

The Living Church

The Quest of the Blue Rose

"And the name of the blue rose was Peace."

BY FLORA L. STANFIELD

He wandered in his garden, with a frown
Upon his sullen face;
In all the long array of bloom he saw
No beauty and no grace.
The scented petals of the red rose had
No meed of charm for him;
The white rose folded close no radiance
Within its waxen rim.
"Oh, blue, blue rose,"
Was his heart's sad song,
"Where, where, does your beauty bide?"
And the white rose blushed, and the red rose paled,
And the hope in his sad heart died.
Then forth he fared to seek the priceless thing
His garden did not hold,
And to the pilgrims on the king's highway
His errand did unfold.
"I pray you tell me, have you ever seen
The rose for which I long?"
"Sweet peace is found in heavenly love alone!"
Rang out the pilgrim's song.
"Oh, blue, blue rose,"
Was the wanderer's plaint,
"When, when, shall I hold you fast?"
And he grasped his staff with a shaking hand,
And again on his vain quest passed.
The years sped by, and on his garden gate
An old man leaned and sighed.
"I have not found it, and will look no more,"
In faltering tones, he cried.
Then one who loved him bade him gaze around,
And by his own hearthstone,
With petals blue as summer's sapphire sky,
A heavenly rose had grown!
"Oh, blue, blue rose,"
Was his rapturous theme,
"Now, now shall my long quest cease!"
And the one who loved, on his whitening lips
Laid the sweet blue rose of Peace.

The Living Church

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The Living Church

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

CHICAGO, MAY 7, 1898

News and Notes

ON May 18-25, the National Conference of Charities and Correction celebrates its quarter-centennial, in the city of New York. With a membership of nearly 1,200, representing the philanthropic thought and work of the country, this body is one of value and importance, and its discussions offer a wide field of interest and instruction. On Wednesday evening, May 18th, Bishop Potter and Archbishop Corrigan will make addresses, and President McKinley and other public officials have been invited to do so. The Rev. Dr. David H. Greer, of St. Bartholomew's, New York, is to speak on Thursday, on "The use and abuse of medical charities in their relation to the work of religious societies and churches." Men of practical experience in institutional and municipal charitable work will discuss matters of vital importance, such as the care of the insane, the feeble-minded, juvenile delinquents, dependent children, relief societies, etc. The sessions will be open to all interested in these topics, and a large attendance is expected.

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MR. GLADSTONE is well-known to have been a most indefatigable man. He knew no other rest but "change of occupation." Since his retirement from public life he has devoted himself to the arrangement of his library, the sifting and assortment of his voluminous correspondence, and to literary work. Up to the beginning of the recent break-down in his health, he was engaged in accumulating material for a work on the early Fathers, and even while he was at Bournemouth struggling against the inroads of disease, he wrote hopefully to his publishers, anticipating an early resumption of his labors. But later it became evident even to himself that such an expectation could not be realized. It must have been hard indeed to bring himself to the conviction that his long life of ceaseless activity must give place at last to a period of enforced leisure.

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YEARS ago, when the Three Hours' service was held for the first time in St. Paul's cathedral by Canon Shuttleworth, the outside hostility was so great that a disturbance was threatened, and it was necessary to guard against such a possibility by a special detail of police. This year, the service was conducted by the Bishop of London, and the idea of any disturbance would have been regarded as preposterous. The space under the dome was crowded with attentive listeners to the thoughtful and suggestive words of one who is not only Bishop of one of the greatest sees in Christendom, but one of the greatest scholars of his time. At Westminster Abbey, Canon Gore conducted the same service, which has only been introduced since the great changes which have transformed the Chapter within the last few years. Whatever else is to be said of Canon Gore and his associates, it is true, as *The Church Times* says, that the position of the Abbey as the House of God and a na-

tional place for prayer and praise, is now no longer subordinated to its other position as the most interesting historical building in the land. At scores of other well-known London churches, and in none more strikingly than those of the once-neglected East End, the same service was held, with large and often crowded congregations. The English Church papers are full also of accounts of glorious Easter services, but Good Friday with its exclusive concentration upon the one great subject, Christ and Him Crucified, is a better test of the real devotion of the people. Judged by this test, the power of the Cross is as great as ever, and the words of our Lord never cease to be verified: "I, if I be lifted up, will draw all men unto Me."

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A WRITER in *The Church Review* who says that he "is old enough to have been a member of Lord Dungannon's committee, which protested against theatres being allowed to be open in Holy Week," rejoices over the change which has taken place before the end of the century. This year ten theatres in London voluntarily closed their doors during that week. It is a far greater evidence of the influence of religious feeling that this movement should be spontaneous than that it should be effected by a positive law. The writer in question says that anyone who should have prophesied such a thing in his younger days would have been considered a fit subject for Bedlam. The great event of the week was the Bishop of London's mid-day sermons in St. Paul's cathedral. Crowds were in attendance, and the space under the dome was filled as in the days of Canon Liddon. Bach's Passion music was rendered, as usual, on the Tuesday of Holy Week. A daily paper speaks of the reverence and solemnity which characterized the occasion. It had nothing whatever of the sacred concert about it. The music was beautifully rendered, the ordinary choir of St. Paul's being reinforced by the boys from Westminster Abbey and the Temple. The Bishop of London was present, occupying his throne throughout the service. At the conclusion he pronounced the benediction. Times have changed since the ancient dean and chapter held up their hands in amazement and horror in 1860, at Bishop Tait's suggestion that arrangements should be made at St. Paul's for more frequent preaching and popular services. They hastened to put every possible obstacle in the way of such a startling innovation. But it was the old story of Mrs. Partington vainly trying to turn back the rising tide of the Atlantic with a mop.

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THE following statistics are from an article by Bishop Coleman, in a late issue of *The Church Eclectic*: At the beginning of the year 1873, we had in the United States about 2,950 clergymen, including 48 bishops. We now have in the same territory about 4,700 clergymen, including 83 bishops. There would seem to be a growing belief in the necessity and advantages of the episcopate. During the twenty-five years preceding 1873, there were 51 bishops consecrated,

as against 85 bishops consecrated since 1873. Twenty-five years ago, there were about 260,000 communicants. There are now not less than 660,000 communicants, which means nearly, if not quite, three millions of members, or, at least, of avowed "adherents." The number of American dioceses and missionary jurisdictions then was 45. Their present number is 77. The average contributions in money for Church purposes as reported then, were about \$4,000,000 annually. They are now about \$13,000,000 annually.

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REPORTS from Florida show a very disturbed and uncertain state of affairs. Under certain contingencies, such as a temporary reverse for our fleet in the early stages of the war, it is thought possible that Spanish troops might land on the coast of that State. Every one must devoutly trust that such fears are unfounded, yet already the alarm is widespread. There is also the danger of yellow fever if communication is open with Cuba. Transportation facilities are already impaired, to the great disadvantage of certain kinds of business. It is feared that the lumber mills in Jacksonville must shut down, which will throw five thousand men out of employment. The effect of a protracted war in a region so exposed, upon the Church in the diocese of Florida and the missionary jurisdiction in the southern part of the State, may easily be imagined. Hundreds of people will leave for the North, among them many of the best supporters of the Church. Many of the clergy with families dependent upon them, may be forced to do likewise. The outlook is depressing. Much depends upon the result of the first great naval conflict in western waters. A decisive victory for our fleet would go far to restore confidence. There is indeed reason to pray on every account that the war may be short.

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IN the Lenten Pastoral of the Cardinal Archbishop of Rheims, an attempt is made to console French Catholics for the irreligious condition of their country, by enlarging on the spread of the Roman faith in other lands, especially Germany and England. Of course he relies in the case of England on the exaggerated figures which some of the Roman journals have been circulating during the last few months, but *The Irish Ecclesiastical Gazette* suggests we may not begrudge him that consolation for his misfortunes at home, which are lamentable enough. Though he is ill-informed as to the English Reformation, he nevertheless says that Protestantism "has been successful in forming good men, but it has failed to produce saints; and yet, though this mutilated form of Christianity has been unable to raise souls to the lofty summits of perfection, it has still sufficed to preserve the essential principles of moral order in society." And he adds this striking testimony: "England and Germany, dear brethren—and we ought to take a lesson from them—have carefully abstained from taking up the same hostile attitude against religion which

France has shown her willingness to adopt." The *Gazette* adds another feat which English religion performed: It uplifted the nation out of the abyss of eighteenth century unbelief, from which France, once fallen, has never emerged.

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IN Edinburgh, according to *The Scottish Guardian*, Good Friday was well observed. Many indications might be seen in the streets of a recognition of the day. The Board schools were closed for the first time, and people could be seen moving towards the better known churches of the city. The "Three Hours' Service" was held at the cathedral and in most of the other Episcopal churches. On Easter Day more than a thousand people communicated at the cathedral, eight hundred at the earlier Celebrations. The *Missa Cantata* at 11 o'clock was most beautiful and inspiring. On Easter Tuesday the Bishop blessed the beautiful altar and ornaments of the side chapel in the cathedral. This chapel, which is described as very rich and beautiful in its appointments, will be used for week-day celebrations of the Holy Communion, and for Matins on Saturdays.

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Canada

The Bishop of Huron has been holding Confirmations in the city of London since Easter, and in the country parishes, one almost every day up to the beginning of May. Since the improvements made in the new memorial window in St. James' church, London South, it presents a much finer appearance, and is now thought to be one of the handsomest windows in that part of the country. A gift of two handsome chancel chairs has lately been made to St. James' church, Wallaceburg. Over 300 delegates were present at the annual meeting of the Huron Woman's Auxiliary, and nearly 200 were present at the opening service, when the Holy Communion was celebrated. An interesting feature was the children's meeting which was addressed by Bishop Baldwin. The total amount contributed by the Huron Woman's Auxiliary during the year exceeded last year's gifts by about \$900. The special object of the Ladies' Guild just formed in connection with St. Paul's cathedral, London, is to aid in the work of the parish and help the Church authorities to meet the financial needs. Bishop Baldwin has quite recovered from the effects of the accident which obliged him to cancel some of his engagements. A trolley car ran into his carriage, and the Bishop was badly shaken up, but escaped serious injury. The reports from the diocese of Huron of the Easter vestry meetings, so far, are encouraging.

Two priests and two deacons were ordained in St. Alban's cathedral, Toronto, in the end of the month. The accounts of the vestry meetings of the city parishes at Easter, show a prosperous state of affairs on the whole. Church debts have in several cases been materially reduced. The report of the wardens of the church of the Ascension shows that the free seat plan, adopted for some time past, has been successful from a financial standpoint, as well as in other ways, helping to draw the people together and to bring in strangers. The report of St. John's church, Peterboro', showed it to be in a very prosperous state financially. The number of communicants at St. Luke's church, Ashburnham, on Easter Day, was larger than ever before in the history of the parish.

A new church has been built at Sheffield, diocese of Niagara. The building is a small one of wood, which will seat about 75 people. Canon Forneret held a special service in Grace church, Milton, lately, under the auspices of the newly formed chapter of St. Andrew's Brotherhood. The five days' Mission conducted by the Rev. H. C. Dixon, (Toronto diocesan

missioner) in St. James' church, Fergus, diocese of Niagara, recently, was very well attended.

More than \$2,000 has been subscribed for the building of St. Matthew's church, the new parish just formed in Ottawa. Services are conducted in the meantime in Moreland Hall. The first rector has been appointed.

The Bishop of Quebec held a Confirmation in the cathedral, Quebec, on Palm Sunday, when a class of 13 was presented.

The archdeacon of Algoma has been visiting some of the parishes of the diocese, together with the rural dean of Parry Sound, in order to help decide various matters about the needs of the churches in those places. The Gospel of St. Matthew has just been translated into Ojibway Indian, with an appendix of Biblical history, under the auspices of the Algoma and Northwest Colportage mission.

The choir of Christ church, Vancouver, diocese of New Westminster, is now surpliced, both men and women, the latter, also wearing trenchers. The financial condition of the parish is very good, the rector's stipend has just been raised, and all the parochial societies are in a flourishing state.

In the last letter of Bishop Reeve, of Mackenzie River, he speaks of the great and increased need there is for missionaries in the Yukon River district, in consequence of the mining boom in that region, which is drawing so many people from other countries. The Bishop, having decided that the Eskimo mission could be best worked from Herschel Island, Mr. Stringer and his wife have taken up their abode there in latitude 69; a cheerless enough home in the long winter of the North.

A large class received the rite of Confirmation in St. Luke's church, St. John, diocese of Fredericton, at the hands of Bishop Kingdon, in the end of March. It is thought that the parish of St. John's church, St. John, will be in charge of the Rev. Dyson Hague for the summer, while the rector, Canon De Soyres, is away. The report of the St. John Seamen's mission shows the good work done by it, over 300 men receiving lodging during a month. Some improvements have been recently made in the building, which makes it still more useful.

Bishop Courtney, of Nova Scotia, has gone to England to join his wife, who has been there for some time in bad health. The rector of St. George's, New Glasgow, has been formally inducted into his new charge by Ven. Archdeacon Kaulbach. The Easter reports of vestry meetings in Halifax are good. St. Luke's church attains its 50th year in May, and it has been decided to thoroughly repair the church and make a jubilee offering of about \$3,000. A handsome gift, "The Warner Library of the World's Best Literature," was presented to the rector of St. Paul's church, Charlottetown, on Easter Eve, by his congregation.

Bishop Bond has been holding Confirmations in Montreal and its vicinity. A large class was confirmed in St. Thomas' church, Montreal, on Easter Day. The Easter vestry meetings have all passed in a very satisfactory manner. The church debt on St. Martin's has been reduced, and about one-fifth of the total income was given to outside missions during the year. St. Thomas' church is entirely free from debt. It is expected that the new action to be put into Christ church cathedral organ will be ready by June 19th, when it will be inaugurated by a special musical service. At the meeting of the Board of the Domestic and Foreign Missionary Society in Montreal, the third week in April, it was decided to send the Rev. John Lyon, of Vancouver, as missionary to Klondike. He will be attached to the diocese of Selkirk, under Bishop Bompas, and is to leave for his destination at once. Arrangements were made by the Board for monthly meetings in future of an executive committee composed of 11 members, five of whom form a quorum, in order to expedite matters of interest to the society. The meeting of the House of Bishops took place in Montreal at the same time as the Domestic and

Foreign Board meeting. Bishops Dunn, of Quebec; Baldwin, of Huron; Hamilton, of Ottawa, and Sweetman, of Toronto, were present on the first day, as well as Bishop Bond, of Montreal.

New York

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

CITY.—The New York Clericus has changed its secretary, the Rev. E. Lyon having resigned. The Rev. Hiram R. Hulse, of the pro cathedral, has been elected to succeed him.

Bishop Potter two weeks ago gave an address on "The relation of the ministry to public affairs," before the "Association of Congregational Churches of New Jersey," at Montclair, N.J.

The Rev. Dr. Walter Thompson rector of St. Philip's church in the Highlands, at Garrisons, in the suburbs, has resigned to take effect Trinity Sunday. He has held the rectorship for 15 years.

At St. Thomas' church, Mamaroneck, in the suburbs, Bishop Potter administered the rite of Confirmation on the evening of April 26th, to a class of 27 candidates, most of whom were adults.

At the unveiling on April 27th, of a monument commemorating the landing of the Huguenot founders of New Rochelle, erected by their descendants, an address was delivered by the rector of the parish, the Rev. Charles F. Canedy.

The Rev. W. Everett Johnson, and one of our leading laymen, Mr. Everett P. Wheeler, took part recently in a discussion on socialistic questions and anarchism, by members of the Fellow Citizenship Association, at the East Side House.

St. John's church, Pleasantville, the Rev. Stephen F. Holmes, rector, has just completed a commodious rectory at a cost of \$3,500. The work was accomplished through the efforts of St. John's Guild. The house is surrounded by grounds.

The Rev. John A. Staunton, Jr., senior curate of the church of St. Mary the Virgin, has offered his services as a chaplain in the New York Naval Reserve. He is a nephew of Gen. Stewart A. Woodford, late American minister at the court of Spain.

At a recent meeting of the New York Churchmen's Association, Mr. Theodore F. Seward led the discussion by reading a carefully prepared paper on "What are the fundamental truths of Christian Science, and what should be the attitude of the Church toward them?"

At the church of the Ascension, the Rev. Percy S. Grant, rector, a new memorial window is about to be added, the gift of Mrs. Emily Reynolds. It will be placed on the north side of the nave, near the door. The only space now left undesignated for memorials is the large window over the entrance.

At the chapel of the Transfiguration, week before last, Bishop Potter administered the rite of Confirmation to 16 candidates, presented by the priest-in-charge, the Rev. Mr. Rich. The Bishop addressed the congregation on the progress made toward the upbuilding of a new parish, to which he has given his consent. It is hoped that before long the present temporary quarters may give place to a permanent church edifice.

At the church of the Reconciliation, it is announced that the vicar, the Rev. James G. Lewis, D. D., has presented notification of his resignation to take effect a year hence. The work has been so successful under him, that a petition from 300 members of the congregation has been presented to the rector and vestry of the church of the Incarnation, of which parish this is a chapel, urging that special effort be made to assure his remaining at his post.

The Rev. Creighton Spencer, rector of St. George's church, Hempstead, N. Y., was married at Grace church, April 26th, to Miss Joanna Livingston Mesier, daughter of the late Henry Mesier, of Wappinger Falls, N. Y. The clergy officiating were the Rev. Henry Mesier, brother of the bride, the Rev. Dr. Huntington, and the Rev. J. Selden Spencer, father of the bride-

groom. Two other priests assisted as ushers, the Rev. Geo. Bottome and the Rev. Geo. Whar-ton McMullin.

A conference has just been held at St. Mark's church, of the East Side Federation of Churches. A reorganization was effected under the title, Federation of Churches and Humanitarian Workers. The new title was proposed by the Rev. Arthur C. Kimber, D.D., vicar of St. Augustine's chapel of Trinity parish. Several clergymen of the Church are active in the movement, which aims at practical co-operation in religious and moral activities, as far as possible, between the Church, the Protestant and other sects, and the Jews, in that crowded vicinity.

At the last meeting of the Church Periodical Club, held at the Church Missions House, addresses were made by the Rev. Dr. Nevius, the veteran missionary of the Pacific coast, and the Rev. Dr. Lubeck. Dr. Nevius enlarged upon the great aid which the society had proved itself to the missionary field. A student of the General Theological Seminary, Mr. Chapin, made an appeal for a new associate mission among the mountaineers of Tennessee. A report of the routine work of the club showed much progress, and urged enlargement of funds and extension of activity.

The final report of the Hospital Saturday and Sunday Association shows, as usual, that by far the largest proportion of its income is supplied by Churchmen, directly or indirectly. This year the total of offerings amounts to \$68,000, the largest sum yet. Several institutions of the Church receive shares in this, the House of the Holy Comforter, \$1,183.07; St. John's Guild, for its hospital work, and the floating hospital during the summer months, \$737.20; St. Mary's Free Hospital for Children, \$2,106.69, the Home for Incurables, Fordham, \$1,660.05, and St. Luke's Hospital, which has long been the energizing centre of the operations of the association, \$5,213.22.

At St. Andrew's church, Harlem, the vestry, at a meeting held St. Mark's Day, gave a discretionary leave of absence, with full salary till Oct. 1st, to the rector, the Rev. Dr. Van De Water, on condition that the church should not suffer detriment, and that he should be summoned to the field by the President, as chaplain of the 71st regiment of New York militia. Sunday afternoon, May 1st, a special service was held, at which Dr. Van De Water, preached a sermon before the 71st regiment, which was the next day ordered by the Governor of the State to report for duty, in connection with the President's call for volunteers.

A window for the church of the Messiah, Rhinebeck, the gift of Mr. John Jacob Astor, in memory of his father, Wm. Astor, has just been finished, and was privately exhibited at the Tiffany studios during Easter Week. It represents the Ascension of our Lord, the figures of the Apostles and the Blessed Virgin appearing in the base, and a glory of angels surrounding the ascending Christ. The figure of the Saviour is large in proportion, producing a commanding effect, and the artist has filled the whole surrounding space with a cloud-like representation of angelic hosts to suggest infinitude. The details are striking, and yet present a blended treatment, so that the most notable feature of the design is its unity. It is suggestively conventional rather than realistic. The color effect is rich. The window was designed by Mr. Frederick Wilson.

At St. Simon's, Borough of Richmond, the Rev. H. Newman Lawrence, priest-in-charge, as a healthy climax to the observances of Lent and the devotions of Holy Week, there was increase in the number of communicants at Easter, and also in the amount of the Easter offerings. The opening of the first portion of the parish house was the occasion of great rejoicing. Two excellent entertainments were given, one for adults and one for children, and both reflected great credit upon the local management and talent. This first section of the

parish house consists of a hall 60 ft. by 30 ft., to which it is hoped, eventually, to add a gymnasium and class rooms, etc. Rather than run into debt, it has been decided to proceed with the building as money can be found to pay for it. As a consequence, the hall is at present without inside finish and fittings. Gifts towards its completion are much desired, and some are already promised.

