

The Living Church



Washington at the Age of Twenty-Five

From a miniature on ivory presented by Washington to his niece, Harriett, and now belonging to her daughter's family

Dear Sir *Your Most Obedt^h Serv^t*
Fort Loudoun *G. Washington*
10th Sept^r 1757

THE
 LIVING CHURCH
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The Living Church

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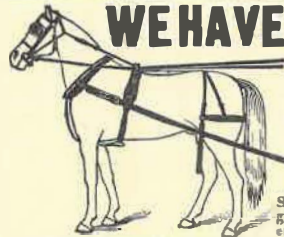
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CHICAGO, FEBRUARY 26, 1898

Washington in His Family Life

ADDRESS DELIVERED BY PRESIDENT ELIPHALET NOTT POTTER, OF THE COSMOPOLITAN UNIVERSITY, IRVINGTON, N. Y., ON THE 6TH OF JANUARY, IN NEW YORK, AT THE COMMEMORATION BY THE DAUGHTERS OF THE AMERICAN REVOLUTION, OF THE MARRIAGE OF WASHINGTON.

THE day when the Church blessed the marriage in which were heard the memorable words, "I, George, take thee, Martha," and then in the expectant silence, "I, Martha, take thee, George," coincides happily and for ages with great ecclesiastical and civil festivals: feasts of Churches of the Occident and of the Orient. For, while the Epiphany in the Western Church shines with warm radiance upon the winter's cold, great Russia lights in the Orient her countless Christmas candles, and with the Eastern Churches, the light of that Christmas-tide still lingering upon the glorious octave a week later, meets their glad New Year, with all good wishes of State and Church.

May the light from the marriage altar of Martha and George Washington shine from year to year far into the coming twentieth century, and the centuries to come,—the light of fidelity, of courtesy, of humanity, of hospitality, above and beyond and including all, the light of love.

I am asked to move here, as I have done elsewhere, the commemoration, and by the Daughters of the American Revolution also, of that Washington century which comes on apace, and which in December, 1899, will draw patriots and the world toward the tomb of Washington just as the 20th century dawns. I am asked also not to pass in silence the happy event which brings us together in patriotic reunion.

At each anniversary of the nuptials of George and Martha Washington, we are reminded not only of the help which a true wife gives—and without which the biggest bachelor, the greatest of his kind, seems to many but a manikin—not only of the mutual forbearance, truth, and justice essential to a happy marriage, but also of the inspiration which woman alone can bring to the least and neediest, as well as to the largest and loftiest of mankind.

I recall now and briefly some facts I have found of rather a humorous character, which, so far, seem to have escaped well-accredited historians. On a memorable occasion his wife visited Washington in headquarters so primitive that board partitions, leaving earnest conversation audible, alone separated the rooms. The General and his wife left the rest of the company, as was the custom of the Washingtons, at an early hour. Thereupon Martha Washington was heard, after retiring, to exhort him earnestly and at considerable length as to his duties to his Mt. Vernon home: This, that, and the other, were going wrong, and many things urgently called for his presence there. Washington might justly feel that in view of his public duties he had done well; his letters were long and minute as to his home affairs, and were also very frequent to his overseer; yet he remained firmly and discreetly silent (how golden is such silence!) and he evidently listened respectfully to her continued discourse; but finally when she

reached a peroration in which she declared that he must return from the seat of war to his home, suddenly, and for the first time in what should be called a monologue rather than a dialogue, there came (and followed henceforward on the part of both by an unbroken silence) the somewhat stern command: "Go to sleep."

As the honored consort of the General, she was known in her day as Lady Washington, highly estimated everywhere as one of nature's noble women. You remember the early hour in the evening when she was accustomed to arise and break up social gatherings so that the General without embarrassment might have time for reading and for rest.

I found my children once painting on an engraving of a lady, pearl earrings, etc., and upon inquiry the picture was found to be a portrait entitled "Lady Washington." They were thus expressing their esteem for one they regarded, as some of the rest of us do, as the Mother of Our Country. I rescued the old engraving, which was carefully mounted and placed among my Washingtoniana. I had the satisfaction of seeing afterwards a notice of a sale in Boston in which it was said that a similar engraving sold there was unique, being an engraving, as I found mine was, by Norman. A telegram from New York, the auctioneer said, instructed him to buy it at any price, but the price \$500 had been reached, and he felt bound to knock it down to a Boston bidder, the only other copy, it was said, being owned by a New Yorker whose address had been lost. My father, afterward Bishop Alonzo Potter, had been a rector in Boston, and no doubt this valuable engraving had been given him. It had been mislaid in a trunk of papers which had been lately opened under my own roof. The wife of Washington is engraved as a stately dame, and on the pedestal below her picture her virtues are conspicuously recorded.

An anecdote previously long unknown to history, I ventured to quote in my book entitled, "Washington and his Library," published by Messrs. Young and Company, of Cooper Union, New York.

Permit me to add that incidents like the following seem especially worthy of record, because back of them we see Washington's library and the use he made of it by conscientiously avoiding undue interruptions. The increasing demands upon his time required regular hours among his books and papers. A venerable and venerated bishop whose marvelous memory retained many interesting events in American history, recalls a visit to Mt. Vernon, where a lady of the family gave him the following illustration of Washington's determination to have some time each day undisturbed in his library: An equestrian from the capital, in hot haste to return and "catch the stage" for Philadelphia, dismounted at Mt. Vernon

for a passing glimpse of the great Washington. He was in vain assured that Washington in his library, or "study," as in the family it was sometimes called, was denied to all when engaged there with his devotional or other books. Insistence finally prevailed; under pressure, the honored wife yielded, they were breaking in upon his strict seclusion, and the door was being opened, when suddenly the grand face appeared, the deep eyes and voice, and the exclamation, "How dare you!" showed that if Washington was "not at home" to callers, the General and Commander-in-chief was decidedly in evidence, and with no intention that his orders should be disobeyed.

You have often heard how the wealth brought to Washington by his marriage with the widow Custis, as some called her, made possible Washington's most generous and delightful hospitality at Mt. Vernon, and even in the White House at Washington and elsewhere, in the good old days of patriotism, rather than purse-pride. Her own mansion, from which she married George Washington, you will remember, was known as the White House; I have wondered whether a chivalric and romantic feeling on Washington's part suggested that the same name should be repeated in the presidential residence at Washington, which is still called the White House, although after all these years of occupation it is whispered that its sanitary condition makes it rather as a "whited sepulchre," than a healthful "White House."

Martha Washington was a careful, practical, and economical, as well as generous, housekeeper, and Washington showed his good sense, as well as his just regard for her, when he hesitated to add to her cares by asking his aged, faithful, and strong-willed mother to come to reside at Mt. Vernon. Willingly, however, he provided for his mother in her own homestead. We find large sums paid by him for his mother's comfort, even (as his diary, etc., show) for articles of luxury, and to the last the mother of Washington always said: "He is a good son," one of the best assurances that he was also a good husband. The wealth which Martha Washington brought to him was so well known that there is a tradition among old Washington families that when the Father of Our Country proposed to buy the land where the Washington Monument (by a strange coincidence) now stands, and offered what was then considered an adequate sum to the old Scotchman who owned it as a garden, the Scotch owner, whether dissatisfied with the offered price, or unwilling to sell at any price, scornfully declined: "Nay, nay, who would you be, and how could you have any money to offer, if it were not for the widow Custis!"

When the curtain was rung down on the last act of Washington's career, he had worked out in his library and life much of

that which his forecasting mind had designed for the public good and for the welfare of those immediately dependent upon him.

His rest was troubled one memorable night in the last month of the year of grace 1799. He had, with his accustomed force of lucidity, finished on the 10th of December, in the sixty-seventh year of his age, the statement for his agent, covering thirty folio pages. On the morning of the 12th he had written Alexander Hamilton as to founding the West Point Military Academy, recalling his own related plans and frequent recommendations. He had previously written of long winter evenings and books, and of soon looking into the great Doomsday Book.

During the morning of the 13th he was still busy; in the afternoon he went from his library to attend to his plantation; in the evening he was with Mrs. Washington and others, and listened to reading, or read to them; but with difficulty, because of the cold he had taken the day before. His last writing was in his journal, and "though suffering, he was cheerful and in his library until a late hour." During the night his sufferings returned. He endured them, and refused to have help called lest others should be troubled. He continued thus considerate of all about him. Line upon line, precept upon precept, by faithful practice he had made his own the letter and the spirit of that sublime Book of Books, which he read devoutly and prized supremely.

The following day, although his last, was still a working day. He gave final and clear instructions as to his affairs, referring to the letters, etc., with which he had been so much occupied in his library. "Doctor," he had said, "I die hard, but I am not afraid to die"; and some years before, when ill and in immediate danger of death, he exclaimed: "Whether to-night or twenty years hence makes no difference; I know that I am in the hands of a good Providence." As his labored breathing ceased, "his dearly beloved wife," as he called her, knelt beside him, "her head," as one with them remarked, "bowed upon the Bible."

"Faithful unto death"; then, as "the battles, sieges, fortunes" they had passed together flashed upon her memory, she could justly claim that she had heard the first and last gun of every campaign of the national war. In many an hour of trial and want the soldiers found her a helpful friend, and honored her ever after. As wife and housewife she was a worthy helpmeet for her husband, not only on the farm and in the camp, but in the executive mansion and in society. But most of all she loved to be with him at Mt. Vernon, and aided, rather than retarded, his labors in his library. And when, leaving it, he passed speedily to the timeless world and for a few months, and those were principally spent in her room and beside its window looking out upon his tomb.

Thither they had borne him through the gateway by which forty years before as his bride she had entered the Mt. Vernon mansion, ever afterward their cherished home.

"Let the long, long procession go,
And let the sorrowing crowd about it grow."

Ah, no! Washington would have no crowd, no display. His request had been clear that all should be simple, unostentatious. Although his unfeigned modesty and

Christian humility deprecated the noise and pride of a nation's display of mourning, that could not prevent that universal grief which was sorrow as for a personal bereavement, as he went down to his grave amid the lamentations of the land of all lands. The Light from the Book of Life illumined the last darkness; his faith in immortality was strong; his hope and love were stronger than death.

As his aspiration was for the unity of Christendom, all Christians in this land, at least, and all patriots in all lands might well unite in the centennial commemoration of his death. By all means which Providence has put in our power should the Father of Our Country be brought to the attention of the people, that his example may mould the patriot life of the future.

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Trinity College

The annual reunion and dinner of the New York Alumni Association of Trinity College, took place at the Hotel Savoy, New York city, on the evening of Feb. 15th. The Rev. Dr. Wm. H. Vibbert presided, and there were present as guests of the evening the Rev. Geo. Williamson Smith, D. D., LL. D., president of the college; Prof. Flavel S. Luther, the Rev. Drs. Thomas Gallaudet and Edward A. Bradley, Bishop Hall, of Vermont, and the Very Rev. Dr. C. A. Hoffman, dean of the General Theological Seminary. Among prominent alumni present were: Prof. George C. Beers, of Yale University, Mr. S. G. Fisher, the author, Prof. Leonard W. Richardson, of the State Normal school, the Rev. Dr. Cornelius B. Smith and others. Several undergraduates were among those who sat at the tables.

President George Williamson Smith made the first speech, and paid a warm tribute to the late Dr. Mallory of *The Churchman*, who at a critical moment 30 years ago, had saved the life of the college by raising amid much difficulty \$100,000. He also paid a tribute to the late Rev. Dr. Chas. F. Hoffman. He reported Trinity College to be in a flourishing condition, with more students than ever before. Of late \$10,000 has been received toward the founding of two endowed scholarships. He made an earnest appeal for more funds for the institution, and announced that it was expected to have \$60,000 by July, for the building of a new college hall for the department of natural history.

Prof. Luther followed in an earnest speech on behalf of the college faculty, which was received with much enthusiasm by those present. Other speakers were the Rev. Drs. Gallaudet and Bradley, and the Rev. John M. McGann. A Trinity College song, composed especially for the occasion by George Safford Waters, of the class of '88, was sung, and made a decided hit. The reunion was one of the most successful so far held by the alumni of Trinity in New York city.

The Bishop of Kentucky's Declination

To the Rt. Rev. the Bishop of Albany, Vice-President and Chairman of the Board of Managers of the Domestic and Foreign Missionary Society:

MY DEAR BISHOP OF ALBANY:—I have received your letter of the 8th inst., informing me of my election by the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, at its meeting in New York on that day, to the position of its General Secretary. I write to say in reply, that after most careful, most anxious, and long-continued consideration I am persuaded that I cannot accept this most honorable position to which my brothers have elected me.

I ask leave to say a word in answer to the question which may most naturally be asked, why I did not give this decision when I was nominated to this position by the almost unanimous action of the Board, at its meeting in January, when I was present. My answer is, that

I did not dare thus in a moment to decide a question of duty presented by that action, with but one dissenting voice, of such a body of representative Churchmen. I could but feel that such almost unanimous action might indicate that it was the will of God that I should undertake this extraordinary service. And therefore all that I dared to say at that time was that I hoped I should always be willing to undertake any duty which the Church should put upon me, at the cost of any personal sacrifice, and even at the cost of a seeming sacrifice to the diocese of my love.

But now that by correspondence with my brethren in the episcopate, I have learned that a majority of them are opposed to my acceptance of the office, even for the short time designated, and now that I have learned that the action of the Board itself was by no means unanimous, my way is made perfectly plain; for the constraining force of the supposed unanimity is no longer present to compel the sacrifice of myself and of my diocese.

I am grateful to my brethren for their good opinion, for their belief in my ability and my willingness to serve the great cause of missions. And because I have been invited by the Board to act as its representative, I am bold to call upon all Churchmen—bishops, priests, and laymen—to take pains, that in this year, when the society has no duly appointed leader, there shall be no falling off in the contributions to our missionary treasury; that our personal efforts shall supply the deficiency of official leadership; and that each shall feel responsible that the King's cause receive no hurt.

Believe me, faithfully and affectionately your brother,

T. U. DUDLEY,

Bishop of Kentucky.

Feb. 16th, 1898.

Canada

The Bishop of Toronto preached at one of the services of the dedication festival of St. Mark's church, Parkdale, Toronto, Jan. 21st and 23rd. At the February board meeting of the Woman's Auxiliary in Toronto, the subject for devotional reading and discussion was, "Energy in work." It was arranged to hold the 11th annual convention of the Church Students' Missionary Association, in Trinity College, Toronto, from Feb. 19th-22nd, and the preacher at the opening service to be Bishop Hamilton, of Ottawa. The Bishop of Toronto was to give the address of welcome. A new pipe organ has just been placed in St. Cyprian's church, Toronto, the dedication service for which was held Jan. 27th. Prizes and diplomas to the successful candidates in the inter-diocesan Sunday school examinations, were presented by the Bishop, at the annual meeting of the Church Sunday School Association, in Holy Trinity school house, Jan. 20th. The Bishop presided at the annual meeting of the Deaconess' Missionary Training House, held in the church of the Redeemer school house, Toronto, Jan. 24th. Bishop Sullivan was among the speakers on the occasion. A gift of \$2,000 has been made to establish a memorial cottage in connection with the Muskoka Cottage Sanitarium, at Graveshurst, by a Toronto lady, Mrs. T. H. Bull. Anniversary services were held in St. Philip's church, Toronto, Jan. 30th, with special preachers and music for the event.

The opening of the church of the Holy Saviour, Waterloo, diocese of Huron, lately, makes the fifth new church built in the deanery in the last few years; all the churches there now are either new or restored. Bishop Baldwin preached on the Sunday of the opening, Jan. 16th. The Bishop held a Confirmation in St. James' church, Paris, Jan. 23rd, and opened the new church at Courtright, Feb. 6th. The Bishop also preached at the dedication service of St. Stephen's church, Brigden, which was formally opened on Septuagesima Sunday.

Collections were taken up in the diocese of Montreal, on Sunday, Feb. 13th, on behalf of the Diocesan Mission Fund. The offertory in

St. George's church, Montreal, for this purpose, amounted to \$2,350, \$2,600 of which was laid upon the plate at the morning service. This is the largest collection ever taken up in one day in that church. Much anxiety has been felt this year for the Diocesan Mission Fund, as there is a large deficit from last year. The 42nd annual meeting of the Church Home, Montreal, took place Jan. 27th, the Bishop presiding. The financial statement was satisfactory, showing that the strictest economy had been practiced, and there was still a surplus balance. The total running expenses for the year were a little over \$5,000. The 12th annual meeting of the diocesan board of the Woman's Auxiliary was held in Montreal, Feb. 15th, 16th, and 17th. A large number of delegates from the country were present. Proceedings were opened on the first day by a celebration of the Holy Communion in Christ church cathedral, and an address by the Bishop. On the evening of the third day a public missionary meeting was arranged in the Synod Hall.

New York

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

CITY.—At last week's meeting of the Clericus about a score of clergymen enjoyed lunch together. The Rev. Drs. Nelson and Dunnell, and the Rev. Brockholst Morgan discussed "The duty of the Church to the alien population of New York."

Mr. Alfred M. Collett gave a lecture on "The University and city of Oxford," on the evening of Feb. 15th, before the members and friends of the Church Club. The occasion being a special one, many women availed themselves of the invitation of the committee to be present.

At the February meeting of the Church Association for the Advancement of the Interests of Labor, at the pro-cathedral, the Rev. Joseph Reynolds presided. The secretary presented routine reports of much interest. Mr. J. V. Arrowsmith gave an address on "Labor exchange."

The Church Parochial Missions Society conducted a pre-Lenten Quiet Day, Feb. 16th, at Trinity House, New Rochelle, in the suburbs. The missioner was the Rev. Prof. J. Charles Roper, of the General Theological Seminary. Many persons went from the city to attend the services.

The musical chapter of the alumnae of St. Mary's School was entertained last week at the home of Miss Lillian Hallett. Miss Lydia Isherwood read a paper entitled, "The life and works of Schumann." The works of the master were then illustrated by musical renditions by members of the alumnae.

A special service of farewell was held at the chapel of the Church Missions House, on the departure of the Rev. Francis H. Pott, president of St. John's College, Shanghai, last week. The Rev. Mr. Pott gave an address. Kneeling before the altar, he received the benediction for his work from Bishop Scarborough.

The burial service of Mr. Charles E. Thomas, the artist, was held Feb. 16th, at the church of the Heavenly Rest. Mr. Thomas was born in Albany, N. Y., in 1833. While still a young man, he became organist of the church of the Saviour, Brooklyn. About 12 years ago he gave up music to devote himself entirely to art. He painted landscapes almost exclusively, and usually in water colors.

Grace-Emmanuel church, the Rev. William Knight McGown, rector, has begun active co-operation with the City Missions Society in spiritual ministrations at Harlem Hospital. The parish chapter of the Brotherhood of St. Andrew is lending important aid, and one of its members, Mr. W. H. Fishley, is acting as a lay-reader in holding regular services at the hospital, under the direction of the rector.

At the church of St. John the Evangelist, a leave of absence of some duration has been given to the rector, the Rev. B. F. De Costa, for travel in the Holy Land and in Europe. Accompanied by Mrs. DeCosta, he set sail on Feb. 24th, in the steamship "Normannia." During

his absence from his duties, the parochial routine of the church will be shared by the Rev. Thomas Gallaudet, D. D., the Rev. J. Newton Perkins, and the Rev. Mr. Barton.

The vicar of St. Thomas' chapel, the Rev. Wm. H. Pott, Ph. D., sailed for Europe last week on the White Star steamship, "Teutonic," accompanying his brother, the Rev. Francis L. Hawks Pott, of St. John's College, Shanghai, who returns to China. The latter goes directly to his destination, but Dr. Pott will spend about four months in a trip around the world, traveling in Palestine and India, and eventually visiting China, coming back to his work in this city before summer.

Ascension memorial church, the Rev. John F. Steen, rector, has just purchased the church property where they have been worshiping for nearly three years. It is located on the north side of W. 43rd st., near Broadway, is valued at \$75,000, and the church has incurred an indebtedness of \$41,000. An effort is being made to raise and pay off a substantial part of this sum immediately. Bishop Potter made a visitation of the church, and administered the rite of Confirmation on Sunday, Feb. 20th.

The Parochial Missions Society for the United States has just elected the following officers to serve for the ensuing year: President, Bishop Potter; vice-president, Bishop Satterlee; general secretary, the Rev. Chas. F. Canedy, D. D.; recording secretary, the Rev. S. H. Granberry; treasurer, Mr. Samuel A. Blatchford; assistant treasurer, Mr. Edward J. Knapp. The executive committee has elected the Rev. W. B. Bodine, D. D., chairman, and the Rev. G. F. Nelson, D. D., vice-chairman.

The funeral of the Rev. Wm. A. Hitchcock took place at St. Thomas' church, Feb. 14th. The clergy officiating at the service were Bishop Walker, of Western New York, Bishop Scarborough, of New Jersey, and the rector of St. Thomas', the Rev. Dr. John W. Brown. The pallbearers were priests, including the Rev. Dr. Cornelius B. Smith, Ven. Archdeacon Johnson, D. D., Canon C. S. Leffingwell, and the Rev. Messrs. Horace B. Hutchins, Robert Meech, Thomas B. Berry, Geo. G. Ballard, and Thomas W. Masten. The interment was at Waterbury, Conn.

At St. George's church, the rector, the Rev. Wm. S. Rainsford, D. D., made an appeal at a recent morning service for sufficient funds to provide a new set of altar vessels. Before night the same day, \$300 had been placed in his hands for this purpose. The members of the Girls' Friendly Society of the parish, through its embroidery class, have presented some beautifully embroidered altar linen. The class numbers 43 girls, and the gift is an expression of the benefits received by the society during the past 12 years. This parish has lost by death one of its oldest and most active Sunday school workers, Mr. John Kiernan.

It is announced that the full sum of \$20,000 has been raised by the church of the Redeemer, and that the details of the proposed union with the church of the Holy Nativity will be therefore carried out, as already described in the columns of THE LIVING CHURCH. Legal approval of the civil courts is needful. The congregation of the Redeemer have been worshiping at the church of the Beloved Disciple temporarily, through the courtesy of the rector and people of the latter parish. The new parish will be named the "church of the Redeemer," and the clergy of both the former congregations will serve, the Rev. W. E. Johnson, of the Redeemer, being rector, and the Rev. G. L. Wallis, of Holy Nativity, assistant.

A meeting of the association of the alumnae of Barnard College, was held at the college on the afternoon of Feb. 12th, Miss Ruth Putnam, the president, presiding. The first speaker was Mrs. Robert Abbe who told of the city history clubs, of which there are now 50 in the public schools, missions, and settlements. Prof. Lucy M. Salmon, of Vassar College, spoke of "A visit to German schools." The last speaker of the

afternoon was the dean of the college, Miss Emily James Smith, who gave an address on "The new departure at Brown," contrasting the treatment of female students at Brown and Harvard universities, to the favor of the former. After the meeting, refreshments were served, and an opportunity was given to view the new college buildings.

The annual service of the New York State Society of the Sons of the Revolution, was held at Calvary church on the afternoon of Sunday, Feb. 20th, being the day nearest Washington's birthday. The Rev. Dr. J. Lewis Parks preached. The service was in charge of the Rev. Dr. Morgan Dix and the Rev. Brockholst Morgan, assisted by the Rev. Drs. Geo. R. Van De Water, Bradey E. Backus, and D. Parker Morgan. Members of the organization sat in specially reserved pews in the body of the church. Representatives were present from the Military Order of Foreign Wars of the United States, the Society of the Cincinnati, the Society of Colonial Wars, the Society of the War of 1812, and other patriotic bodies.

