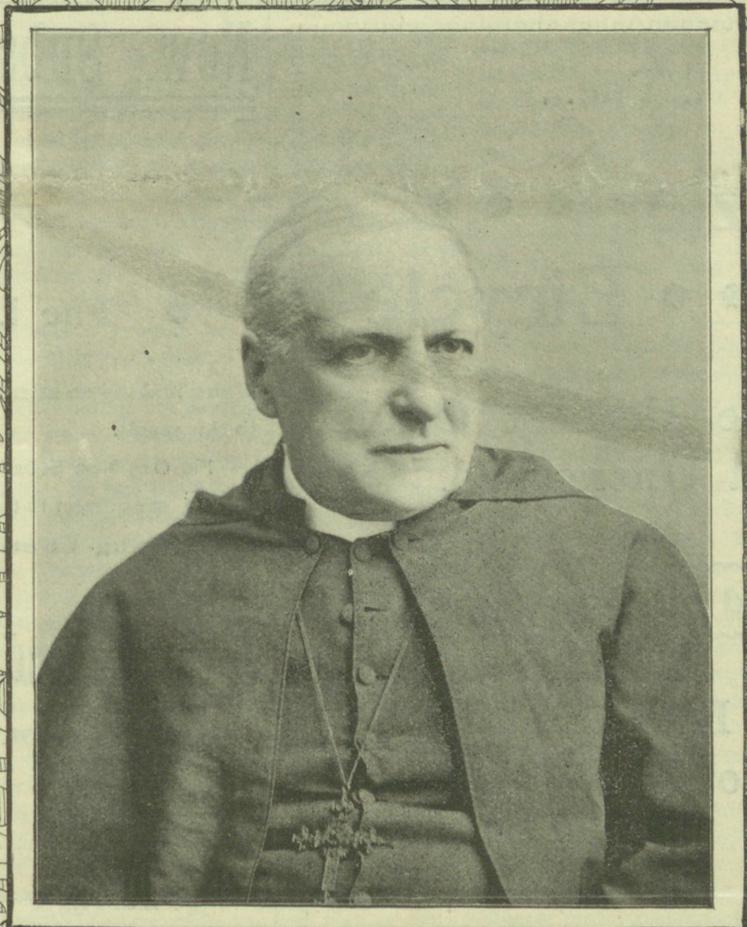


The Living Church

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CHURCH FURNISHER and Ecclesiastical Art Worker.

A List of some of the commissions executed in my Works and Studios during the past Church Season:

Lych Gate, Clergy Desk and Stalls, Transfiguration, N. Y. City.
 Altar Cross and Processional Cross, Grace, San Francisco, Cal.
 Wrought-iron Rood Screen and Pulpit, Holy Rood, N. Y. City.
 Oak Rood Screen, St. Thomas' Chapel, N. Y. City.
 Sculptured Altar, St. John's, Brooklyn, N. Y.
 Brass Credence, St. Peter's Church, N. Y. City.
 Brass Font Cover, Holy Comforter, N. Y. City.
 Baptistery Dome Lights, Trinity, Hoboken, N. J.
 Vestment Case and Altar Vases, St. Philip's, N. Y. City.
 New Altar for Grace Chapel, N. Y. City.
 Brass Altar Furniture for Tomahawk, } Ordered by the Bishop of
 " " " " Wausau, } Fond du Lac.
 " " " " Merrill, }
 Candlesticks, Vases, Font, and Litany Desk. Ordered by the Bishop of Pittsburgh.
 Memorial Brass. Ordered by the Bishop of Mississippi.
 Two sterling silver Chalices, St. Andrew's, Yonkers, N. Y.
 Chancel Furniture, Hawk's Nest, W. Va.
 Altar Candlesticks and Vesper Lights, St. Paul's, Waterloo, N. Y.
 Altar Book Rest, Good Shepherd, Columbia, So. Car.
 Altar Cross (memorial), St. Matthew's, Worthington, Ind.
 Chancel Furniture, Chapel by-the-Sea, Virginia Beach, Va.
 Offertory Basin (memorial), St. John's, Florence, So. Car.
 Altar Cross (memorial), Trinity, Lewiston, Me.
 Memorial Altar Cross and Book Rest, St. Thomas', Owning's Mills, Md.
 Memorial Altar Cross, Redeemer, Addison, N. Y.
 Processional Cross, St. Paul's, Montour Falls, N. Y.
 " " St. John's, L. I. City, N. Y.
 Baptismal Font, marble, Grace, Dalton, Mass.
 Altar Cross, polished brass, Grace, Dalton, Mass.
 Baptismal Font, marble, Christ, New Berne, N. C.
 Chalice and Paten, St. Paul's, Franklin, Tenn.
 Altar Cross, polished brass, St. Alban's, Alberton, Md.
 Offertory Basin, St. Peter's, Charlotte, N. C.

Memorial Font Cover, St. Matthew's, Hillsboro, N. C.
 Memorial Bishop and Priest Chair, St. Clement's, El Paso, Tex.
 Chair for Pro-Cathedral, Cairo, Ill.
 Altar in carved oak, Transfiguration, West Arlington, Md.
 Altar in carved oak, St. Margaret's, Brighton, Mass.
 Memorial Credence, brass and walnut, Baltimore, Md.
 Memorial Chancel Rail, Grace, Nutley, N. J.
 Processional Cross and Altar Book Rest, Trinity, Highland Park, Ill.
 Baptismal Font, alabaster, St. Mark's, Anaconda, Mont.
 Memorial Lectern, Trinity, Mobile, Alabama.
 Memorial Brass Pulpit, St. John's, Decatur, Ill.
 Memorial Litany Desk, St. James', Newtown, N. Y.
 Memorial Eagle Lectern, Trinity, Redlands, Cal.
 Pulpit and Litany Desk, St. Paul's, East Orange, N. J.
 Sanctuary Lamp, St. Michael and All Angels', Anniston, Ala.
 Altar, Pulpit, and Eagle Lectern, Germantown, Pa.
 Alms Receiving Basin, sterling silver, Christ, Greenwich, Conn.
 Eagle Lectern, Epiphany, Rochester, N. Y.
 Mem. Stained Glass Window, St. James', Rochester, N. Y.
 " Font, St. John's, Walhalla, S. C.
 " Litany Desk, Pro Cathedral of St. Paul, Springfield, Mo.
 " Lectern in brass, Grace, Rutherford, N. J.
 " Stained Glass Window, Trinity, Pass Christian, Miss.
 " Baptismal Font, marble, St. George's, Baltimore, Md.
 " Candlesticks, Holy Communion, Paterson, N. J.
 " Chancel Rail and Receiving Basin, St. John's, Cold Springs Harbor, N. Y.
 " Baptismal Font, Flushing, L. I., N. Y.
 " Stained Glass Window, Raleigh, N. C.
 " Chancel Window, Edgefield, S. C.
 " Altar Desk in brass, St. Mark's, Tarrytown, N. Y.
 Corona, Church of the Centurion, Fort Monroe, Va.
 Monumental memorial, ordered by Mrs. Maguire, of Philadelphia.
 And many others too numerous to mention here.

It is respectfully suggested that but little time remains to determine upon and carry into execution any contemplated memorials for

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This Should Attract You.

The Living Church

A Weekly Record of its News its Work and its Thought

VOL XIX. No. 4

CHICAGO, SATURDAY, APRIL 25, 1896

WHOLE NO. 913

News and Notes

The Bishop of London was recently informed that many captains and other responsible officers of merchant vessels who are accustomed by prescription to conduct the devotions of the crews and passengers of their ships when at sea, would value episcopal recognition in their work. His lordship has therefore instituted the office of "Marine Reader," so as to extend to persons at sea the privileges in this respect enjoyed by Church workers on land.

THE name of Mrs. Rundle-Charles, recently deceased, has long been known and valued by Church people on both sides of the Atlantic. The book which first brought her into public notice was the "Chronicles of the Schonberg-Cotta Family." It was published about thirty years ago and had a great sale. Mrs. Rundle-Charles was, at the time of her death last month, sixty-seven years of age. She was a strong and devout Churchwoman, in many respects akin in tastes and views to the late Christina Rossetti. She was the author of a number of works besides the book above mentioned, and also of several popular hymns.

THE recent municipal election in Chicago demonstrated clearly the influence of the better element of citizens in politics. Tired and disgusted by repeated tales of bribery and corruption, foremost citizens determined to rid the council of its unwholesome members. To this end the Municipal Voters' League came into existence, and its influence was largely instrumental in retiring several corrupt ward statesmen to private life. Plants may flourish even in a tainted atmosphere, and it is to be hoped the seed sown by the Municipal Voters' League may be productive of good results.

SOME of the English bishops are certainly not open to the criticism of keeping aloof from the "masses," or confining their work to formal parochial visitations. The Bishop of Ripon, on March 24th, delivered an address to the railway men in the grain warehouse connected with the freight depot of the Northeastern Railway in Wellington st., Leeds, during the dinner hour. The service was under the auspices of the Church of England Railway Men's Mission. The congregation included nearly three hundred men, who entered heartily into the proceedings. His lordship gave an eminently practical discourse on the text, "Salt is good, but if the salt has lost its savor, wherewith shall it be salted?"

THE scheme for the destruction of St. Mary's, Woolnoth, one of the old London churches, in order to make way for a rail-

way station, is said to have been headed off by a compromise satisfactory to all parties. The nature of the compromise as reported in the Church papers, seems very peculiar. The plan is to construct the station under the church, the exit being provided by a small building in the churchyard. This is called a "very satisfactory result," and a victory for the Church party. For our part we confess we cannot quite make out how public worship can be maintained in a building situated in this way. It hardly seems worth while to have made such a contest simply to preserve the church as a monument.

THE play entitled "The sign of the Cross," portraying the story of a martyrdom in the reign of Nero, has been received with much enthusiasm in England. In Norwich, at St. Clement's church, on a Sunday in Lent, Mr. Ben Greet, one of the theatrical company, read the lessons at Evensong, and the curate preached a sermon on the life and times of Nero. He gave a vivid description of the sufferings Christians underwent at that time and the persecutions undergone by the Apostles, and asked if those present were prepared to do the same for Christ's sake. The Bishop of Norwich, in response to a request to grant a dispensation to those who desired to witness the "Sign of the Cross," answered that as it was a different kind of play from those usually put upon the stage, he would grant a dispensation to any whose religious scruples debarred them from breaking their Lenten fast to witness it. It will be strange if the 19th century is yet to witness a revival of something like the ancient miracle play.

TIME brings its revenges. There was a time when Archdeacon Denison was treated with scant toleration by those in authority. In 1854 he was tried for teaching erroneous and strange doctrines contrary to the Church of England. In the first instance, he was condemned, although the words which were adjudicated were an exact quotation from Bishop Andrewes, a fact which was unknown to Dr. Lushington who sat as judge. Thus it came to pass that Bishop Andrewes was condemned as a teacher of false doctrine by a nineteenth-century judge! It is no wonder the sentence was reversed in the Court of Arches. The appeal of the prosecution to the Privy Council was ineffectual, and in future the doughty Archdeacon was not molested. But he was a *persona non grata* to the authorities, and was treated with little courtesy by his own bishop. But with the Archdeacon the sharpest theological controversies never broke the bond of charity or separated him from his friends. Gradually respect, admiration, and reverence succeeded to distrust and hostility. The English public cannot help feeling a certain pride in a man of undoubted courage and indomitable devotion to principle, even

when his whole life is spent in opposing the popular current. Thus it came about that he was honored in his closing years as a hero and a saint. At his funeral many were assembled eminent in Church and State. Once a bishop of Bath and Wells harassed him by withdrawing the license of his curate at a time when he was ill able to do all his work unaided, but now the Bishop of Bath and Wells, attended by the Dean of Wells, officiated at the funeral.

It has been demonstrated that the admission of Utah as a State, will in no wise place the Mormon Church in the background, but, on the contrary, extend its power. The provisions of the State Constitution were satisfactory to Mormon opponents, so satisfactory that objections to the admission of the new State were removed. But the Mormon Church has shown her hand. At the semi-annual conference, held this month, declaration was made that any member of the Church holding a Church office, must obtain permission from the Church authorities before accepting a State office, political or otherwise. As fully 70 per cent. of the Church members hold Church offices, it will be readily seen how the Mormon priesthood can dominate affairs of State. The Church authorities attempt to justify their manifesto on the ground that a man holding an ecclesiastical office, cannot of his own volition, make that office subordinate or coordinate with political honors. The condition is a threatening one, which does not presage good for our country as a whole.

FOR some years no piece of legislation has attracted more wide-spread attention, and excited more criticism, favorable and unfavorable, than the Raines bill, recently passed by the New York State Legislature. The bill places the liquor traffic directly under control of the State, and is calculated to do away with some of the evils which are the outgrowth of the use or abuse of spirituous or malt liquors. Under the terms of the bill, hours during which the saloon may be opened are regulated, licenses are fixed, and other reforms inaugurated. While not intended in any way a prohibitive measure, it is expected that several thousand saloons will be closed because of the exactions, these places mainly of the lower order where crimes are hatched, and evils against society flourish. In New York State, opponents of the measure characterize it as a political deal; its friends speak for it as a step in the way of a clearer moral atmosphere, while ardent prohibitionists accept it as a sort of compromise. Its operation will be interestedly watched.

It is announced that the new owner of Glastonbury Abbey intends to take immediate steps to arrest further decay. The aid has been obtained of Mr. Edwin Buckle, the Bath and Wells diocesan architect. He

has been instructed to prepare plans for the proper preservation of the crypt of the Abbey. The history of this Abbey, the legends associated with it, and the hard measure meted out to it under Henry VIII, when its venerable abbot was executed under circumstances of great injustice and cruelty, render its preservation and possible restoration in the future a matter of special interest to English Churchmen. In the reign of Edward VI, the buildings were appropriated to the use of a colony of weavers, extreme Protestants or rather Calvinists from Strasburg. They were compelled to flee from the continent on the publication of the "Interim" by Emperor Charles V, and were invited into England by the Protector Somerset, who wished to encourage that branch of manufactures. The present owner, who has come into possession by inheritance, is Mr. Hanley Austin.

THE Rt. Rev. Charles Chapman Grafton, S. T. D., whose portrait is given on the first page of this issue, was born in Boston in 1830, his father being Major Joseph Grafton of that city. His school days were passed in the Boston Latin School, and Harvard Law School. He studied for Holy Orders under Bishop Whittingham. He was ordained deacon in 1857 and priest in 1859, and became assistant to the Rev. Dr. Wyatt, the rector of St. Paul's church, Baltimore. The Bishop appointed him chaplain to the deaconesses of Maryland. In 1865 Father Grafton went abroad, and in 1871 he was associated with the Rev. Fathers Benson and O'Neill in founding the Society of Mission Priests of Cowley St. John. While in England he had spiritual charge of a number of the larger sisterhoods, and assisted in founding two sisterhoods in Scotland. In London he acted as chaplain of the cholera hospital during the plague in that city. In 1872 he was called to the rectorship of the church of the Advent, Boston, in which parish he had formerly labored as a lay member under the Rev. Wm. Croswell, and the Rt. Rev. Dr. Southgate. Father Grafton established a branch of the St. Margaret's Sisterhood in Boston and began the erection of the present church of the Advent. In 1882 he founded the community of the Sisterhood of the Holy Nativity for evangelical missionary work, to give spiritual instructions, and to carry on continuous intercessions and prayer. He was elected Bishop of Fond du Lac in 1889. The diocese has developed greatly under his wise and energetic administration. The missions and active clergy have more than doubled, a branch house of the Sisterhood of the Holy Nativity has been established at Fond du Lac. Many churches and parish houses have been erected throughout the diocese, and two schools, one for boys—St. Paul's cathedral choir school, and Grafton Hall School and College for Young Women, have been founded at Fond du Lac. The diocese is almost purely a missionary field and is obliged to make constant appeals to enlarge and maintain its increasing activities.

ENGLAND just now has many difficulties on her hands. Dr. Jameson's foolhardy raid of the Transvaal Republic has had effects which neither he nor his confederates could ever have dreamed. First came the unexpected interference of the German Emperor, producing strained relations between Ger-

many and England, the end of which it is hard to foresee. Just as affairs seemed to be settling down, an uprising of the savages in Matabeleland of a very wide-spread and formidable character, has set all South Africa in a flame. Englishmen are ready to believe this disturbance to be due to the intrigues of German and French emissaries, and thus a simple war with savages in the Dark Continent becomes an important element in European politics. In another quarter the English find themselves embroiled with the Dervishes of Upper Egypt, and that region is about to become the scene of a contest for supremacy between the forces of barbarism and civilization. In view of the course of England in this connection, France is embittered because, as it is easy to see, these events tend to prolong indefinitely the English occupation of Egypt. Lastly, the report of a treaty between Russia and China, giving the former country immense advantages, seems to threaten the important interests of England in the Far East, making a conflict between the two greatest powers of Europe a distinct probability at no very distant day. British statesmen may be asking themselves whether it is too late to form a close alliance with Japan so mistakenly despised a few years ago. While it is probable that at no time in history, were the advantages of universal peace better understood, there has hardly been a moment for centuries when all but universal war seemed so imminent. It now appears impossible that there can be a war between any two European powers which will not involve nearly all the rest. From the horrors of war on such a scale, with modern engines of destruction, Christian people everywhere have the strongest reason to pray that the world may be delivered. As to our own fair land men must be blind indeed if they fail to see that from every point of view our true mission is to cultivate, by all possible means, the things which make for peace.

It is said that a great stir has been caused in Palermo by a daring act of sacrilege. One of the richest images in Italy, namely, that of the "Madonna Asunta," has been stolen. It is a rich harvest for the thieves, since the faithful had adorned it with votive offerings of great value, consisting of numerous bracelets, thirty pairs of diamond earrings, gold watches, gold and silver chains, and "a great many other valuable articles of jewelry."—An English paper tells its readers that at the consecration of Dr. Johnson as first bishop of Los Angeles "a thousand vestrymen of Detroit parishes, and many prominent Church people, some of whom came from a very long distance, were present." We knew that the Church in Detroit was fairly strong, but we had no idea that it was so rich in vestrymen. There is an old saying that one must go from home to hear the news.—The Bishop of Ripon, greatly to his honor, did not take his turn as preacher in the chapel Royal in Lent, preferring to occupy the pulpit of two churches in two poor parishes in Leeds. His place was supplied by the Rev. Canon Drake. His lordship, it appears, is an Irishman and on a recent occasion is said to have betrayed his Hibernian origin, not for the first time, by giving utterance to the following fervent exhortation: "My brethren, I beg of you to take hold of your own heart and look it straight in the face."

The Board of Missions

At its meeting, Tuesday, April 14th, there were present four bishops, 10 presbyters, and 11 laymen. The Rt. Rev. Dr. Scarborough was called to the chair.

The treasurer's report showed that beyond present resources the sum of \$314,550 is needed from April 1st to meet the appropriations to September 1st. It also appeared that the offerings for colored missions up to April 1st had fallen off about \$3,000 as compared with the same term last year.

A communication was submitted from Mr. Henry E. Pellew, general secretary of the Commission on Work among the Colored People, conveying certain action of that body at its meeting held March 26th, viz.: A resolution determining after September 1st to dispense with the services of the general agent of the Commission. This action was taken upon the report of a committee on the subject, who spoke first of the necessity for every dollar for the development of work in the field; second, they expressed their belief that the bishops and clergy of the Commission are available in presenting the cause before the Church, and that some of the time of the warden of King Hall and of the archdeacons could be secured for this important duty. A resolution addressed to the bishops interested asking that all funds collected as specials for the colored work may be stated in the annual report to the Commission. A resolution directing the chairman of the Commission to call at or about the time of the next Missionary Council, or other more convenient date, a meeting of those bishops who are engaged in work among the colored people, for conference upon the best methods, etc.

Letters were received from 36 of the bishops having domestic missionary work under their jurisdiction, announcing their appointments of missionaries for the year, etc., and approval was expressed in those instances where it was required. Being informed of the resignation of the Rev. Dr. Thomas Drum as emigrant chaplain, the Board requested the secretary to communicate to him an expression of its esteem for his devotion to his work and of its best wishes for his future health. The letter from the Rt. Rev. Dr. Rowe, Bishop of Alaska, which appears elsewhere in this issue, being under consideration, the Board appointed Dr. Campbell as missionary to Alaska, subject to his acceptance, and ordination as deacon by Bishop Barker; pledges for \$775 being at hand from members of the Woman's Auxiliary, and further gifts being promised for this purpose.

Letters were submitted from Bishops McKim and Graves and several of the missionaries in Japan and China. The biennial conference of the China Mission was held at the close of February. Bishop Graves believes that it did the mission and the missionaries much good. In Japan the mission convocation opened March 4th. The Rev. Mr. Partridge, writing upon leaving China for vacation, said:

"Bishop and Mrs. Schereschewsky are quite well. The Bishop is working most energetically, a marvellous triumph of faith and perseverance over physical weakness. The moral example alone of his making the journey to China will do great good to the mission cause even if his Bible were never completed."

Mr. Evans, the missionary of the Brotherhood of St. Andrew, in Japan, was ordained to the diaconate on March 1st in Trinity cathedral, Tokyo, and became a missionary of the general Board. On the afternoon of the same day seven of the foreign residents were confirmed in the cathedral.

Mr. George C. Thomas was elected treasurer, and Mr. James J. Goodwin to membership in the Board.

Trinity College Alumni

The annual dinner of the alumni association of Trinity College, took place on the evening of Tuesday, April 14th, at the Hotel Savoy. The Rev. Dr. Wm. H. Vibbert, of Trinity chapel, president of the association, occupied the

central seat at the head table, and near him were seated Bishop Potter, Mr. P. H. Woodward, secretary of the Board of Trade of New Hartford, Conn., the Rev. Dr. Thomas Gallaudet, class of '42, the Rev. Dr. Chas. F. Hoffman, Col. Jacob S. Green, Mr. John Sabine Smith, class of '63, and the Rev. Geo. Williamson Smith, D.D., LL. D., president of the college. The Rev. Dr. Vibbert with a few happily chosen words, referred to the pleasure and value of alumni reunions, told of the satisfactory conditions now surrounding the college and its work, and advocated certain immediate improvements to the athletic grounds to cost about \$400. President Smith responded to the first toast of the evening, "Trinity College, our *Alma Mater*." He said the year had been a quiet and successful one at the college, the number of students had increased, and information had been received that two sums, aggregating \$35,000, have been left to the institution by will. The board of trade of Hartford has elaborated a plan for the establishment of a scientific and technical school for the advantage of the industries of that city. It is found that nearly three-quarters of the work which it is proposed to do at first, is already provided for in the various departments of the college; therefore it has been agreed that the best mode of accomplishing the objects aimed at, is to add to Trinity certain departments of study. Bishop Potter followed President Smith, with a few characteristic remarks on the sentiment, "*Pro Ecclesia et Patria*." Col. Greene, of Hartford, outlined the history of the movement to establish a technical school at Trinity College, and predicted that through the establishment of the school the products of the college both in volume and quality would be increased. Other speakers of the evening were Prof. Robb, who has been accomplishing successful experimental work of a very interesting and important scientific character, with the X rays of Roentgen; Mr. P. H. Woodward, and Paul du Chailun.

