

VOL. XXI. No. 8

MAY 21, 1898

# The Living Church



William Stevens Perry, D.D., LL.D., D.C.L.,  
Late Bishop of Iowa

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# The Living Church

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

CHICAGO, MAY 21, 1898

## News and Notes

A DAY of humiliation has been appointed by the Bishop of Rochester, in view of the irreligion, vice, and crime of London, the southern portion of which is in his diocese. In view of this, the Church Army, which is rapidly commending itself as a valuable auxiliary to the work of the Church, has undertaken to hold Missions wherever they may be desired by the parish priests. A tent or room, music hall or other, will be made use of for the purpose, and the services so arranged as not to clash with those of the Church. To induce people to seek the sacraments, to prepare for Confirmation and the Holy Communion, will be an important element in this work. These Missions are designed to be of about a month's duration. The "vans" of the Church Army, bringing popular street preaching and cheap, but sound, Church literature to the villages and towns, are becoming known throughout London. Its labor homes and refuges are, perhaps, still more important. This organization aims to touch the same elements of the population with which the Salvation Army deals, but always in strict subordination to the Church.

BISHOP PERRY, of Iowa, whose death took place at Dubuque last Friday, April 13th, was well known as one of the most learned of our Bishops, especially in the department of American history. William Stevens Perry was born in Providence, R. I., in 1832. He was graduated from Harvard College in 1854, and ordained in 1857. After holding cures in New England in several places, he became rector of Trinity, Geneva, N. Y., in 1869, and was there consecrated Bishop of Iowa in 1876, his uncle Bishop Stevens, of Pennsylvania, being chief consecrator. Meanwhile, Dr. Perry had already attained a reputation throughout the Church for scholarship in his own chosen lines. In 1868 he was chosen secretary of the House of Clerical and Lay Deputies in the General Convention, and also appointed the historiographer of the American Church, in which position he did good service in publishing the historical collections and records of the colonial days of the Church. In 1871 he became professor of history in Hobart College, Geneva, and in 1876 was elected president of the same institution, which position he resigned upon his election to the episcopate the same year. Bishop Perry's published works amount to no less than forty-three volumes, of which the most important is his "History of the American Episcopal Church." He was especially fond of vindicating the pre-eminence of the English as discoverers and colonizers of North America, as against Spanish claims, and of tracing the influence of Churchmen in the Revolutionary War, and the foundation of the Republic. He was a leading spirit in the order of the Cincinnati and other patriotic societies. The Bishop had suffered much from ill health of late years, and recently had been under treatment in Philadelphia. Of late he had

so far recovered his strength that he felt equal to undertaking the full work of his diocese. It is supposed that he overtaxed himself during his recent general visitation, and thus brought on the attack of paralysis which has resulted in his death. He will be greatly missed in the House of Bishops and throughout the Church.

A ROMAN priest in England, the Rev. Fr. Duggan, published a book a short time ago, entitled "Steps Towards Reunion," which, on account of the bold and independent tone assumed by the writer, has caused no small flutter among his co-religionists. The work is a keen analysis of the present position of the Roman Church, with the result of setting on one side as unnecessary or unwarrantable a very considerable portion of what is commonly held and taught. Cardinal Vaughan lost no time in getting the book put upon the index, so that it is already difficult to obtain a copy, though its condemnation has made it an object of eager desire. Not the least interesting feature of the case is Father Duggan's "submission." He says: "I declare that I submit to every ecclesiastical authority exactly as the Church requires me to submit, no more and no less. There are two authorities; one infallible, the other fallible. . . . If there is any pronouncement, it will come from a fallible authority. Being fallible, it may be right or wrong. But right or wrong, I must accept it with the exterior respect that is due to it, not with the interior assent that is due only to the infallible authority." One feels a curiosity to know whether such a submission gives Cardinal Vaughan "interior" satisfaction, and, still more, whether any large number of Roman priests and laymen in England sympathize with the views of Father Duggan.

OUTSIDE the intense excitement over the war news, the event which has aroused most interest of late is the speech of Mr. Chamberlain, at Birmingham. Popular opinion, as expressed by the newspapers, and even the utterances of eminent men in England, had already made unmistakable the trend of public sentiment in favor of America in the present war. But this is the first time a member of the government has delivered himself, and no one has said anything more explicit and sweeping on the necessity of closer relations between England and the United States. Mr. Chamberlain frankly declared that England might at any time be confronted by a combination of European powers. It is perfectly true, as some of our papers disparagingly say, that the desire on the part of England for an alliance with us is prompted by considerations of self interest. Nations generally act upon such considerations first of all. It is like the instinct of self-preservation in the individual. But it is no less true, that our interests, in a broad view of things, are similar to those of England, as Mr. Chamberlain asserts. The great Republic is undoubtedly regarded by the old monarchies of Europe with feelings of hostility, and the downfall

of England or the destruction of her supremacy would be the first step to an attack upon the United States. They would like to keep us apart. It would be possible to reduce each of these two great powers separately, but if they stand together they would seem to be invincible. It is the fear of such a tremendous combination as that of England and the United States would be, which has constrained the countries sympathizing with Spain to maintain neutrality in the present conflict. The same fear leads them to wish that the war may be short. Hence the rumor that another serious defeat for Spain will be the signal for intervention, having for its object to induce that country to make the best terms possible.

THE proceedings of Mr. Kensit in attempting to reform the ritual of London churches by interrupting the services, and producing a commotion which has to be allayed by the police, has drawn renewed attention to the rift between the more advanced men on the subject of ceremonial. There has already been much discussion on the subject of the many varieties in the mode of carrying out the services of the Church, as well as the special services and devotions, in addition to those of the Prayer Book, which have been introduced in various places. A standing commission on the subject of sacred rites has been proposed. But there are difficulties in the way of this, as of every other solution of the problem. A report was recently circulated that Canon Carter intended to issue some kind of manifesto and appeal. This, however, is now denied, and it appears that what is intended is to hold a friendly conference of the clergy interested. To this the most "extreme" Ritualists as well as others were invited, and are said to have accepted the invitation. We suppose the discussion will include an inquiry into what is lawful, what is desirable, and what is expedient. It would be a welcome outcome if some understanding could be arrived at tending to greater uniformity, and it could be settled what is worth fighting for and what is not.

ARCHDEACON SINCLAIR, preaching in St. Paul's cathedral for the National Society, stated that there were now 14,430 voluntary, that is, religious schools, of which 11,928 belonged to the Church of England, while the remaining 2,502 were chiefly Roman Catholic, British and foreign, and Wesleyan. These schools were educating 3,039,727 children. The Church had in 1870 only 6,954 schools. Since that date it has built 5,838. The "Board schools," which are secular or undenominational, number 5,467, and contain 2,404,177. These schools are supported by taxation, and Churchmen, besides paying their portion of the taxes, contribute for their own schools about \$5,000,000 annually. It is agreed on all sides that the extinction of voluntary schools is impossible. It appears that of late some of these schools which had passed under the control of the government boards, have been recovered for the Church.

### The Board of Missions

At its stated meeting, May 10th, there were present eight bishops, ten presbyters, and nine laymen.

The treasurer reported a large increase of contributions to the first of May, as compared with those for the same term last year, and remarked: "While this is no doubt partly due to the fact that Easter fell a week earlier this year, and that we have therefore received a larger proportion of offerings, yet it is also to a considerable extent due to the special efforts made in connection with the Lenten offerings as a memorial of the late General Secretary, but how much it is not possible now to judge." In this uncertainty we refrain from giving figures until after the June meeting. There is no doubt that liberal offerings will be necessary during the summer months, to enable the Board to meet its engagements to Sept. 1st. The Board, however, felt warranted in making appropriations for domestic missions, including the work among the Indians and the Colored People of the South, for the year beginning Sept. 1st, 1898, upon the same basis that now exists. The estimates from the foreign field were accepted almost without diminution, and appropriation made accordingly. The usual allowances were also made for the disabled foreign missionaries and for the central expenses of the society. The full budget will be published to the Church as usual, after the new year shall have begun.

Letters were at hand from six of the bishops having domestic missionary work under their jurisdiction, and the action suggested by them was taken by the Board. A number of such bishops made direct application for increase of their respective annual appropriations, but the Board did not find itself in position to enlarge its responsibilities in this direction. It therefore, with regret, adopted the following resolution:

*Resolved:* That it is not expedient to increase the gross appropriations for Domestic and Indian Missions for the fiscal year from Sept. 1st, 1898, to Sept. 1st, 1899.

Further appropriations for the present year were made to the Bishop of Duluth and the Bishop of The Platte, in view of the extra demands upon their time and strength by reason of the care respectively of the missionary districts of North Dakota and Northern California.

A number of letters were submitted from the Bishop of Alaska, and the Bishop of Olympia, acting for him in the matter of the Skaguay hospital emergency. At latest accounts it appeared that \$2,271 in all had reached the latter Bishop, \$1,000 of which it is known Bishop Rowe used for enlarging and furnishing the said hospital. Bishop Barker had sent forward a full supply of medicines, which he was able to secure at very low rates, because they had been purchased for the Fanny Paddock Memorial Hospital and received at Tacoma by slow freight. Miss Lillian Heywood, the trained nurse recently appointed, was sailing from Tacoma on the 5th of May. The Rev. Henry J. Gurr, under appointment to the Copper River country, had completed arrangements to sail with his family from San Francisco about May 10th. The Board confirmed Bishop Rowe's appointment of Dr. James L. Watt, of Brooklyn, N.Y., as missionary physician at Circle City, and made the necessary financial provision, including the expenses and support of his sister, Sister Lucy, of St. Mary's Sisterhood in New York City, provided she could secure a leave of absence for two years to accompany him. Miss Lillian Probstel, of Weston, Ore., was appointed for the position of matron in the girls' boarding school at Anvik. The vacancies still existing are these: a clergyman for the work at Fort Adams, a deacon for Anvik, and a clergyman for Prince of Wales Island.

Communications were at hand from all the Bishops having jurisdiction abroad. The Rev. Mr. Pott arrived out on April 6th. He reports finding everything at St. John's College in good condition. Dr. Henry W. Boone was about sailing from San Francisco for Shanghai, to be

followed by his family at the close of the summer. The Bishop of Tokyo called for \$12,600, much needed for building purposes in the two Japanese dioceses under his charge, \$4,000 of which was intended for the completion of the recitation hall of St. Paul's College building, which is still without roof, and upon which the weather is beginning to tell; but the Board felt that having covered the needs of the current work, it could not at this time set apart money for building purposes. He also required \$1,500 for the purchase of a part of the land upon which the Nara school building stands, the lease upon which is about to expire; neither could the Board meet this request. The pertinent resolution was as follows:

*Resolved:* That the request for appropriations to the Tokyo and Kyoto dioceses for buildings, on account of the distressed state of this country, for the present be postponed.

The Bishop of Cape Palmas reported that he had been able to re-open several more of the stations that were temporarily closed because of the recent tribal rebellion, and that he had appointed Mr. Bright J. Turner who was to be a candidate for Holy Orders, as catechist and lay-reader at Blue Barre, near Sinoe.

It was stated on behalf of the auditing committee that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

### New York

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

**CITY.**—At the church of the Redeemer, North Pelham, in the suburbs, the Bishop administered Confirmation on Sunday afternoon, May 15th.

At the church of the Holy Cross, Bishop Potter administered the rite of Confirmation to a class presented by the rector, the Rev. James G. Cameron, on the evening of May 11th.

At the trade school of St. George's church, the exhibition of the work done by the boys closed on the evening of May 13th. The commencement exercises for the year were held on the evening of May 18th.

At St. George's church, the rector, the Rev. Wm. S. Rainsford, D. D., announced to the congregation Sunday, May 8th, that unknown friends had contributed \$900 for a silver Eucharistic service for the church.

The Rev. Ernest Voorhis of this city, who was ordained to the priesthood in 1889, and sometime afterward voluntarily withdrew from the ministry, has, it is announced, been restored to the priesthood by Bishop Potter.

The first of the regiments of this State to depart for the front was the 71st, on May 12th, and with it went its chaplain, the Rev. Dr. Van de Water, of St. Andrew's church, Harlem, and chaplain of Columbia university.

At the church of the Transfiguration, Sunday morning, May 15th, Bishop Potter confirmed a class presented by the Rev. Dr. Houghton. A special choral service was held in the afternoon, with the rendition of Mendelssohn's "O come and worship."

At St. James's church, the Rev. E. Walpole Warren, rector, a series of patriotic services in the interests of the army and navy of the United States, was begun on May 12th, and will be continued every Wednesday through the month of May. It was largely attended.

At Christ church, Yonkers, a meeting was held on the evening of May 12th, of the chapters of the Brotherhood of St. Andrew, of the neighboring parishes. Addresses were made by the Ven. Archdeacon Burgess, D. D., and the Rev. S. T. Graham.

The Church Periodical club, with the consent of the authorities at Washington, is to send reading matter to the hospital ship, the "Solace," now lying at Key West. Effort is making to collect material and funds for this purpose from the members and friends of the club.

At St. John's church, borough of Richmond, the rector, the Rev. Dr. John C. Eccleston, has

decided to let his resignation remain in abeyance until the end of his vacation. In the interim a curate will be engaged, and a final decision will be rendered in the autumn on his resignation.

A meeting to organize a Columbia University auxiliary to the National American Red Cross Relief Association, was held in Schermerhorn Hall of the university, May 13th. President Seth Low, LL.D., occupied the chair. Dr. Lesser, of the Red Cross Society, and President Seth Low made addresses. The question was discussed whether to co-operate with the Red Cross Society, or to work separately. A committee was appointed to consult on ways and means, and report on the best direction in which to turn the energies of the auxiliary. (Of this committee, Mrs. Seth Low was made chairman, and representatives were appointed from Barnard and Teachers' Colleges with a view to the unification of the efforts of the university. A considerable number of students have entered the volunteer army.

An effort is being made by the friends of Barnard College, of Columbia University, by a committee, of which ex-Mayor Abram S. Hewitt is chairman, to pay off the present indebtedness of \$100,000 resting on the college. In response to an appeal lately issued, the sum of \$23,000 has been subscribed on the condition that the rest be raised by May 1st. Owing, however, to the fact that Mr. George Plimpton, the treasurer, has been away from home, and on account of the change of circumstances resulting from the war, an extension of time has been granted by the donors. On May 12th, a woman who wishes to remain anonymous, offered to give the further sum of \$25,000, provided the balance of the \$100,000 be secured by Oct. 3d next. For the \$52,000 thus required, the trustees are now earnestly appealing. A tunnel between the buildings of Barnard and Columbia has been constructed at a cost of \$7,000, but this has enabled Barnard to receive its heat and light from the "plant" at Columbia free of expense; and it is hoped with the removal of the debt that Barnard will be able to meet its present ratio of annual expenditure. The last lectures for the year were held May 14th, and the annual examinations began May 16th.

The Red Cross Relief Committee has asked President McKinley's official recognition of the Red Cross work for the Spanish American War. The committee which waited upon the President at the White House was headed by a Churchman, ex-Vice-president Levi P. Morton, and Bishop Potter. Auxiliaries to the committee are being formed, each for a special work, as rapidly as possible. The first auxiliary, of which Bishop Potter is honorary president, is to furnish the ambulance equipment. The Red Cross relief movement had a notable popular demonstration May 14th, at the Grand Central Palace. Hon. Chauncey M. Depew, LL.D., presided and delivered an oration. Papers were presented by Thomas A. Edison and Nicola Tesla. The Rev. Drs. David H. Greer and John P. Peters took part. His Royal Highness, the Count of Turin, nephew of the King of Italy, was present, as were also Don Campos Salles, president of the Republic of Brazil, and suite, and Mr. Geo. Dewey, a member of the family of Rear-Admiral Dewey. The meeting was an enthusiastic one, and a large addition to the funds of the Red Cross Society resulted. A feature which awoke much interest was the rendering of a new march, "Victory of Dewey at Manila," and an exhibition drill of Red Cross aid to the wounded.

The archdeaconry of Westchester met at St. Peter's church, Peekskill, May 12th. After celebration of the Holy Eucharist there was a business session, the Ven. Archdeacon Van Kleek, D. D., presiding.

**FISHKILL.**—The 50th wedding anniversary of the Rev. and Mrs. J. B. Pitman was celebrated May 2nd. A large number of friends offered congratulations and tokens of remembrance.

**RYE.**—The Bishop visited Christ parish, the Ven. Archdeacon Kirkby, D. D., rector, on the

12th inst., and confirmed a class of 21, most of whom were adults. A new mission belonging to this parish, was begun in January, at Harrison, which has grown steadily ever since. Some kind friends of the rector have given \$1,100 for the purchase of a site, and \$1,000 towards a neat chapel to be erected for the use of the mission.

GENERAL THEOLOGICAL SEMINARY.—Prof. Wm. Knight, of the chair of English literature at the University of St. Andrew, Scotland, has recently lectured on the work of the poets Wordsworth and Browning. A talk on Sunday schools was delivered by one of the city deaconesses. The annual examinations began May 18th. The trustees at their annual meeting this week are expected to elect a professor of Greek Exegesis. The commencement exercises will be held May 25th, at the chapel of the seminary.

### Pennsylvania

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

The 114th annual convention of the diocese assembled May 10th, in St. Luke's church, Philadelphia. The sermon at the opening service was delivered by the Rev. H. Richard Harris, D. D., and the Bishop celebrated the Holy Communion.

The Bishop called the convention to order; 145 clergy responded to roll call, and 85 parishes were represented. The Rev. Winfield S. Baer was elected secretary, and the Rev. C. L. Fulforth, assistant. After the reading of various reports, Bishop Whitaker delivered his address. He stated, that in so far as may be judged from the number presented for Confirmation, the amount of money contributed for church purposes, the payment of debts, the erection and opening of new places of worship, the establishment of new missions, and the manifestation of desire to become independent of missionary aid, the condition of the diocese is most encouraging. He had confirmed more persons than in any other year but one.

In looking over the work of the diocese for several years past, nothing affords more encouragement than the increase of interest in diocesan missions. This is especially noticeable in the past two years. The increase in contributions from 1896 to 1897 was, in round numbers, \$5,000, and from 1897 to 1898, \$10,000. It is but simple justice to say, that this increase has been mainly due to the work of the archdeacon.

The Bishop gave the following summary of statistics: Celebrations of the Holy Communion, 31; services and addresses, 217; Confirmation services, 162; number of persons confirmed, 2,878; lay readers, 65; candidates for deacons' and priests' orders admitted, 7; candidates for deacons' and priests' orders in the diocese, 17; candidates for deacons' orders only, 1; deacons who are candidates for priests' orders, 3; postulants in the diocese, 13; candidates ordained to diaconate, 7; deacons ordained priests, 8; deaconesses set apart, 3; clergy received from other dioceses, 11; transferred to other dioceses, 5; deceased, 5; deposed, 3; dedications, 6; consecrations, 3; corner stones laid, 4; baptisms, 3; marriages, 5; burials, 6. Thirty one parishes have contributed to the Bishop's fund during the year, a larger number than in any preceding year, the total amount, including the balance from last year, being \$1,327.30; present balance, 96 cents.

In reference to the war the Bishop said: "I believe it is a just cause. It is that of a strong people interposing to protect the weak. It is not undertaken for revenge. It is not to show our superiority as a nation. It is not for national aggrandizement by the acquisition of territory. We do not want Cuba. We have taken up arms for the relief of a suffering people. We make war to put an end to unspeakable barbarities practiced under the name of government. We are attempting to do for Cuba what the moral sense of our people demanded that the great powers of Europe should do for Armenia, and which we censured them for not doing. \* \* \* \* Let us beware of boasting in our great strength; let us not put our trust in the range of our guns and the invulnerableness of

our armor. Above all, let us not forget that the Lord God Omnipotent reigneth, and doeth what He will with the powers of the earth, and that he can save by many or by few. Let us pray in the spirit of the noblest hymn which this century has produced, and which voices our needs and our danger, as truly as those of the great nation which is the nearest and dearest to us of all the nations of the earth."

The Bishop's address closed with Rudyard Kipling's magnificent Recessional.

The report of the Board of Missions was presented, and discussion followed in regard to the 25 parishes who failed to make any contribution for the regular work of the Board.

On Wednesday, 11th inst., after a brief devotional service, which included special collects, arranged by Bishop Whitaker, for the preservation of our army and navy, the convention resumed discussion on missionary work, and upon a vote being taken as to the consolidation of certain convocations, this proposition was overwhelmingly defeated, as was also a proposed amendment to another section of Canon VIII relating to the archdeacon's salary.

