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# The Living Church



Rt. Rev. William M. Brown,  
Bishop-coadjutor of Arkansas

# The Living Church

C. W. LEFFINGWELL, Proprietor.

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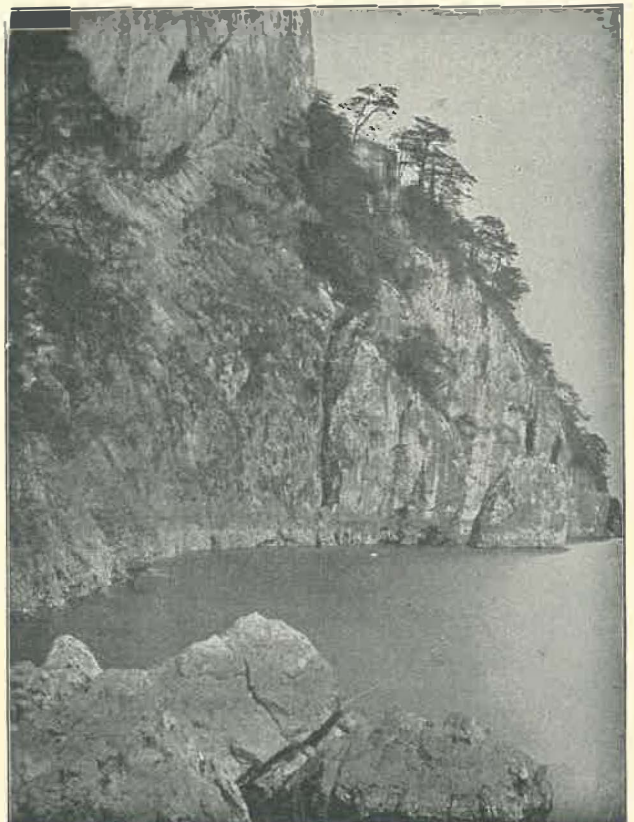
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# The Living Church

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

CHICAGO, JULY 2, 1898

## News and Notes

WE have referred to the energetic and successful labors of Bishop Rowe in Alaska. A letter in the latest *Spirit of Missions* says that the Church is now "very much in evidence at Sitka. We really have the hearts of all the American population." It is satisfactory to know that the Board of Missions has been able to appoint a clergyman, the Rev. W. M. Partridge, to continue the Bishop's work in this important place. Another missionary has been appointed for Dyea and Skaguay, where there is a permanent population of about 5,000. The hospital at Skaguay is doing a most admirable work. An epidemic of meningitis was taxing it to the utmost. The Bishop says: "We have made a profound impression upon the community. All have confidence in us." In Juneau a comfortable church and parsonage have been erected, fitted up with electric lights and other modern improvements. Thus with few helpers and inadequate means to meet great and increasing demands, the good work goes on. In Bishop Rowe the Church has certainly a missionary leader of whom we may well be proud.

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IT suggests curious reflections about the advantages of being an "Established Church," when we read that at St. Ives, Cornwall, the Burial Board, consisting exclusively of Dissenters, while putting no check upon the funeral prayers of Dissenting ministers, has issued an edict limiting the character of those which the vicar may use. At the first meeting of this newly elected board, a resolution was passed forbidding the use of certain dedicatory prayers over graves in the unconsecrated part of the cemetery. At another meeting a by-law was passed, as follows: "A person shall not, in the unconsecrated portion of the cemetery, conduct any service having for its object the 'consecration' of the ground, without special permission of the board." The intention evidently is to force the vicar to bury Churchmen in unconsecrated ground. Intolerance could hardly go further. As it cannot be imagined that such a board is invested with any such power as is claimed by this edict, it is expected that the vicar will pay no attention to it.

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WHILE as a rule in England rectors and vicars are appointed to the charge of parishes by persons who have inherited this right of appointment, or "patronage," as it is called, there are exceptional cases where the parishioners have the privilege of election. Clerkenwell, a district of London, is one of these. In 1656 the patron of the parish, Edward Drake, "in consideration of a competent sum of current English money, granted, bargained, and sold" to representatives of the parish all his rights of ownership and patronage. Thus for nearly 250 years this parish has had the right of electing its own vicar. The suffrage, however, belongs to all the "inhabitants and parishioners" who are assessed on the poor rate.

This state of things belonged properly to a time when all the inhabitants were members of one Church. Practical as the English are, they are very slow to adapt their laws and institutions to changed circumstances, and in no sphere is this so obvious as in matters pertaining to the Church. Thus the inhabitants of Clerkenwell, whether they be Churchmen, or Baptists, or Methodists, or Unitarians, or what not, go on voting for a vicar whenever the parish is vacant. It is small wonder that the elections have not always been peaceful, that the excitement sometimes resembles that of a Parliamentary contest, that there are personalities and, occasionally, appeals to a court of law. But it will not do to speak of this method of electing a parish priest as parallel to that of the American Church. It would be regarded on all hands as the last extreme of absurdity to allow the selection of the rector for a vacant parish to rest with all the inhabitants of a certain district, on condition of the payment of a civic tax. Our methods unquestionably have their disadvantages, but they are such as arise out of the infirmities of human nature.

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A MISTAKE is made with regard to "Do-nothings" in the Church. There are no such persons. Those reputed to be such are always busy, either undoing what others have done, hindering them from doing something, or finding fault with what has been done or is going to be done. This last is their favorite employment—their *forte*. There is no other so prompt, efficient, and universal grumbler, as a general "Do-nothing."

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A STORY of the following description seems to have gained considerable currency. It is said that at the General Convention in Minneapolis, in 1895, a church of the Lutheran denomination was all ready to come into the Episcopal Church, but with the proviso that it should be allowed to use its own ritual. This, however, the Convention declined to allow, insisting upon the Prayer Book from cover to cover. The consequence was that the proposition for union came to nothing. All this is entirely destitute of any foundation in fact. No such application to the General Convention took place. Under our system, nothing of the kind could occur. Such an application would go to the Bishop of the diocese in which the church was situated. This myth as to a Lutheran church is perhaps founded upon the fact that there are in the diocese of Minnesota, and in some other localities, a number of Scandinavian congregations in union with the Church. The question of the validity of Swedish Orders came before the Convention, but no action was taken. It had no practical relation to the congregations in question, since they are all served by clergymen who have been ordained according to our Ordinal. At the same Convention certain propositions, which we have recently discussed, were brought forward, which would have had the effect of recognizing the status of such congregations as a normal

part of our system. The defeat of those propositions did not affect the present position of these congregations, and so far as we are informed, none of them were in any way aggrieved. Nevertheless, out of these elements somehow, the myth has grown up which we have related above, and it is being used from time to time "to point a moral and adorn a tale" to the disparagement of the Church.

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A CONTEMPORARY describes the tricky and trappings that are employed by undertakers to rob death of its solemnity and to make funerals "pleasant" to survivors. The reporter gives a ghastly picture of "the trappings, and the suits of woe," designed to conceal the woe which all human souls have to confront. Fashion will not withhold its folly even from the dead. It must even paint its lie upon the face of the corpse. It strives to make a covenant with death. The Gospel does not seek to cheat men so. "Dust to dust" is its solemn message, and it commits the body to the ground, looking for "the general resurrection in the last day." It places death before us in all its solemn reality, but bids us look forward to the victory over death, to the everlasting life of which death is the portal.

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DR. FILLMORE BENNETT, the author of the hymn, "The Sweet By-and-by," died recently in Richmond, Ills. He was a veteran of the Civil War, and the author of nearly a hundred hymns, though his fame will doubtless rest on the one above cited. —Wisconsin is carrying her system of traveling libraries into the military camps. Each company of a regiment takes fifteen or twenty books in a box, and the boxes follow each other from one company to another through the regiment. The public library of Buffalo has likewise provided books for the Buffalo regiment. —Admiral Cervera, says *The London Chronicle*, passed over a year in London, about twelve months since, when he resided with his daughter in Kensington. He is a man of about forty-eight years of age, and has a remarkably refined cast of countenance, not usually associated with a sea-faring life. He did not go much into society while in London, but those few who had the pleasure of his acquaintance, retain a very agreeable remembrance of him and of his handsome daughter. —Sir Thomas Dyke Acland, who recently celebrated his eighty-ninth birthday, is now the only man living who was a member of the House of Commons when Victoria came to the throne. Sir Thomas represented West Somerset from 1837 to 1847. He was an old and valued friend of Mr. Gladstone. —The rabbis of Baltimore, Md., have united in an effort to secure a better attendance at synagogue and temple, by agreeing not to solemnize marriages between Jews and Jewesses who do not attend divine worship at some Jewish house of worship, and also not to officiate at the funerals of those who fail to go to the synagogue.