At the church of St. John the Evangelist, St. George's Day was celebrated Sunday, April, 24th, by the members of the societies of Englishmen in New York, including the Society of St. George, the Sons of St. George, and the Daughters of St. George. The British Consul General, Mr. Percy Sanderson, was present. The American and English flags were hung together in the decorations of the church, and the Jubilee memorial window, in honor of Queen Victoria, was specially decorated. The Rev. F. J. Clay-Moran officiated, assisted by the Rev. Messrs. George A. Bartow and C. W. Kirkby. The choir, under the leadership of Mr. F. W. Smith, and accompanied by an orchestra, rendered Handel's "Hallelujah Chorus." The processional was, "The Son of God goes forth to war," and the recessional, "God save our native land," sung to the national air, "America," and "God save the Queen," common to England and the United States. The Rev. Mr. Clay-Moran was preacher, and pleaded for closer union between America and the mother land, claiming it to be the duty of every descendant of English ancestors in America to work for sympathetic alliance between the two countries bound by kinship of common blood.

The board of trustees of the cathedral of St. John the Divine held a meeting on the afternoon of April 26th, at the See house, Bishop Potter presided. The Very Rev. Dean Hoffman, D. D., made a report on behalf of the building committee, considering in detail various kinds of stone for use on the exterior of the cathedral. The chief discussion was whether marble or granite should be used. As the spire is to be nearly 600 feet high, and to rise from the highest point on Manhattan island, it was urged that marble would be the most impressive material, and especially as that is used in the neighboring buildings of St. Luke's Hospital. The point was referred back to the committee for further consideration as to cost and expediency. The sum of \$100,000 was appropriated to continue work on the choir during the current year. The exterior stone finish is still to be added, even to that part which has already been erected. It was announced that the so-called Tiffany chapel, presented to the trustees some time ago, will soon be removed to the old building of the Leake and Watts Asylum, on the cathedral grounds, to await its final destination in the crypt. The Rev. Prescott Evarts, son of the Hon. Wm. M. Evarts, late Secretary of State of the United States, was elected a member of the cathedral board of trustees to succeed the late Rev. George H. Houghton, D. D., of the church of the Transfiguration.

GENERAL THEOLOGICAL SEMINARY.—The most General Convention arranged by the Rev. Prof. Seabury, D. D., in the department of ecclesiastical law and polity, has just adjourned, after a successful series of sessions. The students were arranged by dioceses as deputies, composing a House of Deputies, and debated an amendment to the canon on marriage and divorce, and the change of the title, "constitution," to "constitutions," and other questions to come before the legislative body of the American Church next autumn. The exercise was found of much practical value as a drill in applied canon laws. At the last session, a resolution was passed, recommending to the middle class, with the approval of Prof. Seabury, the continuation of the arrangement next year. The Rev. Prof. C. W. E. Body, D. D., D. C. L., gave a reception to the students on Thursday evening, April 28th. The seniors will hold a class dinner in the near future. A committee has been chosen to secure a class memorial in the shape of a portrait of the late Rev. Prof. Oliver, D. D., to be hung in the

library. The final examinations of the seminary will begin May 16th. The commencement exercises are appointed to take place May 25th.

Pennsylvania

(Ozi W. Whitaker, D.D., Bishop

The 11th annual play of St. Luke's school, Bustleton, was presented on Saturday afternoon and evening, 23d ult., in the parish house of the memorial church of St. Luke, the Beloved Physician. The play chosen was Gillette's comedy, "The Private Secretary."

A musical tea was given at the Hotel Stratford, on Tuesday afternoon, 26th ult., for the benefit of the House of the Holy Child, a boarding and temporary home for colored children. The patronesses were prominent Churchwomen, members of different city parishes.

A meeting for organization of the Philadelphia assembly of the junior department, Brotherhood of St. Andrew, was held at the Church House on Friday evening, 29th ult. Short addresses were made by W. W. Low, Jr., of Mt. Vernon, N. Y., and Frank S. Tously, of Newark, N. J., which were succeeded by a conference on the topic, "What can a boy do for Christianity?"

A fashionable audience witnessed the very enjoyable entertainment given at the New Century Drawing Room on the 29th ult., under the auspices of the Young Men's League of Holy Trinity church, by Prof. Frederick E. Powell, of New York city, whose performance of legerdemain and prestidigitation was clever and amusing. The proceeds will aid the league in carrying on its benevolent and educational work.

The sixth annual meeting of the Junior Auxiliary to the Board of Missions was held on Saturday afternoon, 23rd ult., in Holy Trinity church, the attendance being very large. Bishop Whitaker presided, and after a brief devotional service, made an address. The "Langford memorial" amounted to \$16,329.14. This is the largest sum ever gathered from the diocesan Sunday schools, although it had been hoped that \$20,000 would have been presented. The Rev. H. L. Duhring also made an address.

The Freedmen's branch of the Woman's Auxiliary, met at the Church House on the 29th ult., to consider how best to place the \$1,250 devised to each branch in the will of Mrs. Frederick Graeff. It was decided to divide the sum into three parts; one to go to St. Augustine's school at Raleigh, N. C., for the erection of a laundry for the industrial school; another part to the school under Mr. Russell's care at Lawrenceville, Va., for the infirmary; and the third for the Rev. Dr. Yaeger's orphanage at Lynchburg, Va., for a kindergarten building.

Archdeacon Brady has offered his services as a line officer in the U. S. navy. He is a graduate of the Annapolis naval academy; and when he left that institution 15 years ago, he told the officials, that should his services be needed at any time, he would gladly give them. During the early part of the present trouble with Spain he was requested to go to Washington. There he passed the customary physical examination. He states that he has no desire to serve in the navy as a chaplain; but that as he was educated by the government, he now feels it his duty to fight for his country and his country's cause.

St. George's Day was merrily celebrated on the 23d ult., at the 126th annual dinner given by the Society of the Sons of St. George, attended by many prominent citizens and distinguished guests. The hall was beautifully decorated with the flags of England and the United States. There was a list of very interesting toasts, during the responses to which frequent reference was made to the present bond of sympathy manifested between the United States and Great Britain, incited by the war situation. Among the speakers was the Rev. Dr. H. Richard Harris who responded to the toast, "The pulpit." There is one special feature of this society which ought to be recorded: no one can become a member unless he is a native-born or a naturalized citizen of the United States.

In the event of the various military organizations going to the front, they will have their chaplains with them, for their spiritual advisers have volunteered to go wherever the men are called. The chaplain of the third regiment is the Rev. Leverett Bradley, associate rector of St. Luke's and the Epiphany, who will not only accompany that command to Mt. Gretna, but will go to Cuba with them. The Rev. H. A. F. Hoyt, rector of St. John's church, Lower Merion, has been for many years chaplain of the "State Fencibles," attached to the 1st Brigade, and proposes to be with them throughout the campaign. At present, both the 1st and 2d regiments are without chaplains, the former vacant since the Rev. Dr. S. D. McConnell removed to Brooklyn, and the latter through the illness which incapacitates the chaplain from duty. These vacancies are to be filled early in May.

A cable dispatch from Dublin announces the sudden death on the 26th ult., at the residence of his brother, of the Rev. Thomas Poole Hutchinson, formerly rector of Calvary monumental church, West Philadelphia. Mr. Hutchinson had been ill for a number of years, and for the past five months had been travelling abroad. He was born in Dublin, March 16, 1840, and was the youngest son of John Hutchinson, and Jane, daughter of Dr. Spedding. He attended Trinity College, Dublin, and studied for the ministry at the Divinity school in this city. Mr. Hutchinson was ordered deacon in Calvary church, New York city, by Bishop Clarkson. His first charge was Trinity church, Bellevue, Neb. Returning to the East, he assisted the late Rev. Dr. E. A. Foggio, rector of old Christ church, for a short time, and subsequently was an assistant of the Rev. Dr. (now Bishop) Davies, at old St. Peter's. In 1870 he became rector of St. James', Hestonville, and in 1872 rector of the Messiah, in Port Richmond. In 1873 he was called to take charge of Calvary Monumental church, then under the fostering care of Old Christ church. In 1881 it resumed its position as an independent parish, and Mr. Hutchinson was elected rector. But the usefulness of the church was curtailed in being surrounded by a manufacturing and business neighborhood, and through Mr. Hutchinson's efforts, the church was removed, stone by stone, to its present location on 41st st., above Brown st. Mr. Hutchinson resigned the rectorship June 30, 1896, and two weeks thereafter, was appointed by Bishop Whitaker "missionary under the ecclesiastical authority of the diocese," officiating in various churches and mission stations in Pennsylvania, New Jersey, and the diocese of Newark. During the Civil War, while studying for the ministry, he served both in the U. S. army and navy.

LANSDOWNE.—A new church edifice for St. John's church will shortly be erected in this town, to replace the present structure, which is entirely too small for the congregation which has materially increased under the rectorship of the Rev. W. T. Manning.

AMBLER.—A new church edifice will shortly be erected for Trinity mission, which is in charge of the Rev. Lyman P. Powell. It is to be the gift of Dr. and Mrs. R. V. Mattison, in memory of their daughter, Esther, who died some years ago. It will be known as Trinity memorial church, and will be a handsome structure, both in its interior and outside. The location will probably be on the Bethlehem turnpike, on a lot donated by Dr. Mattison for that purpose. The new church is to cost \$50,000. This mission owes its inception to St. Thomas' church, Whitmarsh, Pa.

CONSHOHOCKEN.—The Easter offering of Calvary church, the Rev. Herbert J. Cook, rector, amounted to nearly \$600. At the Sunday School Festival service Easter evening, the Lenten offering of the Sunday school amounted to \$216, one-half of which was for general missions. At this service the annual reports were read by the superintendent, showing the school to be in a very flourishing condition, with increased members. The services of the day were beautifully rendered. A memorial brass alms basin

has been donated by a parishioner, and was used for the first time on Easter Day.

Chicago

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

The preacher appointed for the 61st annual convention, May 31st, is the Rev. Luther Pardee, who has been 24 years in ordained residence in the diocese.

Bishop McLaren made two Confirmation visits on Sunday, May 1st. In the morning he confirmed a class of 15 at Trinity church, Highland Park, the Rev. P. C. Wolcott, rector, and in the evening he confirmed 17 persons at the church of St. Paul the Apostle, at Austin, the Rev. Luther Pardee, rector. Of this latter class one was from Maywood, and one from St. Barnabas', Chicago.

The Rev. E. F. Cleveland, M. D., has become rector of St. James' church, Dundee, having been priest-in-charge for many years. The conditions there are very prosperous. The church is free from debt, and has already raised a good-sized fund for a new building.

The outlook at the church of the Holy Communion, Maywood, is very favorable. The Rev. John A. Carr has recently been placed in charge. The Easter offering was \$250. All debts have been cancelled, and a parish is about to be organized, as the mission has become self-supporting, with no incumbrance on the church.

The Rev. C. E. Bowles, rector of All Saints', Ravenswood, is now ministering also to the people at St. John's, Irving Park, as the Rev. J. B. Williams is still seriously ill. On Easter morning 64 communicants went in special trolley car from Irving Park to Ravenswood, and received at the 8 o'clock Eucharist. The women at Ravenswood entertained them at breakfast. The offerings at Ravenswood were \$350, and at Irving Park \$80. At the latter place the Church people had a delightful re-union, April 18th.

The Rev. Luther Pardee has resigned the rectorship of the church of St. Paul the Apostle, Austin, to the great regret of his devoted parish. The resignation takes effect June 1st. The Rev. Samuel L. Mitchell, rector of Eastport, Maine, has been elected to succeed him.

CITY.—The vestry of the church of Our Saviour, at Easter, made a substantial addition to the salary of the rector, the Rev. J. H. Edwards.

Much interest has been aroused in the conferences to be held by the Rev. Father Huntington, O. H. C., at the cathedral, beginning the evening of Ascension Day, May 19th, and continuing till May 26th. They are for the benefit of members of the Church throughout the city.

The regular monthly meeting of the Church Club was held at Kinsley's, Tuesday evening, April 26th. At the close of the dinner, the guest of the evening, the Rt. Rev. Charles R. Hale, Bishop of Cairo, delivered an informal address on "The Russian Church." His extensive travels in the East, and his intimate acquaintance with prominent ecclesiastics of the Greek Church, enabled him to speak at some length of the origin and development of the Russian Church, and to give many interesting details of that great ecclesiastical system. He said that for the most part that Church required her clergy to be married, there being about 80,000 married priests and deacons, while there were only about 2,000 celibates, comprising the bishops and all the most highly educated of the clergy. He spoke of the relations of Church and State, the system of vicar-bishops, the seminaries and education in general, literature, ritual, and the practical effects of religion on character and institutions. He said that the Russian Church was coming to understand the Anglican Communion better every day, and he hoped we would learn more about the Russian. This would be effected more readily if each communion would avoid learning about the other through German media, because German writers were either Romanists, infidels, or Lutherans, and in each case had some motive for misrepresenting both the Anglican and Eastern

Communions. The Bishop's address was followed by an address by Dr. D. R. Brower, on "A layman's impressions of the Russian Church," beautifully illustrated by the stereopticon. By pictures of their largest churches in Moscow and St. Petersburg, and descriptions of their services, and the active religious interest of the people everywhere, and of all classes, he showed how intensely religious a nation Russia is. That their religion was not superficial nor merely formal, he demonstrated by showing what wonderful charitable, educational, and penal institutions are maintained throughout Russia, and all under the exclusive control of the Russian Church.

St. George's Benevolent Association held its annual service at St. James' church, Sunday afternoon, April 24th, at 4 o'clock. The Rev. Dr. Rushton sang the service of Evensong, the Rev. E. M. Thompson read the Lessons, the Rev. Dr. Stone preached a special sermon to Englishmen.

The Cathedral Industrial Sewing School closed for the summer, Saturday afternoon, April 30th. The service at 3 o'clock was conducted by the Rev. J. H. Dennis, in the absence of the Bishop. A medal was given for general excellence, and one prize in each class. The medal is called the "Whitehouse medal," and is given every year by some member of the late Bishop Whitehouse's family. The school has been opened 24 Saturdays, and has increased in attendance from 125 to 140 since Christmas; there would be no trouble in getting more children if more teachers would offer their services. After the afternoon service, the children were treated to ice cream and cake. The visitors were then taken over the Children's Home. The children go to their summer home, Pier Cottage, in Kenosha, about the end of the month.

Mr. John De Koven, a prominent Churchman and a leading financier of Chicago, died of heart disease Saturday afternoon, April 30th. The funeral took place from St. James' church, Tuesday afternoon. He was born in Middletown, Conn., in 1833, and came to Chicago when 19 years old. He began life as a railway clerk and speedily rose to a high position in financial circles. His wife, who survives him, is a daughter of C. R. Larrabee. The late Dr. De Koven, president of Racine College, was his brother. Reginald De Koven, the well-known composer, is a nephew. Mr. John De Koven was a director in the Merchants' Loan & Trust Company, the Chicago, Rock Island & Pacific, and the Lake Shore & Michigan Southern railroads, the Title and Trust Guarantee Company, the Chicago Telephone Company, and the American Surety Company. He was a member of St. James' church for more than 30 years, and was actively interested in the diocesan work of the Church in Chicago.

Virginia

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

On Sunday, April 17th in St. Paul's church, Richmond, there was unveiled a memorial window erected to Jefferson Davis. The usual Morning Prayer was said, and a sermon appropriate to the occasion was preached by the Rev. Wm. M. Dame, D.D., rector of Memorial church, Baltimore. Mrs. Jefferson Davis, with her granddaughter, Miss Hayes, and her niece, Miss Waller, were present. Gen. Fitzhugh Lee was also present. The window is of transparent mosaic glass. The design portrays where St. Paul announced the truths of Christianity to the grandson of Herod the Great. In the upper half of the window is inscribed: "Let me be weighed in an even balance, that God may know my integrity." In the lower half: "This man doeth nothing worthy of death or of bonds." The tablet for the window is of bronze and brass, and there is a brass scroll, on which are the names of the States that endeavored to form a Confederacy. In the centre is the Confederate seal, surrounded by three battle flags, and underneath is the inscription: "To the glory of God and in memory of Jefferson Davis

president of the Confederate States of America. Born June 3, 1808. Died, 1889." The window is the work of the Tiffany Company, of New York.

The Lacy will case, which has occupied the attention of Judge Lamb and the Chancery Court for some time, has been decided in favor of the defendant, the diocese of Virginia. The will of Miss Emma W. Lacy was contested by her brother, on the ground that she was not responsible for her actions at the time of her death. She bequeathed all her property to the trustees of the funds of the Church in the diocese of Virginia, except sufficient to erect a memorial window in St. John's church, Richmond, for her father and mother, and tombstones to mark their graves.

On Saturday, April 9th, Bishop Gibson visited the church of the Epiphany, Barton Heights, preached, and confirmed a class of eight. Clergy stalls for each side of the chancel have just been presented by the senior warden, Mr. A. S. Groser. They are of ash to correspond with the other furniture of the church. Mrs. A. S. Groser has presented a window of stained glass, in memory of the late Bishop Newton who was greatly beloved in this church, many of its members having been parishioners of the Bishop when he was rector of Monumental church, Richmond.

On Easter Day Bishop Gibson confirmed in the morning at Grace church, Richmond, three, and at night at All Saints', 18, preaching at both services. On Sunday, the 17th, he confirmed 24 at St. Mark's in the morning, and 42 at Monumental in the afternoon. Bishop Whittle visited Christ church in the morning, and confirmed 12.

The new Christ church, Charlottesville, was opened for the first time on Easter Day, though not yet entirely completed, the pews and four of the windows, which are to be memorials, not yet being in place. It is a beautiful structure, and the acoustic properties were found perfect. The Easter offerings, which were for the new church, amounted to \$556.

Connecticut

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

The rectory fund of Emmanuel church, Ansonia, the Rev. E. T. Mathison, rector, has been further increased by the gift of \$1,800 from an anonymous donor. The parish has bought a new organ which has lately been placed in the new organ chamber.

At Easter a handsome credence shelf, the gift of the Daughters of the King, was used for the first time in the church at Seymour.

The 240th meeting of the New Haven County convocation was held in Grace church, Fair Haven, April 26th. The sermon was preached by the Rev. R. B. Kimber. It was an earnest and loving plea that the priests of the Church should realize the privileges, powers, and meaning of their high office. The business meeting was held immediately afterwards. Mr. Kimber reported on the success of the Quiet Day arranged by the convocation. Emmanuel church, Ansonia, on the invitation of the rector, the Rev. E. T. Mathison, was chosen as the place of the next meeting in the latter part of June. The appointments for that meeting were: Preacher, the Rev. Frank Marshall; essayist, the Rev. Wm. J. Brewster, of Northford; exegete, the Rev. F. H. Bean. After luncheon which was served by the ladies in the parish house, the meeting re-opened to hear the exegesis by the Rev. W. H. Dean on the title of Christ, "Son of Man," and the essay by the Rev. Geo. W. Phillips on "The causes and cure for the decline in preaching." These subjects were afterwards vigorously and generally discussed by the large number of clergy present. A resolution expressive of the sympathy of the convocation with its late dean, the Rev. Geo. H. Buck, in the loss of his father, was unanimously passed.

The local conference of the Brotherhood of St. Andrew in New Haven County, held a very inspiring meeting in All Saints' church, Meriden, April 21st. The address was delivered by

the Rev. C. O. Scoville on "Work among men." The preacher contended for a manly presentation of Christ in the individual life, proclaiming it the kind of an argument that men could not disregard. Mr. J. M. Page of Naugatuck, reported on the late successful New England assembly meeting in Portland, Me. The points which he brought forward in his report on "Manhood and its responsibilities," "The chapter and its work," and "The Brotherhood of St. Andrew: what it is; what it should be," were discussed. Mr. W. H. Owen, of Christ church, New Haven, gave an admirable and scorching paper on "Our individual responsibility as Brotherhood men to the Brotherhood at large." The gathering of members was not as large as at some previous meetings, but there was a warmth and earnestness displayed by the 50 or more men present which made up for any lack in numbers. A reception to the visiting chapters was afterward given in the parish house.

MERIDEN.—Mr. Geo. M. Curtis, junior warden of St. Andrew's church, has lately placed in the vestry room a handsome frame containing photographs of all the rectors of the parish from the date of its organization, in 1789, up to the present time. Mr. Curtis spent a long time in procuring the originals of many of the pictures, but his patient research finds ample reward in having placed in possession of the parish so valuable and historical a collection.

SOUTH MANCHESTER.—St. Mary's church is to have a parish house to accommodate its faithful workers. The vestry have now \$517 in hand for this purpose, and at their last meeting authorized their rector, the Rev. J. A. Biddle, to take such steps as he thought fit to augment the fund sufficiently to pay for the building. The proposed house will be 30x60 ft., with a basement 9 ft. deep.

NEW HAVEN.—At Christ church, the great east window, the gift of Mrs. Lucy Boardman, has just been put in place. It represents in its three divisions, the Annunciation, the Nativity, and the Presentation in the Temple. The window is perhaps the most beautiful in this city, and is the work of Mr. C. E. Kemp, of London, Eng., one of the most noted designers of glass in the world. Christ church being now free from debt, will be consecrated by Bishop Brewster on May 24th.

