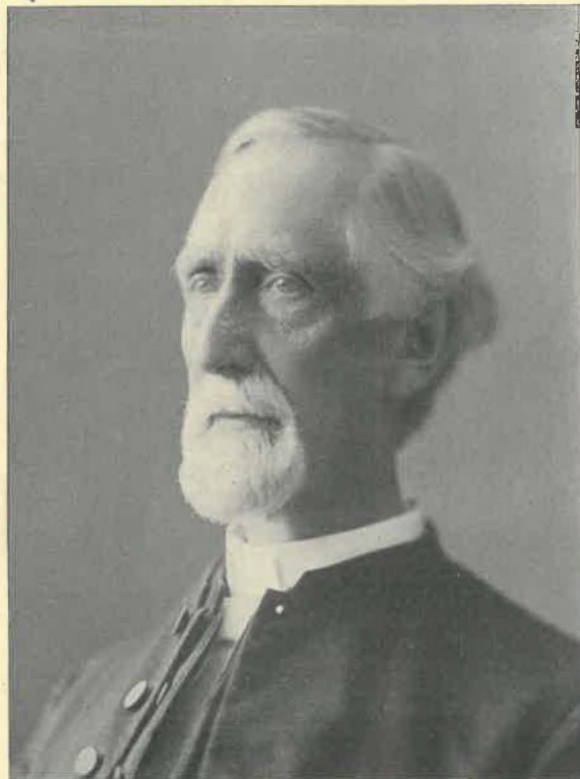


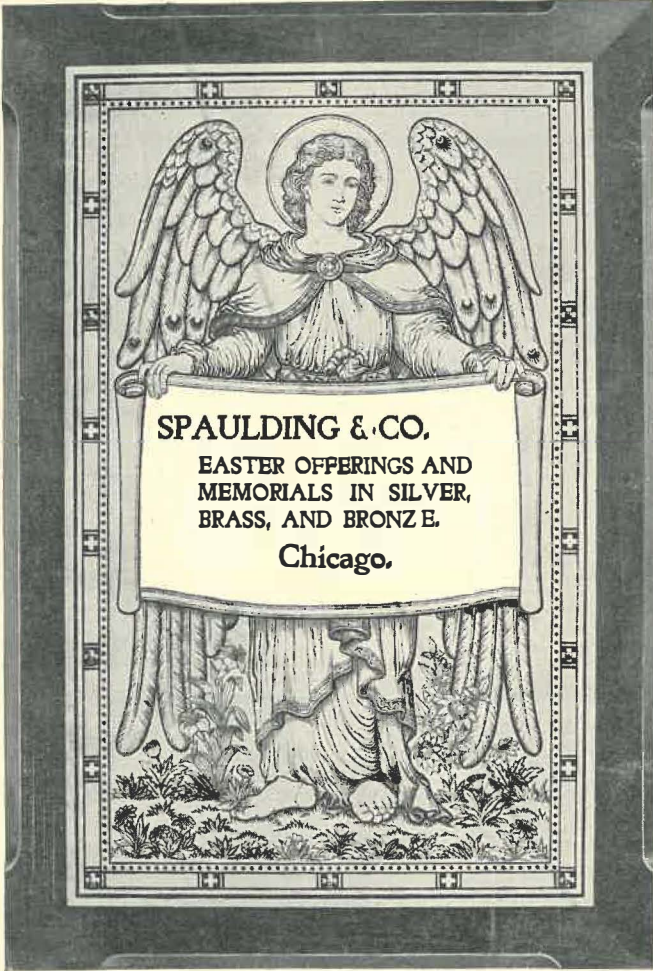
The Living Church

A Weekly Record of Its News, Its Work, and Its Thought



The Rev. Alfred Lee Brewer, D.D.
Late Rector of St. Matthew's Hall, San Mateo, Cal.

P. 1109



"Mary, how do you find the Ivory Soap does?"

"Best we have ever had, Madam. The starched clothes are whiter and the flannels are softer than when washed with the soap we have been using. It saves my hands, Ma'am; they used to be very sore after a wash."

"Well, Mary, I intend to have you use only Ivory Soap after this, for I am told that it saves the clothes, too."

Those who have tried both common soap and Ivory Soap, say that it takes only two-thirds as much of the Ivory for a wash.

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There are 5,000 Bonds issued, which represent the ownership of a plantation containing 5,554 acres in Mexico. THE MEXICAN MUTUAL PLANTERS' COMPANY own 1,000 of these Bonds, and it is the only interest they have. The other 4,000 Bonds, or a controlling interest, are owned by the other Bondholders, you among them, if you own a Bond. To protect each Bondholder's interests, the whole plantation has been placed in the hands of

THE EQUITABLE TRUST COMPANY OF CHICAGO

And for further protection, even the entire interest and investment of THE MEXICAN MUTUAL PLANTERS' COMPANY, represented by 1,000 of these Bonds, is also placed in the hands of the TRUST COMPANY, and if at any time a majority of the Bondholders after investigation decide that THE MEXICAN MUTUAL PLANTERS' COMPANY are not acting for the best interests of the Bondholders, they can be ousted, thereby forfeiting their 1,000 Bonds, which means their entire interest and investment in the plantation. The officers and directors of this Company are successful business men, and every one of them, as well as the Company itself, will bear the most searching scrutiny. If you knew the character of the people who have bought, and are now buying these Bonds, you would invest your surplus money in them immediately.

THE MEXICAN MUTUAL PLANTERS' COMPANY agree to develop the plantation for the Bondholders, and have engaged an American who has for years managed plantations in Mexico. The Company will plant and market the crops, and the profits at the end of each year will be divided among the Bondholders according to the sum invested by them. There are no favored Bondholders; every Bond is the same as every other Bond, and if the Bondholders get no dividends, then THE MEXICAN MUTUAL PLANTERS' COMPANY get no dividends.

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Gentlemen: I hereby make application for Plantation Bonds at Two Hundred Dollars (\$200) each. Terms of payment to be ten per cent, in cash and the balance in seventy-two monthly installments of \$2.50 for each Bond. On receipt of this application and the \$20 for each Bond, you are to send me a Certificate covering my purchase. A copy of this Certificate, with the Bonds, is to be filed by you with the Equitable Trust Company of Chicago, and held by them in escrow for me until the payments are completed, at which time the Bonds are to be delivered to me.

Name.....

Address.....

The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

CHICAGO, MARCH 4, 1899

Notes of the World's Progress

THE Fifty-Fifth Congress has adjourned, having accomplished a great deal, and leaving many important matters to be handled at the next session. It was the third War Congress, the twelfth having declared war against Great Britain, the twenty-ninth against Mexico, and the fifty-fifth against Spain. All these were notable conflicts. The struggle with Spain will be memorable, not only because of having deprived Spain of her colonial possessions, but as a result the United States has become possessed of far distant territorial dependencies, and become a factor in the far East. Consequent responsibilities are apt to develop into political issues, owing to the existence of a strong sentiment unfavorable to expansion. The war with Spain had for one of its first fruits the annexation of Hawaii. To the war may also be ascribed the passage of the naval personnel law, and the provision for several new vessels. The total appropriation amounted to something over a billion and a half dollars. Recommendations for promotion because of "gallant conduct in action," were not acted upon. The list as presented contained upward of nine hundred names, and although disposed to act generously in meritorious cases, the opposition hung up the whole matter rather than engage in wholesale advancement. Admiral Schley under the present adjustment, retains his old rank, two points the senior of Admiral Sampson. A compromise in the Nicaragua Canal question provides an appropriation for making a survey, and empowers the president to look into the matter of acquiring land for the proposed route. Warm friends of the canal construe this as a possible postponement of work for several years, as the next Congress is apt to be tangled in propositions of different routes, while the railroad lobby will not be friendly to any project which promises to divert transcontinental business.

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THE ARMY BILL, FINALLY PASSED
March 1st (previously passed by the Senate and accepted by the President), forbids all liquor selling on "premises used for military purposes by the United States," which covers not only the army, but also the navy, prohibiting in the latter case by law what Secretary Long had previously forbidden in the less permanent form of an "order." The law is as follows: Sec. 17. "That no officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise, in any post, exchange, or canteen; nor shall any person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect." Earlier on the same day on which this was finally passed, as if to share the victory, Miss Willard came to the capitol by the signing of the act by the Illinois Legislature providing that the statue should be one of that State's two representatives in Statuary Hall.

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DISQUIETING NEWS COMES FROM
Egypt in effect that the Khalifa has rallied his forces, and is marching against the outposts of General Kitchener. The Khalifa has routed the friendly tribes to the south which, from prudence, not affection, have accepted British-Egyptian rule. The defeated hordes have largely swelled the ranks of the conqueror, and it is reported they are being followed by thousands

of waverers. An apparently authentic report has it that the chief source of danger will spring from the Khalifa's having got hold of part of his immense treasures. An English official of high rank declares he knows that a sum of over £10,000,000 lies hidden somewhere in the Sudan. With cash Abdullah can procure arms and ammunition to any reasonable extent from traveling caravans coming from the north or west. The Sirdar has, with the captured dervish vessels, about twenty steamers of all sorts. Of these at least eleven are excellent and well-armed gunboats. With such a flotilla he can easily enough, should he desire to do so, effect a rapid concentration of his troops at any point on the Nile. Extreme mobility is assured to him as before.

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FAILURE IS PREDICTED FOR THE CZAR'S
Efforts to check the progress of invention as applied to weapons of war. Even warm supporters of the Czar's peace appeal predict defeat for that part of the programme which includes proposals to veto the use of any new weapon or explosive, to place a restriction upon the use of existing high explosives, and to put a veto upon submarine boats and rams. The idea of the exclusion of the use of submarine boats is scouted in France, where the alleged success of the "Gustave Zedee" has caused great elation. The French papers call for the creation of a swarm of submarine boats. One paper, *The Matin*, of Paris, started a subscription to build a second "Gustave," and the scheme has been enthusiastically taken up. The sum of 126,108 francs has already been subscribed. The British naval authorities, however, do not seem to be seriously alarmed by the French invention, which, they claim, has not solved the difficulty of directing a course under water. It is persistently alleged, moreover, that in spite of the glowing reports sent to the French press, the French naval authorities are not yet satisfied, and that experiments lasting several more months will have to be made before they are justified in building a number of these boats.

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BEFORE THE INDUSTRIAL COMMISSION
In session at Washington, Theodore G. Search, of Philadelphia, president of the National Association of Manufacturers, gave interesting testimony as to trusts. He said that the productive capacity of the manufacturers was in excess of the demand for home consumption, and that manufactured goods are being exported in noticeable quantities. He was doubtful as to the outcome of the movement for the establishment of trusts. He could not say whether it was going to do good or harm, but he believed they would be more or less disastrous to the smaller enterprises because of the cheapened cost of production. "But," he added, "I don't see any help for it." He was quite sure that they were forced by over-competition. He had an idea that they were largely speculative. They are growing to such an enormous extent, he added, talking about the effect on smaller enterprises, that it may be impossible for any one to go into business with limited capital. The establishment of trusts involved great distribution of capital, and one of the results would be that many people who never held any stock in manufacturing concerns would become interested as stockholders. Mr. Search continued: "I do not look on these combinations with much favor, and don't even recognize them as the natural evolution of economic conditions. They are forced rather than a necessity. They are

growing here as they are growing nowhere else in the world. There are large aggregations of capital in foreign countries, as we all know, but they are not the result of combinations."

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OF THE SIX CONTINENTS INTO WHICH
The world is primarily divided, but two—Europe and North America—are traversed by railways, while a trip across Africa, Asia, South America, and Australia, remains a thing of the future. Russia has already spent \$200,000,000 on its Trans-Siberian road. England will likely, in the course of a few years, have a road in operation from Cairo to Cape Town. The project of a railway, whereby one can journey from New York far into South America, has an official standing. At the Pan-American Conference, held in Washington ten years ago, arrangements were made for a superficial survey, with approximate estimates of the cost. The survey has now been made, at the expense of the several governments concerned, and the report presented to President McKinley.

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IN PURSUING THEIR TASK, THE SUR-
veyors contemplated a continuous line to Buenos Ayres, which by rail would be 10,221 miles from New York. But 4,769 miles of this line are covered now by railways in actual operation, while the gaps to be supplied aggregate 5,462 miles, nearly 1,000 miles more than Russia engaged to build when she inaugurated the Trans-Siberian line. Already there is an uninterrupted road in operation as far south as the Isthmus of Tehuantepec. From the end of this completed line in Mexico, 461 miles would need to be built to the Guatemalan border; in Guatemala there is an available line in operation for 44 miles, leaving 126 to be built; in Salvador, 64 miles are in operation, and 166 would need to be built; in Honduras, the entire line of 71 miles would need to be built; in Nicaragua, there is a line 103 miles in length, and 106 miles would need to be built; in Costa Rica, 360 miles would need to be built, in Colombia, 1,354, and in Ecuador, 658 miles would need to be built; in Peru, 151 miles are covered, and 1,633 are not; in Bolivia, 195 are covered, and 392 are not; in Argentina, 936 are covered, and only 125 would need to be built. The total cost of construction is estimated to be \$175,000,000.

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THE FRIENDLINESS OF GERMANY TO
the United States is shown in the attitude assumed by that country at Manila. Despite frequent and official disclaimers, dispatches have been tinged with a shade of veiled German hostility. The latest action is the withdrawal from Manila of German war ships, after diplomatic interchange at Washington, assurance being extended that the United States would look after German life and property. Being justified by extensive interests in the Philippines in having a warship handy for use in an emergency, the action of Germany will set at rest any uneasiness arising from possible foreign interference, while it is believed the effect on the insurgents will be wholesome, as showing confidence in the ability of the United States to thoroughly control the situation. There are signs of betterment in commercial relations between Germany and this country, sentiment in the former being against retroactive measures. The situation in all its phases affords no ground for belief that our relations will continue other than amicable.

The News of the Church

The Church Abroad

In a sermon at St. Paul's cathedral, the week before Lent, the Bishop of Stepney referred to the present crisis in Church affairs. There was, he said, no crisis at this moment but the crisis of pride, which was partly prejudice, partly self-will. Nothing could be more pleasing than the obedience and the submission which had been met with in the diocese of London. The Bishop referred at some length to the points which were still in question; namely, confession, reservation, and the use of incense. Upon all three points he spoke with moderation and good sense. The most important and interesting part of his discourse was that in which he mentioned that the Archbishop would hold his court for the decision of the debated points on Shrove Tuesday (Feb. 14th). This announcement produced a sensation. It was not known at the time whether any of the High Church clergy had formally submitted their case, though it would seem that this must have been done, since it appears from the direction in the Prayer Book (English), to which this court applies, that an actual case must be submitted. The character of the court was also left uncertain; *i. e.*, whether the Archbishop was to sit alone, or with other bishops, and whether he was to have legal or ecclesiastical assessors. Much doubt was expressed in some quarters whether the court could be unbiased, since the Archbishop has already expressed himself in a formal charge upon the matters at issue. This is contrary to the practice of civil judges, and necessarily creates embarrassment. According to the published declaration of the Archbishops, neither will announce a decision without consultation with the other. But, unfortunately, both alike have committed themselves in advance, and it is difficult, as human nature is constituted, for even the most fair-minded men to eat their own words. It is an act of unusual courage under these and the other circumstances which surround them, for the Archbishops voluntarily to grapple with subjects about which public opinion runs so high.

Death of Mr. Spottiswoode

The ranks of lay Churchmen have sustained a serious loss by the death of Mr. George Andrew Spottiswoode, vice chairman of the House of Laymen, and deservedly one of the most respected laymen in the Church of England. He was senior partner in the famous printing firm of Spottiswoode & Co., and had for many years been prominent in all that concerned the Church. He was 71 years of age. His death was sympathetically referred to in both Houses of Canterbury Convocation, as well as in the House of Laymen.

Two New Bishops for India

It has been officially announced that the Queen has been pleased to approve the appointment of the Rev. Henry Whitehead, head of Bishop's College, Calcutta, to be Bishop of Madras, in succession to Bishop Gell who is resigning the office; also of the Rev. G. A. Lefroy, head of the Cambridge University mission, at Delhi, to be Bishop of Lahore, in succession to the late Bishop Matthew. The Rev. Henry Whitehead is a son of the late Canon Alfred Whitehead, R. D., and was educated at Sherborne School and Trinity College, Oxford, taking his degree with a first-class in classics in 1877, and being elected to a fellowship of his college the same year. He was ordained in 1879, and was a lecturer and tutor of the college until 1883, when he went out to Calcutta as principal of Bishop's College. One who has known him for many years writes of him: "He is what Aristotle calls a 'cube'—perfect on all sides, intellectually, morally, and socially, and had he not devoted himself and his entire fortune to the service of God in the Indian mission, he might have proved a much-needed occupant of an English see. A more impartial, practical,

learned, and humble man could not have been selected for the high position to which he will be consecrated, though he has on previous occasions declined an Indian bishopric rather than discontinue his work in the Oxford mission and Bishop's College." The Rev. George Alfred Lefroy graduated from Trinity College, Cambridge, in 1878, taking a first-class in the Theologica! Tripos. He has been connected with the Cambridge mission, Delhi (of which he is now the head), for the last 20 years, and for 13 years was examining chaplain to the late Bishop of Lahore.

The Late Nubar Pasha

Whilst the remains of the great Egyptian Minister were being laid to rest in the Armenian cemetery, at Alexandria, a requiem service was held in the church of St. Peter, Great Windmill st., W. The occasion was remarkable, inasmuch as the service not only called together a heterogeneous congregation of people in sympathy with the cause of Armenia, but also because the officiating clergy included the Armenian Archpriest Baronian, of Paris, chaplain to the late Pasha, and was conducted part in English and part in Armenian. The officiants were Bishop Barry, the Archpriest Baronian, vested in handsome red cope and golden mitre, the Rev. Stephen Gladstone, and three other clergymen. As the choir and clergy entered the church, the hymn, "Praise to the Holiest in the Height" (one of Mr. Gladstone's favorites), was sung. Then followed the sentences from the English Burial Office, after which the Armenian Archpriest advanced to the chancel rails and delivered a eulogy, in Armenian, of the deceased minister, and expressed the gratitude of the Armenians for being permitted to honor the memory of their deceased brother in that church. The Archpriest afterwards repeated a prayer from the ritual of St. Mesrob, and then Psalm xc. was sung, followed by the lesson from the same Armenian ritual, II. Cor. iv: 3-11. The anthem was, "I know that my Redeemer liveth," accompanied by the band of the Royal Engineers. The lesson from the Burial Office in the Book of Common Prayer was read, followed by the *Dies Iræ*, to Dykes' setting; after which the Rev. Stephen Gladstone delivered an address from the passage, "He that ruleth over men must be just, ruling in the fear of God" (II. Samuel viii: 31).

Canada

Progress in the Diocese of Ottawa

Some interesting facts were given at the annual missionary meeting in St. Luke's church, Ottawa. The mission fund is at present in a very prosperous condition. Contributions have been nearly \$800 increase over last year's. A cheque for \$9,000, from the executors of the late Robert Hamilton, of Quebec, has been received for the mission fund. In the county of Renfrew, ten years ago, there were only 10 churches; there are now 28 churches, 10 clergymen, and 11 parishes. Bishop Hamilton dedicated the new church at Lancaster on the 29th, assisted by Archdeacon Bogert, of St. Alban's church, Ottawa, and other clergymen. The church was built in memory of the late John McLennan, by his widow, who also will give \$300 a year toward the rector's salary. The building is well finished and equipped in every particular. Many beautiful gifts have been received for the interior. Mr. Duncan McLennan, a son of the donor, has given the burial ground and building site on which a neat Sunday school house has been put up. He has also provided a parsonage free of rent. The Rev. A. H. Whalley has been appointed to the parish.

Encouraging Interest in Missions

The reports presented at the annual meeting of the Church Society in the cathedral hall, Quebec, on Feb. 1st, were all of an encouraging nature. The Bishop was in the chair. A

few years ago the prospect of the withdrawal of the S. P. G. grant of \$4,500, together with the decrease of interest on investments, caused much fear that the Church's work in diocesan missions would suffer from the deficit. That the work has not been obliged to be curtailed in this way is due to the faithfulness and generosity of Church members in the diocese. It has been decided to erect an organ chamber in St. Matthew's church, Quebec, to be known as the "Robert Hamilton Memorial."

Diocese of Montreal.

Collections in aid of the diocesan mission fund were taken up in all the Montreal city churches on Quinquagesima Sunday, Feb. 12th. The total offertory in St. George's church for the purpose, amounted to \$3,022. The clerical association of the deanery of St. Andrew's was held at Hudson, Feb 7th. The immigration report, read at the annual meeting of the Andrew's Home, Montreal, the Bishop presiding, was very encouraging as to the work done. The number of emigrants boarding at the Home till they obtain work, has been nearly double that of last year. The receipts also have been considerably in excess of the expenditure. The *Vox Humana* organ stop, just put into the organ of Christ church cathedral, Montreal, and which was the gift of Mr. Hector Makenzie, is much appreciated.

Woman's Auxiliary

The annual meeting of the Montreal diocesan board of the Woman's Auxiliary took place Feb. 22d-24th, commencing with a celebration of Holy Communion in Christ cathedral, Montreal. The business session opened in the afternoon in the Synod Hall. A larger number of delegates from the country parishes were present than usual. Reports show a great amount of work done during the year. A life membership was presented to the president, Mrs. Holden, by the Bishop, on behalf of members of the Montreal Woman's Auxiliary.