Section 7 of the same canon was stricken out, and the following inserted:

The Board of Missions shall meet immediately after the adjournment of the diocesan convention, basing the amount so desired upon the current expenses of the parishes within each convocation, as contained in the last published journal of convention. The amount so designated shall not exceed the sum that will suffice to carry on existing work for the ensuing year.

Another amendment to the same section was adopted; viz.:

Every parish and mission station is asked to take at least one offering annually for the inauguration of new diocesan missionary work and further development of old work, and the standing resolution in this matter is hereby repealed.

The Bishop announced that St. Clement's church had paid off its indebtedness, and St. Alban's, Roxboro', is self-supporting. He also stated that the volume of work done by the archdeacon during the past year was enormous, and, at his suggestion, the sum of \$500 was appropriated for the services of a secretary to the archdeacon.

B. G. Godfrey was elected treasurer of the diocese.

Standing Committee was re-elected; viz.: The Rev. Drs. Benj. Watson, J. Andrews Harris, J. DeW. Perry, and J. D. Newlin; the Rev. James Haughton; Messrs. W. W. Frazier, Dr. John Ashhurst, Jr., John E. Baird, James S. Biddle, George Harrison Fisher.

The following laymen were elected *deputies to General Convention*: George C. Thomas, James S. Biddle, J. Vaughan Merrick, Francis A. Lewis.

After a brief devotional service on Thursday, 12th inst., Archdeacon Brady announced that J. Waln Vaux, a lay deputy from St. Thomas' church, Whitestar, was dangerously ill, and could not recover. At his suggestion, suitable prayers were offered by Bishop Whitaker.

The convention congratulated Thomas M. Charlton who has been for 50 years a warden of St. John's church, New London, and for 54 years a lay deputy to the convention.

It required six ballottings, extending over two days to elect four clerical *deputies to General Convention*. Those chosen are: The Rev. Drs. John Fulton, J. DeW. Perry, W. B. Bodine, and H. Richard Harris.

The proposed canon on parochial registration was passed.

After devotional services, the convention adjourned *sine die*.

PHILADELPHIA.—A reception was given at the Church House on Wednesday evening, 11th inst., by the Bishop and Mrs. Whitaker to the members of the diocesan convention. The host and hostess were in the assembly room, which was handsomely decorated with the national flags and white flowers. The attendance was very large, both clerical and lay. During the evening Prof. J. M. Dickinson and Miss May Porter performed on the new organ recently erected there.

The Rev. B. W. Maturin, formerly rector of St. Clement's church, and who is now a priest in the Roman Church, has, at his own request, been deposed from the ministry by Bishop Whitaker.

The Rev. Winfield S. Baer has decided to accept the office of secretary of the Evangelical Education Society, made vacant by the death of the Rev. Dr. R. C. Matlack, but will not enter upon his duties for some time.

St. Paul's church, Chester, has secured a piece of stone cut from Mars Hill, Athens, where St. Paul, its patron saint, preached to the Athenians. The gift was secured through the special effort of friends of the parish.

Mr. George W. Jacobs, treasurer of the Sunday school Lenten offerings of the diocese, reports the unusually large sum of \$14,833.36 of offerings to date. It is expected that the total will be brought to exceed \$15,000.

NORRISTOWN.—The corporation of St. John's church has conveyed to All Saints' church the lot on Haws ave., 225 by 120 ft., on which the latter is erected, consideration \$1, subject to a mortgage of \$3,000. All Saints' was formerly a chapel of St. John's, but is now an independent parish.

### Chicago

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

BISHOP McLAREN'S APPOINTMENTS

#### MAY

19. 8 P. M., cathedral, supplementary Confirmation.
22. Cathedral, A. M.; Christ, Waukegan, P. M.
24. Cathedral, annual graduation W. T. S., 8 P. M.
25. Alumni meeting, Western Theological Seminary.
29. Cathedral, 10:45 A. M., Ordination; Trinity, Confirmation of deaf mutes, 4 P. M.
- 31 and June 1. Annual convention of the diocese.

#### JUNE

2. Woman's Auxiliary, St. Paul's, Kenwood, 11 A. M.
5. Cathedral, A. M.; Holy Trinity, Stock Yards, 4 P. M.; Chinese mission, 221 Madison st., 7:30 P. M.
8. Trustee meeting, Waterman Hall.
9. Annual Commencement, Waterman Hall.
10. Grace, Sterling, 8 P. M.
12. Cathedral, A. M.; Redeemer, Elgin, P. M.
19. Cathedral, A. M.; Glen Ellyn, 4 P. M.; Wheaton, 8 P. M.
26. Cathedral, A. M.; Park Ridge, 2:45 P. M.

By the will of the late John de Koven, the sum of \$50,000 has been left to St. James' church, the Rev. James S. Stone, rector. This fund is to be called the "John de Koven fund," and is to be devoted to the relief of the sick and deserving poor of the parish.

As already announced in this column, the Rev. Father Huntington, Order of the Holy Cross, will conduct a series of spiritual conferences at the cathedral from May 18 to May 27th. He will preach every evening, except May 24th, at 8 P. M., and every afternoon at 4 o'clock. On Ascension Day and the Saturday and Sunday after Ascension, he will preach at 10:30 A. M. The Holy Eucharist will be celebrated every week-day morning at 7 o'clock, and on Sundays at 7:30.

The Rev. Dr. W. W. Wilson, rector of St. Mark's church, delivered an address on Christian unity before the Disciples' Club of the University of Chicago, Thursday evening, May 12th. The Disciples' Club is composed of post-graduate clergymen and theological students of the society, "Disciples of Christ." This was one of a series of talks on Christian unity, from Chicago clergymen of the different religious bodies. Dr. Wilson spoke from the standpoint of the "Quadrilateral," on the basis of the Historic Episcopate. His address lasted about an hour, and then he was besieged with questions till 10:30 o'clock. The address is to be published by the Disciples' Club.

The North-eastern Deanery held its spring meeting in Emmanuel church, La Grange, the Rev. Charles Scadding, rector, on Tuesday, May 10th, and it was largely attended by the city and other clergy. At 11 o'clock the Holy Communion was celebrated by the rector, assisted by the Rev. Clinton Locke, dean. An ex-

cellent luncheon was served in the parish building by the St. Mary's Guild, and after the clergy had been shown through the exceptionally fine parish buildings, the afternoon session was begun. The Rev. A. L. Williams read a paper on the "Associated Bureau of Charities." He explained the purpose of this organization to be the giving to all charitable organizations such information as is needed to prevent frauds and duplication. Addresses were made by the Rev. Messrs. E. M. Stires and S. C. Edsall. Mr. Stires illustrated the practical working of the Bureau in saving him from being imposed upon, while Mr. Edsall spoke of its use in concentrating charitable work where it was really needed. Bishop McLaren also took an active part in the discussion, drawing out, by a series of questions, more precise information as to the auspices under which the Bureau was organized and the expense of running it. The Rev. Father Larabee then made a few remarks whose line was rather against the use of the Bureau of Charities as an aid to Church work. It was unsectarian, and that was his objection to it. The true aroma of what the Church understood by charity was lost in such combinations for work. Almost all that had been said in recommendation of the Bureau was in regard to the prevention of fraud. Certainly every parish priest had his own poor whose worthiness required no investigation. Their necessities were great enough to tax the Communion alms to the utmost. Why not leave it to the Bureau of Charities to do its work without our aid while we confined ourselves to the poor whom we knew? In the evening a Sunday school meeting was held under the auspices of the Sunday School Institute of the diocese, and stirring addresses were delivered by the Rev. Messrs. T. A. Snively, E. M. Stires, and Charles Scadding.

### Quincy

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

The 21st annual convention was held in St. Paul's church, Peoria, on May 10th and 11th. For the first time since his Consecration, 20 years ago, the Bishop was absent. He is still confined to his room, but is slowly improving.

The convention was opened by a choral celebration of the Holy Communion, the Rev. Dr. Leffingwell, president of the Standing Committee, celebrating, assisted by the Rev. S. G. Jeffords, rector of the parish. The sermon, a particularly able one, was preached by the Rev. W. H. Benham, rector of Grace church, Galesburg. The convention was organized by the election of the Rev. Dr. Leffingwell as president, and the Rev. E. H. Rudd, D. D., as secretary. After the appointment of the usual committees, the Bishop's address was read by the secretary. After a reference to the fact that the following Sunday, May 15th, would be the 20th anniversary of his consecration, the Bishop said:

"I had designed, with our Lord's help, to prepare a charge to the clergy. But He who controls life and death has arranged differently. His thoughts and decisions are best. My strength now is insufficient for much more than a short statement of some of the affairs of the diocese. I shall trust you to fill up any blank spaces, and to pardon the omission of any important matters.

"All the year through I have been grateful to the convention for the liberal things devised by them for my health, comfort, and recreation. I have taken advantage of their permission, and remained away somewhat longer than usual from the diocese. Returning early in December, I remained in the diocese to the present time, doing so far as I was able my duty as bishop. My strength has not been all that has been given me in the other years of my episcopate. As is known by the convention, I have suffered its prostration, caused by serious disease. The past few weeks I have had but the least ability to labor.

"I must leave to the wisdom of the convention the question of the election of a bishop-coadjutor. I think there are those of you who know, nearly as well as I, all the motives and circumstances which press upon a decision. I am

firmly convinced that the needs of the diocese will only, by such election, be satisfied, and that its interest will by it be greatly furthered. I shall feel, in such an event, that, at the least, two-thirds of the salary now paid to me should be given up to the coadjutor. I could resign to him almost all the episcopal duties. The difficulty I have in climbing to my old bodily and mental strength shows me, with great positiveness, that I cannot be to you nearly the minister and assistant that I have been, though my work has been so imperfectly done this score of years.

"At the last annual convention, resolutions were adopted looking to provision of assistance in my episcopal acts, if it became necessary. I rejoice that, until sickness came upon me about four weeks ago, I had been able to do all that was absolutely required of me as bishop. I express my grateful thanks at the promptness with which neighboring brother bishops held their services at my disposal if necessity required. I have found it requisite to ask only once, and a cheerful response was made by the Bishop of Springfield."

That portion of the address which referred to the 20th anniversary of the Bishop's consecration was referred to a special committee, the Rev. Dr. Rudd, chairman, which reported the following minute and resolution which were adopted by a rising vote:

For the first time in 20 years, the convention of the diocese of Quincy meets without the presence of its Bishop. Added to the sense of deprivation of the loving and tender guidance of him who has ever been the almost ideal presiding officer, is the knowledge that it is the inability of physical weakness alone that has made this absence possible. We miss the valued and familiar presence, and our hearts go out with sympathetic love to him who with more than ordinary kindness has governed the diocese for a score of years.

From 1878 to 1898 is a long reach of time—yet at the end of this period, and marking the fact of the 20th year of labor since his consecration, we as a convention must needs stop to note this last mile-stone, and once more to affirm our love and our appreciation of this long period of service. Coming to a newly created diocese after holding the office of President of the General Convention, the Bishop's general knowledge and ability were of great value in simplifying and adapting to our special needs the Constitution and Canon Law of the general Church. It is to be noted that owing to a remarkable and striking physique, the first Bishop of Quincy has been enabled to do the work of a chief pastor in the Church of God for these many years.

Looking further West, and noting the wondrous strides that have been made in advancement in Church life, in more newly settled fields, we may at times have forgotten the peculiar difficulties arising from the changeable populations of the Middle West; we ought not to forget that, while here and there we have marked striking change produced by unpreventable losses, yet, as a whole, in spite of all such discouragements, the number of communicants, the additions by Baptism and Confirmation, the gifts both to regular and special demands, though slow, have been none the less sure. The spiritual tone and that mind to work, which, more than mere multiplied numbers, mark real advance, are not lacking in this record of 20 years. And where, elsewhere, could have been found, in more striking degree than in our beloved Diocesan, that abounding generosity that has given, not only of prayer and service, but from his own means, even relinquishing just dues; thus furnishing a most striking example of self-sacrifice?

The ready answer to every call, the readiness to do and go, week after week, often when toil and trial seemed little promising of results, are all in the record of this 20 years. Our Diocesan has administered with a tender and a sympathetic heart, and through him credit and honor have been reflected upon the diocese, both at home and abroad.

Your committee would offer the following:

*Resolved*, That the 21st annual convention of the Diocese of Quincy desires to place upon record its appreciation of the services of him who for 20 years has been its chief pastor.

*Resolved*, That our deepest sympathy goes out to him in the trying hours of his physical weakness and affliction, and that our earnest prayer to God is this: That out of his present weakness may come, in Heaven's fullest way, that strength which shall enable him to do the will of the Lord who called him to be a Bishop in the Church of God.

[Signed.] E. H. RUDD,  
V. H. WEBB, L. E. EMMONS,  
E. J. PARKER, S. W. GRUBB.

A committee was also appointed to consider that part of the Bishop's address which related to the appointment of a coadjutor. The committee reported the next morning that after a careful consideration of the subject, it had reached the unanimous conclusion that it was not practicable to elect a coadjutor at this time. They recommended that the arrangement made last year should be continued; viz., that the Bishop should be relieved of the work of visitation, and be asked to take such leave of absence for rest and recuperation as may be deemed best, and that meanwhile, every effort should be made to increase the episcopate fund, with the view of an early election of a coadjutor-bishop. A new canon was adopted, requiring an annual collection throughout the diocese for the Episcopal Endowment Fund.

The elections resulted as follows:

*Standing Committee*: The Rev. Drs. C. W. Leffingwell, R. F. Sweet, and E. H. Rudd; Messrs. H. A. Williamson, C. E. Chandler, and S. W. Grubb.

*Deputies to the General Convention*: The Rev. Messrs. C. W. Leffingwell, D. D., R. F. Sweet, D. D., W. H. Moore, S. G. Jeffords; Messrs. H. A. Williamson, Lucian Adams, W. H. Boniface, T. B. Martin. *Treasurer*, T. B. Martin.

The diocesan branch of the Woman's Auxiliary, held its sessions at the same time, with a very good representation, and joined with the convention in the missionary service which was held at St. Andrew's church in the evening, when addresses were made by the Rev. Messrs. A. B. Hill, Dean Moore, R. P. Eubanks, and V. H. Webb. Mrs. V. H. Webb was elected president; Miss Boniface, secretary, and Miss Annie E. Smith, of Osco, treasurer.

The ladies of St. Paul's and St. Andrew's churches royally entertained the convention at luncheon on both days of the session. Apart from the sadness caused by the illness and absence of the Bishop, the convention had a very pleasant and profitable session.

The new parish of St. Andrew, the Rev. Samuel G. Wells, was admitted to union with the convention.

### Pittsburgh

Cortiant Whitehead, D.D., Bishop

The 33d annual convention of the diocese was held in the chapel of St. Margaret Memorial Hospital, May 11th and 12th. The opening service consisted of Morning Prayer and a celebration of the Holy Communion by Bishop Whitehead. The music was furnished by the organist and vested choir of Trinity church.

The convention was called to order by the Bishop, and the Rev. T. J. Danner was elected secretary, who appointed as his assistant, the Rev. W. L. H. Benton. The roll call showed about 65 of the clergy and 125 of the laity in attendance. A committee of five, under the Rev. Laurens McLure as chairman, was appointed to prepare a memorial resolution on the death of the Hon. Felix R. Brunot, a life-long member of the diocese, and one intimately associated with Church and philanthropic enterprises of all sorts.

The Bishop in his address first paid a tribute to the memory of Mr. John H. Shoenberger who had been conspicuously prominent in the origination of the diocese in 1865, had helped it through his life, and in death left behind him much which would benefit it.

Turning to the subject of the war, the Bishop mentioned three duties as absolutely essential for Churchmen's loyalty—the upholding of the high motive in our present conflict, deprecating vindictiveness and revenge as unworthy of the declaration made by the President and Congress, and third, prayer, public, private, and domestic, that God would bring peace speedily.

On the subject of diocesan missions, the following statement of his work since his coming to the diocese, 16 years ago, was given: Twenty-four missions and parishes helped by the Board have become independent of the Board, and 19 have become self-supporting; 57 new churches and chapels have been opened in the same time, 36 of them in diocesan missions, 11 in other mis-

ions, parochial, or under the Laymen's Missionary League. Over \$108,000 has thus been added to the value of Church property, and seven parsonages, built in missions aided, bring the amount easily up to \$130,000. The communicants have increased from less than 5,000 to over 14,000 souls. Of the 14,400 persons confirmed in the diocese during the last 16 years, more than one-fourth—3,600—have been confirmed in the missions which have been assisted by the Board. The work has thus been neither barren nor unfruitful.

Then followed a charge to the clergy with regard to rubrical conformity, in which the Bishop directed attention to the many instances of laxity in the conduct of the services, of which the laity frequently complain. In the course of this charge, he said: "I am not speaking of special services, nor am I an advocate of the proposition that omission means prohibition. The Prayer Book is not intended to be a complete and detailed directorium."

The Bishop went on to speak of his work as follows: "Since the last convention I have made 106 official visitations. In addition, I have held other services 163 times. I have preached 107 times, and have made 160 Confirmation and other addresses. There have been 97 Confirmation occasions, 90 in public and seven in private, and the total number confirmed is somewhat smaller than last year, but still well up to our usual average—935 by myself, and 18 by the Bishop of Colorado, a total of 953. I have also confirmed 29 on the continent of Europe, and 11 in the diocese of Central Pennsylvania. I have celebrated Holy Communion 79 times in public, and 4 times in private; have baptized 20 infants and three adults; have presided at meetings of societies, guilds, vestries, etc., 40 times, and at three convocations: have catechised 19 Sunday schools, and officiated at seven funeral services. There have been received into the diocese five clergymen, and dismissed to other dioceses, seven. Have ordained one priest, and instituted two rectors; one priest has died, one has been deposed, and there are now in the diocese 74 priests and deacons. There are eight candidates for Priests' Orders, and eight postulants. One church has been consecrated, two cornerstones laid; 40 lay-readers have been licensed, 24 of them for the Laymen's Missionary League. New churches have been built during the year at Johnsonburg, Charleroi, and for the parish of the Ascension, Pittsburgh. Epiphany church, Bellevue, has been enlarged and completely renovated, and parish houses are in course of erection at St. Paul's, Erie, and St. Thomas', Oakmont.

The address closed with an appeal for an "all-round Churchmanship, not one-sided, nor lopsided," which would recognize the rights and utility of all sorts of men and methods, which would adapt itself to the times by being bright, courageous, intelligent, enthusiastic, reaching unbelievers and mis-believers by metaphysics and logic and argumentative discourse, but not forgetting the multitudes of people who must be reached by entirely different methods—by object lessons addressed to the eye as well to the ear, and for whom all the treasures of art and music and movement and adornment have their use. There can be no holding back by earnest children of the Church. Our only inquiry must be, what can we do to work God's work?

In the afternoon, Mr. Robert Graham, general secretary of the Church Temperance Society, made an address in behalf of his work, and offered a resolution providing for the contribution of \$2,000 annually for two years by the diocese of Pittsburgh, in conjunction with six other dioceses, for temperance work. It also provided for a joint committee from the various dioceses to devise a plan of securing the money and prosecuting the work of the society.

The mission work of the diocese was taken up, and reports read by the secretary and treasurer of the executive committee. The convention accepted with regret the resignation of Mr. H. L. Foster who has for 13 years been the treasurer of the Board of Missions for the dio-

cese, and passed a vote of thanks for his long and faithful service.

The following were elected: *Treasurer* of the diocese, Mr. H. J. Lynch.

*Standing Committee:* The Rev. Drs. R. J. Coster, A. W. Arundel, and W. D. Maxon; Rev. Amos Bannister; Messrs. E. M. Ferguson and George C. Burgwin, H. W. Armstrong and W. J. Patterson.

*Deputies to the General Convention:* Rev. Messrs. W. D. Maxon, D.D., R. W. Grange, Laurens McClure, and A. R. Kieffer; Messrs. Hill Burgwin, James W. Brown, J. W. Reynolds, and Herbert DuPuy.

The convention was one of the most successful, in point of numbers and interest, that has ever been held, and was most hospitably entertained by the directors of the St. Margaret Memorial Hospital.