Recent Bequests, Gifts, and Endowments

The American Church Building Fund Commission will eventually receive a bequest of \$28,000, through the will of the late Mrs. E. M. Graff.

St. Johnland has just been benefitted by an increase of its endowment, amounting to \$6,000. A further enlargement of its permanent funds is greatly needed.

The church of the Holy Communion, New York, the Rev. Dr. Henry Mottet, rector, has added to its endowment \$11,000, of which sum \$5,000 is especially a trust for the use of the Home for Aged Women.

The Fund for the Relief of Widow and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, has received from a lady a legacy of \$2,000.

It is announced that through the good offices of the Rev. Dr. E. Walpole Warren, rector of the church of the Holy Trinity, New York, Mrs. Kunhardt has offered \$5,000 to the building fund of the Peabody Home, on condition that \$15,000 additional be contributed by Nov. 1st next. The \$20,000, if thus secured, will enable the trustees to go ahead with the needed building, and so to provide for admitting the long list of waiting applicants for the benefits of the home.

At the church of the Heavenly Rest, New York, the Rev. Dr. D. Parker Morgan, rector, the sum of \$5,000 has been given by a single parishioner toward reducing the debt upon the rectory adjoining the church. During Dr. Morgan's vigorous rectorship, the church debt which amounted to not far from \$200,000, has been paid off. A mission chapel has been established which is doing most successful work under a vicar; the parish church has been enlarged and beautified with fine memorials, a rectory has been purchased, and parish house facilities procured.

The new buildings of the Brothers of Nazareth, to replace those at Priory Farm, which were destroyed by fire, consist of a central

structure for administration purposes, having a crowning dome surmounted by a cross, and around it buildings erected on the pavilion system. These pavilions are the gifts of private donors, and will be memorials. Mrs. John M. Walsh, and Mrs. Herbert A. Beech, of Boston, have given a pavilion for private patients; Miss Grace Wilkes, of New York city, one for aged men; and Miss Mary Benson, of Brooklyn, has presented a third, which will be called All Saints' Convalescent Home.

The Domestic and Foreign Missionary Society has received notice of provision in the will of the late Ann Eliza Tweddle, of Albany, N. Y., by which the residue (estimated at about \$65,500) of her estate shall go to the society.

The Board of Missions has also received, by the will of Mrs. Elizabeth M. Graff, subject to certain life trusts, as follows: For the work among the colored people, \$25,000; for the missionary bishops' fund, \$7,000; for general work, \$40,000; for the Woman's Auxiliary, \$5,000. There are also direct bequests for Bishop Hare's work among Indians for \$5,000; a like sum for the benefit of colored people in the diocese of South Carolina; and \$2,000 for Bishop Garrett's work.

By the will of the Hon. Jeremiah Halsey, of Norwich, Conn., the following bequests are made: To Trinity College, Hartford, \$20,000; and to St. James' church, Poquetanuck, \$5,000.

St. John's church, Dresden, Maine, has just received a bequest of \$1,500 from the estate of the late Jane P. Bridge, of Boston, Mass.

By the will of the late J. N. Morse, St. James' church, Keene, New Hampshire, has received a legacy of \$500. The testator also left bequests of \$1,000 to the Simmon's fund of Keene, and \$500 to the Ladies' Charitable Society of Keene. There is a further provision that on the death of his widow, St. James' church, Homestead, shall receive a bequest.

The will of the late Mrs. Maria L. Seymour left a legacy of \$1,000 for St. Luke's church, Lanesborough, Mass.

Canada

There has been a great deal of feeling in the diocese of Niagara over the prospective loss of the Bishop, Dr. Hamilton, through his election to the new see of Ottawa. A meeting of the clergy was held in Hamilton, at which the proposed transfer was discussed, and strong opposition to the removal of Bishop Hamilton was expressed. The Bishop had issued a pastoral; in which he pointed out that his going to Ottawa or remaining at his present post, depended entirely on the decision of the House of Bishops. A memorial from the deanery of Hamilton was prepared to be sent to the House of Bishops, which strongly urges the retention of Bishop Hamilton in the see of Niagara. It is said that the translation of a bishop from one diocese to another in Canada is unknown in the history of the Church here. A similar memorial has been sent from the deanery of Wentworth. Bishop Hamilton held several Confirmations in his diocese in the end of Lent. A tablet has been placed in St. Thomas' church, Hamilton, in memory of the first rector, Dr. Blackman. At a Confirmation service in St. James' church, Port Colborne, on the 23rd, fifteen of the 36 persons receiving the rite had been members of the denominations.

A twelve days' Mission was commenced on Easter Sunday in St. James' church, St. Mary's, diocese of Huron, by the Rev. James Stephens, of Cambridge, England. The Easter vacation of Huron college commenced on the 28th and continued till the 7th, the Tuesday after Easter. Although the exact sum of the collections for the mission fund in the diocese of Huron cannot be known till the close of the financial year, in the end of April, yet the accounts at present are most encouraging, and the painful necessity of making a reduction in the grants to the clergy has been escaped. The executive committee of the Huron synod met in London on the 19th. Special services were held in many of the city

churches in Toronto on Palm Sunday. There was a procession of palms in the church of St. Mary Magdalene. The Bishop of Huron preached in St. Paul's church in the morning and in All Saints in the evening. The local assembly of the Brotherhood of St. Andrew was held in All Saints' school house, Toronto, on the 27th. There was a large attendance at the annual meeting of the Ministering Children's League for the diocese in Toronto lately. Two cots in St. John's and Victoria hospitals are supported by the children, besides much other good work done. A Quiet Day was held in St. Margaret's church, Toronto, on the Tuesday in Holy Week. The Bishop administered the rite of Confirmation in St. Simons church, Toronto, on the 26th.

A great misfortune has overtaken Bishop Reeve of Mackenzie River. His house and furniture, with all the winter supplies, have been completely destroyed by fire. The Bishop and Mrs. Reeve have taken shelter at the Hudson Bay post at Fort Simpson, to which they escaped with difficulty.

The Archbishop of Rupert's Land held a Confirmation on the 22d, at Brandon, when a large class was presented to him in St. Matthew's church. The Bishop of Athabasca has written a very interesting account of a visit he paid in February to the youngest mission in his diocese, Wapuskaw, which is about 150 miles from Athabasca Landing. The Bishop traveled by dog train.

A small stone church is to be built at Gainsborough, in the diocese of Qu' Appelle. Much of the work will be done by the parishioners. The name of the Bishop of Qu' Appelle has been mentioned in connection with the see of Niagara, to be vacant by the translation of Bishop Hamilton to Ottawa.

A wooden church is to be built at Seal Cove, Newfoundland, during the summer. A branch of the Church of England Young Men's Society, with a membership of 36, has been begun in the parish of Catalina, in the same diocese. The Women's association of the parish has raised \$370 to repair and paint the church and parsonage.

The Rev. Mr. Noble has sent in his resignation of the position of rector of Trinity church, Quebec. St. Matthew's church, Quebec, of which for many years the present Bishop of Niagara was incumbent, has gone on steadily increasing in numbers and in every other way, until now it is probably one of the most prosperous parishes in Canada, and contributed about \$8,000 to the Bishop Williams Memorial fund lately. The church contains among many other beautiful gifts, 15 handsome memorial windows, one of them, a large one, in memory of Dr. Mountain, founder of the parish and third bishop of Quebec. At St. Ursule in this diocese a new church has just been opened.

The site for a new church in the parish of Musquash, diocese of Fredericton, has been given, and the building will be begun as soon as possible. The Bishop held a service of induction of a new rector on the 15th, at Campbellton, and a Confirmation afterwards.

The services on Easter Sunday in all the city churches in Montreal were marked by large congregations, a profusion of flowers and beautiful music. The Easter offering of the church of St. James the Apostle was devoted to lessening the debt incurred in the recent improvements made upon the church and school house. The plan of making all seats free in Christ Church cathedral on Sunday evenings has been again approved at the Easter vestry meeting. It was determined by the vestry of St. John the Evangelist's church to have a curate to assist the rector. Canon Mills sent in his resignation as rector of Trinity church, which he has held for 14 years. The English-speaking people are moving steadily westward, and Trinity, in the east end of the city, is in a difficult position. The Easter vestry meetings of the church of the Advent and St. Matthias, in the west end, decided to enlarge their buildings. The reports read at the Easter Monday meeting of St.

Jude's church, show a very satisfactory state of affairs, as indeed on the whole were the Easter reports from all the Montreal churches. The receipts for the year for St. George's church were over \$20,000. Out of a possible 700 communicants connected with the church, 650 attended the celebration of Holy Communion on Easter Sunday. It is hoped that the new building of the Diocesan Theological College, Montreal, will be formally opened in October next. An offer of \$1,000 for the library has been received from Mr. A. F. Gault.

New York City

The alumni association of St. Paul's School, Concord, N. H., recently gave their biennial dinner at the new Manhattan Athletic Club.

At St. George's church, the Easter offering for the support of the seaside nursery of the parish, realized \$3,500.

Mr. Edward J. N. Stent, the well-known Church architect, died on Low Sunday. He designed the Church Missions House.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, the Easter offerings increased the endowment fund of the parish to the extent of about \$4,000.

At the pro-cathedral mission, Stanton st., Bishop Potter was the preacher and celebrant at the early Eucharistic celebration Easter Day. At the noon Celebration the preacher and celebrant was Bishop Talbot, of Wyoming and Idaho.

At the church of the Holy Trinity, Harlem, the Rev. Dr. T. De Witt Bridgman, rector, the number of candidates just confirmed by the Bishop was 50. The parish debt has been reduced by offerings amounting to \$13,800.

At Calvary church, the Rev. Canon Mason completed his lectures on the life of Archbishop Cranmer, on Friday, April 24th. They have awakened great interest. During the week he continued the Bishop Paddock lectures at the General Theological Seminary.

The Standing Committee of the diocese has just elected the Rev. Dr. Jacob S. Shipman, rector of Christ church, to fill the vacancy in its membership caused by the consecration of the Rev. Dr. Henry Y. Satterleas Bishop of Washington.

At Calvary church, the Easter offerings amounted to \$65,000. A single offering of \$20,000 was included. This offering was toward the endowment of the church, and with the addition of other gifts, the total reaches \$95,000; or nearly the sum Bishop Satterlee appealed for.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the Easter offering amounted to the handsome sum of \$34,222. Of this \$1,125 was devoted to special objects, and the remainder went toward extinguishing the debt on the buildings of the new Grace chapel.

In addition to the Confirmation services already mentioned in these columns Bishop Potter has confirmed classes at Trinity and St. John's chapels, of Trinity parish, the church of the Holy Apostles, and St. Luke's; also at St. John's, Yonkers, and Grace church, Middletown, and the church of the Ascension, Mt. Vernon.

A new movement is under way for the establishment of a mission church for colored people, at 3d ave. and 156 st., where a large population of this race is centred. The work reaches already some 50 families, and has been put under the care temporarily of Mr. C. S. Clifton, a lay-reader and candidate for Orders.

Geo. W. Hamill, who has been sexton for 35 years at St. Mark's church, died at his home, Wednesday, April 15th. He was 60 years old, and was highly regarded. The burial service took place at St. Mark's church, Saturday afternoon, and the interment was at Kensico cemetery.

The 52nd annual meeting of the Church Missionary Society for Seamen, was held on the evening of Tuesday in Easter week in the Sunday school building of Trinity chapel. The ag-

gregate attendance of persons at the three mission stations for sailors during the past year, ending Easter, was 106,500, or an average of 300 daily. Over 4,000 letters were received for sailors in care of the society. The expenses of the year were \$13,519, and the receipts \$10,975, leaving a deficiency of \$2,544.

Bishop Talbot, of Wyoming and Idaho, acting for the Bishop of the diocese, made a visitation of the church of St. Mary the Virgin, on the evening of Friday, April 17th, and administered Confirmation. A point of land with a house and other buildings on it has been purchased for the summer home of the parish, at Northport Bay, on the shore of Long Island. The home will be under the care of Sister Mary Maude of the Order of the Visitation of the Blessed Virgin Mary.

At the spring examination for ordination of candidates of this diocese, already referred to in these columns, the tests have been exceptionally severe, and a system of marking and of honors has been introduced similar to that prevailing in college examinations. The highest honor was taken by Mr. Hiram R. Hulse, a candidate from St. George's church. He passed with marks absolutely perfect in all branches. Honors were also won by Messrs. Chas. Lewis Briggs, and Murray A. Bartlett. There were five other candidates.

The second in the course of lectures by the Church Club, on the general theme, "The liturgical hymns of the Church," was delivered at the church of the Transfiguration, on the afternoon of Sunday, April 19th. The lecturer was the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. He treated in a most scholarly and devout manner the subject of the "Hymns of the Eucharist." The attendance at the lectures, so far, has been large, and deep interest has been manifested.

Columbia University has received from Mr. and Mrs. Henry O. Havemeyer, a gift of two valuable plots of land in the city, one in 5th ave. and 82nd st., measuring 102 by 125 feet, the other fronting 4th ave., between 74th and 75th sts., and having a depth of 100 feet. The object of the gift is to carry out the provisions of the recent Havemeyer gift to the university, and instead of a money consideration the trustees have accepted the land. The amount of the gift is \$450,000, and is to be applied to the erection of what will be known as the Chemical Building on the new campus at Morningside Heights. The university has also received the splendid gift of \$150,000 to endow a chair of music. The terms of the gift are such as to allow great freedom on the part of the university authorities in its application to the end desired by the donor. The endowment will be known as the "Robert Centre Fund."

The church of the Holy Comforter, the Rev. W. A. H. Gardiner, rector, has suffered for some time past from the maliciousness of boys in the neighborhood, who have stoned it, at times, and disturbed services. The parish authorities have hesitated to prosecute the offenders for fear of arousing bitter feeling among families in the vicinity, which is a rough one. On Good Friday a violent attack was made on the church, which resulted in the breaking of valuable glass windows, and in breaking up the services. The sexton in attempting to interfere was himself attacked, but he succeeded in capturing two boys, who were subsequently arrested by the dilatory police. Formal complaint was made against the offenders, who were committed to the care of the Gerry Society for Reform.

At the church of the Ascension, the Rev. Percy S. Grant, rector, plans have been drawn up for erecting a new choir house on the north-west corner of the church, and the vestry has decided to begin the erection of the new building next month. The organ will be removed from over the main entrance of the chancel end, thereby giving the church greater seating capacity. A new organ is to be purchased. The cost of these rearrangements and additions is estimated at \$44,000. An appeal was made for

this amount in the Easter offerings; with amounts previously pledged, they reached the sum of \$32,000; it is hoped soon to obtain the balance required.

The sale of the former property of the church of the Holy Trinity, at 42nd st., and Madison ave., which has been finally perfected, through decision of Justice Smyth of the Supreme Court of the State, was made to Mr. Geo. F. Dominick, of the firm of Dominick & Dickerman, in lower Broadway. The fact that Mr. Dominick is known as the broker of Wm. Rockefeller, in certain stock transactions, and otherwise associated with him in business matters, has led to speculation as to whether Mr. Rockefeller is the real purchaser of the Holy Trinity property. The old church is to be torn down, and a building of some sort erected on the site. By this sale the united parish of St. James' and Holy Trinity, under the rectorship of the Rev. Dr. E. Walpole Warren, will be enabled to proceed with its plans which include the erection of a magnificent new church, and the establishment of a large endowment; together with the extension of missionary work in the city, already auspiciously undertaken in St. James' chapel, and otherwise.

The services of Easter Day in St. John's church, Clifton, Staten Island, in the bay, were marked by special interest as commemorating the 40th anniversary of the rectorship of the Rev. Dr. John C. Eccleston. Only three of the congregation which originally welcomed him, are still living. Inside the chancel rail two floral arches had been constructed, bearing the date 1856 and 1896, in cut flowers. Bishop Potter confirmed a class of 24 persons, and the Rev. Dr. Eccleston made a short address. He read from manuscript the closing pages of his first sermon in the church. The Bishop preached, prefacing his sermon with complimentary remarks to the rector. The Rev. Dr. Eccleston is a native of Maryland, where his father was a well-known judge of the Supreme Court, and his uncle the fourth Archbishop of Baltimore. He has been twice rector of St. John's church, going there first in 1856. In 1863 he accepted the rectorship of Trinity church, Newark, N. J., but in three years relinquished it by reason of ill-health. A year later he again entered on the rectorship of St. John's, where he has continued till the present time. The present granite structure was erected under his supervision in 1869. The church has many families connected with it which have become prominent in this city—among them the Vanderbilts, Belmonts, Cunards, and Livingstons. On Easter Day a new chime of bells, ten in number, rang for the first time. One bell has been given by the Young People's Association, others in memoriam.

The Rev. Jas. R. Davenport, D.D., died from pneumonia Monday morning, April 13th, at his house, in E. 16th st. He was born in Stamford, Conn., and was a direct descendant of the Rev. Dr. John Davenport, rector of St. Stephen's church, London, England, who came to America in 1637, and was one of the founders of the colony of Connecticut. He studied a year at Columbia College, and graduated at Yale in 1830. He was a tutor at Yale two years, and then took Holy Orders, beginning his clerical career at Rye, N. Y., in 1835. He was next, for ten years, in Albany, as the rector of Grace church, which he enlarged from a mission to a handsome church. In 1857 he became rector of St. Ann's church, Annapolis, Md., remaining there till the close of the Rebellion. About two months after taking charge, the church edifice was destroyed by fire; through his energy a larger and finer building arose on the ruins. After traveling in Europe for about three years, with his wife, for her health, he returned to this country in 1867, and took up residence in New York. For some time he was associated with the Rev. Dr. Howland in the church of the Heavenly Rest. After another prolonged visit to Europe he became rector of St. Mary's church, Mott Haven, in the upper portion of the city, where he remained for five years. He also became rector of another uptown church, the Holy Innocents', and asso-

ciated with St. Paul's. He was an eloquent preacher and enthusiastic worker, an accomplished linguist, and a gentleman of rare social qualities. He received the honorary degree of Doctor of Divinity from Columbia College. At the time of his death he had been for four years a member of the Examining Board of the General Theological Seminary. He was also secretary of the Clergyman's Retiring Fund Society, and a member of the clericus, and of the Churchman's Association. In 1836 he married Miss M. W. Newell, of Boston. He leaves one son. The burial service was held at the church of the Transfiguration, Wednesday, April 15th, and interment was at Greenwood.

GENERAL THEOLOGICAL SEMINARY.—The plan to erect a large refectory and gymnasium building at 10th ave. and 21st st., in the corner of the "Quad" of buildings, was described with full particulars in the columns of THE LIVING CHURCH many months ago. The matter has now come before the general public in connection with a meeting held at the see house for the purpose of stimulating the raising of funds. Addresses were made by Bishop Potter, the Rev. Drs. Langford, Walpole, Body, Van de Water and Huntington, and Messrs. J. Van Vechten Olcott and George Zabriskie. Mr. Elbridge T. Gerry is chairman of a committee of laymen to push the matter. The entire cost is estimated at about \$100,000. It is greatly desired to have the edifice completed within two years time, when the Very Rev. Dr. Eugene A. Hoffman is to celebrate the 20th anniversary of his entering upon the deanship. The 20 years have been so fruitful in the increase of every department of the Seminary's usefulness, including the building of the splendid series of edifices which now fill Chelsea square, that it has been decided to name this latest structure Hoffman Hall, in honor of the Dean. Already \$40,000 has been pledged toward the building fund, and it is hoped to swell the amount by sums large or small from alumni and persons interested in the General Theological Seminary all over the United States.

Philadelphia

Estimates are being asked for the construction of a rectory for St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector.

Owing to the energetic efforts of Mr. B. G. Godfrey, who has been treasurer of the diocese for the past 25 years, the assessments have been paid by all the churches, with the exception of some of the smaller ones.

Ground was broken, 11th inst. on the lot at 22nd and Moore, streets for the erection of the parish building and mission house of St. Faith, mention of which was made in THE LIVING CHURCH of March 14th.

In a majority of churches, the Easter music was repeated on Low Sunday; notably at old Christ church, where St. George's guild of bell ringers gave pleasing changes on the silvery toned bells.

A Philadelphian, one of the most prominent laymen of the Church, Mr. George C. Thomas (of the firm of Drexel & Co., bankers) has recently been elected treasurer of the Domestic and Foreign Missionary Society to fill the vacancy caused by the death of Mr. George Bliss.

The Philadelphia local council of Brotherhood of St. Andrew assembled in the church of the Redemption, on Thursday evening, 16th inst. Addresses were made by the Rev. E. A. Gernant and Mr. John W. Wood, of New York, general secretary.

After 30 years' faithful service as a vestryman and in the Sunday school of the church of St. John the Evangelist, Mr. John Hackett has retired from the same, receiving from the vestry resolutions testifying to their regret at his relinquishing the two positions he has so long held in the parish.

The Indian boy and girl pupils of the Lincoln Institution and Educational Home gave an entertainment at the first-named locality on Tues-

day evening, 14th inst., which was an enjoyable affair. The programme included vocal and instrumental music, recitations, tableaux, drills, etc., and it was presented in a manner that reflected credit upon the pupils and the institutions.

Gaul's sacred cantata "The Holy City," was given on Tuesday evening, 14th inst., at the Auditorium, Broad st., above Ellsworth, by the choral society of the church of the Holy Spirit, under the direction of Mr. Herbert M. Boyer. The chorus of 75 voices was assisted by an orchestra and the organ, with the following soloists: Mrs. Charles S. Garrison, soprano; Mr. A. J. Rudolph, tenor; Mr. Lewis A. Deming, basso.

At a meeting of the Church Club held on Monday evening, 13th inst., at the Church House, Mr. William Neilson read a paper entitled "Is it proper to raise money for Church purposes by fairs or private theatricals?" A general discussion followed, and several members, including Messrs. Wm. Coates, Wm. H. Ingham, Francis A. Lewis, George C. Thomas, and Wm. Waterall made remarks.

On Sunday afternoon, 12th inst., Bishop Whitaker administered the rite of Confirmation to one of the largest classes of foreigners ever presented by the Rev. Dr. C. Miel in the French church of St. Sauveur. They were 16 in number, all adults, and all heretofore strangers to the Church. The Rev. Alfred Ebwyn and M. Florian Vurpillot, lay-reader, assisted in the services. The sermon was preached by the rector, the Rev. Dr. Miel, in French, and Bishop Whitaker made a short address in English.

Missionary mass meeting No. 2 was held on Sunday afternoon, 12th inst., at Calvary church, Germantown. The rector, the Rev. Dr. J. De Wolfe Perry, presided. The Rev. Leverett Bradley made the first address on the missionary character of the Church, and the duty of all Christians to take some part in that work, either personally or by assisting others to do so. The Rev. Dr. T. A. Tidball divided the subject of missions into four parts: motive, methods, men, and means—of which he said the first was the most important. Archdeacon Brady made the concluding address, giving an account of diocesan missions, whose various branches needed larger support from Church members.

