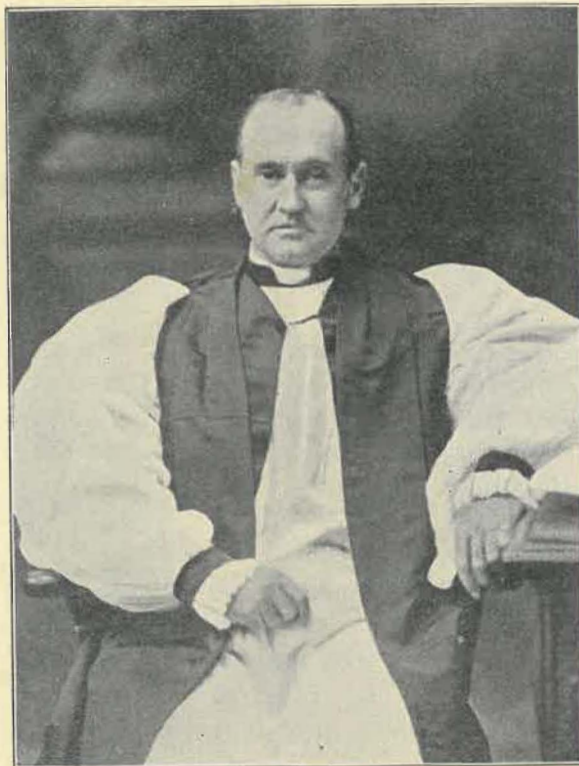


# The Living Church.



The Rt. Rev. Chauncey Bunce Brewster, D.D.  
Bishop-coadjutor of Connecticut. Page 256

# The Living Church

C. W. LEFFINGWELL, Proprietor.

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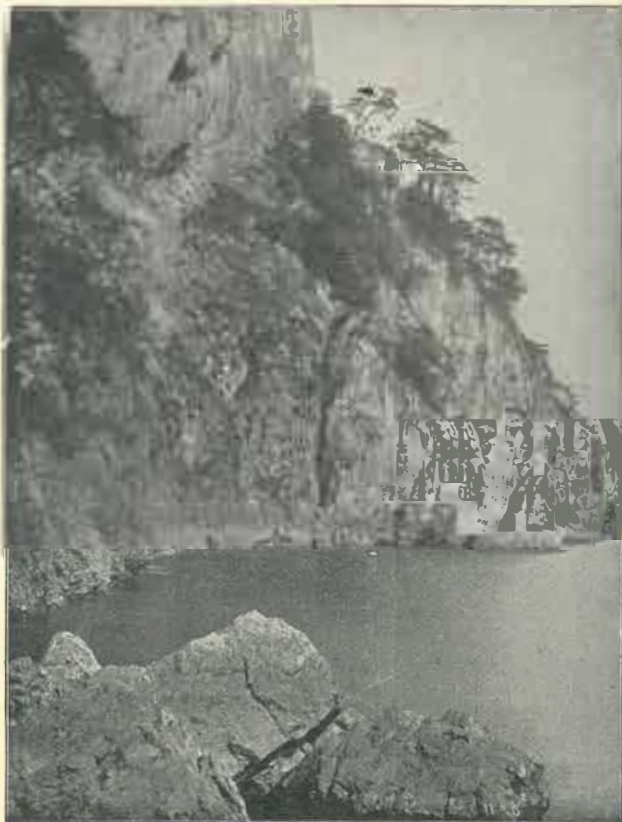
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# The Living Church

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

CHICAGO, JUNE 11, 1898

## News and Notes

**S**IMPLICITY, grand in its impressiveness, was the appropriate characteristic of Mr. Gladstone's funeral ceremonies. Westminster Hall, where the body lay in state for two days, visited by countless multitudes of men and women who sincerely mourned for the loss that had befallen their land, was without flowers or adornment of any kind, and the plain oak coffin, undraped, rested on a catafalque prepared by the Armenians in honor of their champion. On Saturday, without pomp or pageantry, but with a quiet dignity and state,—the first official funeral since Lord Palmerston's—he was laid to rest in Westminster Abbey. The impressive Burial Office of the Church, with the majestic funeral marches of Beethoven, Handel, and Schubert, and Mr. Gladstone's favorite hymn, "Rock of Ages," rendered exquisitely by choir, organ, and orchestra, were the most fitting accompaniments of this closing scene in the career of "the Grand Old Man," whose chief comfort and strength in life had ever been the Christian's hope and faith—"I know in Whom I have believed." Fully 2,500 persons were within the Abbey, while thousands thronged outside. Mrs. Gladstone, bent and feeble, was present, supported by her two sons, and one of the touching features of the occasion was the action of the Prince of Wales who, at the close of the service, bent to kiss her hand, thus expressing the sympathetic devotion of the many who mourned with her.

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**T**HE *Church Times* remarks that the presence of two Princes of the Blood as pall bearers at the funeral of Mr. Gladstone, at Westminster, and with them the leaders of the party he once opposed, as well as those of the party he once commanded, is the most striking proof of the respect which the great statesman inspired, and a gratifying evidence of the good will which underlies English public life. It was most fitting that he should lie with those illustrious dead whose pre-eminence in Church and State, in deeds of valor or of genius, has been universally acknowledged. It was right, in this case, if any, that the first intention, no doubt in accord with the wishes of one who persistently refused to accept a place among the Lords, that he should lie in the churchyard at Hawarden, should give way to the national desire that his mortal remains should receive the highest honor that could be paid to them. It is noticeable that the time-honored prayer which adorned the pall, *Requiescat in pace*, has met with no adverse criticism from any quarter.

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**C**ANON CARTER presided at a conference held in London recently to consider the subject of the proper relation of liturgical and ceremonial developments to authority in the Church of England. Canon Carter is one of the few prominent leaders contemporary with Pusey and Keble who still remain. He began his ministry before the Tractarian movement had started. He

opened this recent meeting with a short but earnest address, reminding his audience that authority is a distinctive principle of the Catholic Church, and we must be men under authority. He closed as follows: "My years are few, yours may be long; but I am anxious that all that is done may deepen our Church of England life. We should keep true to ourselves and to those principles of our Church which I am persuaded are most calculated to further the growth of English spiritual life. I pray God that this conference may be blessed to this end." Two important resolutions were passed; one recognizing the full authority of the bishop to prohibit any service not contained in the Prayer Book, the other in like manner recognizing his authority to prohibit any omissions from, or any additions to, the services contained in the Prayer Book. Eighty odd priests attended the conference, including some of the best-known clergy of the Catholic school. A protest was presented from the clergy of three parishes who regarded the conference as undesirable at the present time, and were also disinclined to admit the right of individual bishops "so to interpret the Book of Common Prayer as to exclude matters that have the sanction of the primitive Church and of both East and West." The leading Church papers regard this meeting and its outcome as extremely important. *The Church Review* characterizes its resolutions as "epoch making," and they are also heartily endorsed by *The Church Times*. The proceedings of the conference, taken with the utterances of the bishops in convocation, make the outlook very hopeful for bringing the whole ceremonial movement into a more satisfactory relation with ecclesiastical authority. It is by all odds the most important event in this connection that has occurred since Archbishop Benson's judgment in the Lincoln case.

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**A**T the conference of advanced Churchmen in London above referred to, some disappointment was felt at the absence of the four prominent vicars of St. Alban's, St. Peter's, London Docks, St. Cuthbert's, and St. Michael's, Shoreditch. These gentlemen not only absented themselves from the meeting, but presented a protest against the action contemplated. They have since addressed a letter to the Bishop of London in which they fully accept the principles of the two resolutions adopted, but deprecate any action of the Bishop by way of intervention at this time, since it is in the highest degree undesirable to have even the appearance of parleying with the irreverent and sacrilegious attacks of Kensit and his followers. It is certainly not to be forgotten that in times past the bishops have shown too much readiness to act under the impulse of panic. To do that under present circumstances would be to risk all that has been attained in the way of a cordial understanding between the bishops and clergy. It must be admitted, therefore, that the warning of the four vicars is not without good ground. It is hardly to be imagined, considering the indomitable independence of the Archbishop, and the tone of his re-

cent speech in convocation, that he is liable to be blown about by any popular breeze, and it is confidently expected that the Bishop of London will display no less wisdom. An opportunity is offered such as rarely occurs to settle the question of the limits of ritual on a lasting basis, and every lover of the Church must hope and pray that it may not be lost by any failure on the part of the bishops to take the best and most prudent advantage of it.

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**T**HE suggestion has been made by the Bishop of Salisbury that a college should be opened at one of the universities, for members of the Holy Eastern Church. In a sense, this would be a revival of an older experiment. In the reign of James I. the famous Cyril Lucas, then Patriarch of Antioch, sent to Balliol College, Oxford, a young Greek named Critopylos who afterwards became Patriarch of Alexandria. No other student, however, made his appearance for a long time, though communication was kept up between the Eastern and Anglican Communions. Towards the end of the century Archbishop Sancroft drew up a plan providing that Gloucester Hall should be set apart for Orientals. It was to accommodate twenty students, five from each of the great patriarchates. This received the approval of the Patriarch of Constantinople. Elaborate regulations were drawn up, even extending to the habit, which was to be "the gravest worn in the country." In 1698 there were five Greek students, but three of them became converts to Rome, and those who came after stayed but a short time. In 1705 the Patriarch of Constantinople put an end to the plan, giving as a reason the irregular life of certain priests and laymen of the Eastern Church living in London. Thus the Greek college in Oxford disappeared, but the experiment, if now revived, may be expected to produce happier results.

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**A**BOOK dealing with the history and present condition of London "city" churches, by the Rev. H. W. Clarke, makes some proposals which will startle many persons. We believe there is a society for the protection of these churches, which will be particularly scandalized. Nevertheless, Mr. Clarke's recommendations are not without merit, at a time when clerical incomes are on the decline. There are 47 of these ancient churches, many of which, undoubtedly, at least as they are now carried on, are of small practical utility. Thirty-two of these, Mr. Clarke thinks, could be well spared. He proposes that these be demolished, and the sites be sold. The estimated value is nearly \$18,000,000. The interest on this, added to the revenues attached to the livings, would give an annual income of \$900,000. The plan is that this sum shall be used, not in building new churches, but in raising the income of every incumbent in Middlesex and Surrey, in parishes whose population is 5,000 or more, to a minimum of \$2,000 a year, with an allowance of \$7,500 for a parsonage, if one does not already exist. The scheme has a certain brilliancy, and seems very practi-

cal, but it would meet with strong opposition from those who cherish these ancient edifices for their historical and architectural associations, and from those who think that most, if not all, could be made to do a useful work, if only a proper method were adopted, applicable to changed conditions.

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### St. Andrew's Brotherhood Men in the Army and Navy

A copy of the following letter has been sent to all Brotherhood members, from Pennsylvania, who have been called upon to do military or naval duty:

"DEAR BROTHER:—The Executive Committee of the Philadelphia council, Brotherhood of St. Andrew, deem it fitting that I should write a letter, as from that committee, to such members of the Brotherhood who have answered their country's call to arms, and who may now be in camp in different parts of the country, awaiting the summons to action in the field or upon the seas.

"This suggestion was made at a meeting of the committee held on May 12th, when our thoughts and prayers went forth for you, as they will ever go for all our brethren until this war shall cease, and by God's providence you be returned in safety to your companions in the great work at home of spreading the Kingdom.

"But the conditions in which you find yourselves at this time point to an extraordinary opportunity for the fulfillment of the Brotherhood Rules for Prayer and Service. Do you realize this? Is the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness (Confirmation service), pervading your life in these new surroundings? If so, then His Kingdom may come by your efforts to many a soul whom you could not hope to approach in the ordinary walks of life. May your presence in bivouac and battle be a blessing to all with whom you come in contact; may the standard of the Cross go hand in hand with that of our beloved country on its mission of mercy, both upheld by the mighty power of a Christian manhood! This done, and opportunities will ever present themselves, which the keen Brotherhood man is ever looking for and eager to take advantage of.

"That God in His infinite mercy will ever protect and guard you, and that this feeble word from your brethren at home be a means of encouraging you to greater efforts for His dear sake, is the heartfelt prayer of

Your friend and brother,  
EWING L. MILLER,  
President Philadelphia council."

### The Church Abroad

Father Kelly has established "The House of the Sacred Mission," at Mildenhall, Suffolk, an old manor house which he has acquired at a moderate rent for a seven years' lease. Twenty-three students are here prepared for foreign mission work, and taught to live in community, doing all the housework for themselves. The term of training varies from one year to six, according to the age and attainments of each student.

The church of St. Augustine, close to Highgate Archway, hitherto a chapel-of-ease to All Saints', has just been made a separate parish, and one of the first occurrences after the notice in *The Gazette*, was the reception of Miss Kate Bowen, a Roman Catholic, into the English Church, the service sanctioned by convocation being used by the Bishop of London's authority.

The Rev. Joseph Charles Hoare has accepted the bishopric of Victoria, Hong Kong. Mr Hoare is a son of the late Canon Hoare, of Tunbridge Wells. He is a scholar of Trinity College, Cambridge, and was ordained priest in 1876. Since 1875 he has been engaged in mission work in Central China, in connection with the Church Missionary Society, and for most of

that period he has been principal of the Ning-po Divinity College.

A movement is on foot to signalize the coming reconquest of Khartoum, by the foundation of a Bishopric of Khartoum, as a memorial of the late General Gordon. The Archbishop of Canterbury has signified his approval of the proposal, and Bishop Wilkinson is interesting himself with regard to the endowment fund, for which it is proposed to raise the sum of £20,000. The new bishopric would have intimate relations with the mission to the ancient Coptic Church, in which the late Dr. Benson, and General Gordon himself, displayed keen interest. The policy of the mission, as formed by the late Archbishop of Canterbury, has been to advance the education of the Coptic priesthood, while interfering as little as possible with the ancient Church.

### Canada

The festival services at St. Barnabas' church, Ottawa, on Ascension Day, terminated with an imposing function in the evening, when the Lord Bishop of Ottawa administered Confirmation. The Bishop's address to the candidates was full of instruction and good advice. At the conclusion of the Confirmation service there was a solemn procession around the church, headed by the processional cross, and with the usual accompaniments of lights and incense; the Bishop, vested in cope and mitre and bearing his pastoral staff, blessing the people during the progress of the procession. The newly confirmed made their first Communion the following Sunday.

A general Mission will be held in Ottawa in November. The Rev. Father Osborne, S.S.J.E., will be the missionary at the cathedral, and Father Huntington, O. H. C., at St. Barnabas. The names of the other missionaries have not yet been announced.

The Sisters of the Church are conducting a very successful day school in Ottawa, the attendance being so large that a new wing to the building purchased by the Sisters some three years ago, is now being erected to supply the need of additional class rooms.

### New York

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

CITY—A weekly service of prayer for the army and navy has been established at St. James' church, the Rev. E. Walpole Warren, rector. It is held on Wednesday afternoons.

At All Angels' church, the Rev. S. DeLancey Townsend, Ph.D., rector, a handsome cross has been placed in the memorial baptistry, in honor of the late Mrs. Wm. M. Robewald.

At the church of the Holy Innocents, Highland Falls, in the suburbs, Bishop Potter held his annual pre-ordination retreat for candidates for Holy Orders, during the Ember days.

The church of the Archangel, the Rev. Geo. S. Pratt, rector, has at last secured permanent location for its services, on W. 116th st., and occupied it for the first time on Trinity Sunday.

At Christ church, the Rev. Dr. Jacob S. Shipman, rector, an enlargement will be made during the summer months, in the shape of a transept. The expense of this much-needed improvement will be \$12,000.

It is announced that the Rev. Dr. Charles Augustus Briggs, who was ordained to the diaconate May 27th, as recorded in our last issue, is to go on with his work as a professor in the Union Theological Seminary.

At the annual competition in drill and athletic exercises by the Knights of Temperance and other temperance organizations, already referred to in the columns of *THE LIVING CHURCH*, the remarkable circumstance occurred of the winning of all the prizes by a single company—that from St. Agnes' chapel of Trinity parish.

At Trinity cemetery, at the grave of his father, General Dix, the rector of Old Trinity church, the Rev. Morgan Dix, D.D., D.C.L., delivered an address on Decoration Day, before

the John A. Dix Post of the Grand Army of the Republic, which had assembled to pay special honors to the old General.

By the will of the late Jacob Wendell, whose death was mentioned recently in these columns, a bequest of \$1,000 is given to the Home for Old Men and Aged Couples, and a like sum to the Home for Incurables. Harvard University receives \$5,000, the income of which is to be used in giving free tuition to deserving students.

The trustees of St. Luke's Hospital, at a special meeting just held, took action to place at the disposal of the war and navy departments at Washington, the free use of one of the hospital wards, for wounded soldiers and sailors requiring surgical care and nursing. The ward, which is an entirely new one, has a capacity for 25 cases at a time.

At the chapel of the Good Shepherd, Blackwell's Island, the rite of Confirmation was administered on the afternoon of Trinity Sunday to a class composed of inmates of the city institutions, presented by one of the missionaries of the staff of the Church's City Mission. A special boat brought many friends and clergy to the island to attend this interesting service.

By the will of the late Mrs. Julia Elizabeth Brown, which was filed in the surrogate's court, June 3d, bequests were made of \$5,000 each to the American Bible Society, St. Luke's Hospital, and the American Tract Society, and of \$2,500 each to the Society of St. Johnland, the Woman's Hospital, the New York Society for the Relief of the Ruptured and Crippled, and the Children's Aid Society.

St. David's chapel for work among colored people rejoiced on Trinity Sunday in the ordination of its clergyman in charge, the Rev. Edward George Clifton, to the priesthood. The Rev. Mr. Clifton is a native of St. Kitts, British Indies, but has been resident in this country some 18 years. His work brings him largely into contact with colored men employed on the railroads.

At St. Bartholomew's church, the Rev. Dr. McIlvaine will aid the force of curates in summer care of the church. The rector, the Rev. Dr. Greer, will be at the seashore. For a time the sacred edifice will be closed to allow the placing in position of a large painting on the chancel wall. This work of art, which has been for several years in preparation, is from the brush of the artist, Francis Lathrop.

The Teachers' College affiliated with Columbia University, held its own Commencement June 2d, at which President Seth Low, LL.D., and the Rev. Dr. Peters took part. The dean made a statement of the affairs of the college showing that a mortgage of \$140,000 had been paid off; one gift received of \$40,000, and two others of \$25,000 each. There had also been received on account of the Kemp legacy, \$35,000.

Mrs. Mary Elizabeth Boulton, widow of the late Wm. G. Boulton, and daughter of the late banker, Wm. C. Bowen, of the well-known firm at present represented by Brown Brothers, in New York and London, died May 31st. She was born in 1833, at Manchester, England. Since 1879 she had been identified with the work of Grace church, in this city, and had held the position of choir mother since the establishment of the vested choir. She also had a deep interest in Grace Hospital, and was a pioneer in the work of the parish on the East Side. The burial service was held June 2d, and was conducted by Bishop Potter, assisted by the rector, the Rev. Dr. Wm. R. Huntington, and the Rev. J. Lewis Parks, D.D. The interment took place at Rosedale cemetery, Orange, N. J., and the choir of Grace church attended.

The Commencement exercises of Miss M. C. Ramsay's school took place in St. Andrew's church, May 27th. The Rev. D. Parker Morgan D.D., presided, and the diplomas were presented by the Rev. Dr. John P. Peters. The Rev. Philip A. H. Brown, of Trinity parish, delivered an address. The exercises, which closed with the singing of the national hymn, were followed by a reception in the school building.

The Rev. Rowland S. Nichols, curate of Grace church, has been appointed chaplain of the 9th New York Regiment U. S. Volunteers, and has joined the regiment at the camp at Chickamauga. The parishioners have provided him with his military outfit, and have presented a field service of Eucharistic vessels. He is a descendant of a chaplain of the Continental Army who accompanied Gen. Washington at the crossing of the Delaware.

The Rev. George Dudley Wildes, D.D., LL.D., who for 25 years was rector of Grace church, Riverdale, in the suburbs, and was one of the founders, and long the general secretary, of the Church Congress, died June 3d. He was born about 70 years ago, took his master's degree at Harvard University in 1855, was ordained deacon by Bishop Smith, and priest by Bishop Eastburn. He was formerly connected with St. Paul's and Trinity churches, Boston, and Grace church, Salem, Mass. About two years ago, he resigned his rectorship at Riverdale on account of failing health, but was granted a continuance of a portion of his salary. He continued to live among his old parishioners till the end came. An honorary degree of Doctor of Divinity was conferred upon him by Hobart College, in 1884. He had previously received the same degree from Bethany College, Topeka, Kas. The burial service was held June 6th, many friends going out from the city to be present.

At Trinity churchyard, on Decoration Day, the Hamilton Post of the Grand Army of the Republic decorated with flowers the grave of Alexander Hamilton. Another post decorated the grave of the gallant General Phil. Kearny, of the War of the Rebellion. The Naval Veteran Post remembered where lay the bones of Captain Lawrence, and over his grave a singing society sang patriotic songs in honor of naval victories of long ago, still unforgotten. A notable feature was the decoration by the Sons of the Revolution of the great monument erected in this churchyard to soldiers of the War of Independence. The representatives of the society afterwards proceeded to St. Paul's chapel, of Trinity parish, and decorated the memorial tablet of General Richard Montgomery, who fell before Quebec; and then the statue erected by the society in City Hall Park, in honor of the Revolutionary patriot, Nathan Hale.

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, the trade school has just held its Commencement, in the presence of many friends, with appropriate exercises and an exhibition of work. The new Eucharistic vessels, mentioned in THE LIVING CHURCH, have been modeled in Colonial pattern, and closely resemble the style adopted for the vessels presented to several of the American Colonial churches by Queen Anne. A new organization in this parish is St. George's Senate Club, which, in conjunction with a branch in the borough of Brooklyn, Greater New York, has constituted a mock senate and house of representatives, for purposes of practice in debate and in the study of American political institutions. Bills are regularly introduced, discussed, and passed upon in each house, and then transmitted to the other. Much interest has been awakened, and the membership has been limited to practicable numbers, chosen by the society itself.