Easton

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

TRAPPE.—The spring meeting of the Middle convocation, the Rev. James A. Mitchell, dean, will be held in St. Paul's church, Whitmarsh parish, May 3-5, and not in Holy Trinity church, Oxford, as announced in the convention journal.

CENTREVILLE.—St. Paul's church was enlarged, remodeled, and the interior entirely renewed in 1892 and 1893, at a cost of \$7,000. Since that time the offering on each Easter Day has been applied to the liquidation of the debt incurred in making the improvements. Recently the children of Mr. William McKenny, a late and beloved communicant, notified the vestry that if the congregation would on Easter Sunday raise \$500, they would give the balance of \$1,038 to pay off the entire debt. Instead of the \$500 required, the congregation showed their appreciation of the offer, by giving on Easter Day within a few dollars of \$800. At the evening service the children of the parish made an offering of \$70. The church is thus entirely free of all indebtedness, and the chancel, which was a memorial gift of the beloved warden, the late Richard T. Earle, will be consecrated in June, when the annual convention meets in the church.

CAMBRIDGE.—Mr. A. Hamilton Bayly has presented Christ church, the Rev. Thomas C. Page, rector, with a bishop's chair, as a memorial of his father, the late Dr. Alex. H. Bayly, and a priest's chair, as a memorial of his mother, the late Mrs. Delia Bayly.

SNOW HILL.—By the offerings at the service on Easter Sunday in All Hallows' parish, the Rev. S. J. Morgan, rector, the entire indebtedness of the parish, amounting to \$400, of several

years' standing, was wiped out. The rector leaves the parish entirely free from debt up to the beginning of the new convention year, and removes to his new field of labor at Crisfield, at the request of Bishop Adams, about May 1st.

OCEAN CITY.—It is intended to change the location of the chapel at this place, and to remove it to a more convenient and desirable site. The Bishop has appointed a committee to place a valuation on the lots, which are 125x100 ft., and dispose of them, and secure other lots in a better location. This move, it is thought, will greatly facilitate the arduous duties of the rector, the Rev. David Howard whose energy and good judgment have placed the work in this parish on a good footing.

EASTON.—The Easter offerings of St. Peter's parish, the Rev. Leonidas B. Baldwin, rector, exceeding \$1,750, probably the largest in the history of the parish, were mainly designated for the building fund for a contemplated parish house.

PORT DEPOSIT.—The parish Aid Society is doing a great amount of good in aiding the rector, the Rev. Alexander M. Rich, and the church in its work. It pledged itself to pay one-third of the rector's rent on his coming to the parish, and has now promised to pay the whole rent for this year.

Western New York

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

WESTFIELD.—On Low Sunday, at the hour of Morning Prayer, in St. Peter's church, the Rev. John McKinney, rector, a handsome chancel window was unveiled, a memorial to Mrs. Olive C. Ramsey, given by her daughter, Mrs. W. W. Supplee. The work was executed by J. & R. Lamb, and possesses great artistic merit. The subject is "The Marys at the Tomb," as recorded in St. Matt. xxviii, and St. Mark xvi. Three figures are represented, that of the angel, robed in white, resting on the rock, with finger pointing upward, and the two women in an attitude of devotion, listening with rapt attention. The faces are wonderfully life-like and natural, and the robes are gracefully draped. The light and shade, the coloring and the harmony, are beautiful.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—In the absence of the minister-in-charge of St. Thomas' Deaf-Mute mission, the Rev. A. W. Mann officiated twice on Sunday, April 24th, celebrating the Holy Communion in "Bofinger memorial chapel," connected with Christ church cathedral. The first service for the deaf of this city was held by him in this cathedral more than 20 years ago.

The first report of the Hospital mission has been issued, and shows good results for much earnest effort. It grew out of the present lay missionary, Mr. Charles U. Holmes, undertaking in July, 1894, to supply the patients in the City Hospital with religious services during the heated term, the Christian societies, till then in sole charge, having discontinued theirs until cooler weather; but so acceptable did these services become, that the hospital authorities urged that they should be continued even after the others returned to reoccupy the ground which they had abandoned on account of the heat. Subsequent arrangements have been made to systematize and extend the work, and it is now under the superintendence of the Rev. Edmund Duckworth, Mr. Holmes being still in immediate charge, and devoting his whole time to it, while he has the assistance of over 40 volunteers on every Sunday afternoon, when regular liturgical services are held for the patients in the hospital, who are afterwards systematically visited by those to whom they are severally assigned. The lay missionary now visits the hospital almost daily, and is able thus to extend both material and spiritual help to its inmates, not only by counsel and advice, but by exerting an outside influence in behalf of many destitute cases, and supplying needs not otherwise provided for, such as crutches, spectacles, etc.; by

writing numerous letters; and sometimes obtaining free transportation, even to distant points, for destitute patients when discharged. Meals, lodging, clothing, and money are thus being continually provided for many in utter need when they leave the hospital, but for whom there is no "Church Home" as yet accessible. The report extends from Feb. 1st, 1897, to Feb., 1898, during which time 133 services have been held, 325 visits made, and the results are shown in 57 Baptisms and 12 confirmed, while the spiritual influences have been beyond any estimate.

Central New York

Frederic D. Huntinton, S. T. D., LL. D., Bishop
BISHOP'S APPOINTMENTS

MAY

13. Willowdale and Willard.
19. Watertown: A. M., St. Paul's: 5 P. M., Trinity.
21. Pierrepont Manor.

The Standing Committee have refused consent to the consecration of the Rev. Wm. M. Brown as Bishop-coadjutor of Arkansas.

A beautiful marble credence was used on Easter Day for the first time in Calvary church, Utica. It is a memorial of the late beloved rector, given by the members of the parish and Sunday school, and bears the inscription:

Rev. Alfred Bailey Goodrich, D. D., over 37 years the faithful rector of this church, entered into life eternal, 1896.

Trinity church, Boonville, has recently received a bequest of \$100 for an altar cross, and the same has been ordered.

At a meeting of the Utica Clerical Union, held in Grace church parish house, May 2d, a paper on "The piety of Julian the apostate," was read by the Rev. Oliver Owen.

The spring meeting of the convocation of the 2d district was held in St. James' church, Clinton, the parish church of the dean, the Rev. Oliver Owen, on April 26-7. At the opening service, missionary addresses were delivered by the Rev. Messrs. Coley, Prout, and Rogers. On Wednesday, the Holy Communion was celebrated. The sermon was preached by the Rev. Wm. F. Cook. At the joint meeting of the convocation and Woman's Auxiliary, after the usual reports, Miss Julia Emery gave a short, interesting address on missionary interests and practical work for missions, closing with a plea for the United offering. Convocation was well attended, and closed with a business meeting and resolution of thanks for the goodly hospitality of the parish and rector.

OXFORD.—The Rev. E. W. Colloque, D. D., rector of St. Paul's church, has just completed his 10th year of labor in this parish. He, on Sunday, April 24th, gave some interesting statistics covering the period of his pastorate. He had officiated at 15 marriages, held 2,000 services, preached 1,500 sermons, and made 4,000 parochial visits. The contributions aggregated \$36,101.38, of which \$27,082.25 had been for expenses of the parish, \$5,618.93 to the diocese, and \$3,400.20 for outside missions of miscellaneous character. Notwithstanding the singular fact that more members have affiliated with other churches than have been added in like manner, there are at present 26 more communicants than ten years ago. The loss of members through death has been 109. There had been 60 Baptisms and 77 Confirmations, a number fairly representative of a rural parish.

Oregon

Benj. Wistar Morris, D. D., Bishop.

PORTLAND.—At Trinity church, the Rev. D. C. Garrett, rector, at the early Easter service, 351 communicated. The total number communicating at both services was 504, or 46 more than the whole number of communicants reported from the parish to the convention last June. Gounod's "Messe Solennelle" was given at both morning and evening services, by the choir composed only of boys and men. An offering of \$1,000 had been called for, without any personal subscriptions beforehand. The response amounted to over \$1,500 cash, not including the Sunday school offering for missions, of over \$100. Be-

sides this, a bequest of \$500 was left for the Easter offering, by a Churchwoman who died near the close of Lent. A handsome brass eagle lectern was given as a memorial of the late Cicero H. Lewis, by his sons and daughters. Other gifts, including an elegant litany desk, hymn tablets, and chalice veil of lace, were presented. The cost of the memorials aggregate \$1,000. At the evening service, the Oregon Commandery Knights Templar attended in a body.

Michigan

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

YPSILANTI.—At St. Luke's, services Easter Day were at 6 A. M., 10:30 A. M., 4 P. M., and 7:30 P. M. The Ann Arbor Commandery were present in a body, in the evening. The offerings were, in total, \$1,051.

Massachusetts

William Lawrence, S. T. D., Bishop

Five more clergymen for work are needed in the archdeaconry of New Bedford, to supply ten places, but there is no money for their support.

At the forthcoming diocesan convention, these subjects will engage its attention: 1. Increase of the Episcopal Fund; 2. Proper support of the clergy; 3. Amendments of canons 1 and 2 of discipline, relating to the trial of a clergyman; 4. Appointment of an auxiliary board of the General Board of Missions; 5. Nominations to vacancies in rectorships.

Mr. Robert Treat Paine, of Boston, is making a heroic effort, as chairman of the committee for the proper support of the clergy, appointed by the last diocesan convention, to enlist the interest of the laity in this important subject. The circular sent out declares that the salaries of our Church in this diocese are grievously inadequate: (1) To the respectable and fit maintenance of ministers, most of them with families of wife and children; (2) To the dignified presentation of the cause of Christ in the community where our ministers live; (3) To attract the ablest and best young men into the ministry.

The Young Travelers' Aid Society, formed by the Rev. Fr. Osborne to protect and befriend ignorant and unsuspecting young women on arrival at railroad stations in a strange city, is doing an excellent work. Mothers with young children, from North, East, and West, arrive tired and hungry, not knowing which way to turn. They are fed, if need be, encouraged, and helped on their way. Matrons, wearing a badge, are in constant attendance upon the arrival of trains, and have shielded many an unwary woman from the hidden path of vice. The treasurer is Mrs. Phebe L. Willey, 17 W. Cedar st.

The second annual meeting of the diocesan Junior Auxiliary was held April 23d, in Trinity chapel, Boston. Bishop Lawrence presided and made an address. Miss Jane R. Reynolds, the president, presented an admirable outline of the work and prospects of the auxiliary. Archdeacon Kirkby spoke in a humorous vein to the children, and gave some interesting experiences of his missionary work in the far North. Miss Jennie McIntosh dwelt upon the needs of colored work in the South, and urged an interest in its behalf. About 200 children were present.

CAMBRIDGE.—After a most successful rectorship of 20 years in St. James' church, the Rev. Edward Abbott, D. D., will take a rest for a year or two. He has established a strong and vigorous parish, and leaves his work amid many regrets.

LAWRENCE.—There were 22 Baptisms in Grace church during the octave of Easter. The debt in this parish has been greatly reduced, and now amounts to \$4,500.

LENOX.—The Parsons Memorial parish house, adjoining Trinity church, will be opened by Bishop Potter the week of the Church Congress meeting at Pittsfield. A brass tablet has been placed in Trinity church, in memory of Mrs. Sarah S. Morgan.

FAIRHAVEN.—The mission at this place is growing. The Sunday school now numbers

four teachers and 27 scholars. Already over \$146 have been raised for expenses. The mission was started last July, and regular services are held in Hawe's Hall.

OTIS.—Services in St. Paul's church will be resumed, and held at 2:30 P. M. A lay-reader is in charge.

SANDWICH.—The Church people of this village are making an earnest effort to build a church. They have a site, centrally located, which is paid for, and about \$500 are available for a building fund. An appeal has been circulated in the diocese for outside assistance.

FALL RIVER.—St. Luke's has grown so strong that it is now independent of the church of the Ascension, and is a mission of the archdeaconry. The property on Warren st. has been transferred, besides 150 communicants. St. Luke's now holds property valued at \$17,000. The new church building will be formally opened for divine worship on May 15th.

SHAWMUT.—Evening services are held here by the clergy of Grace church, New Bedford. The average attendance for the past 11 months has been 20.

SOMERVILLE.—The Bishop visited St. Thomas parish, Tuesday evening, April 26th, and confirmed a large class, prepared and presented by the rector, the Rev. Dr. Quinn, and delivered an address.

Maine

Henry Adams Neely, D. D., Bishop

LEWISTON.—In Trinity church, the Rev. Ivan C. Fortin, rector, on Easter Day, a beautiful Italian marble mural tablet was unveiled. It is a memorial to the late John Garner who was an active and faithful communicant of this parish for over 30 years. Notwithstanding the crisis in the cotton manufacturing industry, the Easter offering in Trinity church amounted to \$277. The Bishop visited this parish on the first Sunday after Easter, and confirmed a class of 35 candidates, averaging in age 25 years.

Western Missouri

Edwin Robert Atwill, D. D., Bishop

ST. JOSEPH.—The observance of Lent was more than usually earnest and devout this year at Christ church, the Rev. John Henry Hopkins, rector. There were from one to five services daily at Christ church, including 20 minute mid-day services for men during Passion and Holy Weeks. There were five services on Good Friday, the attendance at all of them, especially the Three Hours' service, being large. Every Sunday evening during Lent, one of the two sacred cantatas, "The Crucifixion," by Sir John Stainer, and "The Story of the Cross," by Dudley Buck, was sung in place of the sermon at Evening Prayer. There were three Celebrations on Easter Day, with the largest number of communions so far recorded. The Easter offering was \$3,500, being one-half of the indebtedness of the parish (the rectory debt). This is an old debt, and the parish is making every effort to wipe it out. The Sunday schools of the parish, and its two missions, St. Mark's and St. Paul's, held their carol festival at Christ church on Easter afternoon, and the offering for the Langford memorial from Christ church Sunday school, was \$150. The school is not large, reaching rarely more than 160 at any one session. Recently this school took a written examination of 25 minutes' duration, on the Bible lessons in the life of our Lord, reviewing the course since Advent. The averages were very satisfactory, and the scholars who passed received handsome certificates at the Easter festival. On Low Sunday the Bishop confirmed 42 candidates at Christ church, 20 being males, and is to confirm several more on April 30th who could not be present on the first occasion, some being traveling men. The choir provided beautiful music on Easter Day, singing among other numbers, Parker's "O Lord, I will exalt Thee," and Gounod's "St. Cecilia Sanctus" at the late Celebration, and giving an elaborate anthem service at Evensong, by Warren, Stainer, Parker, Buck, and Schilling. St. Joseph is

gaining rapidly in population and prosperity, and Christ church is receiving its share of the advantage. There are now 26 working organizations and committees in the parish church and its two missions.

Nebraska

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

The Bishop, who has for some weeks been under medical treatment in New York City for a serious trouble of the heart, has considerably recovered, and has gone to Princeton, N. J., for a few weeks of complete rest, at the Princeton Inn. It is understood that he will, under medical advice, undertake no active work till the meeting of the General Convention.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Christ church, Dover, and St. Peter's church, Smyrna, have each been the recipient recently of handsome memorial windows. The first was the gift of Mrs. James H. Hever, in memory of her husband, a distinguished criminal lawyer of Philadelphia, and the other in memoriam of Mrs. Daniel I. Cummins, for many years a devout communicant of St. Peter's. The subject is the Holy Family, and it is the work of the house of Florence & Co., Tours, France. This is the sixth memorial window that has been presented to St. Peter's church during the last two years, and another, in memory of Mrs. M. A. R. Cummins, by her daughter, Mrs. E. B. C. Dirickson, was given a few weeks ago. The subject is Faith with the Cross.

At St. Peter's church, Smyrna, there was used for the first time at the celebration of the Holy Communion, a flagon made of silver and gold given by members of the congregation for that purpose, and intended as a memorial to the beloved dead of St. Peter's church. The design is beautiful, and harmonizes with a paten and chalice given as a memorial some years ago. The day before Easter a beautiful window was placed over the entrance door to the church, by Mrs. Geo. H. Raymond, in memory of her two children. It is the second window she has given. In the afternoon of Easter Sunday, the Sunday school offering of \$24.50, to which a like amount was added by friends, was presented to the Babies' Hospital, Wilmington.

A Sunday school Institute was held in Trinity church, Wilmington, on April 21st. The programme was as follows: 10:30 A. M., Holy Communion and address by the Bishop; discussion on "The spiritual side," opened by the Rev. R. W. Forsyth, of Philadelphia, and the Rev. G. W. Dame; discussion on "The child's share in giving," opened by the Rev. H. L. Duhring, of Philadelphia, and Mr. Archer Richards, of Wilmington; "The model teacher," opened by the Rev. L. N. Caley, of Philadelphia, and Mr. Robert Adair, of Wilmington; Question Box: Discussion on "The Sunday school: what it is and what it ought to be," opened by the Rev. C. E. Smith, of Baltimore, and Mr. Lewis Redner, of Philadelphia.

At "Old Swedes," Wilmington, the Lenten services were well attended. There was a daily celebration of the Holy Communion on the first five days of Holy Week. On Easter Day the services were begun by an early Celebration at 6:30 A. M., and a second at 10:30 A. M. An interesting feature of the festival was the presence of a vested choir of men and boys, which was in good voice, and added greatly to the effectiveness and beauty of the services.

At Christ church, Delaware City, the offerings of the Sunday school were about \$20—a really liberal sum—and of the congregation over \$40.

Western Michigan

Geo. De N. Gillespie, D.D., Bishop

The Bishop has set forth the following prayer for use during the war:

O, Most Glorious and Gracious Lord God who sittest on the throne, judging right; in this day of war on the land and on the deep, fervently we implore that Thou wouldst take the cause into Thine own hand, that the safety, honor, and welfare of Thy people may be secured. We ask Thee to guide the counsels of our

government, to inspire with a true patriotism our people. To protect from the violence of enemies, from sickness, and from every evil to which they may be exposed, those who are called into the field, that they may return in safety and honor, or after this painful life ended may dwell with Thee in life everlasting. To comfort the loving hearts in the homes they have left, with patience under anxiety and faith in Thy providence. And finally to hasten the return of peace to our land, all to Thy glory, through our Blessed Lord and Saviour, Jesus Christ. Amen.

The 48th semi-annual missionary meeting and diocesan Church conference was held in St. Luke's church, Kalamazoo, April 19-21. On Tuesday, after Evening Prayer and an address of welcome by the rector, the Rev. R. R. Claiborne, the congregation adjourned to the parish house, where a lecture was delivered by the Rev. J. E. Wilkinson, Ph. D., on "The Life of the Church in the Middle Ages," illustrated by stereopticon views of famous cathedrals. On Wednesday, after Morning Prayer, the Bishop urged increased interest in missions and increased offerings. A discussion followed. The Bishop celebrated the Holy Communion at 10:30. The sermon *ad clerum*, by the Rev. J. N. McCormick, was a masterly presentation of Jesus' charge to Peter on the feeding and shepherding of the flock. "Some thoughts on education," especially as to the training of young ladies, was presented by Mrs. Livingston, of Milwaukee, in a paper read by Mrs. W. G. Austin, of Kalamazoo. Mrs. J. E. Wilkinson, principal of Akeley Institute, Grand Haven, read an unusually good paper, on "The American home—what it lacks." Mrs. Wilkinson thought we were in danger of losing characteristics once considered American; viz., simplicity, good breeding, and unselfishness. She also deplored the lack of serenity in our homes and the disuse of daily family prayer. Parents should remember the saying: "What the American boy needs to-day is less money and more father." At 4:30 P. M., the Rev. Cyrus Mendenhall preached a sermon to the children. In the evening a paper, prepared by the Rev. Henry Swift, on "Army life in its moral and religious aspects," was read by the Rev. C. D. Atwell. The Rev. A. H. Locke spoke enthusiastically in favor of "The cathedral in a small diocese." The discussion following was general. A paper on "The Catholic Apostolic Church" was read and discussed. The Bishop closed the services of the day by a short address on the sad necessity of war, and called attention to the prayer appointed to be used "In time of war and tumult." Thursday morning he held a short conference with the clergy, and preached concerning the joys of the ministry. The courtesy and kindness of the ladies of St. Luke's parish was acknowledged by a rising vote of the clergy present.

The Standing Committee of the diocese met in the rector's study, Wednesday, April 20th, and recommended Mr. Norman Harrison, a former Congregational minister, for Deacons' Orders in the Church.

BIG RAPIDS.—The vestry of St. Andrew's parish has given the Rev. Wm. Wright leave of absence "until peace is restored." The rector is chaplain of the 5th Reg., M. N. G., and expects to go to the front with his three sons who belong to the same regiment. He also has a son in the regular army, who is stationed at Mobile.