The Church Periodical Club held the sixth anniversary of its incorporation on Feb. 17th, the club having been actually begun as far back as 1888, by Mrs. Mortimer Fargo, whose life in the far West had shown her the need of co-operative effort in supplying missionaries at the frontier with Church publications beyond the reach of their slender means. The club has grown to have 68 stations and 582 librarians, other volunteer workers, correspondents in every station, and a few regularly salaried clerks made necessary by the steady increase of work. Thousands of periodicals, books, pieces of music, games, pictures, and objects of interest are sent out annually not only to missionaries but to mission stations, hospitals, and reading rooms. Many of these are sent from private homes, but by far the larger part go from the central office in this city. The appreciation of this quiet work, from the field, is demonstrative. One missionary whose income was \$250 a year, and whose work extended over a wide field, in acknowledging a package sent him, used old newspaper wrappers for stationery. The officers of the club for the year are: President, Mrs. T. J. Radford; treasurer, Miss Florence Taylor; secretary, Mrs. J. L. Chapin; recording secretary, Miss A. M. Laight. Three vice-presidents are residents of this city, and six of other cities.

At Calvary chapel on the afternoon of Sunday, Feb. 13th, Bishop Satterlee, of Washington, delivered an address to the Armenians resident within the bounds of Calvary parish. The Bishop chose for his theme the recent Armenian massacres, and his own visit to Russia to try to persuade that country to interfere in behalf of the Armenian Christians. The congregation was almost wholly composed of Armenians who understood English either imperfectly or not at all. The Rev. Hovagim Hagopian who has charge of the Armenian chapel, stood by the Bishop's side during his address, and interpreted his words into the Armenian tongue. Bishop Satterlee recounted his visit to Hawarden, at the request of Mr. Gladstone, to convey to the latter the results of his mission, and he told how, when immigrants came to America on the steamer "Obdam," and were detained, on account of their poverty, by the United States government, he had received a telegram from the Armenian "Catholicus" Etchmiadzin, saying that the persons so detained were godly Armenian Churchmen who could earn their own living, which telegram he personally laid before the authorities at Washington and obtained the release of the immigrants with permission to settle in this country. At the close of the Bishop's address, the choir sang a native Armenian chant, followed by English hymns. A prayer and benediction in Armenian closed the unusual service. The congregation then came forward and were presented to the Bishop, and fully one-half of them attempted to kiss his hand, an attention which he avoided by giving each a warm handshake and a few kindly words.

The Church Club held its annual dinner at Sherry's, Feb. 15th, Mr. Wm. Bispham presiding. Special guests included Bishop Potter and Bishop Satterlee, the Very Rev. Dean Hoffman, the Ven. Archdeacons Tiffany, VanKleeck, Thomas, and Kirkby; the Rev. Drs. Vibbert, Richey, and Starr; the Rev. Messrs. J. D. Kennedy and Joseph Hooper, Rear Admiral Erben, U. S. N., Mr. Robert Treat Paine, Mr. W. H. Ingham, vice-president of the Philadelphia Church Club; Mr. Charles G. Saunders, president of the Boston Episcopal Club; Mr. A. M. Collett, of Oxford, and Mr. W. S. Lightner, of Minnesota. At the conclusion of the dinner, Mr. Bispham proposed the health of the Bishop of the diocese. In responding, Bishop Potter took occasion to compliment the club in its relation to the East Side House, and expressed a hope that its work would be pushed out to include all parts of the diocese. He commended the principle of Church clubs and of accentuating the lay element in Church matters in co-operation with the apostolic ministry. He was followed by Bishop Satterlee who was warmly received as an old friend of the members. He made a telling point that the American Church was really American, and facetiously remarked that if any one supposed that the American bishops at the Lambeth Conference had been in danger of being Anglicanized, his own observation was that the English bishops had shown much greater tendency to become Americanized. Referring to his position in Washington, he earnestly pleaded that the Catholicity of the Church should be vigorously maintained against Rome and all men. Mere Protestantism would not do. The American people needed to be made to feel that the American Church was Catholic in faith and practice. His address was received with a significant demonstration by the laity, and evidently made a profound impression. The attitude of the club has been a most Churchly one in the past, and the Bishop's appeal struck a sympathetic chord. Other speakers of the evening were Archdeacon Kirkby, Prof. Starr, of the University of the South, and Mr. Ingham, of the Church Club of Philadelphia.

A regular meeting of the archdeaconry of Dutchess was held in St. James' church, Hyde Park, the Rev. A. T. Ashton, rector, Feb. 10th. This meeting marked the 50th anniversary of the beginning of the old Dutchess convocation in this parish. There were present about 100 clerical and lay delegates. The Bishop administered the rite of Confirmation to a class presented by the rector (including his two sons). The Holy Communion was celebrated by Bishop Potter, the Rev. J. S. Clark, D. D., the first dean of the convocation, acting as epistoler, and the archdeacons of Dutchess and Westchester assisting. A sermon was delivered by the Rev. A. T. Ashton, descriptive of the early history of the convocation, together with the more prominent incidents which have marked its condition and progress down to the present time. This sermon, at the request of the archdeaconry, will be published. The Bishop followed with an address of great beauty. At the business meeting, reports of missionaries were read, which showed faithful and satisfactory work, as did the report of the women's chapter. The archdeaconry of Dutchess was the first to organize under the new canon of the diocese. It is now an incorporated body. This archdeaconry was also the first to organize a women's chapter. Under its constitution the rector of each parish appoints annually three women as delegates to the meetings of the archdeaconry who shall have a right to vote on questions affecting the special work of the chapter. The result has been increased activity in the different parishes in missionary work, relating especially to the immediate neighborhood, and a more widely diffused knowledge of the work and the needs of the archdeaconry. At the close of the business meeting, luncheon was served by the ladies of the parish. Addresses were made by the Bishop and others of the clergy and laity, and thus closed one of the most successful and interest-

ing meetings of the archdeaconry. The next meeting will be held in May at St. Paul's church, Poughkeepsie.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

PHILADELPHIA.—At the religious services held in the Masonic Home on Sunday afternoon, 13th inst., the Rt. Rev. Dr. Coleman, Bishop of Delaware, was the preacher.

Special Lenten services are to be held for men each Wednesday at 8 p. m., under the auspices of St. Paul's guild, in St. Elizabeth's church. The services will be by the rector, the Rev. Wm. McGarvey.

At a meeting of the Associate Society of the Red Cross in the interest of the sufferers in Cuba, on the 15th inst., Bishop Whitaker made the opening address, and was followed by the Hon. John W. Foster and others. The Rev. Dr. E. Worcester also spoke.

The new parish building of St. Luke's memorial church, Bustleton, was formally opened on Saturday evening, 12th inst., when the rector, the Rev. S. F. Hotchkin, lectured on "Picturesque London." The new building adjoins the church, and is lighted by electricity.

A musicale was given on Thursday evening, 10th inst., by the ladies of St. Michael's church, Germantown, the Rev. Dr. John K. Murphy, rector, the proceeds of which were added to a fund now being raised for the purchase of an organ for the Sunday school of that parish.

At old Christ church, Sunday, 20th inst., being the Sunday nearest Washington's birthday, took place the annual service of Christ church Historical Association. The rector, the Rev. Dr. C. Ellis Stevens, preached on "Peace and war and the times," making an earnest plea for peace.

The annual report of the Holy Motherhood chapter of St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, shows receipts, \$693.31, with about an equal amount of expenditure. The number of visits has been 1,233, and medicines, coal, milk, groceries, and clothing, have been sent to the sick.

Daily Lenten services, for business people, are to be held in St. Stephen's church, under the auspices of the Brotherhood of St. Andrew. Bishop Whitaker made the opening address on Ash Wednesday, and the Rev. Dr. W. B. Bodine and the Rev. John Dows Hills were the preachers on the 24th and 25th inst., respectively.

The Clerical Brotherhood met in large numbers at the Church House, on Monday, 14th inst., to listen to an excellent paper on "The primary obligations of the members of the Kingdom," by the Rev. James F. Bullitt, one of the assistants at Holy Trinity church. A number of the clergy present discussed the paper.

The Pennsylvania Commandery of the Military Order of Foreign Wars celebrated, on the 14th inst., the semi-centennial of the signing of the peace treaty, in 1848, between Mexico and the United States. At the dinner given at the Hotel Bellevue, the Rev. Dr. C. Ellis Stevens, commander, presided, and grace was said by Bishop Coleman.

When the new annex to St. Timothy's hospital was dedicated, Mr. J. Vaughan Merrick announced that persons not wishing their names mentioned, had offered to contribute a dollar for every dollar given towards the payment of the \$13,000 indebtedness still outstanding. In response to the manager's appeal, the treasurer, so far, has received \$2,385 from ten firms and individual subscriptions, one of which (for \$500) is marked "contingent." On the 12th inst., under the auspices of a committee of five ladies, a "progressive euchre party and dance" was given in the armory of the 1st regiment, which netted about \$300. The use of the armory was granted free of charge. The affair was an unqualified success, as over 800 were present.

The vestries of St. Luke's and the Epiphany churches have agreed to consolidate under the name of St. Luke and Epiphany. The parish

church will be St. Luke's, 18th st., which will be materially altered. The Rev. Dr. Thomas A. Tidball is to be rector, and the Rev. Leverett Bradley, associate rector. The assistants, the Rev. Messrs. Wm. Bower and O. S. Michael, will be retained for the present. Mr. Bradley will be given 18 months leave of absence for his health. About \$75,000 of the \$600,000 received for the old building of the church of the Epiphany will be used for the erection of a chapel in the vicinity of the present chapel (of the Epiphany) at 23rd and Cherry sts. The balance will probably be devoted for an endowment fund. The Epiphany was admitted into union with the convention in 1834, and St. Luke's in 1839.

Christ church hospital, of which the late Rev. G. J. Burton was priest-in-charge since Advent, 1888, was founded in 1772, by Dr. John Kearsley, and endowed in 1804 by Joseph Dobbins. Dr. Kearsley, in his will, stated that the institution was for the benefit of gentlewomen, and those who, through the reverses of fortune, have been brought from plenty to penury. The widows of clergymen are to have precedence among these. By careful management the original endowment became sufficient to support 58 daughters of the Church. A beautiful chapel forms a part of it, in which the services of the Church, with a weekly Eucharist, are celebrated. There are 61 communicants enrolled. The services are attended by the teachers and some of the children of the Home for Deaf Mutes; also by some of the old men of the Hayes Mechanics' Home, in the vicinity. The total offerings for the last convention year were \$129.82; and barrels and boxes of clothing and periodicals have been sent to various places. Christ church hospital guild. This institution is under the management of Christ church and St. Peter's; and the rectors of those churches are designated as the chaplains; but for many years past the pastoral duties have been attended to by a priest-in-charge.

The second dinner given this winter by the Church Club, was held the 16th inst. at the Hotel Stratford. The tables were beautifully decorated with candelabra festooned with smilax, and cut-glass vases filled with choice flowers. George C. Thomas, president of the club, presided, with the Rt. Rev. Dr. Gilbert, coadjutor-Bishop of Minnesota, who was the guest of honor, on his right. Seated at the main table and four other tables, were 32 of the diocesan clergy. At the close of the repast, Mr. Thomas, in a brief, but very happy speech, introduced Bishop Gilbert who responded to the toast, "No North, no South, no East, no West—but the Church of our country." After speaking of the Church Club of Minnesota, which vibrated between St. Paul and Minneapolis, Bishop Gilbert said he was convinced that the Episcopal Church was suited for all conditions. It was said that here in the East, the Church was suited only for the intelligent; but the poorest, the most ignorant, most unlettered, when they came to know the Church, felt at home within her walls. The Church must be so large in her sympathies, so broad in her outlook, that men would say: "This is no sectarian interest, but is the Church of Christ." "We have a people in the North-west from every portion of the globe. What shall be the type of the Church we shall present to them? Shall it be Latin, Scandinavian, Anglican? No! I say let it be an American type. The American type of Church worship is loyal to the past. It is not obliged to borrow feeling from elsewhere. I view with apprehension the introduction of any titles or terms that may lead people to think we are something other than what we are. The Church never had a question of North, East, South or West, but was one with the people of all sections, because it was the Church of the American people." John H. Cole, of New York, spoke of the Church Club of that city. It was doing a great deal to promote the welfare of the Church. They had begun to collect books, etc., for a library; they had also projected a series of entertainments. During the past year a series of "Fireides" had been given, where

men talked informally, smoked, and light refreshments were served. Lectures, sometimes illustrated, were given. Various topics had been discussed, at the monthly meetings, that were of interest to the members. George Wharton Pepper was the next speaker, whose theme was "The clergy, as laymen see them." After speaking of the respect the latter entertained for the former, he said: "It seems to me that the sermons we have are wonderfully good. The average clergyman conducts his service better than the average lawyer conducts his argument or tries his case." In closing, Mr. Wharton spoke of the benefits which would result from closer and more frequent social meetings between the clergy and the laymen. The Rev. Dr. C. S. Olmsted spoke on "The Church and the people." Before calling on the last speaker, Mr. Thomas referred to the calamity to the battle ship Maine. The Rev. Dr. John Fulton spoke on "The spirit of the occasion," and said: "The spirit of this occasion is a true Churchman-like spirit. Men were thinking of danger. Where did that danger lie? It may lie in an undiscovered crime—God forbid! But it may lie also in the precipitancy of an ill-founded judgment. We think with horror of the death of the 253 men who perished. God rest their souls! But who would not think of the thousands who would be hurled to death by men eager for war. If there is anything in the spirit of the Church, for which I magnify her, it is the spirit of moderation." Bishop Gilbert, who had asked the blessing at the beginning of the dinner, pronounced the benediction, after which the company separated.

NORRISTOWN.—St. John's church was badly injured by fire, early in the morning of the 17th inst. The damage is considerable, and several months must elapse before services can be resumed. The walls and ceilings are badly blistered by the heat, and the pipe organ, which cost \$4,000, is believed to be ruined. The whole interior of the edifice must be rebuilt, and the furnishings renewed, as the carpets and cushions were either burned or ruined by water. Mr. Henry R. Brown, one of the vestrymen, places the loss at about \$12,000. There are insurances on the church, aggregating \$11,500, and \$1,500 on the organ. There are also insurances on the chapel of \$3,000. The Rev. Isaac Gibson, who has been the rector for a quarter of a century, in consequence of age and ill health, has resigned. It has been agreed by the congregation to pay him a certain sum of money during the remainder of his life. St. John's has greatly prospered during Mr. Gibson's rectorship; and has two chapels, All Saints' and Holy Trinity, which are both flourishing.

Chicago

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

The Sunday School Association met Tuesday evening, Feb. 15th, at Handel Hall. The Rev. Dr. James S. Stone presided. About 800 teachers were present. The paper for the evening was read by the Rev. S. C. Edsall, rector of St. Peter's, Chicago, on "The qualifications of a Sunday school teacher." He first mentioned six general requirements: 1. He must be a communicant and a regular attendant at the Church services, with a regular training in sacramental religion. 2. Thoroughly loyal to the system he was called upon to teach. 3. Having sufficient control of time to be regular. 4. Quick memory. 5. Fondness for children. 6. A quiet dignity of bearing. But above all these were two requirements absolutely necessary for any efficient work. The first was intense earnestness of purpose, combined with a sense of the awful responsibility and sacredness of the position, a feeling that each Sunday was the last opportunity to reach the souls of the pupils. This should be accompanied by intercession for each pupil at the Holy Communion. The second requirement was personal holiness of life. The Question Box was answered in a very skillful and interesting manner by the Rev. Dr. Stone. Among other things he advised that children should not attend Church and denomi-

national Sunday schools at the same time; that corporate Communion for teachers be established, with special prayers for Sunday schools; and that teachers should not use notes, but rely entirely upon their memory. In answer to the question what they should teach, he said that, above all, they should try to impress the child with the fact of God and his relationship to God. To get the lesson into the mind of the scholar, teachers must be interesting, and the only way they could be interesting was to have the lesson in their own mind first. It was very harmful to allow the pupil to suspect his teacher's ignorance. He believed in taking the old-fashioned conservative position in regard to teaching the Old Testament. He was perfectly willing to be said to be behind the times. A teacher should never be afraid to say frankly: "I do not know." After a hymn and some short prayers, the meeting adjourned.

The North-eastern Deanery met at St. Chrysostom's church, the Rev. T. A. Snively, rector, Feb. 15th, at 11 A. M. The Holy Communion was celebrated by the rector, assisted by the Rev. Dr. Locke. After a short business meeting, luncheon was served by the ladies of the parish. In the afternoon, the question of "The teaching of the Pentateuch" was discussed. A very scholarly paper on this subject was presented by the Rev. M. E. Fawcett, of Elgin. He began by referring to the sense of peace and security one felt who had long been tossed about on the sea of Protestantism and had finally cast his anchor in the haven of the Catholic Faith. This was especially true in regard to the Pentateuchal controversy. The Catholic Faith rested primarily not on an inspired book but upon inspired men. He dealt with the attack of the Higher Criticism upon the Mosaic authorship of the Pentateuch. He strongly deprecated its glaring irreverence and disrespect for truth. The criteria of the higher critics, if applied elsewhere, would destroy all the world's best literature. However, we must not fear the results of their labors, for they could never seriously affect the truth of our Faith. The Rev. Dr. Wm. J. Gold, warden of the Western Seminary, also read a paper on the same subject. He interpreted the question to mean: "How should we teach the Pentateuch?" He emphasized two main lines of development, on which we should lay stress in teaching the Old Testament. The first was the way it dealt with the mystery of sin. This was unique in human literature. Starting with the state of innocence as pictured in Eden, he traced its transformation first into the sense of shame brought about by the Fall, then into the interior corruption at the time of the flood, and finally into the high-handed rebellion that marked the Babylonian development, of which the tower of Babel was the symbol. Then a nation was evolved to restore the race, and by the Mosaic system of sacrifice the sense of sin was kept alive until the vision of the Divine Remedy rose before us. The second line of development in the Pentateuch was that of monotheism. It taught not only a belief in one God, but also a belief in a personal God. This latter truth was made vivid to the Jewish people by God's manifesting Himself in a particular time and place. All Jews were taught to worship God in His perpetual presence in the Holy of Holies. Under the new dispensation this emphasis on the personality of God was continued by means of the Blessed Sacrament of the altar. The Rev. C. P. Anderson, of Oak Park, made a few remarks to show that in the Pentateuch we could find the best lessons for national, social, and family life. It did teach certain great truths with a majestic simplicity, such as the idea of God, the dignity of man, and our relationship to each other and to God. Israel, as a God-centered nation, a theocracy, was the best possible model for America to follow.

Owing to a meeting of the Deanery, as well as a meeting of the Sunday School Association, many were prevented from attending the session of the Church Club, at Kinsley's, Tuesday evening, Feb. 15th. It had been expected that

Bishop Potter would be able to be present, but he was called home unexpectedly. His regrets were presented, and the secretary was requested to express the thanks of the club for his address at Grace church, Sunday evening. After dinner had been served, the chairman, Mr. Holden, briefly outlined the subject for discussion, "The civic duties of the Churchman," and introduced as the first speaker, the Rev. W. C. DeWitt. Mr. DeWitt stated that he had looked somewhat into the question historically, and found that since the era of Christianity Christians had been inclined to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He touched upon the relation of Church and State, and expressed the belief that the two were inseparable, that the Divine Government cannot be separated into two parts; that they are inseparably associated wherever the religion of Christ exists. There should be no Sunday religion without a week-day religion, nor a Church religion without a religion of State. When civic questions arise, we should render the obligations belonging to God's government. Duty is duty, and the duty of the Churchman is the duty of the citizen, even as the duty of the citizen is the duty of the Churchman. He presented a clear argument that it is the duty of the clergy to be fully informed as to civic questions, but not to attempt to direct the political energies of laymen; that Churchmen should be a power in municipal politics, should use their efforts toward securing the nomination of good candidates, and work for their election. In conclusion, he stated that the great desideratum on the part of every Churchman is to realize that he is one of the instrumentalities whereby God works out a portion of the great plan of redemption of mankind to eternal life. Mr. Francis C. Peabody summed up the advantages which Churchmen enjoyed as citizens, and argued that they possessed a powerful influence in shaping civic affairs. If they neglected their rights, they were not good Christian citizens. Churchmen should not be partisans in municipal matters, but should strive to have good laws enacted and honest officials elected. Mr. Stephen S. Gregory held that politics and affairs of government should have a high place in the minds of all good Churchmen; that because of a great emergency forcing itself upon the minds of Churchmen of this generation, by reason of corruption in municipal affairs, they should lay aside partisanship and act for the State as each is, in a sense, a trustee, and can discharge his Churchly duty only by promoting the public welfare. We must be right in order to impress the same on others. It is a question of moral influence, of making people realize their obligations, and impressing upon them the duties of good citizenship. Mr. James L. Houghteling arraigned the civic government of Chicago, and told of the work accomplished by the Municipal Voters' League, urging upon Churchmen the desirability of supporting this movement; giving statistics in support of his ground. The Rev. T. A. Snively, in speaking of the retirement of Aldermen Walker and Harlan from the Chicago Council, deplored the indifference which seems to characterize the majority of people in so far as municipal affairs are concerned. He believed that God helps those who help themselves, and all Churchmen should stand together to combat the great danger threatening our civilization—the question of municipal government. Mr. Evans suggested the advisability of forming parish clubs of young men to discuss civic and social problems, and Mr. Ritchie followed in the same line. Mr. Sterling held it to be the duty of Churchmen to see that present laws are enforced. The question of parish clubs was referred to the board of directors of the Church Club, and the session adjourned.

On Thursday evening, Feb. 17th, the Men's Club of St. Bartholomew's, Englewood, had a dinner at the Home Club. About 90 men were present. The rector, the Rev. B. F. Matrau, acted as toastmaster. The Rev. W. W. Wilson gave an address on "How to reach men." The

Rev. F. J. Hall, of the Western Seminary, spoke of the inadequate support of the Church by the laity, and urged the duty of tithing. Mr. D. B. Lyman, of La Grange, spoke of building for the future, applying the illustration of the building of coral islands to the conditions of St. Bartholomew's parish. Mr. W. R. Stirling spoke on the duty of men to the Church. Mr. Bailey, of Grace church, made a humorous and common-sense address on "What laymen expect of their rector." The ladies supplied a fine dinner, and two musical numbers were given. The rector felt much encouraged.

CITY.—At the church of our Saviour, the Rev. J. H. Edwards, rector, a special course of sermons has been announced for Tuesday evenings during Lent. The following are the preachers: The Rev. Messrs. A. L. Williams, T. A. Snively, T. N. Morrison, C. P. Anderson, and Charles Scadding.

Lenten noon-day services for business men, lasting from 12:10 to 12:30, will be held this year in Handel Hall, 48 Randolph st. The following clergy will officiate:

Ash Wednesday and Good Friday, the Rev. Joseph Rushton, L. H. D.

Feb. 24-26, the Rev. F. J. Hall.

" 28-March 2, the Rev. W. C. DeWitt.

March 3-5, the Rev. S. C. Edsall.

" 7-9, the Rev. W. B. Hamilton.

" 10-12, the Rev. T. N. Morrison.

" 14-16, the Rev. C. P. Anderson.

" 17-19, the Rev. John A. Carr.

" 21-23, the Rev. James S. Stone, D. D.

" 24-26, the Rev. T. A. Snively.

" 28-30, the Rev. E. A. Larrabee.

" 31-April 2, the Rev. J. H. Edwards.

April 4-6, the Rev. J. M. Chattin.

" 7-9, the Rev. E. M. Stires.

Friday, Jan. 21st, being the 25th anniversary of the Rev. C. H. Bixby's ordination to the priesthood, a reception was tendered him in the parish house by the members of St. Paul's parish, among whom he has labored as rector so lovingly and faithfully for 17 of those 25 years. The evening was pleasantly passed in a social way, many congratulations and good wishes being accorded the rector by his parishioners, among whom were many of the former members of the parish, who have since removed to other parts of the city. The musical programme was provided by Mr. Charles A. Knorr, choirmaster, and gave much enjoyment to those present. Mr. L. P. Morehouse, the senior warden, with appropriate remarks, presented Mr. Bixby, on behalf of the vestry, with a gift of books, Liddon's Life of Dr. Pusey, and the new Life of Tennyson, as a slight token of their esteem and appreciation of his untiring and faithful work. Mr. Bixby responded heartily, thanking the vestry for their kind remembrance of him, and expressing the pleasure such an occasion gave him in meeting so many of his people in a friendly and social manner. Later in the evening, refreshments were served by the Ladies' Guild.

