint glow!

If all life's tragedies, unsung, unspoken,
 If all the bitterness that sinning leaves,
 Could fade, as spells which some dark spirit weaves
 Before the soul when morn's fair portals open!

If we could stand 'neath God's approving smile,
 Our souls all pure as light itself, and free
 To solve life's deep and mighty mystery;
 What rapture to be here on earth awhile!

* * *

One upward glance!—Ah, how the heaven's teem
 With living brightness! All the night is past!
 Through Christ the radiant morn hath dawned at last!
 The soul hath wakened from its fevered dream!

Quincy, Ill.

St. Andrew's Parish Notes, Philadelphia, in commending our subscription agent, says:

Of all Church papers we would sooner see THE LIVING CHURCH read by the people of St. Andrew's, as it is in many respects the best paper in the country. It stands four square for the Catholic Faith, "once delivered to the Saints;" it is perfectly outspoken on all the evils which menace the Church in our day, and while it is distinctively a "High Church" paper, it contains nothing to which a "Low Churchman" who is loyal to the Church and creed, can object. Its editorials are readable, short, crisp, to the point, its "news columns" are usually well filled, and it contains much general Church information, gathered from many sources. The rector would like to see THE LIVING CHURCH in every family in the parish.

St. Martin's church, Canterbury, has always been a place of deep interest to Churchmen. Bede tells us that it was built in the period of the Roman occupation. St. Augustine found it in existence when he came to the conversion of Kent, and in it the Baptism of King Ethelbert is said to have taken place. It has always been said that portions of the original church were still to be traced. Quite recently a new light has been shed upon this matter, through certain renovations which have been undertaken. A thick coating of plaster has been stripped from the west wall. This has brought to light courses of Roman brick at irregular intervals between the courses of stone. In the center of the wall, directly over the existing early English doorway, traces of an arch were brought to light. It is supposed that this was the original chancel arch, the chancel having been at the west end. On either side of the arch are two windows, nine feet above the ground. While these windows were altered in later times to suit Norman architecture, and were finally blocked up, the process of change can be clearly made out, and it is seen that the original windows were Roman, extremely rare in Britain. If these indications have been correctly estimated, it will follow that the present chancel is probably not Roman. It is surmised that Queen Bertha, the wife of Ethelbert, may have blocked up the western apse, and built an eastward chancel in its place. On the whole, these investigations, which are to be pursued still further, confirm the claims of St. Martin to be the only Roman church still in use in England.

The Annunciation of the Blessed Virgin

(A Word-Picture.)

BY CAROLINE FRANCES LITTLE

Violet.
 Violet.
 Violet.
 Violet.
 White.
 Violet.

The last rays of the sinking sun descend, and form a halo round the brow of one, a maiden pure as drifted snow, who kneels absorbed and rapt in holy prayer. The twilight deepens, and from out the gloom there shines one perfect star amid the empurpling deep. Yet still the holy maid kneeleth at prayer, while fast the gathering darkness falls upon the outward world. She heeds it not, for borne upon her inward ear come strains of heavenly music from the choirs above. Anon "the light that never was on sea or land" has filled her humble room with glow celestial, and o'er her kneeling form hovers the Heavenly Dove; and by her, bearing in his hand the lily, emblem of all purity, stands the Angel of the Presence Chamber, shining in the glory of his might, who hails her as most blest among Eve's fairest daughters.

With clasped hands, and heart both pure and meek, she lists the angel's message from her Lord; and thrills in every fibre of her being as she comprehends the truth, that she shall be the mother of God's Son! Then, lowly, bowing down she cries, "Behold the handmaid of the Lord."

The vision fades; the stars have come out one by one, and the pale moon-beams fall upon the silent earth; but angel choirs are praising God above, for lo! the Word made Flesh is come to dwell with men, and Christ the Lord Incarnate has become. *Ave Maria, gratia plena! Christmas-tide, 1895.*

Papers on Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

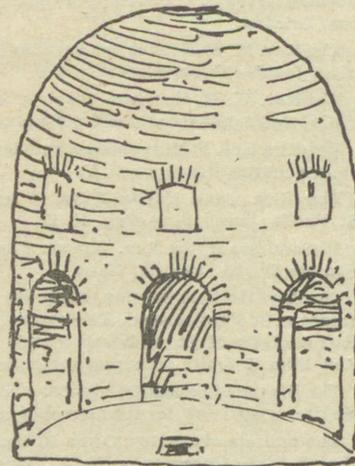
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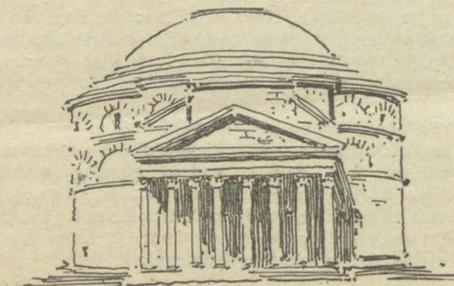
In the former articles was traced the development of the basilican form of church, and the characteristics of the architectural features of the epochs of style.

It was stated that there was also another form, based upon the circular temples and tombs of Rome, and upon this form is based the domed church, which was gradually evolved from these, combined, in some cases, with the plan of the basilica, the dome being placed, if there was only one, at the crossing of the nave and transepts, although there were often many other subordinate domes grouped around the principal one.

The development took place in two ways, first, the Byzantine, which began in Constantinople, and reached its culmination in the church of Sta. Sophia, built by Justinian, in the sixth century, and which was declared by its founders to surpass the temple of Solomon, as it certainly did in two important respects



ROMAN. INTERIOR OF TOMB OF ST. HELENA ROME.

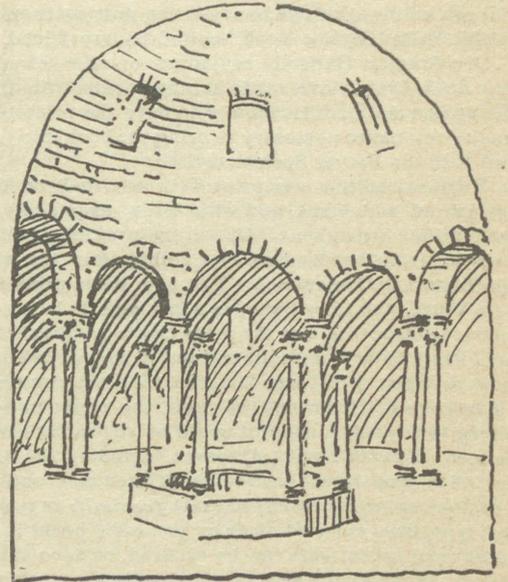


ROMAN. EXTERIOR OF PANTHEON.

—it covered ten times the area, and was built of durable materials, whereas Solomon's Temple is said to have been of wood.

After this building, no further progress was made in the development of Byzantine architecture, all subsequent examples being merely adaptations or copies of portions of Sta. Sophia.

The second form of the development was the Romanesque, which commenced in Italy, and gradually spread over western Europe, it being very vigorous in France, from whence it was brought to England by the monks in the train of William the Conqueror, and there taking the form of English Norman, although in



ROMANESQUE. INTERIOR OF BAPTESTERY AT NOCERA DEI PAGANI.

England the development of the dome was suspended, but the concurrent architectural style was followed. One of the most interesting points to be observed in this development was the way the support of the dome was gradually changed from its first form, which was that of a solid circular wall built under the whole dome; the next step was to leave openings in the wall, which were arched over, leaving the piers between the openings to form the support. These piers next developed into a circular row of columns, spaced closely together; then the spacing became more and more open, until the dome was supported upon eight columns, and lastly, as in Perigueux, France, upon four adequate piers, as in the Renaissance.

It may be also noted that another use of the circular form was in baptisteries, where not only were persons baptized, but where also marriage ceremonies and funeral services were held, and which have retained this form, almost universally, in Italy. This form also survives in the chapter houses of Gothic cathedrals in many instances.

In Byzantine architecture the decoration was elaborate. The columns are often classic in proportion; in fact, they were often actual columns transplanted from older classic buildings, and the material costly and beautifully worked, solid slabs and blocks of rare marble and alabaster being profusely used, and the flat and domed surfaces decorated with intricate and rich mosaic.