Colorado

John Franklin Spalding, D.D., Bishop

DENVER.—The Holy Eucharist was celebrated at St. Mark's, at 7 A. M., every day during Lent, with an attendance of from eight to ten persons. The Litany was said each day, and attended by the children as their special Lenten service, during the school intermission at noon. Services were held every morning at 9:30 and at 4 P. M., which were also well attended. On Good Friday the day began with a 7 o'clock service, and from that time until night the church was occupied by prayerful watchers round the cross, draped with black, on the altar. The attendance during the "Three Hours' Meditation," conducted by the Rev. Mr. Gurr and Canon Radcliffe, averaged from 120 to 150. In the evening, the "Story of the Cross"

was sung, illustrated by stereopticon views. Palm Sunday witnessed the Baptism of five adults, at the time of morning service. On Easter Even, seven adults and 14 children were baptized. The number of Easter communions was 343. The Celebrations were held at 6, 7:30, 9:15, and 11 A. M. The rector was assisted by the Rev. Mr. Gurr, who is under appointment of the Board of Missions as a missionary to Alaska. The offering on Easter Day, for the church debt, was about \$925 (since that, some \$600 more). The monthly meeting of St. Mark's branch of the Woman's Auxiliary took place March 31st. St. Mark's Day, which is always kept as the beginning and end of the parish year, began with three celebrations of the Holy Communion. At 3 o'clock, the reports of all the guilds (13 in number), St. Andrew's Brotherhood, the parish visitor, Sister Hannah, and the treasurer of the parish, were read. The guilds include from the older members of the parish, to the child of eight or ten years old, every one showing a good record of work done during the year. Bishop Spalding, the rector, the Rev. John H. Houghton, Fr. Byrne, of the cathedral, and the Rev. F. F. Kramer, of All Saints', were present. In the evening, the usual procession, comprising all the guilds and workers (about 75) was formed, and filled the middle pews in the church. A class of 53 was confirmed—adults and children. Among the number were two couples—husband and wife—and also a father, side by side with his son, a boy of 13. An unique feature of the Confirmations in this parish, is that the former classes confirmed are invited to meet, each with their president, secretary, and color badge, in the crypt, after the service, to give the right hand of fellowship to the newly confirmed. The Bishop presented the certificate of Confirmation to each one of the new class.

Western Texas

Jas. Steptoe Johnson, D.D., Bishop

CORPUS CHRISTI.—This parish is taking on new life under the leadership of the new rector, the Rev. A. J. Holworthy. Within the past three months, a new pipe organ has been secured, and on Easter Day, a vested choir of 22 voices was installed, who rendered the musical part of the service excellently. A large class is being prepared for Confirmation on the occasion of the Bishop's visit in May. The friends of the Rev. Mr. Holworthy will be glad to know that he is now fast recovering from a critical illness.

Indiana

John Hazen White, D.D., Bishop

PLYMOUTH.—At St. Thomas' church, the Rev. W. W. Raymond, rector, the Lenten services were well attended. The Bishop confirmed a class of 12, seven males, five females, on Sunday, March 13th. Two services were held each day in Holy Week, with the Three Hours' observance additional on Good Friday. Four adults were baptized during the season, and on Easter Even that sacrament was administered to 15 children, and on Easter Day to two more. The three services of Easter Day were thronged with worshipers, an early and later Celebration, and an evening festival embracing the Sunday school. A memorial offering of \$15 was sent to the Board for general missions.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The anniversary service of St. Mark's Friendly League, which is also, to some extent, the annual festival service of the vested choirs of Washington, took place in the pro-cathedral on the evening of the Feast of St. Mark. The choirs of the church of the Ascension, St. John's, St. Paul's, and St. Mark's, participated. The singing of the processional and recessional hymns by so many voices in perfect accord and time, was exceedingly effective. The service was choral, and was excellently rendered, especially the anthem, "Awake up, my glory." The Rev. Dr. Elliott, president of the League, read the annual report, which showed this to be its 25th anniversary. Since a few little girls

and an older friend formed St. Mark's Friendly League, at first to aid Bishop Tuttle's work in Salt Lake city, it has gone on quietly and gradually enlarging, and now it has branches in many parishes, doing both missionary and parochial work. The Bishop spoke briefly to the members of the League, and also to the assembled choirs, and an address was made by the Rev. Alfred Harding upon some practical lessons from the life of St. Mark.

In Christ church, Rockville, on Sunday, April 24th, a company of the Maryland National Guard who were to leave the next day in response to the call for volunteers, attended the evening service, and were addressed by the rector, the Rev. Thomas J. Packard. A Prayer Book was afterwards presented to each member of the company.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The North-east convocation met at Grace church, Ravenna, April 25th and 26th. Monday evening there was a sermon by the Rev. A. A. Abbott on "The Church identified." Tuesday after Morning Prayer and Holy Communion, an address was made by the dean of convocation, the Rev. Abner L. Frazer, Jr., on "Thoughts from St. Mark's Day." At the business sessions the dean was chosen to succeed himself for another year. The Rev. Robert Kell was elected secretary and treasurer. The afternoon was devoted to addresses by the Rev. J. L. Burrows, D.D., on "Religious worship," and Mrs. F. H. Brown, on the "History and work of the Woman's Auxiliary to the Board of Missions." In the evening there was a missionary meeting with addresses by the Rev. Dr. Burrows, the dean, and the Rev. Messrs. George W. Preston, and Robert Kell.

April 20th a convention was held at Christ church, Warren, the Rev. A. A. Abbott, rector, in the interests of Sunday school work in the Mahoning Valley and parts adjacent. Superintendents, teachers, and officers were present from Boardman, Youngstown, Niles, and Warren. There was a Quiet Hour conducted by the Rev. Abner L. Frazer, Jr., luncheon, and an evening session at which several interesting addresses were made, and papers read. Mr. W. George Lane, superintendent at Warren, was appointed chairman of a committee, to be chosen by himself, one from each of the Sunday schools in the community, to project a plan for a permanent organization to be presented to a subsequent meeting.

The North-western convocation met in St. Thomas' church, Port Clinton, on April 26th and 27th. The Rev. R. O. Cooper presided as dean, and preached a powerful sermon on the Church as a divine and necessary organization. On Wednesday a goodly number of the faithful received the Holy Communion. The sermon in the morning was by the Rev. F. DuMoulin. In the afternoon the Sunday school claims were ably urged by Mr. John T. Mack, superintendent of the Sunday school of Grace church, Sandusky. He demanded for the school the personal earnest attention of the rector, as well as of the most experienced laymen, and recommended convocational Sunday School Institutes. The matter was discussed with great interest by the dean, Dr. Hopkins, and the Rev. Messrs. DuMoulin, Aves, T. N., and E. S. Barkdull, Taylor, Butterworth, and Doan. Mr. Mack stated that from 1890 to 1895, the diocesan Sunday school had increased 11 per cent only, while the communicants had increased 271 per cent; 65 per cent of the Confirmations are from the Sunday schools. In Grace church, Sandusky, last Easter afternoon, 500 children were assembled, and the influence of children has often brought parents into the Church. The communicants of this diocese are now 14,000, double the number found here by Bishop Leonard nine years ago. A motion was carried, that at the next meeting a plan should be presented by the Rev. J. T. Butterworth, E. V. Shayler, and Mr. John T. Mack, of Sandusky, as committee, for a North-western Convocational Sunday School Institute. The

next meeting is to be in Calvary church, Sandusky. The mission reports were presented: by the Rev. T. N. Barkdull, for Bryan, showing that the list of communicants there had doubled at the last Confirmation; the Rev. G. S. May, by letter, reported progress at Defiance, Napoleon, and Hicksville; at Catawba Island, the Rev. L. R. Gloag, there was a good attendance on Holy Week services, and a Sunday school of 50. But the salary there is \$100 in arrears because the fruit crop failed last year. Sunday evening services are to be resumed there for the summer. St. Thomas', Port Clinton, the Rev. L. R. Gloag, rector, was two years ago a little band of half a dozen disheartened people visited by the Rev. T. N. Barkdull. A wonderful interest developed with exceptional rapidity and strength, so that with the efficient labors of Mr. Gloag, and above all, God's blessing, the mission has now 90 communicants, 50 Sunday school scholars, a beautiful church and parish house worth \$6,000, with a debt of only \$2,000 remaining, after \$800 has been raised the last year for the debt. Lima, the Rev. E. S. Doan in charge, continues to have a good attendance at the bi-monthly service and monthly Communion.

St. Paul's, East Toledo, the Rev. W. C. Hopkins, rector, reported since last September that instead of 40 pew renters there are now 140 pledges with free seats, and that with 63 confirmed last March, and other additions, the list of communicants is 192, the number last reported being 115. The total amount pledged for income support is \$1,100 per year instead of \$400 as before. The mission has paid in full the assessment for diocesan fund and diocesan missions. Bellevue, the Rev. E. S. Doan, rector, reports great additions of interest attendance, and membership in connection with the vested choir; 26 were confirmed, a new choir room was built, and the revival has spread through the town, stirring up the denominations to an unusual degree of zeal. Larne, 10 miles north of Marion, will soon be visited by the Rev. A. R. Taylor, of Marion, and there is a good prospect of results there.

The dean, the Rev. R. O. Cooper, having presided with great ability, dignity, and grace, was re-elected *nem. con.* Also the Rev. E. S. Barkdull, as treasurer and secretary. At the closing service three rousing missionary addresses were delivered by the Rev. Messrs. A. R. Taylor, G. F. Williams, and R. O. Cooper.

Late Confirmations: Cleveland—church of the Redeemer 4, St. Mark's 7, Holy Spirit 8, Fremont, 4; Mansfield, 6; Clyde, 16; Wooster, 10; Galion, 3; Toledo—Grace 3, Trinity 46, St. Paul's 63, St. Mark's 31.

Captain Spencer F. Scull has just bequeathed \$2,060 to the fund for the Ohio aged clergy.

North Dakota

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

DEVILS LAKE.—The Easter services at the church of the Advent were of more than usual interest, and were very largely attended. The Cyrene Commandery Knights Templar were present in a body at the morning service. A special service for the children was held at 4 P. M. The Easter offerings amounted to \$102 67, and the children's Lenten offering in the pyramids, to \$32.59, making a total of \$135 26, outside of the usual weekly contributions under the envelope system. The interior of the beautiful Gothic church was profusely decorated with pot plants and cut flowers. The musical programme was rendered in a very acceptable manner by a choir of seven voices. Numerically and in spiritual life this church of the Advent, under the very efficient care of the Rev. C. Turner, is among the strongest in the jurisdiction of North Dakota, and it is to be hoped it will continue to add strength to strength.

FARGO.—The Lenten services at Gethsemane church, the Rev. Roderick J. Mooney, rector, were attended by large numbers, and were made a preparation for the Mission to be held during Holy Week by Ven. Archdeacon Percy C. Webber, of Milwaukee. On Palm Sunday he addressed a great audience of men at the hall of the Young Men's Christian Association. On

Good Friday, the service of The Three Hours was conducted by him, and in the evening, at the service conducted by the rector, Mercadanti's "Seven Last Words" was rendered by the full vested choir, and Mr. Webber preached his closing sermon. The chancel was heavily draped in mourning, and not even standing room was to be had in the church. Easter Day, the early Celebration was largely attended, and a good number communed. At the children's service at 9 A. M., a splendid offering was made. At the second Celebration, an unusually large number partook of the Sacrament. The Sir Knights of Auvergne Commandery attended services in the afternoon. The work of removing the old church building has begun, preparatory to the beginning work on the erection of the new stone church.

New Jersey

John Scarborough, D.D., Bishop

On Easter Day, the Rev. C. E. Phelps having completed a service of nearly 29 years (and being in the 53rd year of his ministry) in St. John Evangelist church, New Brunswick, became the rector *emeritus* of the same, the Rev. W. Dutton Dale succeeding to the rectorship.

At Trinity church, Cranford, two handsome sanctuary chairs have recently been presented by St. Agnes' Guild. There is also an alms bason, an Easter gift from the rector's son.

The Bishop visited Plainfield on the 2nd Sunday after Easter, and administered Confirmation at Grace church, the Rev. E. M. Rodman, rector, preaching in the afternoon. In the evening a special service was held, at which the preacher was the Rev. Prof. C. W. E. Body, of the General Theological Seminary, New York. The day was a festival one for the parish. In the morning, the Rev. Floyd Appleton, the curate, was advanced to the priesthood. The Bishop celebrated at the Eucharist. The service was by Hall, with the *Sanctus* and *Agnus Dei* from Gounod's "St. Cecilia."

The Bishop reports from his spring visitations larger Confirmations than ever before. The Easter services have been wonderful, and the Easter offerings, as a general thing, very large. At St. Paul's, Camden, the Rev. R. A. Rodrick, rector, the Bishop confirmed a class of 39. The Rev. Mr. Stoy, curate, has resigned, and has accepted work in Nebraska. The Rev. E. R. Baxter, rector of the church of Our Saviour in the same city, presented a class of 13, the Rev. Gilbert R. Underhill, of St. John's, a class of 22, and the Rev. H. M. Johnson, of St. Stephen's, 14. At Merchantville, the Rev. R. G. Moses, of Grace church, presented a supplementary class of three, this being the second visitation, and the same number was presented by the Rev. W. H. Burbank, St. Stephen's, Florence.

On Palm Sunday the Bishop visited three of the parishes of the see city. At St. Michael's, Trenton, the Rev. W. Strother Jones, D.D., rector, 23 were confirmed; at St. Paul's, the Rev. J. McA. Harding presented 13, and at Trinity a class of 33 was gathered by the Rev. C. E. Edwards, Jr. The Bishop later made two more visitations in Trenton, confirming 12 candidates at Grace church, the Rev. Milton A. Craft, rector, and six at St. James', Wilbur, which is in charge of the Associate Mission.

On Low Sunday, at Christ church, Elizabeth, the Bishop confirmed 43 persons, of whom 28 were males. This is the second class within the conventional year, and makes a total of 83. The service, partly a repetition musically of that of Easter Day, was very beautiful. Eighteen of the candidates presented were from St. Paul's chapel, the Rev. E. B. Smith, curate, where the Eastertide has been a specially prosperous one. In addition to the recent improvements in the church building already noted in THE LIVING CHURCH, new furniture has been added for sacristy and choir room, kneeling benches have been provided in the church, a new processional cross has been given, a new dossal, and some altar vases. St. Paul's House, a building directly opposite the chapel, has been hired by a

parishioner, and the rent guaranteed for the first year. It is to be furnished and used as a guild house and parish building. A men's club is also in contemplation.

At his visitation at St. John's, Elizabeth, the Bishop confirmed a class of 47, presented by the rector, the Rev. Otis A. Glazelbrook, D. D. On the evening before, a conference of St. Andrew's Brotherhood was held, at which delegates from Rahway, Elizabeth, Plainfield, and Westfield were present, as well as members of the local chapters. The Bishop and a number of laymen spoke. Sunday morning, in addition to the Confirmation, the Bishop ordained to the priesthood the Rev. Norman Van Pelt Levis, curate of the parish.

As an evidence of the work done by the Elizabeth churches, the number of Baptisms recorded in 1897 was 159, and there is an increase in the current year.

April 18th, the convocation of Burlington met in Christ church, Woodbury. The missionary meeting was most interesting, the Bishop and Dean Perkins being present. On Tuesday morning there was a large attendance of clergy and laity. The sermon was by the Rev. C. R. Brewster, and in the afternoon the Rev. R. G. Moses read a paper on the Sunday question, which was ably discussed. The Rev. Martin Aigner was chosen secretary of the convocation, in the room of the Rev. Mr. Murray, resigned.

Recent visitations of the Bishop, not recorded above, have been: Trinity church, Asbury Park, the Rev. A. J. Miller, rector, a class of 25; St. James', Long Branch, the Rev. H. H. P. Roche, 33; St. Luke's, Metuchen, the Rev. C. M. Dunham, 27; St. Paul's, Rahway, the Rev. R. H. Cobb, 15; St. Andrew's, Lambertville, the Rev. H. S. Smith, 20; Ascension, Atlantic City, the Rev. J. H. Townsend, 13.

Central Pennsylvania

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

The spring meeting of the archdeaconry of Harrisburg, which was held in St. John's church, Carlisle, the Rev. A. McMillan, rector, on April 26th and 27th, was one of unusual interest, a special feature of the occasion being the consecration by Bishop Talbot of the recently erected chancel with its handsome memorial furnishings. On Tuesday evening, Evening Prayer was said by the Rev. Dr. Angell, and after an eloquent and vigorous sermon by the Bishop, the latter confirmed a class of nine presented by the rector. The service was fully choral, the music including Stainer's festival *Magnificat*, and Woodward's anthem, "The sun shall be no more thy light by day" being excellently rendered by the efficient vested choir of the parish, under the direction of the organist, Mr. Bland. The clergy of the archdeaconry were fully represented. On Wednesday morning there was a celebration of the Holy Communion at 7 A. M., followed at 10:30 A. M. by the Consecration service, and a second Celebration, the Bishop officiating. The sermon was preached by the Rev. Dr. Olmsted. It was an able and effective effort, and was received with the appreciation which its excellence merited.

The new chancel and its appointments represent the happy outcome of the earnest work of rector and people, continued for some time past. The chancel itself is exceedingly effective and convenient, and bears the marks of the skill of the architect, the late Mr. H. M. Congdon. It is 30 ft. in length by 20 in width, the style being a later Gothic to harmonize with the Romanesque character of the church itself. Adjoining it on either side are the choir and vestry rooms, of equal length, and connected by an ambulatory in the rear, a very convenient arrangement. The chief features of the chancel are the memorial altar and reredos which, with the altar furnishings, including the vases and candlesticks, were the gift of the three daughters of Mrs. Mary Veazy Parker Moore. The reredos of Caen stone is in three panels, divided by columns with floriated capi-

tals terminating in crocketed finials. The central panel bears a beautifully carved representation of the Crucifixion in high relief, with the figures of St. Mary and St. John. The altar is of white marble, with a heavily molded mensa, bearing on the front panel, the emblems A and O on either side of the *Chi Rho*, outlined in gold glass and mother of pearl mosaics. The vases and candlesticks are of heavy, dull brass elaborately ornamented. The steps are of gray marble, and the tiling both of sacarium and chancel of patterned tiling. The sedilia were erected by the St. Agnes Ward of St. Peter's church, Westchester, New York, in memory of the former rectors of the parish, and the altar rail of oak with twisted supports of dull brass, placed by Miss Emily Moore and Mrs. Hallstead in memory of Lily Van Rensselaer Grubb. The walls of the chancel are decorated in dull yellow, with conventional ornament in dull blues and greens. The entire interior work including decoration and furnishing, was done by Messrs. J. and R. Lamb. Provision has been made in the eastern wall for three windows, one circular and two upright, which will be fitted very shortly with handsome stained glass of appropriate design by Maitland Armstrong. These will be the gift of the surviving descendants of David and Juliana Watts, and in their memory.

After the consecration services, a fine collation was served by the congregation to the clergy and invited guests. On reassembling for the business session, the archdeaconry received gratifying reports from the various mission points, after which an exegesis of 1 Peter iii:19 was read by the Rev. Mr. Shero. It was a scholarly and interesting piece of work, and elicited considerable discussion. In the enforced absence of the Rev. Mr. Wood, the appointed essayist, an essay was read by the Rev. Dr. Angell on "Buddhism and Christianity in some of their relations." Appropriate resolutions in reference to the death of the Rev. E. J. Roke and the removal of the Rev. T. P. Ege, were adopted by the Archdeaconry. At 7:30, a missionary meeting was held. After a brief service, the Bishop gave an interesting and stimulating address on the missionary work of the Church in its several aspects, enlivened by various reminiscences of his experiences, told in his usual inimitable style. This concluded one of the most interesting sessions the archdeaconry has recently had. Mention should be made of the excellent work of the choir, who, in addition to the music already spoken of, rendered Gounod's *Sanctus* and Schubert's *Agnus Dei* at the morning service, and the final chorus from "The Daughter of Jairus" as an anthem, in the evening. At the reception tendered to the Bishop by the congregation on Tuesday evening, a very large number assembled to pay him their respects.

Vermont

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

The Lenten services at St. Paul's, Burlington, were very well attended this year, thus furnishing an encouraging evidence that the increase in the number of services over the former Lenten seasons was appreciated, and of value to the parishioners, and also to a large number of Protestants in constant attendance. Matins and Evensong were said daily, and the Friday evening services, when the Bishop preached, drew crowds. Low celebrations of the Blessed Sacrament were held on the first five days of Holy Week. A large number of communions were made at the two Easter Celebrations; at the later, an elaborate programme of music was rendered with precision and devout festal spirit by the vested choir, under choirmaster F. J. Bullock.

On Saturday the Bishop was at St. James' parish, Arlington, making the annual formal visit of official oversight.

On the 2d Sunday after Easter Bishop Hall visited Zion church, Manchester, and on that day the Rev. Geo. L. Richardson preached his final sermon and closed his rectorate, after which he enters upon the duties at Glens Falls,

N. Y., to which he has been called. At the first visit of the Bishop to this parish after his consecration, he read the Office of Institution of Mr. Richardson, as rector, and his labors now closed, have been most successful.

Bishop Hall made an official visitation to St. Peter's church, Bennington, on April 22d, and at the evening service delivered a sermon and administered the rite of Confirmation to a class presented by the rector. A good congregation attended the service.

BETHEL.—The Lenten services have been well attended. Good Friday, the rector, the Rev. G. Bernard Clarke, also held service at Royalton. Easter Day there were good congregations at 9 and 11. The offerings for missions were large. A beautiful pair of brass vases for the altar were given by Miss Curtis, in memory of her mother, and blessed at the time of the offertory.