Massachusetts

William Lawrence, *S. T. D.*, Bishop

The inventory of the estate of the late Bishop Brooks has just been filed in the probate court. It is appraised at \$45,856.

A Massachusetts Catholic Club has been formed in Boston.

BOSTON.—During Lent, on every Thursday evening in the church of the Advent, a series of special sermons will be preached by well-known clergymen. February 24th, the Rt. Rev. Chas. C. Grafton, D. D., will treat the topic, "Catholic theology—Its fundamental idea, the Incarnation." March 3rd, "The priesthood" will be presented by the Rev. Dr. Thomas Richey, of New York city. March 10th, "Confession," by the Rev. G. M. Christan, D. D., of Newark, N. J. March 17, "Fasting Communion," by the Rev. A. Ritchie, of New York City. March 24th, "The Real Presence," by the Rev. H. R. Sargent, O. H. C. March 31st, "The Holy Sacrifice," by the Rev. R. Codman, Roxbury, Mass.

MEDFORD.—Grace church is still without a rector, yet the organizations of the parish are well sustained by an interested body of Chris-

tian laymen, who are carrying them on and accomplishing much good. On May 8th, the 25th anniversary of the consecration of the church will be observed. Mr. Robert H. Gardner, of Boston, lately delivered an address of real merit before the boys' club of this parish.

ASHMONT.—An interesting feature in the erection of All Saints' church, the Rev. C. T. Whittemore, rector, is that not one cent was raised by a fair or sale. The total cost of the edifice was \$115,000; of this sum the late Col. O. W. Peabody gave \$80,000.

At the annual meeting of the Holy Cross mission, which is under the charge of the clergy of All Saints, it was voted to secure funds for the purchase of ground for a new church.

WALTHAM.—The new Christ church which is being erected, will cost about \$50,000; \$37,000 of this has already been collected.

FALL RIVER.—As an act of brotherly feeling, the Sunday school of St. John's church, Williamstown, has given a large altar Prayer Book to St. Mark's church.

EAST MILTON.—The new mission here has been very successful under the direction of the Rev. Theodore T. Reese. The young element in the Unitarian body has come over to the Church, and this was so reported at a late meeting of the Unitarians, and attempts are now being made to counteract the influence of the Church.

TAUNTON.—It is now possible to give in detail the damage done to St. Thomas' church by fire. The chancel roof will be replaced, as well as parts of the nave and north aisle roofs. The wall decoration and two trusses will need to be renewed. The organ, one of the Baylies' memorial windows, six other unpictured windows, the green altar hangings, the corona, the choir seats, cushions, carpets, chairs, books and music, are completely destroyed. The altar and sanctuary furniture and rail are much damaged. Three of the furnaces were injured and one ruined. Mr. Clemson offers to put in a new organ costing \$5,000, the expense over the insurance, \$2,800, to be borne by him.

So. BOSTON.—Bishop Lawrence recently confirmed a class of 26 in the church of the Redeemer; 59 have been confirmed in this parish within two years.

Michigan

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

The 17th annual Sunday School Institute of Detroit opened with a service for teachers in Grace church on the afternoon of Sexagesima Sunday. Bishop Davies presided, and introduced the speaker of the occasion, the Rev. H. L. Duhring, of Philadelphia, who spoke upon the topic, "How to interest the children in missions?" He began by referring to the growth of the institute idea in the Church and the multiplying of such helpful organizations in recent years. The Sunday School Army is a vast force, and the office of teacher most honorable. The best Bible now printed is not the communicant's Bible, nor the vestryman's Bible, nor the pew-holder's Bible, but the teacher's Bible. The way to interest children in missions is, first, to get their attention. Tell them facts. Last year, through the mite chests, 2,600 of our Sunday schools gave \$63,000 to general missions; 2,900 Sunday schools gave nothing. We want \$100,000 this year. Next, give the children information. Tell them there are 13,000,000 children in the Sunday schools of this country, and 11,000,000 not in them. Multiply this by twenty and you get the number of heathen children never in a Sunday school. To-day 33,000 heathen die who never even heard the name of Christ. Thirdly, give the children illustrations, pictures, newspaper clippings, maps. The speaker held up two cards, one about six by ten inches, the other about three inches square. "This card represents the money spent for kid gloves in this country each year. This smaller card represents the money given for foreign missions." Fourthly, the power of faith and prayer. You cannot teach children unless you believe what you are teaching. Last-

ly, personal example and enthusiasm. If a teacher is reverent his pupils will be reverent. If a teacher gives to missions his scholars will give. The world was never so open to missionary effort as to-day, and the promise was never before so great.

The second session was held in Grace church, Monday evening, Feb. 14th. The subject was "The world for Christ in the twentieth century; How can the Sunday school help?" Bishop Davis presided. After a short service, a paper was read by the Rev. J. F. Conover, D. D., giving many instances and inspiring reminiscences of prominent Churchmen in past days who were active in Sunday school work. The mayor of Detroit, the Hon. W. C. Maybury, of St. Peter's church, was the second speaker. He said that for 19 centuries the Church had held the title deed to the world—or ever since Christ's parting command to the Apostles. The next address was by the Rev. H. L. Duhring, of Philadelphia. He said: 1st. Be slow to criticize. Those who criticize most are those who really work least. Criticism is like putting brakes on a trolley-car. It jars and irritates people. By 1900, 50 per cent. will be added to Sunday school membership. 2nd. Be swift to encourage. Parents, sponsors, vestrymen, should visit the school. 3rd. Be ready to co-operate. Now there are nine women to one man teaching in our schools. 4th. The very best appliances—the best Bibles, and a plentiful supply of Prayer Books of large clear type, and the best furniture, and make the school bright and cheerful. Lastly, concentrate your strongest efforts on the primary department. Bring in the little ones, and pray and study and labor to train them aright and you will so build up the Church of the future. Mr. Duhring's address was practical and helpful, and made a deep impression on his hearers. The Ven. Wm. M. Brown, archdeacon of Ohio, and Bishop-coadjutor-elect of Arkansas, followed. He said the world would be won for Christ when two things were done in the Sunday school: 1st. Make Christians of all the scholars. 2nd. Make a zealous missionary of each one. If all the 27,000,000 Sunday scholars in the world were true missionaries the world would be already converted. The children must be given definite instruction about missions. If these things were done the world would soon be won. The Rev. R. B. Balcom followed in a brief address, saying that if the world is to be converted through the Sunday school, the number of teachers must be greatly increased and the interest of parents more generally shown.

On Tuesday, at 9:30 A. M., there was a celebration of the Holy Communion, with a devotional address by the Rev. R. B. Balcom. The general topic for the morning was the nature, discovery, and training of the child's conscience. Papers were read by Mrs. T. H. Walthew, of St. Paul's Sunday school, and by the Rev. F. S. White. Miss Katharine Hendrie, of Christ church Sunday school, read a paper on the subject, "When does a child first know the internal monitor, and is there a human being without a conscience?" and the debate was opened by the Rev. G. H. Harris. Miss Julia Pittman, of Christ church, read a paper on "Helps and helpers in the training of the conscience," and a discussion followed, which was led by the Rev. J. M. B. Sill, late minister at Korea. At luncheon, brief addresses were called for from the clergy, on "My ideal Sunday school." At the afternoon session a paper by Mr. J. W. Drake, of St. James' church, was read, on "The Sunday school, an institute of Christian morals, in America the greatest." Archdeacon Brown and others continued the discussion. The Rev. Walter Hughson, in a five-minute talk, described the happy result of his introduction into his Sunday school of the envelope plan for systematic offerings from all the children. The exercise of "A stereopticon Sunday school lesson" was given by Mr. C. A. Lightner, and several "hard questions" were answered by Miss Farquhar, Mr. C. D. Bennett, Master Philip Hawley, and Gen. L. S. Trowbridge. At the evening session, reports were made from the 12 mission Sunday schools of De-

troit and the officers of last year re-elected. It was resolved to hold the Institute in Lent hereafter, and next year the meeting will be in St. John's church.

California

Wm. Ford Nichols, D.D., Bishop

The Vested Choir Association of San Francisco and vicinity held its fifth festival in St. John's church, Oakland, on Jan. 12th. The choirs composing the association are St. Luke's and St. John's, in San Francisco; St. John's, Oakland; St. Mark's, Berkeley, and Christ church, Alameda. The organist is G. Albrecht, and the director, W. A. Sabin, F. R. C. O. Included in the music rendered was the *Magnificat* and *Nunc Dimittis* in G., by C. Harford Lloyd, and the anthems, "From the rising of the sun," Gore-Ouseley; "I will sing of Thy power," Sullivan, and "Rejoice in the Lord alway," Purcell. An address was delivered by Bishop Nichols.

Long Island

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

BROOKLYN.—A week of special services began on Sexagesima Sunday, in St. Clement's church. At 10:30 the preacher was the Rev. W. W. Bellinger, his subject being "Spiritual enthusiasm." The men's guild, now numbering 65 members, attended in a body. At 4 p. m. there was a service for men only, the preacher being the Very Rev. Dean Bodley, of Grace cathedral, Kansas. His subject was, "Will it pay?" He also preached in the evening on "The great temptation." The preacher and subjects through the week were as follows: Rev. W. E. Johnson, "The motive for Eucharistic worship"; Rev. R. H. Starr, D.D., "The higher life of prayer"; Rev. Canon Knowles, "Requirements for the reality of the spiritual life"; Rev. H. C. Swentzel, D.D., "The great argument for religion"; Rev. S. D. McConnell, D.D., "Sowing and reaping"; Rev. Arthur Lowndes, "The unity of the Spirit"; Quinquagesima Sunday, Rev. T. M. Riley, D.D., "Religion indispensable to man's nature." At all these services fine musical programmes have been provided.

A noonday Lenten service for the public at the church of the Holy Trinity will be held again this year. The lowest attendance last year was 125, the highest 800, and the aggregate 13,000. Among those who have promised to speak this year are Edward M. Shepherd who, as one of the vestry, fittingly opened the services at noon on Ash Wednesday; George Foster Peabody, J. Warren Greene, ex-commissioner Avery D. Andrews, General Wagner Swayne, Talcott Williams, LL.D., of *The Philadelphia Press*, Captain Mahan, Professor William M. Sloane, Hamilton Mabie, Pendleton Schenck, William G. Low, and Silas McBee.

A meeting of the Southern archdeaconry was held in St. Ann's church, Clinton st., Feb. 1st, Archdeacon Alsop presided. It was voted to start a new mission near the corner of 39th st. and 4th ave., South Brooklyn, to be called St. Andrew's, and to be in charge of the Rev. Wm. N. Ackley. The finances of the archdeaconry are in good condition. After the business hour the ladies of the church served a fine collation. At service in the church the Rev. C. W. Kirkby, of England, made an interesting address upon mission work among the fishermen in the North Sea.

GARDEN CITY.—On St. Paul's Day, the Rev. Joshua Kimber addressed St. Paul's School. On the festival of the Purification B. V. M., the Bishop officiated at the celebration of the Holy Eucharist in the oratory of St. Mary's school, and addressed the young ladies on "Christian womanhood."

The Bishop finished his course of lectures on the Lord's Prayer on Jan. 30th. The dean, preacher, and canon missionary, will each in turn give lectures on the Bible, the Prayer Book, and the Church.

FLUSHING.—After 50 years of continuous service as rector of St. George's church, the Rev. J. Carpenter Smith, D. D., has resigned, and on Feb. 15th was elected rector *emeritus*. The Rev.

H. D. Waller, who for a number of years was associate rector of the church, has been unanimously elected to succeed Dr. Smith. In the nine years of their joint labor the number of communicants has increased from 500 to nearly 800. A separate parish has been established at Bay Side, where All Saints' church has been erected. St. John's mission was established at Murray Hill, and is now in a flourishing condition. St. George's church itself has been beautified and improved at an expenditure of upward of \$30,000.

ASTORIA.—The oratorio of the Messiah was effectively rendered by the choir of the church of the Redeemer on Sunday evening, Jan. 30th.

Minnesota

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

BISHOP GILBERT'S APPOINTMENTS

MARCH

1. 2:30 P. M., Missions Board meeting, St. Paul.
5. 7:30 P. M., Wilder 6. 11 A. M., Windom.
7. Meditations with the clericus, Minneapolis.
13. A. M., St. Anthony Park; Minneapolis: 4:30 P. M., St. Matthew's; 7:30 P. M., sermon before Students' Christian Association, of University 3 P. M., Warsaw; 7:30 P. M., Morristown.
15. 7:30 P. M., Good Shepherd, special sermon, St. Paul.
19. 7:30 P. M., Farmington.
20. A. M., Holy Trinity, Minneapolis; 7:30 P. M., Wabasha.
22. 3 P. M., Goose Creek; 7:30 P. M., Rush City.
23. 2 P. M., North Branch; 7:30 P. M., White Bear Lake.
25. 7:30 P. M., Excelsior.
27. A. M., Red Wing; 7:30 P. M., Lake City.
28. 8 P. M., Lecture before State Historical Society.
29. 7:30 P. M., Caledonia.
30. Dresbach, Dakota.
31. 7:30 P. M., Rushford.

St. Martin's church, Fairmont, has 108 communicants upon the parish records. Two young ladies have presented the church with a very beautiful pair of Eucharistic candlesticks and holders.

An effort is on foot to establish a religious library for St. Paul and Minneapolis. Ministers of the various denominations have been invited to co-operate. Articles of incorporation have been applied for.

Bishop Gilbert's visitations: Pine Island, 4; Bromton, 1.

The Woman's Auxiliary held a very interesting mid-winter meeting at Gethsemane guild house, Minneapolis. The Rev. J. J. Faude delivered an address on "Spirituality in our work"; the Rev. S. B. Purves spoke upon "Co-workers with Christ"; Bishop Gilbert upon "The United offering." The women intend making their United Offering reach \$700. Mrs. N. B. Folds will act as treasurer.

Virginia

Francis McN. Whitte, D.D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

The board of trustees of the Theological Seminary of Virginia met in Richmond, Feb. 11th, and elected the Rev. William Meade Clarke, now rector of St. James' church, Richmond, to the chair of Church History, Ethics, and Apologetics, and the Rev. Richard W. Micou, D. D., professor in the Divinity School, Philadelphia, to the chair of Systematic Divinity. In the notification to Mr. Clarke, nothing was said about the deanship, but it is generally understood that in case of his acceptance he is to be dean. He is a native Virginian, and was educated at the University of Virginia. Before coming to Richmond he was rector of St. George's church, Fredericksburg. He went to Richmond about 18 months ago to succeed the Rev. John K. Mason as pastor of St. James' church. The Rev. Dr. Micou is a Southerner, having been born in North Carolina. He has a wide relationship in Virginia, and is in full sympathy with the Virginia school of Churchmen.

A series of conferences of the Brotherhood of St. Andrew in Richmond, were held Feb. 5th, 6th, and 7th. The first was in the Sunday

school room of Grace church, the subject for discussion was, "Hindrances to spiritual growth: 1st, in business; 2nd, in society; 3rd, in general." The speakers were Messrs. P. A. Arthur, J. R. V. Daniel, and John W. Wood, followed by several three-minute addresses from the floor. The meeting was exceedingly interesting. At 7:30 A. M., there was a corporate celebration of the Holy Communion at All Saints' church, which was largely attended. At 11 A. M., on invitation of its rector, Mr. Wood made an address at Monumental church. At 4 P. M., a special service was held at St. James' church, in the interest of boys, of whom a large number were present. Mr. Wood again made an address, practical, interesting, and well calculated, to produce a great impression upon the boys. At 8 P. M., a general service for the public was held at Grace church, Mr. Wood making the address. The next conference was on Monday at 6 A. M., at St. James' church, which was completely filled. The subject was "Congregationalism in the Brotherhood: 1st, on the individual; 2nd, on the chapter." The first speaker was Mr. A. S. Groser, of *The Southern Churchman*, whose address was able and impressive. He spoke of what constituted the first principle of the Brotherhood; namely, individual, personal, man-to-man work, and emphasized the importance of not permitting other means of bringing men within hearing of the Gospel of Christ to supersede this most important phase of Brotherhood work. The tendency was to work by chapters, or by twos or threes, anything but working alone. Individual work was often disagreeable, unpleasant, and was avoided if possible. The second speaker was Mr. Wood who dwelt upon the bad effect of a spirit of congregationalism upon the chapter, that it often caused a chapter to feel and act as if there was no work to be done outside the particular parish in which the chapter was located. After supper the conference re-assembled in the St. James' Sunday school room to listen to addresses on "The aspect of the Brotherhood: 1st, to the Brotherhood man; 2nd, to the Brotherhood boy; 3rd, to the Church member; 4th, to the man of the world." Major Robert Stiles made a strong, logical address; Mr. E. B. Snead treated his subject in a masterly way; Mr. T. Ruffin who has been for several years the president of the local assembly, is always a welcome speaker; lastly, Mr. Wood took up the aspect of the Brotherhood to the man of the world, going over it in his usual simple, but effective, manner. Short addresses followed from the floor. It is earnestly hoped that not only will these conferences be repeated at no far-off date, but that they will pave the way to a strong meeting of the Brotherhood representing all Virginia.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

From Columbus we get a good report, both as to the work being done and the finances of the parish. The Rev. C. S. Wood is proving a valuable assistant to the venerable rector, the Rev. W. C. Hunter. Mr. Wood's special work is the charge of the church of St. Mary the Virgin, one of the most complete and satisfactory buildings in the diocese—an appropriate memorial of a beautiful life. Mr. Wood has secured for the services a choir notable for its reverence and capability.

There is a temporary vacancy at Griffin, due to the removal of the Rev. Mr. Birch to St. Jude's, Brunswick, but this will likely be filled by an early appointment of the Bishop.

St. Luke's church, Hawkinsville, has sustained a heavy loss by the removal by death of the venerable and esteemed Judge John Henry, for years rector's warden of the parish, and a man whose unflagging interest by word and deed, was one of the mainstays of the parish. The church at this place has just undergone repairs, and a new rectory has been secured. For the present this point will be attached to the archdeaconry of Atlanta.

Grace church, Waycross, furnishes an encouraging report, and notwithstanding the many

depressions from which it has suffered in the past, promises to become a self-supporting parish in the not far distant future.

Wyoming

Ethelbert Talbot, D.D., Bishop.

On the morning of Sexagesima Sunday fire broke out in St. Matthew's cathedral, at Laramie, that rapidly wrought grievous havoc. It originated from a large stove on the west side of the nave, near the chapel and choir room. When discovered, and an entrance made into the building, the smoke was so dense everywhere that the firemen had to crawl on hands and knees to find out the exact location of the blaze. The pipes of the handsome organ fell, although the fire did not reach the instrument itself. The Caen stone altar and reredos are disfigured by smoke, and the stone and pressed brick work of the Gothic arches are also badly blackened and marred. The smoke wrought such damage that every inch of brick and stone work will have to be worked over by hand with chemicals and sandpaper. The loss, fortunately covered by insurance, is estimated at between \$5,000 and \$6,000. Services will be sustained at the old pro-cathedral until the debris can be cleared away and repairs inaugurated.

Vermont

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

BISHOP'S APPOINTMENTS

FEBRUARY

23. Bellows Falls. 27. Barre.

MARCH

6. Northfield. 20. Newport.
13. Rutland. 27. St. Albans.

Palm Sunday and Holy Week, Burlington.

After Easter, Bishop Hall will visit Enosburgh, Randolph, Royalton, Olcott, Arlington, Norwich, Manchester, and St. Johnsbury.

An order for an important group of memorial windows for the chancel of the George W. Gates memorial church, White River Junction, has been placed in the Redding, Baird Company studio, Boston. The donors are Mrs. Emma P. Barnes, of Boston, and Mrs. M. E. Daley, of White River Junction, and the three windows are a memorial of the generous benefactor of the church, George W. Gates. The central window will measure five ft., six inches, with a pointed arch top, and the two side windows will be three ft. wide by eight ft. high each. The design for the central window represents a choir boy in profile, at three-quarters length; he holds in the palm of both hands his music book, and wears a white robe. His uplifted face and eyes wear an expression of joyous serenity. The background for this charming figure is golden, with accents of clouded ivory. A border consisting of a beautiful array of lilies, shaded by half tones of pale blue and pale green, has a background of British antique glass of a dull bluish tone. Overhead, at the two sides of the Gothic arch, are the heads of cherubs with wings. The high window at the right has a full length figure of St. John, for its central feature, the motive being derived from a painting by Hoffman. The figure, clad in a dark red robe composed of the so-called drapery glass, holds in one hand a book and in the other a pen. The pose of his head is uncommonly striking, as he is depicted looking upward for inspiration. In the landscape background there will be a blending of deep, rich, atmospheric tones of blue, green, and gold. In the window at the left of the chancel the subject is Christ's Agony in the Garden of Gethsemane. He is shown kneeling with clasped hands by the side of a rock, and raising His eyes to heaven, as when praying that the bitter cup be removed from Him, but not My will, but Thine, be done. The composition is admirable, and the aspect of the cold, cloudy sky of purple, in which one rift appears, through which a shaft of golden light falls like a divine promise of compensation, is striking in the extreme. The Saviour's robe is a deep-toned blue green stuff, shot with liquid gold, which is effective against the twilight background. The narrow border of this design is to be a bronze color.

Bishop Hall will deliver a series of addresses at St. Paul's, Burlington, on Friday evenings during Lent, as has been his custom. This year, Holy week will also be spent by him at St. Paul's, where the assistant rector, the Rev. Geo. Y. Bliss, is at present the only minister during the absence of the Rev. J. I. Bliss, D. D., who will not return until the severe winter weather is over. The Bishop has wisely arranged for delivering his serial addresses in but one town, instead of preaching at three towns on as many evenings of each week throughout Lent as he has done in past years, until his health failed before the strain of last season's work was over, and he was obliged to cease all work.

Chas. C. F. Ballou, one of the best-known choir masters in this State, is confined at Waterbury insane asylum, suffering from that almost hopeless disease, paresis. Recent reports from the physicians are not reassuring, and Mr. Ballou's many friends are fearful that he will not be restored. While quite young, Mr. Ballou served as organist in Omaha, Chicago, and several eastern cities. He was one of the prime movers in organizing the surpliced boy choir at St. Paul's church, Burlington, which was the first boy choir in the diocese. There were few, comparatively, in this country at that time, and the opposition was violent and bitter against the choir and its supporters. But the tide turned, and the choristers still remain. Mr. Ballou's last service was at Trinity, Shelburne, which choir he organized. He is the last to survive here of a prominent family, and his father was the first mayor of Burlington.

Maryland

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

THE BISHOP'S APPOINTMENTS

MARCH

6. Baltimore: A. M., Holy Cross; P. M., Atonement.
8. P. M., Annapolis.
9. 4 P. M., St. Peter's, Ellicott City.
11. P. M., Mt. Savage.
13. A. M., Grace; afternoon, Memorial; P. M. St. Andrew's.
16. P. M., Homestead.
17. P. M., Our Saviour, Baltimore.
18. P. M., Advent, Baltimore.
20. Baltimore: A. M., Emmanuel; afternoon, Mt. Calvary; P. M., St. Mary's
22. P. M., St. Barnabas.
23. P. M., St. James', African.
24. P. M., St. John the Baptist. 25. P. M., Hampden.
27. Baltimore: A. M., St. Paul's; 4 P. M., Holy Trinity; P. M., St. Michael and All Angels.
28. P. M., St. Bartholomew, Baltimore.
29. P. M., Ascension, Baltimore.
30. P. M., Holy Comforter, Baltimore.
31. P. M., Henshaw Memorial, Baltimore.

SPARROW'S POINT.—On Sunday, Jan. 23rd, Bishop Paret visited St. Matthew's church, the Rev. John W. Heal, rector, preached, and confirmed a class of four persons. The rector has tendered his resignation to the congregation, on account of ill-health. He intends to go to Minnesota in a week or two. His successor has not yet been selected.

MT. WASHINGTON.—The congregation of St. John's church, the Rev. Wilbur F. Watkins, rector, have been called to mourn the departure of a faithful and devoted communicant, Mr. Joseph Jackins. He was one of the founders of the church, of which he was vestryman from the time it was built, in 1870.