The benediction of the hospital occurred on Tuesday afternoon, May 10th. A series of short services was held in the different wards and departments of the building, the long procession passing from place to place, headed by the choir of Trinity church, followed by the directors of the hospital, the Bishop, the clergy, and other invited guests. At the dedication of its chapel in the evening, the Bishop was met at the entrance by the board of directors, whose president, Mr. Reuben Miller, read the request that the Bishop should set apart the chapel for its sacred uses. After a short service, addresses were made by the president of the board of trustees, Mr. Miller, the Rev. S. D. McConnell, D.D., of Brooklyn, and the Rev. G. A. Baker, D.D., superintendent of St. Luke's Hospital, New York. The St. Margaret Memorial Hospital is the gift to the diocese provided for in the will of the late Mr. John H. Shoenberger, as a memorial of his wife, Margaret Cost Shoenberger. Mr. Shoenberger left \$850,000 for this purpose, and \$250,000 have been spent in the erection of the buildings, the remainder being reserved as an endowment fund. The hospital is modeled after St. Luke's, New York, is complete in all its details, and presents an imposing appearance. It is as yet only partially furnished, and will not be open for patients until the early autumn. By a provision of the bequest, one fifth of its space is to be reserved for incurables, and a preference is to be given to Church people. The board of directors are: Messrs. Reuben Miller, William R. Blair, John B. Jackson, James W. Brown, H. Lee Mason, George C. Burgwin, William McConway, and Wilson Miller.

On Wednesday evening, the Woman's Auxiliary of the diocese held its semi-annual meeting in the hospital chapel, when a letter was read from Miss Emery, and addresses were delivered, on the subject of missions, by the Rev. A. H. Judge, the Rev. Dr. Ward, and the Rev. F. S. Spalding. An offering was received for the treasury of the society.

#### Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop  
Chas. Reuben Hale, D.D., Bishop Coadjutor

May 3d, the Bishop visited Collinsville, where stands one of the oldest churches in the diocese. The journals give 1835 as the date of the organization, but the records of the first 30 years have unfortunately been lost. The interior of Christ church has lately been re-painted, and otherwise placed in thorough repair, and the old church looks brighter and better than any time within the last 15 years. A large and appreciative congregation came out as usual to hear the Bishop, and the singing and responses were healthy evidences that Christ church has a name to live, notwithstanding the many vicissitudes through which she has passed.

The next point visited was Grace church, Greenville, where the same warm welcome was accorded. Before the beginning of Evening Prayer, the Bishop blessed some valuable gifts which have been recently placed in the church: A beautifully carved altar and reredos, the gift and handiwork of Mr. and Mrs. A. L. Hord; a handsome brass lectern, presented by Mr. and Mrs. W. V. Weise; an altar desk, the gift of

Mr. and Mrs. W. W. Lewis; a book of altar services, given by Mr. and Mrs. C. W. Watson, and chancel chairs, presented by the Ladies' Aid Society. Here, as at Collinsville, a class was presented for Confirmation, and the sermon and the addresses to the class were ample evidences that the natural force of the good Bishop is not abated.

Martinsville was the third point visited. The services at the church were in the afternoon, and in the evening, the Bishop lectured in the hall, upon "The Queen's Jubilee," the proceeds being given by him to the Rectory Fund. The lecture was eloquent and instructive. These three churches constitute our possessions on the Vandalia line. They are all consecrated. At present they are all served by one clergyman who resides in Greenville, and travels 87 miles in one direction and 88 in the other. We trust the time is not far distant when each of them will have developed sufficient strength to maintain a resident minister, and to become a separate centre from which the blessings of the Church may radiate.

#### Milwaukee

Isaac L. Nicholson, S. T. D., Bishop

The Rev. Frank E. Bissell, assistant secretary of the diocese of Milwaukee, and late curate of Grace church, Madison, has been appointed temporary vicar of St. John's parish, Elkhorn, Wis.

The Very Rev. Christopher S. Sargent, M.A., has resigned his position as dean of All Saints' cathedral, Milwaukee, and will leave shortly for an extended trip to Europe. Mr. Sargent was installed as dean in January, 1897. Ill-health is assigned as the chief reason for his unexpected resignation.

The many friends of the Rev. Dr. Piper, warden of Racine College, will rejoice to learn that he has almost entirely recovered from his recent grave illness, and will be enabled shortly to resume his duties as rector of St. Luke's, Racine.

#### Long Island

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

The eighth annual choral festival of the Choir Guild of the diocese was held in the cathedral of the Incarnation, Garden City, on the evening of the 11th. Past festivals have been held in different Brooklyn churches, but this year it was determined to try the experiment of holding the choral evening service in the cathedral. A special train was chartered, the cathedral was crowded to the doors, and hundreds of chairs were necessary to provide additional seats. Bishop Littlejohn was in attendance. The 13 choirs comprising the guild make a grand total of over 300 voices. The processional hymn was "Jerusalem the Golden." The service was fully choral, and was intoned by the Rev. Wilmer Parke Bird, cantor of the guild. Psalm cxxxvi. was chanted, and the first and second lessons. The only solos were incidental to the anthems, with the exception of the offertorium, when the solo basso of the cathedral choir sang the recitative, "Thus saith the Lord," and aria, "But who may abide," from Handel's "Messiah." G. C. Martin's *Magnificat* and *Nunc Dimittis* in B flat were finely rendered. The accompaniments in these, as in other parts of the service, were reinforced in *forte* passages by cornets, trombones, and tympani, played by W. S. Mygrant and a contingent of his band. After the Creed, versicles, and responses, Elvey's anthem, "I beheld, and lo, a great multitude," was given. Instead of the hymn selected, "America" was sung. Three anthems followed. The Bishop pronounced the benediction, and the great choir marched out to the tones of "The God of Abraham, praise." As official precentor of the guild, W. H. Woodcock, *Mus. Doc.*, acted as musical director of the festival, which was considered by far the most elaborate and imposing service ever held at the cathedral.

The annual convention of the Daughters of the King, of this diocese, opened on the morning of the 12th, in St. Thomas' church, Brook-

lyn. About 60 delegates and visitors were present. There was a celebration of the Holy Eucharist at 11 o'clock, the rector, the Rev. Dr. Jones, being celebrant, assisted by the Rev. T. J. Lacey, of Alameda, Cal., formerly of St. Luke's, Brooklyn. Dr. Jones made the address, after which there was an adjournment to the Sunday school room, where luncheon was served. At the afternoon session, officers were elected, and committees for the ensuing year appointed. The evening service was an open one.

The annual meeting of the Northern archdeaconry was held in the parish house of Holy Trinity, Brooklyn, on the evening of April 26th. The Rev. J. H. Darlington, archdeacon, presided. The report of the treasurer showed the total receipts during the year to have been \$5,152.65. Most of the parishes will contribute an amount equal to three per cent. of their rectors' salaries, and some, more. Mr. Townroe and the Rev. Mr. Underhill were appointed a committee to confer with the parishes which have not yet come into the arrangement. On motion of Dr. Swentzel, the stipends were fixed at the same as last year. Three new missions were given \$300 each. The missions are all in a state of harmony. The Sunday after Easter, the Rev. Edward Heim became minister-in-charge of St. Alban's at a weekly stipend of \$10. An eligible site has been purchased. Holy Cross mission has property of the value of \$12,000. The church of the Holy Comforter has added a rectory. At St. Michael's, a brass pulpit has been built by the missionary. Dr. Darlington expressed himself unfavorably on the proposed change in the canon whereby one archdeacon would be elected for the diocese. He then resigned his position of archdeacon on account of the state of his health and his parochial duties. The proposed change in the canon was discussed and unanimously voted against. The Rev. Dr. McConnell was elected archdeacon, the Rev. Floyd E. West, secretary; Mr. Alfred R. Davidson, treasurer, and Mr. W. P. Wilmer, lay member of the missionary committee. The following resolutions offered by the Rev. Geo. Henderson, was passed unanimously:

*Resolved:* That this archdeaconry accept with reluctance the resignation of Archdeacon Darlington, and that in so doing, the archdeaconry places on record its appreciation of the zeal, ability, and success with which he has discharged the duties of the office, and with the devout prayer that the blessing of God may rest upon the labor so faithfully performed.

The Southern archdeaconry met on the 3d inst. in the church of the Holy Apostles, Windsor Terrace, Flatbush. Archdeacon Alsop being absent, the Rev. Mr. Breed presided. A business meeting was held in the afternoon. Supper was served at 6:30. The evening service was taken by the Rev. George F. Gladding Hoyt. The address was made by Archdeacon Darlington.

**BROOKLYN.**—The Rev. Dr. J. Buchanan Nies, rector of the church of the Epiphany, whose health has not been good for some time, has been granted a long leave of absence by the vestry. The Rev. Andrew Fleming is in charge of the parish at present.

A course of lectures for men is being delivered by laymen at St. Ann's church on the Heights, the Rev. Reese F. Alsop, rector, on Thursday evenings. On the 12th, the speaker was Dr. John Moffat whose subject was "Social purity." On the previous Thursday Capt. T. D. Walker, of the coast life saving service, spoke interestingly of that subject.

The first service of the choir guild in connection with its eighth annual festival, was held on the morning of the 12th, in St. Ann's church on the Heights. There was a celebration of the Holy Eucharist, and the service was intoned.

The Rev. John C. Wellwood who was in charge of the church of the Incarnation while the rector, the Rev. J. G. Bacchus, was in Europe, has gone to the front with his regiment, the 2nd Massachusetts, of which he has been chaplain for eight years.

On Wednesday evening, May 4th, in St. Paul's church, Clinton and Carroll sts., Bishop Little-

john confirmed 32 persons, nine men and boys, and 13 women and girls, presented by the rector, the Rev. H. M. Dumbell. The Confirmation service was used alone, impressive in its simple dignity; and at its close the Bishop delivered to the class an appropriate address of practical admonition.

#### Central Pennsylvania

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

Bishop Talbot, on the evening of SS. Philip and James' Day, confirmed a class of 34 persons at St. Peter's church, Hazleton, presented by the rector, the Rev. William Reese Scott, making the list of confirmed 36, the largest class in the history of the parish. Saturday, April 30th, a public reception was given to Bishop Talbot in the parish house.

#### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop.**

On the fourth Sunday after Easter, Bishop Satterlee consecrated St. Matthew's chapel, a mission of Christ church, East Washington. The Rev. Arthur S. Johns, the rector of the parish, the Rev. J. M. E. McKee, the priest-in-charge, and the Rev. Dr. Devries, of the pro-cathedral, assisted in the services. The chapel, which is exceedingly attractive in appearance, was erected about four years ago, and is the centre of a successful and flourishing missionary work. After the consecration service, the Bishop administered Confirmation to candidates from the parish church, and also from St. Matthew's, and addressed them and the general congregation. The music was rendered by the combined choirs of the church and the chapel.

The annual meeting of the Churchman's League was held in the Epiphany parish rooms, May 9th. The Rev. Dr. Mackay-Smith delivered a lecture upon the "Council of Constance in 1415." The annual report was read, and officers for the ensuing year elected as follows: President, Mr. Lewis J. Davis; first vice-president, Dr. Francis M. Gunnell; secretary, W. P. Young; treasurer, Arthur S. Browne; executive committee, Rev. R. P. Williams, Rev. K. P. Bigelow, F. W. Hackett, E. T. Looker.

During the past week the purchase of the Bishop's residence, provided for by the late convention, has been consummated. It was known that the property was to be sold at auction, and authority was given to the trustees of the Episcopal Fund to secure it for the diocese. This house has been rented for the Bishop since his coming to Washington, and he considers it peculiarly well fitted for an episcopal residence. It is old fashioned, but the rooms are spacious, and there are accommodations for the Bishop's valuable library, and room for a chapel. The situation also is one of the most attractive in the city, and the ground attached is ample, both for present enjoyment and for future use, should additions be desired. It is a source of gratification that so pleasant a home has been secured for the Bishop and his family.

#### Maryland

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

**BALTIMORE.**—The last meeting of the committee on missions of the diocese was held on May 11th, at the residence of Bishop Paret. A report to be submitted to the annual convention was prepared.

Stainer's cantata, "The Daughter of Jairus," was sung May 4th at Emmanuel church, by the united guilds of St. Cecilia. Since last October the guilds have taken part in 350 services. The total membership is 194.

The Rev. Clarence Buel, for the past two years rector of Holy Cross chapel, has tendered his resignation to Bishop Paret. The Bishop accepted it, and appointed the Rev. John I. Yellett, Jr., a former Baltimorean, but now of Bergen Point, N. J., as his successor. Mr. Buel gives up his work at the chapel to go to Detroit, where he has been offered a charge by Bishop Davies, of Michigan.

The members of the altar guild of Mt. Calvary church, have had made a handsome missionary Communion service for presentation to

the Rev. George A. Leakin, who for many years ministered to the inmates of Bay View asylum, city jail, and State penitentiary, for the use of the clergy in the Church in this work. The Rev. Mr. Leakin, on account of growing feebleness due to advanced years, has but recently retired from this work. The members of the guild anticipated making the presentation previous to the retirement of Mr. Leakin, and will now present it through him to his successors, as a token of esteem for his years of earnest labor. The gift has been designed and manufactured by Messrs. Welch & Bro., jewelers, Baltimore. It includes a folding altar and a complete outfit of altar linen. The entire service can be comfortably carried by the clergyman in a handsome leather case, made especially for it. The following inscription appears on the service: "Presented for the use of the clergy of the Episcopal Church, in their ministrations to alms house and prison, Baltimore, 1898."

The annual convention of the Maryland council, Daughters of the King, was held recently in the memorial church of All Saints, a number of chapters being represented. An address was delivered by Archdeacon Cyrus T. Brady, of Philadelphia. After the Communion service, Bishop Paret delivered the charge to the council. Reports of the secretary, treasurer, and advisory board were read, which showed the council to be in good condition. A paper on "Singleness of aim," was read by Mrs. F. W. Clappett, and another on "Our work in the Church," by Mrs. W. L. Styles. The following officers were elected for the ensuing year: Mrs. Adam Denmead, president; Mrs. George Hooper, vice-president; Mrs. George H. Evans, secretary; Miss Sadie Oiver, treasurer; Mrs. S. S. Paine, Mrs. Joseph Fletcher, Mrs. C. E. C. Smith, and Miss Ellen Brewer, advisory board. Mrs. Joseph Fletcher was elected a council member.

#### Western New York

**Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop**

**BUFFALO.**—At a special meeting of the vestry of St. Andrew's parish, held Wednesday night, the Rev. Harvey S. Fisher, rector, announced that he had been offered a commission as chaplain of the 65th Regiment, and had accepted it after careful consideration of the interests of the parish, as well as his duty as a citizen. Upon this announcement, the vestry immediately granted the rector the necessary leave of absence, and passed the following resolution:

*Resolved,* That this vestry, believing that in national crises it is the duty of every citizen to regard the claim of his country as paramount, and believing that the Church should set an example in this direction, hereby unanimously approves the action of the rector in accepting the commission, and assures him of the hearty support of all its members in doing their utmost for the welfare of the parish during his absence.

#### Newark

**Thomas Alfred Starkey, D. D., Bishop**

#### BISHOP'S VISITATIONS

##### MAY

18. Evening, St. Mark's church, Jersey City.
19. Evening, church of the Ascension, Jersey City.
- 24-25. Diocesan convention in Christ church, East Orange.
29. Morning, Calvary church, Summit; evening, St. Andrew's church, South Orange.

##### JUNE

5. Ordination.
8. St. Matthew's German mission church, Newark.
12. St. Mark's church, Mendham.

The Rt. Rev. Edward T. Churton, D.D., Lord Bishop of Nassau, who was engaged to give a Retreat for the clergy in Atlantic City in June, has cabled that he cannot come. It is not yet known whether the war has made traveling difficult or dangerous from Nassau to the United States, or that he is detained for some personal or diocesan affair. It is hoped that the Rev. Alfred G. Mortimer, D.D., of St. Mark's, Philadelphia, will give the Retreat in his stead.

At the annual meeting of the board of trustees of the Hospital of St. Barnabas, held on May 5th, the treasurer reported that for the first time in the history of the hospital, the receipts



for the board of patients exceeded the entire salary roll by nearly \$1,000. He also reported a legacy of the late Rev. Horace S. Bishop, D. D., of \$3,000, for the endowment of a bed in memory of his wife. Since the meeting of the board a cheque for \$3,000 has been received from the daughters of the late Mr. Wallace, to endow a bed in memory of their father who has always been a friend and benefactor of the hospital.

The Rev. Vincent C. Lacey, curate of Grace church, Newark, sailed for England May 14th, for a vacation of six weeks. The Rev. Louis S. Osborne, rector of Trinity church, Newark, is at present in Digby, Nova Scotia, resting after his Lenten work. The Rev. W. T. Lipton, curate of Trinity church, Newark, has recently had an operation for appendicitis, but is now doing well.

The second annual graduation of the school for nurses of St. Barnabas' Hospital was held in the chapel on the evening of May 12th. Prayers were said by the Rev. Elliot White, chaplain of the hospital. The Rev. Dr. Christian made an address, and diplomas and badges were given to 13 graduates by the Bishop of the diocese. Some of these nurses were trained in the hospital, under the Sisters of St. Margaret before the founding of this school; but now have returned to pass the examination and secure the diplomas. A reception in the Nurses' Home followed the services in the chapel.

### North Carolina

#### Jos. Blount Cheshire, Jr., D.D., Bishop

The annual convention of the diocese met in the church of the Holy Innocents, Henderson, May 11th. The opening sermon was preached by the Rev. I. McK. Pittenger, D. D.

Dr. M. M. Marshall was elected president of the convention, the Rev. J. E. Ingle, secretary, and Mr. Chas. E. Johnson, treasurer.

The *Standing Committee* is composed of the following members: Rev. Messrs. M. M. Marshall, D. D., B. S. Bronson, and Bennett Smedes, D. D.; P. E. Hines, M. D., and R. H. Battle, LL. D.

*Deputies to General Convention:* Rev. Messrs. M. M. Marshall, F. J. Murdoch, I. McK. Pittenger, and J. M. Horner; Messrs. R. H. Battle, S. S. Nash, John Wilkes, and W. L. Loudon.

The Bishop's address showed a state of healthy growth in the diocese, and called attention to the fact that the greatest growth of the Church during the past year has been in the missions, there being more persons confirmed in the missions than in the parishes.

The convention seemed to be pervaded by the missionary spirit. On Thursday night stirring missionary addresses were made by the Rev. Messrs. J. H. Williams, S. S. Bosh, J. B. Avirett, and others.

The convention was also much interested in the noble work that is being done by St. Mary's school, at Raleigh. It was resolved that each rector be requested to devote the 1899 Easter offering of his parish to the support of this institution.

The sum of \$800 was raised for improvements at the Thompson Orphanage, at Charlotte.

The Woman's Auxiliary of the diocese had a very pleasant and profitable meeting in the parish house on Thursday. Interesting addresses were made by Miss Emery, and others.

The next session of the diocesan convention will be held in Tarboro.

The Brotherhood of St. Andrew held the 3d annual convention of the Carolinas, at Henderson, May 13-15. On Friday evening Bishop Cheshire made an address on "The Brotherhood of St. Andrew, what it should be to the Church," and the Rev. Robert Strange, D. D., and John W. Wood, spoke on "What it is, and what it tries to do." On Saturday there was a business meeting with reports from the chapters, comments, criticisms, and suggestions. "The Brotherhood man as he ought to be," was the topic of an address by W. E. Cox, followed by a general discussion. In the afternoon five-minute talks on personal and chapter work were given by Messrs. Silas McBee, Francis Osborne, E. G. Muse, Jas. I. Johnson, T. W. Patton, T. H. Battle, and S. C. Bragaw. A

devotional service by the Rev. E. W. Gamble was conducted in the evening, preparatory to the corporate communion on Sunday morning at 7 A. M., celebrant, the Bishop. The anniversary sermon was delivered by the Rev. William A. Barr. At 4 P. M., at Burwell Hall, the following addresses were made: "What the Church offers to men," by R. H. Battle; "What the Church asks of men," by Silas McBee; "How to get men," by John W. Wood, and in the evening, "The Church Militant; its needs and its opportunities," by C. M. Busbee; "The call to service," by C. F. McKesson; "Closing words," by the Rev. C. L. Hoffman.

### IOWA

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

The sudden death of the Bishop, in Dubuque, on Friday last, was a sad surprise and shock to the diocese. Although for the past two years he has been in very feeble health, his wonderful vitality and spirit seemed to resist the progress of disease, and it was hoped that his strength might be to some degree restored, and his useful life be lengthened. At the time of his decease he was on an extended visitation of his diocese, having traveled a thousand miles during the last two weeks. He was accompanied by his adopted daughter, and she was with him when he was stricken with partial paralysis, two days before he died. They were then at the home of Mr. J. K. Deming when the end came. The funeral service was conducted by Bishop Tuttle, in St. John's church, Saturday afternoon, Bishop McLaren and many other clergy being present. The interment is in the churchyard of St. James the Less, in Philadelphia, where rest the remains of his beloved wife. Though he bore her loss with Christian resignation, his heart was with her by day and night. The re-union that he longed for has come sooner than expected by his friends. Next Sunday there will be a memorial service and sermon in the cathedral, Davenport.