New York

Henry Codman Potter, D.D., LL.D. Bishop

At St. David's chapel, Bishop Potter administered the rite of Confirmation on Wednesday, March 1st, to a class presented by the Rev. E. G. Clifton.

A layman of the Church, the Hon. Thomas L. James, ex-Postmaster General of the United States, gave an address Sunday, March 5th, on "Christian workers," at Utica, N. Y.

At St. Andrew's church, the Rev. Dr. Geo. R. Van De Water, rector, a feature of the Lenten services is a course of lectures by the Rev. C. J. Adams, on "Christianity and the Cæsars."

At the church of the Ascension, the Rev. Percy S. Grant, rector, a musical service was held on the afternoon of Sunday, March 5th., at which notable features were Gounod's "Father, forgive them," and Dubois' "Seven Last Words."

Rev. Joseph Reynolds' Tenth Anniversary

At St. Mary's church, Mott Haven, the rector, the Rev. Joseph Reynolds, celebrated the 10th anniversary of his rectorship, on Sunday, March 5th.

St. Thomas' Church

The rector, the Rev. John Wesley Brown, has so far recovered from a recent illness, that he has begun the full exercise of his duties. The Boys' Periodical League has been doing a good work in sending periodicals and Church literature to foreign lands.

Dr. Christian Comes to New York

The new rector of the church of St. Mary the Virgin, the Rev. Geo. M. Christian, D. D., has just entered upon his duties, and officiated at his first Sunday service in the parish on Sunday, March 5th. On March 1st he moved into the rectory with his family.

St. David's Society Dinner

At the 64th dinner of the St. David's Society of New York, at Sherry's, on the evening of March 1st, the Rev. D. Parker Morgan, D. D., of the church of the Heavenly Rest, was among the special guests, and responded in an address to the toast to St. David. A Churchman, ex-Postmaster-General Thos. L. James, made an address on "The land of our fathers." Toasts were offered to the President of the United States and the Queen of Great Britain.

The Church Club

At the February meeting just held at the club rooms, the subject under discussion was, "Fairs, and such-like entertainments for Church purposes." The Rev. Wm. S. Rainsford, D. D., was to have been the leading speaker, but was prevented from being present. In his stead the Rev. L. B. Learned, a curate of St. Bartholomew's parish, made a vigorous denunciation of such secular methods of carrying on the affairs of a church. Mr. Fulton Cutting and Mr. Anson Phelps Stokes also made addresses referring to various abuses in the methods of raising money for charitable and religious purposes. Judge Colvin championed some of the old-fashioned ideas. At the March meeting of the club, the topic to be discussed will be "Personal religion."

General Theological Seminary

The dean, the Very Rev. Dr. Eugene A. Hoffman, has returned from his visit to the South, and will take a special course of services at the chapel of the Good Shepherd on the Wednesdays of Lent. The Rev. Prof. Chas. W. E. Body, D. D., D. C. L., has instituted a special seminar for the remainder of the year, on "The book of Genesis." A series of prizes is offered by *The Seminarian*. The editorial board consists of Messrs. S. B. Innes, A. G. Roberts, Franklin E. Smith, and R. D. Hatch. The representatives of the seminary at the annual convention at Cambridge, were Mr. Franklin E. Smith, of the senior class, Mr. Herbert H. H. Fox, of the middle class, and Mr. James Wise, of the junior class.

Columbia University

Ten acres of unimproved real estate at Broadway, the Boulevard, and 162nd st., have been sold to a real estate representative for \$350,000. This will go far towards removing the indebtedness of the university, the interest upon which encroaches upon the income increasingly needed for the enlarging educational work of the institution. Mr. Henry B. Hyde, of the Equitable Life Assurance Society, has undertaken to defray the expense of a course of lectures on "Life insurance in its relation to society and the State," and Mr. Charlton T. Lewis has been appointed the lecturer. The new arrangement for scholarships requires a high moral, mental, and physical development for the acquirement of the scholarship, and the candidate will enjoy the benefits only so long as he retains his high standing. The scholarships will be open only to students actually needing them.

Pennsylvania**Ozi William Whitaker, D. D., LL. D., Bishop**

Lewis H. Redner, rector's warden of Holy Trinity church, Philadelphia, is unable to leave his house at Atlantic City, N. J., and his illness is causing much anxiety among his friends.

At a meeting of the Church Club, held in the Church House, Philadelphia, on Monday, 27th ult., Mr. William Waterall read a paper on the subject, "Is the prevailing method of electing rectors the best?"

Confirmation at St. Peter's, Germantown

Bishop Whitaker made his annual visitation to this church on the second Sunday in Lent, and administered Confirmation to a class of 23 candidates, presented by the rector, the Rev. Dr. T. S. Rumney.

Woman's Auxillary

Archdeacon Joyner, of South Carolina, addressed the Woman's Auxillary to the Board of Missions, on Friday morning, 3d inst., in the

Church House, Philadelphia, on "The work among the colored people of the South." He said that the solution of the race problem is certainly educative, and that it should be technical.

Sanctuary Lamps in St. Timothy's, Roxboro

Seven magnificent sanctuary lamps have been placed in this church, the Rev. R. E. Dennison, rector, as a memorial of a departed member of the congregation, whose name is withheld. The lamps are suspended from the ceiling between the altar and the rood screen, by ornamental brass chains. They are lighted only during services, and represent the seven spirits before the throne of God.

Theatre Services Closed

The last of the season's religious services in the Trocadero theatre, Philadelphia, was held on Sunday evening, 26th ult., with the Rev. Dr. E. Worcester in charge. An entertaining vocal and instrumental musical programme was presented to a large and appreciative congregation after which Dr. Worcester delivered an earnest sermon, with special reference to "The great fact of death, and the life beyond death."

Addition to Holy Trinity, Philadelphia

Bids are being received for a two-story brown stone building, 16 x 30 ft., to be erected on the south side of this church. The first floor will contain men's and women's robing rooms and closets; and in the second story will be the rector's room. The building will conform in appearance to the church edifice. The new rector, the Rev. Floyd W. Tomkins, Jr., is expected to arrive on Friday, March 3d. The rectory has been put in perfect condition for the reception of himself and family.

New Parish Building

Messrs. Milligan & Weber, architects, of Philadelphia, have drawn plans for a new parish building for All Saints' church, Norristown, the Rev. W. Herbert Burk, rector. It will be a three-story structure in the Tudor-Gothic style of architecture. The basement will contain a gymnasium and kitchen; on the second floor, there will be an assembly room, arranged in class rooms, with sliding partitions; in the third story, a balcony and class rooms.

The Spring Garden Institute

The mother of mechanical handiwork and art schools of Philadelphia, was opened Nov. 12th, 1852, on which occasion Bishop Alonzo Potter made an address. On Tuesday evening, 28th ult., the enlarged, re-modeled, and newly equipped building was opened with prayers by Bishop Whitaker, who alluded to Bishop Potter's presence so many years ago, and said Bishop Stevens had also taken part in the re-organization of the institute many years later, and had manifested his interest by his presence, and in many other ways.

Generous Bequests

The will of Mrs. Elizabeth L. Devine, a prominent member of the Roman Catholic Communion, was probated on the 25th ult. The estate is valued at "upwards of \$500,000," and after providing for certain relatives and others, the residuary is to be divided into 17 shares, of which the Episcopal Hospital is to receive one share. Should the 17th share prove unacceptable to the institution for which it is designed, owing to certain restrictions, it is to be divided among the 16 remaining legatees.

Hannah Price Brookfield who died on the 8th ult., bequeathed her estate of \$39,800 to various Church and charitable institutions. Among these is a bequest of \$2,000 to the Domestic and Foreign Missionary Society; \$2,000 to the diocesan missions of the diocese of Pennsylvania, and \$2,000 to the City Mission, to be applied to the sick-diet kitchens, House of Mercy for Male Consumptives, and Home for Female Consumptives, Chestnut Hill. After \$500 has been set aside for the maintenance and care of burial grounds of her relatives and herself, the residuary estate is to be divided among 14 different objects, 11 of which are unsectarian, and three appertaining to the Church; viz, the Italian mission

church, L'Emmanuello, the Seamen's mission (church of the Redeemer), and the Home of the Merciful Saviour for Crippled Children.

Bequests of \$500 each to the "Episcopal Home for Old Women" (Christ church Hospital) and to the "Episcopal Home for Children" (Church Home, Angora), to take effect upon the death of her daughter, were made by Mrs. Mary B. Harrison whose will was admitted to probate on the 1st inst., at Philadelphia.

The Home for Female Consumptives at Chestnut Hill has just received \$1,000 from the estate of Sarah H. Heister.

Chicago**Wm. Edward McLaren, D. D., D. C. L., Bishop**

The following changes have been made in the Confirmation appointments which Bishop White is to keep for Bishop McLaren: March 14, church of Our Saviour, Chicago, instead of Kankakee; April 16, St. Ansgarius, Chicago, A. M., instead of P. M., and St. Paul's, Kankakee, in the evening.

Parochial Mission at La Grange

A parochial Mission was begun in Emmanuel parish, the Rev. Charles Scadding, rector, on March 5th, conducted by the Rev. Percy Webber. The members of the Brotherhood of St. Andrew have been working hard for it for the past two months, and have made a house-to-house canvass of the suburb with an invitation to all to attend. The rector has also arranged a course of Tuesday evening services for the Brotherhood, at which visiting clergy from Chicago deliver a course of sermons on the last five clauses of the Creed, arranged as follows: Feb. 21st, "I believe in the Holy Ghost," the Rev. T. A. Snively; Feb. 28th, "The Holy Catholic Church," the Rev. G. Heathcote Hills; March 7th, "Mission sermon," the Rev. Percy Webber; March 14th, "The communion of saints," the Rev. W. D. Howard; March 21st, "The forgiveness of sins," the Rev. J. S. Stone, D. D.; March 28th, "The resurrection of the body and the life everlasting," the Rev. C. P. Anderson.

Woman's Auxillary

The monthly meeting of the diocesan officers and members of the auxillary was held in the rooms of the Church Club, on March 2d. The president spoke of the benefits derived from the formation of classes for the study of missions, especially during the Lenten season. Reports were read by the secretary and treasurer. Dr. Rushton gave an account of what is being done for the Church Home for Aged Persons, and made an earnest appeal for the hearty co-operation of all Churchwomen in the support of the institution. The subject for the April meeting will be St. Mary's Home for Children. It is expected that at that time the Sister Superior will present the purpose and necessities of this branch of the cathedral work. The large attendance at these meetings, and the consequent increase of personal and individual interest and knowledge of the missionary field, cannot fail to become a great factor for good.

Confirmation Classes Presented

On Sunday, March 5th, Confirmations were held in the city as follows: At St. Thomas', Dearborn st., by the Bishop of the diocese, a class of 18, presented by the Rev. Alfred H. Lealtad, priest in charge; at the church of the Good Shepherd, Lawndale, by the Bishop of Springfield, a class of six, presented by the Rev. F. F. Beckerman; by the Bishop of Indiana, in the morning, a class of 37, presented by the Rev. A. L. Williams, rector of Christ church, Woodlawn, the spacious building being densely packed; and in the evening, one of 11, presented by the Rev. Percival McIntire, rector of the church of the Redeemer, South Park.

Lecture by Bishop Seymour

Bishop Seymour delivered in Grace church, before a large and much interested congregation, the second of the Lenten Church Club lectures, his subject, "Cranmer and the Reformation period," being treated in a manner not only logically historical and fair in its conclusions, but

also well calculated to instruct, and to convey a fine impression regarding the unique position of the Anglican communion which has reformed herself without generating a schism, and which is therefore alone capable of being a centre around which there can be possibility for the unification of Christendom. The third lecture of the course will be given in Grace church, on "Hooker and the Post-Reformation period," by the Bishop of Missouri, on Saturday evening, March 11th.

Church Home for Aged Persons

At the usual monthly meeting of the Woman's Auxiliary, the Rev. Dr. Rushton, president of the Church Home for Aged Persons, presented printed copies of the treasurer's financial statement for the 14 months ending Jan. 1st. By this, it appears that from 20 parishes, and some individuals, \$3,277 had been received, besides donations in kind valued at several hundred dollars more. The disbursements aggregated \$3,058, leaving a balance of a little less than \$220 in the hands of the treasurer, Mrs. Ainsworth. The report of the secretary, Mrs. Grier, showed that many applications for admission were on file, and that the Home was kept full. There had been three deaths and three removals during the year.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Confirmations by Bishop Graves, of Laramie

Cleveland—St. Mary's, 14; St. Matthew's, 3; St. Mark's, 13; Ascension, 2; St. Luke's, 3; Medina, 3; Coshocton, 4; Salem, 5; Wooster, 6; Canton, 5; Steubenville—St. Paul's, 20, and St. Stephen's, 7; Bryan, 2; Tiffin, 8; Toledo—St. Paul's, 17. Severe cold weather and much sickness have reduced the classes for Confirmation. The Bishop's earnest sermons on mission work have aroused much interest.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The Rev. Arthur S. Lloyd, rector of St. Luke's church, Norfolk, has been conducting a Mission at St. John's church, Petersburg, which, in spite of the inclement weather, has been largely attended.

Epiphany Church, Danville

The sum of \$1,000 has just been expended on repairs to the roof and spire of the church, and the ladies of the parish have placed in bank \$500 for a new carpet and pews to be put in the Sunday school room after Easter. Successful Bible classes are held weekly by the rector, the Rev. J. Cleveland Hall. Daily Lenten services are now being held, and the St. Andrew's Brotherhood have weekly services in this parish.

Resignation of Mrs. J. E. B. Stuart

Mrs. J. E. B. Stuart who for 18 years has been the lessee and principal of the Virginia Female Institute, Staunton, the diocesan school of Virginia and Southern Virginia, has just tendered her resignation, to take effect in September next. Much regret is felt by the board of trustees (of which Bishop Whittle is president, and Bishop Randolph, vice-president) as there has been perfect accord between Mrs. Stuart and the board of trustees, and under her dispensation the school has increased in numbers, and enjoys an enviable reputation. This resignation is due entirely to family considerations. Mrs. Stuart's successor will be appointed when the board convenes in June, unless a special meeting be called earlier.

Missionary Services in Portsmouth

The Rev. Nelson P. Dame who has just been appointed general missionary of the Parochial Mission Society, began a series of Mission services on Sunday, Feb. 26th, in Portsmouth. These services are being held daily, and are alternating between St. John's and Trinity church. Mr. Dame's discourses are listened to with great interest by the large congregations who throng to hear him.

Duluth

James Dow Morrison, D.D., LL.D., Bishop

Daughters of the King

At the evening service in the church of St. John the Divine, Moorhead, on the 2nd Sunday in Lent, a very interesting service of admission into the order of Daughters of the King, was introduced after the second lesson, when 14 ladies of the congregation pledged themselves to spread Christ's Kingdom among women, and do all possible towards the strengthening of parish life. These solemn vows were witnessed by a large and reverent congregation.

Massachusetts

William Lawrence, D. D., Bishop

The will of Mary L. Mercien gives \$2,000 to Christ church, Sheffield.

The Rev. J. H. Klaren has taken charge of the parishes at Ashfield and Shelburne Falls.

The pre-Lenten Retreat for the alumni of the Theological Seminary, Cambridge, was conducted this year by the Rev. F. W. Tomkins, of Philadelphia.

In Memory of Phillips Brooks

In five years the Ladies' Missionary Society of Trinity church, Boston, have given \$8,500 to the Phillips Brooks Fund of the Home for Incurables.

St. Andrew's Church, Hanover

A faldstool of oak with carvings upon it of various designs, has been presented to this church. The rector, the Rev. T. S. Harraden, has been in charge of the parish for ten years, and has accomplished an excellent work in this old village.

Debt Cleared Off St. George's, Maynard

The debt of \$315 has been paid. A reception was recently given the rector, the Rev. R. W. Hudgell. About 200 persons attended.

Girls' Friendly Society

A meeting was held in Boston, Feb. 25th. Miss Paddock who travels extensively through the country, made a report of her work. Miss Whipple, as treasurer of the Holiday House, reported a balance of \$347.43, and a fund of \$400 on hand, for repairs and insurance. The annual council will be held May 20th, in Trinity church, and Fr. Osborne will preach the sermon.

Death of the Rev. G. W. Porter, D.D.

The Rev. George W. Porter, D.D., died March 2d, at his residence in Lexington, aged 81 years. He had been confined to the house for some time, but was able to receive his many friends, who were always delighted to call upon him. He was born in Beverly, and was ordained by Bishop Eastburn. In 1847 he took charge of St. Mary's church, Dorchester, where he remained till 1852. For sometime after this he conducted a private school, and later took charge of parochial work in New York, New Hampshire, and Vermont. In 1881, he returned to his native State, and officiated at Trinity church, Wrentham, which locality he left in 1884 for Lexington, where he resided till his death. The degree of D.D. was conferred upon him in 1868 by Hobart College. Dr. Porter had a commanding and impressive figure, and was a typical New Englander, loving its soil, and greatly interested in all its historical associations. His genial, kindly ways will long be remembered by all who knew him well and had the pleasure of entertaining him at their homes. At the meetings of the clergy, he was a recognized leader, and was one to whom they often looked for counsel and much spiritual help.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

Bishop Peterkin will shortly publish a detailed history of the Church in West Virginia, which will be of great interest, and a valuable contribution to State history.

Diocesan Missions

There is a strong desire to raise the salaries of

the 25 missionary workers in this diocese to an average of \$800. To do this would require \$4,150 to be added to the Missionary Fund, a comparatively small sum, but one that seems at the present outlook, far more than can be raised.

"The Woman's Mite Society", of West Virginia, are trying to raise the sum of \$300 for diocesan missions, to be handed in when the council meets in June. Each communicant among the women of the diocese are asked to give 25 cents for this purpose.

Texas

George H. Kinsolving, D.D., Bishop

Uphill Work at Temple

The Rev. Thomas J. Sloan has recently taken charge of Christ church mission at Temple. Here is a town of some 8,000 persons, with the church in a struggling condition, but there is a determination under God to succeed. The location of the chapel has been a detriment, but a lot more desirable has been secured, and when paid for, the work will be far advanced.

Memorial Chapel for Bishop Gregg

The Bishop of the diocese is laboring for funds with which to erect a memorial chapel to Bishop Gregg, in connection with the Church Institute for Young Ladies, at Austin. He has \$3,000 in hand, and he asks for an additional \$3,000 from his people in Texas, with which sum, together with other gifts which have been promised, he can accomplish his purpose.

Clergymen Needed

Bishop Kinsolving is a man of untiring energy, and he is building on large lines. At this time there is urgent demand in this diocese for 12 or 15 clergymen; men who are willing to forsake all and follow the Master; men with missionary zeal.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A new mission of the Church has been started at Wilkesburg, and held its first public service on the morning of Sunday, Feb. 19th, in Wallace Hall, the Rev. Joseph Sheerin officiating. The hall is being fitted up in an attractive and Churchly manner; a ladies' society has been organized, and is already at work, and a Sunday school will very shortly be inaugurated.

The Rev. J. B. Whaling has given up his work at Freeport and Tarentum, and accepted an appointment from the Bishop to the charge of St. Mark's church, Ford City, and the church of Our Saviour, New Kensington, dating from Feb. 1st. These missions have hitherto been worked in conjunction with the nearest parishes, and now for the first time in their history form a separate missionary circuit, and have a clergyman who will devote his entire time to looking after their interests.

Guild of St. Barnabas for Nurses

The annual sermon in behalf of the Pittsburgh branch of the Guild of St. Barnabas for Nurses, was preached on the evening of the 1st Sunday in Lent, in the church of the Ascension, Pittsburgh, by the rector, the Rev. R. W. Grange. The Bishop who is chaplain-general of the guild, assisted in the service. The music was furnished by the large vested choir. The offering was in behalf of the Nurses' Sick Relief Fund.

Quiet Day for the Clergy

On St. Matthias' Day, in the morning chapel of the church of the Ascension, Bishop Talbot, of the diocese of Central Pennsylvania, conducted the services of a Quiet Day for the clergy, which were very well attended.

Daughters of the King

On the afternoon and evening of St. Matthias' Day, the annual meeting and service of the Pittsburgh local assembly of the Daughters of the King took place in Trinity church. After a short business meeting and reading of reports,

the Rev. Mr. Rambo addressed the society, and at the close of his address, the annual election took place, with the following result: President, Mrs. W. W. McCandless, Bellevue; vice-president, Mrs. W. L. Chalfant, Pittsburgh; corresponding secretary, Miss Mildred Oliver, Allegheny; recording secretary, Miss Anna Druitt, Knoxville; treasurer, Miss Anna McCandless, Allegheny. In the evening, the annual meeting was held, the Bishop of the diocese presiding; and the annual sermon being delivered by Bishop Talbot. The sermon was interesting, suggestive, and helpful, and particularly appropriate to a gathering of the Daughters of the King.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Mission at St. John's, Syracuse

The Rev. C. F. Lowe, of the diocese of Ottawa, Canada, has just completed a very successful 10-days' Mission at the church of St. John the Divine. Large congregations attended. There was no excitement, no working upon the feelings, but simply a quiet, teachable, and lovable presentation of the doctrines of Christ and His Holy Church. During the recess hours of the Mission, Mr. Lowe addressed the girls at "The Shelter," at the request of Miss Huntington, the Bishop's daughter.

Arkansas

Henry Nites Pierce, D.D., LL.D., Bishop
Wm. M. Brown, D.D., Bishop-Coadjutor

In spite of the unprecedented cold weather, Camden and vicinity were greatly stirred up by the eloquence and power of the Ven. Archdeacon Percy C. Webber, in a five days' Mission from Feb. 6th to 10th; and the impression left on the community will surely result in much good for the Church. The Ven. Archdeacon has held many Missions in this diocese during the past two months. They have accomplished much in advancing the interests of the Church, and with the vigorous work of the Bishop-coadjutor in filling vacant places, in building new churches, in organizing new mission stations, are some of the signs of the growth of the Kingdom of Christ in this far-away part of the country.