The funeral service over the body of the Rev. William M. Harrison, late chaplain of the Episcopal Hospital, was held on Monday afternoon, 13th inst., in the hospital chapel in the presence of an immense congregation. The Burial Office was said by Bishop Whitaker, assisted by the Rev. Messrs. Frank P. Clark, H. A. F. Hoyt, D. H. Lovejoy, M. D., and the assistant chaplain, the Rev. Y. P. Bagley. The Rev. Mr. Hoyt, a former chaplain, paid a touching tribute to the memory of the deceased, and both Bishop Whitaker and the Rev. Mr. Bagley spoke feelingly of his many virtues. There were present in the chancel about 30 priests and deacons from this and adjoining dioceses, also the Rev. Dr. R. W. Oliver, of Kearney, Neb. The staff of nurses, as also the medical staff occupied a portion of the nave, while the gallery was set apart for the employes and patients. Beautiful floral tributes supplemented by flowering plants and ferns, adorned the casket and chancel. After the service the body was viewed by several thousand people, and at 10:30 P. M., was placed on a train to be taken to Wheeling, W. Va., where interment was to be made in Greenwood cemetery.

Commendation Day exercises were held on Friday, 17th inst., at the Episcopal Academy. The chapel was handsomely decorated with palms, lilies, hydrangeas, daisies, and other flowers. There were declamations by several pupils, a scene from "The Rivals" participated in by four young lads, and an amusing sketch, entitled: "A History Class, A. D. 2000." Dr. Wm. H. Klapp, head master, read the list of those commended with the highest honor, 29; commended with honor, 58; commended, 43. An address was made by the Rev. J. Andrews Harris, S. T. D., in the course of which he stated that "during the past two years 133 boys were dropped at the university, and not one of them

was an Academy scholar." Certificates were presented by Bishop Whitaker to those commended with the highest honor. The class of '77 prize was awarded to Isaac Harter, Jr. The annual meeting of the Alumni Association was held in the evening of the same day in the chapel, the Rev. Dr. J. Andrews Harris in the chair. It was stated that the Endowment Fund now amounts to \$12,000. It was agreed to increase the number of managers to seven. The following named gentlemen were elected for the ensuing year: President, Rev. Dr. J. Andrews Harris; vice president, Edwin N. Benson; secretary, Dr. Wm. H. Klapp; treasurer, R. Francis Wood; managers, John Douglas Brown, Jr., E. S. Buckley, Geo. C. Thomas.

Diocesan News

Chicago

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

The Rev. A. W. Higby, of Texarkana, Texas, has been elected rector of St. Peter's church, Sycamore, and has accepted.

A window in memory of the late Rev. J. E. Goodhue has been recently placed in Grace church, Sterling.

The monthly meeting of the Woman's Auxiliary was held at the Church Club rooms on Thursday, April 9th. The subject for consideration was the work of the Church Periodical Club. In the unavoidable absence of Mrs. Locke, Mrs. Henry Starbuck made a short address, which was followed by a general conference. Fourteen parishes were represented. The mid-day prayers for missions led by the Rev. Joseph Rushton closed the meeting.

CITY.—The Rev. Austin Mann spent the first Sunday after Easter at All Angels' Deaf-Mute mission, which enjoys the generous hospitality of Trinity parish. At morning service in the parish house, the Holy Communion was celebrated. In the afternoon, at 3:30 o'clock, he administered Holy Baptism to a child of deaf-mute parents, and presented three candidates to the Bishop for the laying on of hands in Confirmation. On the evening of April 11th, members of this mission to the number of nearly 50, had a social in the parlors of the parish house. The refreshments served on the occasion were provided by the ladies' aid society of the parish. Through Mr. Mann the Rev. Mr. Rouse, the rector, addressed the silent brethren, expressing his pleasure at seeing so many present, and enjoying themselves.

The parish of the Ascension is rejoicing in the complete removal of the debt upon its property, and in the consequent expectation of the consecration of the church by the Bishop on Ascension Day. This has been made possible by the generous bequest of Mrs. Geo. H. Wheeler, of \$15,000. A little over three years ago Mrs. Wheeler, always a devoted member of the parish, erected as a memorial of her father, a beautiful marble and mosaic altar, placed the marble flooring and steps, and gave the wrought iron roodscreen and the seven sanctuary lamps, all at a total expense of \$10,000. Other gifts that have come to this parish for the glory of God, such as that of Mr. George A. Armour, by which the parish house and the visiting nurse were started, and one of the Sisters of St. Mary was enabled to do much good work among the poor. The present rector, the Rev. Edward A. Larabee, came to this parish in June, 1884, when the work was more than one priest could do, but by quiet and steadfast labor has left his impress not only upon the parish, but the city and diocese. The work has steadily increased, and several assistant priests have at times been connected with the parish, the Rev. John Sword now occupying that position. The principles of the Catholic revival in the Anglican communion, first planted by the Rev. Canon Dorset, and nourished by his successor, the Rev. Arthur Ritchie, have been worked into the very life of the parish by the present rector. The fruitage has been seen in many examples of self-sacrifice

and devotion of its people; its candidates for the ministry, for the religious life, its devout and pious worshippers, and its quiet charities in the highways and byways on the North side of the city. In this parish is the home of two societies of great spiritual power, the Confraternity of the Blessed Sacrament (St. Joseph's Ward), for the object of inculcating reverence for the Holy Eucharist, and the Guild of All Souls', for prayers for the faithful departed; both constant in intercessory prayer before, and at the time of the Holy Eucharist.

Washington, (D. C.)

Henry Yates Satterlee, D.D., Bishop

We are requested to state that the Rev. Dr. I. L. Townsend, of Washington, D. C., has *not* resigned his parish. The Rev. William Taylor Snyder has been elected his assistant, and entered on his duties on Easter Monday. When Dr. Townsend does resign, of which due notice will be given in THE LIVING CHURCH, the Rev. Mr. Snyder will succeed as rector.

In the parish of the Epiphany, the Rev. R. H. McKim, D.D., rector, very earnest preparations have been made during the last few weeks, for the Eastertide Mission, to be conducted by the Rev. W. Hay-Aitken. Special services of intercession for a blessing on the Mission have been held, and the rector has distributed leaflets with prayers to be used in preparation for it. The Rev. Mr. Aitkin has also addressed an earnest letter to the congregation, asking their interest and co-operation, and setting forth the object of the Mission, and the benefits to be hoped for from it. It began on Saturday evening, April 18th, and will close on Sunday, May 3rd, several services being held each day. The Bishop cordially commends this work.

On Wednesday evening in Easter week, the Bishop visited Epiphany chapel, and confirmed 61. This chapel, with the adjoining mission house, is the centre of the important work of this parish in South Washington. The Rev. A. M. Hilliker is the priest in charge, and besides the numerous services, there are schools, clubs, and other agencies for reaching the people in the neighborhood. One of the most important is the Men's Meeting, held every Tuesday evening, which provides wholesome recreation, and brings its members under still higher influences. At its recent anniversary, 117 men were present, and more than 50 received the Holy Communion on the following Sunday.

On Thursday in Easter week, the Bishop administered Confirmation in St. Mark's, Capitol Hill, to a class presented by the Rev. Allen Griffith, in charge during the vacancy in the rectorship.

On the afternoon of the first Sunday after Easter, Bishop Satterlee made his visitation to the church of the Ascension, the Rev. John H. Elliott, D.D., rector. The vested choir entered singing "Soldiers of Christ arise!" Shortened evening prayer followed, and after the Bishop's earnest sermon, on "Blessed are they who have not seen, and yet have believed," about 30 persons were confirmed, the Bishop addressing them.

On the same Sunday, the Bishop preached in the morning at Christ church, Georgetown, the Rev. A. R. Stewart, rector, and confirmed 15; and in the evening at Trinity church, where a class of 50 was presented by the Rev. Mr. Rich, the assistant minister, now in charge of this bereaved parish.

New York

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

SING SING—St. Paul's church has received a handsome set of altar ornaments, consisting of a brass altar cross, and two vases. They are the gifts of Mrs. C. Newton Strong, in memory of her husband.

POUGHKEEPSIE—Christ church has just received a gift of an Altar Book and a Litany Book, both handsomely bound in levant, with brass mountings.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Confirmations during Lent: Lawsonham, 2; Tidouste, 3; Warren, 24; Corry, 10; Greenville, 8; Miles Grove, 3; Lundy's Lane, 1; Butler, 7; Meadville, 14; Erie: St. Paul's, 24, St. Alban's, 14; Allegheny: Emmanuel, 40; Sewickley, 5; New Castle, 21; Beaver Falls, 7; New Brighton, 8; Rochester, 4; Pittsburgh: Calvary, 52, St. Peter's, 13, St. Luke's, 20, Ascension, 13, Good Shepherd, 22, St. George's, 10, Grace, 14, St. John's, 22, St. Andrew's, 29; McKeesport: St. James', 6.

The quarterly meeting of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew was held in St. Mark's Church, South Side, on Thursday, April 16th. The services of the Quiet Hour, beginning at 5:30, were conducted by the Rev. C. L. Bates. Luncheon was served by the ladies of the congregation in the Guild house, at 6:30. The general meeting was at 8 o'clock, at which time the topic for discussion was "What Church work may a Brotherhood man do?" The speakers were the Rev. Laurens McLure, and Messrs. Harvey H. Smith and Richard Sillman, of the Brotherhood.

GREENSBURG.—At Christ church, the Rev. A. J. Fidler, rector, the offering on Easter Sunday amounted to \$715, the financial results of the self-denials through Lent.

Quincy

Alexander Burgess, S.T.D., LL.D., Bishop

On the Sunday before Easter, the Bishop visited Trinity church, Rock Island, preached and confirmed eight persons. He preached in the evening at Christ church, Moline, and confirmed five.

On Thursday before Easter, at evening, the Bishop at St. Mary's school, Knoxville, confirmed 11. The chapel was crowded, the boys of St. Alban's Academy attending in full rank. The service was very impressive. St. Mary's school has had its full quota of girls the past year, and St. Alban's has been well attended and has prospered. The Rev. John O. Ferris retired at Easter from the chaplaincy of St. Alban's, preferring parochial work and life.

The Bishop spent Easter Day with the earnest rector and people of St. Jude's church, Tiskilwa. He confirmed in the evening 27; 20 had been confirmed in this church some nine months earlier.

On the first Sunday after Easter, in St. Paul's church, Peoria, 23 were confirmed. The Bishop preached twice.

Minnesota

Henry B. Whipple, DD., LL.D., Bishop
Mahn N. Gilbert, DD., Coadjutor Bishop

The course of lectures on "Christian Unity," during Lent, under the auspices of the Church Club, as previously announced in THE LIVING CHURCH, drew large audiences at each lecture, and has been the means of making the Church better known and appreciated, in both St. Paul and Minneapolis. It is the intention of the club to publish these lectures in book form.

ST. PAUL.—Holy Week was well observed by the faithful. The Bishop was kept very busy the entire week administering the Apostolic rite of Confirmation. He visited St. Matthew's, St. Anthony Park, St. James', The Messiah, St. John's, White Bear, and St. Peter's. On Maundy Thursday, evening Celebrations were held in Christ church, The Messiah, and St. Clement's. Good Friday, the Three Hours Service was commemorated at St. Clement's pro-cathedral, conducted by Bishop Gilbert, assisted by the vicar, the Rev. E. Dray; Christ church, by the rector, the Rev. Dean Andrews; church of the Good Shepherd, by the rector, the Rev. W. C. Pope; St. Peter's, by the rector, the Rev. A. T. Gesner; St. Paul's, the Rev. Dr. Wright; St. Philip's (colored), by a member of St. Peter's chapter of the Brotherhood of St. Andrew. The attendance at all of these churches was quite large.

At St. Paul's church, immediately after the Three Hours Service, Dr. Wright exhibited a handsome purple pall, with a large crimson cross exquisitely embroidered in the centre, the gift of a lady member of the parish who is seriously ill. The rector consecrated the pall for future use in the service of the church.

Easter Eve Bishop Gilbert visited St. Peter's parish, preached an eloquent sermon and confirmed a class of 13.

On Easter Day, two Celebrations were the rule—Early and Mid-day. The churches were beautifully decorated, and the music excellently rendered. At Christ church, Bishop Gilbert officiated in the morning, and confirmed a class of 21. In the afternoon, in accordance with his usual custom, he visited the State Prison, at Stillwater, and left a word of hope and comfort to the prisoners. In the evening he visited the church of the Ascension and confirmed a class.

At St. Clement's pro-cathedral at the first celebration, a very handsome silver flagon, bearing the inscription, "To the honor and glory of God, and in memory of William T. Goldsmith and Louise E. Goldsmith," presented by their children, was dedicated and set apart for future use. At the 11 A. M. Celebration the Damascus commandry visited the church in a body in full regalia.

The Palladin Commandry visited St. Paul's church in full regalia at the choral vesper service. The knights standing on each side of the main aisle, formed with drawn swords a complete arch of glittering steel, under which the choir marched into the church, headed by the crucifer, singing a processional, the same order being observed for the retrocessional. A floral cross over six feet high, bearing the name of the commandry, stood at the chancel gates.

St. Peter's church will be able to lessen their bonded debt \$500, through the liberal offering of its parishioners.

The Mission conducted by Archdeacon Webber during the first four days of Passion week at the church of the Ascension, was well attended. The church could not hold the crowds that assembled for the evening services.

Mrs. Harriet E. Belote, for years prominently connected with St. Paul's church, entered into the rest of Paradise April 6th, after a short illness.

The Rev. Dudley Rhodes who recently became rector of St. John the Evangelist, contracted intermittent fever shortly after arriving here, thereby preventing him from performing any clerical functions. Mr. Rhodes is slowly recovering, and hopes to be able shortly to assume his duties.

Pennsylvania

Oz W. Whitaker, D.D., Bishop

NORRISTOWN—Incidental to the Easter services at St. John's church, the Rev. Isaac Gibson, rector, a beautiful memorial window was unveiled in the forenoon, provided by the members of the parish, including the chapel of All Saints and the East End mission, in memory of Mrs. Anne S. Wingert Gibson, the wife of the rector. The subject is "The Good Shepherd." The design and the harmony of color were executed by Mrs. Sweeney.

WEST CHESTER.—In the evening of Wednesday before Easter, 1st inst., Bishop Whitaker made his annual visitation to the church of the Holy Trinity, where he administered the rite of Confirmation to 30 persons, presented by the rector, the Rev. G. Heathcote Hills, and preached the sermon. He also laid hands on two invalids in private, belonging to that parish.

Vermont

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

ST. ALBANS.—At Easter a very lovely pair of brass memorial vases for the altar of St. Luke's church, were given to the parish by Mrs. Enoch N. Kemp and daughters.

Long Island

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

ISLIP.—Tiffany & Co., of New York, have placed in St. Mark's church a handsome triple memorial window, to the memory of Roland Redmond, late president of the South Side Sportsman's Club at Oakdale. The window is on the north side of the church, at the foot of the club's pew. It is of gothic design, the prevailing color being a very fine dark blue and the material of costly glass. The design represents a male figure, with an eagle at its feet. On the two side panels is the inscription:

Peace I leave with you, my peace I give unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

The bottom of the center panel bears the inscription:

1845 { In Loving Memory of } 1894
Roland Redmond.

Albany

Wm. Crowell Doane, D.D., LL.D., Bishop

BALLSTON SPA.—On Easter Sunday the Rev. Charles Pelletreau, L.H.D., completed the 12th year of his rectorship of Christ parish, which is the longest term of service, with one exception, during the history of the Church in Ballston, which is now in the 109th year of its corporate existence. On Palm Sunday the rector stated from the chancel that he believed the congregation would contribute on Easter at least \$500. The amount given was \$600, and in the evening, the Sunday school presented \$108, making a total of \$708. Within a few months nearly \$2,000, given in response to a special appeal, have been spent in improvements in the chancel. The church is now very handsome.

Newark

Thomas Alfred Starkey, L.D., Bishop

NEWARK.—On the last Sunday in May, Trinity church will celebrate its 150th anniversary. A new pulpit, lectern, and alms-basons are among the gifts to the church by its parishioners. The services of commemoration will be under the direction of the rector, the Rev. Louis S. Osborne.

At St. Stephen's church, Newark, was observed the 25th anniversary of the founding of the parish, on Easter Day. Special services were held during Easter week, the Rev. T. M. Riley, D.D., preaching on Wednesday evening, on the need of due preparation in approaching God. On Sunday evening, April 12th, the sermon was by the Rev. G. H. S. Walpole, of the General Theological Seminary. His subject was the use of the body as God's house of prayer. The Easter music was repeated on Low Sunday—King Hall's Communion service in C, Barnby's "Awake up, my glory," and Stainer's "They have taken away my Lord," and for *Te Deum* and *Jubilate*, King Hall in Bb, and *Magnicat* and *Nunc Dimittis*, J. T. Field in D. The Bishop confirmed, on Easter Day, 28 persons, of whom more than half were men and boys. This parish starts out on its second quarter century with good prospects and earnest prayers.

HOBOKEN.—The new baptistry of Trinity church was blessed with impressive ceremonies on the morning of Wednesday, April 15th. Bishop Starkey conducted the services, and was assisted by Bishop Potter, Bishop Coleman, and Bishop Talbot, of Wyoming. Many clergymen were present. The office of blessing the baptistry was followed by a celebration of the Eucharist. Bishop Potter was the preacher. The musical services under the direction of the rector, the Rev. Geo. C. Houghton, were executed by the fine vested choir of the church, of which Mr. C. B. Clark is the choirmaster. The voices were accompanied both by organ and orchestra. The baptistry is a memorial to the late John Stevens, Esq., of "Castle Point," and a very full description of it appeared in THE LIVING CHURCH of Nov. 23, 1895.

RUTHERFORD.—Grace church, the Rev. H. M. Ladd, rector, has determined to adopt a new system in Church music, by doing away with the vested boy choir and adopting the vested choir

of men and women, on the first Sunday in May. While the vestry were largely in favor of the former, which has been in use for a number of years, there were difficulties in the way which could be obviated only by the change which was considered worth the trial. On Easter Even a new brass lectern and Bible were presented by the friends of the former rector, the late Francis J. Clayton, M. A. A new dossal was also placed in position, and on Easter Day the display of flowers and plants was very fine. The rector preached to a large congregation, and the music was rendered very acceptably by the vested choir of boys. On Monday evening the election of wardens and vestrymen resulted in a very satisfactory selection of representative men, and the growth of the Church in this community, under the ministrations of Mr. Ladd, will be assured. The financial report of the treasurer showed a balance in the treasury and few outstanding bills which can be easily settled by promised subscriptions.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Thirty-three persons were recently confirmed in St. James' church. This was the 25th class presented by the rector, the Rev. Percy Browne.

The Rev. Reuben Kidner read a paper, April 13th, upon the subject, Vivisection, before the Monday meeting of the clergy.

The business meeting of the diocesan convention will be held this year in Association Hall, 458 Boylston st.

Bishop Lawrence will go abroad in June.

Trinity club gave its annual reception to the parishioners of Trinity church, on April 14th.

SOMERVILLE.—Emmanuel church will soon erect a parish house upon the lot adjoining the church edifice. The Rev. N. K. Bishop has been the faithful rector of the parish for 18 years.

NORTH ADAMS.—The rector of St. John's church has established a monthly musical service without sermon. On Easter Even, 15 children were baptized. In the sacristy, an excellent crayon portrait of the Rev. Harry I. Bodley has been hung.

St. Margaret's church, Brighton, has received an Easter gift of a very handsome oak altar, surmounted by three gradines and a tabernacle. On Easter Day Simper's Mass in E♭ was sung, the choir of men and boys being accompanied by an orchestra in addition to the organ. A handsome cope, recently presented to the parish, was worn by the celebrant in the procession, which started from the chancel, and sang the hymn, "Hail Festal Day!" At solemn Evensong at 3:45, the Sunday school children joined in the procession, and incense was used.

Colorado

John Franklin Spalding, D.D., Bishop

GREELEY.—At Trinity church 15 received at the six o'clock Communion, and 35 at the 10:45 Celebration. There were more than 50 at the Three Hours' Service Good Friday. There was a very fair attendance at the two o'clock service Easter Day, held in the Lagrange school house, six miles northwest of Greeley. The Church people, vestry, and the rector, the Rev. Frank W. Henry, are very much encouraged. This parish, although really a mission, receives no stipend either from the General or Diocesan Board of Missions.

Spokane

Lemuel H. Wells, D.D., Bishop

At All Saints' cathedral, Spokane, on Palm Sunday, the Very Rev. Dean Richmond Babbitt, LL. D., presented to Bishop Wells a class of 32 persons for Confirmation. At the sunrise service on Easter Day 123 communed. The Easter offering was largest for years, being \$542. On Easter Monday, at the annual meeting, the cathedral, by report of the treasurer, was shown to be in a more prosperous condition than for years, having met all current expenses, including interest till next June, and having a surplus

of \$110 in the treasury. Four chapter men were appointed by Bishop Wells, and three were elected by the congregation.

The Rev. Dr. Bowers, of Vancouver, B. C., has been appointed by Bishop Wells general missionary of the jurisdiction, and has entered on his duties. He has been recently assisting in the work among the cathedral chapels of Trinity and St. David's.

The Rev. Mr. Manning, of Vancouver, B. C., has taken duty under the dean of All Saints' cathedral.

Louisiana

Davis Sessums, D.D., Bishop

The 58th diocesan council convened Wednesday, April 15th, at Christ church cathedral, New Orleans, with a good assemblage of clergy and laity. The Office of Holy Communion was begun at 10:30 A. M., with the Bishop as celebrant. The dean, the Very Rev. F. D. Paradise, preached an excellent sermon. During the evening the Bishop delivered the annual address in which he dwelt particularly upon diocesan missions, the endowment of the Episcopate, and "The Cathedral Idea."

The old Standing Committee consisting of the Rev. Drs. J. Percival, H. H. Waters, Rev. J. H. Moore, and Messrs. F. N. Butler, G. R. Westfeldt and J. McConnell, was re-elected.

The old deputies to the General Convention were re-elected: The Rev. Drs. H. C. Duncan, W. K. Douglass, John Percival and H. H. Waters; Messrs. James McConnell, G. R. Westfeldt, H. D. Forsyth, and H. C. Minor.

The Bishop asked the diocese to pledge \$3,500 towards diocesan missions, and the same was promised. Dr. Percival spoke on the Kindergarten, and Dr. Warner, on the Church School for Deaconesses. The parish at Lake Charles under the Rev. Jos. Spearing, was admitted to union with the council. This parish was a mission but for several years it has been steadily growing.

The Rev. E. W. Hunter spoke on the Brotherhood of St. Andrew, and on the *Diocese of Louisiana* the Church diocesan newspaper just started by the Bishop. The Brotherhood and the paper received the unanimous endorsement of the council.

The Bishop stated that the university of the South at Sewanee, Tenn., had recently received an endowment of \$50,000. Dr. Warner announced his intention of submitting to the next council an amendment to the constitution making the representation to the council proportionate to the number of communicants. After a short address and benediction from the Bishop the council adjourned.