The Standing Committee held a special meeting at Dubuque on Saturday last, May 14th, the day of the funeral of the late Bishop of the diocese. All the members of the committee were present, as follows: Rev. Thos. E. Green, D.D., of Cedar Rapids, President; Rev. J. Everist Cathell, D. D., of Des Moines; Rev. W. D. Benton, D. D., of Dubuque; Hon. Matt. Parrott, of Waterloo; President C. W. Shaeffer, of the State University; and Hon. J. J. Richardson, of Davenport, secretary. The committee formally assumed supervision of the diocese during the episcopal *inter regnum*, and appointed Dr. Green administrator for the committee. It was determined to call a special convention of the diocese for the election of a bishop on Tuesday, Sept. 6th. In view of Archdeacon Hoyt's appointment as chaplain of the Iowa National Guard, the Rev. Allen Judd was appointed a temporary archdeacon.

### Ohio

#### Wm. Andrew Leonard, D.D., Bishop

The 81st annual convention met in Trinity cathedral, Cleveland, on May 10th and 12th. The convention sermon was preached on Tuesday evening, by the Rev. E. L. Kemp. On Wednesday there were Celebrations at 7:30 and 9 A. M., and on Thursday, one at 9:30 A. M.

The Rev. E. W. Worthington was re-elected secretary, and he appointed as his assistant the Rev. W. G. Sheppard. Mr. John Thomas was re-elected treasurer.

Mr. T. N. Sloan read the report of the visitors of Gambier institutions, showing great improvements there during the year. An eloquent tribute was paid to the late Mrs. Julia Bedell for her liberal bequest of \$20,000 to the college. President Pierce, of Kenyon College, by invitation of the convention, gave an earnest talk on Kenyon College. There are more students now than at any time since the Civil War.

The Bishop's address opened with a reference to our stirring times of unrest in every department of life. Mrs. Bedell's liberal donations during 40 years of fostering love for the diocese,

and especially the \$35,000 left in her will, and Mr. Scull's \$3,000, left for the aged clergy, came in for well-deserved and loving eulogy. The diocese has 13 postulants, of whom 2 have enlisted in the army; 22 deacons; 5 have received the diaconate, and 5 the priesthood, during the year; 9 clergy have been received, and 9 dismissed; there are 45 lay-readers. The Bishop has accepted episcopal oversight of 11 clergy and 12 chaplains in Europe, intending to visit them once in three years, thus not losing very much time from his own diocese. The new cathedral is likely soon to add the nave to the portion already built. The old Trinity church is soon to be sold, which will add \$150,000 to the \$160,000 already spent on the new cathedral.

The Bishop, in closing, spoke in substance as follows: "War is now disturbing our country, and whether we were wrong in bringing it on is not a question now. Our duty now is obedience. We must not be half-hearted. We should not fight for revenge, but for a righteous cause. The down-trodden Cubans need our assistance, and we should strike such a blow for freedom as should be felt through the world. We should hope for a speedy termination of the war."

On Wednesday evening the Bishop and Mrs. Leonard entertained the convention delightfully at their home on Euclid ave.

Various changes in the canons were made. The treasurer, Mr. John Thomas, reported total received, \$6,609.34; and about \$300 arrears remain due, mostly from missions and small congregations. The committee on the state of the Church reported splendid growth: 15,000 communicants; 30,000 baptized members; 1,200 baptized last year, of whom one-third were adults; one-tenth of all confirmed last year were from Rome; the communicant list has doubled in 8 years; 124 churches and chapels; more clergy than ever before; eleven-thirteenths of all church sittings are free; church debts are less than ever, but in the Sunday school work the increase is relatively less than in any other direction of Church activity.

The missionary committee reported through Archdeacon W. M. Brown and treasurer W. G. Mather, received \$8,579.03. In 8 years there have been 35 missions, 21 new places of worship, and 4½ new churches per year.

The convocation passed with emphasis this patriotic war resolution offered by the Rev. Dr. H. M. Jones:

Contemplating with unspeakable regret the onset of a war in which our own nation is engaged, and imploring the Most High God speedily to bring us peace, we rejoice to recognize the exalted enthusiasm and purpose in the cause of judgment, justice, and mercy, made manifest by this people in declarations of warmest conviction and courageous zeal, but most signally by the deeds of heroic service and the self-sacrificing devotion of those who have gone forth to face the battle. And we pray that this moral stirring of the nations may become the beginning of a more constant and enduring interest in the cause of all righteousness abroad and at home.

The archdeacon's report showed an enormous amount of work and excellent results.

A committee to report the causes of the small attendance of laymen on convention, suggested resolutions which were adopted: 1st, electing delegates pledged to attend; 2d, pay their traveling and other expenses out of the diocesan fund or otherwise; 3d, have a convention of only two days, requiring but one night away from home.

Elections were as follows. *Missionary Board:* Rev. Messrs. A. L. Frazer, Jr., Jacob Streibert, A. B. Putnam, H. W. Jones, D. D., F. M. Hall, C. D. Williams, F. Butterworth; Messrs. H. H. Koonce, D. L. Norton, J. E. Brown, H. N. Hills, and Clarence Fox.

*Deputies to General Convention:* Rev. Messrs. E. W. Worthington, C. S. Aves, C. D. Williams, and H. W. Jones, D. D.; Messrs. S. L. Mather, J. O. Moss, T. N. Sloan, and J. E. Brown.

The Woman's Auxiliary of the diocese met at Trinity cathedral house, May 10th. The session was opened at 9:30 by a service and the Holy Communion, Bishop Leonard, celebrant. An address was given by the Rev. Mr. Johnson,

in charge of St. Andrew's church (colored), in the city. He presented the needs and claims of the people of his race. He is a clear thinker and a graceful speaker, though he was a slave until his 11th year, and the son of parents who were slaves. He is partly supported in his work by the Auxiliary, and the Bishop spoke of him and his address as "an object lesson" for the society. A business meeting followed, at which Bishop Leonard presided, Mrs. Boalt, the president, having resigned her position. Luncheon was served at 1 o'clock, at which more than 160 guests were entertained. At 2 o'clock, the business was resumed, Mrs. Wm. A. Leonard presiding. Reports of work and money given were read from all the different branches represented by delegates, and pledges made for the ensuing year. Mrs. McGrew, of St. Paul's church, made an address on "The missionary spirit." The following are the officers chosen for the ensuing year: *President*, Mrs. Wm. A. Leonard; *Secretary*, Mrs. Cyrus S. Bates; *Treasurer*, Mrs. John T. Mack, of Sandusky; *Director of Junior Auxiliary*, Mrs. J. F. Butterworth, of Sandusky; *Director of Babies' Branch*, Mrs. C. E. Lester, of Cleveland.

### South Dakota

**William Hobart Hare, D.D., Bishop**

WATERBURY.—The Rev. Wm. Walton, rector of Trinity church, preached his farewell sermon Sunday evening, April 24th. He gave a few figures which were interesting as showing the growth of the parish. The Sunday school numbers 130 children and 20 teachers, of whom eight are men. During his pastorate, he baptized since Oct., 1894, 42 adults and 49 infants. For the four years previous to Oct., '94, a total of 46 were baptized. He presented to the Bishop 34 males and 68 females; during the previous four years, 17 had been presented for Confirmation; 163 persons are on the roll, only a very few of whom absent themselves from the Eucharist. Mr. Walton's departure is deeply regretted by his congregation.

### California

**Wm. Ford Nichols, D.D., Bishop**

The 48th annual convention of the diocese was held May 10th, 11th, and 12th, at Trinity church, San Francisco. It opened with a celebration of the Holy Communion, the Bishop acting as celebrant. The Rev. Wm. H. Moreland preached the convention sermon, and in a powerful and masterly way, pointed out the distinctive marks of an American Church.

The convention organized for business. The Rev. Mardon D. Wilson was elected secretary; Mr. George H. Hooke, assistant. The entire day was devoted to business, receiving and listening to reports and resolutions. The Rev. R. C. Foute moved:

That the diocese of California in convention assembled, hereby extend a cordial invitation to the General Convention to meet in San Francisco in the year 1901. *Resolved* further that our deputies to the approaching session of the General Convention be, and are hereby, requested to present this invitation, on behalf of the diocese, to that body.

In the evening was held a united service of the Brotherhood of St. Andrew and the Daughters of the King, in Trinity church. Addresses were delivered by the Bishop, the Rev. H. E. Cooke, Fr. Dolling, of Portsmouth, England, and Messrs. McAfee and Bainerd.

Wednesday morning, the convention was opened with Morning Prayer, and the entire morning devoted to receiving the reports of the different missionaries throughout the diocese, together with reports of deans of convocations. The Rev. W. H. Moreland, dean of the San Francisco convocation, the largest and wealthiest of the diocese, reported a great increase in offerings in nearly all the churches since the adoption by them of systematic proportionate giving.

Considerable discussion arose on the amendment of the canons relating to the appointment of an archdeacon. The canon was finally adopted so as to allow the Bishop to appoint a rector of a parish to the office, and accordingly, the Rev. J. A. Emery was appointed by the

Bishop, and confirmed by the convention as archdeacon.

The Bishop delivered his annual charge. The summary of statistics was given as follows: Confirmed 652, on 95 occasions; baptized 3 infants, 1 adult; Holy Communion celebrated 38 times; marriages, 1; burials, 7; sermons, 93; addresses, 124; points visited, 115; officiated 217 times; confirmed 31 by request of Bishop of Connecticut; and 11 by the Bishop of New York. Four deacons have been ordained, viz.: The Rev. Griffin Marshall Cutting, the Rev. Edward Morgan, and the Rev. David Charles Gardner, the Rev. Wm. Daniel Williams, D.D. Five of the clergy have been transferred to other fields, four have been received into the diocese, and four have died. Laid the corner-stone of St. John's church, Oakland; consecrated church of the Advent, Oakland; church of the Transfiguration, Ocean View; St. John's, Oakland, Jan. 1st, 1898; St. John's church, Stockton, April 10th, 1898. Opened for services the chapel of the Maria Kip Orphanage, Nov. 14th, 1897, and St. Paul's church, Salinas, Dec. 12th, 1897.

The elections resulted as follows:

*Standing Committee:* The Rev. Messrs. R. C. Foute, Hobart Chetwood, E. B. Spalding, L. H. D., E. J. Lion; Major W. B. Hooper, A. N. Drown, Col. George H. Mendell, and J. J. Valentine.

*Board of Missions:* The Rev. Messrs. F. J. Myrard, J. R. de Wolfe Cowie, G. E. Swan; G. H. Kellogg, Dr. H. C. Davis, Col. J. V. D. Middleton, and C. D. Haven.

*Deputies to General Convention:* The Rev. Messrs. R. C. Foute, W. H. Moreland, E. B. Spalding, L. H. D., J. A. Emery, Major W. B. Hooper, A. N. Drown, Vincent Neale, and W. A. M. Van Bokkelen.

The convention closed with a clerical dinner in the evening, at the Occidental Hotel, as the guest of Major W. B. Hooper. The Bishop presided. There was a large attendance of the clergy, and patriotic speeches were the order of the evening.

On Friday, May 13th, the annual convention of the diocesan branch of the Woman's Auxiliary met at the cathedral mission of the Good Samaritan at 10:30 o'clock for a celebration of the Holy Communion. The Rev. de Wolfe Cowie preached an excellent sermon. The convention immediately adjourned its business session *stne die* out of respect for the secretary, Mrs. Lawver, whose husband died on the eve of the convention.

### Dallas

**Alex. C. Garrett, D.D., LL.D., Bishop**

The third annual council of the diocese met in St. Matthew's cathedral, Dallas, May 10th. The opening service was rendered by the full cathedral choir of 40 men and boys. The council preacher was the Rev. Bartow B. Ramage. The Bishop celebrated the Holy Communion.

The business of the council was mainly routine. An amendment to the canons, compulsorily retiring a proportion of vestrymen in every parish every year, was again laid over to the next council.

A resolution was unanimously adopted, instructing deputies to the General Convention that it is the sentiment of this council that a canon of the Church should be enacted forbidding clergy to perform marriages between divorced persons under any circumstances, when both parties to the original marriage are living.

The report of the Committee on the State of the Church showed very gratifying growth. With the one exception of Confirmations, an exception explained by the Bishop's absence from his diocese for three months last year, and consequent failure to make some of his regular visitations, there is a large increase in every head of the statistical table; more than 400 increase in Sunday school scholars, more than \$10,000 increase in the total expenditures of the diocese.

The following *deputies to the General Convention* were elected: Rev. Messrs. Hudson Stuck, Bartow B. Ramage, John B. Gibble, J. M. V. King; Messrs. Frank H. Sparrow, J. L. Autrey, W. S. Simkins, Richard Morgan.

*Standing Committee:* Rev. Messrs. Edwin Wickens, J. M. Hillyar, Hudson Stuck; Messrs. W. B. Robinson, J. L. Autrey, E. H. Lingo.

The first general meeting of the parochial branches of the Woman's Auxiliary was held during the session of the diocesan council. Reports of work were read from the branches at Fort Worth, Corsicana, Denison, and Dallas. The organization of new branches was reported from Trinity parish, Fort Worth; All Saints, Weatherford, and the Incarnation, Dallas. An interesting paper was read by Miss Lida Lea, of Corsicana, and addresses were made by several of the clergy in attendance upon the council. The following delegates were elected to the triennial convention to be held at Washington: Mrs. Ramage, of Fort Worth; Mrs. Chas. Allyn, of Corsicana; Mrs. A. B. Smith, of Fort Worth; Mrs. Foat, of Weatherford, and Mrs. T. F. Wallace, of Dallas.

On the night of the opening day of the council a meeting was held in St. Matthew's cathedral, under the auspices of the Cathedral chapter of the Brotherhood of St. Andrew. Brief addresses were made by the Dean, by the Rev. Mr. Ramage, and Messrs. Simkins and Marsilliot. A good deal of enthusiasm was evoked, and several clergy expressed their resolve to set about the organization of chapters in their parishes immediately. The Bishop closed the meeting with an appreciative sketch of the work the Brotherhood has done, and with his cordial commendation of the organization to the clergy of his diocese. After the close of the public meeting, the clergy and lay delegates from parishes where there are chapters of the Brotherhood, organized a diocesan council of the order, and elected Mr. John Church, of McKinney, president thereof, and Mr. C. L. Marsilliot, of Dallas, secretary.

### Kansas

**Frank R. Millspaugh, D.D., Bishop**

THE BISHOP'S APPOINTMENTS

MAY

19. Bethany College chapel, Topeka.
20. Manhattan: A. M., St. George; P. M., St. Paul's.
22. Salina: A. M., St. John's School; P. M., Christ church.
23. Salina convocation, Salina.
24. " " Quiet Day and Woman's Auxiliary.
25. Closing services, St. John's, Salina.
26. Faith mission, McPherson.
27. Holy Apostles' mission, Ellsworth.
28. Graduating in musical department, Bethany.
29. Baccalaureate sermon, Bethany, Topeka.
- 30-31. Closing examinations at Bethany.

The following prayer has been recommended by the Bishop of Kansas at all public services in his diocese:

O most powerful and glorious Lord God, the Lord of Hosts, who rulest and commandest land and sea, who sittest in the throne that judgest right, we make our supplication to Thy Divine Majesty that Thou wouldst take our cause into Thine own hand and judge between us and our enemies. Stir up Thy strength, O Lord, and come and help us. Hear us Thy servants, imploring Thy help and be a defense unto us against the face of the enemy. Show Thyself as the Saviour and mighty deliverer of all who are desolate and oppressed, through Jesus Christ, our Lord, who with Thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. Amen.

### Oklahoma and Indian Territory

**Francis Key Brooke, S.T.D., Bishop**

The Rev. H. C. Eastman, of the diocese of Indiana, has taken charge of the work at Oklahoma City, Norman, and at Russell, I. T. There are signs of amazing progress at all these points. The Easter offering at Oklahoma City was the largest ever taken, and nearly pays the last of the debt to the Church Building Fund Commission. Steps are being taken to get a rectory this summer.

The parish in Guthrie raised enough during the winter and at Easter to pay off, some months before due, the last note to the Church Building Fund. They undertake, from Easter on, to add over \$200 to what they have heretofore paid for the support of their faithful missionary, the Rev. A. B. Nicholas.

The removal of nearly all the troops from Fort Reno and Fort Sill sadly weakens our ability to sustain our missionaries in their neighborhood, for the time.

The title to the church lot at Woodward is now secure, and funds are in hand to complete and improve the building. There is a marked gain in self-support there and at Alva, under the Rev. L. L. Swan, of the diocese of Kansas.

In the Indian Territory, there is distinct progress at Ardmore, under Mr. H. B. Smith, lay-reader. An excellent vested choir is doing good work.

The churches at Hartshorne and Muskegon have been cleared of debt, and were consecrated in February. At Muskegon ground has been secured for a rectory.

Recent Confirmations have been as follows: Oklahoma—Shawnee, 6; El Reno, 3; Guthrie, 4; Oklahoma City, 3; Alva, 2; Chandler, 3. Indian Territory—Ardmore, 5; Tablequah, 3; S. McAlester, 4; Lehigh, 2; Wagoner, 1; Vinita, 1.

### Massachusetts

William Lawrence, S. T. D., Bishop

The 113th annual convention of the diocese assembled in Trinity chapel, Boston, May 11th. The Holy Communion was celebrated in the church at a later hour, and the sermon was delivered by the Rev. Alexander H. Vinton, D. D. The Rev. Dr. William H. Brooks was elected secretary. He has served the diocese continuously for 34 years. Mr. A. J. C. Sowdon reported for the committee on the increase of the Episcopal Fund, and asked for its discharge. The convention recognizing the good work of this committee, voted to continue it. It was voted to appropriate \$1,000 towards the support of the diocesan house. The committee on new parishes reported favorably upon the admission of Emmanuel church, West Roxbury, and the church of the Holy Spirit, Mattapan.

The Bishop's address was full of interesting details about the growth of the diocese. He referred to the grave responsibility of the national government in the war between this country and Spain, and defined the duty of the Christian citizen. He thought that parochial devotion led often to parochialism. "We are not Congregationalists, but Churchmen." The diocese and the Church at large are as much a part of our interest as the parish. The finances of a parish, he considered, should be handled with the system and care equal to those of a well ordered business house. "Pious men," he said, "are not necessarily good accountants, and a man who is dilatory in his personal affairs, is not the man for a church treasurer." He emphasized the fact that the Church stood for worship and the preaching of the Word, and he deprecated the use of a sacred building for unworthy ends.

The subject of the proposed canons on discipline of a clergyman, engaged the attention of the convention nearly the whole of Wednesday afternoon. The report was made by the Rev. Emelius W. Smith. On account of a substitute offered by the Rev. Mr. Ayer, the matter was referred to a new committee who will report at the next convention.

The Rev. Dr. Shinn made this motion, which was carried:

*Resolved*, That in the judgment of this convention when there is a vacancy in the rectorship of a parish, after the wardens have given the notice to the Bishop, which is required by the canons, the wardens and vestrymen should confer with the Bishop as to filling said vacancy.

The convention authorized the Bishop to take such steps, as may seem to him expedient, in caring for the moral and religious welfare of soldiers and sailors during the war, and to raise subscriptions to meet the expenses incurred.

The Rev. C. H. Learoyd was re-elected treasurer.

Mr. Robert Treat Paine reported for the committee upon the proper support of the clergy. The report stated that existing salaries "were grievously inadequate to the fit maintenance of ministers." After a prolonged discussion, in

which many interesting details about the sufferings of the clergy were made known, the subject was referred to a committee, who will report at the next convention.

The following were elected: *Standing Committee*: The Rev. Drs. John Lindsay, Edward Abbott, E. W. Donald, A. St. John Chambre; Messrs. Robert Codman, Edward L. Davis, Charles G. Saunders, and A. J. C. Sowdon.

*Deputies to General Convention*: The Rev. Drs. George Hodges, J. S. Lindsay, Leighton Parks, and Alexander H. Vinton; Messrs. Edward F. Davis, Robert Treat Paine, Charles G. Saunders, and A. J. C. Sowdon.

*Diocesan Board of Missions*: The Rev. Charles H. Perry, Mr. J. D. W. French.