In Romanesque, on the contrary, except to a certain extent in Italy, where the Byzantine influence was more strongly felt, the material and workmanship was coarse and bare, and although in portals and other important positions, profusely carved, yet the carving was rudely executed and clumsy in effect. The enrichments on cornices and mouldings were the most interesting ornamental features.

The columns are more massive in proportion, and are built up, ordinarily, of small stones. The form of



ROMANESQUE. DETAIL FROM PORTAL OF S. TROPHIMUS, ARLES.

Monographs of Church History

(Second Series)

STEPHEN LANGTON, ARCHBISHOP OF CANTERBURY.—Continued

BY M. E. J.

Innocent now saw that very decided measures were necessary. He sent the bishops of London, Ely, and Worcester to remonstrate once more while there was yet time, bidding them threaten that if John were obdurate they would lay the kingdom under an interdict. There was a delay of several months, in which John temporized, made fair promises, and tried to induce the Pope to modify his demands. But there was no idea of modification in Innocent's mind. On March 17th, he sent the three prelates to the king for his final decision. He drove them from his presence with the most horrible maledictions, threatening that if they approached him again he would send them to Rome with eyes plucked out and noses slit. Six days later they pronounced the sentence of the interdict, and fled for their lives over sea.

All over the kingdom, in obedience to the Pope's command, the clergy met by night in their churches, each bearing a torch, and with one voice chanted the *Miserere* and other penitential psalms and prayers, while the church bells rang out the broken funeral knell. Veils were hung over the crucifixes, the consecrated wafer of the Host was consumed by fire—the relics and images of the saints were carried into the crypts, and then the bishops, in the violet robes of mourning used on Good Friday, announced to the frightened multitude, in the name of Heaven, that the domains of John, king of England, were laid under the ban of the Church, until he should have rendered submission to the Holy See. Every torch was then at once extinguished, in token that the light of the Gospel was denied them.*

Terrible as was this punishment, entirely mistaken as was the policy of Innocent in carrying it out, it is impossible not to admire his courage in insisting upon it. In this age of enlightenment, with the experience of centuries behind us, it is hard to comprehend the point of view from which mediæval Europe regarded the questions of the day. The horrors of the interdict were so great that we can hardly judge the Pope's action with any degree of fairness, but it is necessary to keep in mind that he acted according to a carefully thought out system, to which he conscientiously adhered throughout his reign.

Fuller's description of the effects of the interdict is pathetic: "See now on a sudden the sad face of the English Church. A face without a tongue; no singing of service, no saying of Mass, no reading of prayers; as for preaching of sermons, the laziness and ignorance of those times had long before interdicted them. * * And although afterwards at the entreaty of Stephen Langton, the Pope indulged to conventual churches to have service once a week, yet parish churches, where the people's need was as much, and number far more of souls, as dear in God's sight, were debarred of that benefit."

Dean Hook tells us that the religious privations caused by the interdict have been much exaggerated, that sermons were preached in the open air, infants were baptized, and marriages celebrated at the Church door, and the sacraments administered to the dying. But even with these mitigations the sentence was sufficiently terrible when we consider that no public celebration of Mass, or any other service was allowed, Christian burial denied to all but the clergy, and Church bells silenced throughout the land except those of the Cistercian monasteries, which being in such sequestered situations, the sound would not reach the villages and towns. The immediate effect of the interdict upon John was first to frighten him a little and then to make him furiously angry. He would on no account allow the archbishop to enter his dominions, so there was nothing for Langton to do but to await patiently the course of events. He chose as his place of retreat Pontigny, the monastery where Becket had taken refuge, under similar circumstances. He being the ideal saint of that day, it was considered the highest privilege to tread in his footsteps, so Langton felt himself happy to be allowed to suffer

disgrace in the spot where a like fortune had driven St. Thomas.

The banished Archbishop spent his time in study which had always been his most congenial employment. He was a prolific writer; sermons, commentaries on Scripture, history, poems, and even a miracle play of his composition are still in existence. It was a happy time for Langton. So devoted was he to literary pursuits, that in his later life after he had been for some years doing active work as Archbishop he thought seriously of retiring once more from public life and seeking some quiet retreat wherein to lead a life of devotion and study. The only drawbacks to his peace were the constant negotiations between John and the Pope, which caused him great anxiety. John was willing to concede anything but Langton's recall, but Innocent would accept nothing but unconditional surrender. Simon Langton, brother of the Archbishop, a man of learning and political ability, acted as Stephen's agent in some of these negotiations. The king tried to lure the primate to England by all sorts of fair promises, short of the safe conduct, without which Langton was determined not to set his foot on the land. John remarked to the Pope's envoys: "You may ask what you will and I will grant it! but never shall that Stephen obtain a safe conduct of force sufficient to prevent me from suspending him by the neck, the moment he touches land of mine."

The condition of the Church through these six years was rendered much more unhappy by the absence of so many of the clergy. At one time there were only three bishops in England, and they were John's abject slaves, and sharers in his iniquities. The rest had fled in fear of their lives and many priests followed their examples. Such a bitter and open enemy was John to the clergy that when a man was arrested for robbery and murder of a priest, he exclaimed: "Let him go, he has slain one of my enemies." Many of the clergy joined the Archbishop at Pontigny, and a strange and sad company was there assembled. Only men of strongest faith could have looked upon the Church of England in this her lowest depth of agony, with any sentiment but that of utter despair, as she lay at the mercy of the proud king and prouder Pope, deprived of clergy and public worship, "destitute, afflicted, tormented."

It is impossible to follow here in detail the prolonged negotiations between John and the Pope, the excommunication, deposition, the final abject submission of the unworthy king, and his full acceptance of Langton. Stephen had been untiring in his efforts to bring about this reconciliation, traveling to Rome, to Soissons, writing urgent appeals to the Pope to bring matters to a speedy conclusion. When the recall came he hurried to England, accompanied by the exiled bishops of London, Ely, Lincoln, and Hereford.

They went at once to Winchester, where the king met them at the gates and fell at their feet shedding tears—whether of joy at meeting his banished clergy once more, or of regret for his forced submission, is not stated by the chroniclers. The Archbishop raised the prostrate monarch, and the whole company entered the city, chanting the 51st Psalm, and marched to the cathedral, which was crowded by people weeping and praying. In the chapter house the king professed his entire repentance, swore on the holy Gospels fealty to the Church and the laws of the land, restitution of confiscated property, and entire reform of all abuses. Then kneeling he was solemnly absolved by the Archbishop, after which they all entered the cathedral in procession, and for the first time in six years, Mass was celebrated.

What joy to that congregation, starving for the bread of life, to hear once more the solemn words of the dear familiar service. But from this day the friendship of the Pope for Stephen began to cool. He had celebrated Mass before the interdict was formally dissolved. It seems as if the air of England had inspired Langton with new feelings of independence and impatience of foreign interference. Innocent, perhaps fearing that this would be the case, sent Nicholas, Bishop of Fescati, as legate to England to raise the interdict and make a final settlement of all disputes. Fresh trouble arose from the insolent behavior of this foreigner. He ignored the English bishops, made a royal progress through England, with such a train of attendants that he almost ruined his already impoverished entertainers. He assumed absolute power, even

window openings was the same in Romanesque as in Byzantine, generally with round arched heads, often grouped, in which case the windows are separated, sometimes by piers and sometimes by columns. But there is in these styles no suggestion of window tracery.

Strictly speaking, the name Byzantine applies only to the architecture of the Greek Church, and Romanesque to that of the Roman Church; but, up to the time of Justinian, the separation of the Churches was not complete, and the architecture was, likewise, not definitely distinct, but inclined sometimes towards one and sometimes towards the other. After Justinian, however, the line can be sharply drawn, and the name "Greek" could be applied to Byzantine architecture since that time.

Romanesque was the transition from Roman styles to the styles known as Gothic, the old style having died out about A. D. 600. An exactly similar process of transition went on in the East, culminating, as has been said, in the erection of Sta. Sophia, A. D. 532-538, the difference being that during this age the art life of the Western Church was in a state of decay, from which emerged the later Romanesque at the end of the tenth century, while the Eastern empire, on the contrary, was, during that time, progressing, and formed an architectural style of great beauty and perfection, which was after that de-

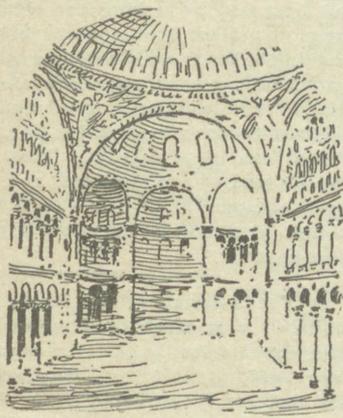
based by the Slavs.