The Woman's Auxiliary held their annual meeting. Miss Suthon, their own missionary, then gave an interesting account of her work in Japan. The report of the treasurer, Miss Rountree, showed a total receipt of \$1,215 57, and an expenditure of \$1,069 57, leaving a balance on hand of \$146. Miss C. B. Girault, treasurer of the Junior Auxiliary, reported a total receipt of \$160 70, and an expenditure of \$153 87, leaving a balance on hand of \$3 13. The annual report of the Woman's Missionary Society showed a total disbursement of \$1,461 87. At the annual election of officers the following were elected: President, Mrs. Ida Richardson, of Christ church; vice-president, Mrs. J. P. Hornor, of St. Anna's church; recording secretary, Mrs. Laura Ogden, of Annunciation church; corresponding secretary, Mrs. A. Coyle, of St. Paul's church; treasurer, Miss Rountree, of Trinity church.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

NORFOLK.—Easter services at Trinity church began with an early Celebration at 7 A. M., when a goodly number were present. The fine new carpet, which was secured by members of the congregation, was used for the first time, and adds greatly to the comfort and appearance of the church. The dossal behind the altar is the gift of two members of the congregation, in memory of one who was here last Easter, but is now in Paradise.

The Living Church

Chicago, April 25, 1896

Rev. C. W. Lellingwell, Editor and Proprietor

THE Church in France is by no means free because it is not the religion of the State. The Archbishop of Rheims not long ago invited his fellow prelates to the old capital of French Christianity for October, 1896, to celebrate the anniversary of the Baptism of King Clovis by St. Remigius in the year 496. Thereupon the Minister of Public Worship sent a peremptory order forbidding the intended festival, on the ground that any gathering of the French bishops without permission first obtained from the authorities of the French Republic, is a violation of the French ecclesiastical laws! Further than this, the Archbishop was informed that no French bishop is permitted to leave his own see or unite in any council with other bishops unless he has first asked and obtained license and authorization from the government. The Minister of Public Worship may not be a believer in Christianity, yet by virtue of his office he has this despotic power over the clergy. Yet France is said to be a republic, which from the American point of view means a free country.

THE advocates of woman suffrage used to dwell much upon the purification of politics, which it was held would ensue upon the admission of the refining influences of the gentler sex into that field. It was also often insisted that the purer moral standards of our mothers, sisters, and daughters, would have a tendency to elevate the whole atmosphere of politics and government, and that the quick and unerring instincts of woman would enable her at once to lay bare the sophistries by which the "lords of creation" are wont to deceive themselves. Of course it was easy to point out that this reasoning depended upon the assumption that all, or at least the great majority of women, possess these desirable qualifications. Of late, however, some of the most pronounced advocates of this extension of the suffrage, have withdrawn all such claims and rest their demand simply upon the ground of natural right. There is strength in this, for if it be once admitted that manhood suffrage is a natural right, it would be hard to show why women should be excluded. But there are many who do not accept the theory of natural or inherent right, but rest the whole matter of the extension or limitation of the right of suffrage simply upon what is conceived to be the best good of the community. Recognizing the evils which already exist as a consequence of the freedom with which the voting power has been bestowed, they are inclined to wish for measures of restriction rather than extension, unless it could be shown

that the latter would certainly bring about improvement in politics and government.

THE Bishop of London was to hold a Confirmation in Westminster Abbey, March 28th, for adults over twenty-five years of age. This will be the fourth of such functions held by his lordship in the same place. They are said to have been very "popular" and "successful." The following explanation has been given: "The aim of his lordship in instituting a Confirmation exclusively for adults was to meet a desire frequently expressed by leading Churchmen in the diocese that the rite should be made more acceptable to those who had attained riper years, and with whom there were objections to joining in such a service with candidates considerably their juniors—in fact mere children." This has a very curious sound, and seems to indicate a strange state of mind on the part of the persons concerned. They do not like to be associated in such a service with "mere children," those of whom Christ said: "Of such are the kingdom of heaven." We sincerely trust that those among ourselves who are fond of imitating English usages simply because they are English, will not attempt to introduce this particular custom. Those who have deferred a duty which ought to have been fulfilled while they were children themselves, have no right to object to association with children when at last, late on in life, they are led to seek the grace of the Sevenfold Gifts. Feelings of that kind are hardly consistent with the humility which is required of those who seek divine benefits.

Congregational Ritualism

THE Rev. Reuben Thomas, D.D., of Brookline, recently delivered an address to a large audience in Pilgrim Hall, on "The Growth of Ritualism in the Churches." Dr. Thomas who is a Congregationalist, said that "ritualism" in a modified form was now a part of the Church services of every denomination. It arose from the desire for something more suggestive and "spiritual" in religion than the old severe simplicity. Such expressions have a novel sound from one who represents a class of religionists who used to denounce external forms in worship as necessarily unspiritual. The speaker went on to deprecate ritual containing Judaic or pagan forms of service. Such forms are, he declared, opposed to the spirit of Christianity. Under the same head he included what he termed "ecclesiasticism." Yet Dr. Thomas would not perhaps deny that Christianity came out of Judaism and that it was the fulfillment and completion of principles and ideas which had their beginning in Judaism. This was the interpretation given to it by its founders and earliest preachers. There were, therefore, permanent elements in Judaism; and if this be true in the sphere

of theology and ethics, why not in that of worship? Able scholars, both Protestant and Catholic, have considered that the primitive forms of Christian worship came from the synagogue, and the continued use of the Psalter, that most ancient of Prayer Books, has seemed perfectly natural and legitimate to Christians of all ages. As to the connection of paganism with Christianity, and the supposed retention of some of its forms and customs, it may be said that, with all the corruption and degradation of pagan religions, there are discernable even there some elements of natural religion, some general and instinctive ideas of a permanent character. If then Christianity is the absolute religion, it is to be expected that it will embody all the permanent elements to be found in religion everywhere, only elevating them into the higher sphere of the supernatural and illuminating them with the light of divine revelation. This is true breadth and Catholic liberality. What too often masquerades under the name of "breadth" is not a religious philosophy which has this kind of comprehensiveness, but an attempt to comprehend in one scheme faith and unfaith, and to devise a brand new and modern system of worship suited to this impossible synthesis.

In such utterances as those of Dr. Thomas, we seem to detect a feeling after something more satisfying in worship, some desire, as he himself expresses it "to learn to worship the Lord in the beauty as well as in the severity of holiness." The singing, he says, "is too often perfunctory and lifeless, and the prayers evidently addressed to the congregation." What is required is something that should "appeal strongly to the higher feelings, to the spiritual side of the congregation in such manner that the members would realize and respond to the appeal." In short, "if anything is to be done to save the men and women of today, it will be necessary at once to recognize the need of enriching the service in the Congregational churches by introducing a certain amount of ritualism." But the object in view is to be attained if possible by stopping short of the real thing. The Catholic liturgy, Anglican or Roman, is by no means to be tolerated, or the ritual which goes with it; shreds and patches may be taken, and faint imitations of the original may be set up, but nothing further. What is called "Judaic and pagan," which we can only understand to point to the most ancient, widespread, and profoundly significant features of divine worship, is by all means to be avoided.

It is not difficult to understand why there should be this grasping at the shadow and dread of the substance. It would, we imagine, be quite impossible for our Congregational friends to take the Prayer Book as it stands and attempt to carry out its services as they are carried out in the majority of our churches

without doing much more. The end of such an experiment could not be very doubtful. But the lecturer on this occasion, and another speaker who followed, acknowledged most frankly that something must be done. "Otherwise," they said, "the people will be driven to the very ritualism to which such great objection is made" (to wit the Episcopal Church). And, again, "one of the prime needs is that the public services of the Congregational Church should be so enriched as to prove attractive to the younger people in the congregations." Old people may be satisfied, but "the younger people require a more ample, elaborate, and spiritual service, and they will go to other Churches if it is not given to them."

Such expressions afford strong evidence that there is a movement among the younger members of these Churches towards "ritualism" in worship. The problem before the minds of the leaders desires of these young people so far as to divert them from any possible tendency to connect themselves with a Church in which such ritualism is a native product; for "ritualism" seems to mean no more in this connection than liturgical worship, with reverent and uplifting accompaniments. Doubtless something may be devised which will satisfy those who are attracted to such worship merely on the æsthetic side. But there are others who will see in the end that what they need cannot be supplied apart from those Catholic institutions and traditions of which liturgical forms and so-called "ritualism" are only the outward and appropriate clothing.

Five-Minute Talks

BY CLINTON LOCKE

LXI.

When our Lord explained the Bible to the two disciples on the walk to Emmaus, and also at different times to the eleven in Jerusalem during the forty days between His Resurrection and Ascension, you do not suppose that He explained to them all the difficulties of chronology, geography, natural history, etc., which come up now in the study of the Bible; told them, for example, that the sun did not go round the earth as Moses said it did, and that the flood was not universal. The world was in no such stage of advancement as would have made such teaching profitable or comprehensible. He doubtless showed them the great principles of Christianity as illustrated in the Scriptures, and above all inspired them with the conviction that no power of man or spirit could in the end prevent the triumph of the Gospel of Christ, and that made them stand steady under the fiercest fire. Now, have you any such confidence? Are you not one whit troubled by the noise and tumult of the attack on Christianity?

The assaults on Christianity are very vigorous now and very insidious. The poison is wrapped up in the sugar-coated pill of some novel, or couched in the brilliant essay of some "litterateur" or draped in the robes of some dignified professor, or scattered far and wide on the airy wings of

some newspaper article. The comic papers make the Church and all its ways the butt of their jokes, and you come to think that where there is so much smoke, there must be some fire. It worries and frets you. You say to yourself, "Well, perhaps I am mistaken, perhaps the Bible is not as a whole the Word of God, but is, as some say who put "Reverend" before their names, just a collection of doctored old Jew morals, in which there is "a grain of truth in a bushel of chaff." You do not give up, you do not abandon your hold on the Bible, but your understanding does not seem to be opened so that you say firmly and boldly, "This is the Word of God, this is the Lamp of the world."

Let me offer you some thoughts which have occurred to me and others as good props and crutches for the weak-kneed. And first, lay it down as a principle that you cannot be expected to overhaul the whole grounds of your belief every time it is questioned. Suppose you had planted a garden, and people should come along and say: "I do not think the plants are taking root," would you think it necessary to pull them all up and see whether that was true? So when you hear the assertion that Christianity is false, or is one-sided, or is only half made up, or is insufficient, say to yourself, "I have heard this before. I have reflected on this. I have gone over the ground. I cannot remember all the arguments now, but I remember they were sufficient, and I have not the time to pull up all these things in the garden of my soul and see whether there are roots to them." We are all of us too busy to be every day hesitating whether this or that statement of Scripture is possible of adaptation to something some lecturer says or some book states. Ought we not also to be careful about exposing our minds to the influence of bad literature and infidel talk? You would not, unless forced by dire necessity, go into a house with the yellow label "Smallpox" on the door. Why then should you willingly expose your ears and your minds and souls to the contagion of infidel talk, infidel lectures, infidel books. Much, of course, we cannot help hearing. It is in the air, but when you do hear it, do not think you are called upon to overhaul every one of your beliefs and see whether they will hold water.

Again, the opponents of Christianity are very noisy, and cry and shout and beat drums and yell, "Christianity is an old worn-out thing and will not answer for the 20th century," etc., etc., and they make such an ado that you think they must be in the majority, and must be right because they are so blustering. Now, a little, insignificant thing can make a great deal of noise. A baby a month old can break up the most solemn service in the world. A mouse has scattered more than one company of sensible and well-educated women. Remember, then, noise and assertion are no proofs of strength, or of truth, and if you will take pains to examine, you will find that the noise is made by very few people, and that the adherents to Christianity are as ten to one in comparison.

Then again, do not fret yourself with the idea that the opposition is worse now than it ever was, and that the Bible and the Church are losing their hold on the world. Nothing could be further from the truth. I grant that many things which have been thought vital to the Christian Faith in ages gone by are dropping away from it, and views which

once were considered rank heresies are coming to the front, and such things cause many good people to sit uneasily in their chairs and think the deluge is coming; but rest assured that never since the beginning of the world have the great rock principles of the Word of God, and the example of Christ been more firmly and widely held than now. This fierce attack upon your religion, just like the attack upon your country, which so many of us remember, only ought to make you love it more, not frighten you. The very sight of cannon trained on the Church of God ought to fire you with a great enthusiasm, move you with a great love, weld you together in an unshaken hope. I tell you this cause is God's and it cannot fail.

Revelation in Particular

BY THE REV. A W SNYDER

X

We claim that revelation is a fact, not a theory; that all things witness to their maker; that head and heart alike demand a faith, and that certain common convictions have, in fact, constituted a universal faith; that however differently expressed, mixed with error, or debased with superstition, these beliefs never wholly lost their hold on men, or failed to exercise a salutary influence. But the more discerning never thought the consentient opinion or faith wholly satisfactory. It had no adequate foundation. It was not only conjectural, but inadequate in itself and in its power to influence and mould conduct. Something more was very much needed—something more was given. Not only did God in some sense reveal Himself to all men, but so especially to a man and a people. "To Abraham and to his seed were the promises made." To the Father of the Faithful was given a clearer light, a better faith, a holier hope; and this, that "when the fullness of the time was come" it might be Israel's contribution toward the dawn of a new and better day. The revelation to the chosen people was a special revelation of the living God to living men, in its varying stages adapted to the condition and the needs of those to whom it was made. It was educational, gradual, progressive, and necessarily an accommodation to the capacity, the sinfulness, the ignorance, the moral and intellectual state of the successive generations to whom it was given. It involved explicit teaching as to God and His will and desire, necessary discipline, needful correction, and a holy hope, an ever-increasing expectation of far greater blessing yet in store for the people of God. All along, but with ever-increasing particularity, it was associated with the advent of a Person, the Messiah, the Anointed. This from the first was the great hope of Israel. The promise to Moses was: "I will raise up a prophet from among their brethren, like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him; and it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him."

The mission of Israel was too plain to be misunderstood. Other peoples had their part to fulfill, a part plainly seen by us who have inherited the blessings which they were a means of inaugurating. As clearly as the old Greeks and Romans had their

work to do for the world, so, above all, had Judaism. It was to hold fast, and transmit to others, belief in the unity, the spirituality, the holiness of the living God. And, however imperfectly, this it did. It taught men to believe in a one supreme, living God, whose never-failing Providence ordereth all things in heaven and earth; in a sovereign Ruler and infallible Judge, who loves good and hates evil, who rewards the righteous and punishes the guilty. Above all, it was the part of Israel to nourish and keep clearly before her children the hope and expectation of Him who was "to be a light to lighten the Gentiles" as well as "the glory of His people Israel." Amidst all their sins and shortcomings, their narrowness, their folly, and their fanaticism, this nevertheless was the one great hope of the chosen people of God. The burden of her prophets was: "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in, behold, He shall come, saith the Lord of hosts; but who may abide the day of His coming, and who shall stand when He appeareth?"

Our Educational Institutions

NEW YORK, April 9th, 1896.

DEAR LIVING CHURCH:—It is a very great pleasure, in the midst of the great blessings descending on Trinity college in the crowning of her work, to record the gift of a fifty-thousand-dollar endowment contribution by a New York friend to the Church University of the South. May it prove an earnest of a new awakening towards a proper realization of the loyalty and duty we owe some of the truest education in our land. Such records act as incentives, and help us in our march towards placing those of our Church educational institutions which have not yet reached the position, in the front ranks, and ahead of the front ranks of others. In nothing short of this can we do proper honor to the Truth and the Church (of all the churches of our land) to which we belong. Having in the providence of God been called thereto, we are made a spectacle before God and man of our responsibility, and are called to appreciate and improve this richest of all talents here. While to this end, what may be classified as the secular departments of our Church institutions require our greater attention at present, in our rich heritage and blessing we already have religiously, we should not forget where our invaluable ecclesiastical inheritance places us. Considering education in a religious light, we are head and shoulders above all other educational institutions in our land wherever the Prayer Book rules. Its system, its orderly training, its logic, its combination of truth in epitomatic form, its settled steadiness in its battle for life, furnish so strong an earnest of coming victory, that nothing but unfaithfulness on our part will impede its march to triumph.

As an illustration, look at the rules and system of the Book of Common Prayer, in presenting the Man of all men and for all time, Jesus Christ, in the words of that Bible which in both the Old and New Testament, testify of Him. By the rules and system of this our Prayer Book, the Bible, which is to be interpreted only by the Light of the World, Jesus Christ, is presented more largely in our educational institutions

and Churches than, otherwise, in our country; and this is done in a most complete and orderly way, in systematically appointed lessons, in the words of the Bible for the presentation of its great truths. Nothing short of this principle can fill the niche which would be, otherwise, more or less vacant in true education. Our translation of the Bible in the language of the authorized version is itself the greatest classic of the English language in our age, and to hear it constantly read and rubbed in, with all due relief, by interspersing it through a service, which forms another classic of our age, is an education in itself towards purity in the use of our mother tongue, and a jeweled treasure which deserves our attention. The Prayer Book within the Book of Common Prayer, *The Psalter*, emphasizes what I have said, by its place not only in the musical art of heaven, but by its adoption as the great devotional book of prayer and praise of the ages in its ante and post Christian use. The devotions of heavenly worship, the songs which make the laws of nations, the Prayer Book (or Psalter) of our classic Bible is found in the classic Book of Books and our classic Book of Common Prayer. In this latter, moreover, we find, and nowhere more tenderly, teachingly, and happily and wisely combined, the distinctions which are necessary to make the machinery of life work advantageously. The discipling of the nation is undertaken by the Church under the authority of the greatest Teacher of the world, Jesus Christ, the Man of letters, and in the wisdom of the accumulated history of the world. In these lights we deserve defeat if we are unfaithful to God, our neighbors, and ourselves. By declining to take up Christ's work and His Cross, we cannot be Christ's disciples. In the face of the light which God has given us, unless we lead the front we put this light under a bushel, and our talents in an unprolific napkin, where rust, corruption, and decay will inevitably enter unto destruction. We are on the march, who will join us? To make our educational institutions the first and foremost secularly, as well as the first and foremost religiously, in our land, is the aim. Thank God, much has already been done, but we have not yet reached our Richmond. It is pre-eminently our place in the gift of providence, to disciple this nation, and we must pour in the resources to fight it out to victory on this line in the summer of our lives, or die. We are on the march. Who will join us?

CHAS. F. HOFFMAN.

Letters to the Editor

CLERGY OF RIPE AGE WANTED

To the Editor of the Living Church:

I am 57 years old. Within eight months I have had offers of four different fields of work, besides being wanted in my present position. I am, I think, to be fairly classed just with the average of our clergy as to "gifts" for my calling. I know of a parish which has just begged the bishop not to send them a young man. They said: "Why cannot we have a man with experience, to lead us, like —," naming a man nearly 60 years old. I know of other places where an elderly or middle-aged man is preferred. I also know parishes who wish to have young men. But then, they will not take a man simply because he is young. He must have other qualifications besides being under thirty-five years of age.

I think one of the chief reasons why men of fifty years or more are liable to be "out of work"

is the short tenure of pastorates. When a faithful minister has been with a congregation for ten, fifteen, or more years, ordinarily he will be each year more and more beloved. The time may come when his people will wish him to have an assistant, but they will not want him to give place to any young man. But when changes are so frequent that few clergymen spend time enough in a place to deeply root themselves in the respect and love of a people, I am not sure that a congregation is to be blamed for looking after the best they can get, according to their own standard, for the next two or three years' "supply." For practically most of our clergy are only *locum tenens*.

A good deal is said about restoring or giving the power of "mission" to the bishops. But I have seen and heard of very few of the clergy who are willing to put themselves in the hands of any bishop, saying: "Here am I, send me." A good many of us would like the bishop to have power to send us where we want to go, but would not be willing to trust him to send us where he thinks we ought to go.

Men are hindered from getting work by personal peculiarities; their appearance, their bad way of reading the service, their manners, extreme views one way or another, too much or too little attention to ritual, etc. Often when a man is once settled it is speedily seen that his gifts and graces compensate richly for the offensive things. But in others the offensive things are always to the front, and go where they will, they fail in every place, and always for the same reasons.

I do not deny for a moment that there are cases where great injustice has been inflicted upon elderly clergymen. But I do not think that the Church generally is liable to the charge of wanting only young men in actual service. It is not right to generalize from few apparent instances.

H.

ACTIVE CLERGY NEEDED

To the Editor of the Living Church:

In our parsons we have services at our mission chapels so irregularly, the people (who are just being brought in the Church) get careless. My father lost a government position some years ago on account of advanced age, and I sympathize with the aged; but if the civil government should not lose by retaining its corps of aged workers, why should the Church, which was established to save souls? I am not anxious for a young man, but to have one physically able, not especially to visit his people in their homes, but to give them the services regularly; beside one "every other Sunday" (when those at a distance often do not know when to come), one during the week. The missions are less than five miles from the rectory.

We should have services regularly, and a rector, not necessarily a young man, but one physically able to attend his flock.

If you were to see the young men of our community going to destruction, you would not censure what I have written.

C. J. W.

THE "DEAD LINE"—REMEDIES SUGGESTED

To the Editor of the Living Church:

The writer of the very pathetic letter headed "The Darker Side," which you published March 28th, says "there must be a remedy;" *i. e.*, for the shelving of the older clergy. I think there are several remedies. In the first place, "keep the subject under agitation" till the bishops recover their lost "power of mission." But this remedy is a remote one. The General Convention has not even begun to talk about it yet. So, as more prompt remedies:—

2. Don't marry. The writer, after 27 years in the ministry, can see clearly that his usefulness would have been more than doubled if he had remained single, besides enabling him to lay by money for old age.

3. If married, take a fixed and sufficient sum out of the salary and pay it over to a life insurance company. There is an arrangement by which a man may receive an annuity after a certain age, say fifty. If this curtailment of

salary makes it impossible to buy the necessities of life, go *without them*. Parishioners will soon discover your needs and supply them. See that very clever little book, "Dried Beef and Biscuits."

4. Supplement your salary by means of a farm, or a store; for example, a bookstore, which can be made a moral influence in the community if rightly conducted. After the business is well established the wife or daughter can do the work, leaving you almost as much time for parochial work as you ever had. Then, if dropped at fifty by a vestry, you can let the farm, or store, support you, and give your time to some mission among the poor.

Will not others suggest further remedies? "Where there's a will there's a way," and we think in this instance there are a number of ways.

ANOTHER PRIEST "NOT YET SIXTY."

"HIGHWAYS AND HEDGES"

To the Editor of the Living Church:

I congratulate the Church and you on the 17th anniversary of THE LIVING CHURCH. May the 17 be many times repeated. I have sent agents through my parish more than once in its behalf, t, alas! the "well-to-do" of this parish are all moving into the more fashionable quarters, leaving to me the wage-workers, who have not time or money for Church papers. One of these said to me: "I pay my pew rent, and I expect my pastor to pick out the Church news and give it to me!" I am trying to work up this material. We have a fine church property, and all out of debt. And an immense population all around it. I am beckoning to them through our stained glass windows, and advertise my eloquent sermons, and the delicious choir music, but they won't come for all that, for they can get it all elsewhere just as cheap, and more varied.

But if I will go down among them, and sit beside them, and talk the Gospel into their hearts, and mark the services in a Prayer Book for them, they will come! Twelve of them, just "common" men, came in this way to Confirmation, Palm Sunday night! See how unreasonable such people are! We had advertised a new carpet in the church, and a new solo singer that could run her voice up to the 50th altitude, and hold it there till everybody lost their breath, but they, these outsiders, didn't come! And I am satisfied now, that if I had two or three helpers to go down among the people, and breathe into their hearts, they would come in groups. Is it not absurd that after building such expensive churches, and having every elegance and comfort, and attraction, yes, even living fashion plates, for the "common people" to look at, isn't it a shame that these people won't come, unless we go out into the highways and hedges and compel them to come with us!