At the Shelter for Respectable Girls, which is cared for by the Church, 501 girls have received temporary hospitality during the past year, while looking for employment. Its work has been singularly beneficent, as may be understood from the fact that nearly three-fifths of those cared for and helped upon their feet, the past year, were literally without friends or money, and would have been subjected to the most dire temptation and suffering had not this merciful provision awaited to protect them. There is no other similar institution in the city, so that the responsibility felt by the managers to sustain and increase the work is very serious. The expenditures last year amounted to \$5,968.70, which was administered with exceptional economy. But the difficulty of raising funds has grown so great, that Sister Catherine is burdened with

fear that after more than a quarter of a century of successful charity, it may all have to be given up. No endowment exists, and one of the worse needs is that of a permanent and adequate house owned by the managers. At present, only rented houses are in use, and the work is solely a labor of love and of faith. Yet the number of applications for admission is constantly on the increase, the number last year being far larger than ever before.

The archdeaconry of Orange met at Port Jervis, May 26th. The meeting was full of interest from beginning to end. On Wednesday evening, a service was held, presided over by the Ven. Archdeacon Thomas. The subject discussed was "The Christian at work in the world," and four clergymen of the archdeaconry made very interesting addresses. They were the Rev. Messrs. H. P. Hobson, J. W. Bartholomew, D. Evans, and G. C. Betts, each of them having assigned a sub-section of the main subject. Thursday the archdeaconry proper began with the celebration of the Holy Communion, the Bishop of the diocese being celebrant. An able sermon was preached by the Rev. Father Betts, after which the Rev. Uriah Symonds presented to the Bishop 11 adults for Confirmation. The address of the Bishop to the newly confirmed was full of wise and fatherly counsel. The archdeaconry organized at the church, and after the dispatch of some of its business, adjourned to the Schneider House, where an excellent dinner was served, 24 clerical and lay delegates being present. At the after-dinner session the reports of the several missionaries showed a great deal of work accomplished. The Bishop, in a very happy manner, emphasized the importance of the work of the archdeacon in the diocese, and suggested an amendment to the canons, making it the duty of the archdeacons to read such reports of their work at the diocesan convention. He believed that such a report would do more good in furthering the mission work in the diocese than any number of speeches.

YONKERS.—At St. Andrew's Memorial church a conference was held May 22d by the united chapters of the Brotherhood of St. Andrew of Westchester county. At the afternoon session, addresses were made by the rector, the Rev. James E. Freeman, Mr. Alexander M. Hadden, of New York, and Mr. W. W. Lord, of Mt. Vernon. At night a service was held, at which a sermon was preached by the Rev. Dr. Eliphalet Nott Potter.

At St. John's church, a public drinking fountain, in the interests of temperance, was put in operation May 21st for the summer season.

St. Mary's church, the Rev. G. H. Butler in charge, held a service Sunday, May 22d, to celebrate the completion of the payment on its edifice. The preacher was the Ven. Archdeacon Van Kleeck, D.D., and the Rev. Mr. Taylor made an address.

TARRYTOWN.—At Christ church a new bell which was presented by Mrs. Geo. B. Newton, in memory of her husband, has just been placed in the tower of the church, and was used for the first time in Ascension-tide. It weighs 2,000 lbs. It has a memorial inscription, and in addition a tablet has been placed in the church porch.

CLIFTON.—At the last meeting of the vestry of St. John's church, the rector, the Rev. Dr. Eccleston, was granted a vacation of eight months at full salary, a curate being provided for, with salary at the rate of \$1,200 a year. It was further provided that in case Dr. Eccleston, who is greatly beloved, should at the end of the vacation be in a state of health to necessitate his resignation, the vestry would not feel justified in longer resisting its acceptance; but that if he should be in his own opinion able to continue some measure of activity in the parish, he should continue as rector, with a salary of \$1,800 per annum, and the use of the rectory. These resolutions of the vestry having been conveyed to Dr. Eccleston, he consented to withdraw his resignation which had been pending.

MIDDLETOWN.—Dudley Buck's sacred cantata "Christ the Victor," composed for performance during Ascension-tide, was rendered at Grace

church, on the evening of May 18th. The chorus was the regular 30-voiced choir of the church, under the direction of Mr. Harvey Wickham. This is the fourth cantata given by this choir during the present season.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—The Sunday school of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, held a special Memorial Day service on Sunday morning, 29th ult. Ex-Senator Hughes delivered the address.

The first annual concert of the Christ Church Choral Association was given in Association Hall, Germantown, on Tuesday evening, 31st ult. The programme included both sacred and secular music.

On the morning of Whitsunday, Bishop Whitaker made his annual visitation to the church of the Holy Spirit, where he administered Confirmation to a class presented by the Rev. Samuel H. Boyer, priest-in-charge, preached the sermon, and was celebrant of the Holy Communion.

Bishop Whitaker has appointed the Rev. H. M. G. Huff his secretary, to fill the vacancy caused by the resignation of the Rev. W. S. Baer who has become the general secretary of the Evangelical Education Society. Mr. Huff has resigned his charge of Trinity mission, Swarthmore.

Under the auspices of the parish chapter of the Brotherhood of St. Andrew, a special patriotic service was held on Sunday evening, 29th ult., for the members of the Junior Order of United American Mechanics. Addresses were made by the rector, the Rev. L. Caley, and Coroner S. H. Ashbridge.

At St. Luke's church, Germantown, at Even-song on Whitsunday Bishop Whitaker confirmed a class of 35, presented by the rector, the Rev. Dr. Samuel Upjohn, and preached the sermon to a congregation that filled every part of that beautiful church. The services were very effective, by reason of the excellent music, and the earnest, practical discourse of the Bishop.

Whitsunday was the fifth anniversary of the organization of the King's Daughters of St. James' church, the Rev. Dr. J. N. Blanchard, rector, and the circle had its monthly corporate Communion at the early Celebration on that day. A special service was held in the evening, when the rector preached from Gal. vi. 2. A number of the members of the order from the church of the Mediator were present.

The Charles D. Cooper battalion of the church of the Holy Apostles, the Rev. H. S. Getz, rector, has been organized, with the view of enabling its members better to serve their country and this commonwealth, should occasion require. The battalion is composed of attendants at the services of the church above-named and of the memorial chapel of the Holy Communion, together with members of the Sunday schools over 18 years of age.

At the church of St. John the Evangelist, the Rev. John Moncure, rector, the Sunday school had their usual festival service on the evening of Whitsunday. Special carols were sung, and an address was delivered by the rector. Prizes were also conferred on the children for faithful attendance. The choir of this church has recently been largely augmented by young people of the Sunday school, and the music is hearty and enjoyable.

The final choir festival service before the summer season, was given on the evening of Whitsunday at St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector. The male vested choir of the parish was enforced by the vested choir of the church of the Ascension—over 100 voices in the combined choirs—under the direction of H. R. O'Daniel, organist and choirmaster. The anthems, "Unfold, ye portals," by Gounod, and Handel's "Ascription" from the "Messiah" were both admirably rendered.

Wednesday, 25th ult., had been selected as

"Donation day" for the benefit of the Girls' Guild of St. James' church, the Rev. Dr. J. N. Blanchard, rector, or, more properly speaking, for their summer home. Contributions of house furnishings came in all day, and nearly \$100 in cash was acknowledged. The home will be located at St. Whatlyn, near West Chester, and is thought to be much more desirable than Laurel Lodge, where the guild had their house last season. Board will be provided at \$3 per week for working girls during the summer months.

At the 40th meeting of the West Philadelphia convocation, held on the 26th ult., at St. James' church, Kingessing, the Rev. Dr. Charles A. Maison, rector *emeritus*, dean, presided, with the Rev. S. Lord Gilbertson as secretary. After reports of the various committees had been read, and routine business transacted, the Rev. C. E. Spalding was elected secretary, and Mr. W. D. Squires, treasurer. In the evening a public missionary service was held, at which Archdeacon Brady presided, and addresses were made by the Rev. Messrs. H. Richard Harris, D. D., Lyman P. Powell, and C. Campbell Walker.

The 90th anniversary of the Pennsylvania Bible Society, of which Bishop White was, for a long series of years, president, was held on Sunday evening, 29th ult., in the Olivet Presbyterian house of worship. The invocation was made by Archdeacon Brady. A unique and interesting feature of the celebration was the reading of the Beatitudes (St. Matt. v. 3-11) in some of the languages circulated by the society, 29 in number. The Rev. M. Zara read the Latin and Italian version; and the Lord's Prayer in Irish was said by Mr. Patrick McFadden. Oral reading and reading in the sign language were given by pupils of the Pennsylvania Institution for the Deaf and Dumb; and raised letters for the blind, by Mrs. Elizabeth Keecker.

The 3d anniversary of the opening of the Florence Crittenton Home, No. 15, was observed on the 25th ult. A reception was held in the afternoon, attended by several hundred people. In the evening, addresses were made by Archdeacon Brady, the Rev. Messrs. R. H. Nelson and L. Caley, Mrs. Kate Waller Barrett, the national superintendent of the Crittenton Mission, and Sister Charlotte; the latter, who has charge of the work in this city, relating her personal experience. There was a large attendance of those interested in the mission, who heard from the lips of some of the inmates the story of their rescue from evil ways. This home accommodates 18 inmates, and an average of 16 have been its guests during the past year. It was stated that there are in this country 52 such missions, and one in Japan.

The survivors of the 72d Regiment Pennsylvania Volunteers attended services on Sunday afternoon, 29th ult., in Association Hall. On the platform were 14 chairs draped in black, representing that number of comrades who have, during the past year, answered the reveille of a Commander whose army is the hosts of heaven; only 55 are still among us, awaiting the summons. When the roll was called, the furled battle flags were dipped, and the muffled drums rolled; these impressive acts touched the vast audience to a man, and many wept. Prayers were offered, including the two prepared by Bishop Whitaker for use in this diocese. There was instrumental music by the orchestra of the church of the Good Shepherd, and singing by the "Wharton choir." The oration was made by Comrade G. Harry Davis, of St. Luke's church, Germantown.

It was donation day on the 1st inst. at Buttercup cottage, Mt. Airy, and the opening of the home for the 10th year. The donations of money, groceries, and coal were liberal, but not as large as was desired. Included in the gifts were chairs, hammocks, carpets, rugs, etc. In her report for the past year, the president states that last summer 235 girls visited the cottage, most of them remaining two weeks. The treasurer's report shows receipts, \$1,123.56; expenditures, \$858.85. The cash donations for the year aggregat-

ed \$578.80. The cottage is in charge of Sister Ruth, of the Sisterhood of the Good Shepherd, New York. There is a board of 13 lady managers, of whom Mrs. George Woodward is president, Mrs. John McA. Harris, secretary and treasurer. The Rev. Jacob LeRoy, rector of the church of St. Martin-in-the-fields, is chaplain.

Bishop Whitaker, president of the board of managers of the Episcopal Hospital, on the 2nd inst. conferred diplomas on 17 graduates of the nurses' training school. The exercises were held in the chapel, and in the chancel with the Bishop were the Rev. W. W. Taylor, chaplain of the hospital, and the Rev. W. S. Baer, secretary of the board. The graduates were presented to the Bishop by Dr. John Ashurst, Jr., who addressed them after the prescribed form. To this succeeded the reading of a psalm and the singing of the *Magnificat*. The Bishop briefly addressed the graduates, and Dr. Henry M. Fisher spoke of the early days of his work as a practitioner, when trained nurses were practically unknown; and the differences existing to-day. He also gave them good advice—to cultivate a good, strong, healthy, and happy disposition, as well as a pleasant speaking voice. The services ended with prayer by the Bishop. Of the class, four are from this city, 8 from other parts of Pennsylvania, three from New Jersey, and one each from Maryland and North Carolina.

The Rev. William Augustus White, a retired priest of this diocese, entered into life eternal, on the 1st inst. He had been in failing health for some time past, and about six months ago underwent an operation, since which time he had been confined to his house. Mr. White was about 77 years of age. Part of his early life was spent in Connecticut. He was ordained by the late Bishop Henry U. Onderdonk, and one of his earlier charges was St. James' church, Downingtown, of which he became rector about 50 years ago. He also had charge of St. John's church, New London, and St. Timothy's, Roxboro. The last church under his care was Holy Innocents', Tacony, where he continued about 10 years, resigning therefrom about two years ago, since which time he has practically lived in retirement from active work. During his long career as a clergyman, he spent much time laboring in other States, notably in Maryland. Mr. White was a poet of no mean ability. Hymn 300 in the Church Hymnal is from his pen. The burial service was held on Saturday morning, 4th inst., at his residence in West Philadelphia, and the interment was in the cemetery of St. James' church, Downingtown, Pa.

Memorial Day was never so heartily observed in this city as this year. One of its most notable features was the general undenominational service, held in the morning in the First Presbyterian house of worship, where a memorial service for the past, and prayer for the country and its defenders in the present emergency, were offered. There was congregational singing, nearly 2,000 voices joining in old familiar hymn tunes, and addresses were made by several ministers, Bishop Whitaker being the first speaker. The exercises of Meade Post No. 1 began at the Lincoln monument in Fairmount park, where the vested choir of St. Andrew's church, West Philadelphia, rendered the vocal music, and also in Laurel Hill cemetery, where the post held an elaborate service. At the grave of Gen. Meade, the address was made by Archdeacon Brady. The same Post placed a flag and flowers on the grave of Confederate General John Pemberton; and some days previous, had sent a laurel wreath to North Carolina, to be placed on the newly made grave of Ensign Worth Bagley. Post No. 2 attended services on Monday morning, 30th ult., when comrade, the Rev. Thos. R. List, rector of the church of the Redemption, offered prayer, and Past Post Commander, N. F. Free Lightner, of St. Jude's church, delivered the address. U. S. Grant Post No. 5, with other patriotic orders, attended service at All Saints' church on Sunday evening, 29th ult., when the rector, the Rev. Dr. R. McKay, preached the sermon. G. Harry Davis,

Esq., was the orator for Ellis Post No. 6, of Germantown. The choir of St. Timothy's church (Read st.), sang for Reynold's Post No. 71. Among those who made addresses to G. W. Town Post No. 46, was the Rev. C. P. B. Jefferys, Jr., of old St. Peter's church, and the Rev. H. A. F. Hoyt pronounced the benediction at the service held for Taylor Post No. 17, at the temple Keneseth Israel, on Monday morning. Services were held at the graves of Benjamin Franklin and Gen. George A. McCall, in old Christ church burying-ground, on Monday, 30th ult., by Pennsylvania Reserve Post No. 191, and the Bramble Club of Kensington. On Franklin's grave was placed a book of white roses, presented by the Bramble Club.

The Sanitarium, which owes its origin to a Churchman, and with which Church people continue to be largely identified, re-opened its buildings and grounds on the 2nd inst., this being its 22nd year. The two steamboats belonging to the association, and used exclusively to carry children to the park, were crowded on every trip with air-starved babes and little ones. The occasion was also made to serve as an outing for 85 Indian girls of the Lincoln Institution, most of whom had never before traveled on a steamboat. Appropriate services were held in the hospital building during the afternoon, the Rev. W. S. Heaton, of the city mission, invoking the Divine blessing. The Hon. George D. McCreary, a prominent Churchman, and president of the association, gave some little account of the good accomplished last year. The Rev. T. J. Taylor also made an address, calling attention to the great good a contribution of \$5 would do, as 10 cents was the average cost for the entertainment of a child visitor each day. The exercises closed with an eulogy, by President McCreary, on the labors of the late Dr. Wm. H. Ford who worked hard for the success of the institution. In 1887 there were 32,845 children in attendance; the number cared for in 1897 was 136,958. During 19 years, no less than 1,632,633 persons, mostly children, have been carried to and from the Sanitarium without a single serious accident. Fewer patients were admitted to the hospital in 1897 than during the year previous, but the average daily attendance during the season was 1,802. The grounds are over 80 acres in extent, beautifully situated on the Delaware river shore on the Jersey side, seven miles below the city.

The semi-centennial anniversary of the church of the Mediator was observed on Whitsunday with appropriate services. In the morning, the rector, the Rev. Dr. S. E. Appleton, preached an historical sermon, taking as his text, "Call to remembrance the former days" (Heb. x: 32). He said in part: "Half a century has passed away since the Rev. Dr. John A. Vaughan was elected rector of this parish; the exact date was May 23, 1848. An effort had been made the previous year to start a mission, but it was not a success. The Rev. Samuel A. Clark was invited, in February, 1847, to take charge of it. Certain members of old St. Andrew's and the Epiphany had started a Sunday school in the office of a lumber yard, at 17th and Spruce sts. A dozen children were present on the first Sunday, and six weeks later, there were 103. In this office occasional night services were held, and to light the place, the vestrymen used to bring candles in their pockets. A large room, seating 250, was secured at 20th and Hamilton sts., for both church and Sunday school purposes, where the Rev. Mr. Clark officiated for two months, and then retired from the field." For about seven months the services were suspended, and then resumed in January, 1848, by the Rev. Dr. Vaughan. In May, 1848, a charter having been obtained, the church was admitted into union with the convention, and the Rev. Dr. Vaughan formally elected rector. Through his efforts and liberality, a school building was erected at 19th and Lombard sts.; the structure was of brick, three stories high, and comfortably fitted up, Dr. Vaughan donating the lot to the parish. The larger room on the first floor was occupied by the congregation;

the Sunday schools were in the second story; while the sexton and his family resided in the third story. The corner-stone of the church edifice was laid July 30, 1849, by Bishop Alonzo Potter who officiated at the consecration, April 5, 1851. One month later, the Rev. Dr. Vaughan resigned, and died in 1860. He was noted as a great and most liberal Church worker and builder. To him succeeded the Rev. W. W. Arnett, 1851-'3; the Rev. G. T. Platt, 1853-'6; the Rev. Dr. W. W. Spear, 1856-'9. The present rector took charge March 1, 1860. The church edifice is constructed of chiseled gray stone, after the old Norman style of architecture, with a tall tower surmounted by a cross, which is a prominent landmark. There are some fine memorial windows in the church. Of the good men who secured the charter, only one is living, the venerable treasurer of the diocese, Benjamin G. Godfrey.

### Chicago

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

The 61st annual convention of the diocese met Tuesday morning, May 31st, at 10:30 o'clock, in the cathedral of SS. Peter and Paul. The Holy Eucharist was celebrated by Bishop McLaren. The convention sermon was preached by the Rev. Luther Pardee, on "The office and work of the Holy Ghost."

The convention was called to order by the Bishop at 12:40, and after roll call a recess for luncheon was taken. At the afternoon session the Rev. Luther Pardee was re-elected secretary of the diocese for the ensuing year. The Rev. Messrs. A. L. Williams and J. M. Ericsson were appointed by him as assistant secretaries, and the Bishop appointed the Rev. John C. Sage as his secretary.

The Bishop in his 23d annual address, said that though Christianity was very much alive, and the most potent force in our civilization to-day, yet there was evident on all sides a certain lack of loyalty to Christ and His Church, which unless it was quickly remedied, would soon undermine the influence of the Christian religion. To be sure there was a tone of eminent respectability about the Church to-day, but it seemed to have brought in its train a deadening of all enthusiasm. The religion of the majority of Church goers was merely selfishness plated over with religion. He thought this lack of enthusiasm was due to three causes: First, it had its root in uncertainty of faith and conviction, in the prevailing fashion of suspension of judgment and disputation in religious matters, which was so productive of hesitation among unbelievers; secondly, it was greatly increased by the critical spirit of the day, as displayed especially in Protestant religious journals, which were so ready to take up with the latest theory of rationalism; and thirdly, it was due to the habit of emphasizing differences of temperament, and separating from one another over small points of controversy, forgetting the common dangers which threatened all parties alike. He spoke very strongly against the sin of schism, as the chief barrier to the reign of Christ on earth to-day. It was the one weak point at which scepticism could successfully point its derisive finger. After making tender tributes to the memory of the Rev. John Rouse, the Rev. Charles S. Susan, and Bishop Perry, he spoke of the war with Spain:

The nation has entered upon a war with Spain. It is a war for humanity and civilization. War broods many evils, but we must not look at these too exclusively, for war is also one of the greatest sources of good. I have no sympathy with those one-sided doctrinaires who prate of peace, only of peace. Peace at any price often amounts to peace at the expense of principle, righteousness, manhood, and civilization. Peace pushed to the extent of submitting to evils greater than war can inflict, represents a type of manhood which our Lord described neither by precept nor example. The present war is a defense of principles which have been invaded and trodden under foot by a nation which, from the sixteenth century has misgoverned colonies which she founded in ruthless bloodshed and heartless greed. National sins do not meet, in a future state, the punishment which is their due. In time alone they have to be expiated. It

looks as if the God of nations had fixed the period and the instrumentality of Spanish chastisement.

Aside from its immediate object of the relief of suffering in Cuba, it was sure to have many other beneficial results on our own nation, such as the lessening of the power of individualism, the development of a nobler ideal of woman, colonization, without which no great nation has long existed, and above all, the reunion of the Blue and the Gray, and a possible union with Great Britain.

He referred to the various institutions of learning in the diocese. The Western Theological Seminary was in good condition, and a new arrangement had recently been made in its administration owing to his resignation as dean. Waterman Hall continued to prosper, and he commended it as an excellent diocesan school for girls. At St. Luke's hospital, though the debt of \$31,000 had been cancelled, there was urgent need of more gifts and subscriptions. St. Mary's Home for children now had 60 girls, and they would all go to Kenosha for the summer. There would be no cessation of work at the cathedral during the summer, as two priests and two seminarians would be stationed there. The Fund for the Wives and Children of Deceased Clergy, largely through the strenuous efforts of Mrs. Hibbard, now amounted to \$60,000. He urged that something more definite be done to raise an endowment fund for the diocese, which had been started some time ago, and in 1897 amounted to \$38,000. He had attended the Lambeth Conference last summer. Unless something more could be made of it, he thought it ought to be abolished. It had absolutely no power nor authority to do anything, and its decisions were "writ in water." Of course the charming social recreations incident to such a gathering could not be denied. *The Diocese of Chicago* had suspended publication, after 13 years' existence. There were three reasons for suspension: It was too dignified for advertisements that would pay, it wanted to give a better chance to parochial papers, and it was tired. He recommended the creation of a new officer of the diocese, a financial agent and administrator. He also thought that it should be provided by canon that all parish treasurers should give security. The Confirmations for the year were 1,340, and outnumbered those of any preceding year in the diocese.

The Rev. E. M. Stires read the report of the Board of Missions. It showed a credit balance, instead of the deficit of last year. This was due to increased offerings, and the growing use of the quarterly system. The disbursements for the year amounted to \$12,047, of which \$9,000 went for stipends, and \$1,000 for interest on mortgages, etc. The work at the cathedral was commended, and an appropriation of \$2,500 was promised to carry on the work there the coming year. Pledges were then received, and amounted to a sum within \$900 of last year's pledges; \$400 of this was later made up.