During the early period, up to the sixth century, no clear line of demarcation can be traced, and Rome, Constantinople, and Ravenna were only important cities in an undivided empire, of which the whole people were striving and working to convert a pagan into a Christian style.

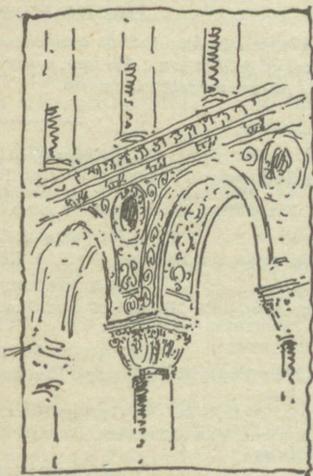
Although the investigation of the history of this circular form of churches is not so important as that of basilican churches, it is interesting because of its influence upon the Renaissance development. In Italy, probably half of the early churches were circular in plan. Except, however, in baptisteries this form has been superseded. The rectangular was found by Gothic builders to be easier to construct, more capable of extension, and better adapted to Christian ritual. Had Gothic builders applied themselves to the development of the circular form, there is no reason to doubt that they would have been as successful as they were in the development of the basilican. But circumstances prevented this, and when these builders became as expert as the Eastern nations in mechanical arts, they had developed form into one of great beauty, adapted it to their ritual, and their ritual to it.

The rectangular thus became the sacred and appropriate form in the Western Church, and the use of the dome was never allowed the opportunity its intrinsic beauty offered for development in Gothic architecture.

The *Church Times* has the following: "The ceremony of 'giving ashes' was practiced on Ash Wednesday in St. Aidan's, Boston, as in former years. The priest dips his thumb in ashes of palms and signs the sign of the Cross on the forehead of the person kneeling before him, using these words: "Remember man that dust thou art and that to dust thou shalt return." It is to be wished that more churches practiced this ancient and symbolical devotion.



BYZANTINE. CHURCH OF ST. SOPHIA, CONSTANTINOPLE.



BYZANTINE. DETAIL FROM ST. SOPHIA.

*Camee's Eng. Hist.—C. M. Yonge.

in the diocese of Canterbury, and filled the vacant offices with the highest bidders. Langton protested, and appealed to Rome, but the ear which formerly had been ever ready to listen to him, was now deaf to his complaints, and he was powerless. But he made a strong stand as defender of the liberties of the English Church, and upheld this good cause bravely to the end of his life. On June 29th, 1214, the interdict was formally withdrawn, having lasted six years, three months, and fourteen days, and then the legate departed for Italy, to the joy of the whole nation.

The scenes in this part of English history are constantly shifting, first the Archbishop and Pope are arrayed against John, then all parties are reconciled, and again the Pope and king, in closest friendship, are waging war upon the Archbishop.

We have no record of Stephen's mental struggles, of doubts or regrets; in fact his opinions and emotions under all circumstances are a closed book to us. We only know the results in his public actions. This is an untold loss, for a man who held steadfastly to the right through so many struggles and trials must have possessed a most noble and edifying inner life. But for some good reason his personality is hidden from us.

Langton's next great work was the organization of the barons in the famous movement which ended in the acknowledgment of the great charter. The nobles were of one mind, determined to resist John's tyranny, but they needed a clear-headed leader to condense their demands in a document, and unite the contestants in a course of action. Stephen well knew that this would compromise him still further with Innocent, now the dear friend of that faithful son of the Church—King John. But that consideration did not weigh with him. He caused search to be made for a copy of the old code of laws granted by Edward the Confessor, and confirmed by both the Henrys. He read this to the barons, and standing with them before the great altar in St. Edmund's church, he received their solemn oaths that they would contend for this declaration of their rights unto death. The story of Runnymede is too well known to require repetition here, but the consequences of that day to Stephen Langton were very serious. When the news of the affair reached Rome, the Pope's indignation was unbounded. He annulled the charter, excommunicated the barons, and suspended the Archbishop, and this sentence was proclaimed in England by the hated sub-deacon Pandulph, the Pope's precious agent there. Langton was about to sail for Rome to attend a council, to which as cardinal he had been summoned, when this news reached him. He continued his preparations in spite of the sentence, knowing Pandulph's habit of misrepresentation, and trusting to be able to reinstate himself in the old friendship with Innocent. But he was received with marked coldness by the Pope who refused to let him return to England until peace should be declared between John and the barons.

Langton took his place in the council as cardinal, "but his learning and experience were lost to it, as he took no part in its deliberations, seeing that he had lost the 'grace of his lord the Pope.' But as his conduct had been upright through circumstances of peculiar difficulty, his high character was not sullied, 'the Lord who knew that his conscience was unwounded, preserving his fame unblemished.'"* The sentence of suspension was removed at Easter, but Langton was detained in Rome for two years as a sort of State prisoner.

When the archbishop returned to England in the year 1218, he found that his old enemy King John, had been mercifully removed from his long-suffering kingdom, the young king had confirmed the charter, and the country was at rest. He solemnly crowned Henry III., at Westminster, and gladly relinquishing affairs of State, devoted the rest of his life to his see. He enjoyed peace and repose after the many troubled years of his episcopate, but the records of this time are very scanty. The only event of great importance, according to the chroniclers of the day, was the translation of the remains of St. Thomas of Canterbury to a costly shrine prepared in a chapel behind the high altar of the cathedral. Langton died July, 1228, in his manor of Shridon, and was buried in his own cathedral.

*Lives of the Saints.

Book Notices

Commentaries on the Constitution of the United States, Historical and Juridical. With Observations upon the Ordinary Provisions of State Constitutions, and a Comparison with the Constitutions of Other Countries. By Roger Foster, of the New York Bar. Boston: The Boston Book Co. 1895. 3 vols 8vo. Vol. 1. Price (cloth), \$4.50. net.

We cordially welcome the first volume of this exhaustive treatise upon the Constitution. The author, who is lecturer on Federal Jurisprudence at the Yale Law School, is already well known as a very capable and learned commentator upon legal subjects. The scope of this work is liberal and the method of treatment modern, and particularly satisfactory to that large class of students who, while not trained for the bar, are often at work with treatises upon constitutional or statute law. In this volume, besides the very luminous statement of the historical genesis of the Constitution of the United States, two questions of the greatest interest: viz., the right of secession, and the origin, nature and process of impeachments, are discussed at considerable length and with sound judgment and discrimination, and the citation of numerous authorities. In fact, we must mention that not the least valuable portion of this work is the array of luminous foot notes, often embodying long quotations, and the unstinted extracts, in the text itself, from the writings and speeches of our great statesmen, legislators, and legal publicists. While not a supporter of the cause of secession, the learned author fully justifies the motives of those who led the Southern States into armed secession, and defends their honesty and high regard for principle in so doing. These sections of the work are worthy of careful attention. Partisan newspapers are poor educators of the people on such deep subjects of constitutional interpretation, and partisan text books in public schools are even more offensive. Extreme and radical views of constitutional interpretation find no favor with Mr. Foster, and he does not shrink from freely criticising them, while he endeavors to elucidate the truth which in such matters more often lies in a conservative direction. We emphatically commend this work to the notice of the general reader, as well as to that of the student of law and history. One cannot go away empty from such a well of information and wisdom.

He Suffered; or Human Suffering Interpreted by Jesus Christ. Six Meditations for Holy Week by Wilfred Monod, Translated from the French, by Annie D. Perkins. New York: Thomas Whittaker. Pp. 118. Price, 60c.