Need for Church Services

Bishop-coadjutor Brown will organize a mission station at Conway about the middle of this month. Conway is a prosperous town of 2,000 inhabitants, but has no Church privileges nearer than 30 miles. Russellville is another important centre for active Church work, where after the lapse of nearly 20 years, services have been revived. The Bishop-coadjutor has many other points in view where the Church will soon be planted. As an aid to meeting the increased demands of the rapidly growing condition of the work the diocesan board of missions has requested Bishop Brown to state the needs of the Board; this he has done in an able and lucid manner. We quote briefly: "No words are needed to convince you of the pressing need of more money, beyond the bare statement that as matters now stand we are without the ability to make any further appropriations; and accordingly, unless the people come to our aid, such places as Hope, Mena, Rocky Comfort, Jonesboro, Mammoth Spring, Lake Village, Monticello, and speaking generally, 50 counties of this rapidly growing State, must continue without the services of our beloved Church."

Consecration of St. John's, Helena

On Septuagesima Sunday, the Bishop of the diocese, assisted by the Bishop of Kentucky and the Bishop-coadjutor of Arkansas, consecrated the new church just finished. Although the day was stormy and disagreeable, the edifice was filled to overflowing with a congregation interested in an event of so much importance to this old and influential parish. The senior warden, Judge P. O. Thweatt, read the Instrument of Donation, the Bishop-coadjutor, the Sentence of Consecration. The Bishop of Kentucky preached an eloquent and helpful sermon. The choir was at its best, and rendered the

service in such a way that it was really a help to devotion. It was a happy day for the rector, the Rev. Chas. H. Lockwood, and his people. He has been the incumbent of the parish for ten years, and is now beginning to see some of the fruits of his labors. The church is Gothic, cruciform in shape, built of brick, and trimmed with terra cotta. Two of the chancel windows are memorial, and both of the transept windows. The altar, the lecturn of brass, the litany desk, and a handsome window in the tower are memorials. The church will seat comfortably 450 people, and is furnished throughout with handsome quarter-sawed oak pews. There is also in connection with the church a large Sunday school room with class-rooms, and a large choir room, with study for the rector. The church is complete in every detail, and the parish is now adequately equipped to do its work in Eastern Arkansas. The Monday following the consecration, the Ven. Percy C. Webber began a week's Mission. There were four services each day, beginning with a celebration of the Holy Communion. The sermons of the archdeacon were fine expositions of Holy Scripture and Church teaching, and as a result the parish has received a stirring up that has brought new life and vigor to each communicant.

Newark

Thomas Alfred Starkey, D.D., Bishop

Episcopal Visitations

MAY

- 7. Montclair: Morning, St. Luke's church; afternoon, St. James' church, Upper Montclair.
- 11. Evening, church of the Ascension, Jersey City.
- 16-17. Diocesan convention.
- 21. Morning, Trinity church, Hoboken.
- 28. Ordinations.

JUNE

- 4. Morning, St. Thomas' church, Vernon; afternoon, church of the Good Shepherd, Hamburg.
- 5. Afternoon and evening, Belvidere and Knowlton.
- 6. Evening, St. James' mission, Hackettstown.
- 7. Evening, Christ mission, Stanhope.
- 11. Morning, Calvary church, Summit; afternoon, Christ church, Short Hills.
- 18. Morning, St. Mark's church, Jersey City.

Maryland

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

The Bishop's Provision for Small Churches

Bishop Paret has perfected plans for the organization of a "missionary circuit," to include a number of smaller churches which are without the services of regular rectors and unable separately to support them should they be assigned. The new plan, it is believed, will prove advantageous to each community. The churches in the "circuit" will include those at Curtis Bay, Glen Burnie, Jessups, Annapolis Junction, and Savage. The Bishop has appointed the Rev. J. C. Gray, rector of Grace church, in charge, and has authorized the appointment of one assistant. A plan of visitation will be arranged, and regular services begun in the near future. The Rev. Mr. Gray's new duties will not necessitate his retirement from the rectorship of Grace church.

A Missionary for Deaf Mutes

The Rev. O. J. Whildin, the deaf-mute clergyman, who has been conducting services for deaf-mutes at Grace church, has been appointed by the Bishop as a missionary to deaf-mutes of the diocese, his duties to begin March 1st. The success of the Rev. Mr. Whildin's efforts among these people has convinced the Bishop of the wisdom of a more general effort to reach them. Plans for the conduct of the work have as yet not been completed, but congregations will be organized at five or six accessible points, and regular services held.

A New Church and Parish

A meeting of the ladies and gentlemen from Green Spring Valley, Baltimore Co., and the vicinity, who are interested in the proposed All Hallow's church, was held recently in St. Paul's house, Baltimore. The meeting was called by Mrs. James McK. Merryman, president of the

Ladies' Aid Society. The attendance was large. A vestry was elected. The new church is to be erected east of the Falls road, and north of the Joppa road, on the property purchased from Mr. Howard Rider. It was announced that four acres of land had been purchased and paid for, at a cost of \$1,000, of which \$610 had been collected. In addition, many personal subscriptions were announced. The church, which will be a stone structure, will be erected in the near future. It will be 7½ miles from the Garrison Forest church, and within easy reach of residents of Ruxton and vicinity.

Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

One very pleasant feature of the work in the southern part of Kansas along the Indian border is the new life manifested by the branches of the Woman's Auxiliary at Coffeerville, Winfield, and Arkansas City.

A Mission Organized at Cedar Vale

The Bishop made his first visitation to Cedar Vale on Feb. 17th, and baptized four adults and confirmed six. At the close of the service he organized the mission, under the name of St. Matthew. The Rev. R. C. Talbot, rector of Grace church, Winfield, has been given charge of it, and will visit it one week-day a month. Mr. Clarkson Atwater, a candidate for orders, will assist Mr. Talbot regularly at this point.

New Rectory at Winfield

About a year ago the Bishop consecrated the then finished Grace church, built of stone, and at his visitation this month he found that the people had built and paid for a pretty rectory. The parish has now no debt, and the diocesan obligations are all paid.

Kentucky

Thomas U. Dudley, D. D., D. C. L., Bishop

The Bishop's Appointments

APRIL

- 2. Louisville: morning, Calvary church; afternoon, Grace church.
- 5. Evening, Christ church, Elizabethtown.
- 6. Evening, Holy Trinity mission, Grahamton.
- 9. Louisville: morning, St. Andrew's church; afternoon, church of the Advent.
- 11. Evening, Cloverport.
- 12. Evening, Madisonville.
- 13. Evening, Earlington.
- 16. Louisville: morning, St. John's church; afternoon, Trinity church.
- 18. Church Commission for Work among Colored People, Washington, D. C.
- 23. Louisville: morning, Ascension church; afternoon, St. George's church.
- 25. Evening, Morganfield.
- 26. Evening, St. John's church, Uniontown.
- 27. Evening, Princeton.
- 28. Evening, Eddyville.
- 30. Grace church, Paducah.

MAY

- 1. Evening, Mayfield.
- 2. Evening, Trinity mission, Fulton.
- 3. Evening, Clinton.
- 4. Evening, Wickliffe.
- 5. Evening, Christ church, Columbus.
- 7. St. Paul's, Hickman.
- 10. Evening, Shelbyville.
- 11. Evening, Anchorage.
- 14. Morning, church of our Merciful Saviour, Louisville; afternoon, St. Mark's, Crescent Hill.
- 16. Consecration of St. Andrew's church, Louisville.
- 17. Diocesan council, St. Andrew's church, Louisville.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

On Feb. 27th, the Bishop began a Bible class for the members of the Bishop's Guild, an association of Churchwomen formed a year ago to aid in diocesan work. The class meets at the Bishop's residence on Monday afternoons during Lent.

A Parochial Retreat at St. James'

The Rev. Fr. Sargent, O. H. C., conducted a parochial Retreat at St. James' church, begin-

ning on Wednesday evening, March 1st, and continuing through the following day, with Celebrations at 7:30 and 9:30, and addresses and instructions at various hours.

Confirmation Classes Presented

The Bishop preached and administered Confirmation on Friday evening, Feb. 24th, at Trinity church, Takoma Park, the Rev. David Barr, rector, and on the second Sunday in Lent, at the church of the Ascension, he preached and confirmed 25 candidates presented by the Rev. Dr. J. H. Elliott, the rector. Among those confirmed were five members of the vested choir.

Effort to Reduce Debt on St. Mark's Parish

An address to the parishioners of St. Mark's pro-cathedral has been issued on behalf of the clergy and vestry, appealing for an Easter offering of \$5,600. for the reduction of the parish debt and payment of the interest thereon. It is hoped that St. Mark's may become in time a great free church, a source of blessing to the population on Capitol Hill, when its use as a temporary pro-cathedral shall have ended.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

A convention of the Brotherhood of St. Andrew is to be held in Charlottesville on May 13-15. This is to be a tri-diocesan convention for the three Virginias, and the first ever held in Virginia.

A Beneficial Institution

An institution which is doing a vast amount of good work in the city of Richmond, is St. Andrew's Parish Kindergarten and Training School. The buildings are comfortable and commodious structures, and consist of an assembly hall, where the parish gatherings are held, a comfortable two story house for the teachers, and another building used for school purposes; six teachers are employed, and day and night classes are held. Besides the kindergarten, there is a day nursery, where children of working people are taken care of and taught. This institution was established, and is kept up, through the generosity of Miss Grace Arents, of Richmond.

Noon-Day Lenten Services

Mid-day Lenten services are being held daily in Richmond, under the auspices of the Brotherhood of St. Andrew. Ministers from the various denominational churches are invited to speak during the half-hour service. Large numbers of business men attend, and the addresses are eloquent and helpful.

Monument for Bishop Newton

A movement is in progress to erect a monument in Hollywood cemetery to the memory of the late revered Bishop Newton. It is to be a memorial from the entire diocese of Virginia, and all communicants have been asked to contribute to it. Many liberal contributions from the country parishes have already been received, and many touching letters accompany these gifts, showing intense love for the Bishop.

Dr. McKim at the University of Virginia

In response to an invitation from the Young Men's Christian Association at the University of Virginia, the Rev. Dr. McKim, of Epiphany church, Washington, D. C., has been conducting a ten days' series of religious services, held morning and evening, and during the first five days open to the general public; but the latter half were held exclusively for men, and primarily for students, at which there was an attendance daily of over 300.

A Memorial of Mr. and Mrs. Fry

On Wednesday, Feb. 22d, a room in St. Paul's Church Home, Richmond, was dedicated "to the glory of God, and in memory of Charles M. Fry, and his wife, Elizabeth Wickham Leigh." The services were conducted by the Rev. Preston Nash, of Christ church, and were beautiful and impressive. A large number of St. Paul's con-

gregation were present. After the dedication, liberal donations of money, household articles, and groceries were received, and a bountiful lunch was served to all present.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
M. N. Gilbert, D. D., LL. D., Bishop-coadjutor

Seabury Divinity School

The Whipple Literary Society and the Breck Missionary Society have been quite active of late. Bishop Gilbert gave the "Whipple," a very entertaining address a short time ago on "Early experiences in the Rockies," and a few weeks later Warden Butler lectured before the "Breck," on "Work in the New York slums." The whole school has had the pleasure and profit of several lectures this winter on "Practical Church work," from Bishop Gilbert.

Episcopal Visitations

APRIL

- 7:30 P. M., St. Peter's St. Paul.
- A. M., Christ church, St. Paul; Stillwater: 3:30 P. M., Penitentiary; 7:30 P. M., Ascension.
- 7:30 P. M., Dundas. 5. 7:30 P. M., Austin.
- 7:30 P. M., Owatonna.
- 7:30 P. M., St. Anthony Park.
- A. M., St. John the Evangelist, St. Paul; 7:30 P. M., Faribault.
- 7:30 P. M., Kenyon. 11. 7:30 P. M., Mantorville.
- 7:30 P. M., Cannon Falls.
- 2 P. M., Belle Creek.
- A. M., Red Wing; 4 P. M., Frontenac; 7:30 P. M., Lake City.
- 7:00 P. M., Wabasha.
- 2 P. M., Brownsville; 7:30 P. M., Caledonia.
- 3:30 P. M., Dresbach; 7:30 P. M., Dakota.
- 7:30 P. M., St. Charles.
- 7:30 P. M., Chatfield. 23. 7:30 P. M., Winona.
- 7:30 P. M., Rushford. 26. 7:30 P. M., Albert Lea.
- 7:30 P. M., Shakopee.
- St. Paul: A. M., St. Paul's; 4 P. M., Ascension; 7:30 P. M., Good Shepherd.

MAY

- 7:30 P. M., New Ulm.
- 7:30 P. M., Lake Benton.
- 7:30 P. M., Sleepy Eye.
- 2 P. M., Birch Cooley; 7:20 P. M., Red Wood Falls.
- 7:30 P. M., Henderson.
- Litchfield: A. M., Trinity; 2 P. M., Emmanuel; 8 P. M., Cokato.
- 8 P. M., Wilmer.
- 4:30 P. M., Rockford; 8 P. M., Delano.
- 8 P. M., St. Paul, Highwood.
- St. Philips, St. Paul.
- Special sermon, cathedral, St. Louis, Mo.
- 8 P. M., Mabelina.
- 8 P. M., Good Thunder.
- St. Paul: A. M., St. Sigfrid's; 4 P. M., St. Clement's; 7:30 P. M., St. Bonifacius.
- 7:30 P. M., Fairmont.
- 7:30 P. M., Wells.
- 7:30 P. M., Blue Earth City.
- 7:30 P. M., Rochester.
- A. M., Mankato; 8 P. M., St. Peter.
- 8 P. M., Le Sueur.

JUNE

- Minneapolis: A. M., St. Ansgarius; 4 P. M., Messiah; 8 P. M., St. Johannes.
- 1-3. Canonical examinations.
- 7-8. Diocesan council, Faribault.
- 8 P. M., Graduation of nurses, St. Luke's Hospital, St. Paul.
- 12-15. Commencement: Diocesan Schools, Faribault.
- Hassan.
- A. M., Hastings; 4 P. M., Basswood Grove; 8 P. M., Point Douglas.

Central Pennsylvania

Ethelbert Talbot, D. D., LL. D., Bishop

Men's Club of St. Barnabas', Reading

The club had a Lincoln Birthday dinner. Of 60 men expected, only 34 were allowed by the blizzard to attend. President Stewart told the guests that the club's objects were the social intercourse and mutual improvement of members. It also pays \$3 per week to a member incapacitated by sickness or accident, and \$20 toward funeral expenses. The membership is chiefly composed of wage-earners, but includes several employers and professional men. The rector,

the Rev. J. Nichols, was toastmaster, and an excellent dinner was served by the Woman's Guild. Following is the programme of toasts: "The day we celebrate," responded to by Charles S. Prizer; "The President of the United States," ex-Mayor Thomas P. Merritt; "The diocese of Central Pennsylvania," Bishop Talbot; "Greater Reading," City Engineer Samuel S. Hoff; "The need of Lincolns to day," the Hon. H. Willis Bland, Judge of the Orphans' Court; "What we hope from our club," George B. Harris; "Beneficial orders," Frank A. Tyson; "St. Barnabas' parish," Ira W. Stratton, junior warden; Mr. Stratton also responded to the toast of the Rev. L. R. Dalrymple, former pastor; "The medical profession," Dr. Samuel L. Kurtz; "Lincoln as a lawyer," the Hon. G. A. Endlich, Judge of the Common Pleas Court; "Men and the Church," the Rev. John Calvin Gallaudet; "The army and navy of the United States," Capt. Samuel A. Willits, U. S. A.; "Lincoln in war times," Capt. Fred. M. Yeager; "The ladies," William McCormick, editor of *The Herald*.

Daughters of the King

A special service was held in St. John's church, Marietta, after Morning Prayer, on Sunday, Feb. 19th, when 15 young ladies were admitted into the order. This is a new chapter of the order, to be known by the name of St. Agnes. The members have been formerly a guild under that name. The service was very solemn and impressive throughout, and was made more so by the well chosen anthem sung as a solo by the choir-master. The service was conducted, and sermon preached, by the rector, the Rev. Bert Foster, D. D. It is believed that the chapter will do much to raise the spiritual tone of the parish, in which so much that is helpful already exists. An earnest effort is being made to raise \$200 by Easter, for a special purpose, and the rector is very hopeful of the result.

Connecticut

Chauncey B. Brewster, D. D., Bishop

The Daughters of the King have made and presented a set of purple hangings for the chancel of St. Andrew's church, Marbledale, the Rev. T. S. Ockford, rector. Bishop Brewster confirmed five persons at his last visitation.

Mr. George B. Sherman, of Brooklyn, N. Y., has given Christ church, Roxbury, in memory of his daughter, Katherine Sherman, the god-daughter of the rector and Mrs. Humphrey, a credence of wrought iron and oak, the handiwork of Mr. Frank Collins, the choir-master. The credence is made with a canopy, and sides of iron tracery, with doors in front that may be locked.

A Growing Mission

The archdeaconry of Fairfield has recommended to the Bishop that St. Agnes' mission, West Bridgeport, be given the standing of a diocesan mission. Upon the unanimous request of the congregation, Archdeacon Booth has recommended that the Rev. Geo. A. Robson, curate of St. John's, be minister. This mission was founded by the Rev. W. H. Lewis, D. D., seven years ago. During the past three years, the Sunday school has trebled in attendance, the offerings have increased seven-fold, the attendance overtakes the seating capacity in fine weather, and the services are as hearty as any in the city. The Rev. Dr. Lewis deserves great praise for the splendid outcome of his efforts. His wisdom in planting it when and where he did has been abundantly vindicated by the results attained.

Death of Hon. Eli F. Rogers

One of the oldest and most faithful Churchmen of the diocese, the Hon. Eli F. Rogers, died Feb. 17th, at his home in Branford. He was born in Branford in 1811; was confirmed by Bishop Brownell, and was many times a delegate to the diocesan convention. In Trinity parish he served as vestryman, warden, organist, and lay-reader. The chancel window, pulpit, and other gifts by him beautify the church.

In the Sunday school he served 65 years as teacher and superintendent. In State affairs, Mr. Rogers held the various offices of postmaster, member of the General Assembly, judge of probate, town clerk and treasurer.

A Picture for Christ Church, New Haven

The rector, the Rev. G. Brinley Morgan, has received a picture to hang in the church. The subject is the Madonna, with attendant saints, by Gozzoli, an Italian artist of the 15th century, and a pupil of Fra Anglico whom he resembles in his work. The picture, like "The Transfiguration" in the chapel, is one of the publications of the Arundel Society, of London.

Confirmation at All Saints, Meriden

On the 1st Sunday in Lent, Bishop Brewster confirmed 20 persons, making a total of 256 Confirmations in the six years of the parish's existence. The Rev. A. Sprague Ashley is rector. On the 2d Sunday in Lent, Dr. Hart delivered a sermon on the life and character of Bishop Williams.

Albany

William Croswell Doane, D. D., LL.D., Bishop

The Rev. Henry Rollings, rector of St. Luke's, Brockport, N. Y., has been appointed by Bishop Doane to the charge of the mission of the Good Shepherd, Elizabethtown, N. Y. Mr. Rollings expects to begin his work on April 15th.

Dr. Silliman Resigns

The Rev. George D. Silliman, D. D. who for the past nine years has been the rector of Grace church, Albany, surprised his congregation on Sunday, Feb. 19th, by saying that he had handed his resignation to the vestry for immediate acceptance, that he might accept a call to St. John's church, Stockport, N. Y. Dr. Silliman, as trustee of St. Stephen's College, Annandale, is very much interested in its present work, and this change will give him more time for this, and also literary work. The Rev. Paul H. Birdsall, curate of St. Peter's, Albany, will succeed Dr. Silliman as rector of Grace church, on April 2d.

Long Island

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

The noon-day Lenten services at Holy Trinity church, the Rev. S. D. McConnell, rector, are largely attended. The rector is the speaker, except on Saturdays, when the assistant, the Rev. Reginald Pearce, makes the address

Fifty Confirmed in St. Thomas', Brooklyn

On Sunday, Feb. 26th, Bishop Littlejohn confirmed a class of 50 in St. Thomas' church, the Rev. James Clarence Jones, rector. Interesting services are being held on Wednesday evenings, at which the preachers are well-known clergymen from the different Brooklyn churches.

Lenten Services at St. Luke's, Seaciff

A series of services for men are being held in St. Luke's church, the Rev. George C. Groves, rector, on Friday evenings during Lent. They are well attended, and much interest is manifested. A service for children is held on Monday afternoons. On Thursday afternoons the play-room at St. Luke's Hall is open for the convenience of mothers who wish to attend the services.