The Society for the Relief of Widows and Orphans of Deceased Clergy reported an investment of \$58,813. The receipts last year were \$9,753, of which \$5,000 was a bequest from Henry Keep; \$2,230 was expended last year in maintaining six widows and orphans. The report of the trustees of the Church Home for Aged Persons, stated the property on Ellis ave. to be worth \$24,000, with a mortgage of \$15,000. The Board of Lady Managers have paid all current expenses, and the clergy of the North-eastern deanery have pledged \$900 a year to pay the interest on the mortgage. Mr. Arthur Ryerson reported from the trustees of St. Luke's Hospital that 1,561 patients had been admitted last year, and 11,317 patients were received at the dispensary. The expenses have been \$70,000, and \$31,000 has been raised to pay off a floating indebtedness. The Stickney Home for Nurses is being erected, and with its completion, the hospital will have room for 50 more beds.

The Rev. Dr. A. W. Little reported for the Church Extension Society that there were 50 parishes and 50 missions in the diocese, with 80 clergy and a number of lay-readers.

Dean Phillips read the report of the Standing Committee, and asked for an amendment to the canons, giving them power "to make necessary appropriations not in excess of available funds." It was referred to the committee on legislation. On motion of the Rev. Dr. Morrison, power was given to the Standing Committee to continue, on request of the Bishop, the services of Dr. Rushton as Bishop's secretary, with a salary of \$1,400 a year.

Messrs. G. S. McReynolds and F. J. LeMoyné were elected to fill vacant places as trustees of the Diocesan Endowment Fund, and the committee was continued, with power to act, during the year.

An amendment to the canons was adopted, requiring that the vestry of each parish should appoint two auditors before the close of the fiscal year to examine the treasurer's accounts, and give a written report of the past year's work. A resolution was passed that it was the opinion of the convention that every treasurer of a parish or mission should be required to give bonds as a sufficient security in case of a deficiency in his accounts.

A new office was created, to be known as the treasurer and financial agent of the diocese, to manage the funds of the diocese, Board of Missions, and such others as the Bishop should assign to him. The salary was fixed at \$1,000, to be paid by extra assessments upon the parishes. He must furnish satisfactory bonds to the Bishop and the Standing Committee. Mr. F. F. Ainsworth was chosen to fill this office.

The following were elected members of the *Standing Committee*: Rev. Drs. D. S. Phillips and T. N. Morrison, Rev. F. J. Hall; Messrs. C. R. Larrabee, G. S. McReynolds, and J. M. Banks.

*Deputies to General Convention*: Rev. Drs. James S. Stone and Wm. J. Gold, Rev. Messrs. F. W. Keator and C. P. Anderson; Dr. D. R. Brower, Chief Justice Fuller; Messrs. D. B. Lyman and Arthur Ryerson.

The members of All Angels' deaf-mute mission met socially in the parlors of Trinity parish house, on Saturday evening, May 28th. On the following morning, the priest-in-charge, the Rev. Austin W. Mann, administered the Holy Communion in the chapel. In the afternoon, Baptism was administered to two deaf-mutes who, with two others, were afterwards presented to the Bishop for the rite of Confirmation. Mr. Mann addressed them for the Bishop. The Rev. Dr. Locke and the Rev. Messrs. Stires and Morse were at this service.

The 14th annual meeting of the Chicago branch of the Woman's Auxiliary to the Board of Missions was held in St. Paul's church, on June 2d. There was the usual service in the morning, with a celebration of the Holy Communion by the rector, the Rev. C. H. Bixby. The sermon was preached by the Rev. T. N. Morrison, D.D. Luncheon was served in the handsome new parish house, which afforded every opportunity for rest and refreshment to the large number of guests. The afternoon meeting was opened with prayer by the Bishop. The roll call showed about 500 women present. The reports of the secretary and treasurer gave the total amount of disbursements in money and boxes to be \$18,374.12, with a balance on hand of \$1,079.68. The executive committee of last year was re-elected: President, Mrs. D. B. Lyman, of La Grange; vice-president, Miss K. D. Arnold, north-eastern deanery; Miss Stahl, northern deanery, and Mrs. Fullerton, southern deanery; treasurer, Mrs. James T. Hoyné; corresponding secretary, Mrs. C. O. Meacham; recording secretary, Mrs. S. L. K. Monroe. The Bishop of Ohio gave an interesting account of the work of the commission, and the needs of the colored people. He said: "We must pour out our love in all departments, for there is only one field, which is the world. We need light and fire-light to see and know what we are doing, and fire to touch our hearts; to spend and be spent in His service." Dr. Rushton spoke on City Missions, and more than \$800 was pledged for the city missionaries for the coming year. The meeting closed with

prayer, and the benediction by Bishop McLaren.

**Pittsburgh**  
**Cortlandt Whitehead, D.D., Bishop**

The fifth annual meeting of the Sunday School Association of the diocese took place at Trinity church, May 29th-31st. On Sunday afternoon, the Rev. J. R. Wightman conducted a consecration service for teachers. In the evening, the Rev. Dr. Arundel preached a sermon in behalf of the association. On Monday evening, there was a conference on organizations in Sunday school work, under the chairmanship of the Rev. George Gunnell, at which time Mr. H. H. Smith spoke of the King's Daughters, Mrs. W. L. Chalfant told of the work of the Junior Auxiliary, the Rev. H. E. Thompson made a plea in behalf of the Junior Order of the Brotherhood of St. Andrew, and Mr. H. P. Bope and the Rev. Dr. White called attention to the Boys' Brigade. On Tuesday evening, there was a final session, when addresses were delivered by Mr. H. J. Brunot, on "How to interest children in missionary work," and by Mr. J. F. Mackenzie, on "Church and school."

The summer meeting of the Southern convocation occurred on June 1st and 2d, at Christ church, Brownsville, the Rev. W. E. Rambo, rector. On Wednesday, after Evening Prayer, a sermon was preached by the Rev. Dr. Ward. On Thursday there was an early celebration of the Holy Communion by the Bishop. Later, there was Morning Prayer, with a sermon by the Rev. Dr. Maxon, followed by addresses on "The Church in the Monongahela Valley," by the Bishop, the Rev. Dr. Norman, and the Rev. Mr. Grange; and a paper on "The ethics of clerical subscription," read by the Rev. C. M. Young. At 12 o'clock the Bishop read the noon-day prayers for missions, and the Litany. After luncheon, Mrs. S. G. Hammond spoke of the Church Army, its methods and aims; Miss Byllesby told of deaconess' work, and Mrs. W. L. Chalfant presented the claims of the Junior Auxiliary. "Chinese characteristics" was reviewed by the Rev. H. M. Clarke, and a paper on "Amusement and recreation in the Christian life," was read by the Rev. F. C. Hartshorne. In the evening, after Evening Prayer, addresses were made on "The ethics of war," by the Rev. J. R. Wightman, and "The ethics of property," by the Rev. L. McClure. During the day, the Rev. Dr. Maxon presented the subject of the Red Cross Society, an auxiliary branch of which has been formed in Calvary parish, Pittsburgh. The convocation was hospitably entertained, and the meeting was pronounced a great success in every respect.

**BRADDOCK.**—On the evening of Whitsunday, a congregational meeting was held at Trinity mission, articles of association were adopted, vestrymen chosen, and the mission changed into a parish.

**Colorado**

**John Franklin Spalding, D.D., Bishop**

The 12th annual council of the diocese met at St. John's cathedral, Denver, on Wednesday, June 1st, and adjourned on Thursday, at 5:45 P. M., after one of the most successful and harmonious sessions ever held. Holy Communion at 7:30 A. M., ushered in the day, Morning Prayer followed at 9, Litany and High Celebration and sermon at 10 A. M. The Rev. Dr. F. F. Kramer preached, and the Bishop celebrated.

In the afternoon, the Bishop read his address. He touched upon the proposed canons on marriage and divorce, the proposed dropping of the adjective prefixes in the corporate name of the Church. The Bishop thought it would be better to go back to primitive usages, and as a branch of the Holy Catholic Church, take the name of our country, as did the early Christians, being known as the Church in Philippi, the Church in Galatia, etc., interchangeably with the use of the Philippian Church, the Galatian Church; and as we have in our day the branches of the Catholic Church known as the Greek, the Roman, the English. Bishop Spalding brought forward in clear light the view that the Church in the United States of America—

the American Church in full communion with the English Church—is, with the latter, the Church of the most progressive nations of the earth, and will be at perhaps no far distant day, the most dominant factor in the spread of our Lord's kingdom, and the centre to which all other Christian bodies will gravitate, in answer to our Lord's prayer, "that they may all be one." In his reference to the proposed adoption of the provincial system, the Bishop expressed his belief that the time had not yet arrived for the grouping of dioceses into provinces. The matter of diocesan schools was touched upon by the Bishop in tones of deep regret at the troubles that have come upon them since the financial crisis of '93. Valuable as are the properties of Jarvis and Wolfe Halls, and efficient as are, and always have been, their respective staffs of principals and teachers, they have, nevertheless, suffered severely, but the Bishop was glad to see a silver lining to the clouds that have shrouded them for the last few years. Jarvis Hall will, in a week or so, be under the direction of a thoroughly competent educator, who will assume the whole financial responsibility, except \$750, which the diocese will have to pay for necessary repairs to the building. There are also very fair prospects that Wolfe Hall will soon be put on a better financial footing, with a competent principal and staff of teachers. Towards the close of his address, the Bishop alluded, with deepened pathos, to the coming 25th anniversary of his consecration to the episcopate, which will occur next December. In the memorial services of that event he preferred that no personal gifts should be bestowed on him, and that anything that the people might contribute to commemorate the completion of the 25 years of his work among them should enlarge the usefulness of St. Luke's Hospital. The council was marked by a larger attendance of delegates than any of those preceding it. The report on the condition of the Church showed a revival of interest and manifest symptoms of growth.

The officers elected for the coming year are:

**Standing Committee:** The Rev. Messrs. J. H. Houghton, C. H. Marshall, and A. B. Jennings; Messrs. Arnold A. Bowhay, A. D. Parker, and Chas. Ruter.

**Deputies to General Convention:** The Rev. Messrs. F. F. Kramer, C. Y. Grimes, J. W. Ohl, and W. O. Cone; Messrs. A. D. Parker, T. S. Welles, S. D. Trumble, and J. H. Denison.

"The Home," under the able management of the Rev. Frederick W. Oakes, has proved itself the most beneficent of all the public institutions of this metropolis of the Rockies, and already the Church is reaping the blessing of having such an institution for the relief of suffering humanity.

The statistics for the year ending June 1st, 1898: Clergy, 43; parishes, 25; communicants, 3,614; baptisms—infants, 316, adults, 125, total, 441; confirmed, 331.

**Minnesota**

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

The 41st annual council of the diocese convened in St. Mark's church, Minneapolis, June 1st. It was opened by a celebration of the Holy Eucharist, the Bishop being celebrant, assisted by the Coadjutor-Bishop and others. The council was called to order, and Bishop Gilbert delivered his annual address. He noted many signs of Church growth in the diocese. Two of the diocesan schools are in somewhat straitened circumstances, and Churchmen were urged to their support.

Bishop Whipple delivered his annual address in the evening. It was a full and interesting account of services and places visited whilst in England at the Lambeth council, also his work in the diocese. A strong plea was made for free churches. He also noted with much satisfaction the increase of reverence in conducting the public services of the Church, and urged some uniformity in the matter of choir vestments. The cathedral custom in the diocese has been from the beginning a weekly Celebration. To-day the Bishop noted with gratitude that all

the older parishes now had the Lord's service on the Lord's Day.

The time of the council was fully occupied in hearing reports, and the necessary routine business.

The diocese was divided up into three deaneries; viz., St. Paul, Minneapolis, and Faribault. Someday these centres will each be see cities.

The *Standing Committee* consists of the Rev. Messrs. G. H. Davis, C. D. Andrews, W. P. Ten Broeck, and James Dobbin; Messrs. J. H. Ames, J. C. Reno, I. Atwater, and H. Officer.

*Deputies to the General Convention:* The Rev. Messrs. J. J. Faude, H. P. Nichols, W. P. Ten Broeck, and C. C. Pollit; Messrs. L. T. Wilder, W. H. Lightner, Hector Baxter, and Charles Horton.

The next annual council will be held at Faribault, at which time will be observed the 40th anniversary of the election and consecration of Bishop Whipple.

May 24th, Bishop Whipple preached and confirmed 14 persons at the church of the Holy Cross, Dundas; May 25th, preached and confirmed 13 students in the memorial chapel, Shattuck school, Faribault; May 26th, preached and confirmed 8 students in the chapel of St. Mary's Hall, Faribault; Whitsunday, preached in the morning at St. John's church, St. Paul, confirmed 19 persons and celebrated the Holy Communion, in the evening, preached, and confirmed 6 persons at St. Clement's church, St. Paul; May 30th, addressed the Seabury alumni; May 31st, conferred the degree of Bachelor of Divinity upon the graduates of Seabury Divinity School, Faribault, in the evening preached at Gethsemane church, Minneapolis, and confirmed 9 persons; June 1st and 2d, the Bishop presided at the annual council of the diocese, St. Mark's church, Minneapolis.

**ST. PAUL.**—Ascension Day was well observed in all the city churches with early celebrations of the Holy Eucharist.

The quarterly meeting of the board of city missions was held in Christ church guild room. Reports from the various committees represented the outlying missions to be in splendid condition, and the future prospects very encouraging, the work being well sustained. Financial help is greatly needed. Committees were appointed to visit the various missions, and seek out unoccupied fields for further Church extension.

**MINNEAPOLIS.**—Ascension Day was generally observed throughout the city by most of the churches, with early celebrations of the Blessed Sacrament.

The Daughters of the King held their diocesan council at Gethsemane church on the eve of Ascension Day. Some 65 delegates were present from all parts of the diocese. At 8 P. M., the council was opened with the usual office of the order. Reports from the various chapters manifested great activity and prosperity. At the conclusion of the business session, a reception was tendered to the visiting delegates by the Brotherhood of St. Andrew. Refreshments were served. Holy Thursday, at 8 A. M., the Holy Eucharist was celebrated, the Rev. J. J. Faude, celebrant, and a large number communing; 10:30 A. M., Matins and sermon by the rector. In the afternoon the rector delivered a powerful address on the duties of the Daughters of the King, emphasizing the raising of the ideal as high as possible. A letter from Bishop Whipple, expressing his regret at not being able to be present at the sessions, was read. In the election of officers, Mrs. Crouse, of Holy Trinity chapter, was unanimously elected president, and Miss Adancourt, directress of Gethsemane chapter, was elected vice-president; Miss Maude Case, of Holy Trinity, treasurer and recording secretary, and Miss Stone, of St. Mark's chapter, corresponding secretary. A motion was passed that the executive committee should consist of the officers of the council, the directresses of the chapters, and five others, to be appointed by the president. The president appointed as the five members of the committee, Miss Clerihew, of St. Mark's chapter, Mrs. Weit-



zel, of Gethsemane chapter, Miss Chamberlain, of Merriam Park, Mrs. Goodrich, of St. Clement's, and Mrs. Bausman, of All Saints. Miss Stella Cole, of Faribault, read a very interesting paper, entitled, "How to get and keep enthusiasm," and Miss Kirtland read a paper on "Personal Bible study." The Rev. Dr. Webb conducted a question box on the work of the order, which proved very interesting and helpful. At 8 o'clock dinner was served by the members of St. Agnes' chapter. In the evening a joint service of the Brotherhood of St. Andrew and the Daughters of the King was held. The Rev. Dr. Wright, of St. Paul, and the Rev. Dr. Webb, of Minneapolis, made addresses.

### Quincy

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

PEORIA.—The annual parochial report of St. Paul's church, the Rev. Sydney G. Jeffords, rector, for the year ending May 9th, 1898, shows: Total number of souls, 962; Baptisms—children, 58, adults 22, total 80; Confirmations, 53; marriages, 17; burials, 11; communicants—number last reported, 557, removed, or transferred, 41, died 3, admitted 53, present number 566; celebrations of the Holy Eucharist, 144; services, 239; pews free, no liens, or encumbrances on the property. Contributions—parochial, \$5,057.90; diocesan, \$440; provincial, \$9.47; general, \$178.79. Total \$5,686.16. The following organizations are actively engaged in charitable and missionary work: The Young Woman's Guild, Ladies' Aid, Society of the Royal Law, Daughters of the King, Brotherhood of St. Andrew, and the Woman's Auxiliary. During the past year the rector has established St. Stephen's mission in the lower part of the city, and in connection with this an industrial school. Much charitable and humane, as well as missionary work, has been accomplished.

### Long Island

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

BELLPORT.—On Sunday, May 15th, the first service was held in the new church just completed, the Rev. J. Newton Perkins officiating. It is of a simple design, shingled outside, and of stained pine and chestnut within. The cost was \$2,500, all of which is paid. The consecration will be in June. Regular services will be held on Sundays.

### Newark

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

The Rev. Dr. William R. Jenvey, archdeacon of Jersey City, in reporting upon the missions in his archdeaconry, stated that during the past year all have made steady and substantial progress. St. Luke's, Paterson, has ceased to be a mission, and has become a parish, and Calvary church, Bayonne, will also cease to receive from the Board of Missions. It has acquired a building lot worth \$3,500 for \$2,400, and in due time a church will be erected, followed by a parish house and rectory. Though a few years ago this parish was considered hopeless, it has performed wonders under the administration of the Rev. Horatio W. Maguire, it now having 220 communicants. St. Agnes' mission, Jersey City, has been kept in close touch with the parent church, St. Mark's. It has 100 communicants, and is entirely supported by St. Mark's. The church at Allendale is nearer self-support than last year, and Holy Trinity mission, Hillsdale, owns its fine property. At St. Paul's, Montvale, new property has been acquired. St. John's mission, Nordhoff, continued under the care of the rector of St. Paul's, Englewood, and All Saints', Leonia, has erected a new chapel building. The mission of the Good Shepherd, at Fort Lee, is mortgaged for \$300, but the holder offers to cancel it for \$500. An effort is being made to cancel it. The priest-in-charge, the Rev. J. A. McCleary, does his work without recompense. A hard struggle, Archdeacon Jenvey reported, at the mission of St. John the Divine, at Hasbrouck Heights, will be righted in the end. Such generous gifts of property were made to this mission at its establishment that obligations were incurred heavier than it could carry, though these are being discharged. In the one year of its existence, St. Peter's mission, Cliff-

ton, has made substantial progress, and probably during the year a chapel will be erected. St. Clement's mission, at Hawthorne, is also doing well, being self-supporting. St. Thomas', Lyndhurst, is progressing. The mission church of the Ascension, Jersey City, is making a brave and successful fight against adverse conditions. The members are all working people, and no other in the diocese has felt the hard times more. In addition to meeting its own current expenses, with the help of the Board of Missions, \$300 has been laid aside toward the payment of a second \$1,000 on the heavy indebtedness.

The report of the archdeacon of Newark, the Rev. Alexander Mann, stated that the missionary record is one of quiet, but faithful, work. At Trinity mission, Arlington, where the Rev. John Keller has been in charge for ten years past, the work is progressing, notwithstanding that in the town there are 14 churches for the population of 5,000. St. Mark's, Mendham, is ministering to the needs of the people. At Hamburg and Vernon, the Rev. James Smith is still in charge, and at these two country missions 20 persons were confirmed during the year. St. Peter's, Washington, has a new altar and pulpit; St. Luke's, Phillipsburg, continues to grow in strength, though the church is not built in the central part of the place. A mission chapel is needed on the hill, and if a lot could be purchased the people of Phillipsburg would give the money for a chapel. The work at Stanhope, Lake Hopatcong, Mt. Arlington, Butler, and Hackettstown were reported upon. At Mt. Arlington it is hoped to have Church services during the summer. At St. George's mission, Maplewood, there has been a steady growth. It receives no aid from the diocese, being self-supporting, and its stone church and property are worth \$9,000, on which there is a debt of only \$2,000. At Nolton and Belvidere and Essex Fells the work is growing. At Little Falls a company has given a lot for a church, on which a stone edifice is being erected.

LEONIA.—The Bishop visited All Saints' mission, and opened the new church building with a special service, at which two adults were baptized and ten were confirmed. Addresses were made by the Bishop, Archdeacon Jenney, and the Rev. George F. Flichtner. The service was read by the Rev. Charles Douglas, father of Mr. C. M. Douglas, the lay-reader of the mission, and by the Rev. J. A. McCleary, of Edgewater-on-Hudson, who is in charge of it. After service the visiting clergy and others were given a reception, at which luncheon was served and speeches made. The mission was organized about five years ago. There are now 64 faithful communicants and a large Sunday school. The congregation is very earnest and energetic. The church building and lot are valued at \$4,500, the building complete and furnished costing about \$3,500. Mr. Harry A. Eaton, the architect, has kindly given the plans and all the work of supervising without any charge whatever.

### Kansas

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

Bishop Millspaugh visited Christ church, Salina, May 22d, and in the morning preached the baccalaureate sermon to St. John's Military School. He preached in the evening also, and a class of 12 persons was presented to him for Confirmation.

The semi-annual meeting of the Woman's Auxiliary was held in Christ church, Salina, May 23d, the address being delivered by the Rev. Maurice Bywater. The business meeting was held in the rectory at 3:30 p. m. of May 24th. The address of welcome was delivered by the rector, the Rev. Irving E. Baxter, after which followed an address by the president and secretary of the diocesan branch, and reports from the local branches were read. The meeting was well attended.

The Salina convocation met in Christ church, Salina, May 24th and 25th. There was a good attendance of both clergy and laity. The Quiet Day conducted by Bishop Atwell, on the 24th, was a source of comfort and encouragement to all who attended.

The Commencement of St. John's Military School took place at the school in Salina, May 25th. In his remarks to the students and visitors present, the Bishop said: "This is the happiest hour of my life, in so far as it has been related to St. John's school. We graduate a larger class this year than ever before, and are proud to send forth such men into the world to be sources of good influence in the communities where they expect to live. Two members of the class have already expressed their desire to study for Orders, and two others are thinking of doing so. I hope that in the future I may be able to point to many a clergyman in my diocese and say: 'That man found his preparation at St. John's a help to his life's work.'" The reception given at the school in the evening, in honor of the Bishop, was well attended.

### New Jersey

**John Scarborough, D. D., Bishop**

Trinity church, Princeton, has been selected as the meeting place of the next annual convention.

On May 11th, the Bishop visited Grace church, Elizabeth, confirming a class of 38 candidates, of whom 18 were males. During the past ten years more than 270 persons have been confirmed at Grace church.