### Consecration of a Bishop-coadjutor for Arkansas

The consecration of the Ven. Wm. Montgomery Brown, Archdeacon of Ohio, as Bishop-coadjutor of the diocese of Arkansas, took place in Trinity cathedral, Cleveland, Ohio, on the feast of the Nativity of St. John Baptist, June 24th. The consecrator was the Rt. Rev. W. E. McLaren, D.D., Bishop of Chicago, and the consecrators, the Rt. Rev. Cortland Whitehead, D.D., Bishop of Pittsburgh, and the Rt. Rev. Boyd Vincent, D.D., Bishop-coadjutor of Southern Ohio. The presentors were the Rt. Rev. Geo. F. Seymour, D.D., Bishop of Springfield, and the Rt. Rev. Wm. A. Leonard, D.D., Bishop of Ohio.

There was an early celebration of the Holy Communion at 7:40 o'clock. Morning Prayer was said at 9 o'clock, the Rev. E. W. Worthington, president of the Standing Committee, the Very Rev. A. L. Frazer, dean of the North East convocation, the Very Rev. Francis M. Hall, dean of the Cleveland convocation, and the Very Rev. R. O. Cooper, dean of the North West convocation, officiating, with the vested choir of Trinity cathedral rendering the music.

At 10:30 the procession entered the cathedral in the following order. The choir, the chapter of Trinity cathedral, the trustees of the diocese of Ohio, lay members, the missionary committee and the Standing Committee of the diocese of Ohio, general officers of the diocese of Ohio, lay delegates of Arkansas, clergymen of the diocese of Ohio, about 60 in number, clergymen of the diocese of Arkansas, the Bishop-elect with attending presbyters, and the officiating bishops, with their chaplains. The processional hymn was "Onward, Christian Soldiers," at the close of which the Bishop of Ohio read the ante-Communion office, the Bishop of Southern Ohio being epistoller, and the Bishop of Pittsburgh, gospeller. The sermon was preached by the Rt. Rev. E. R. Atwill, D.D., Bishop of West Missouri, from St. John xxi: 15, "Lovest thou me more than these?" and was a strong presentation of the claims of the episcopate. The offerings are to be appropriated to the Arkansas Church and Rectory Building Fund. The music of the occasion was of a high order, and the offertory anthem, Mendelssohn's "St. Paul," was especially beautiful. The certificate of election by the council of the diocese of Arkansas was read by Mr. John M. Daggett, secretary of the diocese; the certificate of the consents of the Standing Committees, by the Very Rev. C. H. Lockwood, president of the Standing Committee of the diocese of Arkansas, and dean of the Helena convocation, and the certificate of episcopal consents, by the Rt. Rev. C. R. Hale, D.D., Bishop of Cairo. These papers severally upon their reading were placed in the hands of the registrar, the Ven. Fred'k W. Taylor, D.D., Archdeacon of Springfield, Ill.

Eight bishops took part in the laying on of hands: The Rt. Rev. W. E. McLaren, D.D., of Chicago; the Rt. Rev. George F. Seymour, D.D., of Springfield; the Rt. Rev. Cortlandt Whitehead, D.D., of Pittsburgh; the Rt. Rev. Boyd Vincent, D.D., Coadjutor of Southern Ohio; the Rt. Rev. Wm A. Leonard, D.D., of Ohio; the Rt. Rev. E. R. Atwill, D.D., of West Missouri; the Rt. Rev. C. R. Hale, D.D., Coadjutor of Springfield; the Rt. Rev. John Hazen White, D.D., of Indiana. The litany was intoned by the Rev. T. C. Foote, and the Bishop-elect was vested in his episcopal robes by his attending presbyters, the Very Rev. Douglas I. Hobbs, dean of the Little Rock convocation of the diocese of Arkansas, and the Rev. David F. Davies, D.D., Professor of Systematic Divinity at Gambier. The Holy Communion was administered to the Bishops, and to those of the clergy only who had been assigned parts in the service. The recessional was hymn 522.

After the close of the services at the cathedral, a breakfast was served at the Weddell House, to which the guests from abroad were invited, with the clergy and their wives, and many friends of Bishop Brown. Grace was sung by the Trinity cathedral choir. Bishop Leon-

ard acting as toastmaster, called out a number of speakers who responded, every one of them, in the happiest manner. The Rev. F. B. Avery, secretary of the Standing Committee of the diocese of Ohio, spoke in behalf of his brother clergy warm words of affectionate regard for Bishop Brown, and in their name presented him with a beautiful pectoral cross. Bishop Brown responded in a speech in every way worthy of the occasion. The Rev. Mr. Lockwood, of Helena, Ark., spoke of the warm welcome awaiting Bishop Brown in the "land of flowers." He was followed by Mr. John M. Daggett, representing the laymen of Arkansas, who briefly emphasized his remarks. Bishop McLaren spoke at first in a vein of tender reminiscence, and of gratitude that it had been his privilege to act as the consecrator of a bishop in Trinity church where he had first administered the Holy Communion; and then by an easy transition, passed on to a strong and eloquent presentation of the great part which the American Church has to play in the development and ultimate effect of our national life. Mr. John Thomas, now of St. Paul's church, formerly of Trinity, Cleveland, spoke as a layman of the great work that Archdeacon Brown had done for Church extension in Ohio, and in prophetic terms of the greater work that he would do in Arkansas. Bishop Seymour made one of his characteristic ringing addresses, replete with humor, pathos, and eloquence. Bishop Hale pronounced the benediction, and with the farewells of the company, one of the happiest occasions in the history of the diocese of Ohio came to a close.

### The Board of Missions

At its stated meeting, June 14th, there were present three bishops, eight presbyters, and nine laymen. The Bishop of New Jersey was called to the chair. Attention having been called to the death of the Rt. Rev. Dr. Perry since the last meeting, the chairman offered commemorative prayer.

From the treasurer's report, it appeared that the receipts from contributions up to June 1st, were \$29,000 larger than those of last year to the corresponding date. It was estimated, however, that about \$19,000 more than the average of contributions during the three summer months would be required to meet the society's engagements to Sept. 1st. It was further shown that the receipts to June 1st from the Lenten offerings for the Langford Memorial Fund from 2,763 Sunday schools, aggregated \$72,574, showing an increase, as compared with last year, of 256 in the number of schools, and of \$5,566 in money.

Communications were at hand from the Rev. Dr. William Henry Brooks, secretary, informing the Board that the convention of the diocese of Massachusetts had adopted the following as a standing resolution, to be printed every year in the journal:

*Resolved:* That the convention request every parish and congregation to contribute at least one offering in each year to the funds of the General Board of Foreign and Domestic missions;

and from the Rev. Edward Cope, secretary *pro tem*, conveying the action taken by the Joint Diocesan Lesson Committee, in session at Pittsfield, Mass., June 7th, and reported in our last issue.

Thirty-eight letters were presented from bishops having domestic missionary work within their jurisdiction. In every instance where required, favorable action was reached. The total amount contributed for the hospital at Skaguay under the Bishop's emergency call, was \$3,345.69, of which there was a balance in bank June 6th, of \$2,666.65, as reported by Bishop Barker who has managed this matter for Bishop Rowe. Miss Heywood, the trained nurse who was appointed from Iowa, reached Skaguay, May 12th. At that date there were seven patients there under treatment.

Letters were at hand from the bishops of all the foreign jurisdictions, and from a number of their missionaries. The Bishop of Shanghai reports that on St. Mark's Day, in St. Paul's

church, Hankow, he advanced to the priesthood the Rev. Messrs. L. H. Roots, G. F. Mosher, and S. I. Wang. He gives a detailed account of his up-river visitation, which will appear in the July *Spirit of Missions*, and says: "It is imperative that as soon as possible we should proceed with the [Jane Bohlen] girls' school building\* and the residence for ladies in Wuchang, and also build a house in Hankow, where it is no longer practicable to rent quarters for the missionaries." The Rev. Mr. Partridge states that Miss Lilly Funsten Ward who was a teacher in the Jane Bohlen school, and who died on June 27th last, left \$2,000 in memory of her mother and aunt, which isto be used for the erection of a building for St. Paul's divinity school in that city, work having already been undertaken. It will contain 22 rooms including 14 single dormitories on the second floor, two of which will be reserved for foreigners. He says it is the first theological school building in all central China. He asks for contributions for the necessary out-buildings and servants' quarters, and money for furnishing the rooms, say, \$25 gold each for eight large rooms, and \$15 for a bedroom. He adds interestingly: "The riot recently reported in the newspapers, at Sha-sze, was against the custom house officers who collect the new salt revenue, the people being very indignant that it should have been pledged to England for the recent loan. The missions were spared this time."