J. P.

THE DARK SIDE AGAIN

To the Editor of the Living Church:

I want to add a few words to what a "Priest, not yet sixty years old," said in your paper of the 28th of March. And I say these words because I deeply sympathize with him, and also to assure him that his experience, to my certain knowledge, is not an isolated one in the Church at this present time. My experience has not been so trying as his. In a ministry of thirty-three years, I have been, with only a few months' exception, hard at work, most of the time in what is, or was, considered "hard places." He says, "I have been two years without a cure." He thinks there is some need in the Church for a "cure" for this state of affairs. I think so, too. The wrong is that the Church lacks proper organization, he thinks, and I agree with him again.

Some months before the last General Convention, I wrote a communication for your paper in regard to the aggressive work—missionary work—of the Church, and expressed a desire that some abler pen than mine would help to "air" the subject, with hopes that the Church in general council assembled, would take some action looking to a betterment in the matter. There was no response to my suggestion, and

the General Convention did nothing, said nothing, so far as I know, for the relief of the parochial or missionary clergy.

I further agree with him in the belief that our bishops have not sufficient authority or power in the matter of placing rectors over parishes and missionary stations.

From my earliest days in the priesthood, to the present, I have, on all proper occasions, advocated giving more power to bishops. They are the leaders of Church work in their dioceses and missionary districts, the chief missionaries therein. And they are responsible, in a good degree, for the progress of the Church in their respective fields of labor. Having this responsibility, they should have an open field, and a great freedom and independence in the oversight and management of their work.

But it may be said, and with reason, too, that greater power in the hands of the bishops may lead to improper exercise of such power, and an abuse of the same. Bishops being human, like the rest of mankind, this is to be expected, and cannot be avoided. We do not claim that they are infallible. The matter of giving them more power in the manner indicated might be tried; I think, ought to be tried.

It is high time something should be done. Cannot some system be adopted whereby clergymen may be placed over parishes or missions with an assurance of a moderate support? The Church's system of providing for her missionary bishops is an admirable one. Why cannot some similar plan be adopted for her missionary priests and deacons?

If such a system were in force there would be less tramping from post to post by the clergy of the lower orders, and consequently a better work would be accomplished?

Any clergyman, it seems to me, would rather place himself in the hands and under the power and direction of a bishop than under a few men, and others, not men, it may be, who often manage the affairs of our parishes and missions.

A. B. C.

April 1st, 1896.

AN EXPLANATION

To the Editor of the Living Church:

Amongst four or five other imposters, I wrote to you concerning a young man named Sparling, the son of a clergyman. I did so because I felt he would work upon the sympathy of some of our clergy in your city and they would suffer as we had. It is hardly necessary for me to say that had I ever had a single line from his father saying he was to be pitied for the wickedness of this son of his, you never would have had complaint from me. It is Mr. Sparling's persistent silence that aggrieves us.

It must be remembered that his son and his supposed daughter-in-law were here for 13 months, during all which time we helped them. This means no little expenditure of time, influence, and money, and I did all this because the consumptive youth was the son of a brother clergyman. I wrote to his father at the outset; his mother replied, apologizing for her husband's silence, because of his absence in the diocese. I heard frequently from her, and not seldom in response to my own reporting of the young man's condition. She often sent small remittances; but never did she hint that this son was under his father's ban. Finally, by means of a forged letter, at least I suppose it was forged, he induced my curate to borrow for him \$75. I know very well that his parents are not in any sense legally responsible for this debt, but morally they certainly are. But, sir, it is not the loss of the money which hurts us; but the offensive and unnatural silence of the father. He knew perfectly well his son was here, and was being helped for over a year by us. I myself wrote to him three times, and if even he did not like the contents of my letters, or very naturally shrank from admitting the disgrace of his son, he might have acknowledged their receipt and thanked me for my intended kindness. If it be true that my letters were intercepted, I know very well he heard of them. He has certainly received two from my curate since he has been

in Colorado—letters of a much more suave tone than any of mine, and to these he has been discourteous enough to make no reply.

Moreover, he passed through Denver, and slept within fifty yards of this house, but he made no attempt to see either myself or Mr. Douglas.

When I was in England a letter signed by some Sparling was opened and read by my secretary, who describes it as "an abusive letter." I naturally supposed it was from the father of the young man; I am sorry I cannot find it.

If it was from the mother, all I can say is that the ingratitude we have received is intensified.

After reading this I doubt not that your second correspondent will not longer "insist on a full denial of the slanderous statements" I am supposed to have made.

H. MARTYN HART.

The Deanery, Denver, April 11th.

THE CHICAGO PUBLIC LIBRARY

To the Editor of the Living Church:

Your readers are so little accustomed to see THE LIVING CHURCH print fables for facts, that we were somewhat surprised to see in your issue of the 18th, the many-times-disproved story of "the gift of 7,000 volumes" to our Public Library by Thomas Hughes!

No one has a higher esteem than the writer for that amiable gentleman and zealous friend. But the cold facts are that that author gave only his own books; though largely instrumental in influencing others to give. To A. H. Burgess, Esq., of London, is due the credit of originating and exploiting the idea of "the gift of a library," and of collecting (with Mr. Hughes) some six hundred volumes; when the scheme was abandoned by them.

Then a few shrewd citizens of Chicago, not willing to lose so promising an opportunity, revived the work of collecting, sent their agent and librarian to London; raised the necessary funds, and paid all expenses incurred in gathering in some six thousand volumes more, through the joint efforts of Burgess, Robson, and Hughes. When we retired from the work, and Mr. Robson ceased to be our paid agent, nothing more was done (though much was still possible), and the collecting finally closed. *Fiat justitia, ruat calum.* See "Memorials of the Chicago Library," pp. 78 et seq. T. D. L.

A HOME FOR A GIRL

To the Editor of the Living Church:

I should like to ask if there is anywhere in the United States, an orphanage or other institution, either of the Church or the denominations, that sends girls out into homes where they can be trained for domestic service. I have applied to every institution in Chicago, as far as I know of them, but without avail. It seems as if there must be many poor girls who would be glad of such a home, with kind treatment and good training. How much better for a girl than factory or shop work! The problem of domestic service might be largely solved if our charitable institutions would encourage girls to go into good homes rather than to shops and stores. I shall feel very grateful to know of any bright girl of good morals who wants a home.

KATE S. BISHOP.

St. Gabriel's School, 1304 Adams st., Chicago, Ill.

A GOOD FRIDAY SERVICE

To the Editor of the Living Church:

On Good Friday a unique Passion Service was held in the First Presbyterian church of this city (Middletown, N. Y.), in which the following ministers took part: Pastors of First and Second Presbyterian churches, rector of Grace church, pastors of First and Second Congregational churches, pastor of Methodist church, pastor of Baptist church. Each of the seven clergymen made an address on one of the Seven Words from the Cross, and in intervals between the addresses the Litany was said, and other prayers from the Prayer Book were used. The service closed with the recital of the Apostles' Creed. The whole congregation responded

heartily in the Litany, and said the Creed with great earnestness. The idea of the service originated with the rector of the Episcopal church. The service was attended by 1,000 people, and made a deep impression. X.

THE CHURCH IN SMALL TOWNS

To the Editor of *The Living Church*:

I have read with much interest the letter signed "A Churchwoman." It touches a sore spot in the practical workings of the Church in smaller places. Why, indeed, does the Church make such slow progress in small towns? Yet it is a fact that other religious bodies seem to take root and thrive where this Episcopal Church languishes. We must all have felt a sense of shame that this is so. I should like to see the matter discussed.

For myself, I can see no reason why the Church should not put on the same relative vigor in small as in larger places, or be as influential, relatively, among the few as among the many, among the simple and unlearned as among the wise and cultured. It is, certainly, not true of all small towns. May I suggest two sources of hindrance that, it seems to me, might be obviated?

In the first place, we all need more of that clear vision among laymen and laywomen which will recognize the direct and simple purpose of this great Church everywhere; viz., to bring the soul back to God. The Church's wide mission, given by our Divine Head, its ready adaptation to the needs of all sorts and conditions of men, its whole organization, in fact, exists among us for the uplifting of humanity.

Now, one observation is this: In small towns more than in large ones the whole working policy of the Church is shaped by a few leading men and women. They, more than the young and occasional pastor who is sent to them, establish the aim and give the spirit to the activities set in motion. For its early years most rural towns are dependent upon occasional clerical supply. The direct oversight and personal responsibility of a permanent pastor are wanting. The earnest pioneers in the Church too often make the mistake so frequently made by missionaries in foreign countries, of importing all the minutiae of their own home-worship and home methods. They seek to establish a "Trinity" church, or a "Grace," or a "St. Alban's," as such were exemplified in the old parish from which they came. Instead of adapting the Church to local conditions and prevailing habits, there is the effort to reproduce the outward features, in use and ceremony, of the large city parish. The music, the ritual, the mannerisms that appeal so strongly to the taste of these pioneers must be made into a jacket into which the growth of the new community is to be forced. A rigid system is imported, to which it is expected that all will yield obedience. And hence comes discouragement and failure, and aching hearts over barren results. This is not sowing the mustard seed. It is an attempt to transplant a whole tree to new soil that is seldom congenial. This error of too much individualism is not confined to lay-workers. Rectors and missionaries are prone to the same mistake. But it is most serious at the beginning of any work. Simplicity is of the utmost importance in new fields. Yet in how many cases is it sacrificed to some impossible ideal!

I recall a personal experience. Many years ago I was sent to attempt the resuscitation of an enfeebled mission. I found a well-appointed church building, a family or two of devoted and generous Church folk, and many good people with strong leanings toward the Church, the apparent nucleus of vigorous growth. In this case the leading family insisted upon an elaborate style of music in the worship, that none outside of their immediate circle could attempt. The Canticles, Glorias, and most of the hymns were solos or duets. Yet they wondered that such a service did not move the hearts of the general public.

Let us remember that to a large proportion of people our ways are new and strange. The

simple underlying principles of common prayer and orderly devotion commend themselves, if they are not lost sight of in the complex details of an ornate and elaborate presentation.

On the other hand, a mistake is often made by the attempt to render a popular service with little regard for the Prayer Book rubrics. Flexible as our Book of Common Prayer has become by the wise liberty allowed in its use, it is bent and twisted out of all resemblance to order and reverence. And for what? For gratifying the whims and fancies of the untutored. The error here is the lack of cheerful loyalty to the necessary requirements of our liturgy and our Church laws. It is an attempt to "win outsiders" that defeats its own object by nullifying that very order and harmony which has power to attract earnest souls, and to build them up in the faith and nurture of the Lord.

Neither rector nor people have the right to set up their own taste in ritual or music in defiance of local prejudice, or native preferences, and make it an inflexible standard for new communities. So, also, none should regard ritual as without root principle. Its vital germ is part of God's revelation to us. Only, its flower and foliage must depend upon growth and environment.

That these two causes do not apply, at least with the same force, to large cities, may be seen from the fact that two or more churches in one city will invariably differ, and sometimes most widely, in their manner of conducting worship, yet quite within the bounds of a lawful liberty. (See the admonition in the last Bishops' Pastoral Letter.) The question of mere taste can be consulted, and any local or individual preference may be there exercised. Here, however, it must be admitted that our highest spiritual needs are too much influenced by taste and feeling. Again, in larger cities two or more parishes exercise a wholesome restraint on the latitudinarian tendency. As human nature is constituted, we all show more respect for law if a brother's eye is upon us, and criticism imminent. The isolation of a rural parish makes it more subject to the temptations of a time-serving generation. The individual working alone is liable to loose habits, and why not a lonesome congregation or mission?

But, when all is said, we must remember that the Church of our divine Lord is not for one generation only. Its work is for the ages and for eternity. We cannot go beyond the word of the Lord to increase the visible results of our toil. If only we could be sure that we are doing all we can, and all we ought, to bring wanderers home, there would be less pain in the unfulfilled desires of our longing hearts. But are we working with an eye single to God's glory? Are we making little of ourselves that we may win souls to Christ? Are we honestly, loyally, patiently striving "to be all things to all men," as was the great Apostle to the Gentiles? And if we were, should we not rejoice in richer returns of the harvest?

These are questions that strike deeply into our hearts. They should make us more humble and more zealous, and less impatient. "Lord, increase our faith."

T. C. HUDSON.

To the Editor of *The Living Church*:

I have been interested in the letters published under this title, and if you can spare the space I would like to set before your readers what has been done in one of the small towns of eastern Massachusetts. In 1878 the writer submitted to the Faith of the ages, after living in the Methodist Communion twenty-six years. Amid all of the opposition of this strong Puritan and anti-Church community, he set himself to work to gather the scattered sheep of the historic flock together for prayer and Sacramental blessings, and notwithstanding he was the only male communicant in the town, a successful mission was maintained for several months, ceasing to exist by reason of his removal. Four years later he returned, and immediately took up the work again, holding frequent services in private houses, and no less

than twelve children were baptized from time to time. On the festival of All Saints, 1885, a permanent room was secured, fitted up as a chapel, and regular lay-reading inaugurated. Eleven years has passed since that date; there has never been a break in the continuity of the services, there have been thirty Baptisms, and eight confirmed. A lot has been secured on one of the principal streets of the village, a chapel erected with all of the appointments for a Churchly service. From the first it has been a lay-work; we have never been able to have a clerical supply except during the months of July and August, and occasional services in winter, by the nearest Church clergyman, some five miles away. We have never done anything to purposely antagonize the sects which superabound, but let them severely alone. From the first we have worked on Catholic lines, feeling that to add another Protestant sect to the village would be mortal sin. The Church has come to stay, and thinking people are being led to her altars. In God's time we hope to see a spiritually minded priest ministering to this people, feeding them from the Eucharistic board that we have consecrated to His holy service.

I write this brief history to show what a few earnest, devoted sons and daughters can do if united, and in love and harmony with the teachings of Holy Church. We believe our continuity is due to the uncompromising attitude towards Protestant sectarianism that we have maintained. We believe in the Nicene Creed, and commit our all to the keeping of Him who said: "Lo, I am with you alway even to the end of the world."

Rockport, Mass.

OTIS E. SMITH.

A Letter From Alaska

A letter has been received at the Church Missions House from the Bishop of Alaska. The portions of public interest are here given:

JUNEAU, ALASKA, March 26, 1896.

You will, doubtless, be pleased to have some news from Alaska, now that I have, in the providence of God, entered upon my duties in this jurisdiction.

There is no doubt you have heard accounts of the marvelous immigration of men to Alaska this spring, on their way to its gold fields. Every boat arriving here is crowded to its fullest capacity with men and freight. The "City of Topeka," on which the Rev. Mr. Beer and I were passengers, carried over 200 men, with their dogs, bound for Circle City and Cook's Inlet. We held a service for them on the boat, at which all who could gain admission to the saloon were present. On the whole, they were an intelligent, decorous body of men. We found among them some members of the Church, one young man being the son of an honored priest of the Church; and with few exceptions they expressed great joy at the thought that "the Bishop" would visit them this season in the region to which they were going. The service was very impressive, and not without good results, as we afterwards learned.

Juneau, about one thousand miles from Tacoma, is the port through which they pass to the Yukon. At this place many of them outfit for the long trip overland of 850 miles. This is an important point, and the place is likely to develop greatly, although the mountains, rising precipitously 3,600 feet high on all sides but the inlet, leave little space on the shore for much growth. The present population is about 1,800 whites, with some hundreds of natives. Saloons, variety shows, etc., are very numerous, and alarmingly active and seductive. It seems impossible to rent a house. Mr. Beer and I lodge together in one small room, cold and bare, and are obliged to skirmish round for meals, while for a place to do our writing we are obliged to resort to the small quarters occupied by the Rev. Dr. Nevius, which belong to the Presbyterians. There is no place to hold our services but the "Log-cabin church," and there only in the forenoon of Sunday, etc. This privilege will soon

be denied us, because the Presbyterians expect to occupy it themselves this summer. While speaking on this subject, I may say a word justifying our presence, though such justification is unnecessary. Our mission here is to the whites. It is the only mission to the white population in this part of Alaska. A citizen of this place, with no partiality for us or our work, said, in reference to it, that "the Episcopal Church deserves all respect for having spirit enough to undertake missionary work here among the white population." Besides, we have 24 communicants, and to care for them is a duty which justifies itself.

To go back now to the want of a church building and residence, I must say that we shall be obliged to build, and that as soon as possible. We have a lot, but to hold it, \$100 was borrowed, and paid on it. I must pay this \$100, and the balance of \$275, if we are to keep possession. This I am doing. What the people will be able to do themselves, I am unable to say; but they are willing to do all they can. However, they will not respond, I think, until they see that the Church is serious by at once making the start, and assuming immediate responsibility. This work must go on, and I trust the Church will stand by me, and help me to do it.

Opposite Juneau are the Treadwell and Mexico mines. Over 600 people reside here, and so far our Church alone has given them services. Here we ought to have a little chapel, but of this I must speak later. The Romanists have been trying to get the company to allow them the right to erect a hospital. They have one in Juneau. Our coming is inciting them to possess as much as they can before us.

Circle City, on the Yukon and 850 miles from here, is a town of 1,500 people. It is the centre of the mining region. It is a very important place. No mission has as yet been established there. Were it not that I feel that the Church expects me to visit this place before recommending the appointment of a missionary here, a medical man, I would immediately recommend that the Board should authorize me to place one here now—take him in with me. I am in doubt as to whether it would not be wise to have my friend, Dr. Campbell, follow me at once to Circle City (he cannot leave until May 1st), instead of placing him at the mines. I fear that before I am able to return from my trip to the Yukon and report—about November—we may lose a splendid opportunity. I would be thankful if you presented this statement to the Board.

Cook's Inlet is rising into as great a prominence as Circle City. Thousands are pouring into this place. I cannot reach it myself before October. I feel that we ought to be in evidence there at the earliest possible moment. But I cannot dwell further on this point, as I must close in time to catch the mail steamer.

Please do not forget the necessity of a church and missionary residence at Juneau—an immediate need. Praying that God may put it into the heart of our beloved people to respond quickly, generously, and universally to the work of the Lord, to the help of the Board, not only for Alaska, but everywhere, I am,

Faithfully yours,

P. T. ROWE.

P. S.—I wish the Board would consider the matter of appointing, with support, Dr. Campbell as soon as possible. He will be a tower of strength to me, and, as men will be needed, let me have him. Bishop Barker will ordain him deacon on his way out.

Personal Mention

The Bishop of Long Island has for the second time been appointed select preacher to the University of Cambridge, Eng.

The Rev. C. R. Birnbach has given up St. Luke's, Georgetown, and St. Paul's, Fairview, and will hereafter be in charge of Trinity, Braddock; St. Luke's, Latrobe, and St. Stephen's, Jeannette, diocese of Pittsburgh. Mr. Birnbach entered upon the work in these places on the 2nd Sunday after Easter.

The Rev. Edward H. Coley has been elected minister-in-charge of St. John's parish, Stamford, Conn., for one year, and has accepted the appointment.

In addition to his present work at Mt. Carmel, and Centralia, the Rev. F. C. Cowper has accepted the rectorship of St. John's parish, Ashland, Pa., and will move into the rectory of that church on the 20th inst. Please address accordingly.

The Rev. J. O. Ferris has accepted the rectorship of St. John's church, St. Paul, Minn. Address 1100 Arkwright St.

The Rev. Anthon T. Gesner, rector of St. Peter's church, St. Paul, will occupy a cottage at Bald Eagle Lake during the summer. Address 326 Maple street, St. Paul.

The Rev. Arthur W. Higby has entered upon his duties as rector of St. Peter's parish, Sycamore, Ill., and should be addressed accordingly.

The Rev. Rowland Hale has resigned the rectorship of the church of Our Saviour, Roslindale, Mass., and has accepted that of the Otey memorial church, Sewanee, Tenn. Address, Sewanee, after May 1st.

The Rev. J. P. Hawkes of Lebanon, Pa., has accepted the rectorship of St. Paul's church, Dedham, Mass.

The Rev. D. C. Loop, having returned from Florida, requests his mail directed to his former address, 1405 N. Mount st., Baltimore, Md.

Mr. Augustus J. Littleton, of Novello, Ewer & Co., arrived on the "Etruria" on Saturday last, and is staying at the Waldorf, New York city.

The Rev. E. F. H. J. Masse has accepted the rectorship of the church of Our Saviour, Roslindale, Boston, Mass., and enters upon his charge May 1st. Address letters accordingly.

The Rev. Lindsay Parker, Ph. D., of St. Peter's church, Brooklyn, N. Y., has sailed for his annual trip to Great Britain.

The Rev. S. B. Pond, rector of St. Paul's parish, Norwalk, Conn., has been granted two months' vacation for a trip abroad. He and his wife will sail for England May 27th, returning Aug. 1st.

The address of the Rev. James A. Smith is changed from Raymerstown, N. Y., to 80 First st., Troy, N. Y.

The address of the Rev. Hiram Bullis, archdeacon of Western Colorado, is Glenwood Springs, and not Colorado Springs, as mentioned in our last issue.

Ordinations

On Thursday before Easter, Bishop Burgess ordained in Grace church, Galesburg, diocese of Quincy, Wesley Hamilton Benham to the diaconate. He had been a candidate for orders in the diocese of New York, and was ordained at the request of Bishop Potter. He has since been transferred to Quincy, and has taken charge of Grace church, Galesburg. At the same service the Bishop advanced to the priesthood, the Rev. Alfred Kalin. As deacon he has officiated for more than a year at St. John's Swedish parish, Galesburg, of which he has since Easter become rector. The Rev. Messrs. Mayo and Ferris united in the imposition of hands.

Official

THE CLERICAL MUTUAL ASSOCIATION

This association is for the benefit of clergymen of all denominations. It has a successful experience of eighteen years behind it, and costs less than one-half of what is charged by other insurance companies. For full particulars, send to the Rev. H. V. S. MYERS, D.D., No. 254 Washington st., Jersey City, N. J.

A QUIET HOUR FOR THE CLERGY

The Rt. Rev. John Hazen White, D.D., Bishop of Indiana, will (at the request of the Parochial Missions Society), conduct a Quiet Hour on Monday, April 26th, 1896, (11 to 12 o'clock A. M.), in the chapel of the Church Missions House, 4th ave. and 2nd st., New York. All clergymen are cordially invited to be present. The meditation will be upon the words of St. Matthew x: 24.

J. NEWTON PERKINS.

Chairman of Committee.

A REGULAR meeting of the Church Periodical Club will be held in the Guild room of St. Bartholomew's church, 16 E. 44th st., New York City, on Wednesday, April 29th, 1896, at 2:30 P. M. All persons interested in the work of the club are cordially invited to be present.

ANN H. LAIGHT,
Recording Secretary.

Died

TOMPKINS.—Augusta Root Hobbie, wife of Gen. Charles H. Tompkins, United States Army, daughter of the late Hon. S. R. Hobbie, and sister of the Rev. Reeve Hobbie, died at the Eagle Hotel, Beth-

lehem, Pa., on Sunday, April 12th, 1896. She was buried from St. James' church, Washington, D. C., where, after the first part of the Burial Office was said, a Mass of Requiem was sung for her repose.

"May she rest in peace. Amen."

KETCHUM—Entered into the life of Paradise, Good Friday, April 3rd, 1896, William Swetland Ketchum, junior warden of Trinity church, Plattsburg, N. Y.