Church Charity Foundation

As has been the custom for several years, Quinquagesima Sunday was observed by the different parishes in the diocese as Church Charity Foundation Sunday, and offerings were taken in the churches in aid of the various institutions. In Grace church, Brooklyn, the Rev. Frederick Burgess, rector, an anniversary service was held in the afternoon. The Rev. John G. Bacchus read the report of the Board of Associates, reviewing the work of the Home for the Aged and the Orphan House, and made an appeal for additional interest and support. The Rev. Dr. James Clarence Jones, the secretary, read his report, in which he referred to the death of Mr. N. Pendleton Schenck who

was secretary, legal counsellor, and a member of several committees. The loss by death of Mr. John T. Walker, of the committee of the Home for the Aged, was also referred to. The summary of the treasurer's report showed that the total endowment funds amount to \$253,299.61. Total receipts were \$106,046.49; disbursements, \$105,767.24. The rector of the Foundation, the Rev. Dr. Albert C. Bunn, stated in his report that "St. John's Hospital was, during all the year, fuller than usual, and did considerably more operative surgery. During the three autumnal months the hospital cared for nearly 300 soldiers, brought to our own doors in our own trains, and under the direction of our physicians, from Camp Wikoff. All but seven have left the hospital cured. There was one death. It will be recognized that the doing of nearly twice our usual and normal work during a quarter of the year made the fullest call upon the resources of the institution and its force of doctors, nurses, and all employes. The response was altogether satisfactory. Volunteer help was given in the nursing department by several of the Trained Christian Helpers, by young men as orderlies, and in other ways. Food and other supplies came in great variety, and a considerable amount of money was contributed. Through all, the devoted Sisters of the hospital were at the front in efficient and untiring service. . . . An important advance has been made in the purchase for the Atlantic Avenue Dispensary of the building on Atlantic and Waverly aves., that it has for many years occupied." The report of the Standing Committee, by the Rev. Dr. H. C. Swentzel, states that the work of the hospital continues to increase. The whole number of patients last year was 1,115, as against 740 in 1897. There were 950 ambulance calls; in 1897 there were 870. The surgical operations rose from 269 in 1897 to 430 in 1898.

Southern Ohio

Thomas A. Jaggard, D. D., Bishop
Boyd Vincent, D. D., Bishop Coadjutor

Church Enlargement and Improvement

The new addition to St. Luke's church, Cincinnati, just completed, is immediately adjoining the church on the east, and connecting with it. There is a large room for the men's club in the basement, the main article of furniture being a pool table. The first floor, on a level with the Sunday school room, consists of a chapel which is to be known as "Ascension chapel," in memory of the mission of the Ascension which was the origin of St. Luke's parish. This is to be used for week-day and Lenten services. The chancel is so arranged that it can be screened off and the room used for the primary department of the Sunday school. Two new class rooms for the Sunday school have been added at the rear of the main Sunday school room, and one of these is to be used as a reading room for the men's club. There are two rooms on the second floor, one to be used as the vestry room, the other, the choir and guild room. The chancel of the church has been much enlarged. A handsome and massive reredos in black walnut has been placed behind the altar. Another great improvement to the church is the rood screen. It is of black walnut, and is a beautiful piece of work in graceful Gothic tracery.

Milwaukee

Isaac Lea Nicholson, D. D., Bishop

The Bishop has appointed Miss Margaret Bloodgood, of St. Paul's parish, Milwaukee, as secretary of the Babies' Branch of the Junior Auxiliary of the diocese.

Nashotah Seminary

The Nashotah Theological Seminary catalogue, lately issued, shows that there are 36 students in attendance this year, 21 of whom are in the theological department, and 15 in the preparatory. The new organ for the chapel is in place and in use. It gives great satisfaction, and the chapel services have again resumed their old-time vigor and effectiveness. This or-

gan is from the Lancashire-Marshall factory of Moline, Ill. Mr. Marshall gave its construction his personal oversight, because of his love for Nashotah and for the Church, of which he is a devoted member. The cost will approach \$1,200, without a complete finishing of the outside frame work; \$600 is sadly needed to complete the payment on this instrument. Nashotah's many friends and alumni are asked to remember this. There is still a debt of \$100 for the Breck memorial monument, erected last spring, over the newly made grave in the Nashotah cemetery. The Hon. Judge Winslow, of the Supreme Court of Wisconsin, favored the faculty and students by giving them his masterful address on the Lord Chancellors of England, on the evening of Jan. 27th.

A Gift of Gratitude to St. John's, Sparta

St. John's church, Sparta, the Rev. D. Ferguson, curate, has lately been the recipient of a superb brass altar cross, a memorial given by a Churchwoman living in a distant diocese, because of kindnesses shown her by the Church people of Sparta in an hour of great bereavement. The cross is of massive proportions, and of bold but thoroughly correct design, made and arranged by Messrs. A. K. Camp Co., of Milwaukee. It is one of the most beautiful altar crosses in the diocese.

Episcopal Visitations for Confirmation

APRIL

- 2. St. Luke's, Milwaukee.
- 4. St. Alban's, Sussex.
- 7. St. John's, Mauston.
- 9. Racine: St. Luke's, Holy Innocents', Emmanuel.
- 10. St. Paul's, Watertown.
- 12. Trinity, Platteville.
- 18. Trinity, Monroe.
- 24. St. Paul's, Hudson.
- 25. St. Mark's, South Milwaukee.
- 28. Holy Innocents', Pine Lake.
- 30. Janesville: Christ church, Trinity.
- 6. St. John's, Sparta.
- 14. St. Paul's, Beloit.

MAY

- 1. Trinity, Mineral Point.
- 2. St. Mary's, Tomah.

California

William Ford Nichols, D. D., Bishop

Death of the Rev. Dr. Brewer

Feb. 16th, at his home near San Mateo, passed from this life, the Rev. Alfred Lee Brewer, D. D., for 34 years identified with Church life and work in California. Pneumonia following an attack of the grip was the cause of death. Dr. Brewer was the son of Lyman Brewer and Harriet Tyler Brewer, and was born in Norwich, Conn., June 4, 1831. As a boy he attended Christ church Hall, Pomfret, Conn., entered Trinity College, Hartford, Conn., in 1850, and was graduated in 1853, as valedictorian of his class. Three years later he was graduated from the General Theological Seminary, ordained deacon in 1856, and priest in 1857, and was for one year assistant in the church of the Epiphany, New York city. From 1857-'8 he was assistant at Christ church, New Haven; in 1859, rector of Grace church, Yantic, Conn., and from 1860-'64, rector of the Mariner's church, Detroit, Mich. July 29th, 1862, he married Frances Chittenden Hale, of Detroit, Mich. From 1865 to 1890 he was rector of the church of St. Matthews', San Mateo, Cal., establishing and conducting missions at Redwood and Belmont. In 1864 he founded St. Matthew's school, San Mateo, of which he has been continuously the rector up to the time of his death, and in which 1,703 boys have come under his helpful influence. He received the degree of D. D. from Trinity College in 1891. He was instructor in the Divinity School of San Mateo, and chaplain of the Bishop Armistage Orphanage. The burial service was held on Saturday morning at 9:30 o'clock, in the chapel of St. Matthew's School. Services were conducted by Bishop Nichols, assisted by Bishop Moreland. The remains were escorted from the school to Burlingame station by the full battalion of school cadets. A special train conveyed the party to Cypress Lawn, where further services were held.

Editorials and Contributions

Ecclesiastical Chameleons

CARLYLE speaks of Robespierre's face as having every shade of color down to a sea-green, and always changing. There must be Robespierre's blood in Joseph Rene Villatte, late Mar Timotheus, etc., etc. The Supreme Congregation of the Holy Office at Rome have just published his recantation, regretting his having taught many errors, having obtained Holy Orders in an unlawful and irregular way, and having illicitly and sacrilegiously conferred orders upon others. We congratulate Villatte; also, will Bishop Grafton accept our felicitations? Villatte himself is entitled to his share. But the Pope? When we hear that his Holiness has put Villatte in a straight-jacket in some far monastery of Sinai, and managed to keep him there for the term of five years, we shall be ready to offer our acknowledgements.

Rene, what great traveler can compare with thy wanderings? From thy native France to the dangerous regions of Americanism, to Bourbonnais College (Ill.), to Nashotah, to Green Bay, to Switzerland for Old Catholic orders, to manifold tergiversations in Wisconsin, to Goa, in Ceylon, for the laying on of Thomasine hands, back to America to be its archbishop, and now, thanks no doubt to the *res angusta domi*, thou turnest up in Rome, and recantest!

Villatte is a fine example of a class of whom our own Church has had quite enough, and will have less if our bishops and standing committees profit by this example. Perhaps it may be well to cite another case. A man visited a certain rector in a certain city, as a Trappist who became weary of self-denial, and changed his views. He was sent to the — seminary, and was licensed as a lay-reader. He suddenly left this place and submitted himself to the Roman Catholic Church. He then entered a Roman seminary, and after a time wrote to one of our bishops, asking to be received back. His letter was intercepted, and he was put upon penance. Then he disappeared, and was received into our Communion by a presbyter. He sought to be admitted to orders, but the bishop would not have anything to do with him. Then he went to another bishop who was about to ordain him when the former bishop interfered. After that the man turned up as a teacher in a B— seminary, and soon after became a P— minister! Next we find him applying to the bishop of — for our orders, but the standing committee refused to sign his papers. Then he went to Mar Timotheus, Archbishop of America, and Villatte ordained him. With these orders he sought recognition from two of our bishops, but without success; thereupon he made an effort to work with Villatte, but it would not do. It is said that he then sought relations with another archbishop for tongues, but whether he received orders or not we cannot affirm. The last heard of him he applied to one of our bishops to be recognized, on the strength of his orders, for work among certain dissenting Romanists. He did not secure recognition.

Moral: Let us have no more to do with these chameleons!

Pope Leo on Americanism.-I

THE swing of the papal pendulum has produced a letter to Cardinal Gibbons against certain views expressed in the life of Father Hecker, recently published, about which an acrimonious discussion has sprung up during the last year. Father Hecker, as is well-known, was the founder and superior of the Paulists, and it is presumed that the admonitions of Pope Leo are chiefly intended to apply to that community. It must seem a little hard that Father Hecker, after basking in the smiles of Pius the Ninth, during his lifetime, should after his death become subject to the displeasure of the successor of Pope Pius. It is generally recognized, however, that the present letter is a chapter in the conflict which is going on in this country between certain progressive men and the old Italian conservatism. Archbishop Ireland is the most prominent name in the first group, and Archbishop Corrigan in the other. In like manner, the Paulists are counted with the progressives, and the Jesuits are regarded as the most powerful representatives of the conservatives or obstructionists. The papal method seems to be to administer from time to time a little encouragement, and then shortly afterward a mild snub, first to one side and then to the other. In this way a sort of balance is struck. Neither party is encouraged too much, neither is it at any time entirely overwhelmed. Leaders on one side receive marks of papal approval or favor, and their friends begin to talk of Cardinal's hats, and then, presto! leaders on the other side receive assurances of confidence. It is an interesting study in ecclesiastical politics, but it is not altogether easy to see what the outcome will be. The conflict appears to be an irrepressible one, in some form or other, and it is probable that neither Pope Leo nor his successor will see the end of it.

WHAT CONSTITUTES "AMERICANISM"

The Pope makes explicit mention of the life of Isaac Thomas Hecker as containing the opinions which call for his criticism. The underlying principle of these opinions, he says, is that the Church, in order more easily to attract men of this age, should relax something of her ancient severity, and make concessions to new opinions. These proposed concessions not only affect "ways of living," but "doctrines which belong to the deposit of the Faith." It is contended that it is desirable "to omit certain points of teaching which are of lesser importance," or to tone down their meaning. The Pope absolutely denies that it is lawful to omit, neglect, or suppress any doctrine that has been handed down. He quotes from conciliar decrees, ending with this: The Apostolic See has continued "in one and the same doctrine, one and the same sense, and one and the same judgment." On the other hand, the venerable pontiff grants that "the rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places." In this matter, namely, ways of living, "the Church has been accustomed to so yield that, the divine principle of morals being left intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces."

It appears, then, that while His Holiness asserts that doctrinal teaching remains unchangeable, matters of practice relating to right ways of living may be accommodated to times, places, and the genius of various nations. It is probable that the chief ecclesiastics of the Roman Church in America, who are supposed to belong to an American party, will express themselves as entirely satisfied with this statement. They will insist that it is all they have ever contended for, and that they are not responsible for the vagaries of individuals who may have gone to extremes.

THE POPE ON GREATER LIBERTY OF THOUGHT

His Holiness then takes up what he designates as a still greater danger, and a more manifest opposition to Catholic doctrine and discipline. This is the opinion the American "lovers of novelty" have expressed that the supervision and watchfulness of the Church should be, in some sense, lessened, and that the individual should be allowed "to follow out more freely the leading of his own mind, and the trend of his own proper activity." The opinion has been maintained that such liberty is the proper concomitant "of the newly given civil freedom, which is now the right and the foundation of almost every secular State." This method of argument, from liberty in the State to liberty in the Church, is dismissed summarily by His Holiness. The cases are not parallel, since the Church is a divine society, while all the rest depend simply on the free will and choice of men. A further argument urged in behalf of this greater liberty recommended to Catholics, is considered at somewhat greater length. It is alleged that since the Vatican decree asserting the infallibility of the sovereign pontiff has put that point beyond question, "a wider and freer field both for thought and action lies open to each one." To this the Pope answers that "if we are to come to any conclusion from the infallible teaching of the Church, it should rather be that no one should wish to depart from it; and moreover, that the minds of all being leavened and directed thereby, greater security from private error would be enjoyed by all." In short, the papal conclusion, expressed without circumlocution, seems to be that the papal infallibility restricts liberty, and does not at all extend it. This seems also to be the common-sense conclusion. It is the impression the world in general received from the Vatican decrees. The argument criticized certainly seems paradoxical. Certainly, as stated here, it is ambiguous. But may it not be the case that those who have enunciated it, simply meant to say that the papal infallibility draws the line more clearly than before between what is of faith and what is merely matter of opinion, so that men may express themselves more freely and confidently since they are assured that they are dealing with matters outside the sphere of dogma? They may also claim that they are relieved of responsibility to a certain extent, and may take the liberty of teaching, writing, or printing on any subject not hitherto ruled, according to their own private views, until the Pope sees fit to interpose. Then they will gracefully submit to his decision. Pope Leo does not directly consider the possibility of this interpreta-

tion, but possibly he contemplates it when he speaks with severity of "the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print to the world." This, he says, is to confound license with liberty, and he declares that it has so wrapped the world in darkness that there is greater need of the Church's teaching office than ever before.

APPARENT CONSEQUENCES

It must be confessed that in this portion of the papal letter there is to the ordinary mind a certain vagueness. The argument of the advocates of liberty, as stated, we have seen to be somewhat uncertain in its meaning, and it is accordingly not quite clear that His Holiness really meets it. But we certainly gather a general impression from these passages, which, if true, is of considerable importance. Of course every loyal Roman Catholic must agree in submitting without question to the doctrinal decisions of the See of Rome. But it seems that this does not give him leave to express himself freely upon other subjects. He must consider that what has not been ruled upon as yet, may be so ruled upon hereafter, and, as he cannot foresee what the papal decision may be, he must walk warily lest he come into conflict with the dogma of the future. It is easy to see what effect this principle is calculated to have upon all freedom of discussion. It erects all pious opinions into potential dogmas. Devotional practices which have gained any footing cannot be criticised without danger, for may not the Pope, by and by, give them the sanction of his approval? It is easy also to see how impossible it becomes, under such restraint as this, to bring about any reform whatsoever in the Roman Communion. Those developments which Cardinal Newman characterized as a "bad dream" must not be stigmatized. In fact, the Pope has never condemned them though they have long been notorious; and if he has not seen fit to criticise them, must it not be licentious for any lesser person to do so? If this is to be the yoke laid upon the Roman Church in America, it is evident that Gibbons, Ireland, Spaulding, and the rest have labored in vain. The university at Washington may as well close its doors. The old foreign aspect of Romanism in America will remain, and the kind of adaptation which the "American" party has fostered will come to an end.

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"How Much Owest Thou?"

WITH reference to Church support, something always remains to be said; so that there is no "last word." The day may come when the fact that a man becomes a member of a certain congregation will mean that he is *ipso facto* an assessed contributor to that congregation's support. It is idle and hypocritical to talk about the Gospel being "free," when people do not worship in the open air; when they demand music and flowers and other accompaniments, and when the priests at the altar have bodies to be warmed and fed and clothed, just as their communicants have. So many people have an idea that the Church is like the horse-leech's daughters, crying, "Give! Give!" it might be well to take a church here and there as an experiment, and demand that there be no concerts, no donations, no appeals, even, from the pulpit for help; but that the business managers—that is, the vestry, go about in a cool, commercial way and state to each at-

tendant what is expected of him or her. This might cause a great outcry at first, but it might come to be felt in time that, after all, if the Gospel is free for some, it means that it is a disproportionate expense to others; and that if a man does not think his own soul worth a few pennies a Sunday, it is a wonder that, except for purely æsthetic or gregarious motives, he goes to church at all. We believe that many people fail to contribute to Church purposes because the appeal is not made in a straightforward, business fashion. "How much owest thou unto my Lord?" Not how much dost thou condescend to give, with a half sneer at "priestly beggars," but "how much owest thou?"

We have no space or disposition to outline a new system of Churchly giving. But shall we call it "alms," as if the Lord Himself were a mendicant? We ought to remember that it is also called an "offering," although as far as it is applied to the church edifice and to the coal that warms us, it is for ourselves, for our own comfort, that we are financially bounden. A fine sarcasm, indeed, would be conveyed in any self-gratulation at having helped to pay for the fires in the church cellar, as if we had done the Lord Himself a favor! The business-like way of looking at Churchly obligations is the only true one. There is far too much cant about self-denial in such matters. Self-denial involves what we save to give to others, not what we spend to keep the rain out of the roof, or our bodies warmed during the services. Every rafter and stone in the church belongs to the Lord as the King of Glory, but it belongs to us, also, as His earthly trustees. We should be ready to pay for what we get, just as we have to pay our debts in the world.

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Father Austin and His Teachings.—X.

BY THE RT. REV. DR. MCLAREN,
BISHOP OF CHICAGO

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IN one of his Lenten sermons, Father Austin spoke of the love of the Creator for His creatures, a love unfathomably deep, unspeakably tender. He spoke with such reverent warmth that it seemed as if he had been permitted to pass beyond the veil, and see visions and revelations of the Lord, and hear unspeakable words which it is not lawful for a man to utter.

Twice in the course of his ministry had his face shone with the light of another world: once when he stood by the grave of his mother, and all the people saw it and marveled; the second time, when he was preaching of the love of God.

What he said was not so remarkable above the speech of other men, but certainly the manner of his speech was supernatural. He seemed to labor in vain to get the word that would express his thought. Indeed, he frankly acknowledged that the love of God is too great for expression by human words. The names we apply to God designate, but do not define or describe, Him. In the glory of His majesty He transcends the distance of infinity our highest conception of Him. What we know of Him, precious beyond valuation though it be, bears a like relation to what He is that a second of time bears to eternity. When the love of man has exhausted itself in trying to understand

the immeasurable depths of His love; when adoration returns upon itself in the attempt to discern His utmost glory; when penitence, unable to realize the proportions of a mercy like God's, sobs itself to sleep at His feet; when meditation drops its plummet to find that He is unfathomable; when every star that shines and every flower that blooms leads up to Him, only to point to infinite heights beyond; when religion itself confesses its despair in the search for perfect knowledge; when even the Incarnation, the light that shined out of the darkness of absolute being, points us back to its incomprehensible source, intellectual humility becomes our proper attitude. In approaching God, we do not have to do with another such as ourselves; very close we may dare to come; but remember, it is GOD whom we approach!

"O Face more fair than fairness can contain;
O Eyes more bright than brightness can declare;
O Light more pure than passion can explain;
O Life more blest than may with bliss compare;
O Heaven of heavens where such perfections are!
Let my soul live to love, to long, to be
Ever in prayer, but to look on Thee!"

—Nicholas Breton, 1601.

But while God does infinitely transcend all those conceptions of Him which are based upon the analogy of human qualities and relations (as, for example, He is unspeakably more than is represented by the human name of Father, based on the human relation of paternity), we may not deny to our finite selves the privilege of thinking that He is in some sense what analogies proclaim Him to be.

"When I study man in his relation to any product of his skill or energy," said the revered preacher, "I discover him to entertain a special interest in it. It is his; he made it, or he discovered it, or he 'raised' it, or he invented it; and this sense of origination gives him such peculiar joy that often his emotions become impassioned. So, also, in his personal relations, others are his, his own; he calls them 'my father,' 'my wife,' 'my child'; ties of tender strength bind him to them, ties which have almost the sanctity of heavenly relations, too sacred for speech, too intimate to be unveiled. Now, why should I resist the inference that He who moulded this wonderful nature of ours, in a spiritual sense in His own image, does in like manner feel a Creator's interest in all that He has created, and that the word which called nature into being was not the cold feat of power, but the enthusiasm of benevolence delighting to show forth its joy in persons and things created?"

"I love to think that He is the same exulting Creator still, and that He still takes a maker's interest in all that He has made; that there is not a created thing which is not written down in His memoranda; that He finds pleasure in going over the list, noting the history of each genus and species of animal and plant life, of each force of nature, of each planet and star, of angels and archangels, of thrones, dominions, principalities, and powers, of intelligent races dwelling in other planets, of the teeming millions of mankind living on the earth, and of all the mental and moral development of the race which lost its first estate, but now through the interposition of His mercy may more than gain its pristine glory.

"I love to think of Him as actuated by an immeasurable compassion and entering into sympathy with the objects of my weak little love, feeling all that I feel for my beloved sick, my poor, my sad ones, my broken-

hearted, my sensitive children, and millions of heart-throbs more than I could feel if I were strong and good. O, this wonderful God! Where shall I find words to picture the tender infinity of His interest in all things He has made! 'Praise the Lord, O my soul: and all that is within me, praise His Holy Name.'