It was reported that the Rev. F. E. Lund and C. F. Lindstrom who had already served eight years in the China Inland mission, having been ordained by the Bishop of New York on Trinity Sunday, were sailing by the steamer "Island," on the 11th inst., expecting to visit their relatives in Sweden this summer, and thence proceed to their new stations on the Yang-Tse river. The Rev. Robert E. Wood, lately of the associate mission, Trenton, N. J., was appointed to the China mission, and the Board expressed its approval of the Rev. S. Harrington Littell's arrangement with Bishop Graves, to work at Wuchang for one year experimentally, at his own charges.

Mrs. Felix R. Brunot, finding that it was impracticable to carry out the purpose of her late husband and herself with regard to a separate leper hospital in China, has now devoted the money given for that object (\$13,000) as follows: One thousand dollars to the Bishop of Alaska, and the remainder to Bishop Ferguson, for building purposes at Bassa and Cape Mount, where it is greatly needed. On April 24th, the Bishop of Cape Palmas, etc., admitted to the diaconate, N. H. B. Cassell and G. W. Gibson, Jr., in Trinity church, Monrovia. The Board commended the congregation of St. Andrew's church, Bassa, in that they have undertaken to support a teacher among the heathen in their neighborhood, and are maturing other plans for like work. Bishop Ferguson, on April 1st, laid the corner stone of the Irving memorial church at Cape Mount, funds for which were contributed by the late Mrs. Theodore Irving and her friends, in memory of her husband who for many years had been especially interested in African missions.

The special committee upon memorials, appointed some months ago, reported that a general tablet with regard to the Church Missions House had been placed in the entrance hall, a list of the secretaries, from the beginning of the history of the society, at the door of the office, suitable plates in the library and the Woman's Auxiliary room (the latter not yet in position), marking the one as "The Edson Library," and the other as "The Mary A. Edson Hall," as ordered by the Board at the time that large gifts for the building were made by Mr. Marmont B. Edson and his sister, both since deceased; that a contract had been given out for a stone cross upon the apex of the building, in memory of the Rev. Dr. Twing, and that a tablet is in the chancel of the chapel, commemorative of his service, as well as one upon the op-

\*The most of the money for this has been contributed by the New York Diocesan Committee on Work for Foreign Missions.

posite wall, in memory of the Rev. Dr. Denison, they being the secretaries for domestic and foreign missions respectively, who had had the longest terms of service up to the time of the election of a general secretary of the board of managers. It was further reported by the same committee, that a contract had been given out for the memorial altar, for which contributions had been received from members of the Woman's Auxiliary, in memory of the late Rev. Dr. Langford, which is to be completed for All Saints' Day.

By resolution, the Junior Auxiliary Publishing Company, of Hartford, Conn., was recognized as an auxiliary of the Board of Missions.

The auditing committee reported that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

### New York

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

CITY.—At Grace Emmanuel church, the Rev. Wm. Knight McGown, rector, it has been arranged to have daily prayers at the noon hour while the present war continues.

The 9th annual graduating exercises of the Nurses Training School of St. John's Riverside Hospital, Yonkers, took place June 24th.

The City Mission Society has secured a fresh-air headquarters located on Long Island Sound, near Stamford, Conn., and to be known hereafter as Hope Orchard. It is within easy access of the city.

The burial of Philip S. Hubschmitt, of the 71st New York regiment of volunteers, who died in camp at Tampa, was conducted by the Rev. John Huske, of St. Thomas' parish, Mr. Hubschmitt being a member of St. Thomas' chapel.

Nine full members and 11 probationers were lately admitted by a special service to the Girls' Friendly Society branch at God's Providence mission, under the auspices of the City Missionary Society. The Rev. Dr. Littell officiated, and addresses were made by the diocesan president, Miss Wisner, and Prof. Roper.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, active arrangements are making for the summer fresh-air work, at the country house of the parish, "The Rest," at Copake, N. Y. It is expected that about 500 persons will be provided for there during the summer, in addition to some 250 to be sent to the seashore.

St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, opened its seaside cottage at Rockaway Beach, on June 17th, and there will be five excursions a week during the season. So far the receipts for this work have exceeded \$3,000. The cottage accommodates 40 guests, who stay 5 days at a time. The average day excursions number 100 to 250 persons.

At the session of the Music Teachers' National Association, at the Hotel Waldorf-Astoria, Mr. Geo. Edward Stubbs, Walter Henry Hall, and Richard Henry Warren, took part in a symposium on "Church music." Mr. Hall commended boy choirs, as also did Mr. Stubbs, the latter pointing out the incongruity of vested female choirs. A special service for the association was held at St. James' church, June 26th.

At St. Agnes' chapel, of Trinity parish, June 23rd, the wedding took place of the Rev. Chas. A. Hamilton, one of the curates of the chapel, to Miss Elizabeth R. Johnson, daughter of Geo. F. Johnson. The officiating clergy were Bishop Potter, the rector of the parish, the Rev. Morgan Dix, D.D., D. C. L., and the vicar of the chapel, the Rev. Edward A. Bradley, D. D. The vested choir sang the nuptial music from "Lohengrin," and other musical selections.

The Rev. Ebenezer Gay, a priest of the Church, died at St. Luke's Hospital, June 21st. He was a native of Bridgewater, Mass., born in 1822, and for a long time was permanently identified with missionary work, establishing missions on both banks of the Hudson river. For five years he was rector of St. Peter's church, Ferdinandina, Fla., and for eight years was president

of the House of the Good Shepherd, at Tompkins Cove, on the Hudson. In 1863 he married a daughter of Col. J. B. Wood, a banker of this city. His widow and one son, Mr. Alex Wood Gay who is financial editor of the *New York Press*, survive him. The funeral services were held at the chapel of St. Luke's Hospital, June 22nd, and interment was at Bridgewater, Mass., June 23d.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, took place June 24th, at the close of choral Evensong, the unveiling, by the distinguished actor, Joseph Jefferson, of a beautiful memorial window in honor of the late Edwin Booth. The congregation contained representatives of the drama, literature, and the learned professions, and many friends of Mr. Booth. Brief remarks were made by Mr. Jefferson, and Mr. William Bispham. The memorial, which was erected by the Players' Club, was executed from designs by the well-known artist, John La Farge. It represents a mediæval histrionic student, sitting with a mask in his hands, and absorbed in contemplation. The figure is almost life size. Below, in a fine architectural entablature, is a quotation from Shakespeare's "Hamlet," which Booth in his lifetime selected for his epitaph. Then follows the inscription, "To the glory of God, and in loving memory of Edwin Booth."

At Old Trinity church, the Rev. Dr. Morgan Dix, rector, a service of special interest was held June 23d. It was in memory of Dr. John Blair Gibbs who was killed in battle, and buried on the field at Guantanamo, Cuba, a few days ago. On either side of the aisle sat in a body 350 members of the University Club which had arranged for the service. Perhaps the most touching circumstance with regard to the congregation was the presence of a large number of poor people whose faces bore eloquent testimony to the many acts of charity and kindness performed by the deceased physician. There were also delegations of his classmates of Rutgers College, and of the Bellevue Hospital Alumni Association, and many physicians of the city. The navy was represented by Rear-Admiral Erben, in command of the coast defense squadron, Commander Wellsfield, Lieutenant Commanders Kent and Tremain, and detachments of U. S. marines and naval reserves in full uniform, to do military honors. The service opened with the impressive playing of the "Dead March in Saul," followed by "Onward, Christian soldiers." At the close a grand effect was produced by the singing by all present of the "Star-spangled Banner," with full organ and choir accompaniments.

Col. S. Van Rensselaer Cruger, controller of the corporation of Trinity parish, died suddenly, June 23d, at his country seat, "Idlesse," near Bayville, N. Y. He had been in apparent health, and in attendance on public duties the day before. Col. Cruger was born in this city, May 9th, 1844. While attending a European university the Civil War broke out, and he returned to volunteer in the army, receiving a commission as first lieutenant in the 150th New York volunteers. Bravery at the battle of Gettysburg led to his appointment as adjutant of his regiment. In the Atlantic campaign, at the battle of Resaca, he was twice wounded, and was carried from the field. As soon as he recovered he returned to service, and was brevetted major and lieutenant colonel. After the war he was for several years colonel of the 12th regiment New York militia. Engaging in real estate, he became a man of wealth and influence in the city. In recent years he was appointed controller of Trinity Corporation, a position formerly held by Gen. John A. Dix. In 1888 Col. Cruger was the Republican candidate for lieutenant-governor of the State. In the recent reform city administration of Mayor Strong he was appointed a park commissioner, and was for a time president of the Park Board. At all times he was an active promoter of clean politics, and was a man of strong public spirit. He was a member of the Church Club, the Union League, and several other clubs and prominent organizations, and was

a trustee of the New York Genealogical Society, the American Museum of Natural History, and the Metropolitan Museum of Art. Mrs. Cruger (known to literature as "Julien Gordon") has been in Paris for several months, and he was about to join her there, it having been his intention to sail the coming week.