The Assyrian Mission

Many of our readers are familiar with the name of the Rev. Yaroo M. Neesan who, with his wife, for the last nine years has been working as a missionary of this Church with the Assyrian Mission in Northwestern Persia in Urmi and Kurdistan. Mr. Neesan has been a most useful worker, and the best link between the mission of the Archbishop of Canterbury, the Syrian Church, and the Moslem government. His work has been harder than that of many a missionary, and often one of danger to his personal safety. When traveling, it has always been his custom to go about preaching, carrying a Bible in one pocket and a revolver in the other as a protection from Kurds and robbers.

Mr. Neesan passed this winter in this country, and when in Washington had the assurance of Secretary Sherman that the American government would certainly protect its subjects in the East. During his short stay in America he has been busy making addresses to Church people and collecting funds for the mission.

The aim of the Assyrian mission is to co-operate with the native Church, and assist them against corrupt officials, print their books, and give them education. This the mission has done with pre-eminent success and marvelous results.

Mr. Neesan hopes to return to Persia in June. His support is, as for many years past, provided for by a committee in New York, of which Bishop Potter is the chairman. The Dean of the General Theological Seminary is vice-chairman, and Woodbury G. Langdon, Esq., 719 Fifth ave., treasurer and secretary. This committee has authorized Mr. Neesan and Mr. Paul Shimon, a student of the General Theological Seminary, to raise \$7,000 for the general work of the mission; \$2,000 are for two houses, one of which is for Mr. Neesan who for the last nine years has been living in a rented house; \$3,000 is for a hospital for the mission; there is only one hospital in the city of Urmi, a place of 30,000 inhabitants, besides the 300 villages surrounding it; and \$2,000 are very badly needed for a wall for the home of the Sisters connected with the mission; the house is on the hillside, and is exposed to frequent attacks; a wall is needed for it just as much as a door is needed for a house in an American city.

The annual subscriptions in England are liberal. On them mainly depends the carrying on of the work. The American Church is called upon to help in this emergency. The mission is Anglo-American in spirit and organization. Already over \$600 have been contributed towards these objects; many are yet to be heard from; about \$150 has also been contributed toward the refugee fund, and about \$400 has been pledged for the schools. We hope the Church will respond to this worthy and noble cause. All checks should be made payable to Woodbury G. Langdon, Esq., and sent to 719 Fifth ave., New York City, or to the Church Mission House, 281 Fourth ave., New York City.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

A CORRESPONDENT of *The New York Sun*, commenting on the conversion of Dr. Briggs, and his probable admission into the priesthood, takes a very pessimistic view of the situation. He thinks it is more creditable to the Presbyterians that they should have the courage to discipline their heretics, than it is to the Church to take them in. We have already said that we do not view with any particular enthusiasm such accessions. But it is fair to remember that what is heresy against Presbyterianism is not necessarily heresy against the Catholic Faith. Moreover, we have no means of knowing what the present attitude of Dr. Briggs may be on essential matters, or what assurances may be exacted by the Bishop to whom he applies to accept him as a candidate. We do know that if the canonical and constitutional requirements are complied with, as they must be, it would require on the part of Dr. Briggs a degree of disingenuousness of which we are not prepared to believe him capable, to pass through them all without flinching, if he continues to cherish any views inconsistent with Christian truth as the Church holds it. Another correspondent has faith to believe that the Church has the capacity to assimilate an unlimited amount of crude material. The inherent vitality of her Catholicity is, he thinks, convincingly shown by her triumphs in this regard in the past. There is much truth in this, although it could not possibly justify the admission of persons guilty of formal heresy, and obstinately maintaining it. Under any circumstances, the power of the Church to conquer evil that may exist within her borders is undoubted. The agency through which this is, under God, achieved, is the Prayer Book, to which her ministers are absolutely bound. Teachers come and go. They may sometimes say strange and even inconsistent things. But the voice of the Prayer Book is constant and unvarying, and, in the end, it prevails. Since, therefore, the Prayer Book is the symbol and the embodiment of the unchangeable elements of religion, we desire to see the Book itself fortified against anything that may rightly be called change.

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The Prayer Book in the Constitution

IN our general remarks on the recently published Report of the Committee of the House of Deputies on Amendments to the Constitution, we referred to an important change proposed in this report in the manner of effecting alterations in the Prayer Book. In order to understand precisely how the matter stands, it is necessary to note the phraseology of that part of Article 8 of the present Constitution which refers to this subject. It is as follows: "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the convention of every diocese, and adopted at the subsequent General Convention." With this is to be compared Article 9, on Amendments to the Constitution: "This Constitution shall be unalterable, un-

less in General Convention, by the Church, in a majority of the dioceses which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several diocesan conventions, before they shall be finally agreed to, or ratified, in the ensuing General Convention."

It will be evident at a glance, that in the words we have italicized, a safeguard is provided in the case of alterations of the Constitution which does not exist in the case of the Prayer Book. To alter the Constitution, a majority of all the dioceses entitled to representation is required; but to change the Prayer Book, only a majority of those present. At the best, this puts the Prayer Book at a disadvantage, and a moment's reflection reveals very serious possibilities. An important alteration or addition may be passed in a thin house, with a bare quorum present. The question came before the Convention of 1886, the point being made that the intention of Article 8 was to provide for changes in the Prayer Book the same process which Article 9 explicitly required in amending the Constitution; but after a full debate it appeared that, on account of the lack of the qualifying clause which appears in Article 9, such a restriction could not be maintained in the case of the Prayer Book.

In 1889 attention was seriously aroused to some of the results of the long continuance of the work of Prayer Book revision. It was evident that in the popular uncertainty as to what was lawful and what was not, the old veneration for the Prayer Book was becoming seriously shaken. In some directions a desire was expressed to keep the process of revision open indefinitely. There was a certain exultation over the prospect of a complete breaking up of "superstitious" regard for the Prayer Book. Worst of all, the understanding which existed at the inception of the revision, that nothing should be done which "touched doctrine," was beginning to be regarded with impatience. It was at this Convention, therefore, that a stand was made against further revision, which was so far successful that a term was set, and it was generally agreed that the whole work should be brought to a conclusion in 1892.

On the sixth day of the session of 1889, the Rev. Dr. Davenport, of the diocese of Springfield, offered a resolution for the amendment of Article 8, making it read in the sentence on alterations as follows: "No alteration or addition shall be made in the Book of Common Prayer, or other offices of the Church, or the Articles of Religion, unless the same shall be first proposed in one General Convention by the vote of a majority of the whole number of bishops entitled to seats in the House of Bishops, and by the vote of a majority of all the dioceses entitled to representation in the House of Deputies, and by a resolve of the General Convention, made known to the convention of every diocese, and adopted at the subsequent General Convention in the same manner in which it was proposed." On the eighth day of the session, this resolution was reported to the House from the Committee on Amendments to the Constitution, and was adopted by an almost unanimous vote, the lay deputation from a single diocese alone voting in the negative.

The House of Bishops, however, failed to concur. This they announced to the deputies in a message numbered 26, assigning

the following reason for their action: viz., "that while recognizing the propriety of the proposed change as a future law of action, in the judgment of this House it is unwise to change the method of dealing with the Book of Common Prayer while the General Convention is occupied with the work of liturgical revision, which, after nine years of consideration, is to be completed in 1892." "Even Homer sometimes nods," and surely the House of Bishops must have been in a somnolent condition when such a resolution was passed through their body. The amendment, if passed the first time in 1889, could not take effect until finally ratified in 1892. But in 1892, according to the bishops themselves, the work of liturgical revision was to be completed. This being the case, the "change in the method of dealing with the Book of Common Prayer" would not take effect until after liturgical revision was disposed of. At least to secure that end it would only have been necessary to postpone final action upon the constitutional amendment till after the last vote on the Prayer Book had been taken. The erection of this important safeguard against easy changes would have formed a very fitting closing chapter to the whole history of liturgical revision, and such, we believe, was the intention of the mover of the resolution.

This unfortunate oversight of the House of Bishops made it necessary to begin *de novo*, if the object of the movement was to be accomplished. Accordingly, in 1892 the Rev. Dr. Davenport again brought forward his amendment. This time it was easily carried through both Houses, and, at last, was in a position in which it only awaited ratification at the succeeding General Convention. After being twice acted upon favorably by an overwhelming majority of the dioceses in the House of Deputies, and once by the House of Bishops, it seemed a matter of course that it would be ratified without difficulty in 1895.

This hope was not destined to be realized. It appears from the journal of 1895 that, on the 17th day, the House of Bishops adopted the amendment by a unanimous vote. But this time the House of Deputies refused to concur, and the amendment, which had hitherto been almost unanimously popular in that House, failed to be ratified. The significance of this, however, must not be overestimated. It must be remembered that the revision of the Constitution as a whole was going forward. The House of Deputies had already appointed the special committee whose report has now been published. It was natural, therefore, that the message from the House of Bishops embodying this proposition, should, with the other messages relating to that work, be referred to that committee. Nevertheless, in the debate upon the subject, it became evident that there was present a spirit of opposition to this change which was hardly existent at the two previous Conventions. There were some who did not wish any additional security for the Prayer Book. The theory that this Book, as mainly consisting of devotional forms, is not to be taken too seriously, and that it ought to be "hospitable" to things new as well as old, had evidently some effect. On the other hand, it is to be feared that some among those who have a much more adequate idea of what the Prayer Book is, were inclined to be indifferent to a measure which might increase the difficulty of erasing the word "Protestant" from the

title page. But surely it is not desirable that such a step should be taken by any number less than a "majority of all the dioceses entitled to representation."

It is not hard to see why the proposed amendment should be adopted, and why the alteration of the Prayer Book should be made no less difficult than the amendment of the Constitution or Constitutions. The Prayer Book is, in fact, more fundamental than the Constitution, and the latter assumes the existence of officers, institutions, and a body of doctrine which find their only authoritative expression in the Prayer Book. Here we have the Christian Faith dogmatically stated in the Apostles' and Nicene Creeds, and expressed devotionally in many a prayer and collect, in the *Te Deum*, the *Glorias*, and the "Proper Prefaces." The Prayer Book contains also the sacramental offices, with their provisions for the valid discharge of the sacraments, including the essential form of words and the matter to be employed in each case. It is in the Prayer Book only that the threefold Christian ministry is defined, the necessity of it insisted upon, and the mode of perpetuating it carefully provided for. All of these things are of such primary importance that action which should seriously change their character might even imperil the being of the Church.

It is evident at a glance that in the Constitution, or, as these enactments are now more correctly termed, the "Constitutions," these fundamental things are assumed as already existing. The Constitution of the "Protestant Episcopal Church" did not bring that Church into existence. It nowhere defines what the Church is, what its ministry shall be, or its faith, or its religious institutions. Yet it is in these features that the Church has its being and character. It is these which "constitute" the Church. That which has hitherto been called the "Constitution," is simply a body of provisions, by means of which the Church already in existence, and possessing a Constitution essentially unalterable, may be enabled to do her work with better effect in a particular country, and under modern conditions. Hardly one of these provisions, ten in all, express anything essential. At least almost any one of them might be altered without affecting the fundamental character of the Church in the slightest degree. It is not essential, for instance, that there shall be a "General Convention," or that it should consist of two Houses, or that the rules of representation and voting, or the relations between the two Houses, should be precisely such as are defined in the first three articles. Other methods of forming new dioceses, of determining their limits, and of defining the rights of diocesans and bishops-coadjutor might conceivably be preferred to those here adopted. Other modes of providing for ecclesiastical trials might be substituted for those appointed in Article 6. If Article 7, important and valuable as it is, had never been introduced, it remains true that the ordinal itself provides substantially the same safeguards for Holy Orders. And pursuing this examination throughout, we are confirmed in the conclusion that there is hardly a single positive enactment in the Constitution which would not admit of alteration, modification, or even repeal, without in any way affecting the essentials of the Church. It touches fundamental principles indirectly and inferen-

tially; in other words, it assumes them. But it nowhere defines them.

If we wish to know the fundamental marks of the Church, we must have recourse, not to the Constitution, but to the Prayer Book. It is there that we find the explanation of the provisions of the Constitution. It is in the Prayer Book that we have all those traditions and principles which make the Church what it is, and by which it is organically connected with the Catholic Church of the past and of the present.

From these considerations it ought to be clear that the Prayer Book is our most precious possession, as embodying in faith, worship, ministry, and sacramental rights, our Catholic heritage. It is an anomaly that the less important and derivative document should be more carefully guarded against alteration than the Book upon which it everywhere leans as more fundamental than itself. We are confident that in the coming General Convention, as in those of 1889 and 1892, these considerations will be recognized, and that the proposed amendment by which this long standing anomaly is redressed, will pass without opposition.

— X —

Five-Minute Talks

BY CLINTON LOCKE

CLIII.

THERE is no creed in any part of the world that has not occupied itself most extensively with the very thing about which it could find out nothing, and that is, "What we shall be when we are done with this world and enter on the next." Now, each creed, and nearly every individual of each creed, has had some ideal or other about this question, such ideal being woven out of education and environment. Just as far back as we trace humanity, and long before any book of the Bible was written, we find these ideals. On one of those stamped brick cylinders found in the mounds of Assyria, this sentence can be read: "For the one who pronounces these prayers, may be the land of the silver sky, oil unceasing, the wine of blessedness be their food, and the bright moon their light." A very material heaven indeed, but that is not unusual. The Greenlanders, used to a night six months long, and small catches of fish, imagine the next world a place of eternal sunlight and plenty of good fishing. Indians think heaven a great hunting ground where hunters never miss the game. The sensual Turks, forbidden by the Koran to drink wine here, conceive heaven to be a place where you shall have as much wine as you want, poured out for you by the loveliest of slaves. As I read a great many revival hymns and salvation ditties and Sunday school songs, it seems to me that a large number of Christians have no other idea of the next world than as a place with gold gates and plenty of trees, under which you walk around and listen to angels giving a concert. You wear a crown, and you do what you certainly never did on earth, you play on a harp. I heard of a hard-worked farmer's wife who went home from church bitterly disappointed because the preacher said no one would sit still in heaven. She said her principal comfort in thinking of heaven was just rest, a place where no one had to do anything.

Now, I do not pretend to know any more about heaven than my neighbors. I have had no visions. I have read the Fathers,

but they know no more about it than I do. I have heard the most minute descriptions of it in sermons, of course purely imaginary, and I have speculated and dreamed about it, as you all have, and it all comes back to those words of St. John: "It doth not yet appear what we shall be." How could it? How can we, living in this murky atmosphere, murky with sin and crime and death, surrounded on all sides by a net of circumstance, hemmed in by the flesh, hampered by eyes that will only see so far, how can we clearly picture a state of being without such conditions, into which this physical body enters not, and where the whole environment is entirely different from anything man has ever had about him?

But can we not imagine how it will be? It is, perhaps, a harmless amusement to do so, but it cannot have much reality in it, for the simple reason that anything man imagines must be woven out of material with which he is familiar. He cannot possibly have any imaginings apart from the things of earth. For example, St. John, in Revelation, pictures to us heaven. What is the picture? A city with streets and gates and waving trees, such as St. John had seen. What was the worship in that city? A crowd of white-robed choristers, altar lights, and censers finging incense, the ritual worship of the early Church to which St. John was accustomed. He could not get beyond that, for the simple reason that he was a man, and had to think a man's thoughts and use a man's language. So we absolutely must, when we imagine heaven, imagine it as some very magnificent garden or park, or city with superb buildings and splendid groupings of glorious beings to whom we add wings, but whom we are forced to portray as men and women. There never has lived yet any man who could think otherwise than as his highest human ideal permitted him.

You see, then, how idle it is to blame God because He has hidden the future world from us so completely, and His Holy Word uses only mysterious and darkened words about it. It is not God who hides it, it is our own nature with all its limitations. Fashioned as our whole nature is for the world in which we live, we could not, unless that nature were changed, receive more than hints and allusions and softened light. You also see how worse than idle it is to give credence to any of those people who pretend to show you glimpses of heaven, and to bring you messages from thence, and to bring up to you those who long since have passed from earth. You see how, in the very nature of things, it is perfectly impossible that they should know anything about it, for no man, simply because he is a man, can know of things beyond the reach of man's mind. Even when beings have come from that world, as Scripture relates (and independent of Scripture there is an enormous mass of testimony as to such appearances), they have always had to come in human form, to use human words, to accommodate themselves to human environments, for if they had come in any other way, they would not have been understood by a single human being.

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THE infidel sneeringly remarks: "Two-thirds of the Church members of this country are women." Very true. It is also true that out of 45,000 convicts in our State prisons, more than 43,000 are men.—*Ex.*

Organization in the Church

FROM A PAPER READ BEFORE THE DETROIT CON-
VOCATION, ST. PAUL'S DAY, 1898

BY THE REV. WM. GARDAM

THE argument for organization is in the life of the day. This nineteenth century has been picked out of all the centuries for two things in the world's development conspicuously; three things possibly we may see written on the life and history of this great era the providence of God has placed us in, and those three things are industrial development, the diffusion, popularizing, and cheapening of education, and the marked tendency of life to place its resources, its forces, its gifts, in the control and guidance of organization.

It has been reserved for this century to discover the majestic power of organization. We see how true this is in the political world. Party government is a device and discovery of our own day. Politics is a vast contest between organized forces. All the political energy of the country you find massed and lined up on one side or the other, and the gift of government falls to the lot of the forces that have the most effective and best drilled army corps. The process and method of organization have grown to a science, or perhaps more truly, to a most perfect art.

So if you cast your thought upon any great interest of life, in education, in the world of capital and the world of labor, in social affairs, the ruling idea is the idea of organization; and the effectiveness for service of the individual is in large measure determined by his merging himself in the organization.

Now this ruling idea that governs in the affairs we call secular has also taken hold of the life of the Church, and governs among those forces we reckon the forces of the kingdom of God. The Church really means all life organized for its own best interests. All the gifts and energy and resources of life must ultimately pay tribute to and establish relations with the Church. The Church is the divine organism of God's Spirit among men; in Pope's words, used in another sense, "She fills, she bounds, connects and equals all."

This great organism we enter by the door of Holy Baptism; the seal of our consecration and loyalty is the sign of the Cross. We do not have to organize the Church, she organizes us. She takes all we have of gifts and ability to serve, and then gives us our commission and sends us into the great needy life all about us, bids us take the full equipment, "the shield of faith, the helmet of salvation, the sword of the Spirit."

Now, I say, the Church in our day has taken up this great ruling idea of organization, and through this she finds hands and feet, eyes and ears and speech, that she may watch and work under the great Leader and Captain of our salvation.

It is true there has always been organization more or less in the Church. I do not mean to say the Christian world has waited until our day before discovering this great engine of service.

In pre-Reformation Christianity, you have the great monastic orders covering and including all the energy of the Church.

But the Reformation discovered that life had grown obese and stagnant, much of it, in these orders, and that instead of feeding the world, they had turned on themselves, and were suffering from fatty degeneration of the heart. And the Reformation just in-

serted its knife and mostly let out the good as well as the bad of the life of monasticism. Reformation Christianity found itself with the wreckage of the old life of the Church all about it, the disintegration of the economic creations of the past; holding, it is true, an open Bible—the great root facts of that Kingdom which cannot be moved—but all the organized life of the past let loose, much of it seemingly without vocation. And so, as you study the Reformation period, you find the great leading reformers mostly busy at the work of reconstruction, gathering up the broken, disintegrated material of their own work. All providential, all necessary in the Church's great service for the world, but in the process of destruction and reconstruction not other than sad and painful to behold.

And I say it has been left to this century of ours for the Church to reconstruct that side of her work through organization, to rediscover the value of the diversity of gifts through the working of the one Spirit, and to adjust herself afresh to the great commission. The Church has discovered herself and her vocation in the world through the great missionary societies of the Church, the creation of this century, through the special orders that have again come into existence as absolute necessities in the campaign against "the world, the flesh, and the devil." The young people's societies in the various Christian bodies about us are a response to this necessity and call, Christian life in its corporate energy massing itself and going to the battle of the Kingdom in solid phalanx.

What is necessary for the whole Church is necessary for each part of the Church, for each parish. A parish without these subsidiary agencies is a parish without hands and feet mostly to serve. I do not know but that our Church is too much afraid of these specialisms in the Christian life, that we priests, the Church's regulars, are in danger of jealousy of the service of special agencies, much as the regulars were in pre-Reformation times. The strength of the Christian bodies about us is much of it in the special orders and agencies to which they have given birth. They are the outlets and channels for service which otherwise would run to waste or become rebellious. Think of the enthusiasm that can send twenty thousand sworn soldiers across this continent at their own charges, members of the Christian Endeavor Society, to attend an annual convention. I do believe our Church is too much afraid of movements of this sort, and life, young and old, Christian life, is crying out all about us, "What will ye have us do? Where may we serve?" Are we not too much disposed to say: "Oh, mind your own business, and be quiet, nice, respectable Christians?"

Organization is the ruling thought in the life of the day, and the Church, as having all wisdom, all knowledge, authority, and grace, must take account of it, use it, guide it, dominate it, so that all its results shall be garnered for the Blessed Master's use.

All this means tremendous burdens and responsibility for the priesthood of the day. Indeed, never was the priesthood burdened as now. The quick life of the world is pushing us more and more into new responsibilities, and opening up new ways of doing the Master's work. There is need in us of continual readjustment; new cries of need and distress are heard all about us, and we need wide-open ears and eyes. The priest of God's

Church to-day will have a sadly disappointing life if he looks for a Vicar-of-Wakefield sort of career. His very life means in the highest sense a sacrifice.