The following resolution expressing the views of the convention upon the war was presented by Dean Hodges:

*Resolved*: That while regarding war as out of accord both with right reason and with the mind of Christ, and deploring resort to it as a means of settlement of the differences between the Christian nations, this convention heartily appreciates the words of the Bishop in reference to it in his address. We recognize the manifest endeavor of the President of the United States to gain the purpose of the nation without resort to the force of arms. We recognize the war now undertaken as in its origin a war for humanity and not for conquest, in which our army and navy go out upon a righteous occasion to deliver the oppressed and to visit a just retribution upon the oppressor. We pray for strength and wisdom for those in authority that we may be carried through all difficulties and dangers to success and peace. We ask for grace and the right judgment to meet such new responsibilities as may come upon the nation in the great work of extending the rule of justice and true liberty among the peoples of the earth. And we trust that in the providence of God there shall come out of the evils of the present such closer fraternity between the United States and England as shall enable these two nations, already united by such bonds of history, kinship, language, and religion, to join together in still more effective service for the promotion of the greater glory of God and of the betterment of man.

This resolution was the cause of much debate, but in its present form was accepted. During the debate, many patriotic addresses were made, showing the enthusiasm of the hour and the determined effort to support the government in the present crisis.

The number of clergy in the diocese are 250; parishes, 151; organized missions, 60; candidates for Holy Orders, 25; lay-readers, 82; 2,226 were confirmed during the year.

At the missionary meeting, Wednesday evening, in Trinity church, addresses upon the different aspects of work in the diocese were made by the Rev. Messrs. J. G. Robinson, G. A. Strong, Robert Walker, W. D. Roberts, F. A. Brown, and W. B. Hale.

LEOMINSTER.—This mission has grown, and the prospect of building a stone edifice is very encouraging. A lot has been purchased and paid for, and the stone has been bought.

HANOVER.—St. Andrew's church will greatly miss the services and generous support of Mr. E. Q. Sylvester. His death, which recently took place, removes a highly respected townsman, who for many years encouraged in every way the growth of the parish, which he served faithfully and loyally.

DORCHESTER.—St. Mark's mission, near Grove Hall, is making an effort to erect a suitable church building. They have raised \$1,500 for the land, and \$300 for the church; \$20,000 are needed.

SWANSEA.—The will of the late Frank R. Stevens bequeathed the sum of \$20,000 for a new church building. The interest upon \$2,000 is also left to the parish of Christ church for expenses.

MEDFORD.—Grace church observed its 50th anniversary on May 8th, with appropriate services. Its first rector was the Rev. D. G. Haskins, 1848-1853, and the following were successively rectors: Rev. Justin Field, 1853-1860; Rev. G. A. Strong, 1861-1863; Rev. Charles H. Learoyd, 1863-1872; Rev. C. D. T. Hutchins, 1872-1890; and Rev. A. B. Moorehouse, 1890-1897. The Rev. F. I. Paradise has just become rector.

The church building was consecrated May 11, 1850, and cost \$4,000. The present edifice of stone was completed in 1868. It is the gift of the Brooks family, and was consecrated May 7, 1873. The rectory is the gift of Dudley C. Hall, and was built in 1873. On May 9th, a reception was given by the wardens and vestry to the parishioners.

BOSTON.—The reredos in All Saints', in memory of the late Col. O. W. Peabody, formerly a vestryman of the parish, was unveiled May 8th. The rector, the Rev. C. T. Whittemore, preached an appropriate sermon. The reredos is of Caen stone of a rich ivory tint. Its style is the English 15th century Gothic, and stands about 30 ft. high and about 18 ft. wide. There are three large niches and 12 small ones. The centre contains a life-size figure of Christ, with St. Michael and St. Gabriel at each side. The smaller ones contain figures of Aaron, St. John the Baptist, David, St. Athanasius, SS. Peter, Clement, Stephen, John the Evangelist, James, Alban, Paul, and Columba. The figure of Christ rests upon a pedestal having its six side niches filled with figures of kneeling angels. It is a splendid piece of workmanship.

### Duluth

Jas. D. Morrison, D.D., LL.D., Bishop

The Rev. C. F. Kite who is conducting a series of Missions on the Mesaba Iron Ranges, visited Ely, remaining four days; as a result, some 80 children have been enrolled for a Sunday school, and a hall secured for worship. Holy Thursday and Good Friday, Mr. Kite conducted services. At Marion, \$70 was subscribed toward repairing the church, which is in a dilapidated condition. At St. Cloud, Bishop Morrison confirmed 24 candidates. The church at Paynesville is free from debt, and consecrated. Easter Day the Bishop confirmed 6 at St. Paul's, Duluth, in the morning, and 10 at St. Luke's, in the afternoon.

### Minnesota

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

ST. PAUL.—Bishop Gilbert's visitations: Red Wing, 26; Lake City, 6; Caledonia, 4; Dresbach, 2; Rushford, 7; Austin, 18; Minneapolis—Gethsemane, 43; Grace church, 21; All Saints, 13; Merriam Park, 3; St. Paul—St. James', 7; Messiah, 9; St. Peter's, 10; Christ church, 28; Ascension, Stillwater, 4; St. Stephen's, St. Paul, 3; Anoka, 3; Northfield, 4; Owatonna, 7; Waseca, 1; Albert Lea, 2; Jackson, 2; Fairmount, 4; Blue Earth, 16; Wells, 9; Good Thunder, 5, and one in private; Hastings, 7; Basswood Grove, 2.

Large classes for Confirmation were presented to Bishop Gilbert on the 4th Sunday after Easter, at St. Paul's, Good Shepherd, and St. Philip's (colored) churches.

WINONA.—St. Andrew's chapel, located in the west end of the city, promises to become a strong factor in Church life. A large Sunday school has been gathered in, and the work is being well sustained by Brotherhood men, under the direction of the rector of St. Paul's. A lot in the rear of St. Paul's church has been donated to the parish, and a guild house is to be erected shortly. The youth's guild presented a brass book rest and a brass alms bason holder; a memorial brass alms bason was given by Mr. Thomas Chappell, in memory of Mrs. Chappell. A set of altar linen, beautifully embroidered, was presented by Mrs. H. D. Morse.

MINNEAPOLIS.—Frank Gatward, a graduate of the London (Eng.) College of Music, has been appointed organist and choir-master of Gethsemane church. He is a vice-president of the Guild of Organists, London, England, and a founder of the American Guild of Organists, New York.

The rector of Holy Trinity, the Rev. S. B. Purves, announces a daily celebration of the Holy Eucharist at 7 A. M., until the cold season.

By the death of Col. H. Milan Session, April 20th, St. Paul's parish sustains a serious loss. For many years he took a prominent place in Church affairs in Nebraska and Minnesota.

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

OUR old friend, *The Episcopal Recorder*, referring to some recent comments of ours on the liturgical movement among the Congregationalists, warns THE LIVING CHURCH that it is a debatable proposition whether "liturgical worship is the greatest safeguard of the Faith." *The Recorder* thinks that if those who use the liturgical formulas believe what they repeat, then they are a safeguard, but if the recitation of the services is simply nominal, without real belief, then they are profitless. So expressed we have simply a truism. But we have a sufficiently good opinion of human nature to be convinced that no large number of Christian or even ordinarily honest people, will long continue to use in their approaches to God formulas of faith and utterances of prayer in which they have ceased to believe. There may be periods of indifference, even intervals when the personal power and force of a preacher of great ability but erroneous views, may throw the influence of the liturgy into the shade, or dissipate its effect by vague or non-natural interpretations; but in the course of time, it is the constant, unchangeable element embodied in the liturgy, which prevails. The variable element of diverse teachers and preachers passes away. Such influences leave no permanent mark so long as the voice of the Church continues to speak always in the same language. Nothing can prevent temporary and individual aberrations, but it remains true that, in the long run, nothing has such educating and moulding force as the liturgy. And if the liturgy be orthodox, then the statement stands that there is no greater safeguard of the Faith.

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IN our comments on this subject we think we made it sufficiently clear that, for permanent good, it is necessary that the liturgy must not only be orthodox, but it must have an acknowledged authority which makes it a very grave matter to introduce changes. This is the case with the Prayer Book in a remarkable degree. Thus when it was subjected to revision, the process occupied twelve years, and when it was completed, almost every tangible addition or alteration was nothing more than a restoration of features which had already had a place in earlier forms of the Book. We are aware that *The Episcopal Recorder* will hardly share our satisfaction in this matter, but it can hardly be denied that it proves that the formulas of the Prayer Book are very strongly fortified in the convictions and affections of our people, and that it is somewhat hasty, if not uncharitable, to describe this Church as "worm-eaten of rationalism and semi-infidelity." Our Blessed Lord warned His Apostles that they were not to expect that the Church militant, the Church as it exists in this lower world, would ever be perfectly free from doctrinal error; the tares of false teaching were sure to grow side by side with the wheat; nor yet would its enclosures be free from moral stain; the net would bring in both good and bad. It is the failure to understand this, to see that it is within the Church, by patience, prayer, and service, the struggle must be carried on, and not by breaking away from it, that has been a fruitful source of schisms, from the

Donatists of ancient times to the multitudinous sects of to-day. Men have ever dreamed that they were called to go forth and found a better and purer community, and lo! after a short time they have discovered the old difficulties confronting them. Even the Reformed Episcopalians whom *The Recorder* represents, have of late been agitated to the centre to find that "Ritualism," the dreaded foe which they thought they had left behind when they forsook the old Church, has lifted up its head among themselves.

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THE history of the Anglican Communion since the Reformation affords remarkable illustrations of the power of the Catholic liturgical system, as set forth in the Book of Common Prayer, to maintain or restore the Faith and hand on unimpaired the spirit of primitive Christianity. At the accession of Elizabeth the only available ecclesiastics were deeply impregnated with Calvinism. Men of this stamp filled the Episcopal sees and the university chairs. They were, for the most part, far from friendly to the principles of the English Reformation. They cared little for the continuity of the Church, in its order or its worship, and were impatient for the time when they might set aside all that was old, and erect a new edifice in its place, after the model of Geneva. But in accepting office they were obliged to accept the Prayer Book also, and this, in the end, proved too strong for them. Learned and powerful as they were, they were no match, however they might preach and teach, for the constant and ubiquitous voice of the Catholic Faith and religion expressed in the liturgy. They passed away, and a new generation succeeded, trained by the religion of the Prayer Book. Then arose the theological giants of the seventeenth century, from Hooker to Laud, Hammond, Sanderson, and a host of others. The enemies of the Church arose and, humanly speaking, annihilated her. The symbol of her extinction was the law which made the use of the Prayer Book a penal offense. Time passed, and the Church obtained her place again. And then the power of the Prayer Book was manifested in a new way. It has been said that the arbitrary suppression of the ancient worship had the effect among the people of investing the Prayer Book with a mysterious charm. Something of the halo of martyrdom was associated with it. Its use was welcomed back with enthusiasm. The popular zeal outran that of the king and his advisers, and the daily offices were ordered to be said at the meeting of Parliament without waiting for the royal initiative. The hold thus obtained upon the hearts of the people by the Prayer Book forms of worship has never since been lost. Most of the great religious movements in England have been strongly influenced by it. The religious societies of the end of the seventeenth century based themselves upon the attempt to carry out its requirements more fully and devoutly. The indebtedness of John Wesley to the principles of the Prayer Book at the beginning of Methodism, is well known. Most of all, the Oxford Movement, which in the present century has so radically influenced the Anglican Communion in all its branches, was a Prayer Book movement. It brought to light forgotten treasures and wakened into life and vigor forces which lay dormant in the ancient formulas. At the present moment,

in spite of rationalism and every kind of ingenious ethics by which the attempt is made to pervert the plain meaning of creeds, sacraments, and offices, the Prayer Book remains a fresh and living thing. Nothing in it is obsolete, antiquated, or dead. And in this respect it is broadly differentiated from the formulas and confessions of all the older sects.

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### American Aims

"THE Looker-on" in *Blackwood's* for April, while praising Captain Mahan's "Sea Power" as "an admirable book," adds, "but the most incendiary of modern times." He thinks it would be all very well if the book were written in a language which only Americans and English could understand, or better still, of course, were its drift intelligible to Englishmen alone. But unfortunately Captain Mahan did not see his way to this. His works have been read by other nations, and in this writer's opinion, his teaching has been as oil to the flame of colonial expansion everywhere leaping into life." Everywhere a new-sprung ambition to go forth and possess and enjoy, reads its sanction in the philosophy of history ennobled by the glory of conquest. Above all, of naval conquest; so that at this moment speculation can think of no enterprise more alluring than to build war ships for chance customers." "Looker-on" thinks this effect of Mahan's teachings has gone deeper in the United States than anywhere else. Yet he admits that already there were many signs of a new, uneasy spirit working like a ferment in the public mind. This is true, as all careful observers are aware, and Captain Mahan's writings have had very little to do with it. Comparatively few people have ever heard of them. They are rather products of the new era than causes of it. At the same time, they cannot fail to give a certain intelligent form to a tendency which is in itself inevitable.

This writer goes on to say, regret it as we may, the old restriction to home affairs, wise as it was in its time, could not be maintained forever. There is an "old Adam" in tribes and nations as in individual sinners, and it is against all experience that a strong, numerous, proud, capable, and stirring people should be content forever with the plodding ways of peace. Thus it seems to be thought that the present course of things indicates a longing for distinction, an eagerness to become great in the way that other nations have become great; that is, in the way of military glory and conquest. The intention heretofore, it is said with some slight sarcasm, was "to be a great nation in an entirely new and superior way." But that is now to be thrown over. Nations are what they are, and the United States will be found to be like the rest. "The old rapacities of dominion do contend, and no glory lifts the heart so high as the glory of battle nobly won."

We are not, however, prepared to believe that this clever writer's diagnosis of America and its aims is correct, at least so far as the present situation is concerned. The war in which we are now engaged can be explained without reference to the greed of acquisition or love of conquest or of glory. We take it to be certain that it would not have been possible for such a war to take place had it not been for the strong appeal of suffering humanity to the sympathies of our people. Even the destruction of the

"Maine" would hardly have sufficed without this. As to the acquisition of territory remote from our own borders, not only are our traditions against it, but it does not appear that our interests are in that direction. More than all, we are loath to believe that the noble aspiration to be as a nation foremost in the arts which make for peace in the world, is doomed to die out, and that we are to see our country fall back upon the barbarous traditions which have ruled the world in the past. That we shall be a more military people than we have been, that we shall maintain a navy on a scale formerly undreamt of, and that our relations with the rest of the world are likely to touch more closely than hitherto, supplying, without doubt, increased occasions for friction—all this may be true. Yet it need not follow that the United States will straightway be possessed with the demon of aggression and rapacity. It is at least equally possible that the assured sense of a strength which other nations will not easily challenge or defy will make for peace in the future, rather than for war.

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A WRITER in *The Nineteenth Century* draws attention to "a curious anomaly." While England is making strenuous efforts to build and equip a navy which shall be strong enough to maintain English supremacy against all comers, the private ship-builders of the country are busily engaged in producing war-ships for other nations whose present attitude is far from friendly to England, and with whom hostilities may break out at any time. Thus vessels of the latest improved pattern have been constructed lately in English shipyards for Russia, Germany, Spain, and Turkey, not to mention China and Japan, and a long list of minor powers. Many of these are of a very high class, and several are not inferior to anything in the English navy itself. The writer of the article deals with the interesting question of the relation of this readiness of English builders to strengthen the naval forces of foreign powers, to pure patriotism. It is a moral question which is not without its difficulties, as he shows. On the one hand, employment is given to multitudes of working men at good wages, and the great quantity of machinery required gives abundant work to the manufacturers, and thus in many ways the general prosperity of the country is promoted. It may also be said that the ships would be built in any case by French, Italian, or American firms. If the work is done in England, it keeps ready for government use in an emergency a number of large and well-equipped ship-building yards, in addition to the national ones, and at such a moment there would be, moreover, ships nearly completed which the government could appropriate at once. But, on the other hand, the anomaly remains that British builders should be constantly contributing to assist those countries whose known purpose is to overthrow English supremacy on the seas. It argues a wonderful feeling of assured superiority that the English government should continue to regard this state of things with indifference. The writer of the article hardly shares this feeling. He regards such a policy as surprising, if not an actual menace to the national security. The question involved is akin to that raised years ago in the case of the manufacturers of Manchester and Birmingham. Many of them being pillars of religion in their respective chapels, found no

difficulty in the way of supplying the demand for idols in India or elsewhere, while at the same time they may have been contributing with more or less liberality to the support of missionaries who should persuade the natives not to bow down to gods of wood and stone. The commercial spirit brings to view many tough problems for the moralist.

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### Five-Minute Talks

BY CLINTON LOCKE

CLV.

ONCE again our minds and hearts are full of soldiers and of war. Ah me! I had hoped to be done with that as long as I lived. The horrors of our Civil War were enough for me. But again it rears its horrid front, and themes connected with it naturally come to the Christian preacher. Let me hold up to-day for our consideration, an old-time soldier, on whose grave no flowers can be strewn, for we know not where he sleeps, nor even his name. He was an officer in a Roman legion, with about the rank of captain, stationed in Capernaum, and he had a sick slave about whom he was very anxious. Our Lord was on His way to this soldier's house to cure this slave, when the centurion, knowing that Jewish rabbis had superstitious scruples about going to Roman houses, and confusing Christ with other rabbis, sent a messenger to say that He need not take the trouble to come. It was only necessary for Him to speak a word. "I am an officer," he said, "I know what it is to be obeyed. I just have to say to my men, 'Go,' and they go; 'come,' and they come. You are a far greater officer than I am. Spirits obey You, angels wait Your orders. Speak to one of them to carry out Your Will, and my slave will be well again." This care for a being of so little account to a Roman as a sick slave, shows that this soldier had a generous, kindly heart, and if a man has that, I can overlook many faults in him. How often I wish that modern soldiers would study this splendid character. I point to him when men talk about the impossibility of living a Christian life in the midst of an army, or the incompatibility of religion with brass buttons. He had been brought up in the impure and corrupting worship of Venus and Bacchus. The soldiers of to-day have been educated in the sublime precepts of the Christian faith. He had been taught to confound the eternal principles of vice and virtue. They have had them carefully distinguished from their earliest childhood. He had no precedent, no supporters, nothing around him but the unbridled licentiousness and coarseness of a Roman barrack. They have the history of a long line of soldier saints from his time down. They have the aid of an immense body of Christian people. Must we not blush often when we compare this centurion, living just in the gray dawning of the Gospel day, with many ordinary modern soldiers set in the blaze of the nineteenth century.

Do not talk about a soldier being excused from any very marked religious character, when such names as St. Alban, St. Sebastian, St. Stephen, of Hungary, St. Louis, of France, stand out in history, renowned warriors, and yet saints of God. Come down to our own time; remember General Havelock, General Gordon, the brave and brilliant General Lee, General Stonewall Jackson, and I could mention, if

it were proper, many living soldiers in the Civil War and in the present war, bold and daring, all of them, in the fight, and yet holy and humble men of heart, pure minded, professing Christians. It is not soldierly to be drunk and maunder like a fool. It is not brave to curse and swear. Do you think it adds to Charles Dana's sketch of General Sherman and General Humphrey to say that they were both distinguished for their "brilliant profanity"? It is not gallant to talk like a pirate and to be the terror of every father of a family. Anybody can do these things. They only detract from a character which, as much as any other, allows scope for the display of Christian virtue.

Every soldier knows how implicitly he must obey. Many a man far younger than I am, remembers how in the Civil War he was sent on duty he could not understand, and that seemed to him absolutely murderous and useless, but he just marched on, he did not hesitate. He was not responsible for the order. He was only responsible for the carrying it out. This experience will be repeated every day, now, and I press upon our soldiers and upon all, this soldierly obedience as an example of our action in the service of Christ our Master. We always want to reason when we feel that a command from God is before us. We want to show God that we know a great deal better than He does what is good for us, that His commands are too strict, that they do not apply to our case, that there are a great many extenuating circumstances which exempt us from following such and such laws. How much better to obey. Then we will see now how quick a soldier's obedience must be. Lagging step, imperfect, ill-timed movements, how this jars on a good soldier's ideas, and how it annoys a commander. Let that be a lesson to us in our Christian life to obey with promptness, with willingness, with gladness, yes, with joy that it is in our power to obey. We often hang back. We want time to decide, and that makes God's army often such a straggling, inefficient host. Be a soldier if you are called to it, manly, brave, enthusiastic, expert; but also pure, true, faithful to your Great Captain.