### Pennsylvania

Ozi W. Whitaker, D.D., LL.D., Bishop

PHILADELPHIA.—St. Mark's church has taken title to a property on Bainbridge st., east of 19th st., measuring 48 by 115 ft., for \$29,000, subject to a mortgage for \$8,000.

It is learned with regret that the Rev. Charles Logan, rector of St. Jude's church, is seriously indisposed, and has been obliged to go to the seashore for his health. For the present, he is at Atlantic City, N. J.

The Rev. Rob't F. Innes and Mrs. Innes, in charge of the Home of the Merciful Saviour for Crippled Children, have left for Avon-by-the-Sea, N. J., with the little cripples who will pass the summer there. The Rev. Mr. Innes has charge of St. John's church, Avon, a summer congregation.

In the will of Sarah Gordon, filed for probate on the 18th ult., are five bequests of \$300 each to five different charities for colored people; included among these are the Home for the Homeless and the House of St. Michael and All Angels. There was also a bequest of \$500 to Wilberforce University, at Xenia, Ohio.

On the occasion of the celebration of the 10th anniversary of the ordination of the Rev. Charles S. Lyons, rector of St. Alban's church, Roxboro, a sermon was preached there on Sunday morning, 19th ult., by the Rev. Dr. J. DeW. Perry, dean of the convocation of Germantown, who also delivered the sermon 10 years previous, when Mr. Lyons was ordained.

The Rev. Alsope Leffingwell desires it to be understood that he is not in ill health, but that, having been slightly indisposed, he has obtained leave of absence from the South memorial church of the Advocate, with the explicit agreement to return in the fall. Mr. Leffingwell will pass the summer at Bar Harbor, Me., his father's parish.

The Brotherhood of St. Andrew, in connection with the church of the Nativity, the Rev. L. Caley, rector, has lately obtained, by visitation, the names of some 1,500 men living in the neighborhood of the church, and has sent them a hearty letter of welcome to the services of the parish, which will be held during the summer months, on Sunday, at 10:30 A. M. and 7:45 P. M.

In order to raise bonds for liquidating the indebtedness of St. Timothy's Hospital, incurred in erecting the large new annex, a meeting of prominent citizens and manufacturers of the 21st ward was held at the hospital on the evening of the 16th ult. The probabilities are that a systematic plan for raising funds by the operatives of the different industrial establishments of the ward will be adopted, by which a small percentage of the wages received weekly will be given to the hospital. A committee was appointed to canvass the ward. The annex cost \$13,000, one-half of which was subscribed by the Pencoyd Iron Works Co., on condition that the other half be raised by the hospital. At the recent lawn fete, held on the hospital grounds, \$740 was realized.

The Pennsylvania Society of the Sons of the Revolution observed the 120th anniversary of the British evacuation of Philadelphia, on Saturday, 18th ult., on the old encampment grounds of the American army at Valley Forge. After the members had sung "My Country 'tis of thee," the Rev. G. Woolsey Hodge, chaplain of the society, offered prayers, including those for the President, the Army, and Navy; after which the band played "Brandywine," a quick-step composed by the British officers in Philadelphia during the historic winter of 1778, for the Meschianza. The oration was delivered by the Hon. Judge Pennypacker who, during the course of his remarks, said that though Washington

was a Virginian by birth, curiously enough, almost all of his great deeds were performed in this State. At the conclusion of his address the audience sang the Doxology, and the Rev. Mr. Hodge pronounced the Benediction. As usual, the majority of those present were Churchmen, including several of the clergy.

Archdeacon Brady's first service as chaplain of the 1st regiment, Pennsylvania Vols., was one of the leading features at Chickamauga Park, on Sunday, 19th ult. The service was held in the grove in the rear of the camp, beginning at 9 A. M. It was attended by more than a thousand people, including General Poland and his staff officers, all the officers from the 1st Penna., 1st West Va., and 15th Indiana regiments. Chaplain Brady was assisted in the service by Chaplain Crawford, of the 2d Ohio regiment. The music was furnished by a choir of 22 from the regiments. A pulpit had been made of a stack of drums, decorated with silken folds of the Stars and Stripes, and flanked by stands of arms and the regimental guidons, with a background of gracefully draped canvas. Overhead were the arching branches of big oak trees, and in the shadow of this forest shrine sat and stood the congregation. The service was not strictly of the Church; it was distinctly interdenominational. Among the announcements made, was that a friend had sent a pile of Roman Catholic newspapers for distribution, and those who wished were invited to help themselves after the service. Among the hymns sung were: "Onward, Christian Soldiers," "What a Friend I have in Jesus," and the "Battle Hymn of the Republic." The chaplain's sermon was not long, but it was eagerly listened to by the large congregation. The entire service was a memorable one.

SELLERSVILLE.—For the 4th season, the Holiday House, maintained at this place by Holy Trinity parish, Philadelphia, on the 22d ult., opened its doors to the relief of the sick and weary mothers and children who, but for this institution, would be denied the comforts of a summer outing. Last season over 300 guests were entertained. The Rev. George G. Bartlett, son of Dean Bartlett of the Divinity School, and the Rev. Dr. Fleming James will have charge of the Sunday religious services during the summer.

OGONTZ.—The lawn fete, for the benefit of the St. Paul's Auxiliary of the National Relief Commission, which had been arranged to take place on the 21st ult., was seriously interfered with by the rain. Handsome decorations had been designed and donated by Sharpless Bros., of Philadelphia, and a fine band of music was provided by the generosity of Messrs. W. L. Elkins and P. A. B. Widener, of the same city. The arrangement of the broad grounds of the school was very effective, and showed the result of much time and labor. Had the weather been propitious, there would have been a larger attendance; however, the fete was continued in the evening, the grounds being gratuitously illuminated by an electric company, and very many patrons were present. The receipts were about \$700.

#### Chicago

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

The Bishop leaves Chicago in a few days to join his family at Point Pleasant, N. J.

The Rev. Geo. N. Mead, of Berwyn, has gone East for an extended trip, mostly in New York. During his absence his church will be ministered to by the clergy of Chicago.

CITY.—To aid the work of the Sisters at the cathedral, pictures of the Bishop have been placed on sale at the Church Club rooms.

The Rev. Francis J. Hall, instructor in the Western Theological Seminary and registrar of the diocese of Chicago, receives this week the degree of doctor of divinity from the faculty of Gambier Theological Seminary in Kenyon College, Gambier, Ohio. From the same institution, D. R. Brower, M. D., member of Epiphany parish, and deputy from this diocese to the General Convention, receives the degree of LL. D.

The Rev. James S. Stone, D. D., of St. James' church, left on Sunday evening, with his wife and daughter, for Montreal, whence he will sail for England with his family, to be gone ten weeks. They will travel in England, Scotland, and France. During the trip the Doctor intends to give especial attention to the study of the latest developments in archæology, especially in Egypt. He will return in time for the General Convention. During Dr. Stone's absence the regular services of the church will be maintained by the Rev. Edgar M. Thompson, assistant.

At the session of St. James' Sunday school, Sunday, June 26th, the last session until the fall, the school was examined by the superintendent to ascertain the banner class for the year. The competition was so close that four classes were selected to go through a more searching examination during the ensuing week. At this session 80 prizes were awarded for excellence in scholarship, attendance, and deportment. The Sunday school picnic, Saturday, June 25th, was attended by about 300. The children left at 9 A. M., in electric cars from State and Huron sts., for Rogers Park. Ice cream, lemonade, luncheon, games, races, and prizes kept the children active and happy until 5 o'clock P. M., when they returned again by electric cars. The expenses of the picnic were subscribed by the members of St. James, and the picnic was one of the most successful in the history of the Sunday school.

In the absence of the Rev. Mr. DeWitt, rector of St. Andrew's church, services are held during the summer by the Rev. Mr. Perkins, from California, who now returns to clerical work after some years of retirement.