Ohio

Wm. Andrew Leonard, D.D., Bishop

PAINESVILLE.—The Rev. F. B. Avery, rector of St. James' church, has organized the men of the parish in a club, to emphasize Church principles and for social entertainment and good fellowship. The first meeting and banquet was held Feb. 10th, when over 50 members and guests were present. The first toast on the programme was "Suburban parishes," and to this the Ven. William Brown, archdeacon of Ohio, responded with a brief and witty delineation of Church work and Church people of Ohio. "The good people we used to know," brought out a pleasing medley of personal recollections of old-time local characters in Paines-

ville, from the Rev. Francis M. Hall, of Cleveland. "The majesty of the law" was responded to by Judge Delos W. Canfield. "The evolution of Christian socialism" was the text given the Rev. W. Rix Atwood, of Cleveland. A merry and pleasing response was the result. "The Church and secret orders" was replied to by Mr. J. L. Boutall, State chaplain, Uniform Rank Knights of Pythias. "The Brotherhood of St. Andrew" brought forth a fine response and review of the work of the order, from Mr. Ralph Gregory, the young director of St. James' chapter. "The daily press and political reforms" was responded to by Editor John P. Barden of *The Telegraph*. "The press and moral issues," received a two-minute talk by Col. Robert N. Traver. "The future of the State and Church," response by Mr. L. J. Wood, was followed by music by the male quartette. During the evening a permanent organization was effected by the election of J. Powell Jones, chairman, and Morgan Callender, secretary and treasurer, who are to appoint the executive committee.

Indiana

John Hazen White, D.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

3. Christ, Shelbyville.
4. Greensburg.
6. A. M., St. Mark's, Aurora; P. M., Trinity, Lawrenceburg.
13. St. Thomas', Plymouth.
20. St. Mary's, Delphi.
25. St. James', Goshen.
27. St. John's, Elkhart.
28. Trinity, Kendallville.
29. St. Mark's, Lima. 30. St. John's, Lagrange.
31. Emmanuel, Garrett.

The winter convocation of the Central deanery met in Grace church, Muncie, Feb. 8th, and continued in session through the following day. The sermons were delivered by the Rev. G. A. Carstensen and the Rev. W. H. Xanders, the former making an eloquent, forcible plea for the necessity of discipline in every Christian's life, the latter emphasizing and illustrating the power of the Gospel, especially as shown in the work of the Christian ministry. The special topics for discussion were two: "The personal obligation to keep Lent," and "Obstacles to Church growth in Indiana." These were presented in thoughtful and earnest papers by the Rev. Mr. Sulger, the Rev. Mr. Granniss, and the Hon. Jas. M. Winters, and were discussed fully by the clergy in attendance. Encouraging reports were received from missionary cures in the deanery, and of the enlarging work in Indianapolis under the care of Christ church. It was decided to hold no meeting in the spring, but to try to secure joint meetings in the autumn and winter with the other deaneries. Failing this, the next meeting will be held in September, in Alexandria.

The Platte

Anson R. Graves, D.D., LL.D., Bishop

HASTINGS.—The Rev. John Power who has lately entered the Church from the Congregationalists, is minister-in-charge of St. Mark's church, and the mission, once a strong parish, but which, owing to the great droughts, received a serious setback, is now taking on renewed life. The clergyman's time has been divided, on Sundays, between St. Mark's and other stations till the first of the year, but now the parish is almost again self-supporting, and with the exception of \$100 from the Board of Missions, meets its expenses, and requires all the Sundays of the clergyman. During the month of January, Canon Radcliffe and the Rev. Mr. Douglass, of Colorado, conducted a most profitable 11 days' Mission. There were 12 Baptisms, and since then the Bishop has confirmed a class of 18 persons.

McCook, Arapahoe, Indianola, Culbertson, Trenton, Stratton, and Max, for the past year have been in care of an indefatigable lay worker who has devoted all his time to this important field. His work has been so helpful, that Rev. S. Stoy, late of Camden, now has charge of the field, with headquarters at McCook.

The Bishop began his visitations immediately after the convocation, middle of January, and by the time he completes them, will have been to 100 or more stations. Owing to the thinly populated country, long distances, many branch roads, and almost inaccessible places, he is unable to make but one point a day. The unceasing labor of missionaries, past and present, is telling, there is renewed interest on all sides. The Bishop has issued a pastoral letter to the children, on behalf of the Sunday school Lenten offering. The missionaries are sending mite boxes to every family in the jurisdiction. The Bishop has written Mr. Duhring that the Board of Missions may expect one-third more from the Platte than was given last year, and the offering last year was larger than ever before. With a few exceptions, the Bishop has a list of every family in the 54,000 square miles of The Platte, and no matter in what isolated part of the field a family may be, it in some manner is made to realize that it is a part of the great Church life, and that the Church has a care for each individual member.

IOWA

Wm. Stevens Perry, D.D., LL. D., Bishop

MUSCATINE.—Bishop Perry spent Septuagesima Sunday in this parish, confirming a class of 12 adults and children presented by the rector, the Rev. E. C. Paget, and then celebrating the Holy Communion, at which he delivered an earnest and instructive address. Over 100 made their Communion, the largest number by far, the Bishop reports, of any of his visitations at Muscatine, during the past 22 years. In the afternoon the Bishop assisted at Evensong at All Saints' mission chapel, East Hill, and then confirmed at her home one of the class who was ill. A few friendly visits which the Bishop paid in company with the rector were greatly appreciated, and closed a busy day.

Easton

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

ELKTON.—Mr. Richard Reese, of Trinity church, who has received the Bishop's license to act as lay-reader, is assisting the rector, the Rev. Wm. Schouler, in his work. Mr. Reese gives a service monthly at St. Andrew's memorial church, Andora. The remaining services are provided by the rector and Mr. George S. Steele, lay-reader.

The Trinity church Mite Society, which has been in existence for many years, held its annual meeting on Jan. 28th; Miss Tabitha Jones was re-elected president and treasurer. The society provides for expenses of the church building and grounds, about \$70 being raised annually by means of a contribution of ten cents a month by each of the members.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

MARCH

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|--------------------------------------|-------------------|
| 2. Brookville. | 4. Brookville. |
| 5. Emporium. | 6. Ridgeway. |
| 13. Calvary, Pittsburgh; McKeesport. | |
| 15. Leechburg. | 16. Indiana. |
| 17. Blairsville. | 19. Rochester. |
| 20. New Brighton; Sewickley. | |
| 21. Greenville. | 22. Mercer. |
| 23. Conneautville. | 24. Lundy's Lane. |
| 25. Miles Grove. | 26 27. Erie. |
| 28. North East. | |

APRIL

- | | |
|------------------------------|--------------------------|
| 1. Townville. | 3. Titusville; Oil City. |
| 4. Franklin. | 5. Foxburg. |
| 6. Butler. | 7. Sharon. |
| 8. New Castle; Beaver Falls. | |
| 9. Bellevue. | 10. Pittsburgh. |

The Rev. J. R. Wightman has been chosen as first assistant to the Rev. Dr. Maxon, of Calvary parish, and will enter upon his duties there at the beginning of Lent.

The monthly meeting of the Guild of St. Barnabas for Nurses was held at Christ church, Allegheny, Feb. 14th. The service was read, and four new members received by the chaplain, the Rev. T. J. Danner. A social meeting was held in the Sunday school room, which took the form of a reception to Miss Perkins who has

been an active member of the guild for several years, and now severs her connection with it by reason of removal from the city. Music and refreshments were provided by the associates belonging to Christ church parish. The annual sermon in behalf of the guild was preached on the evening of Sexagesima Sunday, in Trinity church, by the rector, the Rev. Dr. Arundel, who took as his text, "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." The sermon was most appropriate to the occasion. The offerings of the congregation were received for the sick relief fund of the guild, which has lately been organized.

The February meeting of the Clerical Union occurred at the Church Rooms, Feb. 14th, at which time a paper was read by the Rev. T. J. Danner, his topic being "The Sunday newspaper." An animated discussion followed the reading of the paper.

PORT ALLEGHENY.—St. Joseph's church has recently been beautified by the addition of a complete set of stained glass windows, made by a firm in Buffalo, which have been very much admired. The parish now possesses one of the prettiest church edifices in the town, and with the renewed interest which has been manifest in the past year, everything points to a satisfactory and healthy growth in the days to come. The Rev. Allen C. Prescott has charge of the services, in connection with St. Matthew's church, Eldred.

Albany

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

Gen'l Selden E. Marvin, of this city, Messrs. George Zalinski, Delano C. Calvin, George McCulloch Miller, of New York, and Wm. U. Mynderse, of Brooklyn, have been appointed a committee to apply to the Legislature for action that will remove certain obscurities and inconsistencies in the law passed in 1895 governing the corporate affairs of the Church in this State. A commission, with the Rev. John Marshall Chew, of Newburg, as chairman; W. C. Prout, of Herkimer, as secretary, and Bishop Doane, as adviser, has decided upon the changes necessary. The law now in force changes the status of every vestry in the State, by divesting it of its character as the corporation in each parish, and substituting the whole congregation as the corporation. It has been decided to petition the Legislature to re-enact the old law, which can be done by some simple changes of phraseology. A proposition which as yet has not been submitted to the dioceses, but will be within a short time, provides that no church shall make application to the court for leave to mortgage or sell any of its real property without the consent of the Bishop and Standing Committee of the diocese to which such church belongs. It is believed that this amendment will be adopted by the diocesan conferences.

North Dakota

Jas. D. Morrison, D.D., LL.D., Bishop in Charge

GRAND FORKS.—Archdeacon Percy C. Webber has just brought to a close a most helpful eight days' Mission in St. Paul's parish. The church was thronged at every service hour by those eager to hear the Gospel message. On the concluding day many were unable to get even standing room within the doors. The quiet, orderly manner in which these services were conducted, the entire lack of anything bordering upon sensationalism, and withal, the glowing warmth of loving worship has, it is believed, made a deep impression upon the minds of many who are not of the Church's fold. The Presbyterians are making great efforts in North Dakota. They appropriate from their mission funds nearly ten times the amount per annum for clerical stipends than our Board of Missions finds itself able to give, but our little band of clergy under the splendid leadership of their provisional Bishop are preaching the Faith and laying firmer hold of the central positions, from whence light, influence, and strength may be communicated to the villages and hamlets beyond. Bishop Morrison has just placed a new missionary at Grafton, another will shortly be

stationed at Bathgate on the Red river, while the welfare of several vacant missions in the western and central portion of the State is at present being cared for by Archdeacon Appleby, of Minnesota, whose many years' experience in missionary work peculiarly fits him for this difficult service.

South Carolina

Ellison Capers, D.D., Bishop

Near and dear to the heart of Archdeacon Joyner is the Good Physician Hospital, founded by him some years since in Columbia, for helping the helpless sick poor among the colored people. He says: "It requires about \$5 a day to keep the hospital going. That means \$1,825 a year. The town council of Columbia grants \$500, besides the building and land. This leaves us to raise the balance of a little more than \$1,300. We can count on \$250 from the Mission House and other sources. The remainder will leave us the rate of \$3 a day. Who cannot give this—one good day of comfort and help and hope to the suffering?"

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

MERIDEN.—The parishioners of All Saints' memorial church, the Rev. A. Sprague Ashley, rector, had a supper, entertainment, and parish reception, under the auspices of the Brotherhood of St. Andrew, the Daughters of the King, and the Ladies' Guild, on the 15th inst., to commemorate the fifth anniversary of its first service as a mission of St. Andrew's church. It started with one communicant (the rector's wife), and within three months it was organized as a parish, and Mr. Ashley continued as its rector. At that time 87 had been confirmed, and the communicant list was over 120. In the five years, the record of "those who would be saved" is 340 baptized, 224 confirmed, and 420 communicants (including 60 who have died or removed); the Sunday school has 250 scholars and 24 teachers; altogether, a good record. The parish is composed of earnest, devoted Christian people who love the Church, her worship, and activities. The rector commenced a mission in South Meriden, on the Festival of All Saints', in 1896, which, with the help of the Brotherhood of St. Andrew, is flourishing, and in a fair way to become a parish.

Kansas

Frank R. Millsbaugh, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL

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|----------------------------|-------------------------|
| 3. Trinity, Lawrence. | 4. Independence. |
| 5. Coffeyville. | 6. Sedan. |
| 7. Arkansas City. | 8. Winfield. |
| 10. Topeka. | 12. Argentine. |
| 13. Olathe. | 14. Burlington. |
| 15. Topeka. | 17. Atchison. |
| 18 to 23. Divinity School. | |
| 24. Leavenworth. | 25-30. Divinity School. |

MAY

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|---|----------------|
| 1. Emporia. | 2. Wellington. |
| 3. Harper. | 4. Anthony. |
| 5. Freeport. | 6. Kingman. |
| 8. St. John's, Wichita. | 9. Sterling. |
| 10. Great Bend. | 11. Larned. |
| 12-14. South-west Kansas. | |
| 15. Dodge City. | 19. Topeka. |
| 22. Baccalaureate sermon, St. John's, Salina. | |
| 25. Salina. | 26. McPherson. |
| 27. Ellsworth. | |
| 29. Baccalaureate sermon, Bethany, Topeka. | |

On the morning of the 4th Sunday after Epiphany, the Rev. I. E. Baxter was instituted by Bishop Millsbaugh as rector of Christ church, Salina. The Bishop preached a very helpful sermon on this occasion.

On the evening of the same day, the Rev. W. C. Emhardt, assistant chaplain at St. John's Military School, Salina, presented a class of eight cadets to the Bishop for Confirmation in the parish church. Bishop Millsbaugh preached, and in his address to the class set before the young men the character of Christ to copy, and closed his remarks by calling attention to the "Grand Old Man of England" who was never too busy with national matters to neglect daily prayers.

The Living Church

Chicago

Rev. C. W. Lemingwell, Editor and Proprietor

IT is a curious attitude for even the most secular of journals to take—that assumed by the *Pall Mall Gazette* in commenting on an ordination by the Bishop of North China, of a missionary for his work in that hard and difficult field of Christian effort: "Thus does the grasping Englishman set the seal even of his ecclesiastical prejudices on other lands." Think of that as a description of Christian missions! They represent, it seems, the dissemination of "ecclesiastical prejudices" in foreign lands. Where would England be to-day had it not been for the eagerness of the missionaries of the Cross to disseminate their ecclesiastical prejudices centuries ago? And what power but that of the Christian religion can ever rescue China from degradation?

CHURCH JOURNALISM, in some quarters, seems to be reversing the order of nature,—the little fish are eating up the big ones. "Another diocesan paper has disappeared from view," says *The Pacific Churchman*; "cause, the multiplication of parish papers excelling the diocesan paper in appearance and make-up." If our people generally were as much interested in Church matters as they are in secular affairs, there would be no difficulty in sustaining a small paper in every parish, a larger one in each diocese, and several strong weekly papers representing the Church at large, and promoting the solidarity of the whole body. As it is, however, the average Churchman takes little interest in the Church at large, even if he has some local pride in his own parish. He will take the paper that is urged upon him by his rector, especially as he is not required to pay anything at all unless he pleases to do so.

"WE are taking a Church paper, and one is all we can afford; we must sustain our own paper, you know," is the ready answer of thousands who are solicited to subscribe for weekly Church papers, all over the land. In this way the diocesan papers are crippling the general papers as they themselves are crippled by the parish papers. At the last count there were forty-five diocesan papers, each demanding recognition and support from the several jurisdictions represented, each and all produced by gratuitous service of bishops and other clergy, and nearly all involving financial loss which has to be paid out of Church or private funds. We have known a diocese that received assistance from the Missionary Board, paying several hundred dollars a year to sustain amateur journalism. Meantime, the weekly Church papers were for the most part excluded from the diocese, and the people read nothing and knew nothing of what was going on in the Church at large.

IF the monthly diocesan and parish papers were strictly local in aim and scope, they might not to such a degree be an obstacle to the circulation of the weekly Church press, but they frequently appear to be ambitious to "cover the whole field," and are practically given away. For an illustration of the "local" importance of the average diocesan paper, take the first one that comes to hand

from our table. It has been passed around to various clergymen in the diocese who were from time to time willing to spend time and money on it. Of the eight pages, one is filled with advertisements, and less than one page relates to the diocese which it represents, every word of which all of the weekly papers would gladly have published, if requested. The other six pages are filled with matter that would serve readers in one diocese as well as another. We find nothing in this diocesan paper which could not be had in greater amount and better quality in the general Church newspapers, except some notices of the dates when certain offerings are to be taken, and these are given in the *Journal of the Convention*.

WE do not presume to question the right of parishes and dioceses to publish as many papers as they please. We are calling attention to "a condition and not a theory," and we think it is not an impertinence to ask: Does it pay to scatter our fire in this way? No one knows how much time and money are expended (over and above all income) to sustain half a hundred diocesan and half a thousand parish papers; and few are aware of the effect of this "free dispensary" system upon the general papers in which large capital has been invested, and for which great sacrifices have been made. So far as we know, none of the three or four general weekly papers are losing ground or falling off in circulation, but we understand that they are meeting with increasing difficulty in efforts to extend their circulation, and have to expend altogether too much money to keep up their lists.

ATTORNEY GENERAL CROW, of Missouri, has rendered an opinion to the State Superintendent of Public Schools, we are told, which holds it unlawful for teachers and pupils to repeat the Lord's Prayer in the opening exercises in the public schools of the State; also that the reading of the Bible by the teachers as a part of the school exercise is contrary to the laws. The attorney-general holds that these exercises are a form of religious worship, and prohibited by the State and Federal Constitution. Just where Mr. Crow gets this interpretation of the Federal Constitution we are not informed. On the same ground, he would forbid, of course, the teaching of the moral law, and the use of any book in school that had the name of God in it. At the Parliament of Religions in Chicago, the Lord's Prayer was recited in unison by Christians, Jews, Turks, Brahmans, Buddhists, Shintoists, and representatives of all the religions of the world. It is not conceivable that any State Constitution, much less the Federal, forbids the use of the Lord's Prayer in public schools. It might be better, sometimes, if the prayers in Congress, State Legislatures, and political conventions were restricted to this form of sound words.

IN our issue of Jan. 22nd, we referred to certain expressions reported to have been used by Dr. Heber Newton in a recent sermon. We were careful to say that our remarks were based upon newspaper accounts, but we made no pretense of affecting to believe that he had been seriously misrepresented. The general character of the sermon was described in telegrams to the Chicago papers. The same description was given in the New York papers, one of

which contained a full report of the sermon itself. Moreover, it was sufficiently in harmony with past utterances from the same source, with his adhesion to a "Liberal Congress of Religions," which is avowedly hostile to supernatural religion, and his authorship of a book which turns the Catholic Creed into a farrago of philosophic nonsense. We consider that this is enough to entitle us to assume that the newspaper reports of the sermon in question were not wide of the mark. In our remarks we referred to the curious feature of the situation which leads some persons to regard preachers of this type as invested with some peculiar sanctity that ought to exempt them from criticism. As a matter of fact, we have received expostulations against even such passing references as we ventured to make. We are told that unauthorized press reports are no evidence which we have any right to use. But there is one point which our critics seem to overlook. These reports are either substantially correct or else they do Dr. Newton a cruel injustice because they represent him as taking advantage of the position in which the Church has placed him, to subvert her most cherished teachings and make railing accusations against his fellow-priests. While a man may not think it necessary to correct every minor misrepresentation of his utterances which appears in print, he certainly will not allow such expressions as those which have been put in this preacher's mouth, to be attributed to him without immediate and emphatic contradiction. We have heard of no such contradiction in this case. We were, therefore, justified in making such comments as we did. In a case which occurred some months ago we made no comments, because the sermon which was the subject of discussion was disowned by its supposed author who also stated that his views had been misunderstood.

THE newspapers of Monday contained many quotations from the Sunday utterances of those ministers of various denominations who depend largely upon sensational occurrences of the day for the material of their discourses. Of course this time it was the terrible destruction of the "Maine" which furnished the text. No doubt the utterances of these pulpit leaders may be taken as an index of the prevailing sentiment of the average good citizen who acknowledges the obligations of religion. They are usually peaceable, law-abiding people who have no innate love of war, but are open to the appeals of suffering and down-trodden humanity. At the same time they do a good deal of reading and thinking for themselves, and are not too strongly influenced by the irresponsible and inconsistent utterances of the "jingo" newspapers. It is satisfactory, therefore, to find that most of these published sermons, while betraying much impatience with Spain and an unmistakable eagerness for intervention in Cuba, with the hope of bringing to an end the long course of cruel warfare which seems to be reducing that fair island to a wilderness, are yet careful to guard against rashness, and, in connection with the recent terrible catastrophe, to counsel a suspension of judgment and a patient waiting for the result of the investigation now going forward. There are, it is true, some exceptions. A few pulpit demagogues have uttered war cries, regardless of circumstances or consequences. But, on the whole, the tone of the

discourses to which we refer is creditable to the good sense both of the speakers and of their audiences. If those who stand for religious leaders and, as such, wield a certain degree of influence in the community, must deal with such subjects, it is to be hoped they will always show equal judgment and forbearance.

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FRANCES E. WILLARD, of whose career and death so much has been written during the past week, was a great leader, doubtless the foremost woman of her time in public life. Even those who were not altogether in sympathy with her methods of reform, could not fail to admire her splendid courage and masterful administration whereby she became the head of the largest organization of women that the world has ever known. If she had the faults of reformers, it was because of those faults that she was forceful for reform, and they were ennobled by lofty aspirations and high personal character. She was fighting the dragon of the drink habit, and she smote to kill, but she had all a woman's tenderness for the victims of the foe. In the generation to which her life and work were given, most encouraging advance has been made in the cause of temperance, and no small part of it may be ascribed to her heroic efforts. There seems to have been in her a rare combination of power and gentleness. The sense of high position had not brought with it any of that personal isolation which so often attends it. She retained her womanly feelings and won the devoted affection of those with whom she was closely connected. In such respects she certainly stands in favorable contrast to many of her own sex who have become prominent as leaders in the various reforms and other "causes" which form so marked a characteristic of these times.

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THE death of Bishop Quintard, of Tennessee, took place Feb. 15th, of heart failure. Charles Todd Quintard was born in Stamford, Conn., in 1824, and was consequently seventy-four years old at the time of his death. He studied medicine in New York city, and was appointed professor of medicine in the medical college, Memphis, Tenn., in 1851. Shortly after this he began the study of theology, and was finally ordained priest by Bishop Otey in 1856. During the civil war he was a chaplain in the Confederate army. Elected bishop in 1865, he had the distinction of being the first bishop from the South to be consecrated under the auspices of the reunited Church. This took place during the session of the memorable General Convention of 1865. He was consecrated in St. Luke's church, Philadelphia, Oct. 11th, Bishop Hopkins, of Vermont, presiding. Bishop Quintard was for some years vice-chancellor of the University of the South, and did much to build up that institution after the ruinous condition to which it was reduced by the war. His health of late years has been precarious, but we believe he still continued to take a part of the work of visitation to the end.

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IT is reported in the newspapers that steps are being taken in the Presbyterian denomination to bring Dr. A. C. McGiffert, of the Union Theological Seminary, to trial for certain points in his recent "History of Christianity in the Apostolic Age." Dr. McGiffert is professor of Church history in the

seminary, and has won some reputation for his work upon Eusebius in the "Christian Literature series" of publications. His "Apostolic Age" was reviewed in our pages some weeks ago. It is a book eminently calculated to produce astonishment and dismay as the work of a Presbyterian minister, and there is nothing surprising in the fact that proceedings are likely to be instituted to deprive him of that character. The charges against him are not clearly stated by the newspapers. They tell us rather absurdly that he is faulted for denying "the sacrificial character of the Lord's Supper." As such an idea is not, so far as we know, connected with that sacrament by the Presbyterian formularies, this statement is necessarily incorrect. But perhaps it may be taken for granted that it is his teaching on the subject of the Lord's Supper which is at stake. We should have expected that the anti-supernatural assumptions which underlie the entire work would have been the subject of attack. Reviews in English periodicals, unaware of the writer's position, and judging simply by the contents of his book, have spoken of him in perfect good faith as "an American Unitarian."