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### The Church's Obligations Towards the Young

BY THE REV. C. O. ARNOLD

THE religious education of children must ever remain one of the heaviest burdens of the official life of the priests of the Church. To lead the immature members of the Christian household to spiritual maturity is difficult work, and requires diligent study, a life of prayer, genius of adaptation, and, I may add, scientific preparation. To teach children what God wills, and train them to convert the intellectual result of their studies into moral deeds, to lead them in logical order and sequence to an intellectual apprehension of their relation towards God and an eager appropriation of all the blessings of such relation, means to have overcome one of the greatest difficulties of human science.

That the Church is behind in its religious pedagogical activities in behalf of her little ones, cannot be denied; that the growing indifference to all religion on the part of the rising generations of young people is directly traceable to neglect of their early religious education, is also patent. When

out of a population of sixty millions only twenty-five millions have any Church affiliation, and out of those twenty-five millions it must be admitted that many have barely a nominal connection with the creed they profess, something must be lacking in the Church's activities. Realizing the awful fact that our generation of young people are drifting into a most insidious and soul destroying form of materialism, religionists of every description are arousing themselves to the task of reclaiming these wanderers, and checking the moral and spiritual deterioration which threatens the welfare not only of individuals, but the nation. In consequence, many organizations are being called into existence—ecclesiastical, denominational, inter-denominational, parochial, and social—all having the same purpose; viz., "To seek and save the lost."

All very laudable endeavors, I admit. But while we cannot possibly dispense with these efforts, because of the missionary character of the Church of God, it has ever seemed to me that their tendencies in many instances are only to arrest effects, instead of finding and exterminating causes. One of the principal causes of this moral and spiritual deterioration of the young people about us is, no doubt, to be found in the neglect of their early religious education. And while admitting that later environments may have much to do with leading them astray and luring them into debauched careers and wasted lives, the scriptural maxim, "Train up a child in the way he should go; and when he is old he will not depart from it"—I maintain, holds good today as it did in the past.

If impressions made upon the child-mind are "as hard to be removed by reason as any mark with which the child is born is to be taken away by any future application"—if the greatest difficulty of human science is the education of children, and if the two commissions given to St. Peter, and through him to the ministry of the Church, are of equal importance—then the conviction must surely be forced upon the Church that in one important particular she has neglected her Divine Master's commissions. To a very great extent, that neglect is responsible for the apathetic spiritual attitude assumed and maintained by the young. Her efforts have been rather to reach out, than to feed the lamb at home. The one thing she ought to have done, and the other she ought not to have left undone.

If, as priests of the Church, we desire, nay, we must endeavor, to check the swelling of that great number who are indifferent to all religion, let us not multiply organizations, let us not fall into the fatal error of setting up beautifully embellished parochial machinery for which no one man can furnish all the steam or breath of life to set it in operation and keep it going; let us not commit the awful blunder of supposing that the priests of the church of God must cater to the social instincts of man, and endeavor to satisfy them. Let us not resort to this or that device, or expediency, which, if not in cold type, yet by inference, announces to the world that with us, too, the perverted maxim, "The end justifies the means!" has its weight. Bearing in mind Gladstone's saying: "It is great work to reform, but it is greater work to form," and practically applying to our work the principle declared in the adage, "One ounce of prevention is worth a pound of cure"—let us rather resolve in the name of God, and by His help,

to pay increasing attention to the little ones entrusted to our spiritual care and tuition. Let us regain the proper sense of proportion as far as Christ's twofold commission is concerned. Let us find the full meaning of His commission, "Feed My lambs," and act accordingly. To feed His lambs cannot possibly mean to throw a few crumbs at them on Sundays. If our Master had the care of children sufficiently at heart to commend them to the particular solicitude of the Apostles, His injunction places immense responsibilities upon the priests of the Church. Constant care, tender and intimate spiritual intercourse, a strong religious attachment for the little ones, a passionate desire born of the love of God in our hearts to retain them safely in the care and keeping of our common Master,—efforts to impress their hearts and minds with spiritual truths, to create and stimulate in them a strong attachment to noble, lofty, and Christ-like ideals, to awake and intensify in them a real faith in Christ Jesus as the Savior of mankind, and the Friend of children—all this means to feed His lambs, and only when we have done our best to meet every identical detail of Christ's commission, may we say that we have conscientiously executed our task—and leave the issue with God.

Representing the Church in her manifold activities, and commissioned to feed not only the sheep, but also the lambs, it is imperative, then, that parish priests spend more time with the little ones committed to their spiritual care and tuition than has been done hitherto.

Tender and intimate spiritual intercourse cannot be established by chance meetings and acquaintances—to impress spiritual truths upon the hearts and minds of children, one, or even two hours of religious instruction spent weekly, are utterly inadequate.

"We would dismiss as unworthy a moment's consideration the proposition to give our children but one hour's training a week in arithmetic, reading, or spelling,—consider as idiotic or tyrannical the restriction of physical exercise to one hour a week. The marvel, then, has ever been to me, that religious teachers and parents who are anxious to maintain a proper balance in the physical, intellectual, and spiritual development of their children, have not ere this risen *en masse* to stigmatize as utterly inadequate the prevailing methods of religious instruction, and demanded an improvement both in quality and quantity of that education, which is so essential to individual and national well-being.

(To be continued.)

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## Letters to the Editor

LITURGICAL CONCEPTIONS FOR THE SAKE OF UNITY  
To the Editor of *The Living Church*:

May I be permitted to say a word on this subject, which is so interesting at the present time? THE LIVING CHURCH has a reputation for fairness and fearlessness in handling all controversial topics, but it seems to me that the editorial note appended to Dr. W. R. Huntington's letter (May 7th) was not quite in keeping with that character which I well know THE LIVING CHURCH wishes and intends to maintain.

The resolutions of Dr. Huntington's committee about the admission of other denominations into union with our Church, proposed in 1895, are well known. THE LIVING CHURCH of April 30th, objected that these resolutions contemplated and arranged for the admission of such congregations,

on the sole condition that their ministers should receive episcopal ordination—an objection of tremendous force, if it had been founded on fact.

Dr. Huntington desired to correct this oversight on the part of the writer of the editorial article, and he naturally thought it sufficient to request you to reprint the actual language of his resolution, which, in addition to what you said, requires further the acceptance of the Apostles' and Nicene Creeds, and also a covenant to use in public worship such form or directory as the local bishop may set forth and authorize.

With your usual fairness, you allow Dr. Huntington to be heard, and you acknowledge that you are "somewhat too sweeping," but then you add a note which, as it seems to me, goes far toward neutralizing and withdrawing even this qualified admission of your mistake. You go on to say: "But the point is, that though the Apostles' and Nicene Creeds must be accepted, . . . no provision is made that they must be recited in public worship."

Pardon me, dear Mr. Editor, but the point was (and is), according to your own statement of it, that nothing but episcopal ordination was to be required. Plainly much more is required by the resolutions, and you have unconsciously (for you would do no man an injustice) shifted the issue and point in discussion. You will admit, I am sure, that on behalf of Dr. Huntington and his committee, it may be urged:

1. That the acceptance of the Apostles' and Nicene Creeds is required.
2. That it is to be presumed that having accepted the Apostles' Creed, the new congregation will use it.
3. (And most important.) Dr. Huntington's committee had a right to assume that every one of our 82 or 83 bishops would be sufficiently loyal to his Church and his Faith to include in his "form and directory" the recitation of the Creeds in public worship, at least on certain occasions. (The Nicene Creed is required to be recited in our own Church only five times a year! and never was required at all until A. D. 1892.)

If, then, as you now say, and as you did not say on April 30th, the point is that the reciting of the Creeds ought to be required, all that is necessary is a mere verbal amendment to the phraseology of the resolutions. But surely Dr. Huntington might be pardoned by THE LIVING CHURCH for his innocent mistake in trusting to the wisdom and discretion of the "successors of the Apostles."

HALL HARRISON.

Ellicott City, Md., May 9th, 1898.

## Opinions of the Press

*The Congregationalist*

OUR NATIONAL TESTING.—Our real testing will be of another type. It is to exhibit to the Divine Eye the moral stuff of which we are made, to make good our claim that we are waging this warfare in the interests of humanity alone. There will be temptation after temptation to recede from this high plane. But God is giving us an opportunity to show in countless ways that we are Christians and not barbarians. We are to hold our leaders and ourselves to the highest possible ideals and to the worthiest and most humane methods of attaining them. God is testing our readiness to exhibit practical, not theoretical, patriotism. Many of us have never had the chance before. We have hurraed on the Fourth of July. We have talked glibly in Christian Endeavor meetings about our duty to our nation. A few more ardent souls among us have joined good government clubs or undertaken efforts in behalf of municipal reform. But how many of us have known what it is to sacrifice much in behalf of our beloved land? Now the call has come either to go ourselves to the front, or to spare those dear to us for that service, or at least to bear patiently whatever hardships may be inflicted upon us as we remain at home, and may be compelled to live more frugally and simply than we have before.



## The Editor's Table

Kalendar, May, 1898

1.	SS. PHILIP AND JAMES. 3rd Sunday after Easter.	Red.
8.	4th Sunday after Easter.	White.
15.	5th Sunday after Easter. (Rogation.)	White.
16.	ROGATION DAY.	Violet.
17.	" " "	Violet.
18.	" " " Violet. (White at Evensong.)	
19.	ASCENSION DAY.	White.
22.	Sunday after Ascension.	White.
29.	WHITSUNDAY.	Red.
30.	Monday in Whitsun week.	Red.
31.	Tuesday in Whitsun week.	Red.

### Songs of Joy

BY J. J. L. ENGLAND

Songs in the morning, songs of joy,  
The shadows of night have passed away,  
Bright dewdrops are kissing the opening buds,  
Unfolding to welcome the new-born day.

Songs at the noon-tide, life is bright,  
Sailing along o'er a tranquil sea,  
With white sails spread to the gentle breeze  
In our barque whose port is eternity.

Songs in the morning, songs at noon;  
The sand in the hour-glass runs out fast,  
Or ever we know that the sun declines,  
One-half of the day of life is past.

Songs at the even, songs of joy,  
As slowly the daylight fades away,  
The voyage is o'er, but there's light beyond  
The shadows that darken the closing day.



### Battle Songs

FROM *The Presbyterian Messenger*

"GIVE us a song, the soldiers cried"; but the song that will please does not come with the asking. When it does come it is borne along on the lips of the multitude—it bursts upon us; we wonder why it has been preferred above all others; we do not know, and so we wisely call it an inspiration, as is our custom when reason forsakes us, and we cannot find refuge in the whys and wherefores.

It is impossible to foresee the popularity of a song, and as difficult to analyze the qualities which make it so, as the charm of a woman—perhaps it is the unexpected in both cases.

It has been declared that a battle-song, such as the soldiers love and quickens the hearts of all, must have as its underlying power, manly pathos, simplicity, and sincere feeling; then "Yankee Doodle" comes along and tramples all such praiseworthy assertions under foot.

Certainly this popular song of ours can lay claim neither to depth of sentiment nor patriotic feeling as the source of its success. The words are undeniably silly, while the tune is one introduced years ago to the light opera-loving public of England, under the title of "Lucy Locket Lost Her Pocket." Startling, surely, but not calculated to affect a nation.

Nevertheless, we love "Yankee Doodle," and we keep in better step with our fellow-men when we hear the old air on the street. Famous in Revolutionary days, we remember that it has helped us in times of trouble, and lives to help us again. We look upon it as an old friend, trusty, cheerful, and true, not elegantly dressed, but with a "feather in his hat," and woe betide the critic who attempts to remove it!

Francis Scott Key composed the "Star Spangled Banner," when as a prisoner of the English fleet he witnessed the bombardment of Fort McHenry. It mattered not to

him that he seized and thus perpetuated the tune of an old English hunting-song. He thought only of "Old Glory," and shouted, as we all do to-day, "Long may it wave!"

Across the sea we have an illustration in the national song of France, that one time, at least, a battle song that pleased did come with the asking. The story of its production is remarkable—it is an oft-told tale, but good stories are not supposed to lose in repetition. It was in the year 1792, when a long smouldering fire had broken out in ungovernable fury, and branded upon the lives of men the history of the French Revolution. Paris was in an uproar; all eyes were centered upon her, and the wave of excitement had extended even to Strasburg—the old cathedral city of the Germans, then in possession of the French. Volunteers had been called for, and a number of men were about to leave the city.

In honor of the occasion, the Mayor of Strasburg sat down to dinner with a few good friends, among whom he counted young Rouget de Lisle, a royalist and French officer. The dinner was a frugal one—even state dinners were frugal just then—and the host laughingly apologized for the meagreness of the fare, adding that if Rouget de Lisle would compose a song—something that would arouse the patriotism of the people—he would produce his sole remaining bottle of Rhine wine. Rouget de Lisle promptly promised, and accordingly the dust-covered bottle was brought from the cellar. Toasts were given, and conversation grew brighter as the time fled quickly on. It was past midnight when the young man left the company and went to his room. There it was cold and dreary; he sat down to the piano, his hands wandered over the keys. Suddenly he lifted his voice and sang the great and glorious "Marseillaise," the most popular patriotic song to-day in France. His fingers kept pace with his thoughts; music, clear, bold, and free, added marvelous force to the words. It was a grand moment—and then Rouget de Lisle did what many a poor mortal has done both before and since, rested his head in his hands and went soundly to sleep. In the morning he was able to reproduce both words and music. It is evident that he himself did not consider his production remarkable, nor did he foresee the result. Although a royalist and a loyal subject, his song was revolutionary.

Sung in the courtyard of Strasburg, it aroused the greatest enthusiasm. Six hundred volunteers had been called for, but so great was the influence of the song, that over a thousand responded. In that impulsive spirit characteristic of the nation, the French took it up. The cry "To arms, to arms," swept through the land—at length it neared Paris; a band of men from Marseilles sung it there for the first time. The people were wild with joy. What is it? they cried; and then not waiting for an answer, called it "Marseillaise," in honor of the birthplace of the men who had brought the treasure to them. In the meantime Rouget de Lisle not only suffered imprisonment, but narrowly escaped the guillotine. It was declared that his song had added greatly to the victories of the Revolutionists. When liberated he fled to Switzerland. There among the mountains, one day, he heard a man singing his song. "What is it called?" he asked.

"*Le Marseillais*" answered the man. The child for whom he had suffered knew him not.

Musical research has, however, during very recent years, discovered the fact that the music of the "Marseillaise" was not original with Rouget de Lisle, but may be traced to an earlier source—to the "credo" of the fourth mass of Holtzmann, of Mursberg, introduced into Strasburg through the influence of the famous French beauty, Madame de Montesson. Be this as it may, it must be admitted that he was peculiarly gifted in seizing an air that proved so powerful a reinforcement to words indisputably his own.

Heinrich Heine described Luther's Hymn as the Marseillaise Hymn of the Reformation, but Frederick the Great called it "God Almighty Grenadier March."

The 46th Psalm—"God is our refuge and our strength"—was a great standby in fighting with the Huguenots and Covenanters.

The music-loving, sentimental Germans, so fully appreciate the power of song in battle, in camp, and along the weary mile of road, that a small book has been part of the field equipment "given to you—the men who form the national army, so that your faith may be strengthened by studying the songs and prayers which it contains, both privately and in public."

During the war of 1870, when the Germans were marching toward Paris, troops sought shelter over night in the old church of Agincourt. Lying on the floor in darkness, they thought of the hardships endured and the insecurity of the days to come. Suddenly the organ trembled—music, soft and low, swelled with the grandeur of its story into one loud burst of song. It was Luther's battle hymn—*Ein feste Burg ist unser Gott* (a mighty fortress is our God); hundreds of weary lips framed the words as hundreds of hearts grew lighter. It was only the village organist, but it is impossible to estimate the power and result of his work. The same feeling no doubt prompted Lord Tennyson to send a thousand copies of the "Charge of the Light Brigade" to the men lying in the trenches before Sebastopol; while Swiss soldiers are forbidden to sing a certain song when away from home, as it invariably produces homesickness and melancholy.

As everybody knows, the national song of Germany is the "Watch on the Rhine." It was composed by a merchant, Max Schneckenburger by name, in the year 1847. Set to good music in 1870, it became the clarion call of the Franco-Prussian war. Sung with a vim, it tells of courage and determination:

"The Rhine is safe while German hand  
Can draw and wield the battle brand."

The Russian battle-songs are mournful, tender and touching; they lack the fire and dash of their Western neighbors, as well as the enlivening influence of the fife and drum. Few bands accompany the soldiers, who march stolidly along, singing without accompaniment.

The Ottoman Empire has not a single war song of its own, but falls back upon translations and adaptations from other countries—in music, as in other things, a very "sick man" indeed.

Other voices swell the patriotic cry; England leading with "Rule Britannia" while she musters up her "British Grenadiers."

Critics all over the land have dissected "John Brown's Body," and as yet, have failed to find the secret of its strength. Its appearance never fails to awaken enthusiasm, however, and it lends itself cheerfully to all latter-day needs, doing good service to the



country just now by connecting General Weyler with the sour apple tree. The tune is a particularly taking one, and many have tried to write for it words more worthy of national popularity; all have failed with one grand exception, that of Julia Ward Howe.

During the second year of our Civil War, Mrs. Howe, eager to aid the cause of freedom, found all doors seemingly closed to her, with husband incapacitated for active service, a son too young, and she herself kept at home by the claim of little children. Returning from Washington one day in company with friends, the road was found to be blocked with soldiers, for whose encouragement some one began singing the always popular "John Brown's Body." Mrs. Howe joined in. "Why do you not write new words for that music?" she was asked, and answered: "I have tried several times, but never could seem to write any good enough." The next morning, about 4 o'clock, awaking suddenly, the words of the hymn came to her mind. Rising, she scribbled them in the early light upon a piece of paper, and then went back to bed and asleep again. The words thus written became the "Battle Song of the Republic." Sung now by a united people, the closing lines have a peculiar significance:

"In the beauty of the lilies, Christ was born across  
the sea,  
With a glory in his bosom that transfigures you and  
me;  
As He died to make men holy, let us die to make men  
free,  
While God is marching on."



### Divine Immanence\*

BY THE REV. JOHN CARR

Anything from the pen of the Rev. J. R. Illingworth is sure to command the respect and interest of theological scholars and students, and "Divine Immanence," just published, is no exception to the rule. No theological or philosophic work could be more *extempore*; that is, the product of a man who has studied profoundly and sympathetically the philosophic and practical problems now knocking at the door of the Temple of Faith and demanding attention.

Mr. Illingworth without delay introduces his readers into the heart of his subject—the relations existing between spirit and matter. The importance of such a discussion as is presented in this book cannot well be overestimated, and that for two reasons: First, because out of one's views of the fundamental relations of spirit and matter, a man evolves his theories and practices of life and religion, in all their ramifications; and, further, because Eddyism is captivating and leading astray so many unwary souls by its no less unphilosophical than un-Christian doctrine regarding mind and material things. Religious teachers will find Mr. Illingworth's book full of splendid arguments against Mrs. Eddy's thorough-going idealism. No clergyman can afford to neglect this work. It is a splendid example of how a well-informed mind can present the truth.

I proceed to lay before the readers of THE LIVING CHURCH an outline of "Divine Immanence," in the hope that they may be led to become acquainted with the book itself, and give it the careful study which it merits.

Spirit and matter (to take up the argument of the book), whatever be our theory of their origin and final purpose, are known to men in combination only. The primary aspect of the world does not show us matter by itself, for to know a thing is to bring it into relation to the knowing mind, which, as an agent, helps to constitute the object of our ken. Matter, as we

know and experience it, is everywhere and always fused with mind. On the other hand, spirit, too, is always connected with matter. Man's mental life depends on the senses and the brain. Impair the action of these, and you impair the activity of the mind; destroy these, and obliteration of the psychic life follows. "No experience, however spiritual, can be other than a state of consciousness, and, therefore, of the material organ upon which consciousness depends." Since matter and spirit are known to us in combination, it follows that neither may be completely known; that is, by itself, because we cannot separate the elements that each contributes to the sum of our experience.

What are the fundamental attributes of spirit as we experience it in our own personality? Self-consciousness; the power, that is, to make mental distinction between the thing ego and other things thought of, and to regard them as objects over against the subjective self; and self-determination, the free selection and conscious pursuit of the various objects of knowledge, affection, or practical and moral endeavor, a selection determined by final causes which are supra-physical.