"I love to think of Him as possessing a perfect appreciation of natural beauty. The hand of the Divine Artificer is associated with the eye of the Divine Artist. Can we doubt it? Why is this earth so beautiful, why the endless variety of light and shade, the combinations of color on land and sea, the infinite blue expanses of the sky; why the sublime mountains, the vales of Arcady, the buttercups and daisies, the rivulets gurgling through dim forests, the obscure light of dawn, the purple sunsets—why, but for the primary reason that He who made them loves to behold them? Far away in the Pacific Ocean is an atoll, a gem of coral and palms set on the bosom of the great deep; within its circular fringe is an eternal calm of waters, where dwell a thousand varieties of floral beauty and fish of every hue and shape. No human eye gazed upon the fairy scene during the centuries of its formation or since; but God beheld it every day, and rejoiced in its splendor of surf, its green tangle of foliage illuminated by flowers of glorious bloom, its coral armature on which the surf beats forever in great bursts of foam. He has never tired in watching the changes of scenic expression as the bending sky changes, and He sees beauty in the fury of the tornado as in the placid peace of the unvexed wave. For is He not the Supreme Author of all beauty?"

"Then I love to think of Him as a constant spectator of our life, in the individual as in the mass, feeling all the interest of a father in his children, and showing it in a thousand quiet ways of benediction, bending over them when grave problems press or great sorrows fall, answering their cries for aid by the silence that terrifies the heart and tempts it to question His interest until afterwards they find it to be the silence of a love that is wise and strong—a love which chooses its own time and way to help.

"And I do not deem it irreverent to think that this God who made us with a sense of humor appreciates it Himself, and wears the smile of constant amusement as He ponders our queer ways, our blunders, our stupidities, our laughable attempts to be something very grand, our conceit in what we have done well (as though He had had no hand in the doing of it!) our little tricks and deceptions (as though nobody saw!) our grandiose strut, our quiet, little meannesses. O, it must be very amusing to watch us from His point of view!

"But He sees also the serious aspects of human life. There is so much to try Him, so much rebellion, ingratitude, indifference, wilful ignorance, so many who deny the Lord that bought them, and use His gifts as instruments of unrighteousness, so much hypocrisy, half-heartedness, slavery to the senses. I love to think of Him as He sees it all down to the very core, for I know that He is patient with it. Approve it, condone it, ignore it, He cannot; but He can bear long with it, and put off for long the day of accounting, if haply He may win back His own to obedience and whole-heartedness. But I must not forget that His patience is the forbearance of a love which sin has outraged, wronged, and defied; and

that He will not always strive with man. There is one thing in the world which the world's best thought cannot give a reason for, and that is the existence of evil. We know that it exists, and the horrible cloud of it casts a sullen gloom over the sky. Behind the cloud, the Lord of all might and wisdom and good-will walks in—unsullied majesty—that we can never question! But for the present, the cloud is the mystery insoluble, the malign force that seems to be stronger than the love which is infinite. Reason reaches utter despair in that seeming strength, but the heart has reasons that reason knows not of, and so bends to the future in hope. If, in the evening of time and in the eternal day that ensues, a force mightier than that love survive, it shall be the will which ceases not through the everlasting years to reject its overtures and to defy its tears, and which persists in perishing in the very sight of Him who wills not that any should perish."

A great solemnity came over the people that day. Many felt with him the exceeding riches of the love of God, and many wished they might. To many in after days came the inspiring conviction that the chief thing in life is to learn how to make return for love divine by keeping the First and Great Commandment.



Self-Sacrifice

PREACHED IN WESTMINSTER ABBEY BY
THE ARCHBISHOP OF CANTERBURY

ON BEHALF OF THE NATIONAL TEMPERANCE LEAGUE

BRETHREN, you know very well that sins can only be fought, whether in ourselves or in others, by one method. All sins of the flesh can be dealt with in one way, and one way only; they can only be dealt with by removing the temptation. If a man has to deal with his own body, if he has to keep himself from all those sins which touch his body, he needs but little experience to tell him that flight from the temptation is his one resource. In regard to all these sins of the flesh, all these bodily appetites, there is no measuring the difference between the tempted and the untempted man. The man who is in presence of temptation is a totally different creature from the same man when the temptation is removed. He who is strong when the temptation is not by, he who would not seek it if it were at all hard to find, he who has perhaps learnt the evil of it and has not yet been absolutely entangled in its power, he knows full well that if he could but keep away from the presence of it the power which it exerts over him would indeed be small. The one thing that we can do is to remove the temptation. I ask all those that hear me to consider this question. I do not say to you this must be the sacrifice that you are to make. Every man must choose his own sacrifice, and no man can prescribe for another. I do not say to you that here is a plain rule of right which you are bound to follow. No, the sacrifice by its very nature must be voluntary, your own choice, or it is not a true sacrifice to God. But I do say this, that you cannot escape making a sacrifice for the sake of your fellow-man if you are to live a Christian life; that you cannot escape from it, and that the question is not whether you are to sacrifice or not your own pleasure or your own comfort, but what is the sacrifice that is best to make, whether this or that is the right thing to do. Let it be granted that the pleasure obtained from

the consumption and use of these things is a legitimate pleasure in itself; let it be granted that there is nothing wrong whatever in enjoying that pleasure to the full, provided a man guards his own body against excess; let it be granted that each man has to choose for himself what sacrifice he will make; but when that is granted, I beg of you to ask, is there anything we can do for which there is a plainer demand, in the present circumstances of our people, than to make a sacrifice—an entire and absolute sacrifice if we can—each in his own person, of the pleasure that can be got from these innocent things? To me it seems that there is hardly anything else which is better worth doing for the sake of the poor.

I have come, as you know, but lately to this diocese, to do what part God may assign me for the spiritual good of my fellow-creatures here. I am come to a task which certainly will tax human strength to the utmost. I am come to a duty which every effort that I can make cannot fulfill, and if I had a right to call upon my fellow-men here to help me in the work, above all others this is what I should ask them to do: join me, each in his own person, in giving up what is so terrible a temptation to our fellow-men. I do not ask you to condemn it as a thing sinful in itself. I am quite willing to admit that sometimes fanatical and foolish language has been used by those whose hearts have been wrung by the sight of the misery they have seen, and who have, therefore, been driven out of all carefulness of speech; for it is not when the heart feels deeply that it is always possible strictly to restrain the words within the accurate line of reason. I do not ask you to adopt what they say, or to accept their lead; but I ask you to consider, when there is this terrible evil, and when the one thing that can be done is, if not to remove it altogether, yet, at any rate, to diminish the temptation—if you cannot do your part in this by a personal self-sacrifice of your own enjoyment? I believe that there is nothing else that you can do that would have so great a moral and spiritual power at this moment. It may be if we could conquer this enemy now, all such effort might be altogether needless forty or fifty years hence. But now, as things are at this hour, when this is doing so much mischief, can you not help me to stem the evil current by a personal self-sacrifice in such a matter?

I do not know who might find it a great sacrifice, and who a small; but I know this, that every man who is willing to make the self-sacrifice does swell the power of those who are endeavoring with all their might to get this dreadful temptation from the immediate presence of the victims to it. I know that whatever has been done in this direction has been done in this way; and I see no prospect that by any other means the good of our fellow-men in this particular can be reached. I beg of you to ask yourselves whether it is too much to give up as your contribution to an effort which the present state of our countrymen makes necessary, even a great pleasure, if it be a great pleasure? I do not ask you to give it up as something to be condemned, but to give it up for the sake of Christ, and for the sake of Christ's people; for the sake of Him who died for the love of you, of Him who bade you repay Him by your love of them, to give it up in order that, by the moral power that you could so exert, they may be strengthened in their battle. And nothing else can strength-

en them so much. Indeed, I believe that if all those in this great city who call themselves Christians would absolutely give it up for a few years we should succeed in making so vast a difference that it would be visible to all men that that sacrifice had redeemed many souls, and that even if there still remained much that was sinful, much degradation and much misery, yet, at least, one large part of it was gone, because Christians had learned to feel one for another, and the man battling with this dreadful foe would find all around him those who stood shoulder to shoulder with himself, taking part, even though they needed it not for their own sakes, in the same great conflict in which he found himself engaged. Cheered and encouraged by their mere presence, by the knowledge they felt for him and felt with him, how many a soul would be able to win who now feels that he has no chance because, wherever he goes, the temptation meets him at every step, comes across him in almost every action?

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Worship in Sunday Schools

Would we "grown-ups" find it to edification to take part, twice in a forenoon, in the Office for Morning Prayer? Why should we expect more of the children? Shortened? Yes, to the Creed and the Lord's Prayer, with perhaps the Collect which is, *par excellence*, the Sunday school Collect, that for the second Sunday in Advent. This, with a hymn, is enough, if not too much. I am not certain but that it would be still better to have only a hymn, using, it might be well, the time thus secured for a concert recitation of part of the Church Catechism. Sunday schools were better not to be, than to be the substitute for Church. Teach the child in Sunday school how to use his Prayer Book, see that he owns a Prayer Book—a Book of Common Prayer which he is to use in church, in common with the rest of the congregation in the worship of Almighty God. But do not ask him to perform that act of worship twice in a forenoon, even if one such service be "shortened." Unreality would, from the constitution of human nature, be the result in one of the two services, perhaps in both, so easy is a down grade.

Then, too, if, as is generally found to be most convenient, the hour for the Sunday school session is before church in the morning, let us use the wisdom of the day school and give a recess; this, of course, being just before church. The child mind cannot be kept on the stretch from half-past nine until half-past twelve—it cannot and it will not; it takes, not perversely, perhaps, its own recess—takes it, it may be, from the hour of worship, if, indeed, mind and body are not both absent.

What a grand thing it would be, would it not, if Sunday schools could be held on Friday! The hard and necessary work of learning and teaching what the Christian child should know and believe, would more properly find place on the day of the week that the Church has appointed for "extraordinary acts and exercises of devotion," leaving Sunday—the weekly feast day—for rest and worship. That may be, perhaps, when we Churchmen shall, in the table of feasts and fasts, have learned to "hear the Church."

Y. Y. K.

Pasadena, Cal.

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Bishop Williams

HIS DIRECTNESS AND SIMPLICITY

If I were asked to indicate what, among other things of which others will doubtless speak, always impressed me in the late Bishop of Connecticut, I should say his directness and simplicity. I wrote him often in one or other of those perplexities in which we all turned to him; and his answer, or counsel, was always clear, candid, explicit. If he did not know, he frankly said he did not know. If he had an opin-

ion or conviction, he as frankly uttered it. In a sermon yesterday, delivered on the birthday of the latter, I ventured to bracket him with Lincoln—the two so unlike in their traditions and training, so often like in their unadorned and columnar directness and simplicity. Bishop Williams' pine coffin and plain black suit were fine notes of his impatience of costly ornaments or personal display. No more beautiful example has been given to the Church than his modest home, his frugal and inexpensive surroundings, his large indifference to the decorative and the ornamental. His learning, his rare powers (the two things are by no means identical) of imparting learning; his unwearied devotion to the work of his great office; his tenacity of opinion, or, rather, conviction, in matters of the Faith, coupled with a noble charity—I wish I could violate the privacy of others and illustrate this—toward those who differed from him; his stately presence; his power in the pulpit; his influence over men—all these the Church has large reason gratefully to remember. But not less, in an age overgiven to ostentation, tawdriness, and mere ornamentation in men's worship and persons, has it reason to hold in grateful memory the consistent example which he gave us of all masculine and dignified simplicity.

HENRY C. POTTER.

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Letters to the Editor

DIOCESAN CONSTITUTIONS AND CANONS

To the Editor of *The Living Church*:

Our experienced bishops and clergy and earnest laymen will regard with interest some very grave changes in the Constitution and Canons of Ohio (see our last Journal, pages 58 and 59) which are to be considered in our next diocesan convention. Every diocese needs similar changes, which, if made, would give these advantages:

1st. Make the officiating clergy as well as the laity responsible for paying the diocesan fund assessment quarterly in advance, and deprive the delinquent clerical and lay of a vote in convention.

2d. Pay not only the bishop's salary, but the salaries of all ministers of dependent parishes and missions out of the diocesan fund, and very nearly quarterly in advance.

3rd. Abolish diocesan mission collections, making the diocesan fund large enough for all the clerical salaries in the diocese, except those of self-supporting parishes. We thus get rid of the perpetual problem of how to make people remember the difference between diocesan missions and diocesan funds.

4th. Give the bishop the same power of mission over ministers of dependent parishes as he now has over missions, so that weak congregations can be more easily grouped, and be enabled, when combined, to pay better salaries.

5th. Let the Missionary Board fix, but not handle, the salaries of missionaries.

Thus the salary fund for ministers of dependent parishes and missions would be as regular and reliable as the bishop's salary. It would depend more on persons interested in raising it, and more likely to attend to it, than is now the case. The clergy of such congregations would be more independent, more respected, not at all exposed to loss from unreasonable lay defection, and would have greater influence for good, salaries could be more reasonably adjusted, and the older clergy could be kept at work as long as they were efficient.

Are not these improvements needed everywhere? Any member of any diocesan convention could, by a day or two of work, prepare the suggested canonical amendments necessary to bring them before his convention. They will soon be discussed in more than one diocese.

W. C. HOPKINS,

Rector of St. Paul's.

Toledo, Ohio.

ONE thing is quite certain, that no system of religion, no presentation of Christianity, that does not fix its gaze very clearly, strongly, and persistently upon the fact of sin, will meet

human needs. It seems to me that some way or another this great fact of sin is going into the background. We have some beautiful books on the authority of the Incarnation, and on other great mysteries, but behind there is a lack of the recognition of the fact of sin. A thoughtful Christian man lately told me that preachers were now ignoring the sternest fact of all, the fact of sin. There was not now the same teaching about sin that there once was. How often did they teach or preach upon the subject of original sin? There was a lack of the fact of sin, and there was a hesitancy in speaking fully and clearly upon the great saving experience of repentance. Conversion teaching is passing into the background, and we are thus losing our moral and spiritual grip of the people. We may be gaining more extended power; but how far in our experiences has that social power become a spiritual force? How far are we winning for Christ, from sin to repentance, to faith, to the Sacraments, to the Church? How far are we winning to the spiritual touch those with whom we are getting into social touch? Of this one thing I am quite certain, that no man through the social touch will get the spiritual touch. What we have especially to deal with is the conscience, to awaken the conscience to the fact of sin, to bring the awakened conscience to the peace of reconciliation; to teach men clearly and distinctly what the divine forgiveness means. This of all our privileges, this of all evangelical privileges, is the highest.—CANON BODY.

"He is Not Dead"

IN MEMORY OF THE REV. THOMAS MOKEE BROWN

BY MARTHA A. KIDDER

He is not dead, he lives in every heart
That heard his tender voice in praise and prayer;
No spirit ever asked of him to share
Its grief, in vain, amid the busy mart.

He passed, and sin with shame, abashed, in fear
Before him shrank, and penitence returned.
His earnest words within our spirits burned
And linger still, though now his presence dear

We see no longer, save with fancy's sight,
We know 't was not death for him to die;
In sweet communion we may feel him high,
Who lives forever more in realms of light,
New York.

Personal Mention

The Rev. G. B. Clarke has accepted a call to St. John's church, Poultney, Vt., and has gone into residence.

The Rev. C. B. Crawford, late chaplain of the 2nd Ohio Vol. Inf., having returned from a visit to Havana, Cuba, his address is care Prof. A. Crawford, Theological Seminary, Alexandria, Va.

The Rev. Edward R. Dodds has accepted appointment as assistant to the Ven. Archdeacon Ware, at Deadwood, South Dak.

The Rev. George W. Dame, Jr., archdeacon of Delaware, and rector of St. Peter's church, Smyrna, Del., has accepted the rectorship of the church of the Holy Innocents, Baltimore, Md.

The Rev. Thos. Hines has resigned St. Luke's church, Wymore, Neb., to accept the rectorship of Trinity church, Cedar Rapids, Neb.; the change to take effect March 1, 1899.

The Rev. Wm. M. Jefferis, D. D., has taken temporary charge of St. Thomas' church, Newark, Del.

The address of the Rev. W. K. Lloyd, chaplain of the 3rd Texas Infantry, is now Paris, Texas, instead of Fort Clark, as heretofore.

The Rev. W. H. Milton, rector of Henshaw Memorial church, Baltimore, Md., has resigned.

The Rev. W. C. Rodgers has resigned the rectorship of St. Mark's, Hoosick Falls, N. Y., to accept work in the city of Montreal.

The Rev. Alonzo Cushman Stewart has accepted the rectorship of St. Mark's church, Hoosick Falls, N. Y. Address accordingly after April 1, 1899.

The Rev. George C. Sutton, D. D., rector of St. Mary's church, Pocomoke City, Md., has accepted a call to Trinity church, Swedesboro, N. J.

The Rev. George S. Todd has been transferred from the diocese of Milwaukee to that of Chicago, and has entered upon his duties as assistant at the cathedral.

The Rev. J. L. Taylor, on Feb. 15th, assumed the care of Trinity church, Freeport, and St. Barnabas', Tarentum, diocese of Pittsburgh, having resigned the

missions at Kane, Kinzua, Mt. Jewett, and Youngsville.

The Rev. Henry Thomas, of Trinity church, Martinsburg, W. Va., has accepted a call to the rectorship of St. Peter's church, Smyrna, Del. He will enter upon his duties on Easter Day.

The Rev. George R. Upson has been appointed dean of the convocation of Montgomery, diocese of Alabama.

The Rev. H. P. Vicborn has been appointed priest-in-charge of St. Alban's mission, Dowagiac, Mich. Please address accordingly.

The Rev. H. L. Wood has accepted a unanimous call to become rector of Trinity church, Saco, *cum* Biddeford, diocese of Maine. P. O. address, Saco.

To Correspondents

RUBRIC XXX.—If the Communion is not celebrated on Sundays or saints' days, the rubric directs that the priest shall read to the end of the Gospel and conclude with the blessing. See Prayer Book, p. 240. It is incorrect to say the Prayer for the Church Militant when the Communion is not celebrated.

INQUIRER.—1. St. Paul calls himself the father of the Corinthians (I Cor. iv: 15), and elsewhere calls them and his other converts his children (II Cor. vi: 13; Gal. vi: 13). St. John follows the same practice (I John i: 1; III John iv). It appears, therefore, to be an apostolic custom, and is applicable to the bishops as successors of the Apostles. 2. For anthem at Evensong the rubric is plain. It comes after the collect, "Lighten our darkness," etc. 3. An anthem may be sung at Morning Prayer, "before or after the service," or "before and after the sermon," if there be one. 4. It is quite right to celebrate the Holy Communion more than once on Easter or other days. 5. It is not unlawful to sing the *Te Deum* as an anthem "before or after" the service, provided it be not omitted where it is directed to be said.

Ordinations

In the record under this head, in our issue of Feb. 25th, of the ordination of the Rev. H. D. Chambers, on Sexagesima Sunday, it should have read, "ordained to the priesthood," instead of the diaconate.

On the morning of the Feast of St. Matthias, at the church of the Ascension, Pittsburgh, the Rev. Joseph Sheerin, of St. Mark's church, was advanced to the priesthood, by the Rt. Rev. Cortlandt Whitehead, S. T. D. The sermon was delivered by the Rt. Rev. Ethelbert Talbot, D. D., Bishop of Central Pennsylvania. The candidate was presented by the Rev. A. D. Heffern. Bishop Talbot, with other clergy, united with Bishop Whitehead in the laying on of hands. The Holy Communion was celebrated by the Bishop of the diocese.

Married

LEFFINGWELL—ROWLAND.—At Pasadena, Cal., at All Saints' church, Jan. 25, 1899, Mr. Charles Warring Leffingwell and Virginia Preston Rowland the Rev. William McCormack officiating.

Obituary

THE RT. REV. JOHN WILLIAMS, D. D., LL D.

At a meeting of the bishops and clergy in Middletown, on the day of the burial of the late Presiding Bishop, a committee was appointed to draft a minute expressing the sorrow and the sense of loss of the bishops and clergy in the death of the Bishop of Connecticut. The committee has adopted the following minute:

Gathered in a place which will be historic in the story of the American Church, and after the solemn service of burial, which conformed to the directions, and befitting with its solemn dignity the character, of the Bishop of Connecticut, the Presiding Bishop of the Church, we, his brothers and sons, bishops and other clergy from various dioceses, make minute of our mingled feelings of mourning and thanksgiving for the beloved father whom God has taken to his rest. Withdrawn gently and gradually from our sight by years of growing physical weakness, and passing by slow and quiet steps from disability to death, we have been roused with a sense of suddenness to the fact that we shall see his face on earth no more. Undimmed in intellect, and with undiminished interest in all the duties of his primate office, he was wielding his pastoral staff "in gray-haired might" when the call came "to follow Jesus out of sight." His last official act was the signing of the commission for the consecration of the Bishop-elect of Iowa, and the arrangement to fill, by the appointment of an acting registrar until the General Convention can elect his successor, the office vacated by the death of Dr. Reese. And so the record of sixty-one years of a most fruitful ministry, and forty-eight years of a most faithful episcopate, passes from our noting to be entered upon the Book of God.

We mourn with those who are sorely bereaved in his immediate diocesan family. We shall miss from our future councils, not the presence, it is true, but

the sense of a presence toward which we could turn always for words of wisdom and of help. We are in abundant sympathy with those who were bound to him in the ties of kinship, and with those who were associated with him as students or professors in the Berkeley School.