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AN interesting incident of the past week, at the Church Missions House, has been the session of the General Convention's Commission on the revision of the Constitution and Canons of the Church. The work undertaken was the putting of finishing touches on the report about to be printed and issued to the Church. It is understood that, on the whole, the proceedings of this important Commission have been characterized by remarkable unanimity. A knotty point that came up at the last session was the relations of the two dioceses of New York and Long Island, which under the civil change that has recently taken place, now cover parts of the one greater city of New York, raising canonical and practical questions. The Church may almost immediately look for the publication of the conclusions of the Commission.

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THE subject which has occupied public attention during the last few days to the exclusion of almost everything else, has been the frightful catastrophe in the harbor of Havana. The mystery enshrouding the explosion which destroyed our great war ship and involved the loss of so many lives, cannot be solved till after a careful, expert examination. It is unfortunate in view of the strained relations between this country and Spain that there should be any mystery to be cleared up, and it will be still more unfortunate if the true cause of the accident cannot be detected beyond all possible doubt. At the same time it must seem incredible to thoughtful people that it could be anything else than an accident. It is satisfactory to observe that the conduct of our people generally, notwithstanding the frantic tone of some of the newspapers, has inspired unqualified admiration abroad. It is characterized as a splendid exhibition of coolness and self-possession in a momentous crisis, constituting an unanswerable proof of the capacity of the American people for self-government. The President comes in for a fair share of credit for his self-restraint and moderation. No small degree of praise is due to Captain Sigsbee, not only for his courage and coolness in the face of such a frightful disaster, but for the tone of the message in which, immediately after his

escape from the dreadful scene, he announced the accident to his superiors at Washington. At this moment of excitement, he fully realizes the inevitable suspicions to which such a dreadful catastrophe must give rise, and takes pains to emphasize the fact that the cause is unknown and that there ought to be a suspension of judgment. Since, as the officer in command, he is liable himself to be held responsible for any carelessness or failure in vigilance through which an accident might have occurred, it is the more admirable that he should have thought only of the bearing of the occurrence upon the relations of the two countries, and of the danger of premature action. Without going out of his way, and even by observing a silence which would certainly have been thought significant, he might have contributed to strengthen the suspicion against the Spaniards which the Press has been only too ready to entertain.

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BISHOP DUDLEY'S letter declining his election as general secretary of the Board of Missions, is published in another column. After giving the matter due thought, and consulting with his brethren of the Episcopate, he has decided that it will not be wise to accept the position. It appears that a majority of the bishops are opposed to the appointment, and, moreover, that the action of the board in making it was by no means so unanimous as it was supposed to be. It is to be observed that, so far as we are aware, there was no question as to the qualifications of Bishop Dudley for the position and probably there would have been no feeling but one of hearty approval, if it had not been for the impression which had gone abroad that the appointment was not simply a temporary expedient covering a few months, founded upon Bishop Dudley's admirable fitness to carry the work through a difficult stage, but that it was the initiation of a permanent change of methods and the introduction of a new policy. There was a wide-spread feeling that the adoption of such a policy was too serious a matter to be undertaken hastily or sprung upon the Church without the opportunity of full and free discussion.

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THE Brotherhood of St. Andrew is spreading in England. It was the subject of discussion the other day at a meeting of eighty of the clergy of the three Barking rural deaneries, at the town hall, Stratford, under the chairmanship of the Bishop of St. Albans. After an explanation by Mr. H. Clark of the work of the Brotherhood, the following was passed unanimously:

Resolved: That this meeting approves the principle of the Brotherhood of St. Andrew, and thinks that the society might be useful in the Barking deaneries, and requests the Bishop to nominate a small committee to further consider the matter.

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A ROMAN Catholic correspondent having asked: "Where and when the Church of England repudiated the name 'Protestant'?" *The Church Review* answers by referring him to Joyce's "Acts of the Church" compiled from the records of Convocation, from which it appears that in 1689, immediately after the accession of William of Orange, the bishops, at the instigation of the King, desired to append the designation, "Protestant" to the Church of England; but to this the Lower House demurred and "finally succeeded in expunging that misnomer as far so this Church was concerned."

Intellectual Progress in Japan

IN *The Church in Japan*, the organ of our American mission, published at Tokyo, there is an instructive article entitled, "A National Danger," reprinted from *The Japan Times*. Attention is here drawn to a movement of a reactionary description which it is thought bodes ill to the aspirations of Japan as a modern civilized power. It is a narrowing of the national movement under which so much progress has been attained. "It is now," says *The Times*, "degenerating into a narrow and bigoted dogmatism with almost religious pretensions," and, under the influence of a certain magazine which has been established as its organ, "it has developed an anti-foreign spirit of most mischievous type." It is occupying itself at present with the field of education, and is gaining most strength at the educational centres. The article supposes that the demand for the best intellectual powers in the fields of commerce and government service has drawn away from the teaching profession the best and most promising men, leaving in the professors' chairs men of less capacity, and men of notions and crotchets. It is among these that this narrow conservatism has taken root, and they have in their hands the shaping of the rising generation.

There is a curious statement, which, if true, offers much food for thought, that men who, with great natural parts, have had an advanced education abroad, and have come home full of "the spirit of modern progress," have not uncommonly, after obtaining university positions, become "ossified into mere lecturing machines." In some cases "they have even degenerated into a condition little better than that of the narrow-minded and immovable followers of the Confucian philosophy in the Tokugawa period." It is evident that this refers to persons who have become imbued with the ideas now abroad in Christian lands, without that religion which continues still, as always, to affect the conduct and the point of view of thousands who do not acknowledge either its truth or its power. Many of our "advanced thinkers" will lose themselves in admiration of the morals of Confucius or the lofty speculations of Buddhism, while all the time, whether they will it or not, their standards of life are conditioned by Christianity. The atmosphere in which they live, however much it may be vitiated by foreign admixture, is still predominantly Christian. But in the case of the Japanese students and scholars, this underlying influence is lacking. They have absorbed in our colleges and universities the critical thought of the day and the prevailing philosophies, without the original safeguards which so often continue to make men's lives better than their professed principles; and then they return to a world where the standards of ordinary life are pagan. The atmosphere in which they live and move has been formed through ages of pagan tradition and thought. Every-day conditions, by reason of their settled character and the constancy of the influences they exert, are more powerful than all the abstract theories in the world. The wisdom brought from other lands is shaped and moulded by the air of Japan.

Nothing but a living, practical force, like the Christian religion, can successfully withstand the influences of the social atmosphere and the settled moral standards among which men constantly move, the habitual point of view both of themselves and of

all with whom they have to do. We believe it will be seen more clearly in the future than in the past that there can be no true and lasting progress, nor any civilization worthy of the name, without Christianity to mould and guide its onward movement. It has been and is the doubtful point in the eager pressing forward of Japan to a place among modern nations, that the element of profound religious conviction is wanting, that it is assumed that Japan may become the equal of European nations without that religion which has made them what they are.



Five-Minute Talks

BY CLINTON LOCKE

CXLIII.

THERE was nothing that caused me more worry and more twinges of conscience when I was in parochial life, than the marriage of divorced persons. In the uncertain condition of our Church law, I often did not know what to do. Of course I could refer every doubtful case to my bishop, and shift on his shoulders the responsibility of the act, and I sometimes did that. I always felt, however, that the Bishop dreaded the cases as much as I did, and that it was rather cowardly to trouble him with them. Some bishops, moreover, have made very queer decisions, and have solved the Gordian knot by cutting it; heroic, but not always justifiable, treatment. I heard of an episcopal decision like this: A couple were divorced for cruelty, though adultery was well known. The man married. After awhile the woman wished to marry. The bishop decided that the man by marrying had become guilty of adultery, and therefore the woman had a right to marry. This does seem very odd. I at last made up my mind that the only way for me to have a clear conscience on this subject would be to adopt the rule which Bishop Doane justly says should form the basis of our canon of marriage: "No minister of this Church shall solemnize the marriage of any person who has a divorced husband or wife living." This is plain sailing, and every priest who makes that his rule will know exactly what to do. Of course it may make him trouble. The son of the big man in his parish may want to marry a divorced woman, and because he refuses to perform the ceremony, the big man may be down on him. If, however, we are going to be governed by the "big man" in our priestly life, and have not "sand" enough to follow the precepts of the Gospel and the Church, we had better doff our surplices and take to selling soap. This difficulty, however, would be minimized if we can get, through the General Convention, such a canon as Bishop Doane suggests. If the law of the Church were clear, no one would ask a priest to do such an act. Common-sense would tell them he could not legally do it, and while it probably would not stop the marriage, for any number of reverends in a hundred religious bodies are ready to perform any kind of marriage, it would clear the priest's conscience and save the honor of the Church. Then, again, a priest would clear his way greatly if immediately on going to a new parish he would state, either from the altar steps, or in a sermon, or in the parish paper, or in an interview with a reporter, that under no circumstances whatever would he marry divorced persons while the other parties are living.

When one thinks the whole matter over,

in no other way can we avoid both Scylla and Charybdis. We are marrying a couple, and we say: "Do you take this person for husband or wife as long as you live?" Then we make them say: "We take each other until death parts us." Then, again, we say: "Those whom God hath joined together, let no man put asunder." Now, these words are either mere "chin music," or else they mean what they say, which they must do, for they were deliberately kept there at the revision. Bearing those solemn words in our mind, how can we consistently marry people who did not stay together as long as they lived, but parted for legal causes, which are as "thick as leaves in Vallombrosa." Many priests say: "The Church protects us in the case of adultery at least." Yes, but is the American Church consistent with Scripture in this matter, or with herself? and is Scripture perfectly plain about this? though, as the Bishop of Albany says, it is much plainer than many think.

But the Church does not compel you to perform such marriages. You are at perfect liberty to decline. There is no State behind the Church to force unlucky priests to prison or compliance. I earnestly advise every priest, as long as our Church law is so uncertain, to take the firm ground: "I will not marry divorced persons." This may often be a hard rule to apply. A lovely woman who has been divorced from some brute, or an upright and God-fearing man, divorced from a wicked wife, may have the opportunity of making a happy marriage. They want the sanction and the blessing of the Church. How hard to refuse it! But life is full of hard things. It is hard for a young woman, with all the world before her, to go blind, to lose her arms or legs. It is hard for a man in the prime of life to become paralyzed through some accident, and lie a helpless log through life. It is hard, from causes beyond your control, to be reduced to beggary, but such things have to be endured patiently with the help of God, or impatiently without it.

It will simply be waste powder for me to preach about the lightness with which people rush into matrimony. They have done it from the beginning, and they will do it to the end, and there is as much to be said against cold, calculated marriages as against light ones. Elements enter into the choice of husband or wife which cannot be subjected to rules and regulations, and to me nothing is more revolting than this talk of the advanced female clubs about considering beforehand the points of a man or woman, as if they were Jersey cows or Morgan horses. There is such a thing as love, and there is some force in passion. Of course neither I nor any people with common-sense think that two people ought to live together under all circumstances, and that there should be no such thing as divorce. There are many causes besides unfaithfulness which render a common life a perfect hell on earth, and separation is a remedy which can be applied. It does not involve another marriage, but it brings comparative peace to two wretched beings. It takes from children the horrible spectacle of a home full of hatred and bitterness. I would not hesitate to advise a woman's leaving a man with a fiendish temper (a much harder cross to bear than unfaithfulness), or a man's leaving a vicious and faithless wife. That is quite another thing from being willing to unite either of these unhappy people to another partner for life.

The Spiritual Life of the Priest

BY THE REV. FRED'K S. JEWELL, D. D.

II.

THERE is no Christian to whom the spiritual life, as a subject of earnest thought, is alien or unimportant. But beyond that it has a special bearing and force when considered in relation to the priest. The spiritual life of the priest is a matter of much graver importance than that of any of his cure.

The term priest is express and significant. We do not mean by it the mere rector, pastor, or preacher. We mean, on the contrary, the one officer, spiritual and organic, whose express duty and function in the house of God is to serve at the altar in the consecration and offering of the Eucharistic Sacrifice. The priest may, and usually does, act in those other capacities, but they do not make him the priest. They belong to him mainly as the mere presbyter, or elder; that is, as simply the older and wiser one; the one on that ground better fitted for the administration of parochial affairs, the personal visitation and guidance of the people, and the deliverances of the pulpit. The priest may be and do all this; but he is and has to do a something more; a something for which he should be specially fitted, and with the solemnity of which he should be profoundly impressed. Indeed, it is not too much to say that his whole life should be carefully moulded into a holy accordance with the solemn nature and high demands of the Christian Sacrifice. But this life is not identical with the business life of the rector, the social life of the pastor, or the intellectual life of the preacher. It is distinctively the spiritual life of the priest as a priest.

Considered apart from his public functions, the life of the man may be classified as animal, rational, and spiritual. The animal life, or the life of the man as the mere human animal, is wholly grounded in the sense-nature, and governed by its needs, desires, and demands. It finds its end and enjoyment wholly in the gratification of the bodily appetites and their attendant desires and passions. It is the characteristic life of the mass of mankind. In multitudes it attains a level but little above that of the more intelligent brutes. Among even those who in their use of the human understanding, reason, and will, rise above the brute level of the savage, multitudes employ these higher powers for no end in themselves, but only as a means of securing larger and more indulgent supplies for the mere animal life. This animal life is the "carnal life" of the Scriptures, and its motions and products are styled the "works of the flesh." (Gal. v: 19). As the carnal life, this animal life is irreconcilably hostile to the spiritual life.

The rational life is the life of the man as endowed with reason and conscience, or as a rational and moral being. It is inspired by the reason as the intuitive judge of right and wrong, and is regulated by the conscience as the impelling sense of duty or obligation. Under this combined rule of the reason and conscience, the sense, the understanding, the susceptibilities, and the will, are held loyally subject to the claims of truth, beauty, and goodness; of ethical worthiness and obligation. The rational life is the life of the man as originally made in the image of his Creator, and the highest that can be attained by him in the unaided exercise of his natural powers. In his present

fallen state, even this is only theoretically within his reach. Universally the reason has been so be-clouded, the conscience so benumbed, and the will so enslaved to the sense, that the restoration of the man to the right rule of reason and conscience has to be the work of the Divine Spirit supernaturally interfering in his behalf. This, however, is to approach the nature of the spiritual life itself.

The spiritual life in the lower meaning of the term, is the life of the man as shaped and ruled throughout, according to the needs and behests of the rational spirit as the supreme factor in the human being. In this sense, however, the term indicates the higher form of the rational life in the natural man. In the higher, supernatural, and proper Scripture sense of the term, the spiritual life is that life of the rational spirit which is formed, ruled, and perfected by the indwelling Spirit of God. It is a life lived under the Holy Spirit, as enlightening the reason, quickening the conscience, and re-enforcing the will; purifying, elevating, and perfecting the activity of each, beyond the best capabilities of the natural man. It is that higher, semi-supernatural life which is characterized by Holy Scripture as walking in the Spirit (Gal. v: 25); or as St. Paul expresses it, "The life which I now live, I live by the faith of the Son of God, who loved me and gave Himself for me." (Gal. ii: 20)

A difficulty, however, attends this and indeed all like definitions of higher things. No definition of even the simple quality of saltness will avail to him who has never tasted anything saline. So, to those who have learned nothing of the spiritual life by experience, its best definition will be but a mere abstraction. It may possess the "form of sound words," but those words will convey to the unspiritual, no intelligible meaning. The carnal mind, or the natural man, cannot know the things of God, because "they are spiritually discerned." (I Cor. ii: 14)

Inasmuch, then, as there is so widespread a lack of a true spiritual life among those who are called Christians, it is to be inferred that there is as general a lack both of real knowledge as to its nature and of spiritual capacity to understand the terms which define it. With the absence of the life itself necessarily goes the understanding of its nature and value.

As a means, therefore, of elucidating and re-enforcing the definition already given, the following distinctions may be drawn: First. The spiritual life must not be confounded with any possible better form of the natural life, either animal or rational. It may restrain the former and reform the latter; but it is neither a variation nor a development of either. Indeed, it cannot be these; for as a matter of fact, the animal life must be, and the rational life may be, directly opposed to the spiritual life. The former arrays against it every craving of the sense-nature; and the latter, in the pride of its ethical attainments, is prone to turn its back upon it. The exemplary moralist is no less impervious to considerations which argue the necessity of the supernatural spiritual life, than is the confessed sensualist. If the latter regards himself as below the reach of the spiritual life, the former commonly holds himself to be above the need of it. His life, as rational and moral, is accordant with the wisdom of the natural man. The life of the spiritually minded, as one of righteousness and true holiness, is, on the

contrary, after the wisdom of God, as the indwelling Spirit ruling in the heart "and bringing every thought into captivity to the obedience of Christ." (II Cor. x: 5).

Another equally important, though not so obvious a distinction, must be noticed. The spiritual life must not be confounded with a mere religious life. By many these terms will be taken to be practically identical, and in good part, because the word "religion" has come to have no well-defined meaning. A religious life may be, and more commonly is, a life of outward Churchly observance and activities. These may not only not spring from, or be accompanied by, any deep spiritual attainments and exercises, but they may by their exacting demands on one's time and attention, and their seeming piety and devotion, actually repress and supplant the spiritual life. On the other hand, the spiritual life is not only not adverse to a true religious life, but it is the very source and inspiration of all its really devout observances and Christian works. To confound the mere religious life, then, with the spiritual life is not merely a serious error; it is one of the worst errors of Christian people at the present time.

Once more, the spiritual life, unlike the mere rational or religious, is not a life attainable through any mere course of education. It requires for its beginning and being, something more pure, potent, and radical than the mere educational enlightening and uplifting of the rational and spiritual nature. The spiritual life is of "the wisdom which cometh from above"; of the power which worketh in us "both to will and to do of His good pleasure." It is the transforming work of the Holy Spirit, as first radically changing the heart and then sanctifying it, and in the end filling it "with all the fullness of God." (Eph. iii: 19) The distinction thus existing between the religious and the spiritual life is so marked that they make a grievous mistake who rely wholly upon a Churchly education or training for the advancement of true religion and the triumph of the Gospel among men. It is not enough that they be taught of the Church; they must also be taught of God. "Thy children shall all be taught of God, and great shall be the peace of Thy children." (Isa. liv: 13) It is because the children of the Church are not thus taught of God; in other words, know so little of the spiritual life, that they experience so little of the peace or joy thus promised, and are perpetually turning to the world's pursuits and pleasures for their enjoyment and delight, practically denying the Lord that bought them, and proclaiming the religion of the Gospel a failure.

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Letters to the Editor

NEITHER SCIENCE NOR TRUTH

To the Editor of *The Living Church*:

I have received a letter from England relative to the doings of "Christian Scientists" there. I extract the following, which may be of interest:

"The most startling and extravagant 'facts' are asserted by them, which it is in no one's power to run to the ground and disprove. For instance, that 'Christian Science' has driven all the doctors out of Chicago, with the exception of one. Again, that in Chicago, when the government health officer goes into houses to inquire if the inmates have been vaccinated, if he finds they have not been, he asks 'Are you Christian Scientists?' If the answer is 'Yes,' he replies,

'All right,' and passes on without insisting on the laws being carried out. Another assertion is, 'that out of about 30,000 of Mrs. B. Eddy's students, only some sixteen have died in the last twenty years.' " F. S. J.

RAISE THE STANDARD

To the Editor of *The Living Church*:

I have read, in your issue of Feb. 5th, another letter on that vexed question, "The Ministerial Supply." I am glad that one bishop has had the grace to write on this most important subject. There is only one remedy for this serious evil of overcrowding the ministry, and that is to stop the increase and enlarging of the seminaries, raise the standard of admission; and reduce the present number of theological students. I know of training schools for the ministry where at least one-half of the students can be left out without detriment to the Church. I can see only more serious trouble for the Church in the future until this weeding process is begun. R. MANCROFT WHIPPLE.

Stepney, Conn.

LENTEN READING

To the Editor of *The Living Church*:

Your invitation for suggestions for Lenten reading embolden me to recommend for laymen two books of surpassing value for that period. First, the Bible. Having for two Lenten seasons spent at least one hour at the close of each day, Sundays inclusive, meditating on some special verse found in the earliest books, then from the Prophets, the Psalms, the Gospels, the Epistles, and the Revelation, written out at the time, two considerable volumes of manuscript, now bound, proved an unexpected quickener in the spiritual life. Later reference to them has proved an armor and a bulwark against the reception of dangerous tendencies inculcated in current literature and thought. It has proved useful in enabling one to test the faith and fixedness of a soul voyaging on an ocean of varying winds and currents. Writing out a given single verse is bound to create a relish and interest for all to which it refers, and clearly connect the earliest revelation of God in His Word with the incarnate revelation of Himself in the flesh.

The second book for laymen is the Book of Common Prayer. Begin with the title page, then carefully read every word of it to the end. One will be surprised, and will often pause to ponder upon its meaning, its heritage, its services; its offices from Baptism to Confirmation, its marriage service, its penitential offices, and the last consolation to the dying, and the burial of the dead, will have a meaning not realized ordinarily. How many have ever so read it? The coming Lent will be profitably spent in reading it through once or even twice, which most likely will be the general inclination. Many admirable books of devotion could be named, but a trial of these two in this way will prove unmistakably satisfactory. CARLOS.

Opinions of the Press

The Times-Herald, Chicago

HAZING.—The summary and not too severe punishment of 23 students of the Iowa State University for engaging in the reprehensible practice of hazing, will meet with ready public approval, and it is to be hoped that the prompt action of the faculty will not only have a salutary effect upon the students at that institution, but serve as a warning to university students in general. This case was not particularly flagrant, but nevertheless it resulted in serious injury to several, and proved almost fatal to one student. A surprising feature of the affair is that a number of the culprits and several of their victims are young women.

The Lutheran

PROSPERITY AND RELIGION.—Godliness has the promise of this life as well as of that which is to come. A criticism was once made on the floor of an important Church body that there seemed to belittle room in the churches for the poor. To this a layman wittily replied: "It is not the Church's fault if its members are not poor.

When the poor join our ranks, they begin to outgrow their poverty; they cease to be poor." It was applauded as good wit; but back of it lies a deal of truth. Church membership in its only true sense means transformation of character, and that, as we all know, tends to prosperity, despite a prevailing notion that only unprincipled people really prosper.

Personal Mention

The Rev. S. B. Browne has accepted the charge of St. Matthew's church, Sparrow's Point, Md.

The Rev. Arthur Brittain, recently from England, not the Rev. Alfred Brittain, is in charge of St. Paul's church, Ironton, Mo.

The Rev. John Dawson, of Elko, Nev., has accepted charge of St. George's church, Roseburg, Ore. Address accordingly.

The Rev. J. H. Eccleston, D.D., of Baltimore, has declined the election to the deanship of the Theological Seminary, at Alexandria, Va.

The Rev. Thompson P. Ege, of the church of the Prince of Peace, Gettysburg, Central Pennsylvania, is to be assistant at the House of Prayer, Branchtown, Philadelphia, the Rev. George Bringham, rector, who has been unable to officiate for several months, owing to serious illness.

The Rev. Paul Rogers Fish has been appointed curate of St. Barnabas' church, Brooklyn, N. Y., and will enter upon his duties about April 1st.

The Rev. Thomas P. Hutchinson, general missionary of the diocese of Pennsylvania, is visiting his brother, a rector of a church in the vicinity of Dublin, Ireland.

The Rev. Jesse Higgins, rector of Calvary church, West Philadelphia, is now convalescent, after a serious attack of pleuro-pneumonia.

The Rev. James D. Warren has accepted work at the cathedral, Fond du Lac, and is to be addressed there.

To Correspondents

I. L. S.—1. We cannot answer your first question fully, because the statistics are not complete. *The Living Church Quarterly* for 1898 gives a list of about 60 cities, and shows that in these there are about 250 churches which use wafer bread. In addition, there are many in country towns and villages. 2. It cannot be called "Popish" to use unleavened bread, since it is well agreed that our Lord used it in instituting the Sacrament. Wafers are only a convenient form of unleavened bread. 3. It is used largely by the Lutherans of every name. It has not at any time been forbidden. On the contrary, it was encouraged by the authorities as early as the time of Queen Elizabeth, as the bread to be preferred for this purpose.