The obverse of this thought is that the individual life makes the effectiveness of organization. The root principle of all corporate service is the consecration of the individual. The strength of an army corps is in the devotion and loyalty of the individual soldiers. In Church work we are so given to merging the individual that his own sense of personal responsibility for service is merged also. We know how this works in the various enterprises that belong to parish life.

The individual is often the forerunner and creator of organization. Indeed, the specific needs of an age are often revealed to some individual soul sensitive to the touch and impact of the Spirit of God. The seed of organization is ever sown in this way. So we have Peter the Hermit and the Crusades, Ignatius Loyola and the Society of Jesus, John Wesley and Methodism, Howard and the world's conscience quickened and refined in its treatment of the criminal, and the world's penal institutions Christianized. Henry Martin was the progenitor of modern missions; David Livingstone centered the Church's heart upon Africa; William Wilberforce was the educator of the modern conscience on slavery. God selects the man, the seed of a great work falls upon the individual soul, and out of this comes the organized energy of life and the Church of God. In one word, organization equals the individual, and the individuals equal organization.

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Letters to the Editor

LITURGICAL CONCESSIONS FOR THE SAKE OF UNITY
NOT NECESSARILY A MENACE TO THE FAITH

To the Editor of *The Living Church*:

In a thoughtful editorial, entitled "The Prayer Book, a Bulwark of the Faith," contained in your issue of April 30th, I find the following passage (the italics are mine):

"At the General Convention of 1895, a strenuous attempt was made to obtain the passage of a measure for the admission of congregations from other denominations into union with the Church, *on the sole condition* that their ministers should receive episcopal ordination. The use of the Prayer Book was to be waived, and such an order of service employed, extemporaneous or otherwise, as the local bishop might permit. No other safeguard, except this episcopal sanction, was provided. The one thing in which our Congregational friends find a rock of safety, was to be left on one side. An extraordinary plan, when wise men elsewhere have seen that the Prayer Book is our greatest strength, to make its use optional!"

As the chairman of the committee which brought into the House of Deputies the measure in question, I may perhaps be permitted to call attention to what was actually proposed. One may well be silent when his own motives, and the motives of those who have acted with him, are misinterpreted by the anonymous and irresponsible correspondents of our religious journals; but it is another matter when it comes to the editorial utterances of the recognized organs of opinion in the Church.

My only request, however, is a very simple one, namely, that you will give room in your columns to the actual text of the resolution which you seem to regard as fraught with so much peril to the integrity of the Faith. Your readers will then be enabled to judge whether or not the adoption of the resolution would really have left us in that credulous plight which leads "our Congregational friends" so earnestly to desider-

ate, as you conceive, some liturgical bulwark. The tone of your editorial is so temperate, and its contentions are so evidently sincere, that I find myself shut up to the inference that there must have been a lapse of memory on your part with respect to the language of the resolution, which, on the tenth day of the session, was commended to the last House of Deputies by the "Committee on Amendments to the Constitution."

The language of the proposed amendment ran thus: "Add to Article 8 of the Constitution the following, to wit: But nothing in this Article shall be so construed as to restrain any bishop of this Church, acting by and with the advice and consent of the Standing Committee of his diocese or missionary jurisdiction, from taking under his spiritual oversight any congregation of Christian people, not theretofore in communion with this Church, which accepts the Apostles' Creed and the Nicene Creed, and whose minister, having received episcopal ordination, shall covenant, as may be prescribed by Canon, to use in public worship such form or directory as the said bishop shall set forth and authorize;

"Provided, such form or directory shall contain or enjoin nothing contrary to the doctrine of this Church, shall make provision for the apostolic rite of Confirmation, and shall require, in the administration of the sacraments of Baptism and the Supper of the Lord, the un-failing use of the words and elements ordained by Christ Himself; and, provided further, that no such congregation shall be admitted into union with a diocesan convention or council until it has been organized as a parish or congregation of this Church, in accordance with canonical requirements."

I have nothing to add to this.

WILLIAM R. HUNTINGTON.

[We were somewhat too sweeping in using the words "on the sole condition that their ministers should receive episcopal ordination." But the point is that, though the Apostles' Creed and the Nicene Creed must be accepted by the congregation supposed to be seeking admission to the Church, no provision is made in these resolutions that they must be recited in public worship. One or other of the Creeds, we are informed, is to be found in the Confessions of various Congregational societies, but is usually quite unknown to the majority of the people. We had no intention of "imputing motives" to anyone, but simply to point out what we conceive to be the danger of a too sanguine policy.—ED. L. C.]

"A EUCHRE"!

To the Editor of *The Living Church*:

Among the news items of one of your late numbers, I note that "a euchre" has been given for an endowment fund. What is "a euchre," and what are its relations to such funds? If not that of a *quid pro quo*, what then? I gathered that a "euchre" was good for endowment funds. Now the one great need of funds is something to make them grow. Hence we may conclude that "a euchre" has been found a specific for the chronic financial backwardness in coming forward of endowment funds. But where may "a euchre" be had—the news item intimates that euchres are given away—and how is it applied? And is it good for other funds than endowment funds? If so, it will supply a long felt want, perhaps prove a panacea for the ills to which funds are heirs. Y. Y. K.

EXCHANGES WITH ENGLISH CHURCH PAPERS

To the Editor of *The Living Church*:

I am in a position to arrange at least half a dozen exchanges, *Church Times*, *Church Review*, or other English Church papers, for *THE LIVING CHURCH*. If any of your readers would like to enter into same, will they please write to me.

RASMUS R. MADSEN,
28 Red Rock st., Liverpool, Eng.

FROM NEW YORK: "The reading of your valuable paper I count among my choicest privileges."

Personal Mention

The Rev. Winfield Scott Baer has been chosen to succeed the late Rev. Dr. Robert C. Matlack, as secretary of the Evangelical Education Society.

The Rev. G. A. Carstensen has been granted leave of absence from his parish, St. Paul's, Indianapolis, to go to the front with the 2nd Indiana Regiment, of which he is chaplain.

The Rev. Charles B. Carpenter, formerly of Arkansas City, Kas., began his new duties as junior curate of St. James' church, Philadelphia, on the 17th ult. His address is the Guild House, 2210 Sansom st., Philadelphia, Pa.

The Rev. J. T. Cole, late secretary of the American Church Missionary Society, is to become associate rector at St. Paul's church, Cheltenham, Pa.

The Rev. Charles Donohue has changed his street address from 820 Radford ave., to St. Mary's church, Clason and Willoughby aves., Brooklyn, N. Y.

The Rev. H. C. Eastman has accepted the care of St. Paul's church, Oklahoma City, Oklahoma.

The address of the Rev. J. D. Ferguson, chaplain of the New Jersey Soldiers' Home, is changed from Plainfield, N. J., to No. 105 Grafton ave., Newark, N. J.

The Rev. A. W. L. Garden has taken charge of Grace church, Cuero, Tex.

The Rev. John Graham has accepted the rectorship of St. Paul's church, Troy, Pa.

The Rev. John Gass, for the past three years rector of Christ church, Little Rock, Ark., has resigned, and accepted a call to the rectorship of St. Luke's, Atlanta, Ga.

The Rev. Duncan Munro has resigned the charge of St. Andrew's church, Moar, diocese of Iowa.

The Rev. J. O. Miller has accepted the charge of St. Luke's church, Silver Cliff, Colo.

After May 1st the address of the Rev. James B. Nies, Ph. D., will be changed to "The Margaret," Brooklyn Heights, New York.

The Rev. R. E. Pendleton has accepted the charge of St. Thomas' church, Alamosa, Colo.

The Rev. W. C. Richardson, late of Newburyport, Mass., will be at St. Mary's church, West Philadelphia, Pa., during the absence of the Rev. John Dows Hills, associate rector.

The Rev. H. Nelson Tragitt has resigned the rectorship of St. Paul's, Waterville, Conn., and has taken up missionary work under Bishop Hare, with post-office address at Webster, Day Co., South Dakota. Please address accordingly.

The Rev. Geo. A. Whitney has accepted the rectorship of St. George's church, Griffin, Ga.

The Rev. John I. Yellott, Jr., has accepted charge of the church of the Holy Cross, Baltimore, Md.

To Correspondents

K. C. B. N.—(1) An assistant or coadjutor bishop (two names for the same thing) is appointed to relieve the bishop of the diocese. A sphere of work is assigned to him which cannot be altered without his consent. He has also the right of succession upon the death of the diocesan. (2) The suffragan bishop is an English institution. He has a jurisdiction assigned to him, but it may be taken away. He has no right of succession, and cannot become a diocesan bishop unless regularly nominated and elected.

Official

RETREAT FOR THE CLERGY

Arrangements have been made for a Retreat for clergymen at the church of the Ascension, Atlantic City, N. J., to begin Tuesday, June 21st, and ending Saturday morning, June 25th. The conductor is to be the Rt. Rev. Edward T. Churton, D. D., Lord Bishop of Nassau. Board has been secured at the Hotel Royal, opposite the church, for four dollars for the time. Applications should be made to

REV. FRANK A. SANBORN,
25 Carteret st., Newark, N. J.

Ordinations

On the 2nd Sunday after Easter, in Grace church, Plainfield, N. J., the Rev. Floyd Appleton was advanced to the priesthood. He was presented by the rector, the Rev. E. M. Rodman, and the sermon was delivered by the Rev. G. R. Van De Water, D. D., of New York City.

On Low Sunday, in St. John's church, Elizabeth, N. J., the Rev. Norman Van Pelt Lewis was advanced to the priesthood. The Rev. Dr. Glazebrook was the preacher, the Rev. Dean Bartlett, of the Philadelphia Divinity School, presented the candidate, and six priests united in the laying on of hands.

Died

BYRNE.—Entered into rest, at Gambier, O., on the evening of April 18, 1898, Mrs. Anne Byrne, in her 75th

year. For nearly thirty years matron of Harcourt Place Academy; held in loving remembrance by hundreds of the boys of former years.

DAVIS.—Entered into rest, in Seymour, Conn., April 17, 1898, Marietta Church, widow of the Rev. Sheldon Davis, in her 85th year.

KEITH.—At Bridgewater, Mass., April 27th, Mrs. Priscilla D. Keith, mother of Mrs. Greer, wife of the Rev. Dr. David H. Greer, rector of St. Bartholomew's church, New York City.

HUTCHINSON.—Suddenly, on the 26th ult., in Dublin, Ireland, the Rev. Thomas Poole Hutchinson, of Philadelphia.

VANKLEECK.—On St. Mark's Eve, at the rectory of the Ven. Archdeacon Van Kleeck, D. D., Westchester, N. Y., Ellen Van Kleeck, daughter of the late Baltus Livingston Van Kleeck.

Acknowledgments

WITH many thanks, for the Education Society in Virginia, \$100, from A. L. through Bishop Randolph. P. P. PHILLIPS, Treasurer.

Alexandria, Va., April 29, 1898.

BISHOP BROOKE gratefully acknowledges receipt of \$10 for his work, from "A. E."

The Guild of St. Stephen's mission, Stoughton, Wis., wish to express their hearty and sincere thanks to all the kind friends who responded so generously to the appeal for their Easter sale. By the sale of the articles donated, the mission was enabled to realize about \$60. MRS. W. G. PARGETER, President.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

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

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

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

COMFORT BAGS FOR THE NAVY

WANTED immediately, for our United States navy men of war, one thousand comfort bags. Send cloth-drilling. Contents: Buttons, needles, wax-thread, Testament, linen, vaseline, cards, handkerchiefs, stationery. We would like the bags all prepared and filled. Send to Chaplain W. A. A. GARDNER, rector, 341 W. Houston st., New York City.

Church and Parish

If any reader has a file of *THE LIVING CHURCH* to dispose of by gift or for sale, will he kindly communicate with BISHOP PERRY, Davenport, Iowa, stating terms, condition, and completeness of the file. Incomplete years will be acceptable.

ORGANIST and choirmaster wanted immediately. City church, vested choir, pipe organ. Apply, stating terms (moderate), to the rector, St. George's church, Kansas City, Mo.

ORGANIST and choirmaster, thoroughly competent and experienced, is open to engagement, and is desirous of going out West or South. Unmarried (28). Expert trainer of voices. Organ recitals. Address, F. C. C. G., this office.

BISHOP PERRY (Davenport, Iowa) needs a copy of each of the following issues of *THE LIVING CHURCH* to complete his file: 1879—July 17; December 4, 11, 18, 25. 1880—All before June 17; July 22, 29; August 5, 19; September 2, 9, 16, 30; October 6, 13. 1881—March 26; April 16, 30; June 11; July 2; September 10; October 15. 1882—May 6; July 1. 1884—December 6, 13, 20. 1885—January 3, 10, 17, 24; February 7; April 4, 11.

PERMANENT EMPLOYMENT is open for five successful subscription solicitors in Eastern states. Address *THE LIVING CHURCH*, 55 Dearborn st., Chicago.

A BICYCLE is offered by *THE LIVING CHURCH* to any one sending a club of twenty subscriptions. Address for particulars, subscription department, *THE LIVING CHURCH*.

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.

In Memoriam, Dr. Fayette Royce

BY STEPHEN A. HURLBUT

"Show us of Thy glory."

I hear again that calm, sweet voice of thine,
Upraised in holy pleadings as of old;
Once more the same bright visions seem to hold
My listening soul in rapt embrace divine;
And, as of yore, through rocky cleft did shine
God's glory, nor yet fully did unhold
The Godhead, so there came to me, o'erbold,
Gleams of the glory that doth ever shine.
So soon! and now by thee within the veil
In greater measure is that glory seen.
No more through narrow cleft, but face to face
Thou still dost plead for us, and we, His frail
And erring, earthly children, also lean
Upon His outstretched arm and saving grace.

"Requiem aeternam."

"Eternal rest, grant him, O Lord, and light
Perpetual"—thy Church in sadness prayed,
Whilst thy dear form, in priestly robes arrayed,
Lay cold in death before our mourning sight.
Oh, victory assured! Oh, well-fought fight!
And yet we grieved that death at length had made
Thy peace more deep, and on thy brow had laid
The victor's crown of everlasting light.
So wilt thou pardon if to me it seemed
That thou, the true priest, at the service wast.
Though others prayed for thee, yet surely thou
Wast praying then for us, where saints redeemed
At His dear feet their crowns forever cast,
Where angel hosts their heads in worship bow.
Belo t, Wis.

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The Rogation Days

MAY 15th is Rogation Sunday. The other Rogation Days are the three next before Ascension Day. They are so-called from *rogare*, to ask, beseech. The institution of these days has been attributed to Mamertius, Bishop of Vienne, A. D., 452. His diocese, we are told, was afflicted not only by earthquake and fire, but also by incursions of wolves and other wild animals. In view of this sad condition of things, Mamertius is said to have set apart the three days before Ascension Day as a solemn fast, during which processions, with litanies, were to be made throughout the diocese. This custom is supposed to have spread to other dioceses, and by the eighth century to have become general throughout the Western Church. It is, however, more probable that the Rogation Days were instituted at an earlier time, for supplicating the divine blessing on the rising grain and fruits of the earth, and that Mamertius chose them as a fit time to supplicate the mercy of God in the relief of the afflicted people of Vienne.

Our Church has special prayers appointed "to be used on Rogation Sunday, and the other Rogation Days." Furthermore, among the homilies recommended by our General Convention, there is one for the days in Rogation Week, and "An exhortation, to be spoken to such parishes where they use their perambulations in Rogation Week, for the oversight of the bounds and limits of their towns." It is such an interesting example

of the plain preaching that obtained in "the time of Queen Elizabeth of famous memory," that we may well quote somewhat therefrom. It begins by saying:

Although we be assembled together, good Christian people, most principally to laud and thank Almighty God for His great benefits, by beholding the fields replenished with all manner of fruit, to the maintenance of our corporal necessities, for our food and sustenance; and partly also to make our humble suits in prayers to His fatherly providence, to conserve the same fruits in sending us seasonable weather, whereby we may gather in the said fruits to that end for which His merciful providence hath provided them; yet have we occasion secondarily given us in our walks on these days to consider the old ancient bounds and limits belonging to our township, and to other our neighbors bordering about us, to the intent that we should be content with our own, and not contentiously strive for others, to the breach of charity by an encroaching one upon another, or claiming one of the other further than in ancient right and custom our forefathers have peaceably laid out unto us for our commodity and comfort. * * * It is lamentable to see in some places, how greedy men use to plow and grate upon their neighbor's land that lieth next them; how covetous men nowadays plough up so nigh the common balks and walks which good men beforetime made the greater and broader, partly for the commodious walk of his neighbor, partly for the better shack in harvest time to the more comfort of his poor neighbor's cattle. It is a shame to behold the insatiableness of some covetous persons in their doings; that where their ancestors left of land a broad and sufficient bierbalk to carry the corpse to the Christian sepulture, how men pinch at such bierbalks, which by long use and custom ought to be inviolably kept for that purpose; and now they either quite ear them up, and turn the dead body to be borne further about in the high streets, or else, if they have any such mere, it is too straight for them to walk on. These strange encroachments, good neighbors, should be looked upon, these should be considered in these days of our perambulations; and afterward the parties monished and charitably reformed, who be the doers of such private gaining to the slander of the township and to the hindrance of the poor. Your highways should be considered in your walks, to understand where to bestow your days' works according to the good statutes provided for the same. It is a good deal of mercy to amend the dangerous and noisome ways, whereby thy poor neighbor, sitting on his seely weak beast, foundereth not in the deep thereof, and so the market the worse served for discouraging of poor victuallers to resort thither, for the same cause. If now therefore ye will have your prayers heard before Almighty God for the increase of your corn and cattle, for the defence thereof from unseasonable mists and blasts, from hail and other such tempests, love equity and righteousness, ensue mercy and charity, which God most requireth at your hands." S.

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Harris Hall, Ann Arbor

BY THE REV. HENRY TATLOCK

I.

THE idea of establishing a special Church institution at Ann Arbor for work among the students in the University of Michigan, was conceived and carried out by the Rt. Rev. Samuel Smith Harris, the second Bishop of Michigan.

The form in which the conception first took shape in the mind of Bishop Harris, was in a way that of an English college. There was to be a Hall in which the students should live under the personal oversight of a warden; and in connection with their university studies, the residents of the hall were to have the opportunity of receiving

instruction from the warden in certain theological and ecclesiastical studies. This original conception of his plan, Bishop Harris gave expression to in some of his public utterances, as well as in many private conversations; and no doubt there are many persons in various parts of the country who are under the impression that it is this idea which is incorporated in the institution which Bishop Harris established.

But after counseling with a number of Churchmen, including some of the university professors of long experience, the Bishop was led to modify his plan. The idea of making the Hall a place of residence was abandoned. It was felt that this feature would not be attractive to any considerable number of students, and that if it were adhered to, the whole effort would be of restricted utility. The object sought was to throw the influence of the Church around all the students who had been reared in Church homes, and around as many more as were disposed to come within that influence; and it was believed that this object could be more fully attained if the sentiment of personal liberty in the matter of residence which prevailed in the university were respected, and if a plan were chosen which would allow the young men and young women to be associated together in the natural way of common life.

The plan finally adopted involves three distinct elements:

The first of these elements is a society to which all the students in the university who are attached to the Protestant Episcopal Church are eligible, and of which the Bishop of the diocese, the clergy, the wardens and vestrymen of St. Andrew's church, Ann Arbor, and all the professors in the university who are attached to the Protestant Episcopal Church, are members *ex-officio*. To this society Bishop Harris gave the name of "The Hobart Guild of the University of Michigan," in honor of John Henry Hobart, the first bishop to exercise episcopal functions in what is now the State of Michigan. Since its organization in 1885, the scope of the Hobart Guild has been enlarged so as to include the students in the Ann Arbor high school and in the university school of music, who are recommended for membership by the rector of St. Andrew's church, and also the other young people of St. Andrew's congregation (chiefly graduates or past students of the university or high school) who desire to co-operate in the purposes of the society.

The object of the Hobart Guild, as set forth in its constitution, is "to bring its members into acquaintance with one another by social and other gatherings; to promote their moral and spiritual welfare by mutual counsel and encouragement in the performance of Christian duties; to afford opportunity for the study of the Holy Scriptures, of Church history, and of Christian literature; and to provide courses of lectures from time to time, as suggested by the bishop of the diocese."

The president and executive head of the Hobart Guild is the rector of St. Andrew's church, Ann Arbor. In the general direction of the society, there is associated with him an executive committee, which consists of two vestrymen of St. Andrew's church, three professors in the university who are attached to the Protestant Episcopal Church, and five undergraduate students in the university. This committee is annually appointed by the president, with

the approval of the bishop of the diocese. With the exception of the president, its officers are chosen by the Guild, and the constitution commits to the Guild the determining of its activities and the managing of its affairs, subject only to the requirements of its object and the general approval of the president and executive committee. The only expense connected with membership in the Guild is an annual fee of one dollar.