"On Thy truth relying,
Through all mortal strife,
Jesu, take me, dying,
To eternal life."

WEED—Friday, April 17, 1896, entered into the rest which remaineth to the people of God, Mrs. Sarah Ann Weed, aged 84 years. Mother of the Hon. Smith M. Weed, a life-long communicant of Trinity church, Plattsburg, N. Y.

"In the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor with God, and in perfect charity with the world."

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.

Missions among the colored people.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$315,000 between April 1st and September 1st.

Remittance should be made to GEORGE C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

SEABURY CHAPEL, BROADHEAD, WIS.

Will Church friends give a few articles for a sale the second week in May? We greatly need the help to be received from the sale. MRS. F. W. MACK, President St. Agnes' Guild.

THE Western Branch of the Church Periodical Club, recently received the following from an earnest clergyman in a mission parish in Wisconsin: "I am in urgent need of books. We have a great work to do here; not only among the indifferent, but also among our lapsed and nominal members. After a few years' work, the time seems ripe for results, but I need, and need urgently, books to lend, such as Staley's 'Catholic Religion,' Sadler's 'Church Doctrine and Bible Truth,' 'Reasons for Being a Churchman,' 'The New Creation,' 'Our Family Ways,' also histories of the Church. Can you help me? The kindness of the Club will be much appreciated, and very helpful in the extension of the Kingdom."

Any one willing to donate any of the above books, please communicate with MRS. HENRY STARBUCK, 6 Groveland Park, Chicago.

Acknowledgments

Archdeacon Caswall thankfully acknowledges anonymous Easter offering, \$20, for St. Thomas' Colored mission, Jackson, Tenn., from New York.

Church and Parish

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

WANTED.—A *locum tenens* for the summer, in an Eastern city, or a permanent cure, in a smaller place, by the rector of a Western city parish; unmarried, experienced, capable, Catholic. Address PRIEST, care of THE LIVING CHURCH.

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

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a house, furnished in part, 13 rooms, bath-room, pantries and cellar, furnace, kitchen range, fire-place, cistern, well, connection with city water works, nice lawn and trees, brick walk, iron fence, electric lights; most desirable home for a family having daughters to educate. Rent, \$25 a month.

ALSO a cottage of 8 rooms, similarly located, cellar, well, and cistern, garden, lawn, barn, etc., very comfortable and pleasant. Rent, \$15 a month. Both houses can be vacated July 1st. Apply or write to the Registrar, St. Mary's School, Knoxville, Ill.

The Editor's Table

Kalendar, April, 1896

| | |
|------------------------------------|----------------------------|
| Wednesday before Easter. | |
| 2. MAUNDY THURSDAY. | Violet. |
| | (White at Holy Communion.) |
| 3. GOOD FRIDAY. | Black. |
| 4. EASTER EVEN. | Violet. |
| | (White at Evensong.) |
| 5. EASTER DAY. | White. |
| 6. Monday in Easter. | White. |
| 7. Tuesday in Easter. | White. |
| 12. 1st Sunday (Low) after Easter. | White. |
| 19. 2nd Sunday after Easter. | White. |
| 25. ST. MARK, Evangelist. | Red. |
| 26. 3rd Sunday after Easter. | White. |

The Further Shore

BY HENRY FAULKNER DARNELL, D.D.

As children sporting on the shining strand,
And idly gathering with heedless hand
The little golden grains,
We let the unreturning moments fall,
Unmindful—whilst the present holds in thrall—
Of future toil or pain;
Content with youth and pleasure's glittering store,
We cast no thought towards the "further shore."

And yet anon, some wond'rous tale of old
Our wand'ring senses for the while would hold
To that far-distant clime,
As glowing pictures of its peaceful skies—
Its blissful scenes and awful mysteries
Would lift to thoughts sublime:
Would stir the heart as nought had stirred before,
With strange, vague longings for the "further shore."

Then came the rush and hurry of the stream—
The fond ambitions of youth's feverish dream
The eager soul to steep;
With all the lapses o'er which angels grieve,
And all the subtle bonds which sin doth weave
Our thoughts on earth to keep.
And 'mid the strife, the tumult, and the roar,
There seemed no space to scan "the further shore."

But soon the skies are changed. Deep darkness
shrouds
The distant prospect. From the thunder-clouds
The vivid lightning gleams;
The angry billows beat upon the rocks,
Which reel beneath the far-resounding shock s.
Then bathed in golden beams,
Unheeded in the balmier days of yore,
Shines forth, beyond the gloom, "the further shore."

And still, as day by day, the waves of Time—
With ceaseless ebb and flow, and varied chime—
Roll in upon the beach;
And fresh'ning breezes from a purer clime,
Laden with perfume from a source sublime,
The fainting spirit reach;
There wakes a longing—growing evermore—
For the soft radiance of the "further shore."

And now upon the raging waters tost
With tatter'd sails—rudder and compass lost—
Come back the argosies
We, eager, launched in more auspicious times,
Freighted with golden hopes for sunny climes.
O, ye un pitying skies!
Saw ye the wreckage which the billows bore,
As ye serenely gild the "further shore?"

And still as years revolve—the seasons change,
And fill the earth with beauty, and the range
Of vision broader grows,
How narrowed now the watery waste between!
How dwarfed the mountain-waves which intervene!
Unheard the tempest blows!
How clear the outline—vague and dim before!
How near to aching hearts the "further shore!"

Like him of old, who from the mountain's brow
Beheld the fruitful plains outstretched below
With yearning heart and eyes:
So to the weary gazer's longing sight,
It shines a welcome with its prospects bright,
And ever-smiling skies;
Whilst often, when the daily task is o'er,
Soft whispers greet us from the "further shore."

Sweet words of counsel, ah! too soon forgot;
Soft, tender pleadings which we heeded not,
Bent on our selfish will:
But which now often, in the ev'ning hour,
Thrill us, remorseful, with a tenfold power
Since those dear lips are still.
Ah, sweet soul-whispers! Leave us nevermore!
Ye precious echoes from the "further shore."

There are bright beacons by the "further shore"—
Sweet memories of those who'd gone before,
Now tread its sunny steeps;
And o'er whose quiet, unforgotten graves
Some simple tribute still, regretful, waves—
Some constant heart still weeps;
Pressing sweet flowers to a bosom sore,
Plucked by Faith's hand from off the "further shore."

There is no night upon the "further shore"—
No suns to rise and set, for evermore,
Upon the unfading flowers,
The unveiled glory of the Father's face
Casts not a shadow on the forms which grace
Those bright celestial bowers.
And sin and death, their short-lived triumph o'er,
Hurt nor destroy upon the "further shore."

There are no partings on the "further shore"—
No severed heart strings quivering evermore.
No bitter sad farewells
Break tremblingly upon the pained ear.
No cold distrust repels. No doubt nor fear
Within each bosom dwells;
But face to face, and heart to heart once more,
Friends yet shall meet upon the "further shore."

On the day of Archdeacon Denison's funeral a Requiem was celebrated in St. Paul's cathedral. The dean was the celebrant, with Canons Newbolt and Holland as assistant ministers. The collect, Epistle, and Gospel used were those from the order for the burial of the dead in the first Book of Edward VI. At the offertory the *Dies Ira* was sung, and, after the consecration, the anthem which was used at the funeral of the late Prince Henry of Battenberg. The words are from the liturgy of St. Chrysostom, and the music is of Russian origin:

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

Thou only art immortal, the Creator and Maker of man; but we are mortal, formed of the earth and unto earth shall we return: for so didst Thou ordain when Thou createdst me, saying: "Dust thou art and unto dust shalt thou return." All we go down to the dust, and weeping o'er the tomb we make our song: Alleluia! Alleluia! Alleluia!

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

In a lecture on Plainsong at St. Paul's chapter house, the Rev. Howard Frere said that not much could be ascertained as to the music of the primitive Church, but it is pretty certain that anything artistic was avoided, because of pagan associations. The singing was unaccompanied. There were, of course, no organs, but the lecturer did not explain why other instruments were excluded. The Levite choir of the Jewish temple used stringed instruments. During the first four centuries there were several different methods of chanting. The first was where the whole Psalm was given by a single voice, the other worshipers listening. The second was that by which it was sung by the whole choir. In the responsive method, the Psalm was chanted by one voice, the congregation responding with a refrain. This method, Mr. Frere said, was employed in the West until the days of St. Ambrose, when the antiphonal mode came into use. But certainly St. Paul is a good witness for antiphonal singing in the Apostolic period, and Pliny, at the beginning of the second century, describes this method as employed in the Christian congregations of Bithynia. The services of the ancient churches, apart from the Eucharist, consisted chiefly of psalms, and in some places the whole Psalter was recited daily.

At a meeting on behalf of a Church institute in London, Sir Walter Besant made an interesting speech. He said he had been

studying the relations of the Church to the people in the city of London. Formerly, there was a time of authority, when every one compulsorily fasted in Lent and went to church every Sunday. Then came the period when the Church practically said to the people: "Here are the services at your disposal; take them or leave them," with what result the dull period of George II. showed, though it is true well-to-do people continued to fast in Lent and go to church even more than now. Then the employers lived in the city, and the poor outside, utterly uncared for. A London magistrate said that in 1795, £75,000 worth of property was stolen by the people living on the banks of the river. At last the Church went to the people, with what blessed results they knew in well-worked parishes. Sir Walter urged the need that the clergy should speak to the young on self-respect and self-restraint, and the terrible things which happened through boy and girl marriages. St. Francis of Assisi had found it better to live among the people than in a monastery. Let it be their endeavor this Lent not only to give money, but to render personal service to the distressed.

A. K. H. Boyd, the genial author of "Recreations of a County Parson" and other well-known works, thus delivers himself in a volume of reminiscences, entitled "The Last Years of St. Andrews:" "Never was ranker nonsense than the talk of re-uniting the utterly discordant elements of bitterly divided Scottish Presbyterianism. Those men among us who talk clap trap about that, have already ceased to belong to the same Church with me. If I had to choose whether to range myself with such, or with Bishop Thorold, Archbishop Tait, even Dean Church, and Liddon, I should not hesitate for one instant. Nonconforming Presbyterianism in Scotland is not the least like the National Church; though talking of the same worship, government and doctrine. The speech or writing of the ordinary "Liberationist" affects me with a repugnance not to be expressed in words. So does the roar of vulgar laughter which in some gatherings greets a spiteful reference to the Kirk by law established. And to be frank, I dislike and distrust certain of my own 'brethren' just as much as I do the bitterest anti-State Churchman." This is vigorous language for so amiable a man. But Dr. Boyd seems to make "establishment" a *sine qua non*. What would he do if both the Scottish Kirk and the English Church ceased to be established?

The 25th anniversary of Dr. Prentice's connection with the parish of St. Mary the Virgin, New York, as organist and musical director, was celebrated on the 2nd Sunday after Easter. The High Celebration, the Mass in E flat, and the offertory, Psalm cx, were both from settings by Dr. Prentice. Other compositions were by Dykes, Haydn, and Bach. At vespers the canticles and the 20th selection of Psalms were rendered to compositions by Dr. Prentice, and the anthem was his, "Hymn to St. Cecilia." At special vespers at night the prelude was from Haydn's Symphony No. 9, followed by the processional, "Oh Zion, blest city." The Psalms LXVII and XCVIII were sung to a setting by this accomplished organist, as were also the Magnificat (service in D), and the anthem from the Psalm xxiv. Then followed selections from Von Weber's "Ju-

bilee Cantata," including the chorus, "Your thankful songs upraise;" the soprano solo, "How blest is he that trusts in God;" the tenor part and chorus, "Thanks to God we gladly pay;" the bass part and chorus, "Let Thy shield from ill defend us;" the recitative, "So once our prayer to God arising;" and the chorus, "Father reigning in Thy Glory." The service ended with hymn 550, to a composition by Dr. Monk, organist of York Minster, and the postlude, "*Marche et Cortege*," from the "Queen of Sheba," by Gounod. Under the skillful direction of Dr. Prentice these many years, the reverent and splendid musical renderings in services at St. Mary the Virgin have become famous throughout the city. Even greater facilities than in the past are supplied by the new church edifice. The following Sunday the music at the High Celebration will be Mozart's Twelfth Mass, and the offertory anthem, Granier's "Hosanna." At Vespers the musical compositions will include such masters as Bach, Monk, Mozart, Le Prevost, Romberg, and Barnby.

Monographs of Church History

(Second Series)

ROBERT GROSSETETE, BISHOP OF LINCOLN—(Continued)

BY K. F. J.

The diocese of Lincoln was enormous, and the work that presented itself to the new Bishop must have seemed appalling. Yet he set himself with his usual courage and straightforwardness to right all wrongs, reform all evils, and do the duty of a true shepherd of Christ's flock. He lived under a perpetual sense of the awful responsibility resting upon him and upon each one of his clergy, and a fear lest in any particular the sheep should suffer through the shepherd's fault.

This, it seems to me, is key to his character. He held his commission from Christ Himself, and he never allowed a thought of the fear or favor of man to come between him and his duty to his Master. This explains his almost blind obedience to the Pope, in whom he recognized Christ's vicar upon earth. It also explains his complete change and firm opposition to Roman demands when his eyes were opened to the corruptions and injustice of Roman methods. Still believing in the spiritual rights of the Papacy, he could yet boldly say that an individual Pope played the part of Anti-Christ when he spoiled the flock of Christ, and could stand up for his oppressed Church against legate, cardinal, and Pope.

His first efforts at reform were directed against the abuses among his clergy, and both his constitutions and those of St. Edmund of Canterbury give a sad picture of the condition of the clergy at this period. That it was necessary to forbid such festivities as the Scotsale, of which notice was often given in church, is sufficiently appalling. These were drinking matches in which the clergy participated, and he who could drink the largest quantity without being overcome was considered the champion of the occasion. Next to the correction of these crying abuses, came the much-needed reform in the matter of farming out benefices. So many non resident foreigners had been put into English livings that the common practice was as follows:

The incumbent would "farm" out, as it was called, his benefice to some neighboring monastery, the monks agreeing to perform the duties connected with it, and to retain some of the revenue, sending the rest to the Italian holding the living. The monasteries had, moreover, bought up, or where it was possible, influenced people to leave them in their wills, the right of presentation to various livings. They would put in a non-resident priest and undertake the duties of the cure. The result was that the parishes were neglected, no one individual being responsible for them, and the monasteries being exempt from episcopal control, there was no way of checking the evil. This abuse was of long standing in England, Archbishop Anselm having caused a canon to be passed with a view to its removal. A short time after the year 1102 monasteries held more than one-third of all the livings in the land. Before Grossetete's time an effort had been made to improve this state of things by forcing monasteries to endow the livings in their gift, so that a priest in charge could be properly provided for, and thus gradually arose vicarages, which Grossetete did all in his power to increase and strengthen.

When he entered upon his work in Lincoln he earnestly desired the help of his friends, the friars in preaching and teaching. They were undoubtedly the power raised up for stimulating and reforming the Church of that time, though not many years were to elapse before they were to become thorns in the side of the secular clergy. Now, however, the Bishop desired to take with him on visitations three or four of these brothers of St. Francis to preach to the people and hear confessions, while he himself counselled the clergy. He also set himself with all his might against the employment of clergy in secular business, and here, as we have seen, he put himself in opposition to the Archbishop, and on the side of the legate Otho who had so lately and unjustifiably been introduced into the kingdom by Henry. Grossetete was certainly right in the moral view of the question, if we look at it simply in the abstract, and from the point of view of our own day. It was just what we should expect from the zealous and single-hearted prelate who exclaimed, when some of the difficulties of the situation were put before him: "It is better to endure the most bitter and disgraceful death, even an infinite number of times, than to sin even once." But other questions were involved which were apparent to calmer and more far-sighted men than Grossetete, and both barons and clergy at the London Council upheld the rights of the English Church as against the invasion of Rome, the great increase of her power in England being the real underlying object of the Pope's so-called reforms. This subject has been more fully entered into in the sketch of Archbishop Edmund.

So blind was Grossetete's devotion to the papal see at this time, that although he refused, at the legate's command, to institute a mere unordained boy to a Lincoln benefice—a thing which was abhorrent to all his ideas—he submitted himself so far as to compromise by handing over the benefice to the legate to do with as he thought best! This sad surrender of his rights and duties was not due to cowardice, or human regard, but to his exaggerated ideas of the obedience and respect which he imagined he owed to the Roman see.

The reforms continued in his diocese, but so greatly did he excite the hatred of the monks that an attempt was made to poison him, and his life was only saved by the skill of his beloved friend, John of St. Albans, a Franciscan friar. The Benedictine convents had fallen into great laxity; indeed many of them were horribly corrupt, and stood in great need of reform. The Bishop had deposed seven abbots and four priors for their bad lives and unfaithfulness to vows. He insisted on his rights of visitation, and endless quarrels ensued. About this time the dean and canons opposed his exercise of similar rights in relation to churches subject to them. In reference to this quarrel, Matthew Paris declares:

"The Bishop of Lincoln also became a hammer and cruel persecutor of the religious men in his diocese." After much contention the trouble between himself and the chapter was referred to the Pope's decision. While the matter was pending, however, the contest continued as bitterly as ever. The Bishop deposed the dean, and the canons excommunicated the new dean, whereupon the Bishop excommunicated their proctor.

Grossetete was certainly unjust, and carried away by anger, but his opponents met him with deceit, even forging a paper to uphold their cause. These years are full of quarrels between the Bishop and one convent or another. It is a sad picture, for oftentimes the Bishop's quick temper betrayed him into undue harshness and injustice, although his cause was a good one. He had no quarrel with monks as such, but he desired to recall them to the keeping of their vows and the remembrance of their holy profession. The monks of Canterbury at last excommunicated him; he threw down the letters and trampled on them, to the great horror of the beholders, as the image of the blessed St. Thomas was on the seal, but he only cried out: "Just so may the monks pray for my soul forever."

We quote Matthew Paris once again. He thus describes him:

"The Bishop of Lincoln, to whom quiet is an unknown thing, whose hand is against every man, as every man's hand is against him; another Ishmael, ready to labor with any amount of toil, and to spend money in reckless profusion, that he may carry his point."

All this time, though his hands were so full of work at home, Grossetete was upholding the other bishops and barons in their opposition to the king's oppressive measures, and he never hesitated to speak boldly to him of his kingly duty.

(To be continued)

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

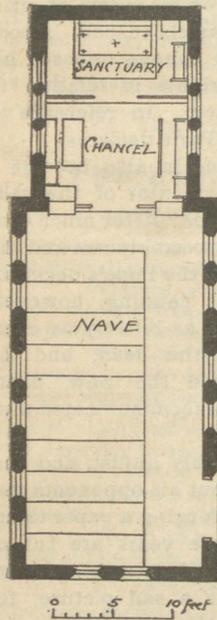
VII.

The parts of a church absolutely necessary for the celebration of divine service, according to the Catholic ritual, are a nave and a sanctuary; the nave for the accommodation of the congregation, and the sanctuary for the priest and his assistants.

These may be contained in one room, having a portion provided with seats for the worshipers, and another portion, containing the altar, divided from the former by a screen of some kind that will not shut off the view of the altar, the floor raised, at least one step, above that of the nave.

The relative or actual sizes of these two necessary divisions of the church, are quite matters of circumstance, but it is usual for the sanctuary to be a little narrower than the nave, and the dividing feature is generally an arched opening, with a screen or railing having the top a little higher than the divisions of the seats of the nave.

There are many churches remaining in England which are very small indeed; but



it is rarely advisable to build anything in the way of a church to seat less than sixty persons; for which purpose a plan as in margin is suitable. The nave is 15x30 feet, inside, with walls 9 to 11 feet high at eaves; this, with a roof having a pitch of 45 degrees, will give a height in centre of 16 to 18 feet; the sanctuary will be 12 feet wide and about 15 feet long, with one step at arch, and two more steps to altar platform; the face of the altar will project about 3 feet from wall, and the

platform must be at least 2 feet wide, with the next step no narrower; upon this lower step is the communicants' rail, about 2 feet high, and about 6 inches from front edge of step, leaving kneeling space outside the rail.

This leaves a space of 8 feet in front of rail step, and within the sanctuary for chancel purposes; in which space is the prayer desk and approach to pulpit, as well as a parlor organ and seats for a small choir, say four to eight; the pulpit, merely a desk, is placed under the chancel arch upon the screen, and opposite to the seats of nave, with the reading desk in a similar position on the other side.

The nave seats are 10 feet long, and will comfortably seat six persons in each seat; there are ten seats, the width, from seat to seat, being 32 inches, which is as close as will allow convenient kneeling; this leaves a little over 3 feet between the front seat and the chancel step, and a side aisle, of 5 feet wide, in which can be placed extra seats on special occasions.

This amount of accommodation is absolutely necessary for worship, and where possible, some of these dimensions should be increased, even for the same seating capacity.

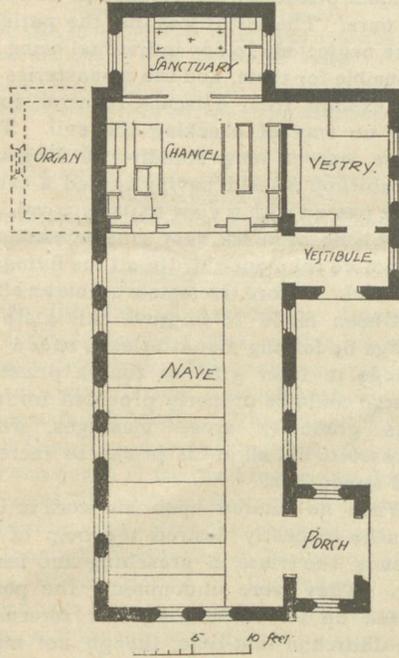
The chancel portion of sanctuary should be 10 feet, which will make the whole sanctuary 17 feet long; by making the chancel the same width as nave, a small vested choir could be accommodated; the space between the front seat of nave and the chancel step should be 5 feet, to allow a procession; with these dimensions, together with, perhaps, some increase in height, there would be satisfactory provision for all practical requirements.

In addition to the parts devoted and necessary to worship, there must be a small vestry or sacristy, with separate entrance, which vestry, if there is no vested choir, need not be more than 8x10 feet; but if there

is a vested choir, the size should be at least double of this.

It is also desirable to provide a porch at the nave entrance, so as to exclude the wind, by means of double doors; if an organ is available, provision must be made for it on the side of chancel opposite to the vestry.

The smallest practical church plan for sixty worshipers then as is shown here.



The vestry should have, as has been said, a separate entrance, protected, if possible, by a vestibule; in this vestibule is the door leading into the nave, just in front of the chancel screen; this door should be at least 4 feet wide, so as to allow two persons to walk abreast, in processions. The vestry should have also another door, leading into the chancel, just in front of the sanctuary step, for the priest's, organist's and server's use.

The size of the organ chamber, which must have the front unobstructed by any wall, depends, of course, upon the size of the organ, but it is rarely necessary, in a church of this character, for it to be more than about 100 feet in area, and its height should be in no portion less than 10 feet, and must be 16 or 18 feet over some portion; the organ chamber should have at least one small window, but very much light is unnecessary.