The Rev. Harold Morse took personal charge of the two picnics of the Sunday school of Trinity church this week. The infant class, about 80 children, went on Tuesday, to Jackson Park. The main Sunday school were to go to Pottawatomie Park, near St. Charles, Ill. About 400 children were expected to attend. The expenses of both picnics are met by the vestry of Trinity church by an appropriation of \$200.

The Rev. Charles H. Bixby, rector of St. Paul's church, Kenwood, has left with his family for Grand Haven, Mich., where they will spend the month of July. During Mr. Bixby's absence the regular services, with the exception of the Sunday evening service, will be maintained by the Rev. David W. Howard. The Sunday evening service will be resumed the first Sunday in September.

#### Colorado

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

Wolfe Hall has emerged from the cloud which overshadowed and threatened it, and is now on a safe footing. Mr. and Mrs. Reuben M. Streator have assumed control, and Mrs. Streator who is a devoted Churchwoman and a lady of great experience and success as a teacher of the higher branches of learning, will be the responsible head as principal, and also fill the chair of French and German. Mr. Streator who is an M. A. of Brown University, and a scholar of the highest attainments, will be the professor of Greek and Latin. Miss Anna A. Ryan, a graduate of Wolfe Hall, class of '96, and of Colorado College, will fill the chair of mathematics. Miss Madeline Brooks, a graduate of the Berlin Conservatory of Music, will be teacher of music and vocal culture. The other departments will be suitably filled before the opening of the Hall in September. There is now entire unanimity among Church people throughout the diocese with regard to the management of the affairs of Wolfe and Jarvis Halls. Much credit is due to the few zealous friends, lay and clerical, of these two institutions, who, through good and evil report, worked steadily and faithfully for the end now happily accomplished.

#### Western New York

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

A sectional meeting of the Western New York branch of the Woman's Auxiliary was held in St. Stephen's church, Olean, the Rev. J. N.

Ashton, D. D., rector, June 1st and 2d. Choral Evensong was sung, after which the rector made a brief address of welcome to the delegates. Archdeacon Bragdon next spoke on the principles of missionary effort. The Rev. Sidney Dealey spoke on the question, "What is missionary work, and to what extent should it be taught?" The answer he found in the statement and command, "The world is the field," "Go ye into all the world," etc. The Rev. W. C. Roberts dwelt upon inclination toward good, which, when strengthened, always finds a way to the desired end. Miss Sibyl Carter spoke of her work among the Indians. On Thursday the Holy Eucharist was celebrated at 9 A. M., immediately after which the regular business of the meeting was transacted in the chapel, Mrs. W. J. Halsey, president, in the chair; 53 delegates, representing 19 parishes, responding to roll call. The report of the treasurer was most gratifying. Miss Carter gave an instructive and inspiring talk on missions, parochial, diocesan, domestic, and foreign. An interesting letter was read from Miss Emery, sending greeting to the Auxiliary, in which it was stated that Western New York was represented in the Woman's Auxiliary by 131 parishes. The offering at the services of this meeting amounted to \$51.45. A report was read from the Olean branch, stating that since October 24 meetings had been held, \$54 raised, and articles made to fill a large box, valued at \$75, which would be forwarded to its destination in a few days.

BUFFALO.—June 9th, the people of St. Mary's-on-the-Hill gave a reception to the rector, the Rev. C. F. J. Wrigley, to commemorate the 15th anniversary of his rectorship. The Bishop and many of the city clergy were present, and joined in the felicitation. A handsomely carved and upholstered study chair was presented to the rector by one of the parish organizations, "The Daughters of the Church."

The church of the Good Shepherd, the Rev. T. B. Berry, rector, celebrated the 10th anniversary of its existence, and of the present rectorship, June 12th and 13th. On Sunday, June 12th, there was a celebration of the Holy Eucharist at 8 o'clock, a small number of communicants being present. At 9:45 there was a reunion of former and present pupils of the Sunday school. At 11 A. M., the rector, in his sermon, reviewed the history of the parish. Beginning with a church building, erected as a memorial to the late Rev. Dr. Edward Ingersoll, by his friend, the late Elam R. Jewett, and only seven communicants, there have been added in the 10 years, a substantial guild house and rectory; the church has been furnished with many beautiful memorial gifts, and \$39,403 have been contributed; 172 persons have been baptized, and 94 confirmed. There are now 141 regular communicants. The parish has a vested choir and weekly Eucharists, and daily services are maintained. The music at the morning service included King Hall's *Te Deum* in Bb. Gounod's "Send out Thy Light," and Gilbert's setting to Luther's *Chorale*. The Bishop was present at the evening service, and confirmed 18 persons. On Monday evening a reception was held in the guild house, at which Bishop Walker and many of the city clergy were present, and congratulatory speeches were made.

#### Connecticut

**John Williams, D.D., LL.D., Bishop**

**Channey B. Brewster, D.D., Bishop Coadjutor**

The annual meeting of the Connecticut Diocesan Union of the Brotherhood of St. Andrew was held in Christ and St. Paul's churches, New Haven, June 18th and 19th. The session opened with a business meeting in Christ church parish house on Saturday evening. Mr. M. K. Thomas, diocesan secretary, made his report. It showed that seven new chapters had been formed during the year, and that there were now seven junior chapters, with a membership of 75. The report of the treasurer, Mr. L. D. Russell, exhibited a balance of \$1027. The Rev. Mr. Woodcock held a Quiet Hour preparatory to the

corporate Celebration in Christ church on Sunday morning. At 10:30 Sunday, in St. Paul's church, the Rev. O. H. Raftery preached. It was a fervent appeal for the same unselfishness and devotion to Christ as men were showing in their love for the country in heroic deeds and acts of self-consecration. In the afternoon, meetings were held in the church of the Ascension. The archdeaconry secretaries made their reports. Dr. Sturzis spoke on "The example of the Brotherhood man, what it should be." Mr. G. Harry Davis spoke of "The Brotherhood man's work, what it lacks, and how it can be improved." The special meeting for boys was enthusiastic, and was addressed by Mr. W. H. Owen and Mr. Davis. In the evening, at Christ church, the Rev. Mr. Woodcock and Mr. Silas McBee addressed a large congregation on "Manhood and its responsibilities to the Church and society." The old officers were re-elected for the coming year. Mr. Hills Coles, of Hartford, was elected diocesan archdeaconry secretary. There was a fair attendance.

NEW HAVEN.—The annual meeting of the New Haven archdeaconry assembled in St. Thomas' parish house on June 21st. About 20 priests were present, and several laymen. The treasurer's report showed a small balance on hand. The amount asked from the parishes in the archdeaconry was \$300 in excess of the sum named last year. The archdeaconry, learning that nearly half of the increase of \$750 for diocesan missions had been laid on New Haven Co., commissioned the standing committee of the archdeaconry to make a protest to the diocesan board of missions against this unequal apportionment. The Rev. W. A. Beardsley was re-elected secretary and treasurer. The Rev. A. T. Randall, the Rev. Stewart Means, Mr. Thomas L. Cornell, and Mr. Frederick C. Earle were re-elected as a standing committee. One parish, the church of the Ascension, has become almost self-supporting since last year, and asked for only \$100, instead of \$200 as in the past.

WEST HAVEN.—The Daughters of the King of this parish have presented a set of green hangings for the altar and chancel. This is the second gift these faithful workers have recently given. On a former occasion they gave a fine oak reredos.

NEW MILFORD.—All Saints' memorial church, the Rev. Frank B. Draper, rector, has recently received from the women of the parish a set of chancel service books. A communicant has also presented, "from an old friend of the parish," a fine baptismal ewer, the work of the Gorham Mfg. Co.

WOODBURY.—The Rev. L. Robert Sheffield has recently entered upon the rectorate of St. Paul's church. Increasing congregations and interest mark already that the parish is determined not to be behind in the increased activity pervading the diocese.

TORRINGTON.—The splendid new stone church which the energetic Churchmen of this busy manufacturing town are erecting, is fast approaching completion. A memorial altar of polished marble and carved stone has been promised the church, in memory of a devoted parishioner. The Brotherhood of St. Andrew began to hold service in the hamlet of Harwinton in the beginning of May. This place would be without the ministrations of the Church were it not for the rector of Trinity and his faithful co-laborers.