But through all, and above all, we thank God for His great gift to the Church in America of this apostolic man. Set apart, as "one full of the Holy Ghost and of wisdom," to the diaconate in 1838, when he was just of age, and ordered priest in 1841, his whole ministry (except for his six years' rectorship in Schenectady) was spent in the diocese of which he was made Assistant Bishop in 1851, becoming its Bishop upon Bishop Brownell's death in 1865. In 1887, having been chairman of the House of Bishops for several years, he carried out the Connecticut tradition and became Presiding Bishop, as Bishop Seabury and Bishop Brownell had been before him. So he had given sixty-one years of continuous, unbroken service in the Church's ministry. As pastor, professor, college president, and bishop, he filled and fulfilled all these highest and most honorable positions. He has left behind him a memorial full of sweetness and power. Scholar and teacher, theologian and canonist, he has stood for many years "*primus inter impares*," the last of the galaxy of the great bishops who were in the days when there were giants, whose names shed lustre on the American episcopate. Nor was his learning only theological; he read at large, and he forgot nothing. The classics, the choicest English literature, poetry, and romance, and history, sacred and profane, were handbooks all his life through, and the flavor of them in his indelible memory lent grace and charm to his companionship. His power as a preacher was the power of clear and concise thought as clearly and concisely stated, enforced by his noble presence and his ringing voice, and clothed in language of chaste and unadorned directness and simplicity. Such writings as he has left behind him are mines into which is crystallized most thorough and accurate study, and from which men will gather, while English theology endures, "the precious things of heaven and of the lasting hills, and of the love and the fullness thereof." And as the founder of the Berkeley Divinity School, he has built his own perpetual memorial in the collection of its buildings, crowned by the chapel and the library, and in the lives which have gathered there for learning and consecration. With all these added outside labors of his life, no bishop ever more faithfully or with greater enjoyment fulfilled his duties of visitation to the parishes, where the clergy and the staunch body of laymen (of whom he was so proud) welcomed him and honored and loved him as their father and their brother.

We make this minute as the mark of the long and reverent honor in which the name of John Williams has been and will be held in the American Church, and in grateful recognition of what God hath wrought through him.

[Signed] WM. CROSWELL DOANE, Chairman,
HENRY A. NEFLY,
WM. H. VIBBERT,
SAMUEL HART,
EDWIN S. LINES,
ALFRED POOLE GRINT,
JOHN BINNEY, Secretary.

At a special meeting of the officers and managers of the Connecticut branch of the Woman's Auxiliary to the Board of Missions, held in Hartford on March 2d, the following resolutions were adopted:

The officers and managers of the Connecticut branch of the Woman's Auxiliary to the Board of Missions, desire to place on record a loving memorial expressing their sense of the loss they have sustained in the death of the late Bishop of Connecticut, and their gratitude to the Great Head of the Church who for so many years has given them as their chief pastor one so devoted in his ministries, and so wise to win souls. For many years they have been privileged to look to him as a constant inspiration in their work; to be sure of his wise counsel in time of special perplexity, and his cordial sympathy in times of success, and his never-failing interest in these labors of love for Christ and His Church. Therefore, we shall never cease to miss his valued aid and friendship, or to mourn his loss as our Bishop and friend, a true Father in God. Yet surely for his sake we should give thanks that he was so gently called from the weariness of the bodily infirmity of these later years, to the immortal youth, the perfected strength of life, in the Paradise of God. During his lifetime, our Bishop used frequently to quote these lines of Tennyson:

"Strong Son of God; Immortal Love,
Whom we that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove."

And now that his "faith" has become sight, and this belief has given way to bright certainty, we are sure that he finds in the "Immortal Love" eternal blessedness and peace.

Died

ALBERTSON.—Entered into rest, at his home, in Elizabeth City, N. C., on Sunday, Feb. 19th, the Hon. Jonathan White Albertson, sometime chancellor of the diocese of East Carolina, and many years rector's warden of Christ church parish, aged 72 years and six months.

BREWER.—Entered into rest, in San Mateo, Cal., Feb. 16, 1899, the Rev. Alfred Lee Brewer, D. D., founder, and for thirty-three years, rector, of St. Matthew's School, San Mateo, Cal.

BRIDGMAN.—Entered into rest, Feb. 21st, at the age of 64 years, the Rev. Charles DeWitt Bridgman, D. D., rector of Holy Trinity church, New York city.

COSTELLE.—Entered into the rest of Paradise, Feb. 18th, at his home in Sharpsburg, Washington county, Md., the Rev. Henry Charles Eayre Costelle, rector of Antietam parish.

"After toil cometh rest."

HAYDEN.—In East Hartford, Conn., March 2d, 1899, Henry Rogers Hayden, in the 63d year of his age.

RAMSAY.—On Feb. 13, 1899, at Augusta, Ga., Joseph Gales Ramsay, Lt.-Colonel 7th U. S. Artillery, youngest son of the late Major General George Douglas Ramsay, U. S. A., and the late Eliza Gales Ramsay.

Eternal rest grant unto him, O Lord.

ROGERS.—At Pittsburgh, Penn., on Friday, Feb. 10th, Jennette S. Rogers, widow of the Rev. Ferdinand Rogers, D. D., rector of Zion church, Greene, N. Y., for 30 years, in the 77th year of her age.

Requiescat in pace.

ROGERS.—Feb. 17th, in Branford, Conn., the Hon. Eli F. Rogers, aged 88 years. A devoted and faithful Churchman.

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 seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

I LOST, by death, last year the best clergyman of the black race I ever knew, the Rev. Matt. McDuffie, of St. James' church, Tampa. His wife and children have had much sickness since his death, and although helped by the Society for Relief of Widows and Orphans of Deceased Clergymen, additional help is just now needed, and, besides, I am very anxious to place a plain, simple stone at the grave to mark his resting place.

WM. CRANE GRAY,

Bishop of Southern Florida.

THE CHURCH PERIODICAL CLUB greatly desires Easter cards and books and leaflets on the Lenten season. Any one having such or wishing to provide them, should write or send to Room 15, Church Missions House, 281 Fourth ave., N. Y.

Church and Parish

EUCCHARISTIC WAFERS.—priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

APRIEST, married, Catholic, musical, aged 41, desires work in a Catholic parish (New York city preferred) after Easter. Salary not less than \$1,000; good references. Address RECTOR, Sewanee, Tenn.

EXPERIENCED priest, aged 47, and having family, strong Churchman and musical, owing to unhealthy location of present charge, near the Eastern coast, desires another parish. Good organizer, successful record, excellent references. Address ANGLO-AMERICAN, THE LIVING CHURCH.

ARCHDEACON and secretary of a Western diocese desires change. Satisfactory reasons given. Hearty, active co-operation more of a consideration than large salary. Considered good reader and preacher. Excellent testimonials; long residence in present diocese. Address ARCHDEACON, care THE LIVING CHURCH, Chicago, Ill.

The Editor's Table

Kalendar, February, 1899

- 5. 3d Sunday in Lent.
- 12. 4th Sunday (Mid-Lent) in Lent.
- 19. 5th Sunday (Passion) in Lent.
- 25. ANNUNCIATION B. V. M.
- 26. Sunday (Palm) before Easter.
- 27. Monday before Easter.
- 28. Tuesday before Easter.
- 29. Wednesday before Easter.
- 30. Maundy Thursday.
- 31. GOOD FRIDAY.

- Violet.
- Violet.
- Violet.
- White.
- Violet.
- Violet.
- Violet.
- Violet.
- Violet.
- Black.

At Night

BY FRANK H. SWEET

At night
The whirl of life grows still;
The throbbing of the noisy mill,
The pulsing brain and hands that till,
At night grow still.

At night
The stars come out and keep
Their watch through all the hours of sleep,
O'er dreaming land and solemn deep,
And those who weep.

At night
We rise above the care
And pettiness that all must bear,
And breathe the calm and purer air
That angels share.

Peace Dale, R. I.



Pen-and-Ink-lings

"The soil is said to be so fertile in Cuba that if you stick a pin in the earth it becomes a terra-pin. It is even said that they raise umbrellas there during the rainy season." —*The Journal*, Minneapolis.

The following verses were sent by Rudyard Kipling, with a copy of his works, to Captain Robley D. Evans, of the "Iowa":

"Zogbaum draws with a pencil,
And I do things with a pen,
But you sit up in a conning-tower,
Bossing eight hundred men.

"Zogbaum takes care of his business,
And I take care of mine,
But you take care of ten thousand tons,
Sky-hooting through the brine.

"Zogbaum can handle his shadows,
And I can handle my style,
But you can handle a ten-inch gun
To carry seven mile.

"To him that hath shall be given,
And that's why these books are sent
To the man who has lived more stories
Than Zogbaum or I could invent."

Mr. Zogbaum's drawings are all concerned with sailors or soldiers, and many of them illustrate scenes in our late war with Spain. They are the work of an eye-witness.

Frederic Remington, artist, author, and war correspondent, says: "It seems worth while noting that while a great many football men went into the army, if any prize fighters went in I did not hear of them. Yet a favorite defense of the ring is that it develops the manly qualities so necessary to the nation."

Attention is called in *The Independent* to the fact that college students are making Sunday a work-day. In a certain college town nine-tenths of the teachers and students, it is affirmed, study on Sundays. The same thing is true of a large proportion of the pupils in the senior classes of our high schools. As President Thwing, of Adelbert College and Western Reserve University, remarks: "That the Sunday of certain people of two hundred years ago is gone, one can well rejoice. But that the Sunday which is primarily a day of rest and worship is going, or is gone, one sorrows over with sorrow inexpressible." "In the general disregard of the Sabbath [Sunday], its two twin purposes of rest and worship are constantly eliminated for the college man. It is far more serious for the college woman, for she has less time for recreation than he."

The Philadelphia dailies, in their report of Dr. Morrison's consecration, inform us that Bishop Nicholson "officiated as preacher," and "the presiding bishops were the Rt. Rev. Frank Rosebrook Millspaugh, of Kansas, and Samuel Cook Edsall, of North Dakota," although previously they announce that "the venerable Bishop of Chicago performed the ceremony."

Mrs. Julia Ward Howe tells us that Charles Sumner had but little sense of humor, and was not at home in the small cut-and-thrust skirmishes of general society. He was made for serious issues and for great contests which then lay unguessed before him. Of his literalness some amusing anecdotes have been told. At an official ball in Washington, he remarked to a young lady

who stood beside him, "We are fortunate in having these places for standing here; we shall see the first entrance of the new English and French ministers into Washington society." The young girl replied: "I am glad to hear it. I like to see lions break the ice." Sumner was silent for a few minutes, but presently said: "Miss —, in the country where lions live there is no ice."

The gift of a Buddhist temple to the Ningpo Methodist mission is an unprecedented incident, it is said, in the history of missions. The villagers were not only willing it should be used as a preaching hall and school, but would convey it by legal deed of gift. The British Consul pronounced the deed legally valid. In addition to the temple and its demesne, twenty-two Chinese acres of land have also been conveyed.

An Englishman writing in *The Nineteenth Century*, gives his impressions of American universities, derived from a recent visit. He notes particularly the contrast between those in England and here as regards government. "Oxford and Cambridge are, perhaps, the most complete democracies in existence. The Congregation at Oxford and the Senate at Cambridge, comprising all the resident teachers, have a power which is almost unlimited in matters of finance, of organization, and of ordinance. . . . It is the most marked feature of American life, whether political, commercial, or educational, that power in every institution seems to gravitate into the hands of one man. . . . By their presidents, universities are made or unmade, and as long as the institution is prosperous, the president can ordinarily carry out his will as regards the direction of study, the appointment of teachers, and, in fact, in all matters of finance and organization." It is a singular fact that both countries should favor exactly opposite methods of government in their educational institutions to what they uphold for the nation as a whole.

An enthusiastic professor had been advocating the advantages of athletic exercise. "The Roman youths," he cried, "used to swim three times across the Tiber before breakfast." The Scotch student smiled, at which the irate professor exclaimed: "Mr. McAllister, why do you smile? We shall be glad to share your amusement." The canny Scot replied: "I was just thinking, sir, that the Roman youths must have left their clothes on the wrong bank at the end of their swim."

An Irishman in passing over a plank sidewalk, dropped a nickel, which rolled into a crack. He continued on his way, grumbling audibly. Early the next day a friend discovered the Irishman in the act of deliberately dropping one dollar down the same crack. Desiring to learn why Pat should throw away money, he inquired his reasons. "It was this way," said Pat. "It's yesterday I was passin' this way, when I lost a nickel down that hole. Now I reasoned that it wasn't worth me while to pull up that sidewalk for a nickel; but last night a scheme struck me, and I am dropping down the dollar to make it worth me while."

THE Archbishop of Canterbury, a few weeks ago, stated before a large meeting of under-graduates, that "just before Gordon went out for the last time (in 1884) to the Soudan, he called upon the Archbishop, then Bishop of Exeter, and told him that he wished to make the Gospel known to the people who would come under his care, and that he desired to have the Bishop's authorization to baptize any of them who would be willing to confess the faith of Christ. The authorization was gladly granted, and Gordon set out, conscious of, and intent on, an even nobler mission than that given to him by his country. He went as a soldier of Christ, armed with the sword of the Spirit, a Christian missionary, to declare the love of God in Christ to the Mohammedans of the Egyptian Soudan. This evidence should set the question of Gordon's views and wishes completely at rest."



THE Rev. Dr. Huntington, of New York, preaching in Trinity church, Boston, on National Church Union, said:

But let me instance two points in which Church Unity would prove itself of the greatest possible value. Christendom is to-day moving upon heathendom with a zeal never before surpassed. But what of the methods and the strategy? Would you get the true answer to that question? Go not in search of it to the publications of the various missionary boards, go not to the missionary boards themselves; go not to the several legislative bodies, general conventions, general assemblies, and general conferences which stand back of the boards, but go to the actual forces in the field; go to the men and women at the front. They will tell you what the trouble is. They will tell you that one of the chief hindrances to missionary progress is denominational rivalry; not rivalry there, but rivalry here, not a spirit of competition and eagerness for the pre-eminence among the missionaries themselves, but a spirit of competition and eagerness for the pre-eminence among secretaries, boards, commissions, and committees in these United States. Once let American Christianity begin marching upon the heathen stronghold with that unity of method which the Sirdar showed in marching on to Khartum, and we shall see results worth scoring.

The Ministry of Pain

BY JAMES LOUIS SMALL

LOOK where we will among the many-sided phases of life in the world about us, we must inevitably come to the conclusion that there is no element of human existence which is so refining in its character, so replete in its results of good, as the mystery of suffering.

Beginning with the life and death of our Lord and Master, and continuing down through the centuries of blood and martyrdom to the present day, what conversions have been wrought by the patient bearing of pain and suffering for His dear sake, who died upon the cruel cross that He might save sinners! What incentives to holy living are furnished us in our daily warfare against sin, by the contemplation of the "noble army of martyrs," and the lives and deaths of the saints in glory!

It is not given us in these latter days to suffer death and martyrdom for the Faith which we love and cherish, but many a peaceful home and many a sun-lit soul are true and shining examples of what has been wrought through and by the patient bearing of pain, or the holy living, and still more holy dying, of some one who has been dear to us.

As it is impossible for the growing plant to send its roots deep into the rich soil without bringing back to its other members at least some portion of the earth's life-giving properties, so it is equally impossible for an earnest Christ seeking soul to exist in the companionship of sanctified suffering without having reflected on its image in some slight degree, the heavenly graces and attributes by which that suffering is transformed and glorified.

Too many of us look upon the care of the sick and feeble as a laborious duty—a duty which must be performed of necessity or for humanity's sake, losing sight of the great truth that our Blessed Saviour was Himself a healer of the wasted in body and the impaired in mind. To those among us who have been thrown much and often among the sick and dying, God has revealed Himself with a sureness and certainty which cannot be gainsayed. One to whom this truth is self-evident, and who has given us in his writings as abundant counsel and admonition as may be found in any secular literature, has truly said: "The sight of the peace of others, and the ministry to their pain, these may yet be here your riches, untormenting and divine; serviceable for the life that now is; nor, it may be, without promise of that which is to come."

If then, we have been called to the ministry of pain, let us accept the duty cheerfully and gladly, striving with all our heart and soul to draw from the influences around us, daily lessons of patience and humility which shall bring us nearer to Him who has said to every foot-sore and weary pilgrim: "Come unto Me all ye that travail and are heavy-laden and I will give you rest."

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Book Reviews and Notices

Lessons from the Cross. Addresses delivered in St. Paul's cathedral during Holy Week, 1898. By Mandell Creighton, D.D., Bishop of London. New York: Thomas Whittaker. Pp. 132; cloth, 75 cts.

This series of addresses, twelve in number, after the one which serves as introduction to the great mission and the message of Holy Week, will prove a welcome aid and stimulus toward effective meditation and refreshing spiritual speech in any parish priest who would seek to prepare more perfectly for his work of teaching

in the congregation during Holy Week. Naturally, a special interest attaches to the little volume because of its emanating from the new Bishop of London. For those clergy who give observance in their parish church to the great Three Hours of our Redeemer's suffering, it will prove most helpful and suggestive.

The Holy Priest. By the Rt. Rev. Wm. E. McLaren, S. T. D., D. C. L., Bishop of Chicago. Milwaukee: The Young Churchman Company; London: Sampson Low Marston & Co. 1899. Price, \$1.00 net.

To every priest who hungers for reality in his own personal religious life, we earnestly recommend a careful study of this valuable little treatise. But let him use it in the spirit which the author recommends in the preface: "It is possible to engage in devotional reading, and even in the prayer of meditation (as also in theological and Bible study and sermon making) in such a manner that the progress of the soul in the knowledge of God is impeded or arrested. The mind experiences a vast amount of satisfaction in considering subjects of a religious character. These are immensely attractive from the mere intellectual point of view, and so attractive that even with some excitation of the devotional nature they tempt us to fall off into intellectual self-indulgence. When this temptation achieves the victory, thoughts about God interest the mind more than God Himself. An earnest man must be on his guard against this subtlety of self-love."

The several chapters treat of, 1. The Nature of Sanctity; 2. The Duty of Sanctity; 3. The Grace of Sanctity; 4. The Trials of Sanctity; 5. The Helps of Sanctity. And the volume is inscribed—with a delicate appropriateness which we cannot but notice—"to the memory of James DeKoven, D. D., priest, who entered into life March 19, 1879." We are deeply impressed by the even and calm style in which the subject is treated. Although we are borne at once and continuously upon the highest plane of spiritual aspiration and endeavor, there is no exaggeration of treatment, no strain, no reaching for effect, no religious hysterics such as one sometimes finds in books of this kind, but all is plain, practical, truthful, with a suggestion of deeper things in reserve. We are frequently compelled to linger, not so much to admire (though this we do), as to brace ourselves up to the strength and robustness with which a point is made and enforced. We are tempted to quote liberally, but must be content with little. Speaking of the practice of the Presence of God, of sensible devotion, after saying that whether the feelings be warm or cold, "all strength, all safety, lies in the vigilance and loyalty of the will," the Bishop proceeds: "Then it ought to be considered that our perception of God's Presence is less to be valued than our conviction that He is present. A holy writer speaks of Him as one who looks through a lattice and sees clearly, while we have only a glimpse of Him. It is a great thing to have a glimpse of the King in His beauty, but it is a greater to know that He sees us with constant vision unimpeded, knows our needs, pities our infirmities, watches over our lives, and even opens the lattice a little wider, as the years roll on, that we may see more of Him" (p. 139). One is reminded of a striking picture in the Tissot collection, the frontispiece, indeed, based on the Song of Solomon ii:8, which many will recall.

It is with a sense of personal obligation that we close our brief notice of this book. The author says it is not intended to serve as a treatise on the priesthood, but only as a record of impressions, presenting an ideal in dim outline of what the life of the priest should be. It is because the book is just what it is that we prize it so highly. Back of the impressions and suggestions there lies a deep knowledge of the whole subject in the mind of the writer, the fruit of study, reflection, and experience. The result is to open up depths in the mind of the reader, and to reveal many a yawning void in his life. We know of only two other recent books with which this should be classed, Canon Newbolt's "*Speculum Sacerdotum*," and "Priestly Ideals," and we esteem "The Holy Priest" worthy of a place

beside them. No priest can devoutly study any of them without being the better for it if he is a true man.

Sketches and Cartoons. By Charles Dana Gibson. New York: R. H. Russell.

Comment on the work of Mr. Gibson at this date is quite superfluous. The superb folio volume before us contains the best that he has done in his several styles of pen and pencil work, a distinct advance in scope and power which he has attained within the last few years and which places him in the forefront of his profession. This is the third book in the regular series of his published drawings, each book containing eighty-four of his best cartoons, uniform in size, shape, and binding. We recognize among these later sketches several favorite illustrations from popular books, presented here in full size of the original drawings. One turns the leaves with constant wonder and admiration at the facility and power with which the pen is used, and at the marvelous expressiveness which can be given to a few lines by a master hand. There is thought as well as skill in Mr. Gibson's work; pathos, humor, ridicule, sympathy, beauty, all combine to make the work very charming. Was there ever a more expressive and speaking composition than the two simple figures confronting each other in the sketch, "After War"? "Welcome home," she says, "are you one of our heroic 71st?" "No," he replies, "I ain't no hero. I am a regular." The little speech is told with delicious expression in the figure above it. There is not a sketch which does not suggest some real interest beyond the wonder at the sleight-of-hand with which it is wrought.

The Open Question. A Tale of Two Temperaments. By Elizabeth Robins (C. E. Raymond). New York and London: Harper & Brothers. Price, \$1.50.