An open timber roof is most appropriate for any church, except very large or elaborate churches; by this is meant a roof with most if not all of its structural timbers exposed, and ceiled over the rafters with matched boards, or plastered under the rafters, as may be preferred; this ceiling should be covered, on the outside, with two layers of tarred paper, and then with the slate or tile boarding. Less than this covering is doubtful economy, on account of the great dissipation of heat through a thin roof covering, which is followed by a consequent increase of the coal bill.

The chancel and sanctuary should be lighted by windows located in the sides of the sanctuary, and not in the end. These, if of fairly moderate dimensions, will be sufficient for all necessity; if it be strongly desired to have a window over the altar, this should be placed as high as possible, so as not to interfere with the reredos or super-altar, and also to avoid the distressing glare in the eyes of the congregation that

occurs if the window comes lower, or even as low, as the priest's head when celebrating. When the window is in the end of the sanctuary there is also a shadow cast upon the altar, which detracts very much from the brightness obtained by the falling upon it of the direct light from the side windows; this shadow from the end window also falls upon the service book when lying upon the desk upon the altar.

In the vestry are placed the necessary cupboards and cases for vestments, books and music. The press for priest's vestments should have drawers $4\frac{1}{2}$ feet long and 3 feet wide, so as to allow chasubles and surplices to lie unfolded, and stoles folded once; there should be at least eight drawers, not more than 4 inches deep; half of these drawers can be a foot or so shorter than the others, which will give space for a small cupboard to contain altar supplies, cruets, and other small articles.

The choir vestment cases should be about 6 feet high and 18 inches deep, divided into compartments about 2 feet wide, which will easily accommodate four cassocks and cotas; over each hook should be a number permanently and plainly marked, corresponding to the number on each chorister's vestments; the number of these compartments is dependent upon the size of the choir, but each server and chorister should have his own hook.

The music cases should be about the same height and depth as the vestment cases, divided by shelves into small spaces, not more than three inches high, for the ready and orderly storage of the music. A rack should also be provided for hymnals, with a separate compartment for each book, numbered for each chorister, as in the case of vestment hooks.

A small safe to hold the communion plate is desirable, but not absolutely necessary; this should be built into the wall at a convenient height.

A small toilet-room opening out of the vestry is also very desirable.

The outer doors of porch at main entrance should open outwards, and the inner doors should swing both ways; it is better to have double or folding doors, each $2\frac{1}{2}$ or 3 feet wide, than to have a single door wider than this; but all other doors of church will do to be single doors of about 3 feet width, except the door between vestry and nave for choir processions.

The windows of nave should be arranged in a symmetrical manner in each bay of church, that is, in each division as marked by main timbers of roof, and should be at least 4 feet from the floor, not more than 5 feet high, and in groups of two or three lights, each about 2 feet wide; one of these in each group can be made to open on pivots for summer ventilation.

In estimating the amount of light for a church, it should be kept in mind that the sanctuary should be the point of highest light, and its brightness should not be depreciated by too much light in the nave, and for this reason a small chancel does not need any windows in its own wall, as the sanctuary and nave windows will afford all the light necessary for the chancel.

(To be continued)

A good book and a good woman are excellent things for those who know how to appreciate their value. There are many, however, who judge of both from the beauty of their covering.

Book Notices

Memorials of the Minnesota Forest Fires in the Year 1894—with a Chapter on the Forest Fires in Wisconsin in the Same Year. By the Rev. William Wilkinson. Minneapolis: Norman E. Wilkinson. Cloth.

Probably there are few who have any idea of the extent and terrible destructiveness of the fires in the Northwest during the early autumn of 1894. After the fire of Sept. 1, the remains of 413 victims were certified by the coroner of Pine County. Mr. Wilkinson has given, in this superb volume, a thrilling account of the awful scenes of those lurid days and nights, with striking illustrations, from photographs and sketches, of persons prominent by heroic action or efforts to bring relief to the distressed. Much interesting information is given from private correspondence and public documents.

Wandering Heath Stories, Studies, and Sketches. By "Q." New York: Charles Scribner's Sons. Price, \$1.25.

In explanation of the title chosen by Mr. A. T. Quiller-Couch (better known as "Q.") for this volume, we may turn to the title page.

"They call my plant the Wandering Heath;
It wanders only in the West;
So flower the purple thoughts beneath
The sailor's, miner's, mother's, breast.
O hearts of exile!—still at home,
And ever turning while ye roam."

Delicately and deftly told are these stories and sketches; they have some special charm, each one—pathos, thrill, or rare and delicate humor; and all show the literary skill that one expects from the writer of "The Splendid Spur."

Songs of Night and Day. By Frank W. Gunsaulus. Chicago: A. C. McClurg & Co. Price, \$1.50.

Dr. Gunsaulus has written verses for many occasions, and has written well. His line are always dignified and rhythmical, though the connection of thought is sometimes too subtle to be at first perceived. While not abounding in musical felicity of expression, his verse is not wanting in vigorous and striking phrases. There are indications, here and there, of a lyrical sweetness and grace which has apparently been repressed amid the serious pursuits and issues of a public career. "Harvest and Hope" is a beautiful illustration of this style. Such verses as the following are worthy of any poet-pen:

"The plover, flying Southward, wings
His way across the shadowed hills;
The brown thrush, musing sadly, sings,
And sunset brings the whippoorwills."

Contributions to the History of Christ Church. Hartford: Belknap & Warfield. Price, \$4.

The editor of this volume, Dr. Gu don W. Russell, very properly warns the reader not to look for a complete, consecutive history of the parish. It contains, in fact, a number of contributions to such a history, of various degrees of importance. The contents include a "Commemorative Sermon" by Bishop Clark who passed from the rectorship of this parish to the Episcopacy in 1854; "Annals of the Parish," by Chas. J. Hoadly, LL. D.; "Report on the Funds of the Parish;" "Abstract of Principal Votes, with Comments and Additions," by Gurdon W. Russell, M. D.; and finally, a "List of Baptisms, Marriages, and Burials from 1801 to 1895." It is interesting to note that this parish has given to the Church no less than six bishops, beginning with Dr. Philander Chase. The account of the lost endowment fund adds another to the numerous sad cases of the kind which have occurred in the history of the American Church. The volume is substantially bound in red buckram, and contains a large number of excellent illustrations.

My Early Travels and Adventures in America and Asia. By Henry M. Stanley, D. C. L. With Two Photographic Portraits. Vol. I and II. New York: Charles Scribner's Sons. Price, \$3.

Mr. Stanley began his remarkable career of explorer and writer as special correspondent of a St. Louis paper, in 1867. The first of the two volumes before us contains his letters from the Indian country, describing the campaigns of Hancock and Sherman. The excellence of

these letters secured for him a commission from the New York *Herald* as its correspondent in Abyssinia, the following year, and in 1869 he was entrusted with the work of finding Livingstone in Central Africa. His adventures in Africa, in this and later expeditions, have been widely read in his several books relating thereto. The letters contained in the second volume of the present work, however, are here for the first time presented in book form, and relate chiefly to the inauguration of the Suez canal and Stanley's journey through Persia. The work is a valuable contribution not only to the biography of a man who was great in a certain way, but also to the better understanding of the times, and a better knowledge of the places and peoples which he describes with such clearness of observation. While the fame of the great explorer does not largely rest upon the experiences detailed in these volumes, their present interest and prospective value are scarcely subordinate to the accounts of his later and more celebrated expeditions.

Silence, with other Sermons. By the Rev. E. C. Paget, M. A. Oxon., rector of Trinity church, Muscatine, and Dean of Southern Iowa. New York: Longmans, Green & Co. Pp. 216. Price, \$1.50.

These sermons have been preached by the author at various times in England and America, a good many of them at that fine old seat of British Christianity, Dorchester Abbey. From the ancient abbey by the Thames to a town on the Mississippi is a far cry, but the preacher is at home in either place. His sermons are short, plain, and practical. They are not marred by the sickly sentimentalism and sensational striving after effect with which we are so familiar nowadays. The sermon on silence, which seems to us the best in the volume, makes an earnest and manly plea for more of the contemplative spirit in modern life. It contains a very clever definition of the three stages of religious education, as follows: First, "the elementary or hand-shaking stage, when the Church is regarded as a social club, and people stay away because they are not welcomed by the clergyman every Sunday and invited by the Church families to all the social entertainments; second, comes the sermon stage; in this, people call the clergymen 'the preacher,' and regard the sermon as practically the only reason for attending church; the third stage is the stage of devout Christian worship, when people go to church as naturally as they sit down to their daily meals, because it is a real part of their life and they would not be well or happy without doing so." As may be gathered from the above, these sermons are written in perfect loyalty to the Catholic Church, and endeavor to strengthen and enforce her claims.

The Preacher and His Place. The Lyman Beecher Lectures on Preaching, delivered at Yale University in the month of February, 1895. By the Rev. David H. Greer, D.D., rector of St. Bartholomew's church, New York City. New York: Charles Scribner's Sons, Pp. 263. Price, \$1.25.

One's first sensation on taking up this handsome volume is a feeling of regret that its gifted author should have expended his energies in the instruction of those who are preparing for a ministry not in communion with the Catholic Church. A thorough reading of the book, however, somewhat diminishes one's sense of the loss which our own candidates for Holy Orders have sustained. We find in it no indication that the author represents a Church which differs in any essential point of doctrine, discipline, or worship from the religious body to which his hearers belong. We do not find much about the Catholic Faith as a sacred deposit of truth which every Christian is to grasp, hold, and assimilate. Truth is represented as something boundless and not fully comprehensible. We are informed that "when we draw the line at the fourth or the sixteenth century and say that the knowledge of Christ was then complete and final, with nothing more to be added, we are to that extent denying Christ, and the faith which believes that any doctrinal statement has set Him fully forth, is faith in Christ as man." This of course leaves the whole Christian Faith indefinite and open to all sorts of development in

accordance with the spirit [of the age]. But it does not state exactly what we know about Christ to-day which St. Athanasius, St. Augustine, and Bishop Bull did not know. Do we in fact know any more about Christ than did St. Paul? Is it safe, is it true, to say that the definitions of Christian truth which the Catholic Church has made, "are partial, fragmentary, limited," and that one "cannot subscribe to them as something complete and final?" To treat the Creeds thus, and to interpret them as we do the Articles, seems to us a dangerous course. Nor should we wish the young men in our seminaries to be taught that "Calvinism in its day was good, was needed. It did a righteous work, and that righteous work we endorse." We regard this book, especially the first two chapters of it, as rather "broad and hazy." When, however, the author gets into the heart of his theme and speaks of the preacher preparing his message and making the most of himself, he is at his best, and gives much acute and valuable advice. He speaks as a clear-headed, nineteenth-century man, who has learned how to deal with men and how successfully to administer the affairs of a parish. There is a manly ring in his words and a wholesome sanity about his thoughts which will carry them straight home to a young man's heart. We find his work marred by some literary blemishes which we cannot but regret. There is a habit of qualification of his words, which frequently takes the force out of a statement as soon as it is made. And there is an occasional inversion of parts of sentences, due apparently to Germanic influences, which seems alien to our mother tongue. Thus a style which would otherwise be clear and vigorous is weakened and made obscure.

In the Household of Faith. By the Rev. C. Ernest Smith, M. A., rector of the church of St. Michael and All Angels, Baltimore, and Examining Chaplain to the Bishop of Maryland. New York: Longmans, Green & Co. Pp. 295. Price, \$1.25.

We are glad to welcome this handsome companion volume to the author's well-known work, "The Old Church in a New Land." Our American Church is rapidly rising in these closing years of the century into her rightful position as the national Church of the United States, and is making herself known as such. A goodly number of her most gifted sons are devoting their best energies to the unfolding and enforcement of her principles and claims, and are thus profoundly influencing the thoughtful people of our time, and strengthening the historic position of the Church. Mr. Smith has already done good service in this field of Church defense, by writing in most popular and attractive form the history of the Church of England from an American point of view, and claiming on behalf of American Christianity the whole glorious record of our mother Church. In this latest product of his pen he has undertaken to provide a popular handbook of the American Church. He regards the Church Catholic as a great household of Faith, comprising many sister Churches, each of them being the historic national Church of its own land. After some introductory treatment of the Anglican branch of this great family, he deals with the English, Scotch, and Irish sisters, in detail, presenting the distinctive features of each. But the bulk of the book is devoted to the American, the youngest sister of the group. In chapters of sustained interest he writes of the divine constitution of the Church, her human organization, the causes of her great progress, popular objections against her, the Bible in the Church, the Prayer Book in the Church, and the Hymnal of the Church. Upon each of these points much interesting and valuable information is given in most readable form. It is just the sort of thing which every intelligent layman and laywoman, and every inquirer about the Church, ought to read. If every parish in the United States had a lending library of such books we should soon raise up a body of well-instructed Churchmen, before whom the prejudices and misconceptions of the past would melt away, and who would win such victories for the Faith as have not been known in modern times. One of the most interesting

chapters is that on the human organization of the Church in America, where the author gives a plain and practical exposition of the parochial, diocesan, and provincial systems, and describes their workings in our national Church. The causes of her great growth are, in his judgment, the clearing away of misunderstandings, her reverent, dignified, and sensible services, the possession of a Prayer Book, the observance of the Christian Year, her hold on the educated classes, her efforts towards Christian unity, the faithful assertion of her historic claims, her afflictions, her broad and liberal spirit, and her non-interference in politics. It is such calm, clear, and kindly presentations of the Church's claims as we find in this book that are gaining for her a constantly increasing hold upon the confidence and affection of the people of America. There cannot be too many books of this sort.

Magazines and Reviews

The "Personal Recollections of Joan of Arc," which have run through thirteen numbers of *Harper's Magazine*, are completed in April with an account of Joan's martyrdom. Accompanying the text are the beautiful illustrations of F. V. Du Mond, a picture of Fremiet's statue of the Maid of Orleans, a copy of which is in Philadelphia, and a frontispiece engraving of Lenepven's painting of the Martyrdom of Joan.

The New England Magazine contributes much that is of value to the historiographer. The number for April furnishes several articles of this nature, notably that on "Augusta, the capital of Maine;" the Western Reserve University, which celebrates this year its centennial; and the Sandemanians, a sect now almost extinct. There is a very fully illustrated paper entitled, "Later American Masters."

Christian Literature for April contains a continuation of the papers on "Augustine and the Pelagian Controversy," by Dr. Warfield; a reprint of the able and interesting article in *The Church Quarterly Review* for October, 1895, on "The Rationale of the Early Persecutions;" the third of Mr. Gladstone's articles on "Bishop Butler and his Censors;" Dr. Fairbairn on "Cardinal Manning," and several minor articles.

The spring number of *Modern Art* contains, in addition to two copper plate photog avures after Mr. John W. Alexander's decorative portraits of women, a remarkable fac-simile, by the lithographic process of a pencil drawing by Mr. Charles Herbert Woodbury of Boston, which is now the home of the magazine. This is the first appearance in America of the artistic black-and-white lithograph, which is experiencing such a revival in Europe just now, and is the commencement of a series to which it is hoped several leading American artists will contribute. The number also contains an account of how the famous *Kelmscott Press* happened to be started, written by Mr. William Morris himself.

The April issue of *The Illustrator* (now including "Home and Country") has a pretty spring dress, with "Easter Greeting" on the face of it. In the series of Eminent Living Artists, John Everett Millais is the subject of the leading paper. His recent election to the presidency of the Royal Academy, succeeding the late Lord Leighton, is a fitting recognition of his genius, and adds one more notable event to his remarkable career. "Men and Women of the Hour" continues to be an attractive feature, pictorial and descriptive. Dr. Pelham gives a scattering sketch of Holy Week and Easter; "Choguard Farm" is continued; Arthur Hæber writes of "My Pet Subject;" "Classical Painting in France," and other papers have literary and art value, and a descriptive paper on Uxmal in Yucatan is of interest as illustrating the architecture and decorative art of a forgotten race.

Opinions of the Press

The Interior

A PRECEDENT.—Stephen Decatur. It is only necessary to print the name to recall the fact that the United States alone, of all the powers of the world, took the Mohammedans in hand, and speedily brought them to terms. Every other maritime power was submitting to the piracies of the Barbary States, their enslavement of European seamen, and were shamefully paying annual tribute to them. Congress had unwisely ordered the dismantlement of our navy and the sale of the ships. But six were left. Four of these were dispatched to attack Algiers and Tripoli. Admiral Nelson, the hero of Trafalgar, said of Decatur's decisive act, the destruction of the ship *Philadelphia*, which lay under the guns of the Tripolitan forts, that it was "the most daring act of the age." The situation is the same now. The Moslems of Turkey have defied all Europe, and crucified Christendom. We have more than one Stephen Decatur who would spring to the task of bringing that bloody devil, the Sultan, to terms. Here we are, quarreling with England about a lot of tropical swamps and alligators—threatening war over a barren ideality, and allowing three millions of Christian brethren, their wives, and children, to be massacred. Let Congress direct the President to dispatch a fleet, manned with our Decatur, and open fire upon the most accessible of the Turkish ports. That will start the ball rolling and all Europe will join the procession.

The Congregationalist

THE CHRISTIAN YEAR.—Evidences multiply of what may be called the Puritan recovery of the observances of the Christian Year. Easter has long had a growing recognition among us, with something, often, merely of the natural joy in the turn of the season and the reappearance of leaf and flower; but the remembrance of Good Friday, the sacrifice that precedes the restoration, has come more slowly back into our Church life and thought. It is surely well, however, if we are to devote any special day of the year to the remembrance of the Resurrection, that we should as publicly and stately commemorate the sacrifice of which it was the crown; and this conviction, slowly growing up among us, has evidently begun to bear its fruit. In Boston this year all the Back Bay churches united in a Good Friday service with the Old South church, and in several other churches of the city there were special services running throughout the week and culminating in the meetings of Friday night. In Springfield a similar service was held in the South church, and we hear of many like observances elsewhere. Even the newspapers of the great cities, which are too much inclined to seize by preference upon the secular and frivolous manifestations of popular observance of Church festivals, this year bring abundant testimony to the deep religious impression of the time.

The Standard

AGGRESSIVE HONESTY.—Many persons who would not admit the charge of dishonesty, and who really mean to be honest, are not disposed to take any special pains to do just the right thing in every place and at every time. The man who is overlooked by the conductor on the street-car, and who pushes his nickel down in his pocket with the consoling reflection that it is not his business to insist upon paying his fare, and that he is dealing with a grasping corporation, may be an honest man, but his honesty has not as yet attained a very luxuriant growth. The woman who finds that the cashier at the store has made a mistake in her favor, and who says nothing, and profits by the mistake, may have sufficient honesty to keep her from picking a pocket, but she is not trustworthy. Passive dishonesty is not as dangerous to the interests of society as active dishonesty, but the distance separating the two is not as great as some imagine. The crying need of our time in political affairs is an honesty that is aggressive. Honest men, men who would not sell their votes at any

price, sit silently by while their political associates plunder and rob. They support men by voice and vote who are known to be utterly without honor. They place party success above principle, and, assuming that the public must be plundered by some one, decide that it is better that "our side" should reap the harvest rather than the opposition. Men who stand high in the business and the professional world clasp hands with gamblers and prize-fighters, support thieves and blacklegs, because these men represent their party. Our political history teaches us that whenever honest men have stood together in an aggressive campaign against corruption and thievery, the battle has been won for righteousness. The difficulty is not that we are powerless, but that we do not use our power. The doctrine of *laissez faire* is the curse of our modern civilization. * * * We have been silent too long. Continued silence makes us practical partners in the iniquity. It is not enough that we are personally pure and upright. We owe it to our Lord to raise our voices and lift our hands against impurity and dishonesty wherever they may show themselves.

Books Received

- S. C. GRIGGS & Co., Chicago
The Non-Heridity of Inebriety. By Leslie E. Keeley, M.D., L.L.D.
- G. P. PUTNAM'S SONS
The Rule of the Turk. By Frederick Davis Greene, M. A. Fully illustrated. 45c.
- FLEMING H. REVELL CO.
The Glorious Lord. By Rev. F. B. Meyer, B. A.
- SWAN SONNENSCHEIN Limited, London; Importers.
MACMILLAN & Co.
Social Rights and Duties. By Leslie Stephen. 2 vols.
- THE CASSELL PUBLISHING CO.
The Romance of a Transport. By W. Clark Russell. 50c.
- Robert Atterbury. A Study of Love and Life. By Thomas H. Brainerd. 50c.
- A Daughter of The South, and Shorter Stories. By Mrs. Burton Harrison. 50c.
- FREDERICK A. STOKES CO.
I Married A Wife. By John Strange Winter. 75c.
- The Broom-Squire. By S. Barrington-Gould. \$1.25.
- THOMAS WHITTAKER
A Year's Sermons. By S. D. McConnell, D.D. Pp. 310. Price, \$1.25.
- GEO. W. JACOBS & Co., Philadelphia
Ought We to Pray for the Departed? An Affirmative Answer Suggested by the Bible, our Creed, and Common Sense. By the Rev. Arthur Chambers. Pp. 30. Price, 25c.
- The Life to Come. By the Rev. William P. Lewis, D.D., Presbyterian of the Diocese of Pennsylvania. Pp. 130. Price, 75c net.

PAMPHLETS RECEIVED

- A Remonstrance Against the Spirit of War.
- Catalogue of the Officers and Students of Nashotah House. 1895-'96. Westlake, Dela, Hunt & Smith Co., Milwaukee.
- The Calendar of Trinity College School. 1895-'96. Toronto.
- Questions About Our Church. By the Rev. George W. Shinn, D.D. Thomas Whittaker.
- American Trade Unions. By the Rev. D. P. Bliss, Office of the Secretary. The Diocesan House, Boston.
- Legality and Propriety of Labor Organizations; Some Suggestions Submitted by Richard Olney, Office of the Secretary. The Diocesan House, Boston.
- Fourth Conference of Church Clubs of the United States, Held in Buffalo, N. Y., Thursday, Feb. 6th. 1896.
- Report of the Ninth Annual Convention of the Church Students' Missionary Association, Held at Hobart College, Geneva, N. Y. 1896.
- A Plea for the Christian Year. By a Congregationalist. James Pott & Co. 10c.
- The Help of Armenia. By Josiah W. Leeds. Philadelphia, No. 528 Walnut st.
- The Armenian Amphitheater and Its Bloody Arena. The Story in a Nutshell. By a twenty years' resident of Turkey. Fleming H. Revell Co.
- A Dissatisfied Farmer. By Theo. C. Knauff. The Sound Money League of Pennsylvania. The Bourse, Philadelphia.
- The Year Book of St. James' Parish. 1895-'96. Anvil Printing Co., Philadelphia.
- The Calendar of Trinity University. 1895-'96. Rowell & Hutchinson, Toronto.
- Journal of the Convocations, With the Annual Address of the Bishop.