At Trinity church, Asbury Park, the choir gave a special service on the evening of Ascension Day, afterward holding their annual festival at the rectory. At the service the preacher was the Rev. Charles Fiske, of Westfield.

At St. Peter's church, Spotwood, the Bishop at his recent Confirmation laid hands upon a class of five.

The Rev. Charles Gilbert Hannah, rector of St. Andrew's church, Bridgeton, was united in holy matrimony to Miss Katharine Wyatt Zimmerman, daughter of the late Henry W. Zimmerman, of Wilmington, Del., on the 1st inst., at St. Peter's church, Germantown, Pa., The marriage was solemnized by the Rev. C. M. Perkins, rector of St. John's church, Salem, N. J., assisted by the Rev. Dr. T. S. Rumsey, rector of St. Peter's, Germantown.

### Western Michigan

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

The 24th annual convention of the diocese was held in St. Thomas' church, Battle Creek, June 1st and 2nd. A missionary meeting in charge of the Woman's Auxiliary preceded the convention on Tuesday evening.

On Wednesday morning at 8:30, the convention assembled for Morning Prayer and organization. At 10 a. m. the Bishop celebrated the Holy Communion, and delivered his annual address. He expressed regret for a war waged between two Christian nations, alluded to the decease of bishops during the year, and went on to consider diocesan matters. With regard to laxity in Prayer Book use and obedience to rubrics, the Bishop said: "If there must be less time spent in the house of God, and it is well to note for how many the Lord's Day morning service is their only presence in seven days, let the elaborate music be curtailed. There is no need for a long processional and recessional, and certainly not for occupying time with an offertory anthem." The Bishop discountenanced the advertising of sermon subjects, closing with an exhortation to the clergy:

Brothers in the holy ministry, listen not to the plea from whomsoever it may come, "preach to us what other preachers bring into their pulpits, what will fill our church, what will put your sermons in the newspapers, what will make us a popular church." If you give up your pulpit to such themes, to things temporal, who will impress the "powers of the world to come" on immortal beings whom God has placed in your charge. If you take up the topics of to-day, who will take up the topics of eternity? Is there not enough of the world and its affairs, even though war is on the land and on the deep, in men's minds, on their tongues, in the necessities of their every-day life, without dragging them into God's holy day.

The Secretary, the Rev. John N. Rippey, M. D., was re-elected. The other elections were as follows: Treasurer, E. T. Montgomery.

**Standing Committee:** The Rev. Messrs. R. R. Claiborne, J. N. McCormick, Lewis Brown, and W. H. Van Antwerp, D. D.; Messrs. J. Davidson Burns, W. J. Stuart, and F. A. Gorham.

**Deputies to the General Convention:** The Rev. Messrs. James E. Wilkinson, Ph. D., Lewis Brown, W. H. Van Antwerp, D. D., and J. N. Rippey; Messrs. H. B. Lewis, J. D. Burns, Jacob Kleinhaus, and George Willard.

**Board of Missions:** The Rev. Messrs. Wm. Lucas, R. H. F. Gairdner, J. N. McCormick, George Forsey, and R. R. Claiborne; Messrs. J. E. Nelson, J. E. Stewart, G. D. Robinson, A. J. Mills, and A. C. Torrey.

Wednesday evening a missionary meeting was held. The Bishop presided throughout the evening. Eloquent and able addresses were made by the Rev. J. N. McCormick, and the Rev. Frederick Hall. The treasurer of the diocesan Board of Missions, Mr. D. G. Robinson, made his annual report, and reports were also made by the Rev. J. W. Bancroft, general missionary in the Kalamazoo convocation, and by the Rev. W. P. Law, general missionary in the Grand Rapids convocation. A report was made from the committee on diocesan missions by the Rev. R. F. H. Gairdner.

On Thursday morning, measures were considered whereby pledges for the support of diocesan missions might be increased. The Rev. Dr. Van Antwerp was called to the chair in the temporary absence of the Bishop, and action was taken towards a proper celebration of the 25th anniversary of the formation of the diocese. On motion, a committee of five was appointed to make suitable arrangements for the proper commemoration of the 25th year of Bishop Gillespie's episcopate, and the 80th of his life.

During the session, a resolution expressing the deep appreciation of the services of Mr. D. G. Robinson, for his services as treasurer of the missionary fund of the diocese for many years, and his usefulness to the diocese in other important spheres of duty, was offered by the Rev. C. D. Atwell, and after several speeches of hearty concurrence in the resolution, it was passed by a rising vote.

A similar resolution was also in a similar manner passed, after complimentary speeches, in recognition of the long and useful service rendered to the Church and diocese by Mr. J. M. Parsons, of Marshall. Mr. Robinson is 87 years of age, and Mr. Parsons 89.

The convention adjourned to meet in Grace church, Grand Rapids, on the first Wednesday in June, next year.

A Confirmation was held at St. Thomas' church in the evening after the close of the convention, at which a supplementary class of six was presented by the rector.

Luncheon was served on the three several days by three different societies, the Daughters of the King, the Parish Aid society, and the Sanctuary Guild. Thursday afternoon a trolley ride about the Queen City, a visit to the March steam pump company's establishment, where lemonade and wafers were served; a visit to the Nichols & Shepherd plant, and a tour of inspection about the Battle Creek sanitarium, were the chief diversions. At the latter institution a banquet was spread by the authorities of the institution. Complimentary addresses were made by the Bishop and others, to which response was made by Judge Arthur and Elder McCoy, on behalf of the sanitarium.

### Washington, D. C.

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

The first general service for the children, under the auspices of the Sunday School Institute of the diocese, was held in Trinity church, on the Saturday afternoon preceding Whitsunday. There was a large gathering of children, the position of each Sunday school being designated by banners. The singing of the hymns, beginning with "Onward, Christian Soldiers" as the processional, was an inspiring feature of the service. They were led by the vested choir of the parish. The Bishop was unable to be present, and was represented by the Rev. Richard T. Williams, who welcomed the children. Brief

addresses were also made by the Rev. Messrs. Wood and Saumenig, Mr. J. O. Johnson, secretary of the institute, and the Rev. Dr. Julius Grammer, of Baltimore, who spoke of his own early connection with the church in which they were assembled, where he was confirmed, and began his ministry as assistant. The service closed with the recessional hymn, "Fling out the banner."

It has been proposed to procure a set of chimes for St. Mark's pro-cathedral, and from the interest expressed, and the number of subscriptions already received for the purpose, there is strong hope of success.

The Rev. George F. Dudley, rector of St. Stephen's church, Mt. Pleasant, has accompanied the District of Columbia regiment, of which he is chaplain, to Chickamauga Park, where he held service on Whitsunday.

### Connecticut

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

NEW HAVEN.—Christ church, the Rev. George Brinley Morgan, rector, was consecrated May 26th. The evening previous, Bishop Hall, of Vermont, confirmed a small class, mainly the result of Father Huntington's recent services here. Bishop Brewster had confirmed a large class just before Easter. On the day of consecration, the Eucharist was celebrated at 6:30 and 7:30 A. M., Bishop Hall being celebrant. A very large congregation filled the church at 10:30. The floral decorations were very beautiful. On either side of the altar was a handsome seven-branched candelabra, six ft. in height, and of exquisite workmanship, the gift of Mrs. Morgan, mother of the rector. The procession of the choir, clergy, wardens, and vestrymen, made the circuit of the church inside, halting at the west door where Bishops Brewster and Hall waited outside. Upon their knocking, the door was opened, and the procession proceeded to the chancel followed by the Bishops. There was a very large gathering of the clergy from within and without the diocese. A memorial chair in honor of the Rev. Joseph Brewster, formerly rector of Christ church, and father of the present Bishop Coadjutor, had been placed in the chancel and was occupied by his son, Wilbur F. Day, for the wardens and vestry, read the instrument of donation, declaring the church property free from debt and all incumbrance, and fit for consecration to the service of God. The Rev. E. S. Lines read the sentence of consecration. The Rev. Messrs. Wm. J. Brewster, F. M. Clendenin, Wm. M. Grosvenor, and C. E. Woodcock, assisted in the service. Bishop Hall preached the sermon.

MERIDEN.—All Saints' church is soon to lose its faithful and efficient rector, the Rev. A. S. Ashley, who has placed the parish on a firm footing during the five years of his rectorate; it will be difficult to fill his place.

ROXBURY.—Mr. Frank Collins, a very competent artist in wrought iron work, has lately made a chancel rail of this material and black walnut, the gift of a vestryman of Christ church, as a memorial of Mrs. Cooley, wife of a former rector. Mrs. Walter D. Humphrey, wife of the present rector, has made with her own hands and presented to the parish a set of felt altar cloths for the festivals.

### Massachusetts

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

The annual meeting of the archdeaconry of Lowell met in the church of the Ascension, East Cambridge, June 2d; 50 delegates were present. Bishop Lawrence celebrated the Holy Communion. After a business meeting, the archdeaconry visited the Middlesex County Jail and House of Correction. At the evening service, addresses were made by the Ven. Archdeacon Van Buren, the Rev. Dr. Shinn, the Rev. Messrs. T. F. Fales, and A. B. Shields.

BOSTON.—St. Stephen's Industrial School held its annual session June 2d. During the year, the pupils of this school are taught the art of housekeeping, and how to sew and do laundry work. It is one of the many excellent industries

in connection with St. Stephen's church, and has a large membership.

The Roman Catholics of South Boston invited the Rev. A. E. George to make an address at their flag raising on Memorial day, and afterward feasted him in a royal manner.

The will of George A. Brown leaves \$1,500 to the Episcopal Theological School at Cambridge.

MIDDLEBORO.—The church of Our Saviour was consecrated June 1st. Bishop Lawrence, with a number of clergy and laity, marched in procession from Pierce Academy, where the old chapel is located, to the main doors of the church, upon which the Bishop knocked. The opening of the doors was followed by the chanting of Psalm xxiv. Mr. A. H. Dennett read the instrument of donation. The rector, the Rev. W. B. Hale, read the sentence of consecration, which was placed upon the altar by the Bishop. Matins was then said, with a celebration of the Holy Eucharist following. The sermon was preached by the Rev. J. Everist Cathell, D. D., rector of St. Paul's, Des Moines, Ia. The music under the charge of the director of St. Thomas', Taunton, was well rendered. This church building has already been described in these columns. It is in 15th century Gothic, and represents a great work done for the Church by the Rev. Dr. Hale, and his devoted parishioners, who have acted as a unit in this important undertaking. The altar stone is worthy of notice, for it is taken from the pavement over Shakespeare's tomb, and is the gift of the Dean of Litchfield. It bears the following inscription:

*Ex ade longinqua translatione,  
Vbi olim poeta. Gullelmus  
Shakespeare eis mare utraque panter  
Dilectus Deum colebat.*

The church is 135 ft. long, 65 ft. wide, 35 ft. in height, with a tower 30 ft. square, and 60 ft. high. It cost \$40,000.

### Easton

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

SNOW HILL.—Mrs. Rosa Williams who died recently, has left to All Hallows' church the sum of \$1,500, subject to certain life interests of her sister, Mrs. Priscilla Milbourne.

EASTON.—Bishop Adams recently visited Christ church, and administered the rite of Confirmation to a class of six persons in Christ church, and to a class of 12 persons in Trinity cathedral.

NORTH EAST.—The Rev. Giles B. Cooke, rector of St. Mary's and St. Mark's churches, at North East and Perryville, was recently married, in St. Mary's church, to Miss Sarah Katharine Grosh, daughter of Mr. Warren R. Grosh. The ceremony was performed by Bishop Adams, assisted by the Rev. Messrs. Wm. Schouler and E. K. Miller.

### Central New York

**Frederic D. Huntington, S. T. D., LL. D., Bishop**  
BISHOP'S APPOINTMENTS

JUNE

5. Syracuse Sunday School Institute.
8. Ordination of deacons.
12. Syracuse, Calvary church.
- 14-5. Convention of the diocese.
16. Anniversaries St. John's School, Manlius, and Keble School, Syracuse.

The annual meeting of the Woman's Auxiliary, diocesan branch, was held in St. John's church, Ithaca, May 26th. After the celebration of the Eucharist by the rector, the Rev. S. H. Synnott, assisted by the Rev. W. H. Van Allen, the latter gave a helpful meditation on the words, "Without Me ye can do nothing, I am with you always." The president, Mrs. E. L. Knickerbocker, presided at the business meeting. The roll call was responded to by delegates from all the districts. The reports from the second, third, and fifth districts were very encouraging. A message of congratulation was sent to the beloved Diocesan on the anniversary of his birthday, near at hand. Pledges were made for Church work in the diocese, in Alaska, Virginia, Nebraska, (Bishop Graves) Arizona, Japan, and Africa. The meeting closed with a practical suggestive address by the president.

The junior branch of the Auxiliary met in St. John's on the following day, Mrs. F. D. Wescott, president, in the chair. She made an interesting address, and a stirring appeal for the faithful missionary to deaf-mutes, the Rev. C. O. Dantzer. Reports from nearly all the branches were made, and plans for the future discussed. Miss Emery addressed the juniors, specially pleading for more thought for boys in preparing missionary boxes. The Woman's Auxiliary and juniors were hospitably entertained by the rector and parishioners of St. John's, and the meetings closed with a unanimous vote of appreciation.

**Maryland**

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

**THE BISHOP'S APPOINTMENTS**

JUNE

- 12. St. John's and Jonestown, Howard Co.
- 13. Mt. Calvary and St. Mark's, Howard Co.
- 14. Commencement of Hannah More Academy, Reisterstown.
- 15. Commencement of Warfield College, near Sykesville.
- 15-16. Archdeaconry of Annapolis.
- 19. St. Mary's and Rock Spring, Harford Co.

BALTIMORE.—Having completed the visitation of the diocese, Bishop Paret will be absent from the city for a few weeks, which he expects to spend in Maine. All other diocesan work will continue, by correspondence.

The Bishop has set forth and transmitted the following special prayer, to be used during this time of war:

O Almighty God, without whom nothing is strong, nothing is holy, look down in mercy, we beseech Thee, upon our nation in this time of war. Pardon our offences, and guard us from all pride, hardness of heart, and from every evil way. Keep O Lord, under Thy protection those who are in peril by sea or land. Remember the prisoners, relieve the sick and wounded, comfort and support the dying. Give strength to those who minister in hospital and camp, and hope to those who throughout the land are in anxiety or sorrow. Help us we pray Thee, to establish liberty and justice, and hasten the day when all nations shall dwell together in peace, to the glory of Thy Holy Name, through Jesus Christ our Lord. Amen.

Ground was broken June 2d for the rectory of the church of the Advent, Patapsco, near Ostend, st., the Rev. Charles A. Hensel, rector. The building will front on Charles st., and join the church in the rear. It will be of brick, with brownstone trimmings, and three stories high. It is hoped that it will be ready for occupancy by Oct. 1st.

By the will of Mr. E. Bolton Piper, who died May 25th, is bequeathed \$500 to the rector and vestry of St. Thomas' church, Garrison Forest, Baltimore Co., to be used for the benefit of the church.

On Monday, May 30th, a joint excursion was given to Tolchester Beach by the Sunday schools of Christ and Emmanuel churches. About 2,000 persons went on the trip.

The Female Beneficial Society, of Grace church, whose objects are to assist members in sickness, to relieve the needy, and bury the dead, recently met in the chapel of the church, and elected the following officers: Miss J. R. Coale, president; Mrs. Rebecca Crouse, vice-president; Miss C. M. Smith, treasurer; Miss Mollie L. Chenoweth, secretary. The society was organized 46 years ago.

A special service for the Naval Veterans' Association of Maryland was held in the church of Our Saviour. Nearly 50 veterans and a number of ladies were present.

At the recent convention the Standing Committee reported that the sale of old St. Andrew's church, on South High st., has been advised, and that the money obtained be used in the erection of a church in a more suitable location.

The report of the librarian of the diocesan library shows that 536 persons had visited the library during the year; that 111 volumes had been added, 27 by gift, and that 187 letters in reply to questions had been sent out.

By the will of Mrs. Mary Des Forges, which has been filed in the Orphans' Court for probate, is bequeathed \$1,000, upon deposit in the Gay Street Savings Bank, for the purpose of completing the tower of St. Luke's church, the

sum to remain on deposit until required for such purpose, the interest to be added to the bequest. The estate is otherwise left to a number of relatives.

At a recent meeting of the vestry of St. Peter's church, the Rev. F. W. Clampett, rector, it was decided to introduce a vested choir instead of the mixed choir which the church now supports. The new surpliced choir, which will consist probably of 25 or 30 boys at first, will sing in the church for the first time on the first Sunday in September. The cantata, "Ruth," by Mr. Alfred Gaul, was given a successful rendition recently by the choir of St. Peter's church, under the auspices of St. Peter's chapter of the Brotherhood of St. Andrew, for the fund for the convention of the Brotherhood in September.

The Hospital Guild of Mt. Calvary church held its annual sale for the benefit of the fund for sick and afflicted children, at the hall of the medical faculty, on May 26th, and realized a good sum. The guild is composed of young girls and children who are banded together to work for sick and afflicted children in various hospitals. There are about 40 members, and they range in age from eight to 18. The older girls make gowns and slips for the children in the Hospital for the Crippled and Deformed, the Nursery and Child's Hospital, and for the babies in the Hospital for Mothers and Infants. About 70 garments have been made and given away during the past winter. At Christmas every year, they gladden the hearts of the orphan children in the All Saints' Training School, by a gift for each child. They also send presents and donations in money to St. John's Orphanage, Waverly. Mrs. John Clunet is president of the guild.

**Milwaukee**

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

May 24th, the "year's mind" (28th anniversary) of the death of the Rt. Rev. Dr. Jackson Kemper, first Bishop of Wisconsin, was duly observed at All Saints' cathedral, Milwaukee, by a special requiem celebration of the Holy Eucharist, at 7 A. M., in St. Mary's chapel.

**Albany**

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

Bishop Doane has issued a circular letter to the clergy and congregations of this diocese, which reads as follows:

Dear Brethren:—With unwonted emphasis on these Rogation Days, the Church bids us to realize the mighty power of prayer; and with increased intensity, under the strain and stress of our national anxiety, the hearts of Christian people are moved to ask for the blessings which come from God alone; for the guidance of those in the responsibility of power, military and civil; for the grace of obedience in all who are under authority; for courage and pure motive and unity of purpose; for the spirit of self-control and sacrifice and consecration; for the preservation of all in peril, by land or by sea; from pestilence and tempest and war; for the care and comfort of all who are called to suffer, to die, to sorrow.

We shall not fail to lift our hearts up for all these things, in earnest entreaties to Almighty God, that so the issues of the war may be for the advancement of His Kingdom, for the honor of our country, for the establishment of "peace and happiness, truth and justice" over all the world and for all generations. And because our utterances in public worship need the guidance of authorized forms, that they may be "of one mind and one mouth," I hereby set forth and allow for use in all congregations of this diocese, as an alternate form with the "Prayer in Time of War and Tumults," that from the "Forms of Prayer to be Used at Sea," entitled, "The Prayer to be Said Before a Fight at Sea," etc.

I ask you also to remember that as the very horrors of war open the way, not only for the cultivation of the virtues, patriotism and courage, but also for the exercise of the gracious offices of charity, it is our duty to give ourselves to such recognized organizations as shall offer the ministry of help and relief to the sick and suffering. And may God unite us in this "bond of all virtues," more and more to one another and to Himself.

A "combined service" in the interest of Church work among deaf-mutes was held on May 18th, in St. Peter's church, Ogdensburg. The rector, the Rev. Mr. Sanford, and the assistant, the Rev. Mr. Belden, read Evening

Prayer, while the Rev. Dr. Mann interpreted for the deaf-mutes in the congregation.

PLATTSBURGH.—The rector of Trinity church, the Rev. Hobart Cooke, has tendered his resignation, to take effect May 31st, after nearly eight years of labor there. The resolutions of the vestry in acceptance of the resignation, speak in warmest terms of their personal regard and of their high esteem for their pastor in his work and in his present relations with all, both within and without the congregation of Trinity church. Mr. Cooke has been asked by the Bishop to assume care of the summer Church services at Lake Placid, in the Adirondack region, and he hopes to avail himself of this opportunity to regain strength and health, which has become somewhat impaired during his residence in Plattsburgh.

**North Carolina**

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

OXFORD.—The closing exercises of the Francis Hilliard School began with a musical and elocutionary recital, on Saturday evening, May 21st, which was well attended and highly appreciated. On Tuesday morning, in St. Stephen's church, the annual sermon was preached by the Rev. J. M. Horner. The Commencement took place on Tuesday evening, May 24th, in the school building. There was excellent music, both vocal and instrumental, and essays were read by the three graduates. The address on "Education" was delivered by the Rev. F. W. Hilliard, the new principal, who also presented the diplomas, and announced the roll of honor. This school has been prospering during the past six years, under the management of the Misses Hilliard. It is thought that it will continue to grow in favor and confidence because of the addition to its faculty of a principal who is both a clergyman of the Church and an A. M. of Harvard University.

**Visitations of the Bishop of Duluth in Duluth and North Dakota**

JUNE

- 2. Wahpeton.
- 3. Casselton; Buffalo.
- 4. Larimore.
- 5. Devil's Lake; Fort Totten.
- 6. Rolla and Turtle Mountain mission.
- 8. Minot.
- 9. Towner.
- 10. Lakota.
- 11. Langdon.
- 12. Milton; Park River.
- 13. Mayville.
- 14. Northwood.
- 16. Valley City.
- 17. Cannon Ball mission.
- 19. A. M., Mandan.
- 18. P. M., Bismarck.
- 21. Carrington.
- 21-23. Convocation, Jamestown.
- 26. Dickinson.

The Bishop asks for a celebration of the Holy Communion at each morning service, and an offering at every service (except Easter Day) for the Bishop's Special Needs Fund.

**Louisiana**

**Davis Sessums, D.D., Bishop**

The Rev. A. J. Tardy, rector of St. John's church, New Orleans, celebrated on May 25th his silver jubilee, having been ordained to the ministry on that day. His congregation gave him a reception, and he was the recipient of a purse of money and a number of valuable gifts. The children of his Sunday school presented him with a handsome set of vestments. Special jubilee services were held the Sunday after Whitsunday, the anniversary sermon being preached by the Rev. E. R. Edbrooke. The greater portion of Mr. Tardy's ministry has been spent in the church of which he is now for the second time the rector.