Official

STANDING COMMITTEE, DIOCESE OF INDIANA
Resolved: That this committee does not consent to the consecration of Archdeacon Brown, as coadjutor-bishop of Arkansas. ALBERT MICHUE, Secretary.
Indianapolis, Feb. 19, 1898.

ST. PAUL'S CHURCH, PHILADELPHIA, THIRD ST. BELOW WALNUT ST.

Daily Lenten services for business people, at 12:30 o'clock, lasting twenty minutes:

Ash Wednesday, Feb. 23rd, Bishop Coleman.
Thursday, 24th, the Rev. Thomas Bingham.
Friday, 25th, the Rev. William McGarvey.
Saturday, 26th, the Rev. Cyrus T. Brady.
Monday, 28th, the Rev. Fr. Sargent, O. H. C.
Tuesday, March 1st, the Rev. Herbert Parish.
Wednesday, 2nd, the Rev. George H. Moffett.
Thursday, 3rd, the Rev. Robert Ritchie.
Friday, 4th, the Rev. William McGarvey.
Saturday, 5th, the Rev. William T. Manning.
Monday, 7th, the Rev. Charles S. Olmsted, D. D.
Tuesday, 8th, the Rev. Walter Lowrie.
Wednesday, 9th, the Rev. Nehemiah D. Van Syckel.
Thursday, 10th, the Rev. Samuel Upjohn, D. D.
Friday, 11th, the Rt. Rev. Ozi W. Whitaker, D. D.
Saturday, 12th, the Rev. Walter S. Jordan.
Monday, 14th, Tuesday, 15th, Wednesday, 16th, the Rev. Fr. Huntington.
Thursday, 17th, the Rev. George Woolsey Hodge.
Friday, 18th, the Rev. William McGarvey.
Saturday 19th, the Rev. George R. Savage.
Monday, 21st, the Rev. Alonzo P. Curtis.
Tuesday, 22nd, the Rev. H. Page Dyer.
Wednesday, 23rd, Thursday, 24th, the Rev. Arthur B. Conger.
Friday, 25th, the Rev. William McGarvey.
Saturday, 26th, the Rev. Frederick D. Lobdell.
Monday, 28th, the Rev. Maurice L. Cowl.
Tuesday, 29th, Wednesday, 30th, and Thursday, 31st, the Rev. Alfred G. Mortimer, D. D.

Friday, April 1st, the Rev. William McGarvey.
Saturday, 2nd, the Rev. Thomas Bingham.
Monday, 4th, the Rev. Robert E. Dennison.
Tuesday, 5th, the Rev. Charles M. Armstrong.
Wednesday, 6th, the Rev. Charles W. Robinson.
Maundy Thursday, 7th, the Rev. Bernard Schulte.
Good Friday, 8th, the preaching of the Cross, at 12 M.-3 P. M., the Rev. William McGarvey.
Easter Even, 9th, the Rev. Alonzo P. Curtis.

The clergy of the parish hope that the men who wish to consult with them on religious subjects will do so after any of the services, or that they will leave their address in the box at the end of the church.

Died

CRITTENTON.—At Dover, N. J., Wednesday, Feb. 16 1898, Lila L., wife of the Rev. C. R. D. Crittenton, in her 34th year.

"Eternal rest, grant her, O Lord, and may perpetual light shine upon her."

EDSON.—At Shrewsbury rectory, Md., on Sunday, Feb. 13th, 1898, Mary Miranda Burr, wife of the Rev. Samuel Edson, aged 53 years and 6 months.

"Memento Domine, Misereere nobis."

HITCHCOCK.—At 43 W. Fifty-seventh st., New York, on Thursday, Feb. 10, 1898, the Rev. William Augustus Hitchcock, D.D., S.T.D., in his 65th year.

MORRISON.—Entered into rest, at Summit, N. J., Feb. 5, 1898, Margaret Caldwell, widow of the Rev. A. M. Morrison, and daughter of the late James S. Shafter, of Brooklyn, N. Y.

MORGAN.—At St. Stephen's rectory, Grand Island, Neb., on Feb. 18th, Austen A., only child of the Rev. and Mrs. Austen F. Morgan, in the 21st month of his age.

"For of such is the kingdom of heaven."

PECKE.—The Rev. Edw. M. Pecke passed away at "Priory Farm," Verbank, Dutchess Co., N. Y., on Tuesday, the 15th inst., in his 70th year.

PEET.—Suddenly, having officiated at the morning service, Sunday afternoon, Dec. 12, 1897, the Rev. Robert B. Peet, rector-emeritus of Emmanuel church, Newport, R. I., and minister-in-charge of All Saints', Palo Alto, Cal.

"And Enoch walked with God: and he was not, for God took him."

SMITH.—Divide, Neb., on Jan. 27th, Elsie Lovel, wife of Moses H. Smith, in the 63rd year of her age.

"He giveth His beloved sleep."

SHIPMAN.—Entered into rest, at Detroit, Mich., Jan. 28, 1898, Ozias W. Shipman, a communicant and vestryman of St. John's parish, Detroit, in the 64th year of his age.

"I have lived my life, and that which I have done May He within Himself make pure."

In the loss of Mr. Shipman, the community, the parish, and his family mourn a friend, a benefactor, and a father.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one 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 twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—All the children of the Church are lovingly requested to take part in the coming Lenten Offering for General Missions, with a view to realizing from their contributions the sum of \$100,000, as a memorial of the late General Secretary, the Rev. Dr. Langford, and in remembrance of his desire that their annual contributions at Easter should reach that sum.

Ask your rectors for pyramids.

Church and Parish

DEACON would like work. BOX E, THE LIVING CHURCH.

CLERGYMAN in Priests' Orders seeks parish. Private means; highest testimonials. Address PRESBYTER, THE LIVING CHURCH.

WANTED.—By a teacher in the public schools, an A. B., a position as tutor in a family. References. Address BOX 133, White Heath, Ill.

The Editor's Table

Kalendar, February, 1898

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| 2. PURIFICATION B. V. M. | White. |
| 6. Septuagesima. | Violet. |
| 13. Sexagesima. | Violet. |
| 20. Quinquagesima. | Violet. |
| 23. ASH WEDNESDAY. | Violet (Red at Evensong). |
| 24. ST. MATTHIAS. | Red. |
| 27. 1st Sunday in Lent. | Violet. |

True Life

BY THE REV. HARVEY K. COLEMAN

"For our citizenship is in heaven."

Life is not living for fourscore years,
Though nursed in the lap of ease;
Earth's joys are ever mingled with tears,
But true life is none of these.

The raven that croaks above my head
Lives longer on earth than I,
And the oak will leaf when I am dead,
That has leafed a century.

The fragrant blooms of a summer day
Distill more sweets for a bee
Than wealth and fame in lavish array
Can ever supply to me.

I envy nor raven, oak, nor bee,
Whose future is in the clod.
For my soul shall live eternally
In bliss unconceived with God.

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Thoughts for St. Matthias' Day

ALL that we know of St. Matthias is told us by the Evangelist in the Gospel for the day. He was chosen of God "into the place of the traitor Judas," and was His "faithful servant." It is not much that we know of him, but that little is not without its striking lesson. He succeeded to the "ministry and apostleship from which Judas by transgression fell, that he might go to his own place."

The fearful fall of Judas was by his own transgression; not the result of any sovereign decree. He was a free moral agent like other men. To him came one of the greatest blessings ever vouchsafed to mortal man. It was to see the Christ, to hear His words, see His mighty works, walk with Him, talk with Him, to look into those very eyes through which God looked on men, and be in His daily companionship. But, alas for Judas, he saw "no beauty in Him that he should desire Him." Had he never crossed the pathway of the Son of Man, Judas might have lived on in his small way, the life of a villager of Kerieth; a thrifty, sordid, petty life, such as thousands have lived in time past, such as thousands are living to-day, and such as thousands will live unto the end of the world. But it was his fearful lot to come into the very presence of Very God Incarnate, and yet to think of Him only as man; to be with Infinite Goodness and not recognize that Goodness; to be in the very presence of Infinite Pity and Infinite Love and not be touched by that Pity or moved by that Love; and all from a grovelling, consuming greed of gain. He might have fought his besetting sin and conquered it. The love of Christ would have utterly destroyed it. His temptation was a very common one, his blessing not only uncommon, but unspeakably great. It was to be with Christ, the Eternal Word made flesh; and yet even in His presence Judas hugged his sordid sin until it consumed his soul. So it came that "Judas by transgression fell that he might go to his own place." "And the lot fell upon Matthias, and he was numbered with the eleven Apostles." God's work would go on. The place that Judas might have kept, another took. The traitor

went to "his own place": the place he made for himself, and so must needs go to.

The warning for us is that sent by the living Lord through His aged saint: "Hold that fast which thou hast, that no man take thy crown." There is especially some one thing that might be your crown, that which might differentiate your life from that of every other who lives on earth to-day, or will live, or has lived since the world began. It might be, and should be, your distinguishing glory, your crown. It is a particular work that God meant you to do. It may be a special sorrow, a personal blessing, or a special deprivation—a great work or a small, as men count greatness or esteem littleness—high place or lowly, wealth or poverty, a great temptation, great gifts, or only some one talent suited to those of no reputation in the eyes of men. Whosoever it be, despise it not. Nay, make the most of it. "Hold that fast which thou hast, that no man take thy crown." If recreant to our trust and unfaithful in our place, then of another, even of us, the decree may go forth, "his office let another take," and then for him instead of us will that glory be.

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THE LIVING CHURCH is fortunate in being able to present this week, during which the anniversary of Washington's birthday occurs, a very rare portrait (see first page), for which we are indebted to the Rev. Dr. Eliphalet N. Potter, president of the Cosmopolitan University, Irvington, New York. We are also indebted to Dr. Potter for the copy of an address recently delivered upon "The Family Life of Washington." Incidentally, in his private letter to the editor, he alludes to the tremendous growth of the educational work in which he is engaged. Some 20,000 students have been enrolled, and the movement has gone far beyond the expectations of its inception. The supervision of such an enormous work will call for the exercise of Dr. Potter's best efforts, and will have the advantage of his broad culture and wide experience.

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WASHINGTON'S relation to the Church has been the subject of much interest and comment. It is well known that he was a man of reverent and religious habits, and active as a vestryman. It has sometimes been questioned if he was really a communicant. This matter, however, has been settled beyond doubt, by the investigations of Bishop Perry and Dr. Potter. In an address by Dr. Philip Slaughter, 1889, on the Centennial Anniversary of Washington's Inauguration, the writer says: "At this date (1760) he was especially active in parish work as vestryman and churchwarden, and always communed at Pohick church, with his devout wife, as attested by herself."

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"IN 1773," says the writer of the above, "the pews were sold in this, Christ church (Alexandria), and Washington bought the pew which has become historical. He and George Wm. Fairfax presented to the parish, gold leaf for gilding the ornaments on the tabernacle frames, the palm branch and drapery in front of the pulpit, and cloth for the desk and the Communion Table, of crimson velvet with gold fringe, and two folio Prayer Books covered with blue turkey leather, with the name of Truro parish, in gold letters, upon them."

"THE feverish competition of our public schools, say the New York *Evening Journal*, "the pressure of multitudinous studies, and the rivalry of competitive systems in their hot-house work, are making smart men and women, but not good citizens. Look at it how we will, this is the bottom weakness of the vast system. To force brains and not to build character is the mission of the army of teachers, and what is worse is that there is no remedy in sight."

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AT Christ church, Oxford, Canon Sanday, Margaret Professor of Divinity, referring to the death of the Rev. Charles Lutwidge Dodgson, senior student of Christ church, so well known as "Lewis Carroll," said that the world would think of "Lewis Carroll" as one who opened out a new vein in literature, a new and a delightful vein which added at once mirth and refinement to life. Was not this much to have done? Did it not bespeak an original and creative gift of a high order and of great value in the eyes of those who had the best interests of the nation at heart? His books were wholly without spot or stain in the midst of so much that was the reverse of stainless, and were all seasoned with such a wholesome salt of humor as won for them a wide popularity. They knew how behind them all there lay a deep background of religion—a religion severely quiet and retiring, like his character—a religion almost of the closet after the pattern of the Gospel.

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THE oldest living clergyman of the Church of England, the Rev. Edward Allen, of Tiverton, Devon, recently celebrated his hundredth birthday. Mr. Allen was born at Theale, Berks, on Jan. 18, 1798. His grandfather was mayor of Henley-on-Thames when the massive stone bridge which now spans the river was built. Mr. Allen's mother, Sarah Percy, was related to the author of the "Reliques." The centenarian took his M. A. at Oxford many years ago, and was soon after chaplain to the Embassy at Copenhagen. He speaks twelve languages, is a contributor to Dr. Murray's famous dictionary, has seen four monarchs on the English throne, and some of his earliest memories refer to the rejoicings in celebration of the Peace of Amiens, in 1802. He was, like the late Mr. Villiers, delicate in early years, but is now in excellent health. He has not seen a doctor for years, and he writes his letters without the aid of spectacles. He has spent close on half a century in Tiverton.

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THE American Society for the Regulation of Vivisection has been organized, for the purpose of representing that public sentiment which is not opposed to animal experimentation when the practice is adequately guarded against abuse, confined to certain definite objects, and placed under State supervision. That atrocious cruelties have been perpetrated under the guise of "scientific research" is notoriously true; but it does not follow that every phase of the practice is therefore to be condemned. There are boundaries within which animal experimentation should be permitted and approved. To define these limits, to urge their recognition by public opinion, and to contend for their enactment into law, are the objects of the society above named. Dr. Albert Lef-

finchwell, secretary, Aurora, N. Y., will gladly correspond with those interested in the subject.

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Valley Forge

VALLEYFORGE is a name which inspires unspeakable emotions in every reader of the Revolutionary story, appealing to the depth of the pathetic in us, by their sufferings, and to our sublimest sense by their heroic fortitude. That winter at Valley Forge surpasses the retreat from Moscow; for the American heroes and their great commander endured through the long winter instead of fleeing.

"How comes it, sir," said Washington to the commander, as they paraded into the Valley, "that I have tracked the march of your troops by the blood-stains of their feet upon the frozen ground? Were there no shoes in the commissary's stores, that this sad spectacle is to be seen along the public highway?" The officer replied: "When shoes were issued, the regiments were served in turn; it was our misfortune to be among the last, and the stores became exhausted." Washington's emotions were of the strongest kind, and he said, "Poor fellows."

"At no period of the war," writes Chief Justice Marshall, "had the American army been reduced to a situation of greater peril than during the winter at Valley Forge. More than once they were absolutely without food. There was seldom at any time a quantity of provisions sufficient for a week. The returns of the first of February exhibited the astonishing number of three thousand nine hundred and eighty-nine men in camp unfit for duty for want of clothes. Of this number, scarcely a man had a pair of shoes. Although the total of the army exceeded seventeen thousand men, the effective rank and file amounted to five thousand and twelve." Their clothes were in rags and tatters.

The Quaker, Isaac Potts, tells us of Washington's prayer at Valley Forge, how, as he traversed the forest, he heard a fervent voice. Approaching nearer, whom should he behold, in a kind of bower, but the Commander-in-chief, on his knees, in the act of devotion, praying to the Ruler of the universe. At the moment when Friend Potts, concealed by the trees, came up, Washington was interceding for his beloved country. When the Quaker reached home, his wife asked the reason for his agitation. "I have this day seen," replied he, "what I never shall forget. If George Washington be not a man of God, I am mistaken; and still more shall I be disappointed if God, through him, does not perform some great thing for the country."—*Success*.

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Intemperate Card Playing

AT the last monthly meeting of the Woman's Auxiliary, of Chicago, the president, Mrs. D. B. Lyman, urged the various branches to remember their pledges for the work. In connection with the fulfillment of such pledges, she spoke earnestly against an immoderate indulgence in card playing. She said she did not know the attitude of her audience on the subject, and perhaps they might not agree with her, but she thought the time had come when a word of protest should go out from the members of the Auxiliary against the growing absorption of the time of Christian women by card

playing. At this day, when every hour came to women freighted with opportunities such as they never enjoyed before to extend the Kingdom of Christ, was it reasonable, was it consistent with their Christian profession that they should spend hour after hour of valuable time at the card-table? Card playing, though an innocent recreation, was not a serious pursuit, nor was it, in the mind of the speaker, a fitting means for filling the Lord's treasury. If the women would give the latter subject their thoughtful attention, surely they would see that twenty-five cents spent for an afternoon's amusement, to which was often added the questionable stimulus of a valuable prize gained without equivalent work—something for nothing—they would see that such gifts had no value as acts of love or mercy done for Christ.

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Silentium!

BY FLORA L. STANFIELD

The day unheeded by me softly slips,
The shadows tremble on the moonlit town,
With fiery nimbus gleaming like a crown
The sun into the far horizon dips,
While, from the wall, with hand upon his lips,
And on his brow a little spectral frown,
A gentle angel gazes mildly down
Admonishing with heavenly finger tips.

O, Messenger of Silence, may I be
Dumb as you bid me, mute as you command!
Keep on your lips the meditative hand
That locks the door of speech and hides the key;
I shall not miss the converse with the world
While by my side your warning wings are furled.

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The Westminster Letter Concerning Anglican Orders

BY THE REV. JAMES S. STONE, D. D.

Now that the Roman Cardinal Archbishop of Westminster and his suffragans have issued their response to the Encyclical Letter of the English Archbishops, we may hope that some rest will be afforded the Church in the controversy concerning Anglican Orders. This hope is the more likely from the fact that while the Westminster Letter gathers together and reiterates courteously and firmly all the charges possible against the validity of the said Orders, without recognizing the force of the replies made to the charges, it presents nothing new. Not a single fresh argument is adduced; not a new fact discovered, or even an obscure point made plain. The letter is nothing but a reaffirmation, a resetting of the Papal Encyclical, with a coloring derived from the multitudinous attempts with which minor Roman writers have sought to defend the conclusion, rather than the reasons, of the Encyclical. No answer, therefore, seems necessary. Every position reiterated by the Cardinal has been already and, some of us think, sufficiently answered.

And yet, though the letter contains nothing new, it is not without its use and worth. It is written in clear, concise, and pleasant style, and furnishes far more interesting reading than such documents usually contain. Moreover, its tone and temper are excellent, kindly, and Christlike. There is no vituperation, no harshness even, but a respect that demands consideration, and a genuine regret that Anglicans cannot see as Romans see, which wins our sympathy. Cardinal Vaughan has not been always so considerate of the feelings and claims of others; and one frequently fancies that had he been more thoughtful and courteous some months earlier, the relations between Canterbury and Rome would not have received the added bitterness which the Papal Encyclical created.

But be this as it may, and recognizing fully the gentleness of the Cardinal's letter, we realize that its importance lies in its very reiteration. The Cardinal has not shifted from his

position a hair's breadth. On the contrary, without admitting that any answers made by his opponents have weight, sometimes even ignoring that any replies have been so much as attempted, he calmly, forcibly, and unflinchingly repeats the stock objections to Anglican Orders, sets them forth in terse, pellucid form, and gives them an authority which could not have been imparted by less distinguished controversialists. This is truly Roman. To some minds it is most convincing. Even though one may regret that no recognition is made of one's argument, yet all must admit that if recognition be unsafe, the wisest thing is to say nothing about it. The surest way of disparaging an inconvenient fact is to pass it by altogether. Why should the soldier show his wounds to the foe?

The very firmness of the Westminster Letter ought to occasion the deep gratitude of all Anglicans. Whether written with the knowledge and sanction of the Pope or not, it has sufficient authority to convince thinking men and women of the present impossibility of reconciliation between the Churches of the Roman confederation and those of the Anglican Communion. The fact thus brought to light may be sad, but it is far better to know the fact than to go on hoping and fearing, as the case may be, uncertainly, timidly, or presumptuously. The Cardinal has told us where we stand. There is no compromise, no softening down of unpleasant realities. He has shown himself a better protestant than some who were desirous of his reaching an opposite conclusion thought him to be. No Lutheran in the sixteenth century protested more clearly or earnestly against the Roman system than he does against the claims of Anglicans. We rejoice in this. We are glad that he has shut the door and barred it—perhaps we might go so far as to say that he has built it over—so that neither we nor our fellows can enter in.

For, in our judgment, the Westminster Letter has saved us from a temptation which before long might have been too strong for us to resist. The recognition of our Orders by the Pope might have led us by and by to recognize some things in which the Pope differs from us most strenuously, and which we could not accept without stultifying ourselves. The reason why we are not to-day in communion with him is that we believe that he has overthrown the Church over which he reigns, have seriously and heavily added to the Faith once delivered to the saints. We do not perhaps go so far as to say that the Roman Church has departed from the Catholic Faith, but to our thinking she has so added to that Faith, so misinterpreted, and even corrupted it, that in her hands it is obscured, overshadowed, and weakened. Anglicanism has no other right to existence than that it holds solely and simply to Catholic faith and practice as held by the primitive Church, and as set forth in sacred Scripture, and affirmed by the Ecumenical Councils. It has nothing to do with later accretions. Again and again, as these have gathered around the Faith, the Anglican Church at great struggle, and even expense of blood, has cut them off and cast them aside. And to-day the Anglican Church claims that she retains, and presents to the world unchanged, Catholic and orthodox Christianity.

If we admit that Rome does this too, then we must perforce deny the facts of history and admit the fallacy of our pretensions. For Anglicanism and Romanism being what they are, differing from each other in many particulars so widely, and in not a few so essentially, that men like Cardinal Vaughan on the one side, and men like, say, the late Bishop Coxe on the other side, will have naught to do with each other, it is certain that both cannot be, in the same sense, simply and purely Catholic.

I do not know that anything in the Roman Church is to the Anglican mind more offensive than its substitution of local practices and opinions for Catholic usage and belief. Its atmosphere is peculiarly Italian and Spanish. Even French thought touches it scarcely to an appreciable degree, German still less, and Irish,

English, or American, not at all. The European peoples which are the farthest from intellectual, moral, and spiritual progress, control both its policy and its teachings. The American Romanist holds devoutly and nobly to an ideal which is presented to him, and has been largely created for him, by a body of men with whom he has nothing more than a name in common. Not that American thought is necessarily nearer the truth than is Italian thought; but it is thrust aside and disdained, while Italian thought is accorded acceptance, domination, and inerrancy. It is not suffered to make itself felt. Hence the Anglo-Saxon feels himself in a Romish place of worship, face to face with practices and teachings that are to him foreign. His national life is unrecognized. Instead of being in a Catholic church he is in an alien conventicle; and he is repelled by the stifling and strange air. God may have committed His Church especially to the races of Southern Europe, but we are not sure that the proofs of His having done so are forthcoming.

Cardinal Vaughan has done for us the great service of destroying the chances of our getting into that atmosphere. Rome refuses to be to us a mother, and we are barred from entering into a society controlled by Italian and Spanish Dominicans, Franciscans, and Jesuits. By this we are bold enough to believe the Anglican Church is mightily benefited. Had our Orders been recognized by Rome, who can tell but that some day we might have been tempted, possibly simply for the sake of gratitude and good-will, to give up, say, the Book of Common Prayer, the authorized version of sacred Scripture, and not unlikely, the apostolic views of episcopacy? There is no danger of that now. We shall hold more firmly than before to our Catholic heritage. We shall reiterate more decidedly than ever the faith and practice which made the Church so glorious in the first ages of its history, and in the days of Athanasius, Chrysostom, and Cyprian.