**Minnesota**

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

June 15th, the competitive drill of the Shattuck Military School, Faribault, took place. Lieutenant Lonhausen, of the U. S. Army, said that he had never witnessed a finer drill. Over 60 of the Shattuck graduates hold commissions in the volunteer army—one was with Dewey at Manila, one on the Oregon, and one on the Iowa. Wednesday evening, Dr. Dobbin, rector of Shattuck School, gave his reception. June 16th, the Commencement took place. The earnest and practical speeches of the cadets all bore upon the

future welfare of our country. The Rev. Dr. Wilkins delivered the annual address. Bishop Whipple spoke impressively to the patrons and friends of the school, and said that Archbishop Tait, the great bishop statesman of England, and successor to Dr. Arnold at Rugby, was his adviser and counsellor in founding these schools, and that the faithful rector, Dr. Dobbin, had tried to carry out the advice which the Bishop had received from the Archbishop:

Your school is as much a living being as any student connected with it. Its life is the sum of all the deeds of its pupils. Whenever there is *esprit de corps* in the school which will say to new pupils: "You must not do this, it will injure our school," your school will be a success

The Bishop paid a tribute to the manly boys who had gone out from Shattuck, whose noble lives have witnessed to its success. The Commencement exercises were followed by a dress parade on the beautiful campus, under the command of Capt. Abbott, U. S. A., the honored commandant.

**Iowa**

A convocation of the Sioux City deanery was held at Emmetsburg on May 10th and 11th, with the Rev. Dean George H. Cornell in the chair. The sermon Tuesday evening was by the Rev. L. P. McDonald, D. D., who thus enjoyed an opportunity of preaching to his old parishioners. The Holy Communion was celebrated Wednesday morning by the rector, the Rev. Dr. W. T. Jackson; the Rev. W. H. Tomlins preached from I Pet. ii:17—"Love the brotherhood." An address by the Rev. E. H. Gaynor on "The present tendency to concentration of wealth, power, and influence," called forth an animated discussion in the afternoon. Interesting missionary addresses were made in the evening, by the Rev. Messrs. T. F. Bowen, E. H. Gaynor, and L. P. McDonald. Good congregations were present, and the convocation left a favorable and helpful impression. The October meeting is to be held at Estherville.

**North Dakota**

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

Bishop Morrison is engaged in another visitation of this extensive district. The work everywhere in the State seems to be feeling the stimulus of his vigorous and able supervision. In the last six months, eight efficient clergy have been added to the active missionary force of the diocese, and as many fields supplied with regular services.

A new mission has been recently organized by Archdeacon Appleby at Walhalla, where there are about 20 Church families.

The work among the Turtle Mountain Indians is to be taken up again; an Indian helper, for whose support the Bishop has sufficient funds, will be provided at once. It is also the Bishop's intention to send another Indian helper to the Cannon Ball Reservation, and it is not improbable that a third may be sent to commence a new work on the Standing Rock reservation.

At Neche, where occasional services are being held in the Presbyterian chapel, there are good prospects also of a church edifice being erected in the near future.

The Rev. A. T. Brown has been recently appointed to the charge of Grafton, Drayton, and Crystal, with residence at Grafton, where the Church has awakened with stronger life. Services are held every Sunday at Grafton, alternate Sundays at Drayton, and occasionally at Crystal. Further north, at Pembina, on the Red river, the Bishop hopes to place a clergyman, with charge also of St. Vincent and St. Joe River on the Minnesota side. It is the Bishop's wish to place a deacon on the Langdon branch of the Great Northern R. R., who may serve Langdon, Milton, and Park River. The vacant missions of Buffalo and Casselton have just been taken in charge by the Rev. Thomas Walton, while the work at Dickinson, so long uncared for, has received the Rev. J. P. Lytton as missionary.

Archdeacon Appleby who so faithfully and successfully served the missionary interests of

the Church in the diocese of Minnesota, is doing yeoman's work now in North Dakota. Services are held by him at Mandan, Bismark, Whape-ton, Mayville, and Larimore, until such time as those places may be served by regularly appointed missionaries.

The church at Grand Forks, upon the enlargement and the improvement of which \$1,400 was expended last fall, is fast becoming too small for the needs of the congregation. The parish has now over 150 communicants; 18 people were confirmed by the Bishop at his visitation June 2, and the rector has a class of eight in preparation for the next visitation.

At Fargo, plans have been drawn for a new church, the corner-stone of which the Bishop expects to lay sometime during the summer.

**Massachusetts**

William Lawrence, S. T. D., Bishop

The Church people of Mansfield have applied to the archdeaconry of New Bedford to organize the mission, under the name of "St. John the Evangelist."

The Farnum house has been hired by the rector of St. Mark's, Southboro, for use as a parish house.

St. Martin's, New Bedford, St. John's and St. Mark's, Fall River, have given up all missionary aid from the diocese. Trinity, Canton, Christ, Plymouth, and St. James, Fall River, have done this in part.

DORCHESTER.—St. Mark's mission is in the rapidly growing district of Mt. Bowdoin, and worshipping in a little hall seating less than 100 people, which is nearly filled every Sunday morning at its hearty Churchly service. It is expected to buy a lot as soon as possible, on which to put up a simple parish house, and afterwards a modest church. The mission has raised some \$1,500, all that it can, and is appealing for outside help. It is an entirely independent mission, under the charge of the archdeacon of Boston, and is more than a mile distant from the nearest parish church.

WEST GARDNER.—The Sunday school has given to St. Paul's a baptismal font. A new pipe organ has also been purchased.

BOYLSTON (Jamaica Plain).—St. Peter's church, which has grown so rapidly, will soon relinquish the aid given it by the city board of missions.

WALTHAM.—The new Christ church was opened on June 17th, with an early celebration of the Holy Communion. At Evensong the sermon was preached by the Rev. T. F. Fales, the rector *emeritus*. The church is located on Main st., opposite Spring st., and cost \$42,000. The Fales' memorial house adjoining is constructed of rubble or fieldstone masonry in the lower portion, and timber work above. In the basement, provision is found for boys' clubroom, gymnasium, bowling alleys, shower baths, etc. The chapel is on the first floor, with a seating capacity for 175. The rector's study and men's club are also found on this floor. A nursery room for children, pantries, bath rooms, women's club room, and Bible classroom are located on the second floor. The church will seat 512. The walls are of gray mottled brick, and the ceilings are of hard pine and oak. The Cooper window is replaced in the new church. Other beautiful windows are the Parmenter memorial window, the gift of Mrs. Hamblin L. Hovey, and the Paine memorial window, the gift of the children of Mrs. Robert Treat Paine. The Bible is the gift of Bishop Lawrence, in memory of his grandmother, Mary Ann Appleton, who gave the parish its first copy of the Holy Scriptures nearly 50 years ago. The bason is in memory of Moses Endicott Osgood, formerly warden, and the pulpit is given by the Rev. T. F. Fales.

BOSTON.—The dispensary for women and children in St. Andrew's parish will be open all summer. The play-room and flower mission will also be carried on. This church is opened every day in the week.

TAUNTON.—St. Thomas' church will have a carved stone altar and reredos, a memorial of the Bent family. A litany desk, font cover, and a fair linen Communion cloth have also been given, besides credence table and altar rail. This parish owns a Prayer Book 150 years old. Under great risk it was rescued from the late fire by the rector and senior warden. It was somewhat scorched, but has been re-bound, and is a very valuable copy.

SWAMPSCOTT.—The Rev. W. E. Gardner, recently ordained, and formerly a lay-reader at Christ church, Medway, has taken charge of the church of the Holy Name.

### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The convocation of Washington held its annual meeting at the pro-cathedral, June 15th. There was a celebration of the Holy Communion, the Bishop officiating. The Rev. Mr. Sontag was appointed secretary. The archdeacon, the Rev. Dr. Childs, read his report, dwelling upon the importance of the missionary work of the diocese, and detailing his visits to the various stations. The Bishop also made an address upon the same general subject. The principal discussion arose upon a resolution offered to divide the diocese into two archdeaconries, one plan being to make 14th street in Washington the dividing line, and another that the city should constitute one, and the rest of the diocese the other, archdeaconry. It was finally decided that the Bishop should appoint a committee to consider the subject. After recess an address was delivered by the Rev. T. J. Packard, upon "How best to sustain and enlarge the work of the Church in the rural parishes, and the Rev. O. M. Kallee spoke on the "Relations of the Church to the colored population of the diocese." The convocation voted to take steps for the formation of a St. Cyprian's League, to assist in work among the colored people.

During the summer months some much needed improvements and decorations will be made in Trinity church, the Rev. R. P. Williams, rector. They will include a memorial to the late beloved rector, the Rev. Dr. T. G. Addison. Trinity Sunday was observed as the special festival day of the parish, and the offertory was for the decorative fund.

The Bishop has been recently visiting the rural parishes and missionary stations of the diocese. In Trinity parish, Charles Co., the Rev. John London, rector, he confirmed 23 persons in the church, and nine in the chapel.