A quotation from the author's preface will best present the aim of this handsome and richly spiritual little book to our readers: "The meditations in this collection were spoken as the result of a conversation with one who was ill—body and soul. Himself plunged in sorrow, the pastor wished for the benefit of his people, to sound the depths of the mystery of affliction; but no one must expect a philosophical study or even a Biblical exposition of the function of suffering in our lives. Drawn solely from the contemplation of Jesus Christ and written with adoring love, these pages are simply a testimony offered to the Man of Sorrows. They have no other aim. There is no question of an author addressing himself to his readers, but of a brother addressing himself to brothers, and saying to them, 'If ye suffer, love Him who has suffered; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.'" No child of the Redeemer's Church could wish for a more heavenly-minded, devout companion, and spiritual mentor, than "Monod," through the six solemn days of Holy Week.

The Works of Joseph Butler, D.C.L. Sometime Lord Bishop of Durham. Divided into Sections; with Sectional Headings. An Index to each Volume; and some Occasional Notes; also Prefatory Matter. Edited by the Right Hon. W. E. Gladstone. Volume I: The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; to which are Added Two Brief Dissertations, I, of Personal Identity; II, of the Nature of Virtue and a Correspondence with Dr. Samuel Clarke. Volume II: Sermons: Preface: Three Sermons on Human Nature; Twelve Further Sermons Preached at the Rolls; Six Sermons Preached on Public Occasions. Charge to the Clergy of Durham. With an Appendix. Oxford: at the Clarendon Press. New York: Macmillan & Co. Price, \$7.

This superb edition of Bishop Butler's whole works is a labor of love on the part of one of the foremost Christian scholars of our day. Mr. Gladstone has honored himself, as well as the memory of that great master of sound thought, in thus presenting his works to the public in a form worthy of their imperishable character and solid excellence. We trust that the editor's labors will result in a wider, use of Bishop Butler's Analogy and Sermons. We firmly believe that there are no better treatises in Anglican theology, not even excepting the works of Bishop Sanderson, by the use of which the student may train his mind to careful, sound, and well-balanced thinking. In regard to the fifteen sermons, and especially those upon Human Nature, we discovered years ago that they contained the very essence and marrow of moral theology, and the years since then have only confirmed the value of that knowledge. Mr. Gladstone speaks of his work as editor with very great modesty, but we venture to say that if such work could have been given to these treatises years ago, their influence would have been more potent than it is, and Butler would not have been neglected, as to a considerable extent he

has been. The breaking up of the Analogy, particularly, into short sections, and prefixing a brief explanatory heading to each, is a great advantage to the student, and one who is familiar with the text and argument has only to examine the headings to discern what an amount of care and study the learned editor has given to this subject, and how well he has succeeded in elucidating the argument of the author by this means—for Bishop Butler's writings are too profound and compact to be comprehended and digested without great effort. In these two splendid volumes we have the best edition of Bishop Butler's works ever published. Those who already appreciate his writings will desire to possess them, and those who are about to begin the study of Bishop Butler should be content with no other edition.

The Belief and Worship of the Anglican Church, With an Explanation of her Teaching and Ritual. By Archibald Campbell Knowlce. Second Edition, revised and enlarged: With an Introduction by Isaac Lea Nicholson, S. T. D., Bishop of Milwaukee. Philadelphia: George W. Jacobs & Co. Pp. 319. Price, 50c.

This most useful little book, issued in tasteful and attractive form, will be found replete with clear and yet not too elaborated instruction both for members of the Church and those who are seeking the olden paths and would desire more perfect knowledge of her Faith with an understanding of her worship and its ways. It forms altogether a compendious and simple rationale of the Belief and Worship of the widespread Anglo-American Communion. That a layman is author must add to its appreciation rather than detract from its popularity. That he is a devout writer who has studied and pondered, and one therefore well prepared, equipped at all points for his interesting and heartful task, none may doubt who will give their attention to these pages.

"A Year's Sermons," by Dr. S. D. McConnell, will be published next week by Thomas Whittaker. They originally appeared in the editorial columns of the Philadelphia *Press* regularly for a year. The same publisher announces "He Suffered," translated from the French of Wilfrid Monod, with an introduction by Bishop Doane, of Albany.

The March *Review of Reviews* publishes three articles of especial interest to women. Mrs. Ellen M. Henrotin, president of the General Federation of Women's Clubs, briefly describes that movement; portraits of the officers of the organization accompany her article. Mrs. Helen Campbell writes on "Household Economics as a University Movement"—a topic which to most readers, we imagine, is decidedly new, though Mrs. Campbell has herself given one course of lectures on this subject at the University of Wisconsin, and similar work has been begun at other institutions. Dean Marion Talbot gives an account of an interesting investigation of food supplies at the University of Chicago. This practical study of dietaries is a matter of much concern to all housekeepers.

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.

THOMAS WHITTAKER

He Suffered; or Human Suffering Interpreted by Jesus Christ. Six Meditations for Holy Week, by Wilfred Monod. Translated from the French by Annie D. Perkins. 60c.

D. H. MCBRIDE & CO., Chicago
Evolution and Dogma. By J. A. Zahm.

LEE & SHEPARD, Boston
The Woman's Manual of Parliamentary Law. By Harriet R. Shattuck. 75 cents.

HOUGHTON, MIFFLIN & CO.
In New England Fields and Woods. By Rowland E. Robinson. \$1.25.
Moral Evolution. By George Harris. \$2.
American Men of Letters. Bayard Taylor. By Albert H. Smyth. \$1.25.

CHAS. SCRIBNER'S SONS
The Jewish Scriptures, the Books of the Old Testament in the Light of Their Origin and History. By Amos Kidder Fiske. \$1.50.
The International Critical Commentary. The Gospel According to St. Mark. By the Rev. Ezra P. Gould, S. T. D.

D. APPLETON & CO., New York
Greenland Icefields, and Life in the North Atlantic. By C. Frederick Wright and Warren Upham. \$2.
California of the South. By Warren Lindley and J. F. Widney. \$2.
The Exploits of Brigadier Gerard. By A. Conan Doyle. \$1.50.

HARPER & BROS.
The Woodlanders. By Thomas Hardy.
James Inwick, Ploughman and Elder. By P. Hay Hunter.
Three Gringos in Venezuela and Central America. Richard Harding Davis.
Critical Hand-Book of the Greek New Testament. By E. C. Mitchell.
The Trumpet Major. By Thomas Hardy.
In Search of Quiet. By Walter Frith.
Doctor Warrick's Daughters. Rebecca Harding Davis.
The Apotheosis of Mr. Tyrawley. By E. Livingston Prescott.

The Household

Ella's Mission

BY MIRA L. COBBE

"I feel just discouraged," said pretty little Mrs. Winston, as she picked the baby up from the floor and buried her face in his chubby neck. "It really seems impossible for me to accomplish anything. With my health and opportunities it seems as though I were burying my talents in a way that is almost unforgivable."

"What has put you in such a discontented humor, Ella," asked her companion, a gentle-faced lady, who sat placidly rocking in Mrs. Winston's cheery sitting room.

"Discontented, Aunt Mildred?" said Mrs. Winston in amazement. "I'm not discontented, I'm only ambitious. I so long to be given an opportunity to do some good in the world. I have so much, and when I think of those who are so unhappy, I feel that I am worse than neglectful not to do all I can to make the world better and purer for my having been in it."

"I may be old-fashioned, my dear," returned the elder lady gently, "but it seems to me that you are doing a great deal of good. Howard is always to be found at home in the evening. His brothers find here a pleasant meeting place, and certainly a safe one. You are training up your children to become honorable, God-fearing men and women, while in Sunday school and Church work your influence for good is felt, I know."

"Yes, yes, auntie," returned the little lady rather impatiently, "but that is nothing. If I can accomplish some good in this limited circle think what I could do were I able to reach out further. Why, when Howard and the boys are here in the evening and we are playing games or singing, I think of the thousands of souls that are trembling in the balance, and fairly hate myself for sitting still. It's a dreadful responsibility, auntie. We are all our brother's keeper. We cannot shirk our personal responsibility."

"That is very true, Ella, dear, but you don't expect to reform the entire world, do you?"

"No, of course not, but then I ought to do all I can."

"Perhaps you are now. But, Ella, dear, I cannot stay any longer. Perhaps I'm taking up some of your valuable time, which ought to be given to a more deserving and less fortunate creature than I."

Mrs. Winston flushed and replied hastily: "Auntie, that's unkind. You know what I mean. However, if you must go, I'll walk with you as far as the guild hall. I promised to look in a few minutes at the meeting of the Ministering Children. They are getting ready for a bazar, and want me to show them how to make some fancy articles." As she talked Mrs. Winston put on her and baby's wraps, and in a few moments the two ladies were pushing the little boy along the shady street in his buggy.