NEW ORLEANS.—Ascension Day was celebrated with great form by the local commanderies of Knights Templar, by procession through the streets of the city, and a special service at Christ church cathedral, the Rev. Dr. Douglass and the Rev. Francis L. Coyle participating, and the Rev. E. W. Hunter preaching the sermon.

A "Maine memorial service" was held in St. Anna's church a few Sundays ago, and was very largely attended. Many officers and men of the U. S. Army and Volunteer corps were present.

MANSFIELD.—The Rev. H. R. Carson, of this parish, has been appointed chaplain of the 2d Regiment Louisiana Volunteers.

## The Living Church

Chicago

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

ALL who have the best good of humanity at heart must desire that if war is sometimes inevitable, at least there should be no unnecessary bloodshed. The age is past when the law of the duel or single combat was thought applicable to armies in the field. To arrange beforehand what spot should be the field of battle, what numbers should contend on each side, and with what arms, might be very chivalrous, but it was also a very bloody and murderous method of warfare. Such, or something like it, was the ideal of Froissart's knights and heroes, though it was seldom carried out in all particulars. But some of the traditions of that period still survive, and exercise an influence upon public opinion here and there. Thus a portion of the daily press insists upon it that an American army must be brought face to face with the army of Spain in Cuba, and the issues between the two nations fought out upon the field of battle without delay, at whatever cost of human lives. That method alone, it is contended, is worthy of a great nation. It is curious to observe that a large proportion of German newspapers, following this line of thought, have been accusing the Americans of cowardice in failing to meet the Spaniards with anything short of absolute certainty of success. It is curious, we say, because Germany has taken the lead in developing the modern system of warfare, according to which the attempt is made to bring to bear upon the enemy such an overpowering force as either to effect peace without a battle, or to insure a decisive victory through one engagement. At present, the great Spanish fleet is penned up in a harbor from which it can hardly escape without a miracle. For the American fleet to enter this harbor and fight a great battle would no doubt be a very courageous and stirring thing to do. Of course every American believes that it would result in a glorious victory for our arms, as it would be one of the greatest naval battles in the world's history. But who can doubt that the course which is being pursued is infinitely wiser? Enclosed in this bay, with all escape cut off, and eventually cut off from supplies or other aid by land, the Spaniards must in the end surrender or sink their own ships, and this will be accomplished in all probability with comparatively small loss of life on either side, while our fleet will remain intact. We sincerely trust that something like this may be the outcome of the present movements.

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### Authority in the Church of England in Matters of Ritual

THE notorious Mr. Kensit has had the honor of getting a petition of his presented by the Bishop of London to the Upper House of Canterbury. The Archbishop made a notable speech. He began by censuring Mr. Kensit for making the course of the bishops more difficult. Whatever the bishops might have been prepared to do in regard to these matters would have been much more effective if Mr. Kensit had kept out of the business altogether. They would have been much better able to deal with questionable practices if he had not excited these serious and angry conflicts.

The Archbishop had noticed during the last few years a growing desire on the part of the clergy to work with the bishops, especially since the latter had decided against prosecutions. There was greater readiness to submit to the authority of the episcopal office. He was sure that many would be ready to give up practices which they had introduced, on being told that the bishop disapproved of them. There was a growing feeling that the Prayer Book ought to be more strictly adhered to. Extreme men had gone far beyond the leaders of the ritual movement. There was a strong feeling that the leaders were not to blame. Not long ago he had an interview with some of these leaders, and they had said that they distinctly condemned the principle that a man could go outside the Prayer Book and stand upon his own interpretation of the rules and principles of the early Church. There were many difficulties in dealing with these matters, one of which he mentioned. Sometimes, he said, those who stepped outside the prescribed limits of the Church were nevertheless such spiritual men, so devoted to their work, and were, in fact, doing so much for the religious life of their people, that it was very difficult for the bishop to say: "You should not do this." It was difficult for a bishop to interfere and stop what was really a religious work of the very best kind. He considered that the bishops individually, by wise and kindly methods, could bring about such retrenchment of ritual extremes as was desirable, and that they would find, in many cases, no resistance to their authority.

The Bishop of London also made a statesmanlike speech, quite in harmony with that of the Archbishop. He also mentioned the fact that there was much anxiety on the part of a great many of the clergy to ascertain more definitely what was the nature of authority in the Church of England, and how it could be exercised. The subject had been under consideration ever since last October, and he was hopeful that much good might come of the conferences which were now being held on this important subject. There was considerable unanimity among the bishops on one point; namely, that while it was necessary that order must reign throughout the Church, that order must be of a spiritual kind.

It is very reassuring to observe the tone of gentleness and sympathy which characterized this debate, to which there were only one or two exceptions. The Bishop of Southwell, for instance, raised the bugaboo of "secret societies which were undermining the teaching of the Church of England," but the Archbishop remarked that he had little fear of the effect of these societies, if they existed.

We think that these episcopal utterances will do much to lay the foundation for a better state of things. Undoubtedly there are certain difficulties which were not alluded to. For one thing, the bishops now, as in the past, seem to look exclusively at the matter of excess, and ignore entirely the no less important matter of defect. It has always been notorious that large numbers of the clergy have systematically violated the law of the Prayer Book by omitting to live up to its plain requirements. Again, undoubtedly one great reason why the authority of the bishops has not been more fully respected, is that in their attempts to deal with the ceremonial ques-

tion they have themselves shown, in many cases, a great deal of ignorance of the matters in dispute, and their decisions have been based upon personal feeling or prejudice. A great advance was made in this respect by the learned judgment of Archbishop Benson in the Lincoln case. Whatever may be thought of some of the special conclusions arrived at in that judgment, the method employed was such as must inspire the respect of all who are conversant with these subjects.

Another difficulty, which the bishops alone can obviate, is the danger that the episcopal intervention in the various dioceses will proceed upon such different principles that what is regarded as lawful in one diocese may be stigmatized as lawless in another. There is no doubt that the bishops have these difficulties fully before them. It seems evident, for one thing, that there is no idea of proceeding arbitrarily. The appreciative language of the Archbishop regarding the "genuine leaders" of the ritual movement, and the Bishop of London's hopeful reference to the conferences which have been held under the auspices of Canon Carter and others, strongly indicate that the bishops will not henceforth act without endeavoring to understand the principles upheld by those most interested.

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### Five-Minute Talks

BY CLINTON LOCKE

CLVIII.

I HAVE lately received a very intelligent letter from an intelligent layman on the subject of "reading the service." It was based on an article in *The Interior*, dwelling on the perfunctoriness in the Episcopal Church, as indicated by the wretched way in which the service is often read, and saying that the toleration of it by the people indicates a want of devotion and reverence. Now, I could very easily say: "You're another," to *The Interior*, for to a Churchman attending a Presbyterian church, it does appear to be about the most perfunctory thing on earth. The minister stands up and shuts his eyes and struggles with his prayer, hunting for words as he ambles on, and putting in a lot of stock phrases to give himself time, while the audience (for so they call it) sits bolt upright, waiting for him to get through and get at the sermon. They know exactly what his prayer is, for they have heard it a hundred times.

But it is poor business to excuse your own faults by attacking your neighbors. Let us confess that there is much in what *The Interior* says, and that the service is often read without any thought, apparently, of bringing out its full meaning. This letter of which I spoke says: "Possibly the clergy who do not often have a chance to listen, do not know how this kind of reading sounds to those who sit in the pews. The service is certainly worthy of the reader's best efforts, and if he shows by his manner that it is simply a matter of business with him—a perfunctory thing—the congregation is apt to take the same view of it, and they are as glad as he is when it is ended. I fear our clergy generally do not realize how important is the reading of the service, and it seems as if not sufficient stress is laid upon it in our seminaries. The reader as well as the choir should aim to make the service as impressive as possible, and he really has more to do with it than they. Even the

preaching is secondary to the reading, as there is much less of it in our service."

Now, these are very sensible words, and the clergy would do well to take them to heart. Not being in active service, I always hear the service read, and in the last three years I have heard it read in a great many different churches, and my conclusion is that about half the readers read badly, and many atrociously. We are better off in this respect than the English, for many of their clergy employ that curious English accent, which is almost like a *patois* to an American, and does away with the effect of the soft and sweet *timbre* of their voices, so far superior to our own. In one church I have attended "word" is always pronounced "wee-urd" and "world," "wee-urld." In another, "mercies" are pronounced "mairse" and "glory," "glo," without the slightest attention being paid to the last syllables. I said to a young clergyman the other day: "I did not hear 'to' or 'for,' or 'the' or 'and,' one single time in the lessons you read, and the omission of them made the reading almost unintelligible." The smallest words are often as important as "Mesopotamia," and the slurring of them makes absolute nonsense out of the lessons, as also does the putting too great stress upon them. Although the Southern clergymen often have far pleasanter voices than Northern-born men, yet they read often in such a "clipped" way. "Board" is pronounced "bode," and "more" "mo," and so on.

The writer of the letter is correct when he says that too little attention is paid to the reading of the service in the seminaries. Things may have changed very much since my time (though to judge from the reading of the young clergymen to whom I listen, they have not), but in the seminary where I was educated not the slightest attention was given to our reading. I say frankly that if there is no time to do this in the present curriculum, then give up Hebrew and teach reading. It will be far more profitable to the souls of the people. I think the students ought to read the service in turn, and a professor who knows the business ought to notice their faults and correct them at a suitable time. If you say he could not then worship himself—well, let him worship at some other time, and so help thousands of people to worship with more devotion every Sunday. Often I cannot worship, my blood curdles to hear that magnificent compilation of English, the service of the Book of Common Prayer, gabbled and muttered, and mumbled, and read with no more feeling than if it were the minutes of the last meeting.

I do not believe any appreciable fraction of the clergy are as great fools as one with whom I remonstrated about this gabbling, and who said: "Oh, it was only Matins. They are unimportant. It is the Communion Office only that counts." I do not ask for "fine" reading. The writer of the letter instances a certain clergyman's reading as a model. I differ with him entirely. When that clergyman read you could not keep the elocution out of your mind. The service is not to be read like Marc Antony's oration over the body of Cæsar. The thing for which I appeal is simply clear, distinct, rather slow reading, marking the changes in time and place and subject by different intonations, and above all, minding the stops. If the clergy will only pay attention to a few simple rules, for which no elocution teacher is

needed, the whole worship of their people would be transformed.

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### The Missionary Question

BY GEO. H. MCKNIGHT, D. D.

AS this subject is vital, not only to the prosperity, but to the very existence, of the Church, I may be permitted, perhaps, as one who was a member of the old Board of Missions, and now of the Missionary Council, to offer some suggestions which seem to me important.

First of all, let us remember in regard to plans and methods, that there is no machinery which is perfect. Secondly, that change is not necessarily improvement. Thirdly, that often machinery is good enough if properly worked. Under present methods there has been a great advance in the missionary work of the Church. Let any one read the circular issued not long since, entitled, "What is the Board of Missions Doing?" and he will be convinced that a vast deal has been accomplished. Our domain has been largely extended, churches, schools, jurisdictions, have been multiplied. If we look back forty or fifty years we see that "a little one has become a thousand, and a small one a strong nation." At home and abroad the work has been going on with efficiency and success, and the Woman's Auxiliary and the children of the Sunday school raise now threefold more money for missions, than the whole Church raised not so many years ago.

But it is easy to find fault. There are grumblers everywhere in Church and State. We have them in all our parishes; there always have been, and probably always will be, those who think if they were at the head of affairs everything would go on successfully. But we observe, as a rule, that the fault-finders are by no means the best workers or givers, and no change should be made as a concession to them.

The proposition to change the Board of Missions to the House of Bishops, or to make that House a Board of Missions, is one which should not be adopted without the most serious consideration. The ground taken by some, that the bishops are the chief missionaries, or should be the chief missionaries, of the Church, will no doubt be accepted, but this is a very different thing from constituting them the Board of Missions. To meet frequently as a board would be utterly impracticable, and if they did, they would have to adopt the same or similar methods of business to carry on the work, that now exist. Besides, they are consecrated for a different purpose, and if faithful to their duties in their respective dioceses, they would have no time to devote to the general work of missions. A man of the eloquence and ability of Bishop Dudley, as secretary, might indeed arouse the Church to a high degree of enthusiasm for a time, but we believe that he would, in the long run, do more good in his legitimate field of labor.

To come down now to the bottom facts, what do we need to add to the efficiency of the missionary work? We need that every man, woman, and child, shall be interested in this work and do something to help it on. How can this be done? There are just two classes of persons that can do it; viz., the bishops and the rectors of parishes. If they would do their duty in their respective fields of labor, if they would carry out the plan of systematic and proportionate giving

which the Board has advocated for years, and which Dr. Langford did his utmost to make a success, the treasury would be full, there would be no deficits at the end of the year, and no missionary enterprise, at home or abroad, that could not be pushed on, by the blessing of God, to triumphant success.

How then can the bishops help on this work with the greatest efficiency? I hope in answering this question I shall not be deemed obtrusive or presumptuous. Suppose now, that when a bishop visits a parish, instead of preaching an elaborate sermon upon some great doctrine of the Faith, after a brief address to those confirmed, he should exhort the people in a plain and practical way to do their duty to their rector, their own parish, and to the Church at large. Let him ask: "What are you doing to uphold the hands of the minister in his arduous work? What are you doing for missions? What are you doing for the spread of Christ's kingdom? When your rector brings this subject before you, do you listen and respond to his appeals, or frown and turn away? If he tries to carry out a systematic plan, do you endorse it and co-operate with him, or oppose it? Do you make a sharp distinction between paying and giving, between what you pay for the support of the Church where you and your children enjoy all the privileges of the Gospel, and what you contribute to charity and missions; or do you say that charity begins at home, and confine all your contributions to your own parish, and turn a cold shoulder to every enterprise for the extension of the Church and the spread of Christ's kingdom throughout the world?" As a bishop he can say what many a rector does not dare to say, what in fact he could not say without offending some and alienating others. If the bishops were to do this, how they would strengthen the hands of the ministry! how they would arouse the people to a higher standard of giving and working! If they would do this would they not accomplish all that can be accomplished for the cause, and far more than they could do as a Missionary Board?

What we need is to work efficiently the machinery we have. Can this be done in any better way than for each minister to do the duty that pertains to his particular order? We have wheels within wheels, and the mechanism is all right, but it must be energetically worked. Of course all machinery is vain without faith and devotion. We must have "the Spirit in the wheels." Nevertheless, plans and methods must be carried out in a common-sense business way. What better system can we have than the pledge system? Wherever this has been adopted and faithfully carried out, the offerings have greatly increased—sometimes even tenfold, and I believe this could be done in nearly all of our parishes, if the bishops would heartily second the efforts of the rectors by their presence and voice.

I do not mean in what I have said to find fault with our bishops, who have great cares and heavy burdens to bear, but with all due deference to their office, I make these suggestions from the standpoint of a parish priest. It is conceded on all sides that if the systematic plan of giving were generally adopted, we should have money enough for all our present wants, and for the extension of the Church in every new field of labor presented. An offering from each one, even though small, would swell the aggregate into millions.

But what are the facts in the case? Instead of an offering from each member or each communicant of the Church, there are numbers of parishes which make no offering at all. By the last report of the Board, there are in this diocese of Central New York, ninety-two parishes not reported as making any offering for domestic missions, and eighty in Western New York. There are ten churches in Buffalo not reported in the list as giving anything; and so throughout the whole Church there are over two thousand non-contributing parishes. The truth is, that about one-third of the parishes are carrying on the whole missionary work of the Church. What is the meaning of this? It is said sometimes that many of these parishes are small and feeble. But is there any excuse for not having an offering? I venture to say that they will continue feeble, and grow more feeble, if they do nothing for missions.

Who is to blame? Mainly the rectors or missionaries in charge. But have the bishops no responsibility here? Can they not insist that an offering shall be made in every parish annually for this great work? They may not specify any amount, but they certainly have a right to say that an offering shall be made. Even a small offering would help to swell an aggregate to enormous proportions. Think of such facts as these—the price of a single car ride per day from each one of our 600,000 communicants, would give the Board of Missions over ten millions of dollars annually, and the price of a single cigar, over twenty millions. And yet this sum is spent by thousands, and tens of thousands, of avowed Christians, as too paltry an amount to be considered.

When you look at such facts as these, and then think of the vast sums spent in worldly amusements, in dress and fashion, in pleasure, travel, and luxurious living, in self-indulgence of every kind, by Christian people, is it not enough to make the heart sick when we see how difficult it is to raise one-tenth of this sum for missions, and how many never contribute one dollar a year for this most sacred cause of Christ and the Church?

There was a time in the history of Israel when the nation was accused of robbing God. But the people said: "Wherein have we robbed Thee?" The reply was: "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation."

They had not robbed God by any positive act, they had not assaulted the battlements of heaven and filched the gold from His throne, but they had neglected their duty. They had failed to contribute the tithes and offerings necessary to maintain His Church, and carry forward His work. Does not this nation deserve a similar rebuke, and may we not well fear the righteous judgments of heaven? When we think how God has blessed us, how for years He has showered His benefits upon this whole land, in fruits and grains, in fountains and depths, in silver and gold, in everything in short that goes to advance and increase the material wealth of a great nation; but more than all, giving us the revelation of His dear Son, Jesus Christ; when, I say, we think of all this, and then consider the indifference and neglect of duty upon the part of multitudes of avowed Christian people, and the unbelief and wickedness on the part of millions of others, may we not well fear the fate of His ancient people? Do not, indeed, the words of warning come with

ringing emphasis to our ears: "Be not high minded, but fear; for if God spared not the natural branches, take heed that He spare not thee?"

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### The One Body

BISHOP HARE has lately sent the following letter to a communicant, which may be of interest elsewhere:

I have your letter of April 29th, saying: "I wish to withdraw my name as a member of the Episcopal Church of this place; there being no rector here, I hardly know what steps to take to get this done. I have applied for membership to the first Church of Christ, Scientist, of Boston, Mass., but cannot be admitted until I have a dismissal and a recommend from this Church." Before answering, let me explain.

In your Baptism you were admitted into the "one body"; viz., the Holy Catholic Church, and in your Confirmation and admission to the Holy Communion, that membership was made complete. By virtue of it you would be a member of any particular congregation of our Communion where you might be, in New York, in Canada, in England, in Ireland, etc. And so, as you happen just now to live in ———, you are a member of the particular congregation there known as Grace church. The main fact, however, is that you belong to the one body, "the Church, which is His Body."

The "Church of Christ, Scientist," is no part of the "one body," the Church. No more a part of it than a few persons would be a part of the Masonic body, if, without authority, they got together and called themselves a Masonic lodge. It would, therefore, be impossible for the Holy Catholic Church to which you belong to dismiss you to the care of such an unauthorized society as the "Church of Christ, Scientist," for that would make the Church a party to a very wrong act.

Some of the doctrines taught by the Christian Scientists involve dangerous error, in my opinion, but a person can have much sympathy with many of their views and yet remain, and be happy, in the Holy Catholic Church; but to leave that Church, and seek membership, as you propose, in what is called the "Church of Christ, Scientist," is a very different matter, and no minister of the Church could in any way be a party to it.

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### Letters to the Editor

REV. PETER MUHLENBERG

To the Editor of *The Living Church*:

In a recent communication, signed "Another Episcopalian," in a Philadelphia paper mailed your office on the 21st, there is a reference to the "Rev. Peter Muhlenberg" as an Episcopal minister. This is an error; he was the Lutheran pastor of a congregation in or near the present city of Reading, Pa. It was in the early days of the Revolutionary War, when troops were needed, and this Lutheran minister resolved upon the course which he speedily and successfully accomplished. It was an extraordinary scene in that house of worship, but those were extraordinary times—"times that tried men's souls." The scene was reproduced in tableaux given in aid of some soldiers' charity during the late Civil War; and also on a float during the celebration of the bi-centennial anniversary of the founding of Philadelphia and Pennsylvania, in October, 1882. As the writer remembers, the stage of one of our theatres was set to resemble the interior of a church. As the curtain rose, the congregation (who were all choristers of our German Lutheran congregations) was singing a verse of Luther's battle hymn, to its appropriate chorale, with orchestral and organ accompaniment. In a "wine-glass pulpit" stood the representative of the Rev. Peter Muhlenberg, with an open Bible before him, who said: "I will read for our instruction a part of the 3d chapter of the Book of Ecclesiastes." He read eight verses; at the close of the 8th verse occur these

words: "A time of war and a time of peace," which he slowly pronounced, and closing the Book, said: "And the time of war has come." Then, deliberately removing his black gown, he appeared in the full uniform of a colonel of the Continental army. On the outside of the building the drums beat, and following their leader, the congregation withdrew. The next tableau represented the churchyard, with its monuments, grave-stones, etc., and the colonel seated at a table mustering in his congregation.

These tableaux were historically correct; but no stage could contain the number who volunteered. He was commissioned to raise a regiment; but there was material enough for three regiments, so he was commissioned as brigadier-general, and the Muhlenberg brigade became part of Washington's forces.

The Rev. Wm. A. Muhlenberg, D. D., founder of St. Luke's Hospital, New York, was undoubtedly related to the General; he may have been his grandson or nephew. Dr. Muhlenberg graduated from the University of Pennsylvania in the class of 1815. He must have been then 18 years old in order to meet the required age for the degree of B. A.

THE ALFRED MILLENARY

To the Editor of *The Living Church*:

As the subject of the mutual sympathy and common origin of the two great nations of Anglo-Saxon descent—the two great English-speaking nations of the world—is now before the public on both sides of the Atlantic, may I draw your readers' attention to the coming festivities in 1901, in memory of the thousandth anniversary of King Alfred the Great's death? I think Americans and Englishmen alike may claim him as a founder and benefactor of many national institutions. Many of the institutions which Americans carried with them from England to their new home were founded or consolidated by Alfred. Of the British navy he was the founder, for he noticed that command of the British channel was needed by England, and it is by that maritime enterprise at a far later date that the New England States were founded. I believe that Americans look far more to the historic monuments of the Old Country as their antiquities than to the curious monuments of the Mound Builders of Wisconsin, or of the Mayas of Yucatan. I would suggest, therefore, to educated Americans, especially American Churchmen, that they should consider whether something ought not to be done for King Alfred's memory, not only in Winchester, Wantage, Oxford, and London, but in Chicago and elsewhere in the United States. The Mayor of Winchester acts as secretary (address "the Mayor, Winchester, England"), for Winchester was Alfred's capital. I was glad to hear a citizen of Chicago at the Lord Mayor's meeting on the subject in London. I would suggest that local committees might be formed in leading American cities; e. g., Chicago, and the matter of the observance be considered.

Leford, Lond. m.