In this there is positive and clear advantage. For the Anglican Communion not only is in itself Catholic, and the Church of the English-speaking peoples of the world, but, owing to the manifest corruptions and distortions of Rome, and the remote and limited life of Oriental Christendom, is also largely the trustee and custodian of Catholic faith and practice. God has given to this Communion the duty of preserving intact and pure primitive Christianity, until such time as in His good providence His people now separated may come to a better mind and turn again to first principles. This trust must not be violated or imperiled. The recent action of Rome will make us more tenacious of the privileges, and more anxious for the performance of the duties, God has given us. We were not among those who desired the Italian Bishop's approval of Anglican Orders, but the question having been raised, we were one with those who hoped that the papal recognition of our priesthood would have been a step towards the reunion of Christendom, and that Anglicanism and Romanism brought into closer contact might have influenced each other for good; but now we realize that this hope was not in accordance with the Divine Will, and also had the aspirations which led some of our brethren to approach the Vatican been satisfied, hurt rather than good would have befallen us. Rome has isolated herself. She prefers to stand alone. Her action we regret for her own sake, but she removes from us the possible danger of imitating her in the tendency to depart from, or to add to, Scriptural, apostolic, or ecumenical precedent.

As to her condemnation of our Orders, so gratuitously and presumptuously made, we are not affected thereby. There is no doubt among our clergy or people that our bishops ordain with the full intention to do whatever Christ wishes and commands them to do; and therefore will to convey just such grace and mission as He would have them convey. They seek and intend to make such priests as He wills them to make. To hold that the result or effect of their action depends upon the state of their mind or will while performing the action, comes peril-

ously near assuming that the efficacy of sacraments and the virtue of the Word of God, if not the validity of the one and the authority of the other, are subject to our opinion or volition. That the Bible is the Word of God because the reader, or even the writer thereof, wills it so to be, is contrary to reason, but not more so than the supposition that the priesthood depends upon the will of the bishop ordaining. If he ordain, he cannot by any interior or reserved purpose of his own hinder or change the result of his act. This is as impossible as it would be for the priest baptizing to stay the grace of God, or marrying, to leave the man and woman unmarried. The priesthood is an objective gift and not a subjective quality. Its life is of and from the Holy Ghost, and the bishop is no more than the means whereby the gift is conveyed. If our Lord's *sacerdotium* is one with the *sacerdotium* of Rome, then our priests have the latter as well as it, not only—perhaps not at all—because our bishops intend to impart it, but also because in the act of making a priest they can do nothing else; if it differ, so much the worse for Rome. We can do, and we seek to do, His Will only. And if our clergy have the true *sacerdotium*, or if they have it not, no opinion, even of a supreme pontiff, can touch the fact. Our priests are as much priests now as they would have been had the Pope said they were priests; they are no less priests because he has presumed to deny their authority.

Attention was directed recently by the London *Spectator* to another aspect of the question. While at the present time the adherents of the Roman Communion outnumber those of the Anglican, it is nevertheless certain that the nations which largely contain the former are declining, either in numbers or in influence, perhaps in both, and that the growing peoples, into whose hands is falling the domination of the world, are those of the United States, Great Britain, Germany, and Russia. Already, so far as extension is concerned, the Anglican Communion is scarcely less world-spread than the Roman. Wherever the English language is spoken, there is also the English Church. In a century from now, if things go on as they promise abundantly at present to do, the English-speaking nations of the earth will outrank the Latin race, and the Roman Church may find herself in the minority of numbers and in the decline of influence. The Greek Church and the Anglican may join hands; the latter may absorb the disunited sects and schools of thought in England and America; and Rome may stand confronted with conditions that may urge, if not compel, her to come to that reckoning with Catholic Christianity which she has so long and so persistently set herself against. This may be visionary, but it is not impossible, and it is not said boastfully or exultingly. At all events, the Papal Encyclical and the Westminster Letter will at least inspire the Anglican Communion with renewed life and energy. We shall cherish more lovingly than ever our own polity and customs, which are those of the Church in her purest ages; we shall value our history, so full of glorious deeds and of praiseworthy heroes and saints; we shall cling more tenaciously to our doctrines, which we know are Catholic, and to our heritage, which we are assured is apostolic; and more strenuously than before, we shall strive in all parts of the world for the propagation of the true and full Gospel of Christ.

On the other hand, while the Westminster Letter has helped us to a renewed realization of our advantages, and has defined for us our present relations to a Church from which in the far-off olden time we received many a spiritual benefit, let us not for the mere sake of peace and unity be led into entangling alliances with bodies or societies supposed to be remote from Rome. In the long run, it will be found that many forms of so-called Protestantism have obscured the Faith quite as much as Rome has ever done, perhaps more so; some of them even denying the Lord that gave Himself for them—which Rome has never done. It is better for Anglicanism to remain in its "splendid isolation" than jeopardize the Faith for which it

stands, or even endanger any of the safeguards which surround that Faith. If we are true, God will bring about that real and lasting union of Christendom for which all Christians should pray and work—not a union, be it said, based upon mere articles of mutual agreement, but a union springing out of a conviction that the Church of God is a real, living society, visible and audible, and that they who enter it must enter on God's own terms, and not upon their own whims and fancies.

We do not say that the Anglican Communion is coterminous with this Church, or is a synonym for it. We do not wish for the universal triumph of English or American customs or views of truth. We only claim that at this time the Anglican Communion presents and preserves the fullest and purest ideal of the Catholic Church, and that the chief purpose of her existence, so far as the peoples outside of those who speak the English language are concerned, is to give them not herself, but the truth which she embodies and the Catholic faith and polity which she holds.

Book Reviews and Notices

The Rock of the Lion. By Molly Elliot Smith. New York: Harper & Bros. Price, \$1.50.

The hero of this story is an American midshipman who has served under Paul Jones. He becomes a prisoner of war, and is more or less involved in many incidents connected with the British navy. The interest of the story centres in the tremendous struggle for the Rock of Gibraltar, and vivid pictures are given of the battle of Cape St. Vincent, the relief of Gibraltar, the loss of the Royal George, and the final assault upon the Rock. The book will meet the requirements of the most critical of our boy readers.

Spanish John. By William McLeman. Illustrated by F. de Myrbach. New York: Harper & Bros. Price, \$1.50.

The story is of the times of the Scotch Pretender, "His Majesty James III.," and the author shows great sympathy and understanding in the treatment of character and conditions. We feel regret on two accounts when we have finished the reading: first, because the book is no longer, and again, that the creator of Fr. O'Rourke should have allowed him to be killed. Such characters should not be unnecessarily slaughtered, at least until they have, like d'Artagnan, lived through several volumes. O'Rourke is a strong and lovable character, and would render the book a success were the story weaker. As it is, Mr. McLeman's maiden effort is a most interesting and well-told tale, and promises much for the future of the writer.

Threads of Life. By Clara Sherwood Rollins. Boston and New York: Lamson, Wolfe & Co. Price, \$1.

The threads of these lives, like those of most human beings, are twisted of various hues. Joy and sorrow, love and death, play their parts here in their usual proportion. Perhaps the most noticeable feature of the book is the clear, analytical talk and the repartee which predominate in the daily intercourse of the characters. Although they protest that they are "sick of the whys of life," they nevertheless bristle with interrogation points, with profitable results, conversationally, to the reader, if not to their own solace.

The Church Psalter: Containing the Psalter, Proper Psalms, and Twenty Selections, arranged with Appropriate Chants, together with Special Settings of Certain Psalms. By the Rev. Chas. L. Hutchins; the Organ Registration by A. H. Mann, *Mus. Doc.*, Organist of the University of Cambridge. Boston: Parish Choir. Quarto, Seal, Burnished Red Edges. Pp. 335. Price, \$3.

In the first place, this most luxurious organ edition of the Church Psalter that ever has been published in the United States or in England, is issued at a selling cost that is a marvel of cheapness; in the second place, it is the only organ-book of the Psalter, so far as we are aware, that is equipped with full and complete organ registration for every Psalm, and for

every turn in the sentiment of each Psalm. Registrations of this character have been long time desiderated by church organists, and they are here furnished by a musician who is eminent in the resources of organ mastery. In the prefatory part we note two good features: A long quotation from an excellent paper by Dr. J. S. B. Hodges, on right methods in chanting, with figured illustrations; and an easily intelligible instruction to organists, by Dr. Mann, as to how they should make use of his directive registrations in the Psalter margins, which are intended to be "merely general, leaving the more minute details to be decided by the organists themselves, according to the strength of their choirs and the size of their organs."

Celebrated Trials. By Henry Lauren Clinton. With Nine Portraits. New York: Harper & Brothers. Price, \$2.50.

We cordially welcome another volume from the pen of one of the famous lawyers of the New York bar of the generation that is passing away. While this volume may not contain as much of personal reminiscence and anecdote as Mr. Clinton's "Extraordinary Cases," it contains accounts which are absorbing and sometimes thrilling, of some of the *causes celebres* of the great metropolis. The still unsolved mystery of the famous Cunningham-Burdell murder in 1857; the great Tweed prosecution, ending in the conviction of New York's greatest "boss"; the trial of Mayor A. Oakley Hall; the serving of Writs of Prohibition against Mayor Hall's corrupt board of aldermen who tried to hold over in 1872, are some of the subjects contained in this volume. A number of excellent portraits of public men embellish these legal pages. One of them is a likeness of Wm. M. Tweed, and those who remember his face only or chiefly Nast's caricatures, will experience a slight sensation when they look at it. Tweed's face looks quite respectable, after all.

Selections From Plato: The Apology of Socrates, the Phædo. Edited by H. T. Nightingale, Instructor in the High School, Chicago. Chicago: Ainsworth & Company. Boards, 12mo, 160 pages. Price, 30 cts.

This edition is based on the translation of Taylor, and will be recognized at once by all scholars as the accepted English rendering of the Philosophy of Socrates. Each selection is preceded by an introduction, followed by an argument. The book is intended for exercises in reading English and as an example of literary style, and this purpose chiefly has guided the editor in his work. It is the first Greek prose classic to be offered in this form.

Oriental Days. By Lucian A. Palmer. New York: Baker & Taylor. Price, \$2.

This is a clearly printed and very handsomely illustrated book, well fitted for a gift. It treats of Egypt and the Holy Land, and is written in an agreeable style. It does not tell anything very new, but how could it? for nothing has been more overwritten than Egypt and Palestine. Cairo is as well known as London, and you meet quite as many people you know there, as at any American watering place. Any one going to the Orient might derive much useful information from this book.

What Can I Do for Brady? and Other Verse. By Charles F. Johnson, Trinity College, Hartford. New York: Thomas Whittaker. Price, \$1.

The volume is an excellent specimen of printer's art, and is set with liberal margins. Its contents are in four parts, blank verse, miscellaneous, sonnets, and humorous, and the themes are greatly variant. In the first section we find but three illustrations of Professor Johnson's muse, the title subject, with "Heredity," and "St. Ignatius." Perhaps the best of all the collection is that in the second part, entitled, "The Sculptor," a very happy conception, and a good piece of work.

ALTHOUGH not written from a Churchman's standpoint, there is much valuable information on the International Series of Sunday School

Lessons in Peloubet's Select Notes for 1898. Especially noteworthy are the suggestive lists of books and pictures helpful in the study of each lesson. [Boston: W. A. Wilde & Co.]

WE noted in last issue the special offer of Messrs. Charles Scribner's Sons, relating to the Speaker's Commentary. In making up the page the heading of the article was misplaced and the Clerical Directory made its first appearance in the wrong place. But it was in good company and we trust will not complain. The offer of the commentary at half price and mostly on time payments, is really very liberal. Such a work cannot be furnished at that price even after the plates are made. It should be understood that THE LIVING CHURCH has no commission on the sale of this commentary, no interest whatever except to aid its readers in securing an expensive, standard work at half price, and showing its appreciation of the favor extended by the publishers to its constituency. A typographical error in last week's issue should also be corrected, in the name of the Rev. Canon Cook, of Exeter, the editor of the Commentary.

Books Received

F. TENNYSON NEELY

Petronilla, the Sister. By Emma Homan Thayer. Illustrated.

THOMAS WHITTAKER

The Gate Called Beautiful; An Institute of Christian Sociology. By Edward A. Warriner. \$1.50.

A. C. ARMSTRONG & SON

Introduction to the Study of Sociology. By J. H. W. Stuckenberg.

The Book of the Twelve Prophets. By George Adam Smith, D.D., LL.D. \$1.50.

CHARLES SCRIBNER'S SONS

Outlines of Descriptive Psychology. A Text-Book of Mental Science for Colleges and Normal Schools. By George Trumbull Ladd. \$1.50.

A National Church. By William Reed Huntington. \$1.

Pamphlets Received

Address by the Rt. Rev. Chauncey B. Brewster, D.D. before the Church Club of the Diocese of Connecticut.

Our Finances. By "Pax."

Minutes of Meeting of the Commission for Church Work among Colored People.

The Conversion of Children. By the Rev. Edward Payson Hammond, M. A. James H. Earle, Boston.

Annual report of the National League for the Protection of the Family.

Prospectus: St. John the Evangelist's School, Montreal, Can.

The Church Club of Dayton, Ohio.

Year Book of Trinity parish, New Haven.

Active Service, or Gospel Work among the Soldiers of the United States Army. The United States Army Aid Association. New York.

Periodicals

ONE of the landmarks of London, the Blue-coat boys of Christ's Hospital, is about to be removed from the city to Horsham, Kent. An interesting account of the school, its origin and history, is given in *The Quiver*, for March. The Countess of Meath, founder of the Ministering Children's League, describes Holy Week in Seville, illustrated from photographs. The Rev. W. Carlile tells the story of the Church Army in England, and there is a sermon by the Rev. Boyd-Carpenter, rector of St. George's, Bloomsbury, England, in addition to serial and other stories. [Cassell Publishing Co. Price, \$1.50 a year].

The Westminster Review for February opens with a strong and caustic criticism of the foreign policy of Great Britain, particularly in regard to Turkey, Greece, and Crete, by an original member of the Eighty Club. It is full of plain speaking. England is responsible for the failure to dislodge Turkey from Europe twenty years ago, for the oppression of Greece, for the miseries of Crete, for the recent Greco-Turkish War, and for the rehabilitation of Abdul Hamid and his army, and for the horrible treatment meted out to the Armenians. We are inclined to sympathize strongly with the writer. There is a good article on "Matthew Arnold as a Political and Social Critic." An interesting bit of travel is described in "A Visit to Tarawera, New Zealand," by F. C. T. Mann.

Blackwood's for February has an interesting sketch of a visit to Crete while the Powers were blockading Canea. The writer, like most English excursionists in Oriental regions, finds the Turks excellent fellows, while the Cretans and Greeks are, for the most part, contemptible. Here is a curious bit of information: "The Cretans are so annoyed with St. Paul for his quotation of Epimenides' verse, that they have, I believe, refused to dedicate any church to him throughout the island"! We trust the writer himself is not drawing the "long bow." The serial, "John Splendid," reaches its 14th chapter. "Queen Oglethorpe" is a bit of family history connected with the Jacobite plots. "John Nicholson, of Delhi," is a sketch of one of those extraordinary characters developed by the British rule in India amid a multitude of blunderers. Among the remaining articles, "The Spanish Crisis," which gives no very flattering view of the Spanish government and politics, and "The Crisis in China," which gives an equally unflattering account of the bad management of English interests in that region—deal with the great international questions of the day.

THOSE who hold, with Dr. Holmes, that "teaching is the most vital of all the professions," will not feel unduly disturbed by the article on "The Pædagogical Type," in *The Bookman* for February. The case is not so bad, the "type" not universal. The "scandal of originality," for instance, is not so blighting, as in the past—at any rate, outside of public school work. Those distinguished for "narrow conceit, talky shallowness, and worrisome primness," will cease to seek a profession, it is to be hoped, after being warned away from a calling which does not permit its followers "to meet society on a normal footing." In all departments of labor, the honest toiler must work against odds. But why deliberately omit mention of the better things that come to one who labors faithfully in this field? Devotion to self-imposed duty, adherence to the true, the spiritual, the uplifting, are among the possible, nay, the inevitable, lessons taught by the ethical-minded instructor to his pupils. There is an astonishing amount of right activity among those who teach, though there are bunglers and shirks in this, as in every calling. The reproduction, on page 491, of Fred Barnard's famous picture of Sidney Carton on his way to the guillotine, should be preserved, as the edition that contains it is rare. There are too many other good things in this number, even for mention in this limited space. The February issue, like its predecessors, shows *The Bookman* to be a literary journal of the first order—a monthly chronicle of current literature. Its judgments are well weighed and considered, yet not heavy nor dull in expression; it is entertaining, stimulating, without flippancy or frivolity—a combination which some of its trans-Atlantic cousins find it difficult to achieve. [Dodd, Mead & Co., New York, \$2.00 a year.]

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The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER IV.

A LESSON FROM "GIVE US THIS DAY OUR
DAILY BREAD"

ON a doorstep of one of the cottages in the suburbs of Schafhausen sat one morning a boy and a girl, each having in hand a sugar cake, and dressed in holiday attire, as if for some festival.

The boy was eating his cake, but that of the little girl lay in her lap, her attention being absorbed in making a wreath of wild flowers gathered in the forest near the old mill of Hans Harbst.

Her pretty blond hair hung in smooth plaits nearly to her waist, and her dress of pink muslin was tied with a faded sash; while the boy wore a scarlet jacket, of which he was very proud.

"Justine," said he at length, "if you don't care for your cake I might as well eat it."

The girl glanced down upon it but said nothing.

"Did you hear me, Justine?"

"Yes, I hear you, August, but mother gave us these cakes because we are to-day to celebrate our little brother's birthday, when he is to have his name; it would not be right for me to give my cake away."

August made no response, but placing his elbows upon his knees, he gazed in deep thought toward the forest until his meditations were interrupted by Justine.

"Fraulein Hannah told me this morning that in the blue heavens there are angels great and small, and when one of earth's children is named, a beautiful angel with snow-white wings takes the name to a great book in heaven, and as long as the child is a follower of the loving Jesus, so long his name remains in the great Book of Life."

August paid but little attention to this narrative of the sexton's daughter Hannah, his mind being much more interested in the sugar cake lying in his sister's lap. He reached out his hand, only intending to touch the coveted dainty, when his fingers received a sharp blow which caused him to cry out in affright.

Justine glanced up in astonishment, but her fears were allayed when she saw through the lilac bushes at one end of the cottage, the well-known form of Fraulein Hannah.

"I am glad it is you," she said joyously, while August reddened guiltily; "please look at my wreath."

It was a very plain face indeed which peered through the lilac bushes, but these children, as well as all other little ones in Schafhausen, knew and loved Fraulein Hannah, in spite of her masculine height, her angular figure, her large mouth, and the black patch over her eye.

Her old father, who was sexton of Schafhausen church and graveyard, said that patch was something to be proud of, for Hannah had lost the sight of her left eye in doing a kind, noble deed.

Every one in Schafhausen knew what that deed was, and every stranger was told of Hannah having saved a human life. She was returning one cold evening from the castle of Baron von Hartenstein, and found

a poor old messenger woman almost buried in the snow. Hannah picked her up, brushed the snow from her, and then seeing that she was unable to stand, carried her on her back to Schafhausen, half a mile away. Following this great exertion was a spell of sickness which brought Hannah almost to the grave; she recovered, but the sight of one eye was gone, yet she was never known to regret it; she had saved a life, and felt well repaid.

She seemed to share with Gretchen the place left vacant by Dorothy Burmeister; the only difference being that she was able to go to see those she wished to help in any way, while Gretchen lay patiently upon her bed and received cordially those who came.

The time of Hannah's arrival at the cottage of Frau Wagner that sweet summer morning was very inopportune, indeed, so far as the inside of the cottage was concerned, and she who was nurse to the sick, comforter to the afflicted, a scourge to careless sinners, a teacher and friend to children, found that she was not wanted, but this did not disconcert her in the least.

In the middle of the floor stood Frau Wagner, taking feathers from a bed and putting them into a bag held by her ten-year-old daughter. The air was filled with flying down, and every article in the room had its share.

"Why, Wagner!" exclaimed Fraulein Hannah standing in astonishment, "why are you changing feathers this day above all others, when your little one is to celebrate his birthday this afternoon and receive his name, and you expect company from the city, and above all, our pastor?"

"Oh, Fraulein Hannah," stammered Frau Wagner, turning crimson with shame, "that you should happen in this very hour above all others! In a little while I would have been done and cleared up, and now there is not a place for you to sit down."

"Don't bother yourself about that," replied Hannah composedly, "I only came to say that I saw the pastor this morning, and he said that if possible he will spare an hour to remain for your little one's birthday festival. But what I wish to know is, why you are taking feathers from your only bed that is worthy the name."

She gazed sternly at Frau Wagner, for she strongly suspected that it was a plan for raising money that would be applied to a poor use at the evening festival of the three-months-old babe.

"Now, can't you see, Fraulein Hannah, that I am driven to it?" she asked, in deep embarrassment; "we live, as you know, from hand to mouth, and a birthday festival takes money. The pastor will expect a fine supper, and the baker will not trust us for cakes."

"Wagner, you know that you are not keeping to the truth," interrupted Hannah indignantly. "You know as well as I that it is not at all probable that the pastor will stay for refreshments, the children were eating baker's cakes when I came in, and there are more lying there upon the table, as well as other things for supper, instead of being put away out of this dust. What are you intending to buy with the money these feathers will bring?"

"We ought not to have our first festival for the little one without a drop of beer," replied Frau Wagner, lowering her eyes. "Our eldest daughter Lottchen is to come from town with her betrothed, and my husband says that he would consider us very

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poor or stingy if we don't have a glass of beer for him. The bed is too full of feathers, and two pounds more or less will not be missed."

"Wagner," exclaimed her visitor, severely, "are you not ashamed to sell the feathers out of your only feather bed for such a miserable purpose? It is a sin and disgrace to celebrate the little innocent's first festival by making people intoxicated, for that will be the result. It is bad enough for Wagner to frequent saloons, but for you to give it to him at home is too shameful. If you were not so careless and worthless, and would have a good hot cup of coffee for him before and after working hours, he would not spend so much time and money in the saloons. If you don't mend your ways you will sleep upon straw, and your children be beggars."

Frau Wagner was first red then pale from shame at this just rebuke, and that she made no reply was evidence of the respect in which Fraulein Hannah was held in Schafhausen.

Justine came in at that moment, and stood between them, her feelings of sympathy

How Young People Can Earn Money

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for her mother and respect for the opinion of Hannah being equal.

"Now, I must go," said the sexton's daughter, "and I hope, little Justine, that you will always remember the festival of your little brother, and pray that he may be one of God's own children," and with these words she left the place and hurried home.

By afternoon the cottage was so improved that one could scarcely recognize it. A table with a white cloth was in the centre of the room, and upon it was a birthday cake with the wreath of wild flowers, and the whole room in perfect order, for the first time in many months. In a rocking-chair sat Frau Wagner, dressed in holiday attire, with the infant in her arms for whom all this preparation had been made. It could almost be doubted whether this were the same woman whom Fraulein Hannah had berated so soundly, her appearance being so improved and her manner free from embarrassment.

The children wandered about as if in a delightful dream, and in the doorway leading to the bedroom stood Herr Wagner. He was a factory employe, and what was more, a dissatisfied one. He quarreled with his destiny, considered that all working people were oppressed and ill-paid, and giving evidence of his habits by his bloated features and bleared eyes. His clothing bore no traces of the thrift which characterized that of other workmen in the same factory. It was not of substantial goods which spoke of money being invested to the best advantage, but a flimsy cast-off suit bought at some second-hand shop in the city; shining broad-cloth pantaloons, a flashy vest, and an old-fashioned silk hat that was considerably the worse for wear.

The three invited guests, beside the pastor, were the eldest daughter Lottchen, a milliner in the city, her betrothed, a very stylish young man indeed, as befitted a tailor's assistant, and Herr Weber, an elderly little man, uncle to Frau Wagner, and invited with view to possible legacy to the little one who that day was to be named for him. The mother looked with pride upon her really pretty daughter whom she considered a perfect type of city belle, and equally satisfied with the tailor's assistant who in his galooned and well fitting soldier uniform was not to be overlooked. He was at that moment smoking a cigar, and allowing the smoke to curl languidly through his moustache, while his white, beringed hand toyed with a heavy gilt watch chain, as he now and then glanced about him with an air of condescension upon the country folk whom he had honored by his presence.

Herr Weber was a harmless little man who felt a real interest in the small candidate for future bequest, and earnestly hoped that he might be of assistance to his great nephew in his pilgrimage through the world. In the meantime, he stood silently eyeing the tailor's assistant, and ruminating upon the changes which had taken place since he was a young man.