The Household

The Judge's Story

BY ANNIE L. HANNAH

(Concluded)

"How long I slept I do not know, but suddenly I found myself broad awake with that unmistakable sensation of having been startled by some sound or motion near me, which is familiar to most of us. Turning very quietly in my bed—for I had been lying with my back to the door of the sitting-room—to discover, if possible, what it was that had disturbed me, I beheld, standing directly in the path of the moonlight which flooded the room, a tall white figure. I will not deny that my heart gave one or two rather uncomfortable bounds, but in another instant I had recognized Gerald's golden head, though he stood with his back toward me. Wondering a little as to what had brought him out of bed at that time of night, but unwilling to awaken myself more thoroughly by entering into conversation, now that my curiosity was satisfied, I was just settling myself down to sleep again when a movement on his part drew my attention again toward him, for with a gliding, almost stealthy, motion he had gone straight to my writing table. But what was there in that to set my heart to thumping and every nerve tingling! Simply the memory of that look which I had surprised in the boy's face as I laid that \$20 bill—almost the very sum of which he stood so sorely in need—in the drawer of the table at which he was now standing! But the next moment I loathed myself for such a suspicion. What had the lad ever done to warrant my distrust? Refusing to even so much as glance again in his direction, I closed my eyes and tried to compose myself to sleep. But though my eyes were shut I had not closed my ears, and the little scraping, complaining noise which that particular drawer always made on being opened, almost instantly fell upon them, followed by a slight crackling sound, and then the drawer was closed again, and Gerald had moved silently over the heavy rug to his own room, and after a minute or so I heard him getting into bed.

"I cannot describe the feeling which rushed over me. At first I tried to convince myself that he had gone to the drawer for paper or envelopes, to which I had always told him to help himself quite freely. But why should he have chosen such a time? and certainly he could have made no use of them in the darkness of his bedroom. For fully an hour I lay there in as miserable a state of mind as can well be imagined; but finally, able to endure the suspense no longer, I jumped from my bed and crossed the room almost at a bound. I would prove to myself the injustice which I had done the boy—the brother of my Dorothea—whose frank, open, manly face gave the lie to the possibility of such an act. For one moment I stood with my hand upon the drawer, then pulled it slowly open. There was the paper and envelopes in their neat piles, but the vacant space between them where the bill had been was empty! I did not realize how strong my hope had been till it was taken from

me. So bitter was my disappointment, so sickening the sensation of horror which rushed in upon me, that it was all that I could do to get back to my bed again, and when I had reached it, lay there ill and faint.

"It could not be! I told myself that I knew the boy too well to believe such a thing of him. And yet, where was the bill? And, alas! too well I knew that stronger than he had yielded to a sudden, fierce temptation: that brave, noble, souls had found themselves in the valley of such humiliation! Poor boy! Poor, tempted, erring boy! A great wave of pity passed over me as I thought of the remorse, the anguish which was sure to follow. Never, I realized at that moment, had I understood the full meaning of the term 'heartache,' but I learned it thoroughly on that miserable night. For it was not of Gerald only that I thought.

"I could not sleep again, and rising finally, just as the winter dawn began to break, I took my cold plunge, dressed, and went out into the stinging morning air. I walked for perhaps three hours, coming in as the Church bells were beginning to ring, for it was Sunday morning. But how I should act I did not know, and then, as many times since, I comforted myself with the promise given to those sent to do their Master's business: 'Take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak.'

"But of one thing I was determined, if in was not laid on me to speak out immediately, I would allow no change to appear in my manner toward him; and, indeed, I felt none in my love and affection.

"I found the boy just finishing his breakfast, looking wan and haggard enough. He said 'good morning' in an absent manner which might have meant anything or nothing, and rising, as I took my seat, went off up stairs.

"I followed him as soon as I consistently could, and found him standing by one of the windows in our sitting-room, looking out into the bleak, gray sky. I went over and laid my hand upon his shoulder, noticing, as I did so, that he was holding something clasped close between his hands. But before I could speak—and

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what I might have said had he given me the opportunity, I do not know—he slipped one hand into the pocket of his morning coat, and turning from me went off to his own room. Presently, however, he came out again in walking dress, his overcoat over his arm.

"I am going out for a walk," he said. "Perhaps I may go into the country; I do not know when I shall be back."

"All impulse to detain or question him had left me, and I let him go without a word beyond a 'Very well, dear boy; you will find me here when you return.'

"He gave me a hasty, half-grateful little glance, as though thanking me for not questioning him further, then went away without a word.

"I did not go to church that morning; I could not run the risk of having him come back to a lonely room. But hour after hour passed, dinner time came and went, but Gerald did not appear; and finally as the afternoon waned and twilight drew in, the snow which had been impending all day, began to fall heavily. I made up a glorious fire on the hearth, drew an easy chair to one side, laid out his slippers and dressing gown, and had just finished my preparations when the boy came in, deadly pale and evidently utterly spent; and no wonder, for, as I learned later, he had walked twenty

- ARMSTRONG & McKELVY } Pittsburg.
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and the Tinting Colors will afford her an opportunity to exercise her judgment and taste and secure the best and most durable paint. The brands shown in list are genuine. For colors use the NATIONAL LEAD Co.'s Pure White Lead Tinting Colors. No trouble to make or match a shade.

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NATIONAL LEAD CO.,
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miles or more, and had tasted nothing since his breakfast.

"Without a word, or even a glance toward me, waiting only to divest himself of his coat and hat, he seated himself at my writing table, took up a pen, and drawing a sheet of paper toward him, began upon a letter, over which, though when finished it covered but one side of the sheet, he spent fully half an hour.

"I, in the meantime, had rung the bell and ordered coffee and something hot for him to eat, which, as I was something of a favorite with the cook, I was able to procure 'out of hours' where another might have failed. Just as the tray was brought to the door the boy finished and folded his letter, and as I came with the food towards the table. I saw him take something from his pocket, slip it with the note into the envelope, which he then sealed, directed, and placed in his letter case; after which he leaned back in his chair with a deep sigh.

"Had he been struggling all day against it and finally yielded and enclosed my money to his creditor?

"No matter what my opinion was; what I did was to pour out a cup of steaming coffee, and carry it, with some hot chicken, to him, saying not a word as I placed it near him on the table, but standing behind his chair as he ate and drank, also without a word, even of thanks. But when he had finished I laid my hand upon his shoulder, and then he put his

head back against me as though glad of my presence near him.

"Do you feel better now?" I asked, breaking the silence for the first time; 'rested enough to get off those wet shoes?'

"Yes," he answered, 'and I'll get on some fresh clothes too. I've had a tough time of it to-day, old Jack; I'll you all about it presently.'

"He came back after he had changed, stretched himself upon the couch, which I had wheeled up to the fire while he was out of the room; and as the bright blaze—there was no other light in the now dark room—fell about him I saw he held something clasped close in his hands, and I felt a lump rise in my throat as the gleam of crimson velvet told me that it was his mother's likeness.

"For a long time he lay there without moving or speaking, the firelight glancing and shimmering on his golden hair. The storm, which had risen to great violence, raged on, flinging the snow with a hissing sound against the window pane, and making our pleasant room seem doubly safe and comfortable. I thought at last that my lad had fallen asleep, so quiet was he; but as I leaned from my chair to where I could see his eyes they met mine with a glance full of affection, and getting up he came and took a stool beside my chair, and, to my surprise, laid his head upon my knee; for such demonstrations were not common between us.

"I feel like a little boy again to-night, old Jack," he said, 'a little boy who had been naughty all day and at evening has given up and come to say he is sorry. I used to do that sometimes before she'—and then I saw his eyes fall to the case in his hands. But he did not finish the sentence, and presently, with a strange little laugh, laying his head back so that he could look up into my face, he said:

"I had the strangest dream last night, old Jack. I thought that I woke up in the middle of the night and lying there alone in my room deliberately made up my mind to take that bill which you put away in your table drawer, to get me out of a certain scrape—it is that that I am going to tell you about by and by. I knew that there were nine chances out of ten that you would not open that drawer till afternoon, you know you always go to church directly after breakfast, and never begin your Sunday addition (that was what he always called it) to Dolly before three o'clock, and that would give one of the new servants plenty of opportunity to take it; for of course you never would suspect me! Nice little plot, wasn't it? Well, when I had hatched it all out I got up and went to the table—making sure that you were not awake—pulled open the drawer and took the money—why good gracious, Jack! whatever is the matter? you look as though you had seen a ghost!"

"Nothing, never mind, goon, Gerald!" I exclaimed hoarsely. 'What did you do—what did you dream that you did with the money?'

"Why, that's the strangest part of it," replied the boy, his beautiful young face (I think that his was the most beautiful, at the same time the most manly

Continued on next page.

fail

Stand close to a high fence and try to leap over. You fail. Walk back a few steps, get a good start. The fence is easily cleared. Neglect your cough, never mind your loss in weight, and when consumption faces you, your strength may not be sufficient to carry you over the danger-line. If you could only go back a few weeks and make a good start, you might win.

Scott's Emulsion of Cod-liver Oil, with Hypophosphites, is for you *even if you are only a little thin.*

SCOTT'S EMULSION has been endorsed by the medical profession for twenty years. (*Ask your doctor.*) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-liver Oil and Hypophosphites.

Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

A BRIGHT little girl has invented a new verb to express the act of coaxing stree waifs into the Sunday school. She had been puzzled as to what she could do to help in the Master's work, when it occurred to her that she might do some missionary work in that direction, and then she broke out with, "I'll tell you what I can do—I can highway and hedge 'em!"

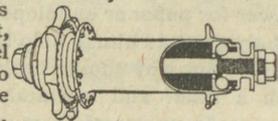
Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. *You want the best.* It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. **There are many Sarsaparillas—but only one Ayer's.** It cures.

SCIENTIFIC BICYCLE MAKING

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Columbia Art Catalogue gives full information of Columbias; also of Hartford bicycles, next best, \$80, \$60, \$50. Free from the Columbia agent or mailed for two 2-cent stamps.

Spring

Is the time when nearly everyone needs to take a good blood purifier. The system has become run down and debilitated, coughs and colds are frequent and are easily contracted, indigestion and bilious attacks are common, and all because the blood has become impoverished and impure. The best spring medicine is Hood's Sarsaparilla, which acts directly upon the blood, purifying, vitalizing, and enriching it, and thus ensuring good health to the whole system.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Be sure to get Hood's and only HOOD'S.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

FREE ATTENDANT SERVICE—THE NORTH-WESTERN LINE.

A new departure has been inaugurated at the Chicago passenger station of the North-Western Line (Chicago & North-Western R'y) which will be found a great convenience to the traveling public. A corps of uniformed attendants has been provided to render both incoming and outgoing passengers all necessary attention, directing them to carriages, omnibuses, and street cars, carrying hand baggage, assisting persons in feeble health, and making themselves useful in every way in their power. The attendants wear blue uniforms and bright red caps, and the service is entirely free. The North-Western Line is the through-car route between Chicago and St. Paul, Minneapolis, Duluth, Ashland, Council Bluffs, Omaha, Sioux City, Denver, Salt Lake, San Francisco, Portland, and many other important cities of the West and Northwest.

HALF FARE TO CLEVELAND AND RETURN.

On occasion of the General Conference of the M. E. Church, May 1st to 31st inclusive, the Nickel Plate Road will sell tickets at one fare for the round trip, on sale April 29th, 30th, May 1st and 12th. For further information address J. Y. Calahan, Genl. Agent, 111 Adams st., Chicago, Ill. No. 78.

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or desire rest, you should investigate the unexcelled advantages of THE ALMA, Alma, Mich. A beautiful book free.

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face that I have ever seen) growing very serious, almost sad: 'I dreamed that I put it here, inside my mother's picture; it was that that reminded me of my dream,' and he pressed the soft velvet caressingly to his cheek.

"Have you—have you looked at the picture to-day?" I almost gasped.

"No," he replied, "no, I have not opened it; I could not till—till I had settled something."

"Would you—would you mind opening it now, dear boy?"

"He looked at me curiously, but seeing that I was trembling with excitement, sat up, and taking the case in both hands touched the spring. Instantly the lid flew up, and there, quite hiding the lovely face with its great blue eyes, so like his own, the same bright hair curling softly about the broad forehead, there, I say, lay my twenty-dollar bill!

"For a moment we both gazed upon it without a word. Gerald silent from utter astonishment, I, from feelings too deep for utterance. But at last, half sobbing the words:

"I saw you take it! you must have done it in your sleep! I dropped to my knees beside my chair, and"—the Judge's voice was low and very reverent, "seldom in my life have I sent to the throne a prayer of more intense gratitude, of deeper thanksgiving than during the silent moment which followed.

"I used to walk in my sleep when I was little," Gerald said thoughtfully as I seated myself again; "I remember that it used to worry her; but I have not done such a thing in years. I suppose it was because I was so worried and tormented. But to steal! I do not like to think that I could have done that even in my sleep. Why, it is horrible!" Then, seeming suddenly to realize the full force of my words, he flung himself upon his knees beside me, and looking straight up into my face, said, slowly and deliberately: "You saw me take your money! You thought that I had stolen it, and you treated me as you have done to day! O Jack!"

"Well, it isn't necessary to enter into the details of what followed. The youngster was grateful beyond all necessity, and never for a moment seemed to resent the fact of my believing the evidence of my own eyes, protesting, when I explained it all to him, that the only wonder was that I had not sprung upon him and collared him for a thief on the spot.

"But when our first excitement was over, he told me the story of his struggle; how he had spent that long day fighting the temptation to break his word to Dorothea and ask me for the money.

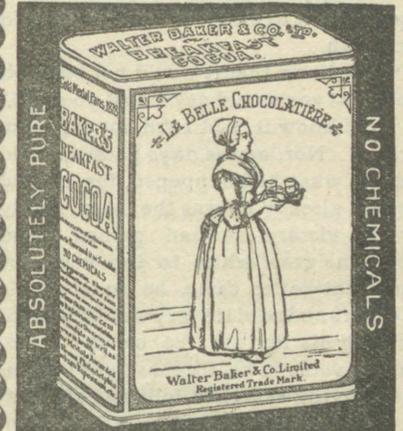
"I knew that it would be a cowardly, unmanly thing, outside the fact of breaking my word, for I deserve all that uncle James will say to me; for though I would rather far take a cowhiding than read the letter he will send me with the check (O yes, he will send the money, I am quite sure of that: one of his favorite taunts is that I will live to drag the Lawrence name through the dust), I know that I deserve it all, for I have come to see to-day that running into debt with no prospect of being able to pay is

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "Brown's Bronchial Troches."

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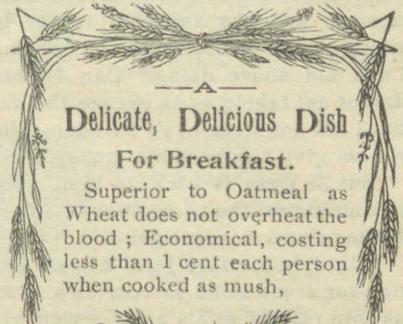
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Always ask for Walter Baker & Co.'s

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enables you to remove without breaking the most delicate cake or pie. Keeps batter from leaking. We mail 3 round or 2 square layer tins for 50c. Catalogue showing 11 styles with prices, free. Agents wanted.

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New Scarlet Pansies 10 cents a packet. Scarlet and red shades of the Pansy are little known. Send for catalogue. JOHN LEWIS CHILDS, Floral Park, New York.

nothing short of stealing, and that all that he will say—and he will spare me nothing—will be true, quite true!

"Perhaps I should not have done it, but I urged the boy to let me give him the money just this once, promising to explain it all to his sister. But he would not listen.

"You know that it would not be right, Jack; that you would never do it yourself."

"I did know it, and I did not urge him further. Nor, as the days passed, could I regret what had happened, for I could see that already he was the more manly for the victory he had gained. And though he grew white to the very lips when that letter came, he squared his shoulders and read it every word, his teeth pressing his lips till the blood started, and the veins in his forehead swelled, as one stinging sentence followed another.

"But he uttered not a word of complaint, neither did he destroy the letter.

"Perhaps he might have been more gentle: not have told me the truth quite so plainly," he said to me in the only conversation that we ever had upon the subject; "but he said only what was true and I must not try to shield myself by blaming him. It was mean and dishonorable of me to gratify myself at his expense, and why should I resent his calling things by their right name which I was not above doing? Can I blame him for not taking as an excuse the fact that I did not mean to go so far? That will not give him back his money."

"But he gave it back to him, going without almost the necessities of life till it was refunded, principal and interest.

"But it bothers me, Jack," he said, looking over at me as he sat astride a chair, his chin resting on his arms, which were folded across the back, the night that he returned from the post-office after mailing that check, "to think how I have been willing to go without things to pay my uncle back this money when I had not the strength of mind to deny myself in the first place. I hope that it was not only to rid myself of the obligation to him that I did it; that I should have done the same under any circumstances. I want to be quite honest and above board in my motives, to feel sure that the satisfaction that I have in paying this debt has no spice of revenge in it."

"I think that you may feel quite sure, dear boy," I answered him.

"But I have wandered far from the point of my story," said the Judge after a moment of silence, lifting his head, which had been sunk on his chest; "but I always do forget myself when I talk about Gerald, do I not sweetheart? Yes, he died, dear lad, before he was twenty-two. I suppose the good Lord had some high and holy work up yonder that only such a pure young saint as he could do, for from that time his character seemed to grow as near perfection as it is ever given to a human being to be." And then again a silence fell.

A GOOD CHILD

s usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.



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...On the Crest of the Alleghenies.

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Season opens June 22d, 1896.

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We desire to announce a series of five Tours through the wonderlands of America. They will be under charge of an experienced agent and will leave Chicago and St. Louis on the following dates:

Tuesday, June 23. Fifteen days. Through the Rocky Mountains and New Mexico. Cost \$150.

Tuesday, July 7. Nineteen days. Through the Black Hills and Yellowstone Park. Cost \$175.

Tuesday, July 14. Twenty days. Through Colorado, Salt Lake City and Yellowstone Park. Cost \$180.

Tuesday, July 21. Fifteen days. A complete tour of Colorado, the Switzerland of America. Cost \$130.

Tuesday, July 28. Eighteen days. Through Yellowstone Park and the Black Hills. Cost \$175.

The price of a ticket as given above includes all expenses; railroad and sleeping-car fare, hotel and livery bills, etc.

The equipment, service and general character of these Tours will be strictly first class in every particular.

Descriptive pamphlet will be sent on application to T. A. Grady, Manager Burlington Route Tours, 211 Clark Street, Chicago, Ill.

SPECIAL HOME-SEEKERS' EXCURSIONS VIA THE

WABASH

On April 7th and 21st and May 5th the Wabash will sell home-seekers' excursion tickets to points in the West, South, and South-west at one lowest first-class fare for the round trip, plus \$2. Tickets will be good returning for three weeks from date of sale. For further particulars, maps, etc., write to F. A. Palmer, A. G. P. A., Wabash ticket office, 97 Adams st., Chicago.

Illinois Central R. R.

Homeseekers' EXCURSIONS

at the low rate of

ONE FARE for the Round Trip PLUS \$2.00

WEST

An opportunity to visit and investigate the merits of the excellent farm lands for sale in Iowa at reasonable rates, and those of fine quality for sale in Minnehaha and Lake Counties, S. D.; or to visit other desirable farming regions West and Southwest. Tickets at the above rates on sale from stations on Illinois Central in Iowa east of Cedar Falls, and in Illinois and Wisconsin, to all points on its lines west of and including Iowa Falls, also to all other points within authorized territory in Northwest and Southwest, on April 7th and 21st, and May 5th, 1896. For information as to the country reached by these excursions, address, at Manchester, Ia., J. F. Merry, A. G. P. A., I. C. R. R.

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 Home-seeker'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.



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The STAR LOCK PROTECTOR will make any door lock absolutely BURGLAR PROOF; It is adjustable, fits any knob or key, cannot get out of order and lasts a lifetime. Agents send 25 cts. for sample.
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CHEAP EXCURSIONS TO THE WEST AND NORTH-WEST.

On April 21 and May 5, 1896, the North-Western Line (Chicago & North-Western R'y) will sell home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota, and South Dakota, including the famous Black Hills district. For full information apply to ticket agents of connecting lines, or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.

IF YOU INTEND TO ATTEND the General Conference of the M. E. Church, at Cleveland, May 1st to 31st inclusive, why not use the Nickel Plate Road? One fare for the round trip for that occasion has been authorized, and tickets will be on sale April 29th, 30th, May 1st and 12th. For routes, rates, time-tables, etc., address J. Y. Calahan, Genl. Agent, 111 Adams st., Chicago, Ill. No. 80.

CUT GLASS affords a wide range of selection—bonbonnières, leaf dishes, nut dishes, champagne glasses, ice cream sets, celery dishes, finger bowls, vases, punch bowls, decanters, spoon dishes, jewel baskets, jelly trays, ice bowls, jugs, goblets, etc. To have the best that the world offers in cut glass see that the name Libbey, with a sword cut under it, is *cut* in the glass.

FOR THE GENERAL CONFERENCE of the M. E. Church, at Cleveland, O., May 1st to 31st inclusive, the Nickel Plate Road will sell tickets at one fare for the round trip, on sale April 29th, 30th, May 1st and 12th. Three excellent through trains leaving Chicago at 8:05 A. M., 1:30 and 9:20 P. M. Further particulars cheerfully given on application to J. Y. Calahan, 111 Adams st., Chicago, Ill. No. 79.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Hints to Housewives

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Lettuce is useful for those suffering from insomnia.

Water cress is a remedy for scurvy.

Peanuts for indigestion; they are especially recommended for corpulent diabetics. Peanuts are made into a wholesome and nutritious soup, are browned and used as coffee, are eaten as a relish, simply baked, or are prepared and served as salted almonds.

Salt to check bleeding of the lungs, and as a nerve and tonic for weak, thin-blooded invalids. Combined with hot water, is useful for certain forms of dyspepsia, liver complaint, etc.

Onions are almost the best nerve known. No medicine is so useful in cases of nervous prostration, and there is nothing else that will so quickly relieve and tone up a worn-out system. Onions are useful in all cases of coughs, colds, and influenza; in consumption, insomnia, hydrophobia, scurvy, gravel, and kindred liver complaints. Eaten every other day, they soon have a clearing and whitening effect on the complexion.

Spinach is useful to those suffering with gravel.

Asparagus is used to induce perspiration.

Carrots for suffering from asthma.

Turnips for nervous disorder and scurvy.

Raw beef proves of great benefit to persons suffering from consumption. It is chopped fine, seasoned with salt, and heated by placing in a dish in hot water. It assimilates rapidly, and affords the best of nourishment.

Eggs contain a large amount of nutriment in a compact, quickly available form. Eggs, especially the yolks of eggs, are useful in jaundice. Beaten up raw with sugar are used to clear and strengthen the voice. With sugar and lemon juice, the beaten white of egg is used to relieve hoarseness.

Honey is wholesome, strengthening, cleansing, healing, and nourishing.

Fresh ripe fruits are excellent for purifying and toning up the system. As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

Watermelon for epilepsy and for yellow fever.

Lemons for feverish thirst in sickness, biliousness, low fevers, rheumatism, colds, coughs, liver complaint, etc.

Tomatoes are a powerful aperient for the liver, a sovereign remedy for dyspepsia and for indigestion. Tomatoes are invaluable in all conditions of the system in which the use of calomel is indicated.

Cranberries for erysipelas are used externally as well as internally.

Blackberries as a tonic. Useful in all forms of diarrhoea.

Figs are aperient and wholesome. They are said to be valuable as a food for those suffering from cancer. They are used externally as well as internally.

Bananas are useful as a food for those suffering from chronic diarrhoea.

Pieplant is wholesome and aperient; is excellent for rheumatic sufferers, and useful for purifying the blood.—*The Housekeeper.*

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TAKE HORSFORD'S ACID PHOSPHATE.

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