No ultimate analysis of matter is possible, but for our purpose it is said to be the sum of primitive elements, regarded as possessing materiality or property of occupying space, which occupation is in effect synonymous with movement in space. Matter is believed to consist of atoms, which, in their ultimate constitution, are beyond the reach of the senses, and are, therefore, effects—outward and visible phenomena of something which transcends the senses, at least so far as present scientific knowledge is concerned. The statement on p. 11—"While, then, matter is of use, incessant and inevitable use, to spirit, spirit, on the other hand, is of no use to matter"—is startling on first reading, but as we read again and catch his meaning, there is little difficulty in recognizing its truth as thus explained; viz., that man may alter the relation of things to himself, but cannot touch their inner essence. Granite is granite, as much in its hewn and polished form in that massive pillar as when it lay hid in the quarry before coming under the eye and hand of man. This, of course, carries us into the debated question of the scholastic substance and essence, which, however, I must pass over. But a reverse proposition (to the above quotation) does not follow, indeed is erroneous. Every state of consciousness depends upon the organism, the brain, blood, etc. I think, I will, I love, and thus spirit craves intercourse with spirit, but here matter confronts us.

The tongue and ear are material, and words are vibrations of the air. Matter is the language of spirit and the medium of its expression, or making its existence real. Matter, too, reacts on and strengthens the "spiritual fibre, forcing vagueness into outline, confusion into clearness, doubt into decision, hesitation into act. It is the necessary means by which our spiritual life becomes actual, concrete, real." To resist the conclusion that matter exists for this very end is well nigh impossible, "so marvelously ministrant to spirit" is matter. Spirit must be its final cause, but final causes are denied by some schools of philosophers. The objections of Bacon and Spinoza are revered, and Mr. Illingworth simmers down the opposition of the former to a mere objection to the misuse of final causes—Spinoza's negation is shown to involve an impossible separation between man and the universe.

The second chapter, on the religious influences of the material world, may be summed up in the author's own words: "The fact that in all ages of the world, and under every variety of culture and of creed, nature—material nature—the course and aspect of the outer world, has been an influence, and a main influence making for religion." This proposition is developed and illustrated by a wealth of beautiful quotations from the ancient literatures of Egypt, India, Persia, from the writings of Greek and Roman poets and philosophers and

the Church Fathers. St. Francis Assisi, Campagna, and Petrarch, Suso, the Dominica mystic, and our own Anglican mystic, Wm. Law, Shelly, Byron, and Wordsworth—all these Mr. Illingworth places under contribution. One knows not whether to admire most his wealth of information, or his refined taste in selecting from the vast territory of literature these no less pertinent than beautiful quotations. We are sorely tempted to place before our readers some of these choice extracts, but space does not permit. The literary beauty and charm of this chapter alone is sufficient to make the book well worth possessing. On these typical illustrations is based the claim that the religious influence of nature is a normal and universal fact of human experience, and further, that they "evinced a mystic emotion more fundamental than any varieties of creed." This fact, however, must not be confused with the interpretations given to it by the several ages or individual seeking to translate it into the thought, theological or philosophic, of their times. Mr. Illingworth thinks that unless this universal fact (as to time and race) can be discredited, "it must be recognized as weighty evidence of a spiritual reality behind material things," and unless we are prepared (1) to characterize it as an illusion, (2) to account the faculties which feel it as untrustworthy. But to do this is tantamount to saying that it has its origin in an instinctive inference which the growth of knowledge has invalidated, and that the emotions called into play by sensible phenomena have no adequate counterpart in fact; that is, they, like the appearances, are unreal. This brings us face to face with a ponderous question—what is reality? Mr. Illingworth frankly admits the difficulty of giving any satisfying answer.

It is, of course, outside the scope of a non-philosophical journal to enter into a discussion of the profound question of the reality of things, and so I simply write down the outcome of Mr. Illingworth's discussion of "Reality"; viz.: "that atoms and their properties, as revealed by science, are not more real than the sensible impressions which they create in all normally constituted persons." Another very important and interesting topic is introduced in this connection—the comparative value of the emotions and the intellect. This opens up a very enticing opportunity for psychological discussion, but I confine myself to the placing before our readers Mr. Illingworth's position. He claims equal validity for both the emotions and the intellect (acting, of course, in their own spheres), since back of both stands the one personality. The claim is clearly and strongly urged, and I cannot refrain from characterizing it as a fine piece of psychological analysis, and put in a way that any intelligent reader may grasp. As a popular presentation of a difficult subject, it may have very considerable weight, but I think that philosophical thinkers, not a few, will deny the validity of Mr. Illingworth's conclusion.

The transcendent and immanent relations of spirit to nature are worked out with much skill, on the analogy of human personality which transcends the physical because it is self-conscious, self-identical, self-determined, which also is immanent in the organism as a whole, and in a less absolute way present in a man's possessions and handiwork, in his literary and artistic creations. At this point we begin our search for the relations of the Father-of-Spirits to the material universe, and if we proceed on the only path open to us—our own personality, we arrive at the conclusion that God transcends and is also immanent in the cosmos. Thus we exclude Pantheism, which is exclusive immanence, and Deism, which is exclusive and rigid transcendence. Still another theory is excluded—Monism, which is, that matter in motion is substantially identical with mind. It has been urged that this doctrine abolishes the difficulties of Dualism, and that it may be held in a theistic sense since the "mental aspect has been regarded as prior in importance, though not in existence, to the material." But as its sphere is purely physical, it

\*An Essay on the Spiritual Significance of Matter, by J. R. Illingworth. Macmillan Company, New York. \$1.50.

therefore seems impossible to advance, by way of Monism, beyond the material. Mr. Illingworth might, with advantage, have amplified his discussion of Monism in the interest of the average non-philosophical reader.

Chapter IV. is concerned with the divine immanence in man, which is evinced by conscience and inspiration, and finds its climax in the Holy Incarnation. But an objection has been raised because the idea of divine incarnations has been found in all religions, and as found in the Christian religion, is but a survival of what is now in the evolution of religion an obsolete form of thought. In reply, it may be said, if the incarnation were antecedently improbable, the objection might be valid, and that certainly "a general tendency on the human mind to expect a thing cannot possibly be twisted into a presumption against its occurrence."

Since the Incarnation of the *Logos* is a spiritual fact, no mere material evidence can prove it. Miracles, therefore, are not primary proofs of the Incarnation; it must be spiritually discerned by the spiritually minded. The personality of Jesus is its own self-evidence. "Which of you convinceth Me of sin, why do ye not believe Me?" The appeal is made to His immaculate, and therefore divine, character to substantiate His claim. Miracles hold, of course, an important, though not primary, place in the evidence. They at least are the necessary accompaniment and confirmation of His manifestations to men. "We cannot separate the wonderful life, or the wonderful teaching, from the wonderful works." The objections to miracles are met and faced. A splendid point is made in describing, as does the New Testament, the lawlessness of sin which involves a real breach of universal order—a miracle in its objectionable aspect. The presence of this great breach of order—this lawlessness is not a theory of religionists or philosophers, it is a hard fact of everyday experience, in our Lord's miracles—the Virgin Birth, miracles of healing, the cosmic miracles, the Resurrection, must therefore be viewed with reference to this lawlessness—sin.

The Incarnation and Miracles is the title of the fifth chapter. After treating ably of the main question of miracles as actions of the Absolute Being in the cosmos, Mr. Illingworth points out how the Incarnation is the supreme instance of the Divine action, which has "a cosmic as well as a human significance." Our views of the material universe will certainly be dictated or modified by our estimate of the Incarnation. As against mere idealism, the Holy Incarnation emphasizes the value and importance of matter, and on the other hand powerfully negatives crass materialism. Whatever is positive in idealism and materialism the Catholic doctrine of the Incarnation welds into a concrete whole in Christ Jesus, in whom is manifested the supremacy of spirit and the reality of matter. Mr. Illingworth's method of treating the difficult subject of miracles is very admirable, and those interested in apologetics will doubtless give it the attention it deserves.

In the chapter on the Incarnation and the sacraments, the philosophic mind of Mr. Illingworth shows its strength and magnificent breadth of view. It would be difficult to find among Anglican writings a more profound setting forth of the Incarnation and the sacramental system, than that contained in this book. Mr. Illingworth's method of presenting the sacramental system is worthy of careful study by the clergy. After illustrating the claim that "throughout pre-Christian history the phases of man's spiritual life are closely connected with material forms," the author meets and disproves the objection that this connection is simply and solely superstitious. Spirit, as we have seen, is only known to human experience in combination with matter, and primitive man scarcely distinguishes the two. He localizes his gods in the supposed spheres of their activity, in the forest, the corn, the flash of lightning; and if a divine presence and action was to be realized at all, this method

was a psychological necessity at a certain stage of man's culture.

"It is a mistake, therefore, to regard the association of religious belief and practice with material things as inevitably superstitious or irrational; for it is founded on a psychological necessity, from which there is no possibility of escape, in a world where spirit can only be realized through matter." Here we find an additional argument for the Incarnation, which sanctions and spiritualizes this principle which is found deeply imbedded in primitive religion, and which through successive ages has passed through various stages of evolution until it finds its culmination in the *Logos* robing Himself in the garb of humanity. Our Divine Lord's attitude toward the human body and nature, His symbolic teachings and actions as recorded in the Gospels, demonstrate the "ministry of matter"—the utilization and subordinating of material things to spirit. This "ministry of matter" is given perpetual and divinely sanctioned place in the sacraments of the Gospel. These two great sacraments, however, are far from being arbitrary inventions. They have a history behind them as old as humanity, and a context around them as wide as the world; and point us back to sacramental customs of immemorial age. And if these earlier rites derived reality and value from God's immanence in the world, and found him at particular times and places because He is everywhere present and ready to be found, the Christian sacraments must possess this reality in its highest degree," and "in our Christian view of them they are the key to the material world, as the means of union with the supreme reality and the personal God; while the form of them—an ablution and a meal, our simplest bodily needs—reminds us that our bodies are an integral element in that entire personality whose destiny is union with the Word made Flesh."

The final chapter discusses the Incarnation and the Trinity. Some recent writers, especially those who are feeling the influence of the Ritschlian theology, are never tired of depreciating, if not vilifying, the philosophic form and terminology of the Catholic Creeds, as perversions of the truth as it is in Christ Jesus. Nothing is further from the facts. The philosophical aspect assumed by the Catholic symbols was in its origin essentially practical, and designed to guard the sacred deposit from the vain vagaries of heretics.

The purport of the Incarnation is shown to be the revelation of God as love, and this would have been unintelligible without the revelation of a plurality of persons in the Godhead, between whom love exists. This revelation began with the actual life of Christ, and the practical power of this life reflects retrospective light upon the metaphysical doctrines which it involves, and this is the strongest evidence of their truth.

An appendix, treating at considerable length, of Personal Identity and Freewill, completes the volume. As I have already written at length, I merely call the reader's attention to the discussion of these most important subjects—important in both their practical and philosophical bearings. In this connection, I wish to call attention to Mr. Illingworth's Bampton Lectures on "Personality, Human and Divine," to which "Divine Immanence" was written as a supplement. These two books will amply repay careful reading, not once nor twice merely. If our clergy would read and mark the matter, as well as the method of presentation, in such books as Mr. Illingworth's, the result would be a growth in depth and breadth and height in their sermons. Too often, preaching merely touches the surface of things, because religious teachers give little systematic attention to the ever-present problems discussed with such skill by Mr. Illingworth in these volumes.

It is not, however, to be denied that some philosophical positions are taken in the above-named two works which will not meet the assent of those who have studied the philosophy of other schools, but this does not detract from their solidity and great usefulness.

The skill and learning, the clearness and simplicity of the language, will doubtless call forth the warm admiration of all into whose hands these valuable books may come.

The clergy and educated lay people interested in the religious and philosophical problems confronting our age and generation, should by no means pass by the books and writings of such an important and philosophical writer as Mr. Illingworth.

**The Spring of the Day.** By Hugh Macmillan, D.D., LL.D., F.R.S.E., etc. New York: Thomas Whitaker. Pp. 352. Price, \$1.50.

Dr. Hugh Macmillan announces this, his latest work, as a companion volume to "The Clock of Nature," and it will be found worthy of the goodly fellowship of his whole series of Bible teachings in nature. He "considers" the flowers of the field, the stones of a pavement, God's acre, the Tower of Leandra, "little things" also, in the importance of their meaning to a reflective mind disposed for search, down even to the "making a whistle"; and before him and around on every hand, he finds out God in His speech through nature to His children.

**Heroes of the Mission Field, and Modern Heroes of the Mission Field.** Two volumes. By W. Pakenham Walsh, D.D., Bishop of Ossory. New York: Thomas Whittaker. 12mo, cloth. Price, \$1 each.

The first of these is a series of historic links in the story of missionary work from the earliest ages to the close of the eighteenth century; the second presents sketches of missionary heroes and their enterprises in continuance down to our own day; and the characters selected to compose the body of each of the volumes are those not only of typical men, but representative, also, so far as would seem possible in choice, of different fields of labor and various modes of action therein. The Bishop of Ossory has certainly here done a splendid work in the cause of missions by his vivid, sympathetic, and well-learned presentations of their history, every narrative in which is artistically unfolded; and they cannot fail to charm the reader with a fresh understanding of the true nature and meaning of the Church's mission to the world. The two volumes should be in the possession of every one in the Church who is exercising the vocation of teacher.

### Books Received

HOUGHTON, MIFFLIN & CO.

Tales of the Home Folks in Peace and War. By Joel Chandler Harris. Illustrated. \$1.50.  
Caleb West, Master Diver. By F. Hopkinson Smith. Illustrated. \$1.50.

Penelope's Progress. By Kate Douglas Wiggin. \$1.25.

HARPER & BROS.

A Boy I Knew. By Laurence Hutton. \$1.25  
The Gods of our Fathers. By Herman I. Stern. \$1.50.  
Farthest North. By Dr. Nansen. (Popular edition.) \$3.

D. APPLETON & CO.

The Standard Bearer. By S. R. Crockett.  
Studies of Good and Evil. By Josiah Royce. \$1.50.

LAMSON, WOLFE & CO., Boston

The History of Lowell Institute. By Harriette Smith. \$1.

A Man at Arms. By Clinton Scollard. \$1.50.

FLEMING H. REVELL COMPANY, Chicago

Short Studies of Familiar Bible Texts. By Blackford Condit, D. D. \$1.

LEE & SHEPARD, Boston

Shattuck's Advanced Rules. By Harriette R. Shattuck. 50c.

THE MACMILLAN COMPANY

The Cambridge Bible for Schools and Colleges. Isaiah. In two vols. Edited by J. Skinner, D.D. \$1.10 per vol.

THE PARISH CHOIR, Boston

The Church Hymnal. Edited by the Rev. Charles L. Hutchings.

### Pamphlets Received

Duties of War Time: A Sermon preached in Grace Church, New York, on the Sunday After the Breaking Out of Hostilities Between the United States and Spain, April 24, 1898. By the rector, the Rev. William R. Huntington, D.D. Printed by request. Pp. 13. New York: Thomas Whitaker.

# The Household

## A True Story of a Dream

BY H. P. HUSE

"Then shall two be in the field; one shall be taken, the other left."

HOW much the reading of these words may have had to do with the strange things that came to me after, I cannot tell—and whether it were dream or vision, I cannot tell.

No mere dream, like other dreams, could be so clear, so sharply defined. Neither could the strange condition of things be possible of conception to us, nor could anything less than the living reality of every part of it make it possible to recall each detail with perfect distinctness.

There is surely some renewal, some quickening of spiritual perception that cometh, oftentimes, with sleep, that makes possible strange things that pass our comprehension waking.

I found myself walking in a great plain—two were with me, of my dearest, one on either side, and as we went we were talking together.

We were going eastward, toward the hills, and our home seemed to be behind us and not far away—for we had gone out as one goes for a stroll on the lawn or in the fields, in the soft, quiet evening. Nothing appeared unusual then, but, remembering now, there was a strangeness about the whole scene; the atmosphere was strange, and the light, that was neither light nor dark—"at evening-time it shall be light"—there was no sun, no moon, nor stars, nor clouds—but a wonderful, clear shining that was yet not brightness, but in it every feature of the scene was revealed with a sharpness of detail that is with me still.

As we walked quietly along, talking together, suddenly, straight before us, it was as if the heavens were opened and we saw a great glow and glory of light and color streaming down upon the earth—also, we seemed to hear a sound of music and chanting, far off and faint at first, but growing more and more distinct as we drew nearer—for we still went onward, feeling no fear, but rather a kind of wonder and bewilderment—until we saw that it was a great company of angels that were coming into this plain where we were. And still as we came nearer, the heavenly singing and the unspeakable glory around them and above them filled us with a feeling of delight and joy, and I said:

"Children, it is the Lord! He has come—as He said!"

As I spoke a little group detached itself from the great crowd of angels and came toward us; there were three of them, and as we approached nearer to them and they to us, we saw that one was a woman carrying in her arms a little child, and by her side walked a half-grown lad, clad in a short tunic that reached to his knees. The head of the woman was covered with some kind of light, softly shining drapery that floated gently about her, and prevented my seeing her face.

I seemed to forget, for the moment, my two who were with me, and as these other two who had come with the angels came close to me, the little child held out its arms and clung to me lovingly as I took it to me; and I said:

"Who is this child? What is it to me?"

But the young woman made no reply, only took my hand, and, with the beautiful boy on the other side of me, we went on. Then I said: "Am I to go with you? Has He sent for me?" As I spoke I looked around for my own—other?—two. I heard no word of reply to my question, but I knew that I was to go, and I said:

"Are my children coming? Am I to go without them?" And again I looked about for them, but they were gone, and there was nothing behind me, and then I understood that I was to go alone. Still carrying the child, nestled close in my arms, I followed my guide, seeming now to be conscious of a certain strange joy of expectancy satisfied, but again I said:

"I cannot go without the others! I will find the Lord and tell Him. I cannot go without them!"

It seemed necessary only to find Him and tell Him. And still we went quietly on toward the company of angels and the wonderful light—and then I awoke, saying aloud:

"I will find the Lord and tell Him."

## A Ranchman's Terrible Ordeal

HE crawled on his hands and knees at least twenty-five miles over the snow and ice, with one leg broken and one arm dislocated. It took him three days and over to do it, and in that time all he had to eat was a handful of cabbage seeds."

F. R. Walti, of Santa Cruz, was relating the recent terrible experiences of his brother and partner in the Reese River (Nevada) country yesterday.

Mr. Walti took full notes of his brother's experiences, and relates them in detail in his own language.

"On the morning of the 30th instant," the narrative begins, "I started to drive half a dozen head of horses from Stein's range on the river bottom to my stock farm, thirty-five miles away over the hill to the northward. It was nearly noon when my horse stumbled while trotting along a side hill, and fell, throwing me and then rolling on my right leg. I received the brunt of the fall on my right arm, spraining my wrist in so doing, and the weight of the horse broke my right leg midway between the knee and the ankle.

"The pain caused me to lose hold of the

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reins, and when the horse staggered to his feet he was beyond my reach. I crawled after him at once, but he was a mustang, and not very well broken, and of course he galloped away. After half an hour of fruitless pursuit, I gave up the chase through exhaustion, and commenced to study the situation. One leg broken so that I could not stand, and one arm so badly crippled that all crawling had to be done with a hitch of the sound limbs on the left side. The thermometer was down to twenty degrees, the rough ground was one mass of frozen clods and ice, and to add to the discomfort, there were occasional falls of snow. It was five miles to the nearest road, and fifteen miles to Addington's ranch, the nearest habitation. Of course I started for the road, hoping to be picked up without covering the entire distance.

"About seven o'clock that night it began to snow furiously and I lost my way, though I did not know for hours afterwards that I was crawling back towards the hillside on which my upset occurred. At eleven o'clock I tried to kindle a fire, but the sage brush was so wet it would not burn, and there was nothing left to do but crawl on. Between three and four o'clock in the morning the snow ceased falling and the stars came out, when I was nearly crazed to see only half a mile in front of me the same hill I had started to make the road from, fourteen

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hours before. I opened my knife handy for use against the coyotes, and made another try for the road. This time I made it, but it took me until four o'clock in the afternoon, when I was about as bad off as a man could be. Both gloves, the points of my shoes, my leather chapajaros and breeches were worn through and cut to ribbons by the ice and sharp points of the rocks and frozen dirt, and the last half-mile that was made took the skin off, so that I was crawling on my bare bones.

"It was a little easier in the road, but not much, and I soon gave over trying to rig protectors for my hand and knees and just drove ahead blindly. It was only by my weakness that I knew I was hungry, for the pain of my leg and arm overpowered all other sensations, bar one, and that was my fear of the coyotes. I can thank those infernal brutes and their constant howling, for being alive to-day.

"To cut a long story short, it was a case of crawl 500 steps and rest five minutes all through the night, and till the afternoon of the next day, and the farther I went the less sensible to pain I became, and the keener the desire for sleep. Finally it was so bad that I could only keep awake during the rests by saying 'coyote meat! coyote meat!' over and over again as my watch ticked off the seconds. While crawling it was not so bad, for I had to look out for ruts. Every time I struck one the break in my leg got a wrench that was very good keep awake medicine.