"I conceive that books are like men's souls, divided into sheep and goats. Some few are going up, and carrying us up, heavenward; calculated to be of priceless advantages in teaching—in forwarding the teaching of all generations. Others, a frightful multitude, are going down, down; doing ever the more, and the wider, and the wilder mischief." A new power among English novelists (an American, Miss Elizabeth Robins, who has achieved her success on the stage as an interpreter of Ibsen) has lately produced a strange, strong, daring, dangerous work which belongs unmistakably to the "goats," in Carlyle's division of books.

The audacity of the book begins with the title. It is no longer an "Open Question"—that of the right to take human life, one's own or another's. The law of God, "Thou shalt do no murder," is clear and unmistakable in meaning—uncomfortably and inconveniently so, to those who would evade the responsibilities of life for themselves or for others. This law has never been repealed. It is still a sin in the sight of God, still a crime against the law of man, to commit murder. Why, then, the "Open Question"? There are many agitating subjects discussed in this book, temperament, consanguineous marriage, heredity, suicide. But the weakest discussion is found in the sixteenth chapter, in an account of the Suicides Club in Paris, presided over by a woman who has run away from her husband and home, and who, it is blasphemously hinted, is as the "Madonna Mary," of this "grim kind of thieves' tea party." The hero of the story, Ethan Gano, although he has been always "half in love with easeful death," nevertheless shrinks in horror from the spectacle of a woman urging others to "rise above the animal instinct to prolong life," when they have outlived their apparent usefulness and their "satisfactions" (whatever that elastic term may mean!).

For the most part, however, the story concerns itself with the members of one family—the Ganos who have become nervous degenerates through intermarriages.

Valeria Gano, the heroine, Ethan's cousin, unlike the latter, loves life, and covets all its gifts, fame, love, successful artistic expression. The childhood of both is described with wonderful vividness and sympathy. Both fall early under the spell of their remarkable grand-

mother, Mrs. Gano, who presents "the reassuring spectacle of beautiful and august old age," and who is, from first to last, most readers will decide, the real heroine of the book, in spite of its sub-title. Had she outlived the two whose vagaries of temperament so tormented themselves and others, the final catastrophe would never have occurred. After her death, Valeria and Ethan, against the solemn warning and commands of the former's father, in spite of Ethan's special knowledge and research, and against their own consciences, decide to marry, after making a dreadful compact, to which each subscribes. At the end of a year or thereabouts, Ethan, the one who has hitherto yearned for death, decides that their oath was taken under the influence of a superstitious fear of the sacredness of such an agreement, and would fain break the compact; but Valeria, she who has until now clung to life, insists that it must be kept. "In their yacht they drop down the bay and sail away into the sunset. That night the Pacific was strewn with wreck, but of the Yafiti (their boat) no spar was ever seen." And so the miserable story ends, leaving the wholesome-minded reader in a hopeless, helpless state of indignation. Can the writer of a work so intense, so tragic—a book which commands the reader's attention from cover to cover, be satisfied with its aim, its obvious purpose? Is she willing to say: "I am content that this book shall represent the use of the talents given me by heaven," as was the noble utterance of another? With her fine mastery of two forms of expression, acting and writing, Miss Robins has missed her great dramatic opportunity. Here was a chance for one with her eye for the effective, with her other splendid gifts—masculine strength and boldness, feminine sympathy and subtle insight into the hearts of girls and women—to teach a strong, brave, world-cheering lesson of endurance, and reverence for the work of God. She might have succeeded in impressing on the minds of men and women that truth of which they should be ever mindful, that in this world one must learn not to desire that which is unlawful. She would have reached readers, it may be, to whom Browning's message will never come:

Our times are in His hand who saith:

"A whole I planned; . . . trust God; see all, nor be afraid."

How to Sing the Choral Service; A Manual of Intoning, for Clergymen. By G. Edward Stubbs, M. A. New York: Novello, Ewer & Co., James Pott & Co.

This is a small book for which there is a great need. In small compass, under one cover, are here found the explanations, instructions, illustrations, and exercises which are elsewhere scattered and practically unavailable. The choral service is the ideal service, "where it may be had," and if it is had at all, it should be with cultivated tones on the part of the clergy as well as the choir. The author is an authority in Church music, one of the leading organists and choirmasters of the day. He thinks that the choral service is destined to extend far beyond its present use, and hence the need on the part of the clergy of adequate knowledge and special preparation. The Rev. H. H. Oberly gives an historical sketch, by way of introduction. An interesting summary is found in Chapter III. of arguments for and against intoning, which is worth reading, even if one has no more than a general interest in the subject.

The Parish Choir, Boston. Editor, the Rev. Charles L. Hutchins, D.D. Vol. XVIII., No. 851-900, pp. 237, octavo.

The latest annual bound volume issued from the long-known Church Music Press at Boston, comprises 103 settings for choir use in Matins, Holy Communion, and Evensong, with eight Christmas and Easter carols for the children. Two English services for the office of the Eucharist are given complete; Arthur H. Brown's *Missa Cœlestis* and King Hall's melodious service in C; also six Offertory Sentences by J. T. Field, and forty selected anthems.

DR. GEORGE HODGES will have ready early in March a new volume of sermons entitled, "The

Battles of Peace." His publisher is Mr. Thomas Whittaker, of New York.

THE Bishop of London, Dr. Mandell Creighton, has just published a volume of sermons delivered in St. Paul's cathedral during Holy Week last year, under the title, "Lessons from the Cross." It has been published here by Mr. Thomas Whittaker.

Books Received

- FLEMING H. REVELL COMPANY
The Book of Revelation: Study and Translation of Symbols. By T. W. Moore, D. D. \$1.25.
OXFORD UNIVERSITY PRESS
The Vision of Righteousness. By Hon. Mrs. Lyttelton Gell.
D. APPLETON & CO.
The Story of the Cotton Plant. By F. Wilkinson, F. G. S. 40 cts.
F. TENNYSON NEELY
By Sunlit Waters. By T. M. Shackelford and W. W. De Hart. 50 cts.
THE MACMILLAN COMPANY
The Development of Thrift. By Mary Willcox Brown. \$1.
FUNK & WAGNALLS COMPANY
Poems. By Richard Realf. \$2.50.
YOUNG CHURCHMAN COMPANY
The Chief Days. By the Rev. A. W. Snyder. Price, 75 cts. net.
THOMAS WHITTAKER
Lessons From the Cross: Addresses Delivered in St. Paul's Cathedral During Holy Week, 1898. By Mandell Creighton, D. D., Bishop of London. Cloth, 75 cts.
Four Key-Words of Religion. By William Reed Huntington, D. D. Paper, 25 cts.

Periodicals

The most important article in *The Fortnightly Review* for February is entitled, "The Commercial Future," two papers by Brooks Adams and Benjamin Taylor. We are told that a new era of the world, of human life, opened with the events of 1870, and both authors trace out with much acumen the changed conditions of the world as a consequence of that impulse. "New Light on Marlowe and Kyd," is an interesting paper which lovers of the Shakspearean drama will enjoy.

Much recent making of history is told in *Scribner's Magazine* for March, Governor Roosevelt naturally leading off on this line. One of the pleasant things about his war sketches is the generous way in which he notes the good and brave things done by others. He gives praise ungrudgingly wherever he can find an opportunity. It is a refreshing contrast to the spirit displayed by some others in military connections. Robert Grant turns the light onto various social situations in which women are involved. The "Search-Light Letters," as they are called, ought to reveal to many women the mistakes they are making. The American portrait painter, John W. Alexander, is the subject of an interesting article.

The Nineteenth Century for February contains two articles of great interest to Churchmen, and indeed to all who are interested in the ritual controversy now going on in England. Lord Halifax is the author of the leading article, on "The Present Crisis in the Church of England," in which he pays his respects to Sir William Harcourt, and makes some statements which an ignorant and partisan press would do well to read and digest. The second article, "Ritualism and Disestablishment," by Mr. Geo. W. E. Russell, contains much plain speaking from a prominent layman. The country is warned that a much larger section of Churchmen than ever before, value the liberty of the Church above its connection with the State, and are fully prepared to sacrifice the latter to preserve the former.

War is still a dominant note in *The Century*. In the March issue, Major-General Greene writes of the "Capture of Manila"; it will be followed by a second article from his pen; Lieut. Hobson tells of prison life in Santiago; Lieuts. Bernadou and Winslow also recount events of the war. We travel back to the time of Alexander the Great and hear over again the story of the Macedonian victory at Issus. The terse soldier-spirit of General Sherman is shown in the extracts from his diary of his tour in Europe in 1871-'72. A thrilling account is given of our "Heroes of the Railway Service" who face

death so frequently and so bravely, and have their own hard battles to fight. But nothing is more valuable in this number, nor more worth careful consideration, than "British Experience in the Government of Colonies," by the Rt. Hon. James Bryce, M. P.

More than any other of our leading popular monthlies does *The Atlantic* aim at a high educational and literary standard. This is particularly noticeable in the issue for March. Both in subjects and in writers it shows a valuable list. Dr. John Fiske treats of "Some Cranks and their Crochets," in most readable fashion. Prof. William James continues his papers on "Psychology for Teachers," discusses the nature of a child's character and the ruling impulses, and how best they should be taken advantage of for educational purposes. John Burroughs and Bradford Torrey discuss respectively, "The Vital Touch in Literature," and "Writers that are Quotable," with keen penetration and skillful criticism. President Frost gives an extremely interesting account of "Our Contemporary Ancestors in the Southern Mountains," revealing a strange condition in the heart of the Republic. But with so much that is good, we regret that *The Atlantic* has admitted to its columns so distorted a picture of the kindergarten work. Much that passes under the name, kindergarten, is false to the purposes and aims of its founder, but to put that forward, without qualification, as a specimen of the work and results of kindergarten teaching, is, at least, misleading, and hurtful to the success of a method endorsed by many of the foremost educators of the day.

Opinions of the Press

Christian Work

KEEPING LENT.—Now that Lent is with us again, we need not be members of any particular Communion to feel that it is a good thing now and then to retire from the world and commune with God in solitude—to keep stated hours of prayer and meditation, and even to "bring the body under" by denying it some superfluous luxuries. Indeed, it would be better if, amid the manifold cares and the whirling business of life, we could be made to realize that our continuing city is above, and that our main purpose every day should be to live upward and Godward, so that when the Lenten season comes it shall present less of antagonism and less of that revulsion which comes from suddenly finding one's self stopped in the midst of excess and in the thoughtless pursuit of pleasure. Let us all, each in whatever way may seem best, keep Lent—not with long visage nor bitter creed of the ascetic, but by gentler living among friends, and by being more forgiving, more charitable. In such a spirit we can all keep Lent, and so shall the season bring soul-profit to us all, by whatever denominational name called.

The Standard (Baptist)

GEORGE WASHINGTON.—"The test of the progress of mankind," said Lord Brougham, "will be in the appreciation of the character of Washington." Perhaps few scholars would be satisfied with this test of universal progress; probably the higher life of America, with its deep reverence for Old World standards of advancement, would hardly consent to be measured by its attitude towards the man of Mount Vernon. But it is certainly true that American progress and American appreciation of Washington's powers, have proceeded side by side. Not only has this paternal figure retained its power upon the American mind; not only has the country shared the experience of Chateaubriand who, after a sight of Washington, said: "I was warmed and refreshed throughout my whole life"; not only has Feb. 22d been made resplendent for 106 years, and kept free from the general degeneracy of holidays; a real comprehension of the man is what is found to be perfected just a century since he died. He now stands before the people in entirety, with the faults which showed him human as evident as the virtues which made him hero. He is now neither magnified nor belittled, distorted nor idealized. The common view of him is complete and sane; and this sort of conception is itself appreciation.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER III.

THAT summer of 1774 was a season of hot and stormy debate throughout the colonies, but in the retirement of the Queen's Glebe time passed in at least outward calm and tranquillity. The crops never flourished better, and Mr. Underhill was as busy as ever with his spiritual flock, and with their antitypes, the peaceful woolly herd which roamed the hillsides of the Glebe. Evelyn's roses, too, grew that summer as never before, while the roses in her cheeks deepened and her eyes brightened day by day.

True, the death of Sir William Johnson in July was a calamity to the whole valley, and it was also true that sour looks and dull mutterings were cast at his son and successor, Sir John, and at those who were deemed his friends; but these things did not seem portentous to the young people—unless it were to Alan. He, indeed, grew strangely absent, and frequented much the gatherings at Myndert's, or one Vreeland's, while a friendship that betokened some stronger bond than of former days, sprang up between him and Captain McKaye, the commandant.

One day in August, as Evelyn was spreading out her new-spun linen to bleach, Alan and McKaye rode up together. The former went directly to the house, but the Captain lingered. "Good-day, Mistress Evelyn," he said, dismounting. "Your household tasks are early accomplished, and so much the better, as I desire to speak with you."

"Then you are a venturesome man, to parley with a maiden whose hair the wind hath tossed, and whose hands are blistered with wringing the linen! But speak on, sir, and take your chance of an ill answer."

"Your tongue may wound, fair mistress, but your heart is too gentle to allow the barb to rankle. There is healing in your eyes."

He came near as he spoke, and would have taken her hand in salute, but Evelyn drew back, and daintily shook her fingers free of the drops which fell, opalescent, in the sunlight. Then she wiped them on the kerchief which she drew from her girdle, and folded them across her bosom, while she glanced up at the commandant with dancing eyes.

"Provoking one!" exclaimed Captain McKaye; "you care not that I have come to say good by? Even at parting you give me not your hand?" His tone was affectedly light, but his eyes searched hers anxiously.

"You go away?" she inquired, carelessly. "Whither?"

"I know not; but I have been recalled from the command at the fort. My fate may be a prison and disgrace, or it may be to enroll myself under a worthier banner."

"Why, what do you mean?" asked the girl. "Have rumors of disloyalty attached themselves to you? Perchance my guardian might speak a word to Colonel Johnson."

"No, sweet mistress, it is that I can no longer serve the oppressors of my country. Do you not know that every man who would speak for the rights of these colonies is attainted? There is no place among the royalists for me. I can not sing two tunes."

"You are right, Captain. There are too many making wry faces and harsh discords in that attempt,—and yet I am sorry."

"You are sorry? Then you will not let me go without a word of hope, of Godspeed, to carry with me?" His voice, in spite of himself, betrayed his emotion.

"Of Godspeed?" she demanded proudly. "You choose your words strangely, Captain. You would have me bid you good hap in your work of pulling down the State and the Church, which God hath joined together."

"Not so fast, Mistress Darcy. I but stand by mine honor in renouncing a service in which my heart is not. There are many with me in sympathy whom you cannot accuse of pulling down the Church, such as Alan Underhill, himself."

"How dare you speak of Alan?" cried Evelyn, passionately. He talks but a boy's folly."

"And I a man's purpose," said Captain McKaye, gravely. "I see it is not a fitting time to say what is in my heart; but—" He stopped abruptly, for Evelyn had seized the riding whip which he held loosely in his fingers, and darted forward.

She had spied Philo, the black slave boy whose ostensible occupation was to aid the shepherd, Karl, but who was actually the comrade of George in all his pranks. The boys had been playing at leap-frog on the bleach-ground, and Philo had taken it into his woolly head to make a series of running jumps across the clean linen, his little black dog, which seemed but his four-footed double, barking at his heels. He had just now slipped, and left the print of his muddy toes on a large fine-spun table cloth.

After him ran Evelyn with the whip, and as he skipped in and out among the linen, he left again and again his mark on the bleaching napery.

The commandant watched the girl as she turned and twisted, and darted back and forth, and, in spite of his sombre mood, laughed heartily at the boy's alert doublings and duckings to escape the uplifted rod.

But it was George, standing stolidly, his freckles stretched in a broad grin, who received the only actual fall of the stinging lash. "Ouch!" he cried, dancing up and down; "I never touched your nasty linen."

"No," cried Evelyn, panting, "but you cheered on another to foul it. You are like the patriots, forsooth, who cry, 'On,' to the poor fools who would fight against themselves." She threw away the commandant's whip, carelessly, as she spoke.

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"Come here, Philo" she said; "I will not hurt you, but do you keep off the bleach-ground altogether. I shall report you to the Obermann as an idle lad, if you do not obey me."

She stopped to give a reassuring pat to the little black dog who watched her narrowly with his bead-like eyes, then leaped to lick her hand. Then she walked back to the Captain, with heaving bosom and shining eyes, her delicate nostrils dilated with the effort to control her breathing.

"Pardon me, sir," she said simply, "that I left you so rudely."

MacKaye bowed. "I have learned a lesson from your little by-play," he said, gently. "A true man is one who shoulders the same responsibilities to which he would incite others; but in such foul and dirty work as strife and bloodshed, one must keep off the bleach-ground of a young girl's pure and innocent life. It may be long ere I see you again, Mistress Darcy, but till then I ask that your remembrance of me be as kindly as possible. Take care!" for George had carelessly tossed back the riding-whip which he found in the grass, and it had struck the head of the spirited horse. The animal reared and kicked, though the Captain pulled him back on his haunches with the grip of a giant.

Evelyn, starting aside hastily, stumbled against her linen basket, and almost fell forward over it; but McKaye, in a moment, had

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raised her with his one free arm, and it was while she, shame-faced and almost angry, was still supported by him that Mr. Underhill and Griffith came across the meadow. It was perhaps this fact that irritated her.

"There!" she said, ungraciously; "I am not injured; though small thanks to your brute of a horse. Good-by, and come back, as you say, when the cause is settled," and without even a parting backward glance she was gone.

She found Mrs. Underhill in the living room, paring apples for the favorite "pandowdy." The sunshine dripped from the high casements across the sanded floor, but there was no brightness on the good dame's face.

Evelyn dropped down on the wooden settle, and fanned with her white bonnet. In spite of herself, she was a little shaken by her interview with the Captain. Plainly there was more in his repressed speech than in all the gallantries which Griffith was daily offering her. From what avowal had she saved herself by her untoward zeal for her linen? With a young girl's curiosity as to the experiences of older people, she lifted her glance to Mrs. Underhill's face. The dark-blue Irish eyes, once so bright, were rimmed with red this morning, and the amiable mouth had a pathetic downward droop.

"Dear one," cried Evelyn, dropping suddenly to her knees, and pushing impatiently aside the pan of ruddy, maiden-cheeked fruit, while she rested her elbows on the good lady's lap, and looked beseechingly into her face, "tell me what is amiss. I know your eyelids are not as pink as a rose leaf for nothing. Are you ill? Does any danger threaten us?"

Mrs. Underhill's lips twitched nervously. "Nay; but an event is at hand which should give me but joy and pride, were my faith less weak."

"What is it, then?" demanded Evelyn, bluntly.

"Alack! and I had so looked forward to having Griffith with us yet a year or more; and now that poor Wahari is gone, all the labor of translation will fall upon my husband who is much overtaxed already."

It needed all the force of the reverence for elders which the times inculcated, to keep Evelyn from interrupting. When Mrs. Underhill relapsed into sad retrospect, she said hastily. "Why should we not have Griffith with us? Surely he has learned enough. There is no point of etiquette or custom in which he is not versed, and his father seems gratified at his attainment of other knowledge."

"Ah, yes, Griffith was ever quick and clever. When he and Alan were little lads learning their catechism at my knee, they did ever remind me in their answers of the turning of a sprigot and the drawing from a well. Griffith was ever the apter to answer, but Alan had an inexhaustible fund of 'wherefores,' to all my 'whys.'"

"Griffith did not get his readiness honestly from you, dear lady, else you did not keep your listener so long on the rack. Goes Griffith from us again?"

"Aye, sweet one; your guardian saith it must be so."

"And whither?"

Across the great ocean, Evelyn, to receive his ordination. His father deems it best, in the present strifeful state of affairs, that he go at once. Later, it may be impossible or unadvisable."

The girl's face paled slightly, but she re-

sponded: "And even so; why grieve, dearest? He will but return the sooner to take up the work we all have so much at heart. Shall we hold back the very one fittest for the service? Oh, Griffith will make a worthy second to dear guardian."

As she warmed in Griffith's praise, the girl raised herself from her caressing attitude, and paced the sunny living room, the color deepening in her cheeks.

"Oh, Evelyn," said Mrs. Underhill, "I would I had your courage, child, or your ignorance of difficulties. You do not remember so well as I the tedious voyage of many months, the dangers of storm, of shipwreck, and of robbers. I could tell a tale, but no—Evelyn, do you know the proportion of those who sail for ordination who return not?"

"The proportion, aunt?"

"Aye, silly child, did you think that all came back? One-fifth of all who have gone to seek the laying on of hands have never returned?"

Evelyn clasped her hands in dismay over her heart; it was as though she had received some physical hurt. Then her face lighted suddenly with the illumination of a purer impulse. Down on her knees again she dropped, and took Mrs. Underhill's hand in hers.

"Then let us pray, dear aunt," she said; "pray that in God's will our Griffith may come back to us, and that the hearts of those in authority may be moved to send us bishops here, in this our own land."

It was the same afternoon that Alan came in, saying: "I hear that Dirck Myndert has been injured in the felling of a tree. The news has been brought me by Karl who has gone to the smith's to have the sheep-shears sharpened. As there is no one to fetch Aberdeen, the surgeon, from Schenectady, I am about to ride for him."

While he talked, he was pulling out riding boots and whip from a cupboard, and carefully bestowing papers, taken from the breast-pocket of his coat, in the heavy brass-bound box on the high shelf.

"And has the poor old varlet none but my guardian's son to come to his relief?" ex-

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claimed Evelyn. "Do not look at me reproachfully; I would not have him lack for care; but even the Myndert dogs bark, 'Pope, Pope,' when the English minister rides by, and yet when injury falls to him who fells, Mr. Alan Underhill, forsooth, must fetch the chirurgeon!"