### Maryland

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

BALTIMORE.—The closing exercises of St. Luke's Hall, founded by the late Rev. Charles W. Rankin, 28 years ago, took place June 16th. Music and a flag drill by the pupils of the primary department preceded the address delivered by Dr. Henry E. Shepherd, of Fayetteville, N. C. The Rev. James Briscoe, acting rector of St. Luke's, conferred the diplomas and certificates.

The closing exercises of Ascension church Day School, Miss Nora C. Robinson, principal, were held in the chapel of the church, June 15th. The exercises consisted of recitations on Cuba and Spain, songs, a May queen celebration, and a scene from Longfellow's "Spanish Student." The premiums were distributed by the rector of the church, the Rev. Charles C. Griffith, who also made an address.

ANNAPOLIS.—The semi-annual meeting of the archdeaconry of Annapolis, which comprises Calvert, Howard, and Anne Arundel counties, was held in St. Anne's church, June 16th, Bishop Paret presiding. There was a preliminary service on June 15th, at which the Rev. Charles C. Griffith and the Rev. W. H. H. Powers, D.D., made addresses. There was a large number of lay delegates and clergy present. Mission and Sunday school work of the diocese was discussed. Among those who spoke were the Bishop, Archdeacon Gray, the Rev. Messrs. C. J. Curtis, William Turner, Henry Gault, W. S. Southgate, D. D., C. Abbott, and J. P. McCoo-

mas; and Messrs. Phillips, Murray, Forbes, and Iglehart.

SYKESVILLE.—The Commencement exercises of the Warfield College School, the diocesan school for boys, were held June 15th, Bishop Paret presiding. An address was made to the boys by Mr. Joseph Packard, one of the trustees, after which prizes were awarded. The diploma of the institution was presented by the Bishop to Hugh W. S. Powers, son of the Rev. W. H. H. Powers, of Towson, who is the first graduate of the institution, which was established about three years ago. The occasion was made especially interesting by the presentation to the school of a large and fine oil painting of Miss Susanna Warfield, through whose benefaction the school was established. It is the gift of friends of Miss Warfield who were her neighbors at Sykesville, and of officers and scholars of the school.

ELICOTT CITY.—Bishop Paret visited St. John's church, the Rev. Hall Harrison, rector, on Sunday, June 12th, and administered the rite of Confirmation to a class of four persons. He also confirmed eight persons at the chapel of the Good Shepherd, Jonestown, the Rev. C. S. Abbott, rector.

### Milwaukee

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

On the evening of June 1st, a well attended and enthusiastic meeting of interested citizens of the north-western part of the city of Milwaukee, was held at 33d st. and Lisbon ave. to organize a mission in that section, hitherto unoccupied by the Church. Bishop Nicholson presided, and a permanent organization was effected, and the various officers necessary to carry on the work were elected. The Rev. George F. Burroughs, curate of Christ church, was appointed to take charge of the new work, which will be called St. Andrew's mission. A lot on the southeast corner of 33rd and Lloyd sts., has already been purchased, and it is intended to erect a substantial church building there this summer.

The new church at Baldwin, St. Luke's, was opened and formally consecrated (being free of debt) on May 27th. It is a beautiful edifice, and most economically built. The Rev. Wellington McVettie, of Hudson, is in charge.

The Rev. C. N. Spalding, D.D., late of Elkhorn, has been transferred by the Bishop to the diocese of Delaware.

The Bishop has recently administered Confirmation in the diocese as follows: Number last reported, 295; Hudson, 11; Pine Lake, 7; Mineral Point, 8; Tomah, 3; Watertown, 10; St. James', Milwaukee, (special) 2; St. Alban's, Superior, 39; church of the Redeemer, Superior, 14; Western Union, 5; Lancaster, 2; Madison, 26; White-water, 5; Trinity, Janesville, 16; Christ church, Janesville, 14. Total 457.

Wednesday, June 8th, the "Year's Mind" (seventh anniversary) of the death of the Rt. Rev. Dr. Cyrus Frederick Knight, fourth Bishop of Milwaukee, was duly observed at the cathedral by a requiem celebration of the Holy Eucharist. R. I. P.

The Rev. George T. Griffith, of Vincennes, Ind., will have charge of the services at the Nashotah Theological Seminary chapel during July and August.

PORTAGE.—The Bishop visited St. John's church and confirmed a class of nine persons, of whom six were adults, on Monday, June 20th. Owing to the loss of the church by fire last October, the services were held in the courthouse. The new church is progressing rapidly, and will soon be under cover, but is not expected to be ready for occupancy before Sept. 1st.

### Vermont

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

The Vermont Episcopal Institute at Burlington, the diocesan school for boys, closed for the summer vacation on June 7th. The Rev. H. Le F. Grabau, rector of Vergennes, made the address at the closing service, at which Bishop Hall presided.

The closing exercises of the school year of Bishop Hopkins Hall, were held June 9th. There was an early celebration of the Holy Communion in the chapel, followed at noon by the *Te Deum*, and an address on Christian education, by the Bishop who afterwards distributed the prizes and certificates in the school room. A good many friends were present, including a number of former pupils of the school, who have enlarged the alumnae association. The school reopens Sept. 20th.

### Kentucky

Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop

The Rev. Thomas Prather Jacob, LL. B., died at his home, in Louisville, Sunday morning, June 5th. Mr. Jacob was educated at the University of New Jersey (Princeton College), and practiced law in Louisville for some time. He then studied for the ministry, and was ordered deacon and priested by Bishop Dudley. He served his diaconate under the Rev. Chas. E. Craik, D. D., at Christ church cathedral, Louisville, and then became rector of the church of the Advent, Louisville. His health failing him, he felt obliged to resign the rectorate, which he did last December. The funeral services were from the church of the Advent, on Monday, June 6th. Bishop Dudley officiated, assisted by the dean of the cathedral, the Rev. M. M. Benton, archdeacon, and the Rev. A. R. Peters. The city clergy were all present. His interment took place in Cove Hill cemetery.

### New Jersey

John Scarborough, D.D., Bishop

The convocation of New Brunswick met on Tuesday, June 21st, at the parish of All Saints', Navesink, the Rev. John C. Lord, rector. The Bishop was celebrant of the Eucharist. The sermon was by the Rev. J. A. Trimmer, and his subject, "Christ and other teachers." The report of Mr. A. A. DeVoe, treasurer of convocation, showed that whereas a year ago the treasury was empty, and the convocation nearly half a year behind in its payments, there was now a balance on hand, and all back bills were paid. The afternoon session was an interesting one. The Rev. H. H. Sleeper, Ph.D., read a paper on the preparation, conduct, and result of parochial missions, and among those who spoke afterward on the same subject, were the Rev. H. H. Oberly, R. P. Cobb, and E. M. Rodman. In the evening there was an interesting missionary service. The next meeting of the convocation will be held in November, at St. Paul's church, Trenton, the Rev. J. McA. Harding, rector.

The Rev. C. M. Dunham who recently resigned St. Luke's parish, Metuchen, to accept a curacy at St. Luke's, Germantown, has withdrawn his resignation, at the earnest request of the vestry and people of Metuchen. On June 30th, the Bishop visited St. Luke's, and confirmed two candidates, in addition to a class of 27 recently presented. On June 19th he visited St. John's, Sewaren, for Confirmation, and during the month he has confirmed 21 candidates from different stations of the Associate Mission.

### Central Pennsylvania

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

ATHENS.—The rector and his wife were recently the recipients of the gift of a beautiful silver bowl, presented by their parishioners in commemoration of the 25th anniversary of their marriage. The bowl bears the following inscription:

The Rev. and Mrs. V. Hummel Berghaus. With the affectionate regards of their Athens parishioners. June 19th, 1898.

On the preceding evening the congregation visited the residence of the rector *en masse*, and in behalf of the contributors, some 75 in number, Mrs. C. S. Maurice presented the bowl, with the following note:

To Our Honored Rector and Mrs. Berghaus: I have been deputed to present to you this silver bowl as a slight testimonial of the high esteem and affectionate regard in which you are held by every member of your parish. Our best wishes go with it for twenty-five more returns of the day, and that the golden anniversary may still find you both in our midst. June 19th, 1898.



The rector responded, briefly, for himself and Mrs. Berghaus, expressing his appreciation both of the gift and the feelings of love which had prompted it. Refreshments were served by members of the congregation, and the evening was spent in a social way, to the pleasure of all who were present.