W. L. LACH-SZYRMA,  
Vicar of Barkingside.

### Personal Mention

The Rev. D. A. Bonnar has resigned the charge of St. Stephen's parish, Middlebury, Vt. His address for the present will be Vineland, N. J.

The Rev. H. L. Burlison has resigned the rectorship of St. Mark's church, Waupaca, Wis., to accept the curacy of St. Luke's church, Rochester, N. Y.

The Rev. Frank Miller Baum has resigned the rectorship of St. Mark's church, Pen Yan, W. N. Y. During August he will take the services at St. John's, Jamaica Plain, Boston.

The Rev. Joshua Cowpland, late of Vineland, N. J., has accepted the rectorship of St. John's church Concord, Pa., and is in residence there.

The Rev. Hobart Chetwood should be addressed at Pacific Grove, Cal., where he has taken duty, in charge of St. Mary's-by-the-Sea.

The Rev. H. Page Dyer has taken charge of St. Andrew's church, Buffalo, during the absence of the rector, and desires his mail addressed to him at 380 Franklin st., Buffalo, N. Y.

The Rev. P. Gavan Duffy has entered upon the rectorship of St. George's church, Kansas City, Mo.

The address of the Rev. W. C. Emhardt is changed from Salina, Kan., to Arkansas City, Kan.

The Rev. J. Wilmer Gresham has accepted the rectorship of St. James' church, Baton Rouge, La.

The Rev. John Dows Hills, associate rector of St. Mary's church, Philadelphia, sailed for Europe June 4th, accompanied by Mrs. and Miss Hills. Address for the summer, care of J. S. Morgan & Co., 22 Old Broad st., London.

The Rev. G. Heathcote Hills, rector of the church of the Holy Trinity, West Chester, Pa., sailed for Europe June 4th.

The Rev. Samuel Harrington Littell has been appointed a missionary in the foreign field, with station at Wuchang, China.

The Rev. Horace Clark Hooker has accepted the curacy of the church of the Incarnation, New York.

The present address of the Rev. Henry A. F. Hoyt, of St. John's church, Lower Merion, Pa., is chaplain of 6th Regt. Pennsylvania Vol., Camp Alger, Falls Church, Va.

The Rev. Charles Trask Lewis, missionary at St. Luke's, Clermont, N. Y., has accepted the curacy of the church of the Messiah, Providence, R. I. Address 25 Messer st., Providence, R. I.

The Rev. W. H. Loveless has resigned the curacy of St. John's church, Montgomery, Ala.

The Rev. J. E. H. Leeds, B. D., dean of Salina, diocese of Kansas, sails for England on 15th inst. Address care of Lady Leeds, Ston Hill, Bath, England.

The Rev. Ernest Mariett has resigned the rectorship of the church of the Messiah, Wood's Holl, Mass.

The Rev. G. A. Ottmann has resigned the rectorship of the church of the Ascension, St. Louis, Mo.

The Rev. Wm. Clendenin Robertson has been appointed missionary at Chattanooga, Tenn.

The Rev. Caleb Rochford Stetson has been appointed to the staff of St. Mark's pro-cathedral, Washington, D. C.

The Rev. Howard Stoy has resigned his connection with St. Paul's parish, Camden, N. J.

The Rev. John W. Shackelford, D. D., has just returned from his tour in Europe.

The Rev. C. W. Turner has taken charge of St. James' church, Caldwell, Lake George, N. Y.

The Rev. Holly Wilberforce has accepted the curacy of Christ church, New Haven, Conn.

The Rev. Lauren Pettibone Wolfe has accepted the curacy of Christ church, Williamsport, C. Pa.

To Correspondents

CATHOLIC.—Your conclusion is correct. No clergyman is warranted, under the law of the Church, in inviting a denominational minister to officiate in his church or take any part in divine service.

Official

The address of the Rev. Wm. J. Gold, S. T. D. warden of the Western Theological Seminary, is "Bishopthorpe," Lima, Ind. All letters on Seminary business should be addressed accordingly.

THE House of Rest, Tiverton, R. I., will open Thursday, June 30th. Until then, address SISTERS OF THE HOLY NATIVITY, 383 Benefit st., Providence, R. I.

THE Standing Committee of the diocese of Dallas has given consent to the consecration of the Ven. W. M. Brown as Bishop-coadjutor of Arkansas.

HUDSON STUCK,

Secretary Standing Committee, Diocese of Dallas.

GENERAL CONVENTION

ANY information that may be desired concerning the arrangements for the next meeting of the General Convention, in Washington, D. C., Oct. 5th, may be obtained by addressing the REV. RICHARD P. WILLIAMS, rector of Trinity church, chairman of Committee of Arrangements.

HOBART COLLEGE COMMENCEMENT WEEK CALENDAR  
 Sunday, June 19th. 8:00 A. M., early Communion at St. John's chapel; 10:30 A. M. (Trinity church), sermon before the St. John's Guild, by the Rt. Rev. Henry A. Neely, S. T. D., Maine; 8:00 P. M. (Trinity church), Baccalaureate sermon by the Rev. J. Houston Eccleston, D. D.

Monday, June 20th. Entrance examinations; freshman prize declamations; 8:00 P. M. (opera house), students' entertainment.

Tuesday, June 21st. Meeting of Board of Trustees; White rhetorical prize orations; Class Day exercises; annual meeting of the Associate Alumni; Alumni social gathering.

Wednesday, June 22d. Seventy-third annual Commencement. Address memorial of Clarence Armstrong Seward, class of 1848, by Hon. Edward Patterson, Justice of the Supreme Court, New York. Address by Vice-Chancellor, Brig.-Gen. Edward Stuyvesant Bragg, class of 1848, Fond du Lac, Wis.; Commencement dinner; reception by the president.

KEMPER HALL, KENOSHA, WIS.

THE annual Retreat at Kemper Hall for associates and other ladies will begin with Vespers on Tuesday, June 21st, closing with the Celebration on Saturday, June 25th, the Rev. Wm. McGarvey, of Philadelphia, Superior of the congregation of Our Holy Saviour, conductor. Please address the SISTER SUPERIOR, at Kemper Hall.

Ordinations

In All Saints' cathedral, Milwaukee, Wis., by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, on Trinity Sunday, June 5th, the following were ordained to the diaconate: William Poyntelle Kemper, M. A. (Hobart Coll. and Gen. Sem.); William Axford Benjamin Holmes (Nashotah Sem.); James Augustus Baynton (Nashotah Seminary); Richard Rowley (Queen's Coll., Newfield). The candidates were presented by the Rev. Canon St. George, and the sermon preached by the Rev. C. B. B. Wright, Ph. D., of the cathedral. Mr. Kemper who is a grandson of the Rt. Rev. Jackson Kemper, D. D., first bishop of Wisconsin, will serve his diaconate at the cathedral, Milwaukee; Mr. Holmes is to become curate of Fox Lake, Wis.; Mr. Baynton goes to the diocese of Marquette, and Mr. Rowley is to be curate of Rice Lake and Barron, Wis.

On Whitsunday the service of ordination was held in St. Paul's church, Cleveland, and five young men were advanced to the priesthood: The Rev. Messrs. Robert L. Paddock, Herbert L. Gaylord, Charles D. Lafferty, Wm. C. Sheppard, and Edward G. McFarland. The preface to the ordinal was read by the Rev. Geo. H. McGrew, rector of the parish. Bishop Whitehead, of Pittsburgh, preached the sermon. Canon Watson presented the candidates, and Bishop Leonard, assisted by Dr. McGrew and Canon Watson, performed the act of consecration. Mr. Paddock who is Dr. McGrew's assistant at St. Paul's, is still connected with the diocese of Connecticut, and was ordained at the request of Bishop Williams. Bishop Worthington, of Nebraska, was present in the chancel. The vested choir of the church, composed of men and women, rendered the music of the occasion.

On Ascension Day, May 19th, at Grace cathedral, Topeka, Kas., the Rev. Lewis L. Susan, missionary at Kingman, Kas., and parts adjacent, and the Rev. Wm. Chauncey Emhardt, assistant chaplain and professor at St. John's Military School, Salina, Kas., were advanced to the priesthood by the Rt. Rev. Frank R. Millspaugh, D. D., Bishop of the diocese. The candidates were presented respectively by the Rev. M. J. Bywater and the Rev. Albert Watkins, and the sermon was by the Very Rev. John W. Sykes.

In St. John's chapel, Trinity parish, New York city, on Sunday, May 22d, Messrs. Wm. Clendenin Robertson, and John A. Chapin were ordained to the diaconate by Bishop Gailor of Tennessee. The candidates were presented by Dean Hoffman. The Holy Communion was celebrated by Bishop Gailor. The offering was devoted to the missionary enterprise in Eastern Tennessee where Mr. Robertson expects to labor. Mr. Chapin will engage in mission work in connection with Calvary chapel, New York city.

On June 3d, in Grace church, Syracuse, C. N. Y., Bishop Huntington advanced to the priesthood the Rev. Messrs. E. W. Saphore, G. H. Purdy, and W. D. Manross. The candidates were presented by the Rev. Dr. Theo. Babcock, examining chaplain, and the sermon was preached by the Rev. Dr. C. H. Mockridge

Obituary

MEMORIAL

"I know thy works, and thy labors, and thy patience."

ANN MATHILDA PIFFARD whose earthly journey ended May 15th, at the old family residence, Oak Forest, Piffard, N. Y., was one of those rare characters to whom the old and young, the happy and the heavy-laden, instinctively turned. "She was the cheeriest of comforters, the truest of friends." To her convictions of right she showed the unswerving loyalty which was one of the marked traits of her character. Though an invalid more than forty years, and suffering greatly much of the time, she scarcely seemed to think of herself. When, for weeks at a time, she could not leave her bed, her hands never ceased their labor of love for the unfortunate, for the wealth of her heart flowed out to the poorest, and her pity included the lowest.

She was the youngest daughter of the late David Piffard, a man of rich attainments, whose charming home was the abode of the most generous hospitality and the gathering place of the most celebrated savants and scientists whose travels brought them in this direction."

IN MEMORIAM OF THE REV. GEORGE J. MAGILL

At a meeting of the vestry of Trinity church, Newport, R. I., held Thursday afternoon, May 26, 1898, for the purpose of taking action on the death and burial

of the Rev. George J. Magill, late rector of Trinity, the following set of resolutions was adopted:

In the removal of the late Rev. George J. Magill, D. D., from his earthly service as rector of this parish, sorrow is brought to many homes, and it is with bowed heads and saddened hearts that the vestry of Trinity church puts upon its records the following minutes:

A little more than twenty-five years ago, Dr. Magill came to us as our pastor and guide. During all this long period he has been the friend and helper of all, rejoicing with those who rejoiced, and sorrowing with those who were heavy laden. A generation has come and a generation has gone, and to all, with rejoicing and compassion, he has ministered the offices of the Church.

As a member of the Standing Committee for many years, he rendered valuable services to the diocese recognition of which was shown by his repeatedly being chosen as its representative in the General Convention. There his abilities were further recognized, and he served on important committees of the Church at large.

His devotion to his life's work, yet his perfect willingness to make all his plans subservient to his Master's will, is shown in his own words, written three days before submitting himself to the ordeal which has proved fatal: "The probability, with God's good help, of renewed health and vigor for my work, is the great encouragement which fortifies me; and on the other hand, the conviction that if He has no more work for me to do here on earth, He may (all unworthy as I am) have other service for me higher up, makes the ordeal seem less intolerable."

To his family we desire to express our deepest sympathy, and pray that "Our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work."

Resolved: That the secretary be instructed to furnish the family of the deceased with a copy of these resolutions, and also a copy for the press.

WILLIAM J. COZZENS,  
 Clerk of the vestry.

Died

HEDGES.—Entered into rest and life eternal, Saturday, May 21st, 1898, William Hedges, at Bradford, Steuben Co., N. Y., in the 71st year of his age. A communicant of the Church. Funeral at St. Andrew's church, May 23d, and burial in the beautiful village cemetery near the church.

WHITE.—At his residence in West Philadelphia, Pa., on June 1, 1898, Rev. William Augustus White.

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

Spirit of Missions, official monthly magazine, \$1.60 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.

Church and Parish

WANTED.—By successful and experienced schoolmaster (choirmaster and organist), somewhat infirm, position in family or Church institution. Salary proportionate to services. DAVID S. L. JOHNSON, Edgefield, C. H., South Carolina.

FR. SWORD, at Manistee, Mich., would be glad to have the loan of a green chasuble, veil, and burse for a short time, until he may be able to procure one for the parish.

WANTED CLERGYMAN.—Would like a married man of middle age, energetic, and good Sunday school worker. Address J. I. MONKS, JR., Warden, Watertown, S. D.

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.

## The Editor's Table

Kalendar, June, 1898

1. EMBER DAY.		Red.
3. EMBER DAY.		"
4. EMBER DAY.	Red. (White at Evensong.)	
5. TRINITY SUNDAY.		White.
11. ST. BARNABAS, Apostle.	Red (Green at Evensong)	
12. 1st Sunday after Trinity.		Green.
19. 2d Sunday after Trinity.		Green.
24. NATIVITY ST. JOHN BAPTIST.		White.
26. 3d Sunday after Trinity.		Green.
29. ST. PETER, Apostle.		Red.

### Music

BY VIRGINIA C. CASTLEMAN

What can I say that is not said  
By gifted bards in tuneful rhyme;  
Or sing, that has not yet been sung  
By minstrelsy in strains sublime;  
Or trace, in letters flaming gold,  
Meet praise of music, love untold?

And yet my heart would fain express  
The "thoughts that lie too deep for tears,"  
The beauty, joy, and loveliness  
Of melody in passing years;  
The moments blest my soul has found  
In sweetest harmonies of sound.

'Twas ever thus: in childhood's day  
How oft I paused 'mid eager play  
To list, from far-off, chiming bell  
The echoes on the breezes swell;  
Or follow rippling brook along,  
And raptured, list some wild bird's song.

In twilight hours I would steal  
Apart from youthful concourse gay,  
And where the old piano stood.  
My fingers o'er the keys would stray;  
In blissful mood I'd lingering play  
Soft strains of unforgotten lay.

No joy there is, transient or deep,  
In music cannot uttered be,  
No grief the soul despairing keep  
Untouched by her sweet sympathy;  
And there's no heart-pain but from choice  
May soothed be by her sweet voice.

Within the sacred bounds of home,  
Or 'mid the crowded concert halls;  
Or, oftener still, where prayers ascend,  
And praises, in the temple walls—  
My soul has soared on pinnions bright  
To realms of happiness and light.

'Tis but a prelude to the strain  
The saints shall hear around the throne,  
From harpers of the white-robed train  
Whose crowns of gold are won.  
Oh, may I list that seraph song,  
And join the music of that throng!

Herdon, Pa.

### The Festival of St. Barnabas

THE original name of the Apostle was Joses. He was a "Levite, of the country of Cyprus." Although not of the twelve, he was, like St. Paul, numbered with "the glorious company of the Apostles." His distinguishing characteristic caused the Apostles to call him "Barnabas, which is, being interpreted, the son of consolation."

The Revised Version says "son of exhortation," and makes "son of consolation" the marginal reading. The rendering is more accurate, but, doubtless, that of the Authorized Version witnesses to the way in which St. Barnabas exercised his prophetic gift. From what is said of him in the Acts and in the Epistles, we know that he was an earnest, generous, high-minded man, of commanding presence and winning personality. These qualities enabled him to be of signal service to the Church, and to St. Paul personally; at the opening up of the grand career of that first great Christian missionary—the Apostle to the Gentiles. St. Luke, in the Acts, tells us how "when Saul was come to Jerusalem, he essayed to join himself to the disciples, but they were all afraid of him, and believed not that he

was a disciple. But Barnabas took him and brought him to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus."

Neither Paul nor Barnabas was of Palestinian origin. That of itself helped them to look at things in a large way. There was much in common between them. By nature and by grace they were most efficient fellow-helpers in the cause of Christ. The difference that arose between them concerning John Mark will not seem so strange when we remember that both of them were men of pronounced personality, and that it was perhaps natural that in such a matter Barnabas should side with his sister's son. But their difference was over-ruled for the furtherance of the Gospel. From the way that St. Paul subsequently speaks of St. Barnabas, it would seem that their contention at Antioch left no permanent breach in their personal relations. St. Paul was not the man to make much of a difference that involved no principle of the doctrine of Christ, nor could he ever be unmindful of the fact that St. Barnabas had been his fast friend when he most needed one.

The action of Barnabas towards Paul in espousing his cause before the Apostles, was characteristic of the man. It helps us to understand why he was called "the son of consolation." His generous, sympathetic nature made him a mediator and peacemaker at a critical time in the life of the infant Church. What was the secret of his power? "He was a good man and full of the Holy Ghost, and of faith." To be in a right relation to God; to be good; to be guided by the Holy Ghost; to live the life of faith; this is to be in the way of helpfulness, comfort, consolation, to those with whom we come in contact. Alas! that it should be the ambition of so few. It should be the purpose of us all.

There is much that we cannot be. It is the part of few, very few, to be numbered with the gifted, or to be found among the great of this world. It is, however, in the power of us all to be good. And how much better it is to be good than only to be great, or even to seem great. England's late great laureate often spoke loftier, but seldom wiser, words than when he said:

"How'er it be, it seems to me  
'Tis only noble to be good,  
Kind hearts are more than coronets,  
And simple faith than Norman blood."

What this world accounts greatness comes to very few, and often by the accident of birth, of physical endowment, or mere opportunity, more than by any surpassing merit. The world does not so much need great men as good men, and to be good is, by the grace of God, within the power of us all. The poor we have always with us, and not only the poor in purse, but the poor in spirit, those to whom in one way or another has come sorrow, pain, grief, loss, tribulation. It is the portion of the many. If it has not yet come to us, it will some day, and then at least we shall know how blessed is the ministry of a "son of consolation," and what St. Paul must have meant in saying: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

"The world's a room of sickness, where each heart  
Knows its own anguish and unrest!  
The truest wisdom there, and noblest art,  
Is his who skills of comfort best;  
Whom by the softest step and gentlest tone  
Enfeebled spirits own,  
And love to raise the languid eye,  
When, like an angel's wing, they feel him fleeting  
S."

CHAUNCEY B. BREWSTER whose portrait appears on our cover page, was born in Windham, Conn., in 1848, and is a lineal descendant of Elder William Brewster who was the leader of the Mayflower band of pilgrims. He studied at Hopkins Grammar School, in New Haven, and then entered Yale College, from which he graduated when only 19 years of age. In 1871 he went to the Berkeley Divinity School, at Middletown, and upon his graduation was ordained deacon; in 1873, he was advanced to the priesthood, and for the following eight years he was rector of Christ church, Rye, N. Y.; for four years he was in Detroit. From 1885 to 1888, he ministered at Grace church, Baltimore, and for nine years was rector of Grace church, Brooklyn. In June, 1897, he was elected Bishop-coadjutor of Connecticut, and was consecrated Oct. 28th, 1897, in Christ church, New Haven. Bishop Brewster's present home is in Hartford, Conn.

ANSWER is frequently made by so-called Churchmen, when they are solicited to subscribe for a Church paper, that they can't take so many papers: "We get all the Church news in the daily papers." Yes, and you get the sermons, too, and so you don't go to church. But what reliance can you place on Church news as interpreted by the average reporter? The following is a specimen of Church teaching from a New York paper: "This ecclesiastical body claims to be an offshoot from the Church of England, which dates properly from Henry VIII.'s quarrel with Clement VII. on account of the Pontiff's unwillingness to sanction his divorce from Catharine of Aragon, and his marriage with Anne Boleyn." That is the kind of "Church news" that nine-tenths of our Church families are reading.

MR. GLADSTONE'S favorite hymns are said to have been "Rock of Ages," of which he once made a beautiful Latin version, and the rendering of "Dies Iræ," which Scott introduced into the "Lay of the Last Minstrel!"—

"That day of wrath, that dreadful day  
When heaven and earth shall pass away,  
What power shall be the sinner's stay?  
How shall he meet that dreadful day?"

For Charles Wesley's hymns Mr. Gladstone did not greatly care. He considered them much over-rated. "And he wrote more than Homer," said Mr. Gladstone, on one occasion; "7,000 hymns of thirty lines each, say; do the sum, gentlemen, and be appalled!"

A NEW volume of the Egypt Exploration Fund, to be published in the course of the coming summer, will embrace the contents of the most important papyri recently discovered by Messrs. Grenfell and Hunt. Some of these will be the following: The Logia, about which so much has been written during the last few months; a fragment of St. Matthew, dated in the third century; another of St. Mark, fifth century; two third-century fragments of early Christian writings; fragment of the Acts of Paul



and Thecla, fifth century. These are the objects of chief theological interest. There are, in addition, a large number of fragments from Greek poets, orators, historians, and philosophers, including passages from Thucydides, Herodotus, Xenophon, Plato, and Demosthenes. There are even a few Latin writings, some of which were hitherto unknown. There will be, it is stated, nearly 190 papyri in all. The volume will be embellished with plates of some of the fragments. Altogether, it will be a book of unusual interest.

- x -

### A Song In Every Tree

BY ELIZABETH NUNEMACHER

TO an attentive ear it seemed as if the outdoor world had suddenly burst into a rhapsody of melody over the gala attire which had so miraculously clothed its naked boughs. The leaves had come, silently, as a snow storm fallen in the night, and each beautiful blur of spring-time foliage, enhancing the lithe beauty of tree, shrub, and vine, seemed but a bower of concealment, in which some ardent lover of fine raiment exulted in his environment.

We went out to meet the wood thrush, but the day ordered its own events. The sky was that soft, tender blue which shows dimly, and without sparkle, from between vague masses of white, slowly moving cloud. All nature was eager with life—the sassafras flaunted fragrant, frisky yellow buds; the elm lightly swayed long slender catkins of exquisite hue and texture; the oak unfolded jealously, in rare shades of pink and red, the first crinkled velvety leaves; even the catbrier concealed its wily barbs beneath thin, delicately pointed leaves of freshest green.

The catbird had come! It was in the half-light before the dawn when we heard his first mewing challenge, whimsically uttered like a drawling "say," as though bespeaking attention to the soft, melodious soliloquy which followed. Bad manners, but a catbird is a bit rowdyish and unconventional! However unpopular the songster, the day-break meditation of this first catbird, heard in the "faltering of the night," when other bird voices were yet slumbering, was enchanting.