As they neared the guild hall several of the children saw them coming and ran out to meet Mrs. Winston, dragging her off with noisy affection. Aunt Mildred smiled as she walked back and forth with baby, catching glimpses of her sweet-faced niece, going from one group of girls to another, having a kind word for each; and under her skillful ad-

vice snarls disappeared like magic, and flowers bloomed upon grimy centre pieces where before had been nothing but scraggy stitches. When at last she dragged herself away from her enthusiastic admirers, her face was beaming with happiness and she hummed a little song as she rejoined her aunt. In a moment, however, the brightness faded from her face and she sighed deeply.

"What is it, now, dear," asked her aunt, laying a caressing hand upon the young woman's arm.

"The same old story, auntie. Oh, what a shame it does seem that I should be condemned to pass my life in idleness when I might accomplish so much."

Her aunt said nothing, for she realized that she could give no advice that would bring contentment to her unhappy niece, and as she slowly made her way homeward her heart felt heavy within her. Mrs. Winston had always been her favorite niece, and when she married Howard Winston, a rising young lawyer and a man of unimpeachable character, she felt that Ella's happiness was secured. During the ten years the young people had been married three beautiful children had been given to them, and thus far no cloud had risen to dim their domestic happiness. However, as she reflected upon the sentiments she had heard the young wife express that afternoon, she felt that some strong arguments were needed to convince Ella that her place was in her home, and that as a wife and mother she would be fulfilling her highest mission.

That night when Mr. Winston came home, he found a cloud on the usually bright face of his wife, and felt astonished, but said nothing; however, as it lingered after his greeting, he asked gently:

"Anything the matter, dear? Had a fight in the sewing society?"

Ella looked up, an angry flush staining her cheeks. If there was one thing above all others she detested it was having the guild spoken of as "the sewing society," and as Howard knew this she felt it was unkind for him to tease her in this way. She felt angry, but subdued her temper and answered quietly:

"No, we never quarrel at guild. There is nothing more than usual the matter."

"Nothing more than usual," returned Howard, with a whistle, "why, that's worse and worse. Then there's always something the matter?" As he spoke he threw his arm around his wife's slender waist and drew her to him, kissing her gently several times. The kind words and caress overcame the little woman, and she burst into a perfect storm of tears, burying her face on his shoulder. Howard felt distressed. His sunny-tempered wife was not prone to melancholia, and to see her bright face drenched in tears was more than he could stand. However, he let the tears have their way for a few moments, then, taking out his handkerchief, wiped them away, and finally succeeded in soothing her sobs.

"Now, darling," he said, after he had quieted her, "I'm awfully hungry. Won't you please give me my dinner? I can't wait much longer."

Howard could have adopted no method better calculated to draw his wife's thoughts away from herself than this, and a few moments later she was smiling at him across the table, and as the gas was turned down low, the children did not notice her swollen eyes. After the little ones were put to bed Ella crept down stairs to Howard's study, and stood

in the door for a moment looking timidly at him as he sat at his desk writing; then, as he did not turn, crossed the room and sat on the arm of his chair. As she did so he dropped his pen, and slipping his arm around her said, inquiringly:

"Well?"

"I suppose you feel that I owe you some explanation," she said softly, nestling her face down on his shoulder.

"Have you and I been married ten years without you discovering that I never want you to tell me anything you do not wish, dearest?" asked Howard, gently.

"Of course not. Howard I know you will laugh at me, every one does, but I feel it just the same."

"No, I won't laugh. Tell me, Ella, if it will make you feel happier."

"I—I—want to be of some use in the world," cried Ella, desperately. "I want to help people be better and happier, and I believe I could do it."

"Don't you now?" asked her husband, with a quizzical look on his handsome face, as he tenderly brushed her soft black hair back from her brow.

"Not in the way I want. Oh, Howard, sometimes when I'm sitting here all safe and happy with baby, and think of how many people are miserable and wicked, it seems as though I were a very negligent woman to be idle, when I might accomplish so much good."

"Is that all, sweetheart?"

"Yes," slowly.

"And have you been fretting out your heart because you are of so little use?"

"You promised you wouldn't laugh."

"I'm not laughing, Ella, dear, but I just want to know."

"Yes."

"Do you want to convert the entire world, wife dear?"

"No, of course not, I just want to do my duty."

"What is your duty, my dear? What is that about doing your duty in that state of life unto which it shall please God to call you?"

"Yes, Howard, but—"

"Well, but what?"

"How do I know that I'm not called to do this other work? It seems to me that this unrest I suffer from is my conscience reproaching me for neglect of duty."

"How should you know that your duty lies in your home and Church, Ella? Why, because that is the natural course of things. When you married me, dear, and took upon your little shoulders the responsibilities of wedded life, the duties pertaining to your home became of

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first importance, just as those connected with the Church after Confirmation. If it were possible for you to enter into a broader field without neglecting your family or Church you might do it, although to tell the truth I don't like the idea, even, of my little wife grappling single-handed with vice and ignorance; but you cannot do it unless you throw us all over, and I don't think you want to do that," and he smiled tenderly as he drew her closer.

"Then you honestly think that I am doing my full duty, Howard, now?"

"Most certainly, dearest, and sometimes more than any one could expect. Just think a moment. I am made as happy as any mortal could ever dream of in his wildest moments. Of course I don't expect I know much about the raising of children, but I think, as far as I can judge, ours are up to standard. I heard the rector tell the choir-master last Sunday that your influence for good in the Sunday school and among the young girls was almost too great to be estimated. Then another thing. Before our marriage Tom and Archie were very wild, although perhaps you never heard of it. Many an unhappy hour have I spent over my brothers. Since they have had our home to come to both of them have reformed and are as steady as any one could wish. Are all these things nothing? Do you think you are doing nothing?"

"Do I accomplish this much good?" murmured Ella, shyly.

"You most certainly do, but your influence will decrease if you meet me with a face like that one to-night. My heart

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went down in my boots when I saw the gloom which overspread your erstwhile smiling countenance. Then, too, it is expensive. You ruined a collar, necktie, to say nothing of—"

"Don't joke, Howard," pleaded Ella. "I know I was silly, but forgive me."

"Forgive you, dearest, forgive you, of course I will, but upon a condition."

"And that is?"

"That you relinquish these foolish ideas and be content."

"Well, I'll try," slowly, "but I can't help my thoughts."

Howard sat for a moment, his hand supporting his head; then he looked up.

"Ella, Frank Harris has applied for a divorce."

What?"

"Yes, and although I'm bitterly opposed to divorce, I can't say that I exactly blame him."

"Why not?" cried Ella in horror, drawing away from his encircling arm.

"Because his wife has systematically neglected him and his children for the past twenty years. During all that time she has been tramping all over the country, lecturing and addressing women's clubs. The other day I read that she had been greeted by a delegation of women at the depot and borne in triumph to her hotel. In the evening when she spoke about the wrongs of her sex, she could scarcely make her voice heard above the cheers with which her words were greeted. She has accomplished a great deal of good, Ella, dear, to the outside world, but do you know when I looked at the dissipated face of her husband and listened to his story, I felt that some one would have to answer for her neglected home duties. He nearly cried when he spoke of his two boys. Do you remember them, nice, bright-looking boys? One of them is confined in an inebriate asylum, while the other is far on the road to the same place."

"Oh this is simply dreadful," cried Ella, with a white face. "I should think the thought of those ruined boys would come between the mother and the faces of every audience, no matter how enthusiastic."

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"She reproached the elder one, so Frank said, for his excesses, and he replied:

"What right have you to reproach me? I never had a mother."

Ella sat still for a moment, then leaning forward, looked up into her husband's face, and said earnestly:

"You are right Howard, as you generally are. I can do my duty here in my own circle, at least, and I will be content with that. It was only discontent that made me long for broader fields. I am content with those I have. The good I do won't aggregate as much as Mrs. Harris', but at least I won't have three ruined lives to answer for, will I, Howard?" and as he clasped his wife to his heart Howard murmured a thanksgiving that she was once more content with her lot in life.