The conversation among them was very animated indeed. It was at a time when there was strife between the factory employers and their workmen, some of whom had refused to work without advance in wages.

Wagner was filled with indignation because all did not refuse; in short, all band together and strike for more pay. He had heard of the unions in cities which brought

employers speedily to terms, and wished Schafhausen to follow what he considered an excellent example.

The tailor's assistant blew a volume of smoke from his pursed outlips before giving his opinion, the delay making it the more valuable when it came, and observed that for his part his place, so far, suited him tolerably well, but how long he would be able to say so, was quite another question. The cost of living in the cities was much increased, and consequently it was a self-evident proposition that the wages should also increase. He delivered this sage opinion in a very deliberate manner, drawing slowly through his fingers the watch chain, and knotting it occasionally by way of change. All listened as if to the opinion of an oracle, and little Weber thought that it must be a pleasant feeling to have such a good opinion of one's self.

At that moment August, who was in the door, notified them that the pastor and Fraulein Hannah were coming, whereupon the tailor's assistant threw aside his cigar, struck an attitude, and prepared to convey a deep impression of his magnificence upon the country pastor.

Herr Wagner stepped to the door to receive his guests, and the young minister shook hands with all, then took a chair offered him. Hannah went immediately to the kitchen to see that all was in readiness for the meal, that the pastor might not be detained, and finding that a few minutes' time would be all that would be required to complete it, felt better satisfied with Frau Wagner than she had expected to be. She returned, and giving a prolonged wink with her remaining eye to little Weber, he arose, and taking the infant in his arms told the assembled company its name, with an air of pride, whereupon the minister gave some good words of advice to the parents, charging them to strive to train it in the fear and admonition of the Lord. Then he knelt with them and offered a fervent prayer, after which Fraulein Hannah led off with a simple hymn, in which the young man from the city distinguished himself, having a really fine and cultured voice.

It was doubtful if anyone present was more interested in the whole service than Justine. Every word of advice to her parents was taken to heart, and she resolved to help all within her power to train her little

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brother aright. August's attention was about equally divided between the services and the large cake in the middle of the table, and he wondered more than once if with so many to share it, any would be left for him.

Hannah helped Frau Wagner to set the prepared viands upon the table, and at the earnest solicitation of the Wagners, the pastor remained to partake of the birthday feast. Hannah passed hot coffee in fine gilded cups, loaned by Frau Kramer, of Kramerhof, and Lottchen passed white rolls, then the cake, and to the satisfaction of August, some was left. Justine further gladdened her brother with the promise of half her share, for her mind was upon the baby, and what Hannah had told her.

The pastor remained a few minutes after the meal was finished, and had some conversation on spiritual things, which he hoped in time might bring forth fruit. His remarks to Herr Wagner seemed apparently but to bring the subject of his discontent to mind, and he branched off upon the meanness of employers in general and his own in particular.

As soon as he had finished, the young man from the city took up the argument, and in very grandiloquent style explained to his rural listeners that the working people labored under many disadvantages. Some of them, he said, were even foolish enough to leave their earnings in the hands of their employers, as a fund to draw upon in time of need, but he considered it a very unsafe thing.

"What do you consider a better plan?" asked the young pastor.

"Why, benevolent societies among themselves, and a treasurer appointed from among their own working people, thus keeping the funds aloof from the greedy hands of the employers. Being a working-man, he would sympathize with working people, and the money be entirely safe in his hands."

To this the pastor made no reply, except to take a newspaper from his pocket and read an account of the absconding of the treasurer of one of these working men's societies, taking the funds with him, which reading caused the young man to toy rather nervously with his watch chain and glance toward Lottchen to see what impression his discomfiture made upon her.

"Yes," remarked the little Weber, "in my young days we had day-laborers and other working people, as we have now, and I never heard complaint against the employers. People did not have so many wants; they lived plainer and were better contented. In my father's cottage were eight children dependent on his day's labors. He taught us all to say after his morning prayer, 'Give us this day our daily bread,' and I never remember the time when one of us went to bed hungry, though sometimes our slice of bread might be pretty thin. He always said that no one could work with strength and spirit unless he had faith in the fourth petition."

The expression upon the countenances about him proved to the little Weber that

his remarks were not agreeable; the lips of Wagner were compressed with contempt, and those of his prospective son-in-law wore a very sarcastic smile. But the pastor, in no wise disconcerted by being in the minority, came to the help of the timid little man, and extended his hand to him in cordial approval. "He who in sincerity of heart and in faith utters the petition, 'Give us this day our daily bread,' " said he kindly, "though he may be poor in this world's goods, yet is he rich, for he dwells under the shadow of the Almighty, and all blessings are his."

The fine face of little Weber lighted with a smile; he had found a congenial spirit, something not frequently met in his humble life, and he timidly pressed the pastor's hand, who had arisen to leave. "It is my prayer that you may all know these blessings and make them yours"; saying which he bade them good by and returned to the parsonage.

Scarcely had he disappeared when Wagner took the little Weber severely to task for his want of entire sympathy for the working people. "Pity you are not a preacher," he remarked sneeringly, "such a great man as you are ought not to be a weaver. You are a hundred years behind the times, and it is just such people as you who put mischief in the heads of the bosses."

"Oh, well," replied the uncle placidly, the commendation of the pastor giving him courage, "truth is mighty and will prevail;" and donning his skull-cap, he bade all good-by and set out upon his long walk to a neighboring village.

Hannah, her errand there being done, left a few minutes after, to return to the humble home of the sexton, which was near the schoolhouse, and she and Louise Friedman were warm friends, co helpers in all good works:

(To be continued.)

IN a paper on "Chinese Food," K. S. Tso, writing in *St. John's Echo*, says: "A regular Chinese feast it composed of sixteen side dishes, eight table dishes, eight big bowls, and several kinds of pastries. It is almost a regular rule to take a cup of tea after any meal. Since the Europeans came to our country many young Chinese have learned to enjoy foreign food. Milk, butter, and coffee are now largely consumed."

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Periwinkle: Or the Little Cripple of St. Faith's

BY CAROLINE FRANCES LITTLE

CHAPTER VII.

THE OPEN FIRE

PERIWINKLE had taken the prize for scholarship; she was president of the guild of St. Faith; she went every week to entertain the little cripples, and, it is sad to think of, but she began to feel that she was a pretty good girl, and one whom the others ought to treat with respect. Now, this is a dangerous state of mind for anyone to get into, whether she be a child or a grown person, and such pride is usually followed by a fall.

One afternoon, just before dinner, Periwinkle was sitting in her own room reading, and feeling very complacent in regard to some praise she had received at school that morning.

"Perrie," called Mrs. Marston from the nursery, "are you busy?"

"No, Sister, I am only reading."

"I cannot leave baby, and nurse is out; will you run down stairs and see to Bessie? I am afraid that she may be playing too near the open fire."

Now Periwinkle had been thinking how hard she had studied, and how different she was from some other girls, and she was also very much interested in "The Daisy Chain" which she was reading. The temptation to stay just a few minutes and finish the chapter was very great, and yet she loved Bessie dearly.

"O dear!" she sighed, "Sister is so fussy; why, careful as Bessie is, she would not go too near the fire; and nurse ought not to be out so much. I'll just finish this page, and go down stairs in a minute."

On the rug before the open fire sat Hannie, the large pet cat, and beside him, back to the fire, sat little Bessie, in a light, fluffy white frock. She had a picture book in her hand, and was pretending to read to the cat, and one little arm was thrown around her pet. The treacherous wood fire snapped and crackled behind her, and occasionally a spark fell on the hearth.

As Periwinkle continued reading, unmindful of her sister's request, there flashed into her mind her mother's words: "If any harm should happen to the little ones through you, you never could forgive yourself." She threw down her book and rushed toward the stairs, and met the cat running up, his tail enormous, and his fur bristling all over. As soon as the cat saw her he mewed piteously, and turned to run down again. Just as she reached the parlor door she heard a scream "Mamma, mamma, Bessie burn!" and the child ran toward her, with the back of her little white skirt all ablaze.

With a cry for help, Periwinkle caught up a rug and wrapped Bessie entirely in it, smothering out the flame, and not heeding the pain in her own hand as the fire blistered it.

Just then Mr. Marston's latch-key clicked in the door, and he came in saying: "Well, Perrie, are you and Bessie playing hide and seek in the rug?" Smelling the smoke and seeing her white face, he broke off and exclaimed: "Why! what has happened?"

Mrs. Marston having heard Periwinkle's cry for help, and knowing something terrible must have occurred, had laid, almost thrown, the baby into the cradle, and came running down the stairs, as the waitress hurried up from the dining room. It took but a minute for all this to happen; "just one minute," as Periwinkle had so often said.

Mr. Marston knelt down upon the floor, and finding that the fire was out, unwrapped the rug, and lifted out poor Bessie, in her blackened and charred frock.

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"You have saved our darling's life, Periwinkle," he said gravely.

But alas! she knew better; by her selfish carelessness she had nearly killed Bessie.

Mr. Marston carried the child upstairs, and while they were waiting for the arrival of the doctor, Mrs. Marston examined the little hands and arms, here and there blisters, where the angry fire had burned the soft, white skin. Her sunny curls were partially burnt or singed where they hung over her shoulders. Poor Bessie was crying piteously from the fright and the pain of the burns. The baby, feeling herself neglected at having been so suddenly and unceremoniously deposited in her cradle, added to the confusion by raising her voice in angry protest. The conscience-stricken Periwinkle took up the baby and tried to quiet her. Fortunately Dr. Cushman soon arrived and dressed poor Bessie's arms and hands.

Late that evening when Bessie had fallen asleep, and the family were taking their long delayed dinner, Mr. Marston said: Perrie, we never can tell you what we owe you for saving our pet's life; and you showed great presence of mind in putting out the fire."

Periwinkle's face was crimson. Here was another temptation; for neither Mr. nor Mrs. Marston suspected that she had been the cause of the whole accident by delaying to read. Now if she kept quiet, no one would ever know. But she put the thought from her at once, and bravely and simply told them the truth.

"Sister, if I had gone instantly when you asked me, it would never have happened."

At these words, even through her tears, Periwinkle could see the expression of their faces change; and Mrs. Marston who had been too much overcome to speak before, exclaimed: "Periwinkle, do you mean that you did not go when I told you to? You said you were only reading, and the baby seemed so sick I could not leave her."

"I waited until I nearly finished the chapter," answered Periwinkle, between her sobs.

After this they finished the meal in silence, and then Periwinkle went to her room, where she threw herself on her knees beside the bed and cried bitterly. "There is no use in trying to do anything or be anything," she sobbed, forgetting that she had been relying on her own strength and not on Christ's to overcome her faults. "Oh!" she thought, "if dear mamma only were here. I wonder if sister will write and tell her. I don't want her to know about it, and yet I must not conceal it."

Before she went to sleep she made two resolutions: first, to write early in the morning to her mother, all the particulars; and then after school, to go to the rector and tell him, and ask if, on account of her disobedience, she had better not resign being the president of the girls' guild. She slept poorly, frequently waking up with a start, and in her sleep seeing little Bessie rushing toward her, a sheet of flame. She rose early and wrote the letter to her mother, and not until after that did she notice a large blister on her left hand. She had been conscious all night that her hand pained her, but she had not realized how bad the burn was, and in the excitement of the previous evening, no one had thought to ask if she had been hurt in smothering the fire.

"I don't want sister to notice it," she said

to herself, and so she went to breakfast without doing anything for it. Afterwards she found a jar of vaseline in the nursery, and applying some of it, she tied her poor hand up in a handkerchief, with nurse's help, and slipping it into her muff, went off to school. She had not seen Bessie, for she was asleep in Mrs. Marston's room, her sister had said. The breakfast had been a silent meal, for though Periwinkle's brother and sister did not mean to be harsh toward the little girl who was in their charge, yet they were worried about Bessie, and of course had no idea that Periwinkle's hand was so painful. She ate but very little, and it is not to be wondered at that she made very poor recitations. After school she went to their rector and told him all that had happened. "Why, my dear Miss Dorothy," said he when the story was finished, "there is no reason why you should give up being head of the little guild; you did wrong, very wrong, not to go at once, especially when you say that it is one of your greatest faults, but you must not be discouraged. Be thankful that Bessie's life is saved, and that you were permitted to reach her in time, and that you had presence of mind enough to wrap her in the rug."

"I have, ruined the rug, too," sighed Periwinkle.

"Well, Mr. Marston would be willing to lose all the rugs he owns, for the joy of Bessie's life being spared."

"But if I had gone at once it wouldn't have happened."

"Now, Dorothy," said the clergyman, "God can overrule all our faults and sins, so that we may even make progress by their very occurrence. Then they seem to keep us humble. You had been feeling that Dorothy Tilden was a pretty good little girl; you felt that she was an example that Mildred would do well to follow, that she went to Church regularly, that she was helpful at the Cripple Home, and stood first in her school."

"Why, how did you know that I felt so?" exclaimed Dorothy, opening her eyes very wide.

"I have not lived over forty years without knowing a good deal of human nature; you have been leaning on your own strength. Now remember, I think you have done very wrong, but I want you to profit by your failure, and not be discouraged, for you will have to watch and pray all your life long. We all have to, even if we think that we have entirely overcome some sinful habit; it may come back when we least expect it."

When Periwinkle went home, her sister met her in the hall and said: "I did not know, Perrie, that your hand was burned until nurse told me. You must let Dr. Cushman see it when he comes this afternoon to see Bessie." "How is she?" asked Periwinkle

"She is very fretful, poor child," was the reply. "You entertain her so nicely, perhaps if your hand is not too bad, you would like to sit with her a little while."

Periwinkle, eager to do all that she could to atone for her conduct, was glad to keep Bessie amused until the doctor came. After attending to Bessie he turned his attention to Dorothy, at Mrs. Marston's request.

"Why, why!" he exclaimed, "what a

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hand. I ought to have seen to that last night."

"I had no idea Periwinkle was burnt," said her sister, "she did not speak of it."

After carefully dressing it, he said: "She must not go out for two or three days, for she has some fever, and if she should take cold there might be trouble."

That evening Periwinkle took the unfinished "Daisy Chain," and carrying it to the library, locked it up in the book case.

Ever after the accident the cat changed his habit of sitting before the fire; and in passing before it he always kept as far away as possible, and from that time chose as his special place a rug near the steam heater, where he could feel the warmth, and yet feel safe from the bright flames, of which he was now so afraid.

One day, after Bessie was much better, she and Periwinkle tried to put Hannibal on the rug before the fire, in front of which there was now a high fender; but the bright cat struggled and pulled away, never intending again to risk his soft, velvet coat where the fire could mar its beauty.

(To be continued.)

A Scar and a Story

A TRUE STORY

"DIDN'T you ever get a shot when you were in the army?"

"Yes, Fred," replied Uncle Cloyde, who has been thrilling his nephew with stories of the war. "Yes, I was shot just once; and it was in my first fight, too."

"I guess it wasn't a very bad wound. You brought both your arms and legs back with you, and you don't even limp," remarked the lad, as though he considered that soldier a failure who could exhibit neither an empty sleeve nor a cork leg. "Haven't you even a scar in any place?"

Uncle Cloyde smiled a queer smile.

Fred gave a sigh of satisfaction. "I should think a soldier would be proud of a scar he got fighting for his country. Where is your scar, uncle?"

Uncle Cloyde stood up, turned slowly round, and lifted off his army hat.

"I am not proud of my scar, Fred. I keep it hidden when I can; but you shall see it, and hear how it came to be there."

Fred, looking and listening, saw his uncle's forefingers traveling down the back of his head and pushing to one side his dark hair. There, plain and distinctly, was a smooth little path of skin, white and shiny, about two inches long.

A look of astonished disappointment clouded the boy's face.

"Why, uncle! What were you doing to get shot in the back of your head?"

Again the peculiar smile showed in Uncle Cloyde's eyes.

"Fred, you will never see war, I hope; and yet your chance to show yourself a hero will come just the same. When this time does come, and you will have to choose, perhaps, between standing alone for what you know is right, or turning your back on your duty and doing as 'the rest' do. In my first fight I ran away because 'the rest' did; and ever since I have carried a scar that I am ashamed to own. You shall hear the story. When a time comes for you to stand alone for what is right, remember it.

"At the time I enlisted in the army, thirty-five years ago, most of my comrades were young fellows, who, like me, were eager to

be sent to the front and to learn what real war meant. But instead of this our company, with others, was ordered away from the main body of troops to occupy and hold a little wooded valley, which it was thought the enemy would try to capture. Days passed, and weeks, but no attack was made; no sign of an enemy appeared. Nothing more exciting came to us than our every day military drill and target practice. It was a tedious time, and our men began to think they were never to know what fighting meant. One of our boys was a little fellow from Illinois; just a school boy he was, who had enlisted when only sixteen."

"Only four years' older than I am now," remarked Fred.

"There were others as young, but he was a pink-cheeked, curly-headed lad, so small and girlish looking that we all petted him and poked fun at him and called him all sorts of unsoldierly nicknames: Sissy and Shorty and Dolly and so on."

"Didn't it make him mad?" inquired Fred.

Uncle Cloyde, shaking his head, went on with his story.

"It was just after daybreak one fresh June morning, and while our boys were joking and grumbling over their hard-tack and coffee and the prospect of another dull day, that suddenly the blue sky over our heads was blotted out with rushing clouds of smoke and from the hill-top came the flashing and crashing of guns. Then, bursting through the smoky clouds, shouting and velling as

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they came, down the hill-side swarmed the Confederates

"A deep stream flowed through the valley, and from behind the trees and brush that lined its opposite bank they fired again upon us. It was all so sudden, so utterly unexpected, that at the first sounds of attack our men stared, startled, into one another's faces; then as the bullets whizzed around us, and some of our poor fellows dropped bleeding, every feeling but terror and a sense of our danger left us; and like animals frantic with fear we ran for our lives. Through the wood we rushed, dropping down behind stumps and bushes as we sought shelter from the bullets. My own legs were carrying me toward a great tree that seemed to offer an escape, when all at once I dropped helpless. A bullet had caught me on the back of my head, plowed a furrow along my scalp, and glanced off without sinking into the bone.

"It must have stunned me for a few seconds; but a moment later I heard the firing of a third volley from the far side of the creek, though it seemed frightfully near then—and the shouting of the enemy as they rushed through the brush, searching for a place to cross, for the stream was deep, and its bottom soft and treacherous. Three times had they fired, and not a gun from our side had answered them.

"As I stared about me, dazed and helpless, suddenly close beside me rang out a sound that shocked and thrilled me, the sound of just one—just one—Union musket. Then again I heard it; a courageous, daring sound as it was, and, raising my head to see what it might mean, I looked upon the most splendid deed of courage my eyes had ever witnessed.

"What I saw was our soldier boy—the little fellow we had laughed at because he was like a girl—with his pink cheeks and yellow curls, but eyes that blazed. There he stood alone, his back against a tree, and his fearless face toward the enemy; steadily loading and firing, loading and firing his one solitary musket. As his single repeated shot told them that just one Union soldier stood to defend the little valley, they raised a wild yell and scores of muskets sent their bullets pelting about the little hero.

"Well, it takes a long time to tell it, though it all happened in five minutes. Our boys, crouching in their hiding places, were peering cautiously out to learn the meaning of the sound they heard. The sight of that boyish figure, facing death alone, in all that din and danger, was irresistible. The spirit of courage, that had been paralyzed by sudden terror, leaped to life in a hundred hearts, and every man of us was the soldier again.

"He had raised his gun to fire once more, and this time as its shot rang out, a hundred echoing shouts followed it, and from a hundred throats a ringing shout went up. Cheering and cheering again, our boys in blue burst from their hiding places and gathered about him where he stood; and the rout of five minutes ago had become a rally. The safe crossing of the creek, which the enemy had not discovered, our boys knew well.

"To the ford! to the ford!" they shouted, and then down to the water's edge they plunged, and into the water, knee deep, waist deep, deeper still; then across, and up the bank, hand to hand, face to face, with the Confederates. It was desperate, the fighting that followed; but the spirit of our little

hero had set the heart of our comrades on fire, and they fought now with a courage like his; a courage that could meet death, but would never give up.

"And so, when it was over and we crossed the creek to our camp again, the valley still was ours. I tell you we hurrahed over our victory, but most of all we cheered for our soldier boy, who was as modest as he had been brave. Every man of us knew and owned that it was the steadfastness of this one lad that had saved us that day from defeat and disgraceful loss."

Uncle Cloyde had finished, and Fred rolled thoughtfully on the grass a few moments. Then he said,

"I never thought that just one soldier's courage could count for so much. I'll remember that story, uncle"

"Yes, one soldier's courage does count, my boy, for courage is catching. Courage is catching. Never forget this. You may never need to show the sort of courage that, in a time of unexpected attack, will keep you facing bullets alone, but there will come to you a time of sudden temptation, when the cause of right will need a moral courage that will hold you steadfast to duty when others forsake it. When this time comes, remember my story and my soldier boy, and stand alone, if need be, for what is right. And be sure that as our little hero's stand brought his comrades back to duty and to victory, so yours will as surely win for truth and right."—*Journal and Messenger.*

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Landscape Gardening

A LITTLE fern-table, which makes a decorative corner, is not difficult of achievement. Any shaped table can be used, but a square one is perhaps the most satisfactory. A carpenter will make such a table for a moderate sum, and it should have a soft wood top in which a round hole can be easily cut. The opening must be just large enough to admit a tin pan with a turned over brim; and in the centre of the pan three holes must be punched for drainage. The sides and slender legs of the table should then be painted with red enamel paint, picked out with old-gold, and a very dainty looking receptacle is ready for the ferns. In arranging these, after filling the pan with wood-earth and a little sand, care should be taken to put the taller ferns in the centre, while those of lower growth are prettier near the edge. When fully finished and furnished, the little fern-table will be pronounced well worth the making.—*Harper's Bazar.*

It is not at all difficult to grow ferns enough for a perpetual fresh table decoration. There is really no excuse whatever for the artificial plants with which jardinières are filled and offered for sale at good prices. In the fierce light that beats upon a dinner-table, the sham is all too readily detected, ingenious though the construction is. The great point in the favor of the rock-fern is that they require no care whatever.

AIR AND REST FOR HOUSE PLANTS—As regards airing the plants, it is perhaps sufficient to say that what in this respect is healthful for human lungs will suit the plants. But do not forget that the plants cannot take a walk on a pleasant day, hence fresh air should frequently be admitted to them from the window. In nature, all trees and plants have their seasons of growth and of rest a principle that must be observed in house plant culture. When therefore any plant, after a period of growth and bloom, shows signs of lessening growth, water also should be somewhat withheld. In a state of rest from growth most kinds can get along with lessened light also, and this we may take advantage of, by putting such kinds as fuchsias, oleanders, hydrangeas and scarlet geraniums in a light cellar, while growth is suspended. Almost without exception it is best as the end of the resting season approaches, say in late winter, to shake the old soil from the roots and repot the plants into fresh earth.—*Vicks Magazine.*

A **FLORIST** advises, that when palms have been recently repotted, they should not be kept at once in a very warm room. They thrive better in a cooler place for a few weeks, and if gradually acclimated to increased heat, while they do not need, according to the same authority, so much water when freshly repotted. The care of what are called drawing-room plants in our gas lighted and superheated houses, is at the best a serious one, and is not always repaid by thrifty growths. Leaking gas fixtures are one of the deadliest influences that can be brought to bear upon plants or flowers. When the gas is burning, some of the poison is consumed, but its full force is had when the gas goes into the atmosphere without flame.

Two charming plants which will flower well are azaleas and Chrysanthemums, but they have each the defect, especially the former, of a rather scrubby foliage, and of not being neat and compact in their habit of growth. Bouvardias and heliotropes procured from a good florist at the beginning of the season, with the buds well set, will blossom cheerfully in a room, and retain their beauty for a long time. The primula, or Japanese primrose, will not only flower well, but has an attractive leaf and a neat and compact shape. The single varieties are more hardy. The Primula obconica, although the blossoms are not quite so showy or the leaf so pretty, will flower still more freely.

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