Half-way down the hill we were stayed by a gay, rollicking ballad which rounded to the finale with a flourish of self-satisfaction amusing to hear. Who was so well pleased with his lay? With the month of May our ears are assailed by such a bewildering medley, that each new song creates a momentary dumbness and struggle for recognition. So it was that the singer repeated his measure before we cried: "The first orchard oriole!" He sang from the topmost spray of snowy apple blossoms, against which his yellow breast and black mask shone conspicuous. This yellow robe told us that he was here for his "second summer," and was yet too young to don his father's mahogany vestments.

Within the field something hopped stealthily from the bushes to a near fence-post. We thought instantly, "Wren!" but noting the long line over the eye, the yellowish, beautifully striped breast and heavy bill, we saw that it was another newcomer. More than all these details did the wagging tale and self-conscious air identify him as the Louisiana water thrush. We traced his desultory flight in the hope of hearing

his fragment of song, but the shy bird only led us to a broad expanse of golden butterflies which begot forgetfulness of his lay.

Approaching the edge of the wood, we heard within a riotous jubilee of sound—cardinal, titmouse, wren, chipping sparrow, field sparrow, song sparrow, flicker, bluejay, downy woodpecker, all were in morning's tuneful mood, and utterly oblivious of each other. A towhee perched high in a treetop, and sang over and over his choicest spring song, as if he could never tire of its brief rhythm. What must have been his feelings when the saucy wren dared to sing that same song better than he himself could sing it! The white-eyed vireo crossed and re-crossed the ravine, turning his mocking music inside-out, upside-down, and presenting it in every possible light, with ingenuity surpassing the arts of a milliner with an old hat. He was in a charming mood, and twisted and turned his flexible contralto voice, from very joy of its possession.

In the drooping boughs which clasped each other across the ravine, some ruby-crowned kinglets warbled their tiny masterpiece of finished, flawless melody. Where did they learn such art? Truly they must have behind them a long, long line of musical ancestors! Meanwhile, they fluttered ceaselessly from twig to twig, flinging out the tender notes with abandon, yet never still long enough to let us see the motion of those minute beaks.

Down in the newly green tangle of blackberry bushes, the Maryland yellow-throat untiringly warned all comers against the "witchery, witchery, witchery," of spring-time. He was making an endless journey, from spray to spray, just beneath the top layer of leaves, and you might follow his admonition long before you caught a glimpse of the olive-green coat, golden-yellow vest, or black mask. A second sound issued from the blackberry jungle—that grating, teasing, guttural clamor—what or who was that? What familiar, mirthful chord did that sound twang? Prolonged pause and hard thinking, and simultaneously we faced each other, and exclaimed explosively, "Chat!" Of course, now that he could no longer deceive us, the brilliantly feathered fellow emerged, and hanging over a dead branch, wagged his head, and hastened through his repertoire of mocking calls, as a roguish boy makes faces. To not one of his musical whistles did he treat our ears, on this, his first appearance.

Now and then, like the lost fragment of a hymn floating over the walls of some secluded, leaf-buried nunnery, came the song of invisible white-throat sparrows, and made us temporarily deaf to all more insistent sounds.

In the shadows of the damp, dark ravine, a pair of handsome visitors flitted like radiant ghosts, and only persistent following identified them as Swainson's thrushes. They were indeed shy, and we, disturbed their stately pose but to see them resume it a little further on. It gave us quite a start to see them finally foraging upon the ground. It seemed a weak relapse from dignity.

In the misty, white bowers veiling the orchard boughs, Bachman's sparrow trilled out rich, long-drawn notes of purest happiness, and robins sang their serene carols. Along the path dividing the orchard and the creek bank, countless groups of innocents raised blue, inquiring eyes, as though

beseeking us to tread carefully. Above our heads the red-eyed vireo, or "preacher," with unshaken faith had taken up his well-worn text in tones of renewed freshness. More convincingly than ever he exhorted, till the listener felt there could be no argument.

Beneath the overhanging bank a silent wren stirred, and we saw something held tightly in his long bill. Was wren ever before silent? He was obviously overwhelmed with the thought that somewhere, among the gnarled roots beneath our feet and beyond our reach, he had a family depending upon his discretion. We could only allow him to slip away, wise as he came, with his unrevealed secret taunting our consciousness.

A quartette of newly arrived Baltimore orioles made merry music among the tall trees overhanging the creek, their orange and black feathers bright against the green leaves. Watching them, our eyes fell upon the rarest guests of the day, who were feeding quietly in the crown of the tree above us. Rose-pink, black, and white—who else but the rose-breasted grosbeak! No one else bears so dainty a shield, and we noted well the heavy bill which mars the richly garbed grosbeak family. We counted five of them as they took silent flight to the far side of the creek. Human nature is never quite satisfied—we had hardly expected to see this bird here at all, and now bemoaned the fact that he had indeed visited us, but had not brought his music.

The path now led to a rustic gate, and there leaning, we delighted our eyes with the scene beyond, a rounded, rolling hillside o'er-shadowed by great elms and beeches, the waving grass gayly studded with a yellow glory of dandelions. Among the dandelions, three robins, two males and a female, foraged for provender. They filled their large beaks bountifully, then, one by one, flew back towards the orchard, keeping close to the ground with their overflowing market baskets, destined for the complaining youngsters in the clay-built cradles.

A bluebird's note was in the air, and a kingbird perched upon the fence; from the highest, airiest spaces among the tender beech leaves came a perfect babble of sweet chatter. There unseen gold finches, a whole flock of them, surely, poured out their tender ditties against the blue sky. The newly arrived indigo mingled with them his blithest strain, and following a newer tone, we discovered the white cheek of a Sycamore warbler. About the base of this tree, sprinkled closely among the dead beech leaves, a host of spring beauties drooped their white, pink-striped faces.

Now, at last, we found the wood thrush. He was hopping about the ground on the far side of a narrow ravine, and we sat among the wild flowers and watched our silent favorite. How he charmed us over again! How prominent his creamy eye-ring! How much brighter the red-brown of his head and back than as we recollected them! How pink his slender legs! How fascinating that nervous lifting of the pointed wings! How lovely the creamy depths of that riotously spotted thrush breast! We watched him long, but unfortunately allowed our attention to flag just sufficiently for him to slip into the water and bathe, almost at our feet! We missed all but the prolonged preening of the drenched feathers afterward.

It was a little later, some distance farther down the creek, where a great three-

pronged water maple stood at the water's brink, and drooped its branches over a bank of long-stemmed violets, that we heard the first notes of the wood thrush's song, borne softly down the stream from the distant woodland. It came faintly, like a voice from the upper worlds, and who can dream the music which fills the mystic pauses between the soft breathings from that golden horn.

— x —

### Books for Children

IT was in 1865 that "Alice in Wonderland" was published, and for a time it was quoted on two continents. Every one recognized some peculiarity in himself or in his friends that had been seen by "Alice" in the bustling rabbit, the sleepy dormouse, the mad hatter, the March hare, the cross Duchess, the sobbing mock-turtle, the derisive Gryphon, the grinning Cheshire cat. Then the inimitable verses could be so takingly parodied, and the whole combination of thought and words and Tenniel's unique pictures was a new and pure delight to every healthy child of small or larger growth.

And yet some well-intentioned mothers and educators have banished "Lewis Carroll" from the nursery shelves. It seems to us whose minds were allowed to feed themselves undirected among the first thousand volumes of the Tauchnitz edition of English authors, that the vigorous remodeling of methods of education for the young has unintentionally dwarfed the natural growth of imagination and delight in things but half understood but wholly wonderful. The books written for children to-day, the plays invented for them, the stories told to them, are specially lacking in appeal to the child's innate creative sense. Children are brought up too much on a diet of facts. You tell the average kindergarten child of to-day of bee-fairies swinging in the blue-bells and dew-drops being painted by the elves, and he will tell you clearly and soberly what the bees do in the flowers, and explain you the rules of optics and of atmosphere that produce color in the dewdrop or the rainbow. He has been taught there are no fairies, no Santa Claus, no giants. His elders have been told that if they make Santa Claus and fairies real to children, the children will in time find out that their parents have told them lies, and will lose their trust forever in mother or father. In one breath a kindergarten child is taught to play that he is a bird or a leaf or a flower, that his fingers are kittens or mice or soldiers or chickens, and in the next he is taught to dissect psychologically a mother's love, to be grateful for it; to make return for air and sunshine, laughter, and kisses. And then even this is taken from him, and a little girl of six will tell you she must not kiss any one on the mouth, because there are little microbes about that will make people very sick, and that these come to you chiefly by kissing.

How can children taught in this way enjoy "Lewis Carroll," Jean Ingelow, Christina Rossetti, Robert Louis Stevenson, Eugene Field, or even Rudyard Kipling? A special style of writing has come into vogue for young people—the utter commonplace or the falsely sentimental. The exquisite refinement of the verses of some of these past-masters of children's literature is also sadly wanting. The sweet simplicity of "Alice" does not appeal to a child that enjoys "Miss Belladonna: a Child of To-day," "The Professor's Children," and their many relations

In time we shall probably strike a happy medium between the methods which made nothing of children and the methods which make them old before they are young and allow them to criticise their elders and take the most prominent place when they are present. Little Alice dreamed with her head in her sister's lap, a sister who probably was dreaming also over some book telling of heroic men and gentle women. Children could understand and enjoy so much of all that is fine in literature if older people read and thought and discussed about them. Every child's book that is good for children will be thoroughly enjoyed by their elders also, and almost equally true it is that from every book of lasting value the older readers can give the substance to children in a way to make them desire more, and always more, of what makes for growth and culture. Children love rhythm, and should be fed on true poetry.

But, as has been truly said, books have crowded out literature. So many books are written to make things easy, and little by little minds lose the power to grasp, and the desire to grasp, anything that requires effort. It is good to have books of pure fun and nonsense, such as "Lewis Carroll" gave us, and also books of great thoughts that inspire emulation. The commonplace, the gossipy, namby-pamby commonplace, is what we cry against.

The new systems of education are crowding out all individuality. Teachers and child-culturists think for the children, direct their minds constantly, and make them old little men and women instead of natural, laughter-loving children. Instead of enjoying Cinderella, Jack the Giant Killer, and Little Red-Riding Hood with the little ones, tomes are written to show the cruelty of Jack, the vanity of Cinderella, the untruth of that delightful poem, "'Twas the night before Christmas."

Poor children! Their mothers read either unhealthy fiction or else books about all kinds of systems of making their own lives easier and less absorbed by others. Christian Science, mental culture, mental healing, nerve training, living for the higher self, etc., have taken the place of a romp in the nursery, a grave discussion upon the number of Cinderella's dresses, a morning in the kitchen and garden, teaching little hands and feet to keep busy and useful. A mother leaves her children with a nurse whom she has perhaps hardly had overnight while she goes to some club or society to be instructed, perhaps by some unmarried woman, in the theories of child-culture, and then she goes home too tired to let the children come near her, even to try the new theories upon them. What children need is to be made companions in their parents' lives, in their reading, thinking, and amusements.

Don't write down to children. We have wandered far afield. But in reading once again the dear old "Alice" books, we almost feared our children would not be amused by them as we were. It is only their mothers that make average children love books. What do so many of their restless, incompetent, idle, and luxurious mothers read?—  
*The Literary News.*

— x —

IN answer to a "Perplexed" correspondent, *The Church Times* says: "It is a common custom to toll the bell on Good Friday, and to ring a knell at the close of the Three Hours' devotion; but there is no pre-Reformation precedent for it, the bells at that time having been silent from the Maundy Mass to Easter morning."

### Book Reviews and Notices

**A Man at Arms.** A Romance of the Days of Gian Visconti, the Great Viper. By Clinton Scollard. Boston, New York, and London: Lamson, Wolfe & Co. Price, \$1.50.

A stirring romance, beautifully printed, with charming illustrations by E. W. D. Hamilton. The book is chock-full of cavaliers and lovely ladies, and stiletos and bravos, and hidden chambers, and "excursions and alarms." Everybody carries a sword and a dagger or two, and they whip them out and stick their adversaries with as little ceremony as they would stick pigs. The style is good, the situations are not commonplace, and you feel a glow of satisfaction when at the end the Great Viper (so-called from the viper which forms the Visconti arms) is tricked, and the lovers are married, and everybody gets just what he deserved.

**The Century Atlas of the World.** Prepared under the superintendence of Benjamin E. Smith, A. M., managing editor of *The Century Dictionary*, editor of *The Century Cyclopedia of Names*, etc. With 117 double-page maps in color, 138 inset maps, 40 historical and astronomical maps, and indexes (382 plus X pp.) of places, rivers, mountains, etc. Published by subscription. New York: The Century Company. Cloth; price, \$12.50.

The Century Atlas of the World is an entirely new work, designed to exhibit the latest geographical knowledge of all parts of the earth's surface. It contains the results of the latest explorations in the Arctic regions, in Central Africa, and in other remote parts of the globe, as well as the most recent political changes, such as the new boundary of Greece, and the limits of the new Greater New York. Numerous charts display the world's past history, from the Chaldean period to the present day. The geographical and historical information contained in the volume is as comprehensive, as up-to-date, and as authoritative, and the execution of the maps is as beautiful, as could be made by a liberal expenditure of time and money. The three extensive indexes, United States, Foreign, Historical, and Astronomical, serve the purpose of a gazetteer, containing nearly 200,000 entries, and much descriptive matter. The latest geographical surveys of civilized countries have been collected, and upon these and upon supplementary material, such as the English Admiralty Charts and the United States Hydrographic Charts, the maps have been founded. In those regions of the world for which no official surveys have been made, the most authoritative sources of information have been used. The railroad lines, instead of being printed, as is usual, in black, with the resulting confusion, are printed in red; the maps of the United States and Mexico are marked with contour-lines (lines of equal elevation above the sea), by means of which the heights of mountains and the average elevation of the more level regions, can be seen at a glance; the spelling of foreign names is accurate, consistent, and simple; and the same regard to practical utility is shown in every other part of the work. This is most conspicuous, perhaps, in the very form of the book itself; for it is the first great Atlas ever published which can be placed as conveniently on one's table or in one's bookcase, and can be as easily handled as a volume of an encyclopedia. This highly important result has been secured by the judicious arrangement of material, and by the novel method of binding. No one can turn over the richly colored pages of the work without being amazed by the changes which have been made during our own generation in the political division of the earth's surface, and by the advance of exploration. The territory of the United States now stretches from east to west (not counting the Philippine Islands) over more than one-third of the circumference of the globe. The vast Northwestern possessions display our flag so far beyond our original coast-line, that one might go from where it flies due south to New Zealand and due north to Siberia. Central Africa is so thoroughly explored that the uncouth names of its villages crowd one another upon the map; and from all sides of the African coast, railways are seen pointing

toward the interior. Even in the Chinese Empire we see the red lines that tell of quicker transportation, and in India more than 20,000 miles of railway are in actual operation.

**Thanksgivings after the Communion of the Body and Blood of Christ.** Compiled from ancient and modern sources by a layman of the American Church. With an introduction by the Rev. George McClellan Fiske, D. D. New York: R. H. Russell. 1897.

"This collection of Eucharistic thanksgivings is, it is believed, unusual, if not unique," remarks the Rev. Dr. Fiske, and we cordially welcome it for both reasons. There are many very beautiful devotions in this handsomely printed little book. It is good to pray with the saints and Fathers of the Church, and this collection will do much to teach Churchmen how very good it is to give thanks also with them for the gift and benefit bestowed in the blessed Sacrament of the altar.

**Ministerial Priesthood.** Chapters (preliminary to a study of the Ordinal) on the Rationale of Ministry and the Meaning of Christian Priesthood, with an Appendix on Roman Criticism of Anglican Orders. By R. C. Moberly, D. D., Regius Professor of Pastoral Theology in the University of Oxford, and Canon of Christ church cathedral. New York: Longmans, Green & Co. Pp. 360. Price, \$4.

This is a timely and valuable book. Its intrinsic worth is enhanced by its direct bearing upon the burning questions of the day. Its author is one of the most devout and scholarly of the *Lux Mundi* school of writers. His treatment of the great theme with which he has undertaken to deal, while it is not exhaustive, is skillful and profound. The thesis which the author sets forth may be briefly expressed in his own words, as follows: "The Christian ministry is not a substituted intermediary—still less an atoning mediator—between God and lay people; but it is rather the representative and organ of prerogatives and powers which belong to the body as a whole. It is ministerially empowered to wield, as the body's organic representative, the powers which belong to the body, but which the body cannot wield except through its own organs duly fitted for the purpose. What is duly done by Christian ministers, it is not so much that they do it in the stead, or for the sake of the whole; but rather the whole does it by and through them." This view of the priesthood is thoroughly worked out and defended against Congregational theories on the one hand and Roman assumptions on the other. Some of the most brilliant pages are those in which Dr. Moberly exposes the fallacies of two well-known writers, Bishop Lightfoot and Professor Hatch. His criticism of these authors is peculiarly valuable, and ought to be read by all who have read their works. His other line of defense brings him into conflict with the Papal Bull *Apostolicae Curæ* at its most vital point. That document was based upon a certain view of the priesthood, and staked its all upon the truth of that view. Our author subjects this to a critical examination and, in our judgment, reduces it to an absurdity. Thus this book is one of the most crushing rejoinders which have been made to the Bull.

The theory of the priesthood advanced by Dr. Moberly seems to us perfectly sound and safe. It is Scriptural, Catholic, and apostolic. It is both constructive and destructive. It sets up a high ideal for the Christian ministry, and makes it a vital part of the Body of Christ, and at the same time it makes both the Roman and Protestant theories impossible. Nor does it in any way infringe the rights of the laity. We have seldom seen their case more strongly put than in the following words: "The word laity is a far nobler word than people imagine. It is apt to be thought of as a mere negative term. The layman is one who is not a clergyman, or (in other contexts) not a medical man, not a lawyer, not, in this or that, an expert. He is a 'mere' layman; and a layman is a mere 'not.' But to Israel of old, to be 'the people' of God was the height of positive privilege; and to be a layman means to be a member of 'the people.' It is the word of most positive spiritual privilege, the

glory of covenanted access to and intimacy with God."

We strongly recommend the study of this book to all our clergy, and to the more thoughtful amongst our laity.

**The First and Great Commandment of God:** "Thou shalt love the Lord thy God with all thy heart." A study by the Rev. Thomas Scott Bacon, D. D. New York: James Pott & Co. Price, \$1.

No one can read this excellent work, even lightly, without being impressed with the fact that the writer sets before us a great principle of religion that is often treated as of apparently little importance. In this age when humanitarianism is rampant in many quarters, and dominates much of our Christianity, there is a tendency to forget the first and great Commandment in the anxiety to fulfill the second. The author conclusively shows in the second and third chapters that all religion must have as its foundation for activity the love of God, without which it cannot be called Christian. He brings to bear on his statements a careful exegesis of those passages in the New Testament which enunciate this principle. He goes on to convince his readers that there is a painful lack of this in our present activity, and a need of more thorough examination of our foundations. Possible objections to his views are carefully considered and thoroughly refuted. The prospect of a Church imbued with the love of God is set forth with all the possibilities of its conquest of the world for Christ, and the quickening of men's hearts with the zeal of St. Peter, the self-sacrifice of St. Paul, and the deep, divine love of St. John. We commend the book very highly to the clergy especially, as one which will open out new avenues of thought, will prompt to greater earnestness in preaching, and suggest relations to both God and man that will prove most valuable in the ministerial life. We also commend the book to the laity as containing in a small compass a vast amount of suggestive thought for the daily life.

VERY pleasing and appropriate are the certificates of Baptism and Confirmation designed by Mr. Bertram Grosvenor Goodhue who made the borders for the Standard Book, and also for the Altar Book, recently published by Mr. Updike. The certificates are printed on fine cardboard; price, five cents, postpaid. The small profit will be devoted to the building fund of the mission church of St. Stephen, in Fall River, which is in great need. Orders should be sent to the Rev. Gilbert W. Laidlaw, 1836 S. Main st., Fall River, Mass.

**Books Received**

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

**THE CHRISTIAN LITERATURE COMPANY**

Charles Porterfield Kruth, D. D., LL. D. By Adolph Spaeth, D. D., LL. D. In two volumes Vol. I. \$2. The Sacred Laws of the Aryas. Translated by George Buhler. \$3.

**D. APPLETON & Co.**

The Story of Photography. By Alfred T. Story.

**BONNELL SILVER & Co.**

Sandy Scott's Bible Class. 50c.

**FLEMING H. REVELL COMPANY**

Here and There in the Greek New Testament. By Prof. L. S. Potwin. \$1.

**HARPER & BROS.**

Thirty Strange Stories. By H. G. Wells. \$1.50. Paradise Lost. By John Milton. With notes on its structure and meaning, by John A. Himes.

The History of Pendennis. By W. M. Thackeray. \$1.50.

**THE MACMILLAN COMPANY**

The Forest Lovers. By Maurice Hewlett. \$1.50.

**FUNK & WAGNALLS COMPANY**

The Spaniard in History. By James C. Fernald. 75c.

**ELLIOT STOCK, London**

The Life Work of Edward White Benson, D. D., Sometime Archbishop of Canterbury. By J. A. Carr, LL. D.

**THE CENTURY COMPANY**

Bound Vol. LV. The Century Magazine. \$3.

**Periodicals**

*Harper's Bazar* is peculiarly attractive to women in search of the latest and best fashions. The regular departments on Club Women and Club Work, New York Fashions. Answers to Correspondents, etc., complete this number of a periodical which covers the entire field of feminine activities and interests.

Lovers of the historic town of Concord will enjoy the descriptions of it, and the beautiful reproductions of its familiar scenes, in the June number of the *New England Magazine*. "At Home With the Birds" is a charming description of bird life and manners, by Elizabeth M. Schermerhorn, with delicate bits of illustration. The approaching semi-centennial of Iowa College at Grinnell furnishes occasion for a timely history of that institution entitled, "A New England in the West." Kate Gannett Wells has some suggestive words of wisdom anent married life, in a short story, "A Reminiscent Honeymoon." It is well worth reading.

**Opinions of the Press**

*The New World* (R. C.)

**UNITED LOYALTY.**—Another and a more important good that is likely to result from this war is the final wiping out of all remnant of sectional feeling. The men of the South are now as anxious to don the blue as they once were to don the gray. Virginia vies with New England in loyalty to a common flag.