TAKING the words of the Prayer Book as they stand, I cannot but think that, in the vast majority of cases, Confirmation is delayed far too long. We are recommended by our Church to bring our children to the Bishop "as soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments" . . . "and be further instructed in the Church Catechism." Now many children properly brought up, would be thus qualified when they attained the age of seven years. What is to hinder their Confirmation?

The custom of putting off the Sacrament till the boy is old enough (or thinks he is) to please himself, is the outcome of that Protestant teaching (which, by the way, I am sorry to see advanced in an article in *The Church Monthly*—a paper circulated in many "Catholic" parishes), that the essence of the rite consists in "confirming" the promises of sponsors—an idea which many of us find difficult to combat, both in parents and children. An Eastern child is baptized and confirmed together, and receives the Blessed Sacrament at the same time, but does not receive it again till seven years old. Some signification must therefore be considered to attach to that age. Is it not the "age of discretion"—when the child begins to understand the difference between good and evil—when it cuts its "wisdom teeth," so to speak?

We Sunday school teachers have a sufficiently hard task to undermine the popular notions of parents, who are prejudiced in favor of fourteen or sixteen, or older, as the correct age for Confirmation, the result being that when the boy arrives at that age he considers himself superior to parental authority, and, taking the matter into his own hands, neglects to come forward at all. "I've got on very well so far without it, and I don't see the use of it." If a child is regularly brought to the altar by its parents, before it breaks free from their immediate control, it contracts a habit which there is afterwards less difficulty in maintaining than if a new habit is attempted to be formed after the parental influence is lessened by contact with the world.

Why should our Lord's command be always applied to Baptism alone? Why should not little children be brought to Him as they were when He spoke the words, in the closest manner possible—into his very presence—not only to adore Him on His altar-throne, but to nestle in His bosom and receive Him into themselves in literal obedience to His Divine command? Is not Christ's "presentation in the temple" analogous to Confirmation—*Church Review*.

A Conversation on "Popery"

"I hear they are talking about a boy choir in this parish, and if that's so then I am up in arms. I'm a Protestant right through, and I don't believe in Popery."

"Yes, there is a good deal of talk about such a choir, and I think the vestry have already decided to employ a choir-master."

"Well, I am surprised! To think that we should come to that!"

"But see here, friend! Did you ever see a surpliced choir of men and boys in a Roman Catholic church?"

"Well, no, not that I remember! I have occasionally dropped in to see how they do things, but I think they always had quartettes up in the gallery, and it was gilt-edged music, too!"

"You are more familiar with such churches than I am. I never go to any place of worship but my own. But I am glad to have you strengthen by your own observation what I have heard. But will you explain, then, how you get 'Popery' into the surpliced choir?"

"Well, it's an innovation, and we all know that innovations are generally something that is brought in from the Catholics."

"But you just now said that you had heard nothing but quartettes among the Catholics."

"Now, see here, you are getting bigoted. I wish you would not be so narrow gauge."

"I may be narrow gauge and all that, but I am going to keep on the track till I find out why a choir of men and boys is rank Popery."

"Well, I suppose it is because of those clothes, just like a priest's, that they wear. What's the use of dressing them up in that way?"

"For the same reason that the clergy wear special clothing when they minister in public. It is the Church's way and rule. It is decent and proper. The cassock and cotta are not distinctive of the priesthood. It is the stole that marks the deacon and the priest, while the others are appropriate to the lay-reader, organist, and choir."

"But why not just put a long surplice on them, and leave off that black thing underneath?"

"O, then, we have found what constitutes the 'Popery.' It is that 'black thing underneath!' But, my dear fellow, if that makes a choir-boy popish, it makes all the clergy of the Church, including the bishops, the same, because they all wear 'that black thing underneath,' and to tell the truth, it is not many years since a good many of them used to wear it outside without any Jesuitical concealment whatever. But I never thought even that made them popish."

"Now, see here, there is no reasoning with men like you, for you can always explain away everything. I just tell you I hate this whole business of bringing in Popery, and I'm going to fight it."

"But, my dear friend, do please consider how much you are behind the age. The world grows and so does the Church. You know Mr. T—of E—, don't you?"

"Yes, I believe I met him at the last convention."

"Well, about twenty years ago Bishop McIlvaine undertook to try him and unfrock him for starting such a choir in Ohio, and although the trial came off, T—had to leave the diocese. To-day there are a number of such choirs in Ohio and Ohio hasn't gone over to the Pope

Continued on next page.

There is...
no virtue in the nasty taste of cod-liver oil.

Then why take it clear?

Scott's Emulsion breaks the oil into drops so small that you can hardly taste it.

The story of "Annie Laurie" is most romantic, and the little we know of it renders it all the more interesting. Annie Laurie was a real woman and the daughter of a Scotch nobleman. She had a lover by the name of Douglas. All went well until she met a dashing young fellow by the name of Ferguson of Craigdarroch, who caused her to forget poor Douglas. But he could not forget, and the memory of her inspired him to write the immortal song. He did not write it for publication, nor to be sung, but just to ease his aching heart. Lady Alice Scott composed the plaintive air some time during the the early part of the present century. The words are often credited to Robert Burns.

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yet! At the last General Convention, with all the bishops except two or three taking part, there was a surpliced choir and a semi-choral Celebration—a glorious service it was—and that in St. George's church of which old Dr. Tyng was so many years rector."

"Now please don't bring in party questions. I want to look at this thing calmly. I tell you it's all Popery and you can't make anything less out of it. I have made up my mind about it, as I have a right to, and you can't shake me with your quibbles. I'm down on this choir business and I will let the vestry know it too!"

"Just one word more, good brother, and I shall bid you good-morning. I suppose the essence of popery consists in subjecting all Christian Churches to the will of one man who happens to be the Bishop of Rome. Now answer me, which looks most like Popery, a choir of men and boys decently clad and reverently singing God's praises, or you, one single man without any reason except blind prejudice, who propose to have your way against the decisions of the vestry and the wishes of the parish. It seems to me that so far as there is any Popery around, it is in you!"—The Diocese.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, Two DOLLARS. You may then send us the name and address of the person and one of the dollars. The other dollar which you have earned as commission you may keep for your Easter offering. Address

THE LIVING CHURCH,
55 Dearborn St.,
Chicago, Ill.

Margery's Fault

BY FLORENCE A. EVANS

"I hope that none of my children will ever read such trash," said Mrs. Brown, "the kitchen fire would be the best place for this kind of literature. Dear, dear, there is the baby crying again," and she threw the story paper which she had been examining on the library table, and hastily left the room.

Margery sat on the other side of the table sewing. As she

"Mother didn't say I mustn't read it," said she to herself. "She only said that she hoped no child of hers ever would. I don't think there would be any harm in my reading just a little of it. I do so want to know what it's about."

Without waiting to consider the matter any longer, Margery took the paper in her hand and peeped out into the hall; all was quiet there, for her mother was in the front room with the baby, and the boys were out playing.

"I'll go up into the garret and read it there," thought Margery; "then no one will come and disturb me." The stairs leading to the garret were very dark and steep, and Margery hurried up them, half fearing that her mother might hear and call her back. But her progress was not interrupted, and a moment later she had reached the garret and settled herself in her favorite seat in the old west window. Then she began the story.

It was truly a most thrilling tale in which "battle, murder, and sudden death" were quite ordinary events; one of the principal characters was a skeleton who had a pleasant habit of seizing people by their ankles as they went upstairs, and dragging them down to unknown depths. Margery read on and on, and, in the interest of the story, did not notice that the sun was getting low. At last the story was finished, and Margery perceived with a start that the sun had set and shadows were already lurking in the corners of the big garret.

With an exclamation of surprise at the lateness of the hour she sprang up, and hurrying to the stairs, began her descent.

By this time the stairs were pitch dark, and Margery had to feel her way very carefully. Suddenly something caught her foot and held it fast; instantly the girl thought of the skeleton in the story, and, giving a wild scream, she sprang forward and landed in a heap at the foot of the stairs, with her foot doubled up under her.

At the sound of the shriek and heavy fall, her mother ran from her room and

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and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.



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Yours truly, W. E. PENN.

EUREKA SPRINGS ARK., May 18, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Texas Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

"Whereas, I was deaf, now I hear."

At the age of 69, and after having suffered from Catarrhal Deafness 20 yrs., I am truly thankful to state that I am entirely cured by Aerial Medication, and my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.