Nevertheless, Evelyn herself later called Karl to saddle her horse, and gave Philo a basket containing gruels and bandages. "I shall ride to Dirck's," she said, "and see if I can be of use to his poor sister, Katrina. Philo shall run beside my pony. I want no other escort."

Evelyn found the riverford readily enough, and Philo and his four-footed complement were taken up temporarily on the horse's back, while she chirruped blithely to the splashing animal, and patted his neck lovingly for the feat of keeping her dryshod. Then she turned eastward, following for three or four miles the road which skirted the northern bank of the river, past Sir William's former residence, and Guy Park, with their stately fronts and projecting forts; past occasional mills and scattered houses, until she reached a more thickly clustered settlement. Dirck Myndert's steep-roofed cabin, with the usual projecting Dutch gables, was one of the first of these.

On the diminutive stoop, several stout countrymen of the afflicted man smoked phlegmatically at their long pipes. Women's caps could be seen through the open windows, and chubby children ran around the house on hearing the clink of the horse's hoofs. Truly Dirck was not left without neighborly sympathy, though it took somewhat inactive shape.

"Yaw, here comes the Domine's juvrouw," cried one of the women from the doorway. "Now we shall have prayers, *Gott sei dank*, and Dirck's fever will down go."

"Na, na," spoke up a man standing at the door, whose tawny hair and beard proclaimed him of Scottish blood. "The meenester's family carry not their prayers at their tongue's end, and Dirck's fever may een bide until they fetch their bell and book and candle. It was but yesternoon I heard the young meenester-bairn boasting that he goes to England to take his orders. As if a mon could na say a mouth fu' o' prayer without orders!"

Evelyn passed the women standing respectfully aside to give place to the "Domine's juvrouw," and went in to do what she could for the fat and fussy sister and the suffering brother.

As for Dirck himself, he was so taken up with his pains, and his curses on the tardy doctor, that he seemed not to notice the girl's unwonted presence in his house.

The hourglass had emptied itself the second time, when Evelyn, with a start of dismay, perceived that the sun had gone down. She tried to summon Philo, but that imp of darkness, and his canine companion, had long ago disappeared. The stolid Dutchmen at the door betrayed no interest in her perplexity, nor its cause. Sandy Cairnewe, however, had started on toward the Nose, and she might overtake him, if her fears got the better of her distaste for his company. The pragmatical Scotchman had made himself decidedly unpleasant to-day. She must warn Griffith to forbear speeches which could cause nothing but bitterness. He did not know how sadly the tone of the valley had altered.

The river road was a pleasant, almost level stretch, and Evelyn's spirits rose with the

exhilaration of her rapid canter. She was glad that Sandy had long ago distanced her. Dusk had settled down when she reached the ford, and the trees on the bank threw gruesome shadows, but she knew the place well, and so did her pony. It was just where the bend of the hills shut off the stretch of western road. She turned her horse to the current, and then the sound of hoofs beyond the bend struck on her ear. The beast, too, picked up his ears at the noise, and backed a little on the bank. While she was trying to bring him around again, three or four horsemen, riding recklessly, came in sight. Upon seeing her, the leader stopped in his snatch of song, and rode directly toward her.

"Zounds, lads," he exclaimed, "here is a prize, and a pretty one, for her eyes light up the dusk. We must not let such escape without toll."

Laughing gaily, the others rode up more deliberately, and headed off her approach to the ford.

Evelyn's heart beat widely, but her wits did not desert her. She made a shrewd guess at her persecutors. "Good sirs, you are guests at Johnson Hall or Guy Park, I trow. My family are under the protection of the good knight yonder, and you will answer to him for any discourtesy to me."

The leader doffed his bonnet while she was yet speaking, and the others followed his example.

"A thousand pardons, if in the darkness I

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took you for a country wench. I might have known that none but a lady born could sit her steed so well. I crave that you will show your forgiveness by permitting us to escort you on your road."

"The only grace you can do me," replied Evelyn, proudly, "is to make way for me."

She turned again to the river. A powerfully built man on a large horse was in the very act of fording the stream. Was she to be beset on all sides? Another moment, and she saw that the man now coming out of the river was Alan, and that the other horsemen were raising their hats in farewell.

"Foolish lass," cried Alan, "I have come out to seek for you, having been all the way home. Who were your companions?"

"I know not," replied Evelyn; "at least, I think them from the Manor."

"And they dared speak with you?" cried Alan, turning about. "I will—"

"Nay, Alan; will you prove yourself a sorry escort, too?"

"The royalist blackguards have need of chastisement. They shall meet it hereafter."

"They serve the same king and the same faith as ourselves. Be not too bitter, Alan."

"Ah Evelyn, you think me a sad subject for the mission that we wot of. But know that my father does now forbid my study of divinity. I am too closely allied with patriots and heretics, forsooth!"

"But, Alan, you will not give it up? My uncle shall consent—"

"Evelyn, will you give me up if I turn patriot?" was his counter-question.

The girl hung her head; her heart was too full of bitter disappointment to answer easily. Alan misunderstood her silence, and left her abruptly upon meeting Mr. Underhill on the Glebe bridle road.

(To be continued)

The Missionary and Hindus

AND now you will ask how we, as missionaries, return the kindness? We cannot invite them to dine with us, nor can we invite them to our social five o'clock tea. The men might, and at times do, come to a reception or a tennis party, but even they do not eat with us, though contrariwise they sometimes give dinner parties for us, when we are served in true English style, except that the host comes in with the dessert.

It is the shy, pretty, dainty women whom we would win. If a man owns a closely shuttered palanquin carriage, brougham, or bullock-cart, in which he can trust his wife, we sometimes receive calls from these whom we work for. Thousands, of course, cannot pass at all from the close confinement of zenanas, but times change, even in India, and out of secluded and darkened goshas homes many women now come to see us. Of course we must banish all servants and men visitors from the place, and then carefully close all shutters, but once safely inside these women are as pleased as little children. It is entertainment enough to them to sit on the floor while we chat with them, and to be at liberty to jump up and to see all the strange things.

Some little souvenir the genuine Hindu always wishes to take away, and so they honor us by choosing some trifle like a picture or a fan, which they ask us to present to them.

As to refreshments, caste custom (and by caste here I do not mean necessarily cor-

tempt of us who do not belong to their social circle) prevents us from offering anything liquid like tea, or coffee, or chocolate, or even limewater, nor can we offer anything which has been cooked in our kitchen. We may offer plantains, or any fruit, rock candy, and imported sweets from England. These we import for just such occasions, and as we uncork them in their presence, they are still like little children in their pleasure. The going-away etiquette demands that we—the hostesses—make the first move. So after a pleasant social hour we rise, thank them for having given us a call, and express our pleasure in their visit, and beg them that "having departed" they "will soon come again."

If you ask what effect such social visiting has upon the professional life, I can simply say that in a few short years that I worked in India my entrance into the homes grew easier month by month. Always the houses were opened, but at first with so many restrictions.

In the houses of the very poor, or the low caste, we cannot but feel that there can be nothing hid from the most careless observer. The drying of the grain in the sunny streets or courts; the winnowing and pounding, cleansing and grinding, the boiling of the rice, and the rubbing of the curry-paste—all this goes on at our side while we carry on our work. But in the houses of the wealthy, or of the higher caste, we are often shut in with our patient to the tiny mud-floored and plastered-walled cells, which are often given to those so unfortunate as to be sick.—*American Kitchen Magazine.*

A LADY was invited to a Sunday dinner party, and declined, on the ground that it would be a violation of the law, "that thou keep holy the Lord's day." On being twitted for her tenderness of conscience, she replied: "If I were to violate the seventh commandment, you would shun me; if I were to violate the eighth commandment, I would be sent to the penitentiary; if I were to violate the sixth commandment, I would be hanged. Are not all of the commandments equally obligatory?"



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Children's Hour

An Evening's "Fun."

"LISTEN, boys, and I'll tell you how to have some tip-top fun," said Frank Wilson, the ringleader of a group of school boys, some fourteen or fifteen years of age, as they were crossing the schoolhouse grounds one afternoon:

And then he proceeded to explain to them his plan, which was to fill an old basket with stones and sticks, cover it over with brown paper, so that no one would suspect its contents, and after dark set it on the doorstep at "Crazy Kate's," a poor unfortunate woman who lived on the outskirts of the town.

"Then, boys," Frank explained, "we'll just run and hide near the window, where we can look in and see her uncover the basket; and won't she be mad, though, when she sees what's inside? Ha! ha! ha! and won't it be a rich joke to see her stamping around and shaking her fist in the air? Eh, boys?"

"No, it'll be mean!" exclaimed Fred Field, a boy somewhat smaller and younger than the others, "to tease a poor, unfortunate old woman who, my mother says, isn't in her right mind half the time."

"Oh, now, Fred, don't be a ninny, but just come along with the rest of us and enjoy the fun. I ain't forgot how she's come out and scolded me, and driven me off her sidewalk, lots of times, when I've been going by on my bicycle, and I've got a good many old scores to pay up."

"But it seems to me that's a very cowardly way of paying 'em up," Fred continued.

This last remark was lost, however, for the boys had already started off, in great glee, under Frank's leadership, to hunt for an old basket, which, after being filled with stones, they were to conceal under some bushes until after dark, when they would meet and all proceed to the house together.

After Fred left the others, he continued on his way home in a very sober frame of mind, for he had been brought up to believe that it was very wrong to tease and annoy those less fortunate than himself, and was trying to think of some plan by which he might prevent the boy's cruel "fun" for that evening.

Presently a very happy thought came into his mind.

"That's the very thing," he said aloud to himself. "I mean to do it, for then I can have a little joke all on my own account."

The rest of the way home Fred ran as fast as his feet would carry him, and when he got there he confided his plan to his mother who smiled her approval.

For the remainder of the afternoon Fred was very busy, indeed, running here and there and all about, but finally, when the hour arrived in the evening at which the boys had agreed to meet, Fred was the first on hand.

"Hullo, boys," he said, as the others came up shortly afterward, "I've changed my mind about going with you to-night. I thought I might as well enjoy a little fun as the rest of you."

"Why, of course, Fred, it can't be any harm," said Frank; "I thought you'd think better of it, and brace up and go along with us."

The boys took turns in carrying the basket, which was quite heavy, and when they finally reached the tumble-down cottage, they set it down upon the steps, and all except Frank ran around the corner of the

house and hid themselves in a convenient place, where they could easily look through the window and see all that passed inside the room, without being seen themselves.

Frank waited to rap on the door, and then joined the others to see the "fun."

The poor woman was sitting in a room as comfortless and wretched looking as herself, with her feet stretched before a low wood fire, on which a single log was burning.

"Oh, boys," said Frank, a moment later, when, after giving a hard knock upon the door, he joined the others under the shade of the apple tree, "I don't believe I can ever 'hold in' when she comes to that basket."

Presently the woman arose and went to the door, and then re-entered the room with the basket, which she deposited upon the table.

At first she eyed the strange parcel very suspiciously, and poked the paper with her finger, now in one place, then in another, for she had many times before been the victim of cruel jokes. Finally she lifted the covering entirely off the basket, and stood looking at the contents, while several of the boys were stuffing their handkerchiefs into their mouths to keep from laughing, and Frank was whispering: "Now, boys for the fun." But their looks suddenly changed to consternation and dismay when she put her hand into a bag and took out one or two potatoes and laid them upon the table. Next she slipped her hand into another bag, and took out a handful of beans. Another bag evidently contained flour, and finally, when she had removed the entire contents, she just knelt down upon the floor and lifted up her face, which was wet with tears, toward heaven, and began to pray in a feeble, quivering voice.

The boys could stand no more, but one by one they slowly and softly moved away from the window, and had gone some little distance down the road before Frank Wilson broke the silence.

"I say, boys," he said, "somebody has played a pretty big joke on all of us, and I believe, after all, I'm rather glad of it, for 'twould have been kinder rough on the poor, unfortunate creature to have played such a mean trick on her; and I guess I'm pretty glad, after all, that the joke turned out just as it did," a decision in which the other boys all heartily joined.

"And, mother," said Fred, when narrating to her the events of the evening, "I only wish you could have seen the boys' faces when Kate opened those bags. Why, I never had so much fun in my whole life, even if it did cost me part of the money I have been saving for my camera outfit."

And the salutary influence of that evening's "fun" was so lasting, that not one of those boys ever again attempted to practice a cruel joke at the expense of another.—*Selected.*

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The following are among letters received by the Mexican Mutual Planters' Company, of 1015 New York Life Building, Chicago:

CHICAGO, ILL., January 11, 1899.

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Gentlemen: I am in receipt of the prospectus of your company, together with the copies of the various instruments included in your project. Your plan is an admirable one, and the rights of the investors, I believe, are fully guaranteed and protected. In the hands of competent and experienced managers, I anticipate for your enterprise a great success, in evidence of which I have subscribed for ten of your plantation bonds, through your secretary, Mr. Carter. Very truly yours,
AZEL F. HATCH.

(Of Hatch & Ritsher, Attorneys).

CHICAGO, January 17, 1899.

THE MEXICAN MUTUAL PLANTERS' COMPANY.
Gentlemen: In handing you check for the amount of my investment with you, I feel as if I was making an investment that will prove to be very profitable. I believe in the business as you propose it, and I also believe in the management, and see no reason why there should not be a double profit in the above two reasons for a good business. I am largely interested in the manufacture of rubber, and believe that branch of your business will be a good-paying investment. The consumption of rubber is being increased very fast from year to year. Wishing you success and a happy new year, I am
Yours truly,
J. K. ROBINSON.

(Of Diamond Match Co.)

CHICAGO, Jan. 17, 1899.

MEXICAN MUTUAL PLANTERS' COMPANY.
Gentlemen: I have carefully examined your proposition for growing coffee, rubber, and other saleable and profitable commodities in Mexico, and have concluded to purchase ten of your plantation bonds, for which I make application. I know that coffee growing is a safe and profitable business when properly conducted, and believe that the men composing your company have the requisite executive and financial ability to render the enterprise a success. Respectfully yours,
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Finance and Commerce

"The business for last month was the greatest ever known in February. Clearing house exchanges were about seven billions, against 5½ billions last year, and were 14.2 larger than in 1892," says R. G. Dunn & Co.

Bank clearings for the week were nearly 40 per cent. greater than the corresponding week last year. The agencies say that never was there a week when on the whole the business of the country was so good as last week. The spring trade is opening up in fine form. An increasing volume of business is observable everywhere. It is beyond all precedents in money fields, and shows steady improvement in the few which have recovered most slowly from past stagnation. In the iron trade, prices are advancing rapidly, and there is, if not the buyers' panic which recently manifested itself in copper, a general anxiety to provide for future wants, which is absorbing everything available, or likely to become so for months to come, and carrying prices sharply upwards.

In the manufactured products, the demand on the whole seems greater than the productive capacity of the country, and therein, too, prices are moving up sharply, and contracts are being extended away into and after the middle of the summer. Of course this tends to shut off exports, and in some instances export values are already exceeded. In time, production, too, will materially increase, but this is a slower process, and its effects cannot be immediately felt.

In cotton, price for the raw material holds a slow and somewhat labored advance, but cotton goods are responding more readily to the general improvement and a better demand. The same is true of woolen goods.

The export demand for grain and provisions continues beyond all prophecy. Last week's clearances of wheat were nearly six million bushels, and of corn, 5¼ million. No one dreamed last summer that with the enormous world's production of wheat, including uniformly bountiful crops in all European wheat-producing countries, that foreign demand would approach that of the previous year, yet exports of wheat (flour included) from July 1st last to March 1st, were 168 million bushels, against 164 millions the previous year, for the same period. Owing to high prices for wheat in 1898, the foreign demand for corn was considered large, yet for the same eight months exports have been 113 million bushels, and only three millions under last year. Yet with these large contributions of wheat and corn from the United States, stocks in European ports are small. Money or credit, which at the moment practically means the same thing, is easy everywhere, though there are faint signs of a hardening tendency. In New York, there was again a small increase in loans and deposits, but another decrease of nearly six millions in legal reserves. This is the fourth successive week that the reserves have decreased. As we have previously suggested, growing business in the interior is likely to necessitate larger volumes of currency for its exchanges, and this can only be obtained by drawing it away from metropolitan banks. This process is likely, sooner or later, to necessitate a contraction of loans at these centres, and higher interest rates. In New York, at the end of the week, the rate for money advanced to 4½ per cent.

Probably the most gratifying evidence and result of the great improvement in business everywhere, is manifested by the advancing rates of wages. In the past week the advance which has been accorded in some of the larger industries, has increased the earnings of upwards of 100,000 employes an average of 10 to 12 per cent. This has been accomplished without strikes, is mainly voluntary, and is likely only the beginning of a general betterment of the earnings of the whole class of wage earning producers.

Manufacturers Prosperous

American manufacturers seem likely to make their highest record in the fiscal year which ends four months hence. The reports of

the Treasury Bureau of Statistics covering seven months of the fiscal year, show that the exportation of domestic manufactures is 23 million dollars greater than the highest record ever before made in the corresponding seven months of the fiscal year. During the seven months ending February 1st, 1899, the exports of domestic manufactures amounted to \$182,336,503, or an average of a million dollars a day for every business day of that period. Not only are the manufacturers increasing their sales in foreign markets, but they are evidently supplying to a greater extent than ever before, the home market. The imports of manufactures in the seven months under consideration amount to only \$147,200,972, or \$35,000,000 less than the manufactures exported. The exports of manufactures during the past seven months have been nearly 25 per cent. greater than the imports of manufactures.

Comparing conditions with those of a decade ago, the evidence of gain by our manufacturers is even more striking. In the seven months ending Feb. 1, 1899, our exports of manufactures were \$78,751,933, in the seven months ending Feb. 1, 1889, they were \$182,336,503, an increase of 131 per cent. in the exports of manufactures during the decade. On the other hand, imports of manufactures in the decade have fallen 23 per cent., despite the fact that the consuming population has meantime increased 25 per cent., the imports of manufactures in the seven months ending Feb. 1, 1889, having been \$194,996,778, against \$147,200,972 in the corresponding seven months ending February 1, 1899. A decade ago the imports of manufactures were more than double the exports of manufactures; now the export of manufactures are 25 per cent. greater than the imports of manufactures, despite the fact that the home demand for manufactures increased 25 per cent. through a 25 per cent. increase in population. In the seven months ending Feb. 1st, 1889, imports of manufactures were 147 per cent. greater than the exports of manufactures. In the seven months ending Feb. 1st, 1899, they are 20 per cent. below the exports of manufactures.

Comparing the seven months of the fiscal year ending February 1, 1899, with the corresponding months of 1889, it is found that exports of manufactures increased 131 per cent., while the total exports, including manufactures, increased only 65 per cent., and the exports of all articles except manufactures, but 51 per cent. It is thus apparent that, despite the unusual foreign demand for our agricultural products, the manufacturers are making a more rapid gain in their exports than are any other class of our producers.

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Bear in mind that beauty proceeds from good health, good health results from perfect digestion, and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

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Suggestive Hints

There are women who always look well gowned even though their means are limited. Here are some of the ways by which it is accomplished:

The street gown is never worn in the house (nor are walking boots), but is taken off at once, shaken out of the window, and brushed, if there is time then; if not, later in the day. The waist is hung over a chair, turned inside out to air, and is inspected to see if collar or ruche is mussed and soiled. Skirts are never allowed to lie around on chairs, but are hung on two hooks, so that there shall be no creasing. When the waists are sufficiently aired, they are folded away in drawers or hung on a wire frame.

Within the last two or three years some clever devices have come into use by which the capacity of hanging-closets can be doubled. If the depth of the wardrobe be great enough to allow of them, two curtain poles in sockets are fastened at a height which will allow a long skirt to clear the ground. On these poles are put the wire frames used to hang coats on, and it is surprising how many skirts can be disposed of, arranged side by side, but sufficiently far apart to give each skirt plenty of room. Above these two curtain poles are two others, a yard higher up, for the waists, over which are also put the wire or wooden frames. But these are differently arranged, for it would of course be impossible to reach so high. All along the poles, at regular intervals, are put eyes, through which runs a cord that is also fastened to the knob on the frame, and then, in pulley fashion, the frames can be lowered or hoisted as desired. Keeping skirts and waists thus spread out is a great help towards always having them fresh. A padding of some soft material can be put over the frames, and a small sachet put therein to give a faint perfume, only it must be very faint. Tissue paper inserted in the sleeves will keep them in shape, and if there is danger of dust, a covering of cheese cloth can be put over the waists.

Evening waists are best kept in boxes, and must be most carefully covered and kept in shape with white tissue paper. The skirts of evening gowns should not be folded, but are best laid in long trunks or boxes, with white tissue paper between the folds.

Each and every hat should be kept in a hat-box, and never put away dusty. Careful brushing every time the hat is put on or taken off will keep it looking fresh a surprising length of time. If feathers come uncurled they should at once be recurled; and when flowers look mussed and frayed, the edges must be trimmed with a sharp pair of scissors. The ends of ribbon bows require the same treatment.

Boots, shoes, and slippers must always be put on lasts or stuffed with paper when not in use. A pair of boots put on lasts the moment they are taken off will retain their shape, and will wear twice as long as when thrown into a closet to curl up at the ends as they dry. Rubbers should not be put away muddy, but after they have dried should be polished like boots.

The small details of dress—gloves, veils, ribbons, handkerchiefs, etc.—are of course to be carefully looked after and kept in their respective cases, but they require an occasional overhauling and sorting out. Veils with holes in them and frayed edges, are an abomination to be classed with soiled ribbons and buttonless gloves, and it is better to go without any than to have them in that condition.—*Harper's Bazar.*

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