*Christian Work*

**WAR BURDENS AND RESULTS.**—There is no good reason why investors and capitalists should be alarmed, or the finances of the country seriously disturbed, by the fact that this war with Spain may cost us at the rate of \$500,000 a day for a year or two. A war expenditure of \$300,000,000 would make a tax of only one per cent. on the assessed valuation of real and personal property in the United States, according to the last census. The farm products of our Middle States alone in a single year would pay it all and more. By trebling the present rates of revenue taxation, the liquor and beer trade could be made to carry the whole burden and doubtless have a fair margin for profit at that. With our immense resources, therefore, we have no cause whatever, if wise counsels prevail, to fear financial distress from the present war. The possibility, in any case, will be greatly lessened if those who remain at home, our business men, our financiers and others, will not allow themselves to become unduly perturbed by passing events, but will go about their usual avocations with their accustomed energy, prudence, and good sense.

*Chicago Times-Herald*

**THE OMAHA EXPOSITION.**—The Trans-Mississippi Exposition at Omaha evidently is destined to make a strong bid for popular favor. Beyond any question, this enterprise deserves a hearty and liberal support, merely upon the basis of genuine merit; and when it is remembered that the exposition project has been carried through to a successful termination in spite of the war excitement and other obstacles, which seemingly were almost insurmountable, public indorsement of it becomes an agreeable duty. All accounts agree that the Omaha Exposition, within the limits which it has plainly outlined, is one of the most comprehensive and representative enterprises of that character ever undertaken in this country. Every part of the nation is well represented, and the displays are first-class. Of course no attempt has been made to rival either the World's Fair at Chicago or the Centennial at Philadelphia, but the present exposition deserves to rank with the best of the lesser enterprises of this kind. The people of Nebraska who have perfected these exposition plans and put them into practical effect, deserve great credit for their courage and pluck under adverse circumstances. Only one thing is now lacking to crown their efforts with success—public patronage. There should be no room for doubt on that score, either, for the exposition deserves to win.

## The Household

### The Scandal at St. Sapphira's

BY MRS. JAMES OTIS LINCOLN

ST. SAPPHIRA'S was unique. Not in its architecture, that was Gothic (not extremely Gothic, but moderately so; St. Sapphira's did not believe in extremes); not in its situation, though a lovelier one would be hard to find, with its giant pine trees and the grand old ocean very near; not in its rector, though he was a brilliant man, but in its scandal.

Now, doubtless, some wiseacre will shake his (or her) head, and say: "There is nothing unique in that, parish scandals are but too common."

Did you ever know a scandal where the principals were a gentle old lady of eighty and a lovable boy of four? Did you ever hear of a parish thrown into paroxysms by a circus rider and her grandson? If not, then St. Sapphira's was unique.

The Rev. Robert Walters was too good a man for the place. Some people say the best men should go to the poorest places. It is a poor rule that won't work both ways. Imagine the best places filled with the men of least ability. Let us not think of it! Things are bad enough as they are.

Mr. Walters was in advance of his parish (and parishioners) in every way. Physically, for he was a magnificent athlete. Mentally, for his broad mind could not come down to their narrowness; and morally, for it was his rule of life never to speak of any one unless good could be said.

Mrs. Walters was a frail little woman whose ill-health was the occasion of St. Sapphira's having for its rector a man far superior to his environments, for its magnificent climate was bringing back health to the young wife.

"Grandma," said little Hubert Walters, "I'm so glad you've come to see us. Papa and mamma needn't take me now, when they go out to see people. I fink they won't be home till late to-day. Tell me a 'tory."

The firelight flashed on the two figures, the gentle-faced, white-haired old lady whose life of sweetness and service seemed portrayed in her every action, and the golden-haired boy whose future must bring joy to his fellow-men if he followed the footsteps of those who loved him most.

"What shall I tell you?"

"'Bout when you were 'ittle."

"Once upon a time," began grandma, in that delightfully mysterious tone so dear to childish hearts, "there lived a very fat little girl. She had a very quiet life in the rectory of a little country town. One day this fat little girl was walking along the road, going to school, when she saw a wonderful thing. 'Farmer Black's old barn must have been painted by the fairies,' said the fat little girl, as she came to a full stop before the wonder. 'When I went home from school yesterday it was just a plain old barn, and now, oh, how lovely!'"

"What was on it, grandma?" said an eager little voice.

"Well, first, there was a grand procession all across the end of the barn. Such wonderful animals, such as this fat little girl had never seen, some with long necks, some with big tusks; then there were lions and tigers—"

"Real ones, grandma?"

"No, dear, pictures—and then such beau-

tiful horses, with princesses on their backs, in flowing robes and plumes. This fat little girl did not move until she heard the school bell ring, and then how she did have to run to get to the schoolhouse before nine o'clock. She rushed in all out of breath, and her mind was so full of what had happened to Farmer Black's barn, that when the teacher called her name in the roll, she answered, 'Tiger.' The teacher looked a little surprised, but smiled as if she knew what had upset the mind of the fat little girl. As the children were settling down to study, the teacher said: 'Now, children, I have a great treat for you. Every child who studies well to-day may go to the circus with me to-morrow. I have tickets for you all. See how well you can do.'

"Oh, what good children we were, and what fun we had the next day; and sure enough, when we got in the big tent, we saw all the animals just like those on Farmer Black's barn. But the greatest event of all was when the procession passed around. At the end of it was a huge elephant, and on his back a wonderful seat. The circus man said any children who wished to ride on the elephant might do so. The fat little girl had never seen an elephant before, but the great red velvet seat on his back looked very attractive to her, and oh! she thought it would be very grand to ride in it, on the big animal. So six little girls who wanted to ride, were put in the seat by the circus man, and how they squealed when the elephant got up, first on his hind feet, then on his front ones, and what a delight it was to ride all around the big tent, and what a happy, tired, little fat girl climbed into her papa's lap that night and told him all about her ride."

"Is that all, grandma?"

"Yes, dear, that was my first and last circus, but I shall never forget it."

Out on the lawn, in the sunshine, sat two little boys. "My mamma makes lovely cookies and cakes; she can cook anything," Hubert's blue eyes got pretty full. His mamma couldn't cook, and he felt that something must be said to uphold the dignity of his family. These were not the words that passed through his mind, but the instinctive feeling that he must protect his mother was uppermost in his thoughts. What could he say? Suddenly he remembered grandma. She could do lots of things—and—joyfully—oh, yes, here was something he was sure Harry's mother had never done.

"Well, anyhow," he said, "my grandma rode in a circus."

"Oh, Hubert Walters, what a fib!"

"She did, too; she told me so."

"Children," called a sweet voice from the porch, "come in, I have a little tea-party for you;" and the children ran up on the porch, little dreaming that the seeds of dissension had been sowed in St. Sapphira's parish.

That night as Harry Towers was going to bed, he said: "Mamma, do you know that Hubert Walters' grandma was a circus rider?"

"Mercy me!" said Mrs. Towers, "you're mistaken, child."

"No, I'm not; I told him he was fibbing, but he said his grandma told him all about it."

"Behold how great a matter a little fire kindleth!"

It was late the next afternoon when Mrs. Walters entered the guild hall. She

couldn't understand it, but as she went in the door she shivered. There were twenty women present, but strangely enough, none of them were talking.

"Very sorry, ladies, to be so late, but I took Mr. Walters' mother for a drive, and we were longer than we expected to be."

"Madame Walters is fond of horses, is she not?" said Mrs. Towers.

The younger Mrs. Walters looked surprised, but said: "Oh, yes, she has always driven a great deal, and even now I feel safer if the reins are in her hands."

Mrs. Towers gave a significant glance towards the president of the guild. Then she said: "Well, Mrs. Walters, we were just talking about having an entertainment after Easter."

Mrs. Walters looked distressed, but said: "Ladies I am greatly surprised, for you know that Mr. Walters decidedly disapproves of all entertainments for the church."

"Well," said Mrs. Towers, "we have decided to have a farce, and afterwards refreshments and dancing."

If Mrs. Towers had only known it, the guild was furnishing a plot for a farce, upon which, if they had had a copyright, there would have been no need for church entertainments for some years.

"I do not think Mr. Walters will approve."

"I should think a man of Mr. Walters' education would not object to shows," said Mrs. Copper, the president of the guild.

"Probably it is his education," said Mrs. Walters, misunderstanding, of course, the animus of the remark, "that has made him see the evil of them."

"Well, father, I've got something to surprise you now," Mrs. Copper said, as she made ready the supper for her liege lord the treasurer and senior warden of St. Sapphira's, the night of the guild meeting. "Old Mrs. Walters used to be a circus rider!"

"I declare!" said Mr. Copper, more forcibly than elegantly, "I always thought there was something queer about them Walters, ever since I went to tell him about those resolutions. I went in, and says I, 'Mr. Walters, the vestry thought of getting together and sending in resolutions about your little girl's dying, but we concluded as 'twas only a baby, it 'twant worth while.' Mrs. Walters, she never said a word, but got right up and went out of the room—and Mr. Walters, he sat still for a minute or

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two, and then, powerful stiff, he said: "We expected nothing of the vestry, but this is even more than that." It seemed to me a mighty queer remark, but this accounts for it, if his mother lived with circus folks."

"In my opinion," said Mrs. Copper, "The Bishop ought to know about this."

"Well, I dunno," replied Mr. Copper, "the Bishop ain't the man I took him to be before I cum into the Church. Why, Maria, you remember when I went to him about that boy choir Mr. Walters was a going to put in, he just said: 'When you have a real grievance, then I'll listen'."

"Well, Mr. Copper! I'd like to know if you don't call this a real grievance. Have we got to be dictated to by a parcel of circus folks?"

And Mr. Copper wrote the Bishop that if he could, to come down to St. Sapphira's, as there was need of his advice.

And the story flew—the whole town made it the business of the week. There were a few who pooh-hoed at such a thing, and said they did not believe a word of it, but they were sadly in the minority. And the holy season of Lent drew to a close.

On Easter morning, Mrs. Walters came to the elder lady's room in time to see her slip a twenty-dollar gold piece in an envelope. "Jennie, dear," she said, "I want to give my son a little Easter gift, but you know how he will never allow me to give him money, so I am taking this way. I shall mark this, 'For the rector,' and he need not know from whom it comes. I shall put my other offering in separately." On the way to church, Madame Walters seemed to be the centre of attraction.

"Jennie," she said, her sensitive soul revolting from notoriety, "do the people seem to stare at me a great deal? Am I losing off my bonnet?"

"No, danma," said little Hubert, "but I dess they finks you'se pitty."

"Is that the one?" remarked a gay young girl walking behind the rectory family. "Mercy! she looks quiet enough now. I wonder if she's got any of her circus clothes. I wish she'd let me see them."

After service, Mrs. Copper took home the collection. "These hotel people make me mad," she said, as she stood by a table counting the money. "'For the rector,' indeed! Well, it's going in with the rest, and he'll get it when his salary is paid," and Mrs. Copper took up her hat pin and slipped it in the corner of the envelope. A twenty-dollar gold piece fell, with a disappointed thud, among the silver and baser metals.

It was again the day for the guild meeting.

"O dear," sighed Mrs. Walters, "some way I really dread to go to the guild today."

"Take me, mamma," said little Hubert, "I will take care of you."

"I believe I will, dearie," and a few moments later found them on the way.

It was a very full meeting; every member of the guild was present, and there were several visitors. Over the whole assembly there seemed to be a chill. In spite of her attempts to appear natural, Mrs. Walters felt, for some unknown reason, as if she were walking on very thin ice, and that the slightest misstep might precipitate her to freezing depths. As no one seemed inclined to talk, the poor little woman cast about in her mind for a safe subject, and finally de-

ecided that the Easter services of the previous day would certainly be innocuous.

"How very beautiful the services were yesterday," she ventured.

"Yes," returned Mrs. Copper, "but the collection didn't come up anywhere near what it usually does. And," she continued (feeling very sure that none of the people present could have given that twenty, marked, 'For the rector'), "these hotel visitors think they're pretty smart, but they don't get ahead of me."

"What they been tryin' to do now?," said Mrs. Towers whose daily bread came from these same visitors, and who naturally viewed them as the hawk does the tender brood.

Mrs. Copper hesitated. It was a temptation to tell how she got the best of the scheme, but as Mrs. Walters was present, it would never do to tell it exactly as it had happened.

"Well," she said, all I've got to say is, that, thanks to me, the Easter offering is twenty dollars larger than it would have been."

Mrs. Walters looked up, as Mrs. Towers asked: "How did you get twenty dollars out of 'em?"

"Oh," said Mrs. Copper, "'twon't do to tell all you know."

Mrs. Walters knew that her husband had not yet received the envelope intended for him, but her mind could not grasp the depth of Mrs. Copper's meaning, as not for a moment would she imagine the truth.

"Did some one give you the twenty to put in?" persisted Mrs. Towers.

"Not exactly—but some one—"

"Ess," piped up a small voice, "my danma did, cause I saw her put a pitty gold piece in a paper."

Mrs. Copper gasped. Here was a tangle. She turned fiercely toward the littlespeaker, and before she realized it, said: "Well, your grandmother's made enough fuss in the parish already."

"What do you mean, Mrs. Copper?" said Mrs. Walters, in tones which made even Mrs. Copper wince. There seemed no way out of it, and feeling that she must now fire her heaviest gun if she wished to hold the fort, Mrs. Copper said: "What, indeed? and she a circus rider!"

"My husband's mother! Are you crazy?"

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Mrs. Copper made an uncomfortable sound, which was meant for a laugh. "Well, Mrs. Walters, it was your son."

"My son!"

And little Hubert, frightened and tearful, stood on a chair, with his mother's arm about him, and told, between his sobs, the story of his grandmother's ride on the elephant; and so the matter was explained, word was sent the bishop not to come, and St. Sapphira's scandal became history.

It is twenty years since the Walters left St. Sapphira's, and for ten of these, he has been the beloved bishop of a devoted diocese, but even yet in St. Sapphira's there are some few fossils who, whenever he is mentioned and his wonderful ability and work are praised, never fail to say: "Yes, and to think his mother was a circus rider!"

HERE is a touching story of the interest of children in missions, reported in *The Irish Ecclesiastical Gazette*. A short time since a missionary address was given at the Cabra North Dublin Workhouse School. Needless to say the preacher did not ask alms from the poor children! But after the service they asked to be allowed to send for mission work some dolls given to them by kind friends; and a few of them in the following week got wool and knitted a quilt. Quilt and dolls were sent to Belfast for sale. This story reminds one of that told of the Melanesian children who sent their savings to a home for waifs and strays in London.

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## Children's Hour

### "Nan's Way"

"NAN," said Mrs. Hodges, as a tall, slender girl came hurriedly into the sitting-room, "wait a minute, dear. I have a letter here from your Aunt Fannie, and she says—"

"Oh, well, mamma," interrupted Nan, "I haven't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school time. You can read it to me tonight just as well."

"I think, dear, you'd better wait and hear it now," her mother insisted, gently; "for she says she is coming to spend some weeks with us, and I am sorry, Nannie, but that means—"

"Oh, horrors, mamma! I know what that means. It means I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and not make me move all over the house whenever anybody comes! Its perfectly dreadful!"

"I know it, dear; and I'm sorry it is necessary. But you must remember that you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely you can get along nicely with Katie for a few weeks."

"Oh, but, mamma, you don't know how I hate it! She takes a half-dozen dolls to bed, and tumbles around nights, and pulls the covers every way! It's just horrid!" And, with a shrug and a frown, Nan flounced angrily out of the room.

"Mamma," said little Katie who had been a silent listener to the conversation, "will Aunt Fannie stay long?"

"I don't know. Why, dear?" asked the mother, smiling at the sober little face lifted to hers.

"Because—why, mamma, it isn't nice at all when Nannie rooms with me. She throws my dollies out of bed, and scolds me so."

"Yes, dear, I understand; but you mustn't mind it, Katie. Nannie does not mean to scold you; it is only her way."

That noon Nannie came to the table with



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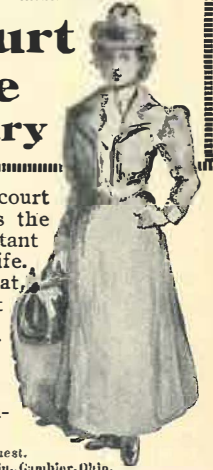
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a clouded brow, ate her dinner in silence, and, after the meal was ended, went up to her room, where they could hear her closet doors angrily opened and closed, and bureau drawers drawn noisily out and pushed in again with a bang. Her mother sighed, but, knowing that her fit of ill-humor would be over all the sooner if no one interfered, let her work it off alone.

The next day Aunt Fannie came, and from the moment of her arrival Nan was the devoted admirer of this sweet-faced woman, with her gentle voice and quiet manner. It was certainly lovely to be sweet and gentle, and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyance, were seldom heard.

But one day all went wrong. It was rainy and cold for one thing, which always made Nan cross. Then she was late to breakfast; and, finding the coffee and cakes cold, she first scolded the girl, then spoke angrily to Katie, was impertinent to her mother, and ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her "sweet." Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many hidden ways. She was so truly kind and thoughtful that they had come to overlook the crossness, and excuse it as Nan's way.

But Aunt Fannie saw, with much surprise and anxiety, how this habit of ill-temper had grown upon the young girl, until it bade fair to make herself and everyone about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:

"Nannie, I wish you would go down and speak with Nora, for she is feeling very much hurt. She took such pains to do up your cambric dress just as you wanted it, and when you passed through the kitchen yesterday, and saw it on the bars, you said you never could wear it in the world; it was entirely too stiff."

"Oh, nonsense, mamma! She ought not to mind a little thing like that. I know she's dreadfully touchy, but she ought to know me well enough by this time. It is just my quick way of speaking; and the dress was all right after all. The old goose! I didn't mean to hurt her feelings, but I'll go down and make it all right with her."

Mrs. Hodges sighed as Nannie left the room, saying to her sister:

"I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble for herself and others. Still, she does not mean anything by it, for she has really a very warm heart; it is only her way."

That evening Nan came in the early twilight to the aunt's room, saying:

"Aunt Fannie, it is too dark to study, and just right for a chat."

"I was just wishing for you, dear, was the reply. "Your mother and I were out driv-

ing this afternoon, down by the Long Pond, and I brought home some plants for you to analyze."

"Oh, Aunt Fannie! How kind! Where are they?" Nan exclaimed, eagerly; for just now she was very much interested in botany.

"Over there on the table, dear; and I think they should be put at once into water, as they must be somewhat wilted."

Nan went quickly to the table, where in the dim light she could discern the heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and rubbing her hands together, exclaimed angrily:

"For mercy's sake! Why, what are they? My hands burn like fire!"

"Oh, I'm sorry, dear," said Aunt Fannie, gently; "but never mind. They are nettles, and that is just 'a way they have.' They are a very useful plant in many ways, and you must not mind it if they do sting you a little. They don't mean to hurt you, Nannie; it is 'only their way.'"

Nan's cheeks flushed hotly, but she bit her lip, and silently slipping the nettles on a paper, carried them to her room. After putting them in water, she stood a few minutes by the window, half vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded closely in two loving arms, while a tender voice said:

"Was the lesson too severe, dear?"

With quickly filling eyes, Nannie turned to her saying:

"Oh, Aunt Fannie! Do you think I am like the nettle? Do you mean that?"

In the gathering twilight they sat down together for a long and earnest talk, in the course of which "Nan's way" looked more hateful to herself than it could have ever seemed to anyone else. Just before they separated, Nan said earnestly:

"Somebody once said of somebody, that 'her ways were ways of pleasantness, and all her paths were peace.' I think that was lovely."

"Yes, dear," replied her aunt, stroking the fair head as it lay on her shoulder, "Solomon said it of Wisdom, and many have found it true."

"I know," said Nan, catching the caressing hand, and playfully kissing it; "but since then somebody said it of you, Aunt Fannie, and 'many have found it true.' If I thought that, by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be ever so hard; but I will try, for I mean to begin a new way from this very night."—*The Advance.*

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## Cleaning Summer Dresses

Place the dress which is to be cleaned in boiling water, in which three gills of salt have been dissolved in every four quarts, and allow it to remain until the water is cool; then put in tepid soapsuds, and wash gently between the hands, not rubbing soap on the material. Rinse in cold water, and, if a white gown, then in blueing, and roll up in an old sheet until nearly dry, when it should be ironed on the wrong side with a moderate iron. Some laundresses prefer using rice-water, boiling a pound of rice in a gallon of water, and no soap, the rice giving thin goods a slight stiffness, though soft-finished goods are now preferred. Fine cottons are also cleaned without soap, in bran-water, consisting of two quarts of wheat bran boiled in sufficient water to cover them fully for half an hour; strain after cooling, and mix this liquor with the tepid water in which the fabric is washed; rinse once in clear water. If preferred, use very thin boiled starch, almost water in fact, with the organdies, swisses, etc., to give just the suspicion of stiffness to them. Dry in a shady place.

The color in pink and green cottons may be set with a cup of vinegar in a gallon of cold water, through which they are to be rinsed.

China silks, and such light-weight woollens as albatross, veiling, etc., are cleaned by soaking them for three hours in a cold lather of good soap and water, with a spoonful of borax to each gallon. Then dip the fabric up and down, and rub gently in the hands; rinse in cold water, and roll up in a clean cloth to dry. When nearly dry, iron on the wrong side, with a cloth between a moderate iron and the goods. A hot iron will discolor white. White silk handkerchiefs will remain white, instead of turning yellow, if soured in a suds, rinsed, rolled up to dry, and ironed with a protection against an iron of even, moderate heat. Pongee silk may be renovated by washing it in tepid suds and a little salt; rinse, dry in the shade, roll up in a clean sheet for a day, and iron on the wrong side. Keep white silk folded in blue tissue paper to prevent yellowing. Do not sprinkle silk for ironing, or every drop will become a stain. Remove grease spots with French chalk, and grass stains from white woollens with cream of tartar and water, or alcohol. White flannel gowns may be washed in a cold lather of white soap, wrung out and wrapped in a cloth until nearly dry, when they should be ironed on the wrong side with a moderate iron over a piece of muslin.

White ribbons may be washed like silk handkerchiefs or dipped in naphtha; they also dye a good black when past their first usefulness. White crepon, cashmere, albatross, etc., are now fashionable for separate summer skirts, and may be dry-cleaned with hot, dry flour or cornmeal, rubbing the goods in a large bowls, as though the flour were water; brush off the flour, shake well, and repeat the process if necessary. Then iron on the wrong side, if the fabric needs it, but hanging in the evening air will remove ordinary wrinkles. Do not rub soap on a fabric unless especially directed to do so.—*Ladies' Home Journal.*

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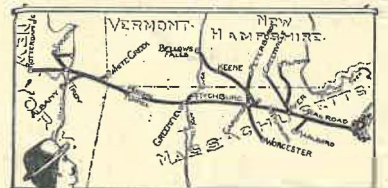
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