The second element of the plan is a building which, for the want of a better term, may be described as the club house of the Guild. To this building Bishop Harris gave the name of "The Hobart Hall," but after the Bishop's death the name was changed to "The Harris Hall," so that the building might stand as a memorial to the statesmanlike Bishop through whose wisdom and devotion the whole institution, centering in the Hall, was brought into being.

Harris Hall is a building of dignified architecture, constructed of brick and stone. It has two stories and a high basement. It contains in the basement a gymnasium, bowling alley, billiard room, and bath rooms; in the first story a reading room and library; several spacious parlors, and a dining room and kitchen for use in connection with social gatherings; and in the second story, an office and a large assembly room, which is used for lectures and for social, literary, and musical entertainments. The building, in every detail, is admirably planned and completely furnished for its purpose, and the whole atmosphere of the place is cheerful, sunny, and home-like.

The Hall is open on week days from 9 A. M. to 9:30 P. M., and on Sundays from 3 to 6 P. M. A clergyman of the Church, appointed by the rector of St. Andrew's church, Ann Arbor, with the approval of the bishop of the diocese, is in charge of the Hall as its curator, having his study in the building. He is also assistant to the rector in St. Andrew's parish. As the expenses of maintaining the Hall are met by the income of an endowment for that purpose, the members of the Guild have full use of the building without charge. In it they have their meetings and gatherings of every kind, and to it they freely and constantly resort for all the best objects of a club house—for social intercourse, for reading, and writing, and for physical exercise.

The third element of the plan is endowed lectureships. As elaborated by Bishop Harris, the scheme involves three such lectureships. Two of these have already been established, with an endowment of \$10,000 each. The first lectureship was founded in 1885, by the Hon. Henry P. Baldwin and his wife, Sibyl Augusta. The theme prescribed for the lectures on this foundation is, "The Establishment and Defense of Christian Truth." The second lectureship was founded in 1890 by Mrs. Charlotte Wood Slocum, and the theme prescribed for the lectures of this foundation is, "The Evidence of Christianity." The lecturers upon both these foundations are chosen by the Hobart Guild, upon the nomination of the bishop of the diocese. By a condition of the Baldwin foundation, it is required that the lectures upon it shall be no less than six nor more than eight in number, shall be delivered at Ann Arbor under the auspices of the Hobart Guild, between the feast of St. Michael and All Angels (Sept. 29th) and the feast of St. Thomas (Dec. 21st), and shall be published in book form by Easter of the year following their delivery. Thus

far the same requirements have been applied to the lectures on the Slocum foundation. (Reports of these lectures have been given in THE LIVING CHURCH).

Harris Hall, with its contents and the lot upon which it stands, is held in trust by the vestry of St. Andrew's parish, Ann Arbor. The other properties of the institution are held by a special corporation, the corporate name of which is "The Harris Memorial Trust." The value of the various properties belonging to the institution is as follows:

Harris Hall property.....	\$25,000
Baldwin Foundation.....	10,000
Slocum Foundation.....	10,000
Library Fund.....	2,500
Various funds for general expenses....	35,000
Total.....	\$82,500

The Hobart Guild, the Harris Hall, and the endowed lectureships are the three parts of the special institution established at Ann Arbor for bringing the influence of the Church to bear upon the student community which is here gathered.

(To be continued.)



Book Reviews and Notices

Guesses at the Riddle of Existence, and Other Essays. By Goldwin Smith, D. C. L. New York: The Macmillan Company. Price, \$1.25.

This is a melancholy book. Not that it is dry or dull, or weak in any way, for it is just the reverse; but melancholy because the author seems to have lost all faith, and to think the world a hopeless muddle. He does incline to think there is a Supreme Power, though the God of this book is certainly not the Ever Blessed Trinity. Three of the essays have been published before, in the *North American Review* and in *The Forum*. The author says the book is not written in the spirit of Agnosticism, but we think even a cursory reader would pronounce it a very good imitation. Certainly the author does not hold in any way the Christian Faith, although he says that to resign untenable arguments for a belief is not to resign the belief. He can, however, find no tenable arguments for the Fall, the Redemption, the Incarnation, the Resurrection, or any other miracle. He is not sure of immortality, not even sure that belief in God has much to do with morality. His must be a dreary creed, indeed, though perhaps he is as inconsistent as such gentlemen often are, and practices better than he preaches. We cannot find anything new in his objections to Christianity. They have been hashed up many times and for many years—Jonah and Balaam and Joshua, and the swine, and the varying accounts of the Resurrection, and the authority for the Fourth Gospel, and so on. We are quite as familiar with them all as Goldwin Smith is, but somehow or other we hold the Catholic Faith just as firmly as if they had never appeared. How it must annoy Dr. Smith and his confederates to find that in spite of the fine books they write to show the utter imbecility and groundlessness of what is called Evangelical Christianity, it seems to flourish as never before. Immense churches are built to teach it, immense sums flow in to spread it, and immense numbers of devoted men and women are constantly rallying to its standard. If it be such a figment of the imagination, if the Holy Bible be such a mass of legend and delusion, why does it take such strong hold on intelligent men? Why is it true that any public attempt to put it down would rally to its defense the best and noblest and manliest of the human race? What is the explanation of this, unless God be with it; unless something superhuman be in the Gospel, which Mr. Smith utterly denies to be the case?

The author discusses five points in this book, to which, of course, in a short review, it is impossible to make much of a reply. The first is, "Guesses at the Riddle of Existence." Well, existence is a riddle. No Christian denies that it is

full of dark and insoluble problems, but there is nothing that lights it up in any way, or affords any sort of clue to its labyrinth, but the revelation of God in the Scripture and in the Church. The second topic is: "The Church and the Old Testament." Mr. Smith assumes that the Church is committed to certain views, which he states, about portions of the Old Testament, but that is a pure assumption on his part, and the Church has never yet said her last word on that subject. Third, "Is there a Future Life?" Mr. Smith hopes there is, thinks there is, but is not perfectly sure. He, however, says this: "If death is to end all alike for the righteous and for the unrighteous, for those who have been blessings and for those who have been curses to their kind, the Power which rules the universe cannot be just in any sense of the word which we can understand." Fourth, "The Miraculous Element in Christianity." Mr. Smith scouts the idea that such a thing as a miracle could possibly be, and especially does he flout the Resurrection. He asks the very pointed question: "After we throw out the miracles, the Messianic prophecies, and the Trinity, what remains to us of the Gospel?" Nothing, we should say; but Mr. Smith replies: "The character of Christ," though he adds, we must guard against thinking it preterhuman. Then follows an eulogy of Christ which would do as well for any good man, and is only an insult to the Divine Man we worship. Fifth, "Morality and Theism." This is the dreariest chapter of all. The author seems to be perfectly uncertain as to any sure basis for morality, and says that unless a substitute for religion can within a reasonable time be found, a period of some moral confusion will ensue. Where is your substitute, good Smith? You ought to be able to propose one. We can only advise you as Tallyrand advised the man who came to ask him his advice as to how best he might spread a new substitute for Christianity which he had discovered. "Go, my friend," said the prince, "and get crucified. That will help your plan wonderfully." Old Ben Franklin was no saint in morals, but he was quite as smart as Mr. Smith, and we remember some words of his, telling the effects of skepticism on himself and other young men. He says that without religion, morality gave way at once, even to common honesty and common decency, and after much reflection he began to suspect that wrong was not wrong because it was forbidden, but that it was forbidden because it was wrong. Let no one shake and tremble because of Dr. Smith. There will be a Bible and a Holy Catholic Church long after his book has "moldered in the grave."

The Psychology of Suggestion. By Boris Sidis, Ph. D. New York: D. Appleton & Co. Price, \$1.75.

The writer says that the object of his book is the "study of the sub-conscious, normal or abnormal, individual or social, in its relation to suggestion and suggestibility"; or, to quote the sub-title, "a research into the sub-conscious nature of man and society." A good deal of attention on the part of psychologists and others is being given to the latent operations of our mental life, and all who are interested in psychology will doubtless be glad to have their attention directed to this book of Dr. Boris Sidis. His work is in many respects quite original, and shows considerable powers of observation and analysis. Most people have experienced the results of the slow processes of the mind, which it undergoes by itself. By these unconscious processes the various cognitions deposited in the storehouse of the memory are put in due order. Dr. Sidis arranges his book in three sections: "Suggestibility"; "The Self"; "Man as one of a Crowd." He essays, by ingenious experiments, to prove that the suggestibility of waking persons follows an opposite law to that of hypnotic subjects. Suggestion must be veiled in the former case, to be effective; in the latter case, the more direct and open it is the better. In the part on "Self" a very full account is given of "double personality" and other related topics. In the third part, "crowd psychology" is discussed almost for the first time in English. A

vast and interesting field is here opened up, and religious teachers and public men will hardly fail to cull many useful facts of practical import. Mediæval mental epidemics; American religious epidemics; revivals; financial crazes; stampedes, are among the topics considered. Dr. Sidis' book will be found of interest to almost all classes of readers, but especially to those who are interested in the discussion of psychological questions. We do not, of course, endorse all the theories and positions advocated by Dr. Sidis, but this does not prevent our commending his work to those who have any bent for this kind of reading.

The Letters of Victor Hugo from Exile, and after the Fall of the Empire. Edited by Paul Maurice. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$3.

Letters thrown off in the confidence of friendship and the freedom of domestic life are ever precious as indications of real feeling. There is nothing calculated or constrained about them. They are true expressions of the inner personality. When we read the letters of such a man as Victor Hugo we seem to hear the beatings of his heart. One is tempted to transcribe passage after passage which reveals the enthusiastic, childlike soul of the poet, but it is better one should read them for one's self. Here is one, however, which sounds like a prophecy. It is written to Mrs. Maria Chapman, and dated 12th May, 1851. The poet writes: "I agree with you that it is impossible that the United States of America should not, within a certain time, before long, give up slavery. Slavery in such a country! Was there ever such a monstrous contradiction? It is barbarism installed in the very heart of a society, the whole of which is the affirmation of civilization; liberty in chains, blasphemy proceeding from the altar, the negroes' fetters riveted to the pedestal of Washington's statue. It is unheard of. I go further: it is impossible. It is a phenomenon which will disappear of itself. The light of the nineteenth century is sufficient to dissolve it." The poet's prognostics contained sufficient truth to answer all the purposes of a prophecy. Here is a little extract from a letter to Madame Hugo, when the poet was in exile in Belgium in 1852: "I live on 100 francs a month. Here is the daily estimate: 'Rent, 1 fr.; breakfast, a cup of chocolate, .50; dinner, 1 fr. .25; firing, .25; total, 3 fr. That makes 90 francs for myself. The balance (10 francs) is for washing, tips, etc. Charles and I will therefore spend 200 francs a month between us. In this way we shall go on working until some arrangement is made here or in London.'

The War of the Worlds. By H. G. Wells. With Illustrations. New York and London: Harper & Brothers. Price, \$1.50.

Mr. Wells describes his book as "the story of a possibility." Taking a point of view in the early years of the twentieth century, he narrates the conquest of England by the inhabitants of Mars. The tale is soberly told, with an absolute regard for scientific possibilities, although its inspiration must have required an imagination of an ultra-poetic order. It is a most extraordinary product, the character of the relation so adding to the strength of the narrative that it chains our interest from the first and holds it throughout. We finish with a wholesome respect for the possibilities of modern science, and an increased regard for the probabilities of every-day life.

Music: How it Came to be What it is. By Hannah Smith. Illustrated. New York: Charles Scribner's Sons. 1898. Price, \$1.25.

This pretty book will be quite a boon to those who desire a complete, concise, and readable account of "Music: How it Came to be." In its 227 pages one finds condensed a treasure-house of information on the interesting subject, and a charming selection of useful illustrations. Its eleven chapters bring one from acoustics through ancient and mediæval music, through the development of the modern school, on to Wagner and the orchestra. Abstruse matters regarding sound and its laws, vibrations, har-

monics, full of scientific mysteries, are treated in an attractive and lucid manner.

Alaska—Its Neglected Past, Its Brilliant Future. By Bushrod Washington James. Philadelphia: Sunshine Publishing Company. Price, \$1.50.

There is much in this book to both instruct and entertain the public, now attracted by everything pertaining to Alaska and the gold fields of the Upper Yukon River. Dr. James became deeply interested in the territory at the time of its purchase, and when the opportunity for a visit offered itself, his mind was prepared to take a comprehensive and impartial view of Alaska, both in its natural and political possibilities. The author's style is earnest; his articles are decidedly readable and interesting. The side lights thrown upon the seal fishery question, the boundary question, and other items of legislation, greatly add to the value of the book for the general reader. The new maps, plates, and illustrations are excellent and complete—an elaborate and timely production.

Books Received

HARPER & BROS

Vanity Fair. By Wm. Thackeray. \$1.50.
The Golfeide, and other tales of the Fair Green. By W. G. VanT. Sutphen. \$1.
Senorita Montemar. By Archer P. Crouch. \$1.25.
Through the Gold Fields of Alaska to Bering Straits. By Harry De Windt. \$2.50.
Four for a Fortune. By Albert Lee. \$1.25.
Social Pictorial Satire. By George DuMaurier. \$1.50.

THE MACMILLAN COMPANY

The Modern Reader's Bible; the Psalms. In two vols. 50c per vol.

GEO. W. JACOBS & CO.

Turning Points. By Archibald Campbell Knowles.

JAMES POTT & CO.

The First and Great Commandment of God. By the Rev. Thomas Scott Bacon, D.D. \$1.

Plain Suggestions for a Reverent Celebration of the Holy Communion. By the Rt. Rev. Charles Chapman Grafton. Second edition. 50c.

T. Y. CROWELL & CO.

Behind the Pariah. By Irene H. Barnes. \$1.50.
New Forms of Christian Education. By Mrs. Humphrey Ward. 35c.

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The Preparation for Christianity in the Ancient World. By R. M. Wenley. 75c.

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The English Reformation and its Consequences. By W. E. Collins, M.A.

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Basis of Religious Belief Historic and Ideal. By Charles Mellen Tyler, A.M., D.D., \$1.50.

E. P. DUTTON & CO.

Addresses to Women Engaged in Church Work. By the Rt. Rev. Henry C. Potter. \$1.

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The Vicar. By Joseph Hatton. \$1.25.

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Paul and his Friends. By the Rev. Louis Albert Banks, D.D. \$1.50.

D. APPLETON & CO.

A French Volunteer of the War of Independence. Translated and edited by Robert B. Douglas. \$1.50.

DODD, MEAD & CO.

Companions of the Sorrowful Way. By Ian MacLaren. 75c.

Periodicals

The International, May issue, has an illustrated paper on "The Golden Compass," the house in which for three hundred years Christophe Plantin and his descendants carried on one of the finest printing and engraving establishments of the world. In 1876 it was sold to the city of Antwerp for a museum. "Foreign Gossip," as usual, is an attractive feature of the magazine, and "Travel Notes" will not be skipped, even by those who do not travel. The first of a series of lessons in modern language (Spanish) is given in the literary department.

The Atlantic for May contains a group of four poems, two of American and two of English authorship. These poems exhibit great variety of subject and character; any one of them would give distinction to the issue of a magazine containing it, and the four taken together constitute a remarkable and noteworthy poetic conjunction. The warlike conditions of the time give interest to Secretary Olney's states-

manlike paper on "The International Isolation of the United States," and his well-weighted suggestion that the time is coming when this policy should be abandoned.

ONE hundred and fifty pages of very varied reading is to be found in *Harper's Monthly* for May, the opening article being by Julian Ralph, and entitled "Awakened Russia." "East Side Considerations" is a sympathetic account of the less familiar side of New York life. In "Varallo and the Val Sesia" is presented the claims of a comparatively unknown Italian artist, considered by some to be Raphael's superior. "University Life in the Middle Ages," and "Some Byways of the Brain," touch other phases of life and thought. Some of the short stories have more depth and purpose than usual.

In the May installment, in *Scribner's Magazine*, of "The Workers," Mr. Wyckoff relates some of his humorous experiences in the situation of a college graduate as day-laborer, and shows how he finally got a job in the reaper works in Chicago. But before he left the army of the unemployed he encountered Socialists' meetings which proved very different from his preconception, cleaned snow from sidewalks, answered a "fake" advertisement, and had a fist fight with a factory gateman. W. R. Leigh's drawings were made on the scenes of the experiences described. The articles on "Undergraduate Life at Girls' Colleges," which begin in this number, are to be fully illustrated with original sketches by artists who have studied the life at first hand. Wellesley appears in May, Vassar in June, and Smith in July. Kenyon Cox and Russell Sturgis discuss "The Value of the Photograph" as an adjunct to modern art.

Opinions of the Press

The Commercial Advertiser

GRIM WAR.—War is not a soft, an easy, or a pleasant thing in presence, however alluring it may look in the distance through yellow spectacles. It is hard and costly, grisly and impoverishing. It demands lavish sacrifices of life and property. It lays burdens on industry, saps the life of trade, takes work from the laborer, paralyzes the effort of the bread-winner, limits the resources of the dependent, dissipates the accumulations of the provident, and grinds the faces of the poor. They who die in battle or in hospital pay only the visible part of the heavy price. No human being escapes his share.

Church Life (Cleveland)

THE REVISION OF THE CANONS.—The committee appointed to revise the canons and report to the General Convention next October, has completed its report. Among the radical changes which will be submitted to the Church is a canon requiring every minister to say daily Morning and Evening Prayer, and another which forbids any clergyman to solemnize the marriage of any divorced person. The former canon is the same as in the English Church. The latter is more stringent than the canon at present, which allows a clergyman to solemnize the marriage of an innocent person when a divorce has been granted on Scriptural grounds. It is to be hoped most fervently that both of these canons, will be adopted by the General Convention, and will become binding. No one who loves the Prayer Book can object to saying the daily offices. And no one who has any regard for the sanctity of the home will think that the canon on divorce is too severe. The State laws regarding divorce have become so scandalous that a positive halt must be called. Some persons will suffer, but not so in the end. When people can secure divorces in the Common Pleas Courts of Ohio upon a dozen different grounds, and upon the mere private statement of charges, and can secure "curb-stone" decisions, the Church must charge her minister boldly to do his utmost to protest against such outrages. And there is no more emphatic protest than the canon law forbidding him to recognize a divorce.

The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER VIII.

A LESSON FROM "FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY, FOR EVER, AMEN."

THE boys of the village of Schafhausen had been always accustomed to play in the large yard surrounding the church. Even when Dorothy Burmeister occupied the cottage under the linden, there was no hindrance to their amusement. She loved the sound of their cheery voices; they were all her good friends, and never disturbed her fruit or her flowers, and she never needed to watch. Instead, with the generosity and courtesy of boy nature when justly treated, they did any service they could for her, would go upon errands to the village and elsewhere, and gave her at all times the respect she well merited.

Like all boys the civilized world over, they had their amusements, ball playing, marbles, stilts, kite flying, boating, fishing, and skating, all enjoyed in their season. So surely as the swallows returned to the church tower, the trees begin to put forth their tender leaves, and the fruit trees in the garden belonging to Dorothy's cottage begin to bloom, so surely did the balls begin to fly in the air, and the merry shout of the boys be heard about the church.

For more than half a century the clock in the church tower had been in the care of Samuel, the father of the sexton, and grandfather of Fraulein Hannah, the three living a happy, peaceful life in their cottage near the church. It was his duty and pleasure to oil it, wind it, and keep it in perfect running order, and on Saturday afternoons was his time for paying his weekly visits to the tower.

There was one boy who loved to watch for the aged Samuel from the time he left his cottage with the great key of the church door in his hand, until he saw him at work high above the yard where the boys were playing. This boy was August Wagner, now a clean, well-dressed, well-bred, intelligent lad, all owing to the intimacy allowed him with the family at Kramerhof.

While the other boys never halted a moment in their games to heed Samuel, August watched him come up the path by Dorothy's deserted cottage, unlock the great front door of the church, enter the silent, twilight place, which appeared to August so solemn during the week, and so bright and homelike on Sunday. Then he listened at the closed door to the sound of Samuel's footsteps until he reached the tower, when August stepped back to the path from whence he could see him at work. For a long time this interest in him and the clock did not attract the attention of Samuel, and likely he might never have been aware of it had not trial of August brought him out pure gold.

A pane of glass was shattered in Samuel's cottage, caused by a ball thrown by a boy, for August to catch. At the first sound of the breaking glass, the boys, with the exception of August, ran away. He went through the wicket gate, and up the path to the door, and knocked for admittance. He

was received by Samuel, to whom he confessed the accident, and promised to bring the glass to replace it. This he did, and also brought a glazier to put it in place. This act of justice was not a freak of good nature and manliness on the part of August, it was the genuine outgrowth of a sense of right, fostered by judicious training.

August was not only under the influence of the pastor and Johannes Friedman, but there was scarcely a day that he was not at Kramerhof, and no one could be in the society of Frau Kramer without being benefited. Her influence over every one was for good, and she took especial interest in the Wagner children, not only for the interest she had in the welfare of every one on the estate, but for the help Frau Wagner had been to her in taking care of the young heir of Kramerhof.