"An hour before dark I came across an oasis in the awful desert in the shape of a mouldy old haystack, three miles from Addington's. Near it were some old boards nailed together, part of a hay-press, and a broken sledge hammer, but I did not discover these until next morning. There was an old fence board with a couple of nails in one end, it lying on the ground, and with this I managed to rake a lot of the straw off the top—the foot of the stack was as solid as a rock—to make a bed with.

"Half a mile more would have been beyond my powers. The broken leg was swollen to an enormous size with fever, and the other one, strange to say, was frozen and frost-bitten until it was as black as my hat. Both hands were also frozen. Now, I needed two things, cold to take the fever out of the broken leg, and fire to warm the upper part of my body. The first was easily obtainable, for the snow was a foot deep against the windward side of the stack, but after raking for half an hour to get at some dry hay, I found I had lost my matches. This left only one member to be cared for, which was some consolation, and I devoted myself to the fever. After cutting away the ragged remnants of the clothing about the broken leg I buried it in the snowbank for fully three hours. The fever left it to a considerable extent, but then the pain came back, and though I had a comfortable bed in the hay it was impossible to sleep for the torture.

"With sun-up Thursday morning it did not seem as if it were possible for me to stir another inch, and but for the sight of the hay-press, I should have been lying there yet. In a dreamy kind of a way I figured out that the boards on the side of the press were just about the right length for crutches. I had no idea that I could pull them off, but by a desperate effort I rolled over to the press, and there found the old broken hammer. This and the last pack-

age of cabbage-seeds gave me new life, and I managed to hammer away until I got two of those boards off.

Then I think it took me at least half an hour to get on my one good foot and get the boards under my arms. It was better than crawling, but getting along was about the most awful fight you can imagine.

"Right at this point, five horses came galloping up behind me and went by on the run. Trotting along behind them was my horse, the fellow who had caused all my misery, still saddled and bridled. I tried to stop him, but he dodged me easily, and then it seemed as if the end had come in earnest. I fell down and could not get up again, set my teeth and try as I would. Neither could I crawl, and the last hope lay in help coming from the house.

"Thank God it came, and sooner than I expected. Addington's ranch was deserted save for a Slavonian ranch hand, and his attention was attracted by my horse. He caught him and then rode to the top of a little knoll to look for the rider. Of course I was a plain mark on the white snow and in a few minutes he was with me. He would not believe but that I had just been thrown off, until he saw my hands and knees and my bloody trail in the snow; they were enough to convince anybody."—*San Francisco Examiner*.

WHO puts buttons in church collections?

Here is one answer: In Chester-le-Street church, in the county of Durham, the officials were worried by the persistent appearance of a button, always of the same kind, suggesting they always came from the same person. The button was traced to a certain aisle, then to a certain pew, and then, when suspicion had amounted to all but certainty, an empty bag was presented to the suspect, and lo, there was the button, the offering of a highly respectable dress-maker! An experience at St. Michael's, Headingley, was much on the same lines. A lady with a sealskin cloak and with her hands bejeweled, dropped her offering on the floor, having missed the aperture in the bag. The sidesman stooped and picked it up, and in his fingers was a farthing! With great presence of mind, he returned the farthing to the lady and held the bag again. The meanness of certain folks helps one to believe the American story of how a fat man squeezed through an incredibly little opening. Asked how he did it, he replied that he thought of the meanest thing he had ever done, and he thought himself so small that the feat was easy. There are some people who at this rate could go through "the eye of a needle."

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## Children's Hour

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

### A Colorado Friend

BY FRANCIS ORR

THE morning after my arrival at the ranch-house, in Colorado, I was awakened by a pitiful little voice, crying: "Poor Maggie, poor Maggie, oh, poor Maggie!" I recognized it as the plaint of some bird, but the voice was far too clear and sweet to be that of a parrot. As the doleful cry was repeated, I dressed and went out. On the low roof was a glossy black magpie, which hopped toward me, as though it understood I had come in answer to its call. "Poor Maggie, poor Maggie," it kept saying, though I could see no cause for its apparent sorrow. Finally, in its efforts to make me understand, it jumped down on the edge of a water-barrel; I looked in. Its mate was there—drowned.

It had probably lost its balance in trying to get a drink.

I buried the dead bird in the back yard, and I think the interest I had shown for the dead made the living bird feel friendly toward me, while it held aloof from every one else. When very young, the two magpies had been taken from a nest down in the wild plum-trees along the creek, and brought to the house. One meal of raw beef fixed their affections for all time. They refused to go off the ranch. But while they showed no fear, and came into the house at every opportunity, they never allowed any one to handle them; neither would they talk if any one were listening.

After the death of her mate, Maggie, as we always called her, did not talk for many weeks; we were afraid she never would talk again.

One morning, while waiting for the saddle to be fastened upon my horse, I amused myself with Maggie who was watching operations. She jumped upon my riding-whip, and tried to keep her balance while I shook the whip. After falling off several times, she suddenly changed her tactics. Before I knew what she was about, I felt a sharp tweak on the back of my neck, and Maggie said: "Ain't that fun?" To the surprise of every one, Maggie became very loving and talkative with me after that. I never appeared but I was greeted by "Hallo, Pretty," and Maggie hopped along beside me as I walked, or, if I stopped, she flew to my shoulder and nestled down with her head against my neck, calling me the most endearing names. She showed no such favor to any one else, and I, of course, felt greatly flattered; none the less so because my friends attributed Maggie's preference to the wonderful influence I had with animals.

Maggie had an abnormal capacity for devouring eggs, and accompanied me every evening when I hunted for them. I could tell when I was in the vicinity of a nest by her frantic efforts to lead me away. So long as there was an abundance of eggs, Maggie's share was not contested. But the time came when many of the hens stopped laying; and as Maggie's share exhausted the whole supply, it was a rare thing for an egg to find its way to the house. Things came to such a pass that the cackling of a

hen sent the whole household flying to the sheds and haystacks, only to return empty-handed. Maggie was never visible at such times. Neither was there ever a trace of egg upon her bill, or a bit of shell to be found about the nests.

One afternoon, in passing the shed, I heard Maggie talking inside, and looked in through the open window. The old brown hen was on a nest in the manger, and nestled down beside her was Maggie, plucking the hen's feathers, and calling her "Pretty dear!" And the foolish, self-satisfied old hen did not know that Maggie was only waiting for her egg! How easily we are flattered into believing ourselves attractive! I sat on the straw awaiting developments. Poor, foolish hen! Poor foolish me, I might better say; for it suddenly occurred to me that Maggie's semblance of affection for myself was assumed, to bring her near to a chain of gold beads which I always wore around my neck, though they were usually out of sight beneath my collar. I sighed at the thought; but I had found Maggie out, just as some day the old hen must find her out, and perhaps she, too, would sigh. While I was meditating, the hen cackled just outside the shed door, and I sprang to the window. Maggie was gone—so was the egg.

By the time I reached the door I heard Maggie talking in the top of a tree up by the house. I knew she had hidden the egg till she should have a good chance to eat it. She could not have carried it far, but I failed to discover the hiding-place.

Not many days after, there was a great uproar among the chickens. I hurried out, and found a hen on a nest in the manger, and all the chickens gathered on the ground beneath, much excited about something. Their noise stopped as I entered the shed; I searched for the cause of their fright, and, finding nothing, I concluded that a rat had run through, and I started back to the house. I had not gone far when the disturbance in the shed began again. I returned and made another search, with no result. I was puzzled, and exclaimed aloud: "Well! what is the matter?"

"Oh, it's all right," said a quiet voice over my head, and I discerned Maggie in a niche between the rafters. The chickens had found her out.

At the risk of giving offense, I felt compelled to drive Maggie from the shed. The chickens were satisfied, and gathered around a barrel which stood in one corner. I had investigated that barrel several times. It contained an old saddle, forced down so tightly that I could not remove it, so I upset the barrel. It was bottomless, and dozens upon dozens of empty egg-shells rolled out, all perfect, except for a small hole on the broad side. Maggie's store-house was revealed.

I once saw Maggie eat an egg. She cut a small hole in the shell, inserted the under part of her bill, and held the egg steady by pressing down upon it with the top of her bill. Thus she carried it to a place of safety. There, using her bill as a spoon, she dipped out the contents of the egg, broke up the shell, and carefully tucked each piece out of sight under some hay.

Maggie meddled with everything she saw anyone handle, and washing day was a particularly busy day for her. That day she was in her element. In fact, some one was just as necessary to watch Maggie as to wash the clothes. One could not do both. As

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soon as the tubs were brought out, Maggie was on hand. She chattered away, pecked at the clothes as they came above the water, and watched her chance to send the soap sliding down the washboard. When the first installment of washed clothes was taken to the lines, Maggie made a pretense of going along, but she was soon back on the edge of the tub, fishing out the small pieces and dropping them to the ground. When the angry girl returned and drove her off, Maggie flew out to the clothes on the lines, where she worked off the pins, and dropped the clean clothes into the dirt. After she had played this trick twice, the girl fastened the pins so securely that Maggie could not move them. But that only led Maggie into greater mischief. She perched upon the clothes, picked out a single thread with her sharp bill, and pulled. The effect was fantastic. Garments bore no resemblance to the things they had been, and many did not return to their original shapes.

Of course, such mischief was not to be endured, and a number of times Maggie was coaxed into a cage, and shut up until the washing was out of the way; but she soon learned what the cage meant, and would not be bribed into entering it.

When cold weather came, the wild magpies left, and went to sheltered places in the mountains. We thought Maggie would go too, but she stayed on the ranch. We saw that she had plenty to eat, and a warm place in the back kitchen.

When spring came, the magpies returned, and made their nests in the trees along the creek. A magpie's nest looks like a bushel basket covered with rough twigs. It is so large that, at first sight, one would not think it a nest. But the magpie is bold and daring, and it does not care to hide its nest; besides, it is gregarious, and a flock of magpies with their sharp bills is a formidable foe, even for a large animal.

Some of the nests are covered, with an open place for entrance, and the eggs, of grayish color, range in number from six to ten. The magpie and the crow are related, but the magpie has the smaller and much more graceful body, and its tail is longer than that of the crow. The feathers of the magpie are smooth, and glossy black on head, neck, and back; parts of the tail look green in some lights, while dashes of white on the wings match the snowy underparts of the body.

Magpies readily learn to talk. I have seen the magpies from the creek come up and gather about Maggie. First she would give a long discourse in magpie language, while the other birds seemed to be listening. Then Maggie would talk English, and the others tried to imitate her. Invariably the first successful word was "Maggie," and "Maggie" I heard them call one another from their nests in the trees.

Our Maggie's vocabulary was not large, but she used it well. Some members of the family she called by name, as, "Hallo, mother," "Hallo, Joe; wash your face." If any one said, "How is Maggie to-day?" she answered, "Maggie's all right," or "Poor Maggie's sick." She usually added, "Maggie wants meat," or "Maggie likes eggs."

Maggie never whistled, but she laughed like a child. Once a stray cat came into the yard, and a fight ensued with the house cat. Maggie sat on the fence and laughed in glee; and when matters were likely to quiet down, she jumped down and gave the tail of

the strange cat a sharp twist with her bill, to urge on the fight.

A neighbor had a magpie which was a wonderful bird. It had command of a great number of words, could imitate the cry of animals, whistle, and sing songs with words. It had a passion for striking matches, and a large cage was built for it across one end of the house, where it could be shut off from mischief. But even there it obtained a match in some way, lighted it, and burned up its cage, itself, and the end of the house.

Some animals have an aversion for anything red; Maggie had a strange preference for all that was blue. Bits of blue paper, silk, or cloth were always selected and carried away, while the other colors were left. A blue dress which I often wore was very pleasing to Maggie who followed me about, holding the hem in her bill. Her fondness for blue and her innate desire to do mischief, led Maggie into doing something too bad to be forgiven. In washing, the girl used a little muslin bag containing bluing, which she dropped into the water and stirred around until she had the desired tint, when she carried the bag into the house. That bag had a wonderful fascination for Maggie, though she could not succeed in getting it. After several bars of soap had been dropped down the well, the girl knew Maggie too well to leave it within reach.

But one washing day Maggie failed to put in an appearance. Calling brought no response. The washing was about finished, when the lady of the house, who had been watching for her, concluded

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## HOT BUFFALO LITHIA WATER

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Statement of Dr. A. M. PAINE, of WOONSOCKET, R. I.

"The almost specific power of **BUFFALO LITHIA WATER**, whether drunk hot or cold, according to the indications in the thoroughly established **Uric Acid Diathesis** as manifested in **Gout, Dyspepsia, or Bright's Disease**, has been fully demonstrated in many cases under my care, but in none more clearly and positively than that of Mrs. E. K. Handy, of Manville, R. I., at whose request I make this statement. She came under my care after having been for two years in declining health, apparently in an advanced stage of **chronic Bright's Disease of the Kidneys**. She was exceedingly pallid, with marked puffiness under the eyes, considerable swelling of the ankles at night, a general emaciation, evident **Dyspeptic** symptoms attended with nausea and occasional vomiting. Her failing strength, paroxysms of difficult breathing after slight exertion, her intensely violent headaches, besides various other **Uræmic** phenomena, excited my gravest apprehension. Analysis of the urine, both chemical and microscopic, revealed the presence of an exceptionally large amount of **albumen, fully one-half, of the urine in bulk, an abundance of large and small casts of Hyaline form, with wasted Epithelial cells, occasional blood casts, and a very marked reduction of normal solids**. The case was one that in every way called for an exceedingly gloomy prognosis. She was put exclusively upon large draughts of hot **BUFFALO LITHIA WATER**. A decided change for the better of hot **BUFFALO LITHIA WATER** was soon evident, and this improvement continued, with but few interruptions, until a permanent cure was effected. After a lapse of several years, Mrs. Handy continues in fine health."

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to improve the time by churning. So she brought out the churn under the trees near the wash-tubs, rinsed it out, and emptied into it a pan of cream. The girl took the last of the clothes out to the lines, while the lady of the house went in and brought out the last of the cream, put it in the churn, closed it, and began churning, meanwhile watching the lines in case Maggie should see fit to return.

The girl returned, emptied her tubs, and had things about cleaned up, when the lady, still churning, noticed that the cream working out around the cover had a very blue appearance. She removed the cover. It was decidedly blue inside, and one turn of the dasher brought up the bluing-bag! In the supposed absence of Maggie, the girl had tucked it under a box, instead of taking it into the house, and the few minutes when the girl was at the lines and the lady had gone to the house for the cream, gave Maggie the opportunity for which she had been watching.

Maggie was given to me, on condition that I should take her from the premises. As I lived in a city where every boy was armed with a shotgun, Maggie, in order to be safe, must always be kept a prisoner. So I gave her to a boy living on a ranch a few miles distant, who had long wanted her for a pet. There she would be free; and as she never returned, I concluded that she had found mischief enough to make her happy.—*Our Animal Friends.*

**"Great I and Little You"**

"HOW do you like that little new neighbor of yours?" asked Herbert Green's big brother Wallace, who had seen the two little boys playing in the yard.

"O, you mean Georgie Worthman?" said Herbie. "Why, I don't know. I like him, and I don't like him."

Wallace laughed. "Then you quarrel a little sometimes," said he. "Is that it?"

"No, we don't quarrel," said Herbie. "I don't let him know when I am mad with him."

"What does he do to make you mad with him?" asked Wallace.

"O, he says things," said Herbie.

"Such as what?"

"Well, he looks at my marbles, and says, 'is that all you've got? I have five times as many as that—splendid ones, too. They'd knock those all to smash.'"

"Ah, I see!" said Wallace. "It is a clear case of 'great I and little you.'"

"What do you mean by that?" asked Herbie.

"Well, if you don't find out by Saturday night, I'll tell you," said Wallace. This was on Monday.

On Wednesday afternoon Herbie was out at play, and presently Georgie Worthman came out. Wallace was in his room reading, with the windows open, and could hear all that was said.

Georgie brought his kite with him, and asked Herbie if he would go to the common with him to fly his kite.

"O, yes, if mother is willing," said Herbie. "But where did you get that kite?—made it yourself, didn't you? I've got one ever so much bigger than that, with yards, and yards of tail, and when we let it out, it goes out of sight quick, now, I can tell you."

"That isn't the best I can make," said

Georgie; "but if I had a bigger one, I couldn't pitch it, or hold it after it was up."

"Pooh! I could hold one that pulled like ten horses," said Herbie; and he ran to ask his mother if he could go with Georgie to the common.

His mother was willing if Wallace would go too; and so, after a little good-natured bothering, Wallace took his hat, and Herbie got his kite and twine, and the three boys set off for the common.

Georgie's kite was pitched first and went up in fine style. Then Herbie's went off and soon passed it, for it had a longer string; and both were far up in the sky.

"There, now?" said Herbie, "didn't I tell you my kite would beat yours all to nothing? I bet there isn't another kite in town that will begin to be a match for it."

"How is this? how is this?" said Wallace, "seems to me 'great I and little you' are around here pretty thick."

"What do you mean by that?" said both little boys.

"Why, when a fellow says that he has the best marbles, and the best kite, and the swiftest sled, and the handsomest velocipede, and the most knowing dog, anywhere in town, we say his talk is all 'great I and little you.'"

Herbie looked at Georgie and blushed a little. The boys had great fun with their kites: and when they got home, and Wallace and Herbie went up stairs to put away the kite, Herbie said: "Well, my kite did beat Georgie's, just as I told him it would."

"That is true," said Wallace, "but you said the other day that you liked Georgie, and didn't like him, because he was always telling how much bigger and better his things were than yours; and now, to-day, you are making yourself disagreeable to him by bragging about your kite. Now, if you want the boys to like you, my lad, you must give up talking 'great I and little you,' for it is not sensible nor kind."

So Herbie found out what Wallace meant, and he said to himself: "I don't mean to let the fellows hear me talking 'great I and little you' any more."—*Reformed Church Messenger.*



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### A Mistake in Values

FROM Harper's Bazar

SAID a physician: "I wonder that women fail to appreciate how much nervous force, as well as physical strength, they consume in worrying over the little things of life. Look at the mother and housewife as she goes about her tasks, and observe how often she utters an impatient exclamation, how often she sighs over her servant's shortcomings, how often she starts nervously at a noise from one of the children. And each time that she loses control over herself, her nerves, her temper, she loses just a little nervous force, just a little physical well-being, and moves a fraction of an inch farther on in the path that leads to premature old age and to invalidism."

If American women would only learn that it is not work, but worry, that kills! The average woman puts too much of herself into the correction of the children, into the ordering of her household, into the management of her servants. Only a few days ago I heard a mother and housekeeper say that she had "worried herself sick" over the fact that she must change her maid. "Indeed," she confessed, "I cried myself into a headache after having a row with Norah. These servants will be the death of me yet!" And this woman had, as a girl, been bright and sensible, and is a lady, and an educated one. Still she had descended to a "row with Norah!"

The trouble lies in the fact that we women do not give to each event its just value. If John's coffee is muddy, it is a pity; but it is really not as dreadful a calamity as if John had failed in business. Then why exclaim: "Oh, dear!" and clasp one's hands nervously, and allow a deep frown to come between the brows, and tears of vexation to rise to the eyes? These only serve to make John's beverage more insipid to him, and to accentuate his sense of personal grievance. If he has no time to wait while a cup of coffee is properly made, let him at least bear away with him the memory of a cheerful wife who, by her brightness, tried to make him forget the tasteless quality of his morning beverage. And since the welfare of the nation, or even of one family, does not depend on the proper dusting of a room, why get wildly excited on finding that Bridget has neglected to dust the legs of the hall table?

A clever woman said to an excitable sister: "My dear, do not use a pile-driver to pin on a bow of ribbon!" Do not many of us use the pile-driver when a light pressure of the finger will do the work as well and better? And if we exhaust all our reserve forces over the petty cares, what strength will we have with which to meet the great trials of life? There is one text which it would be well for the nervous and excitable woman to say each day to her often-perturbed self:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace wherein thou trustedst they wearied thee, then how wilt thou do in the swelling of Jordan?"

THE "DON'T'S" for laundering white silk handkerchiefs are: Don't iron while wet with a very hot iron, or the silk will shrivel and spoil; don't fail to rinse the soap thoroughly out of them, or they will be coarse and hard; don't rub the soap directly upon them, or wash them in hot water, or they will become yellow to a certainty. These are the directions, by negatives, to wash them well.

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