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Valuable Books

In another column will be found the particulars of an unusually good offer now made by THE LIVING CHURCH, whereby the following books may be obtained free of cost:

The Dictionary of the Bible,

is edited by WILLIAM SMITH, LL.D., Classical Examiner of University of London, and contains 1,024 large octavo pages printed on excellent paper, is finely illustrated, and handsomely and strongly bound in cloth, measuring 9 1/2 x 6 1/2 x 2 inches.

It contains every name in the Bible and Apocrypha of which anything can be said. It gives an account of each of the Books of the Bible; it explains the civil and religious institutions, the manners and customs of the Jews, as well as of the various nations mentioned or alluded to in the scriptures, while many of the longer articles, being the results of the most finished scholarship, are complete treatises in themselves, and worthy of separate publication. It embraces the results of the most successful and approved Biblical labors and researches, including those of Layard, Rawlinson, and others, condensed for wide and common use, and constituting an indispensable aid to clergymen, teachers, families, Sunday school superintendents, and Bible readers generally.

The Life and Epistles of St. Paul,

By the Rev. W. J. CONYBEARE, B.A., Fellow of Trinity College, Cambridge, and the Rev. J. S. Howson, D.D., Principal of the Collegiate Institution, Liverpool.

It eloquently portrays the early life, education, conversion, teachings, labors, travels, sufferings, perils, persecutions, and missionary career of St. Paul, thus constituting a Living Picture of the great Apostle himself, and of the circumstances by which he was surrounded. The work also embodies the results of a profound and appreciative study of the true inner life of St. Paul exhibited in his letters. It is NOT an ABRIDGEMENT but an EXACT REPRINT of the greatly improved "People's Edition," prepared with much care and labor, in pursuance of an original plan of both writers, "for a wider circle of readers," and differs from all other editions by the SUBSTITUTION OF ENGLISH for the Greek, Latin, and German quotations. Dr.

found Margery in a sobbing heap on the floor.

"Why, what is the matter, dear?" asked she, trying to help the girl to her feet.

"Oh, dear!" sobbed Margery, "the skeleton caught hold of my foot, and I jumped and fell down the stairs. Oh, I can't stand, my foot hurts so."

"Wait till you are in your room, and then you can tell me how the accident happened," answered her mother.

She called the nurse, and together they carried Margery to her room and took off her shoe, only to discover that her ankle was badly sprained. After they had made her as comfortable as possible, and the nurse had left the room, Mrs. Brown said: "Now, Margery, you can tell me how you came to fall. Why, how did this get here?" she added, as she stooped to pick up the story-paper, which Margery had just dropped upon the floor beside her bed.

Margery's cheeks were scarlet. "I—I read it, mother," she faltered, "and that was what made me fall. I thought the skeleton that the story told about caught hold of my foot, and then I jumped and fell."

"How did you come to read it?" asked her mother.

"When you left it on the table," said Margery, "I saw the picture, and it was so interesting that I wanted to know what it was about. You didn't say positively that I mustn't read it, and I thought I would just take it up to the garret, and look over it, and see what it was about. Then before I knew it, I had read it all."

"Well, my dear," said Mrs. Brown, "don't you see that your curiosity was the beginning of the trouble? And I am sure you knew you were doing wrong in reading the story, else you would not have gone to the garret to do so. But I will not scold you, for I think the pain of your foot will be punishment enough."

Just then Margery's younger brother came in, hastily.

"Say," demanded he, "who spoiled my new kite? I just made it this afternoon, and put it on the garret stairs to dry, and now I found it in the hall, all smashed up. It looks as if some one had been walking all over it."

Margery and her mother looked at each other; this was the skeleton which had seized Margery's foot.

"Well," said Mrs. Brown, "I must go to baby, and I will see, at the same time, that this paper is safely in the fire. Margery can tell you what happened to your kite, Tom," she added, just before she closed the door.

A Made-Over Little Girl

BY SYDNEY DAYRE

"Come here, Lulu, and try on your new frock."

and stood quietly while her mother buttoned it—patting down and pulling up, settling a bow or a ruffle.

"It is very pretty," said Aunt Lucy, who sat near.

And all the time Lulu did not smile or look pleased.

"Yes, I think it looks very well," said mamma. "I hadn't much to go on except my work, but I haven't stinted that."

"No," said Aunt Lucy, "when it comes to work and good taste, too, there is no lack in you."

"Don't you like it, Lulu?" asked mamma.

"Yes," said Lulu, slowly, "I like it all except that it is a made-over dress."

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G. T. NICHOLSON, Gen. Pass. Agt., A., T. & S. F. R. R., Monadnock Bldg., Chicago.

Mamma took the dress off without saying anything. She left the room with a pained look on her dear face.

"If I were a little girl," said Aunt Lucy, "I should be sorry to make my mother feel sorry, after all she has done on the frock. I think I should be proud of wearing anything which was so full of loving painstaking."

"But, Aunt Lucy, I do hate to wear made-over things. I like new frocks."

"I sometimes wish," said her aunt, "that little girls could be as easily made over as dresses."

"Oh, Aunt Lucy!" laughed Lulu. "Making over a little girl! Who ever heard of such a thing?"

"It has been done," said Aunt Lucy. "It might be done oftener if mothers and aunts had the doing of it—although it is by no means so easy a thing to do as to make over a dress."

"But how do they do it, auntie? How would you do it if you were going to?"

"Well, I should look well over the little girl—the old little girl, you know, to see how good the stuff might be. In one little girl," smiling at Lulu, "I think I should find some pretty good things to go on. It would be a mixed goods, woven one way of a pleasant disposition, the other of a strong thread of perfect honesty, shot through with some little silken threads of cheerfulness, willingness to help, with a good, large polka dot of obedience."

Lulu laughed.

"I should expect to find some ugly, little tears, made by outbreaks of bad temper and failure in duties at home and school."

"Oh, dear!" sighed Lulu.

"Also, some spots and stains left by ugly, hateful words.

Lulu shook her head mournfully.

"But," said Aunt Lucy, "I shouldn't expect to find any of the dreadful stains left by a lie or by an act of deliberate deception or disobedience."

"I hope not," said Lulu.

"Well, there is my stuff. I should try to cut away entirely the tears, or mend them so carefully that no one could ever see them. For this I should use a thread woven of patience and sweet temper and industry."

"Go on, auntie."

"To take out the spots, I should try to find an erasive soap made of self-control and loving kindness. Then, you see, I should be ready to do my cutting out."

"Where would you get your pattern, auntie!"

"Oh, my dearie, I would strive to follow the pattern left by our Lord and Master."

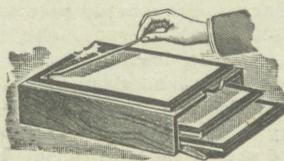
"I guess you'd make a good little girl of it, auntie, said Lulu, soberly.

"When I thought I had it so it would do pretty well," said Aunt Lucy, smiling again, "I should look after the trimmings."

"What

with. There pleasant

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SOUTH

Homeseekers' Excursions to all stations south of Cairo on the line of the Illinois Central and the Yazoo & Mississippi Valley Railroads, except Memphis and New Orleans, from stations in Iowa, Alden to Sioux City, inclusive, on April 6th and 20th, and May 4th; from stations Iowa Falls to Cairo, inclusive, on April 7th and 21st, and May 5th. For a copy of the Southern Homeseeker's Guide, describing the agricultural advantages of the country traversed by the above-mentioned roads, address, at Manchester, Iowa, J. F. Merry, Assistant General Passenger Agent. For information in regard to Railroad Lands in Southern Illinois, and in the famous Yazoo Valley of Mississippi, address, at Chicago, E. P. Skene, Land Commissioner I. C. R. R.

Tickets at the above rates on sale only on dates quoted. For further particulars apply to your local ticket agent, or address A. H. Hanson, General Passenger Agent, Illinois Central Railroad, Chicago.

THE NICKEL PLATE ROAD, the shortest line from Chicago to New York and Boston via Fort Wayne, Cleveland, and Buffalo, operates a perfect passenger equipment with a first-class roadbed and an exceptional service of Wagner Sleeping and Buffet Cars. Rates always the lowest. For information as to rates, time of trains, etc., call on or address J. Y. Calahan, Gen'l Agent, Chicago, Ill. No. 50.