Ever since he could remember, August had been attracted to Samuel, owing to his long, white beard, which reminded him of the picture of Abraham in Frau Kramer's great Bible, when the three angels came to him on the plain of Mamre, or of Isaac when he blessed Jacob. He told Samuel this, which no doubt increased his admiration for August; at all events, it did not lessen it. One Saturday afternoon when Samuel, key in hand, appeared in the churchyard, August followed him as usual to the church door. "You may go up in the tower with me, boy, if you wish, but none of the others must follow," said Samuel. August was filled with surprise and delight, for such an innovation had never been known as a boy being allowed to enter the church on a week day, above all, the tower where Samuel alone held sway.

At last August would see with his own eyes the inner workings of that monitor which ever since his remembrance had echoed over the hills and dales and the cottages of Schafhausen; at last he would see the swallows in their homes so far above the boys who watched them from the churchyard. It was therefore with a feeling of gratitude for the marked favor shown him that he watched Samuel turn the key in the lock, and when both stepped inside, it was with a feeling of awe that he glanced over the large vaulted room, empty and silent, save for the echo of their footsteps.

They mounted the long, narrow winding steps of the tower, and upon reaching it,

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Samuel sat down to rest, while August looked from the narrow windows upon the world below, taking a swallow's view of Schafhausen and the surrounding country. His eager glance searched out the factory where his father was sorting rags, doing as efficient work with his one hand as the others were doing with two. He saw the old mill of Hans Harbst, where Gamburger came each evening, and joined in the prayer and praise to the Saviour who had redeemed him; and near it the new cottage of Thilo and Lora. He singled out the gabled stone dwelling with deep window and door sills, the home of two happy, united families, Neils Andersen, his wife, and Leopold, Esther, and little Anna.

In the distance he saw the turrets and arched windows of Rothenfels, where the blind Bertha was living her useful Christian life; he saw the pretty vine covered cottage of Matthias Oehm and his Anna. Casting his glance toward the hills he saw the cottage where Gretchen still lay upon her couch, happy and contented, because each day of her life held some benefit done to another, and where Sack Fritz had gone out a self-denying missionary. Nearer at hand was the splendid farm of Kramerhof, with its high, arched entrance, and separated by the field and strip of woodland, the cottage where he was born. He looked down upon the schoolhouse dwelling of Johannes Fried-

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man; at his feet was the cottage of Dorothy Burmeister, and beyond all were the blue waters of the North Sea.

Samuel had gone earlier than usual that day, and allowed August full time to locate these places, seen for the first time spread out like a map before him. At first August was somewhat bewildered; even the boys who were gazing up to him appeared unreal; the swallows only, that were twittering about him, seemed old acquaintances; but soon he became at home even in the church tower, and Samuel, witnessing his delight, felt that he had done a meritorious thing to invite him. Then Samuel turned his attention to the clock, and the eager gaze of August followed every movement. Truly the boy found enjoyment in that fragment of time, the memory of which never left him.

Samuel's work was soon finished, and they prepared to descend, Samuel gathering up his implements and placing them neatly in a little leather case, which, as a special favor, he allowed August to carry. When they reached the large open door leading into the church, he paused as if reflecting. "I have something to show you, come this way, if you will."

August followed through the long dim aisle, his footsteps lagging from the awed feeling of being alone except for the company of the old man, until they reached a small door at the side of the high pulpit. This door Samuel unlocked and opened, and a glow of light from the red rays of the setting sun streaming through the stained glass window high above them, almost dazzled the eyes of August. But it cheered him to be in the bright, neat little room, and he stood looking up at the Gothic window through which the light came.

But only for a few minutes; his gaze was soon attracted to a splendid large painting, which stood upon a strong easel exactly opposite the Gothic window. It was a representation of "Christ in the Temple," and was the work of a master hand. The large, dark eyes of the boy expanded with delight, his heart throbbed, his pulses thrilled, his whole form trembled with ecstasy.

"I knew that you would appreciate it," commented Samuel quietly. "I felt sure that you would love it as I do."

The glow from the rose-tinted window fell upon the upturned face of the youthful Jesus, the noble features were illumined with life-like color; and August almost held his breath while gazing upon it.

"Whose is it, and how did it come here?" he asked.

"It is mine, was bequeathed to me by a comrade in arms. There was no room in my son's cottage where it could be kept unharmed, so, years and years ago, the old pastor and the people of this church gave me the privilege of keeping it in this nook. Never, upon any Saturday of my life, do I fail to come here, unlock the door, and sitting upon the pulpit steps watch it until the light leaves the western window, and I can see it no longer."

"So would I if it were mine," said August.

"But, boy," resumed Samuel, "remember that while I admire and love it, it is only with the admiration of a Christian and a lover of art. It is the work of man's hands, therefore I do not worship it, for I remember the command, "Thou shalt have no other gods before Me." "Thou shalt not make unto thee any graven image or any likeness of anything that is in the heavens above, or that is in the earth beneath, or that is in the

waters under the earth; thou shalt not bow down to them nor serve them."

An hour passed, and they were yet there conversing in subdued tones; youth and old age in sweet harmony and accord; the teacher and the learner, the aged saint and the spiritually minded seeker after truth; the weary warrior ready to lay down his armor, and the fresh young volunteer eager for the warfare with life.

Then they heard Johannes Friedman ascending the steps to ring the bell, and as its mellow tones pealed forth, Samuel bowed his head, and his lips moved in prayer. "Boy," said he, "that bell ushers in the holy Sabbath day, and as often as you hear it, pray: 'God be merciful to us sinners, for thine is the kingdom; preserve us, dear Father, from fire and floods, from war and pestilence, for Thine is the power; give us a godly life and a peaceful death, and an entrance into thy heavenly home, for thine is the glory.' Then if your prayer be uttered in sincerity of heart, the answer will be Amen, and Amen!"

(To be continued.)

GIRARD, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf, and help unload a newly arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake, would make a trustworthy cashier." And he was appointed.



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The Family Doctor

FROM *The N. Y. Evening Post*

OTHER friends and other professional aids have their special duties; the doctor is in everything that stirs the family life. He is the first to welcome the newborn, the last to leave the dying. The pale young mother, glad with the first cry of her firstborn, gives him her wan smile, and the widow watches him lay his kind hand over the eyes that can no longer see. I marvel sometimes how men can live on, going their way day by day and year by year, from house to house, always the centre of the strongest emotions the family life is capable of; how they can endure the strain of meting out life's measure.

We count it heroic to nerve ourselves to "break" (as our strange phrase is) bad news to those we love, though we do it for love's sake; but these brave men must daily, nay, in some cases hourly, quench hope's last ray and bid men "set their houses in order." Nor does use harden those best endowed for this stern duty. I have seen the blood leave a great doctor's cheek as pale as that of his patient, as he forced himself to say that disease had conquered nature, and science had no remedy. I have known such tidings told so tenderly that the first instinct of the foredoomed man was to grasp the doctor's hand.

Strange burdens are laid on the doctor's shoulders; he must advise where one is to live, what school will best suit the boys, how much exercise the girls may take, how much wine the father must drink, where the family shall travel. When you come to analyze these questions, they will have a professional germ in them, but if they are honestly thought over and seriously answered, a great deal of brain work is gotten from them which cannot be put into the bill.

Nor do the demands stop with these questions which do remotely bear on the mutual relations between the medical adviser and the family. Doctors are frequently called upon to try moral suasion on troublesome boys and wayward girls. Many times, especially, if the advice comes from one familiar at their bedside from infancy, it will have extraordinary influence for good, and succeed where the earnest expostulation of a clergyman has failed. There is a certain preliminary acknowledgement, especially in a young man's mind, that "the doctor knows all about it," and that no disguises or prevarication will prevail.

There is much inveighing against doctors' bills and a very common feeling that the grocer and butcher must be paid, but that the doctor can wait. This arises unquestionably from the fact that we are already burdened when we send for him, and that, unlike our other needs, we cannot control how much or how little it will take to satisfy them. Die we must unless the doctor can aid us, and what he does for us he measures himself. With people living on small salaries, or in any way under the restraint of narrow means, days of illness mean always added expense of every sort, and if it be the head of the house who is ill, loss of income also, and in this way the doctor's bill becomes part of the general infliction.

The English habit of paying a fee at each visit is, when practicable, a short but not pleasant way out of the difficulty of a steadily increasing indebtedness. But, following the custom of our own country, it is at least

only just and honorable to try to lay a little aside for the meeting of this responsibility as time goes on. I knew a singularly provident man whose only deposit in a savings bank was what he called "the doctor's contingent," and it proved an excellent expedient, allowing him to meet his physician always cheerfully, and be ready and glad to discharge the moneyed part of his debt to him.

That a thousand-dollar fee seems an immense sum to pay for an operation which takes only an hour of a man's time is surely true, and there is a very bitter feeling natural to those who crave the utmost skill for their dear ones that such a demand puts the relief out of their reach. Yet, who shall weigh the strength which goes out of a man, the loss of nerve-power and vitality in that hour for which he demands so much. Who shall measure what he has done and endured to achieve his skill? Who shall analyze what he has to bear when under the knife a patient dies? In the making and the working of a great surgeon there are experiences which they only know, which no money can repay.

Those who grumble most over the dues demanded by doctors are least aware what noble liberality is shown by the profession in the gift of their highest skill and of priceless time in which they might refresh themselves, entirely "without money and without price." And this, outside the walls of hospitals, merely in response to appeals in behalf of those who were not able to come to them as paying patients.

I have seen a great specialist gently tear a check in two and lay it on a convenient table, after he had made a visit which involved a journey and the loss of half his day, because he knew the money would be a comfort to his patient. And I have known the same man to treat case after case with his utmost skill and care, without a thought of payment; and, if his purse now overflows, he could have doubled his fortune had he always had paying patients.

That there are many grasping, selfish, and even unjust, physicians, goes without saying; they are of our common humanity, and no profession, business, or trade, is without men of these characteristics; but that, as a body, they labor more for the relief of the suffering of the world without adequate reward than any other class of educated men, I sincerely believe cannot be questioned.

Their opportunity is unique, but their influence and assistance in the history of our households is a great testimony to the sympathy and patience and large-hearted comprehension of man with and for his fellowman in this urgent, crowded, self-seeking age of ours. Human brotherhood, which has no name or guild, is vitally alive among our doctors. Sleepless nights and anxious days, hours of tense apprehension, the exertion of almost superhuman ingenuity to relieve pain, mark the going to and fro of many a quick-moving "buggy" in our busy streets; and if one in a thousand is so fortunate as to acquire wealth as the result of his practice, let us rejoice for him.

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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 known as the Children's Hour.

A Cunning Little Cook

BY EMELINE GOODROW

A cunning little cook,
And a kitchen made of tin,
A funny cooking-book;—
(I wonder what's within!)

Now dimpled hands of brown
Are busy as can be;
There's no one in the town
Can cook so wonderfully!

"Eleven o'clock! Oh, dear,
The dinner will be late!
Now, children, do you hear?
Don't talk at such a rate!

"You've quite upset my mind
By making such a noise!
Be quiet now, and kind,
Or I'll put away your toys!"

Now watch her fry the fish.
Slap! On the pan they go,
There in a scalloped dish!
(They're candy fish, you know.)

Ah! There are Boston beans!
(Shelled peanuts, skeptics say!)
But even kings and queens
Might relish them to-day!

Dessert! Cranberry tarts!
How many she has made!
Of culinary arts
She's surely not afraid!

Ah, here she comes! A smile,
A pretty, "grown-up" air,—
"Will you stay and sup awhile?
You're welcome to my fare!"

I can't resist the mite,
So down I lay my book;
I relish every bite,
And I have to kiss the cook!

Elgin. Ill.

Sam

BY BERNICE MORTIMER

IT was on a crowded thoroughfare in New York that I first saw him, and his bright little face lingered long in my memory. It was not merely the curly black hair, the dancing blue eyes, and the merry mouth that attracted me, but it was also the look of perfect good humor that shone on his face. I watched him as he darted back and forth trying to sell his papers, for he was only a little newsboy whom his companions called "Sam," and scarcely any one refused him, for he stepped forward with such a cheerful air, that it was hard to pass by. Yet several times I noticed that he turned away to give his less attractive comrades a chance. Once he suddenly ran across the street, skillfully avoiding the wagons, and reappeared soon with an old negro leaning heavily on his arm. Slowly they made their way to the opposite side. "Thankee, child," I heard the old man say. "Me rhumatez's mighty bad to-day, but ye've helped me nicely. God bless ye." And Sam's eyes were not quite so merry as before when he came back. "Just like Sam, ain't it?" I heard his chum say, and sometimes this little incident recurred to me as an act of true politeness which many would not have performed.

After this I saw Sam frequently, and we came to greet each other with a "Good morning," and a nod and smile. I never bought papers of any one else, and no one molested me, for I was regarded as Sam's special

"customer." Scarcely a day passed but I saw some instance of the unconscious kindness of his nature. Now he was carrying a child across the street, now helping a nurse lift the baby carriage over the coping, picking up books which had been dropped, or chasing around the corner for a hat racing with the wind. Although but a child, I sincerely respected him, he was so utterly unselfish.

Two years after I had first known Sam, I was laid up with an attack of "grippe." A few weeks after, I slowly descended the stairs, but no pleasant voice greeted me, and no worn cap was lifted from a curly black head. I felt strangely disappointed, but when several days passed, and still there was no glimpse of Sam, I began to grow anxious. At last his chum, Bill, passed me, and touching him on the arm, I asked, "Where's Sam?" A strange look crossed Bill's face, as he answered, "I'll show you." Following wonderingly, I was led to a shady spot in a cemetery, and there under a weeping willow was a little mound, and on the pure marble stone at the head was the inscription:

Sam White, aged 10 years,
"Faithful unto death."

With a startled exclamation, I turned aside that Bill might not see my emotion. But I need not have feared, for he was kneeling, with his head upon the little grave, sobbing. So together Bill and I mourned.

At last when more composed, he told me all. A fire had arisen in a large hotel, and Sam had rushed into it to save a little child whom he knew. He accomplished his purpose, but was himself fatally injured. The floor on which he was standing gave way, and he was dashed to the ground. Although the child's father did all in his power to save him, nothing could avail, and the brave little boy, rising above his pain, died with the old cheerful smile on his lips. Just before his death, he had said "Good by" to me through Bill.

I was much touched, and could scarcely ask who had chosen the text on the stone. Bill told me that the newsboys had erected the monument, and he himself had decided upon the inscription. "For Sam always liked that one," he said, "but it would have been just as good, 'Cheerful unto death,' I think." However others might regard it, poor Bill's tribute to his friend did not seem to be at all strange or amusing, and as I walked out of the quiet churchyard into the busy world, I murmured: "Bill is right, you were always cheerful, even unto death, little Sam."

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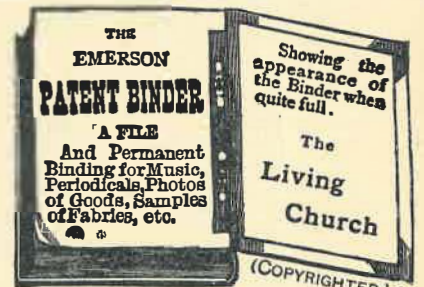
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Phil's Experiment

"HAVE I got to rake up these leaves every day?" asked Phil, with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling and make just as big litter as before."

"Your room has to be set in order every day," said his mother, smiling.

"I wouldn't care much if it wasn't," said Phil.

"And your shirts have to be washed every week. And the dishes you eat from have to be washed three times a day. You keep on eating, you know."

Phil could not forbear a smile as he slowly raked away at the leaves.

"Seems to me I have to do a great deal of work for other folks," he went on, mournfully. "I have to pile wood, and cut kindlings, and drive the cow, and water the flowers—and things."

"Do you have more to do for others than others do for you?" asked his mother.

"Yes, ma'am; I guess so. Anyway, if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed," said Phil, eagerly. "May I try it, mamma?"

"If you like. You may try it for one day."

"Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves and rushed away to look at his fishing-line; for he had made up his mind to go fishing in the afternoon, and have a pleasant time.

Running hastily to the barn, he fell and tore a hole in his trousers.

"Mamma," he cried, picking himself up and going towards the house. But suddenly he remembered that mamma was not to be called upon. He ran upstairs to change his torn garments.

"Ah! two buttons off my other pants, and I forgot to tell about it. Never mind; I can sew them on myself, I often have. It's easy enough to sew on buttons."

It took him a long time to thread the needle, and then every stitch was a separate trial. But as he sprang to put on his trousers, he found that they were sewed to the skirt of the coat he had on. The school-bell was ringing, and he rushed away with the torn trousers on.

But he was late, to his regret, for he had begun school with a resolution not to have one tardy mark during the year.

The tear in the trousers kept catching in things and tearing larger, until he was very much ashamed of it, and was glad at length to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's clothes were not a little harder than cutting kindlings.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day, when I get out of school."

Returning home, he went to the dinner-table with a boy's appetite.

"Where's my place?" he asked, seeing no place ready for him.

"Have you forgotten our agreement?" asked his mother.

"Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her a moment, then gave a rather blank look at the roast-beef and sweet potatoes.

"I did forget, that's a fact," he said with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss his dinner," she said.

But his father said: "Let him learn his lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself to think whether any one had raised them for him, and rejoicing in the reflection that when picking-time came he would not have any part of it at work to do.

He went fishing, and on his way home had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him:

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed, as his empty pitcher flew up in his hand. But be- thinking himself, he ran for his own water.

"Now for a clean collar." But his face fell as he saw none in his drawer. What did he want of a collar anyway, no one would expect to see him at the tea-table?

But as he lay awake, after going to bed, restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about its being impossible for any one to live unto himself, or to escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good-will and cheeriness and loving kindness with which these duties are performed.

Next morning he awoke at the sound of the breakfast-bell to a keen perception of the delightful smells of mutton-chops, buck-wheat cakes, and other good things.

"Well," he exclaimed, jumping up, "I'm not going to live another day on apples, if I know myself. After all," he went on as he dressed himself, "it's a mean, sneaking thing to try and shirk things. I get all I want to eat, and good, too," (he sniffed eagerly at the appetizing smell came stronger,) "and it's a pity if I can't do a little to help on."

He went out and had the leaves raked before breakfast, at which he appeared with a glowing color and a sidelong glance at mamma.

"I think I've tried it long enough, mamma," he said with a smile. "I believe I'll do chores and board with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes.—*Our Crutch.*

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Household Hints

Disinfection calls for the most thorough, conscientious care; the deadly germs of disease are invisible to the naked eye, but they are there waiting for a suitable opening in some run-down system. A room that has been occupied by a patient with some infectious or contagious disease should be fumigated at once. In small towns and villages where this matter is not a public function, it is well for housekeepers to understand how to carry it on themselves.

The method of fumigating as carried on by the Board of Health of the city of Boston is very thorough, and disease is much circumscribed by their method, which is as follows: Close the windows and doors tightly, stuff them with paper if they are loose. Take sticks of sulphur, moisten with wood alcohol (the other alcohol will do, but the wood alcohol is cheaper), and ignite with a match. Burn enough to fill the room with a thick smoke for five or six hours; at the end of that time open all the windows, and the odor will soon become faint. A handy way to prepare sulphur for burning is to fill a coal hod half full of cinders or ashes, and set the sulphur in a whole (not soldered) tin dish on top. All the bedding that cannot be scalded, and all draperies in the room should remain until after the fumigating, then they may be put out in the open air. Of course in some extreme cases it is well to burn the bedding altogether. All excreta thrown into the vaults should be immediately well covered with earth and lime or ashes; burn all rags and cloths used about the patient. Put a cupful of corrosive sublimate in a pail of water, wring out a cloth dry, and wipe the walls and woodwork wash the floor or carpet over with it also. Do not touch brass or iron when using it as a wash, and taken internally it is deadly poison. Previous to fumigation, remove all plants, birds, silverware, jewelry. It is a wise plan to burn sulphur through the house two or three times a year, especially in villages and country places where cesspools and surface drainage is the rule, as it may prevent much unnecessary sickness.—*Good Housekeeping.*

A HINT FOR THE HOME NURSE.—I was suffering from neuralgia, and for two hours had wished for old Margaret who had that day gone to "the very biggest picnic of them all, missus." My young sisters, just home from college, would be useless in the sickroom, I thought. The pain grew worse. I rang the bell at my side, as the girls had requested if I wished them for anything. They were upstairs before the bell had ceased its ringing. I could only say: "Bring hot water and flannels, as soon as possible." The girls fairly slid down stairs. I could hear them hurriedly consulting in the kitchen, then a laugh, and before I knew it, they were coming through the hall. The thought of their half-warm applications made me shudder. I turned to them in despair, but at the sight I laughed outright. Elinor marched into the room with the perforated tin potato-masher in one hand, and in the other she brandished the doughnut fork in a most theatrical manner. Helen brought a basin of flannels and a can of hot water. "Now, we'll cure you," said Helen, as she approached the bed and proceeded to pour the boiling hot water on the flannel piece. "Now, Elinor, fish it out with your trident." In a twinkling the scalding hot flannels were transferred to the inside of the open potato-masher, which was pressed quickly and firmly together. With another whisk of the doughnut fork those grateful hot flannels were on my aching head. Hereafter, when hot applications are required we shall always resort to the potato-masher and doughnut fork.—*Household.*

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"THE MORE YOU SAY, THE LESS PEOPLE REMEMBER."
One Word with You

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