HOME SEEKERS EXCURSIONS.

THE LIMITED FAST EXPRESS TRAIN

leaving Chicago daily at 1:30 P. M. via the Nickel Plate Road, arriving at New York City the following evening at 6:30 and Boston at 8:45, is unrivaled, peerless, and incomparable for speed, comfort, and safety, with rates that are as low as the lowest. Trains consisting of baggage cars, buffet, sleeping, and elegant day coaches, lighted by gas, heated by steam, and with all modern improvements, are run through without change from Chicago to New York, with through cars to Boston. J. Y. Calahan, Gen'l Agent, Chicago, Ill.

No more round shoulders. The habit of stooping, which causes hollow chest and round shoulders, is prevented by wearing the Knickerbocker Shoulder Braces. Sold by Druggists, Surgical Appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

IT is not often in these times of close business competition that one secures something of value for nothing, but *The Agricultural Epitomis* offers a single year's subscription to that paper and 25 packets of flower seeds for the ridiculously small sum of 50 cents. The usual price at any store in the land for flower seeds is 10 cents per packet, which means that for an investment of a half dollar you get \$3.00 in return—\$2.50 worth of flower seeds and *The Agricultural Epitomis* (50 cents) for one year.

PURPLE and Gold, Black and Gold, Blue and Gold—fancy runs riot among the magnificent colors which have heretofore characterized the Pansy. It has seemed as if there could be no more worlds for the Pansy Specialist to conquer, but Vaughan's new catalogue, just issued from their stores in New York and Chicago, has added to the long list Pansies in varied shades of red! This new class opens wide the door to great possibilities in the Pansy World.

THE Telephone Number of the New York, Chicago & St. Louis Railroad (Nickel Plate Road), has been changed to Main 3389, instead of Main 389, as heretofore. No. 53.

FOR ST. PAUL AND MINNEAPOLIS.

The "North-Western Limited," sumptuously equipped with buffet, smoking, and library cars, regular and compartment sleeping cars, and luxurious dining cars, leaves Chicago via the North-Western Line (Chicago & North-Western R'y) at 6:30 P. M. daily, and arrives at destination early the following morning. All principal ticket agents sell tickets via this popular route.

PERSONALLY CONDUCTED EXCURSIONS TO CALIFORNIA

In addition to its regular daily to sleeping-car service to California, the Chicago, Union Pacific & North-Western is now running personally conducted excursions, leaving Chicago every Thursday arrival of through trains from the East. These excursions are accompanied through to San Francisco and Los Angeles by experienced conductors; and low rates, picturesque route, quickest time, and the best of attention, are among the advantages which they offer. Ask your nearest ticket agent for full particulars, or write to W. B. Kniskern, G. P. & T. A., Chicago & North-Western Ry., Chicago, Ill.

CHEAP EXCURSIONS TO THE WEST AND NORTHWEST.

On March 10 and April 7, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at large number of

Not a Patent
Medicine.

Dyspepsia

is largely of nervous origin, showing exhaustion of the nerve centres. Hence the value of a nerve tonic, and especially of one containing phosphorus, to reach the brain and spinal cord. Over forty thousand physicians are successfully prescribing

Freligh's Tonic

A Phosphorized Cerebro-Spinant.

in such cases, and relief is almost immediate.

Regular bottle, \$1.00. 100 doses. All druggists. Concentrated, prompt, powerful. Sample by mail, 25 cents. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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Formula on
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DENT'S CORN GUM

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

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DEAFNESS & HEAD NOISES CURED

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No more round shoulders. Shoulder Brace and Suspender combined. Easily adjusted. Worn with comfort. Sizes for men, women, boys and girls. Sold by druggists, appliance stores, general stores, &c. By mail \$1 per pair (\$1.50 silk).



Flowers for Home Culture

The little musk plant is a hardy perennial, and once installed in a chosen locality it goes on, year after year, loading the atmosphere of all the region round about with the subtle aroma of its peculiar fragrance. The only peculiarity in the culture of the musk plant is that it should be kept damp. It will grow well in a shady place, where the sun seldom or never comes. It has a small, light yellow flower.

Another hardy annual, having a place peculiarly its own, is the nasturtium. These, with their rich and abundant flowering, handsome leaf growth and persistent habits, are well adapted for rock work, banks, trellis, or rustic work; while the more dwarf varieties may be grown in beds, giving a rich and pleasing effect. There are numerous colors, all strong and showy, and the effect is good whether they are grown either single or intermingled.

An assortment of hardy plants, annuals and perennials, should be supplemented by a few shrubs and vines, the locations for which will be readily suggested by a thoughtful survey of such premises as one may have. Owing to the uncertain and often severe winter weather of New England and the northern States of our country further West, spring is the best time for planting these, as they are sometimes killed by the severe weather when planted in the fall. There are so many of these shrubs and vines adapted for every situation, that it would be impossible to give a full list, but the names and leading characteristics of a few may be briefly given.

A charming shrub, on account of the sweetness of its flowers, is the *daphne genkwa*, commonly known as spurge laurel. It is an evergreen, of very modest proportions, rarely growing more than a foot in height. It has small leaves, of a dull grayish green. The flowers are pink in color, are borne in small clusters at the end of each branch, and have a peculiarly delightful fragrance. The shrub has the marked peculiarity of blossoming twice each season—May and August being the favored months, though a scattering of bloom is likely to exist all through the summer. This daphne will frequently live through the winter without much protection, perhaps without any; but a sure way to keep it always at its best is thus described: "Tie the plant into a small compass, and cover with a headless barrel. Fill the barrel with dry leaves, pressed full, and cover with boards, on which some large stones should be placed." When spring weather comes, the little shrub will be found bright and strong, ready for a vigorous season's work. This is a good way of treating any shrub or bush not wholly hardy.

The althea is well known, and is one of the most charming of bushes; but it needs room to display its large, handsome flowers to the best advantage. It is perfectly hardy, and should stand in the open, as it does not fit a corner, as a smaller shrub might do. The flowers are either red, purple, or white, and a large bush in full bloom, or better, several bushes of different colors, give a fine effect.

The honeysuckle and clematis, the Virgin-



Out of sorts

—and no wonder. Think of the condition of those poor women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and aching hearts.

They must be out of their wits. Why don't they use Pearline? That is what every woman who values her health and strength is coming to. And they're coming

to it now, faster than ever. Every day, Pearline's fame grows and its patrons increase in number. Hundreds of millions of packages have been used by bright women who want to make washing easy.

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MILLIONS NOW USE PEARLINE

CHOICE ROSES AT 5 CENTS OUR RAINBOW COLLECTION OF 20 ROSES FOR \$1. PREPAID BY MAIL



The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever-bloomers. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as \$1. They are nearly all new kinds. We guarantee them to reach you in good condition. We also GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.

Augusta Victoria, pure white, always in bloom. Champion of the World, (New) rich bright pink, finest rose grown. Star of Gold, the queen of all yellow roses. Marton Dinceo, richest velvety crimson in clusters. Colthilde Souper, everybody's favorite, always in bloom. Bridesmaid, rich pink, none better. Pearl of the Gardens, deep golden yellow. Scarlet Boddley, the richest of all red roses. Senator McNaughton, lovely canary yellow. Sunset, yellow, highly colored. Francisca Kruger, copper yellow and peach. Marie Guillot, the greatest of all pure white roses. Duchess de Brabant, amber rose, tinged apricot yellow. Madame Camille, beautiful salmon and rosy flesh. Grace Darling, clear maroon red passing to lake, elegant. Catherine Mermet, everybody's favorite. Md. de Watteville, rosy blush, bordered deep crimson. Helmingold, beautiful shades of saffron and tan. Md. Weiche, amber yellow, tinged with copper and orange. Md. Hoste, immense large double pure white, very fragrant.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, \$1. Try a set. 20 Chrysanthemums, all prize winners, \$1. 16 Geraniums, double and single flowered, and scented, \$1. 15 choice Begonias, different kinds, \$1. 40 packets choice Flower Seeds, all different kinds, \$1. Our handsome, illustrated Catalogue, describing above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our prices. WE CAN SAVE YOU MONEY. We have large two year old roses for immediate effect. Liberal premiums to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address, GOOD & REESE CO., Box 103 Champion City Greenhouses, Springfield, Ohio.

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