**Louisiana**

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

**NEW ORLEANS.**—The rectory of St. Anna's church has just been put in thorough order, painted inside and out, and several modern improvements added. It is now one of the handsomest houses on Esplanade ave.

The annual service of Trinity Brotherhood took place at Trinity church, June 5th, at 5:30 P. M. A large attendance of representatives from the Brotherhoods of the city parishes were on hand, and with the members of Trinity Brotherhood formed a noble procession of men consecrated to the service of Christ. Dr. Warner, the rector, assisted by the Rev. E. W. Hunter, said Evening Prayer, while the address was delivered by Mr. W. S. Parkerson, a well-known lawyer of this city, a vestryman of Trinity, and a member of Trinity Brotherhood. The address was very fine and was listened to with much attention. The theme was, "The power of the Cross." A large congregation was in attendance, and the service was in every way a success.

**Long Island**

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

The Bishop is filling the appointments deferred on account of his recent illness. During the past week many of the parishes have been visited, and unusually large classes confirmed.

**BROOKLYN.**—On the anniversary of the saint, the patronal festival was celebrated at St. Alban's church. Canarsie, the Rev. Edward Heim, minister-in-charge. There was a celebration of the Holy Eucharist, the Rev. J. W. Hill, celebrant. The Rev. George W. Lincoln delivered the sermon. Just before the service, there were placed on the altar memorial gifts, consisting of two Eucharistic lights and a beautiful altar service book, in memory of Mrs. Emma Matilda Miller; also a handsome brass missal desk, in memory of Mrs. Maria Elizabeth Gage, all of which were blessed by the officiating priest. There was used for the first time at this service, a set of beautiful red altar hangings, the gift of William M. Miller.

The feast of the Nativity of St. John the Baptist was observed at the church of the Advent, the Rev. Henry B. Gorgas, rector. In the morning, there was a celebration of the Holy Eucharist, the rector being celebrant. The Rev. Frederick Davis was the preacher. In the evening, a solemn Vesper service was held. Several of the clergy took part, and the Rev. Floyd E. West was the preacher.

Hospital Day was celebrated at the Church Charity Foundation, on St. John Baptist Day, by a triple flag-raising, and by exercises connected with the graduation of the first nurse from the new training school for nurses at St. John's Hospital. Over 500 people were present, representing every church in the diocese. The graduation exercises were held in the chapel room of St. John's Hospital. Miss Elizabeth J. Logan, the graduate, was presented with a diploma and medal by Dr. A. C. Bunn, the rector of the Foundation, who made a brief address, outlining the work of the training school, after which refreshments were served in the lower hall. The flag-raising took place in the court adjoining the hospital. The Church flag, 36 ft. long, white, with a red cross, came first, and was sent to the top of the pole while the boys sang "The Church's One Foundation." The Church Charity Foundation flag came next, with the coat of arms of the society in the centre. It was also 36 ft. long, and as it took its place beneath the Church flag, the boys sang, "Eternal Father, strong to save." The Church flags were then hauled down, and the Stars and Stripes were thrown to the breeze. As it

mounted gradually to the top of the pole, it was greeted with cheers by all present. Miss Woodruff recited Rudyard Kipling's "Recessional," after which all joined in singing "The Star-spangled Banner" and "America." The flag was saluted, and cheers were given for Miss Logan, Dr. Bunn, and Mr. A. A. Low, who presented the flags. After this patriotic outburst, every one adjourned to the inner hospital, where social converse was enjoyed.

The report of the convention year of the church of the Holy Trinity, the Rev. Dr. S. D. McConnell, rector, shows that \$68 682 28 has been collected and expended in that busy parish.

**WOODMERE.**—The Guild of St. Agnes, of Trinity church Sunday school, held a fair at Hewlett's Hall, on June 29th, for the benefit of the Church Charity Foundation, in response to its appeal for funds to carry on its noble and diversified charities. St. John's Orphans' Home of Manhattan, has sent out a large number of children to its summer home in this place.

**GLEN COVE.**—The choir boys of St. Paul's church have been enjoying a week in camp at Peacock's Point.

**HEMPSTEAD.**—The Clericus Society of Queens, Suffolk, and Nassau Cos., met on June 23d, at the rectory of St. George's church, the Rev. Creighton Spencer, rector; 26 members and a number of guests were present. A paper entitled, "The origin and history of life," read by Dean Cox, of Garden City, was ably discussed by the clergy. After the meeting, those present were entertained by Mr. Spencer who proved an excellent host.

**DOUGLSTON.**—The 63th anniversary of the founding of Zion church, the Rev. Charles N. F. Jeffrey, rector, was celebrated June 19th. Canon Bryan was the preacher at the morning service. The rector made a short address bearing on the history of the parish. The church was founded June 19th, 1830, by the Rev. Mr. Van Zandt. At that time, services were held in a small house near the present edifice, which was erected through the energetic work of the late Rev. Dr. Beari. Special services were held during the week, commemorative of the anniversary, and on Thursday evening, a fair closed the celebration.

**SOUTHAMPTON.**—Services have begun for the summer at St. Andrew's Dune church on the beach. On the 2nd Sunday after Trinity, the Rev. A. A. Morrison conducted the services and preached.

**SAG HARBOR.**—The Rev. Gordon T. Lewis, of Christ church, has returned from his trip to Bermuda, arriving at home on the 18th, the Rev. Gibson W. Harris, of St. Ann's, Morrisania, accompanying him.

**QUEENS.**—The departure of the Rev. William R. Watson from St. Joseph's church is much regretted by the parishioners, and by the people of Queens at large. Mr. Watson preached his farewell sermon on the 3d Sunday after Trinity, and on the following Tuesday evening, a farewell reception was held in his honor in the Sunday school room. He leaves to become curate to Bishop Whitehead, of the diocese of Pittsburgh. Mr. Watson was married June 20th, at the cathedral of the Incarnation, Garden City, to Miss Rose Gearing, of Manhattan, the ceremony being performed by Dean Cox.

The Rev. E. D. Cooper, D. D., archdeacon of Queens, who has been critically ill for the past three months, has gone to Sharon Springs for the benefit of the baths.

**Indiana**

**John Hazen White, D.D., Bishop**

Graduates and former pupils of the State School for Deaf Mutes, to the number of 200, enjoyed a re-union at their *alma mater* in Indianapolis, on June 10, 11, 12th. The Rev. Austin W. Mann who is an alumnus, officiated on the latter day, which was Sunday. His text at morning service was, "Follow Me." In the afternoon, he gave an account of several of the Eng-

lish cathedrals that he has visited. At the close of this interesting gathering he left for the Michigan and Iowa re-unions, at Flint and Council Bluffs, respectively. Other meetings will demand his attention this summer, and it looks as if he will not be able to get away for a vacation, which he has enjoyed only twice since the beginning of the Mid-Western Mission, 25 years ago.

**Mexico**

On Whitsunday, Bishop Kendrick dedicated the new permanent church for the English-speaking colony in the City of Mexico. The day will long be remembered by the large congregation that assembled. The event was a unique one, for Christ church is the first church erected in Mexico for an English speaking Episcopalian congregation. It is a large and beautiful structure, built in the Gothic style of architecture, and on the opening day, when decorated with exquisite taste, it presented a very beautiful appearance. The altar, which had upon it a very massive brass cross, candlesticks, and flower vases, and was vested in a white frontal, was especially noticeable. The day began with an early celebration of the Holy Eucharist, at which there was a large number of communicants, the rector, the Rev. E. C. Cree, M.A., being celebrant. At 11 o'clock the dedication service proper took place. A large surpliced choir assembled in the churchyard, and made the circuit of the church, singing a hymn written by the rector specially for the occasion. Bishop Kendrick was attended by the rector, the Rev. E. C. Cree, and the Rev. B. N. Branch, a former rector, and the Rev. S. Orihuela, of the Episcopal mission. The Bishop conducted the dedication service, celebrated the Holy Eucharist, and preached a stirring and eloquent sermon. He preached again at Evensong, and on Trinity Sunday confirmed a large number of persons, mostly adults. The congregation is looking forward to the time when they again shall have the Bishop among them to consecrate the church. At present there is a debt upon the building.

The Confraternity of the Blessed Sacrament celebrated its 30th anniversary festival on Thursday, June 9th. The festival, instead of being confined to one or two places, as in the past, was kept in nearly 80 churches, in different parts of the country. A correspondent gives the following:

The annual conference was at the church of St. Mary the Virgin, New York city, at which the Rev. Dr. Clendenin preached a strong sermon on the Real Presence. St. Joseph's Hall was comfortably filled with associates who had come to take part in the conference. In the absence of the Superior-General, the Rev. T. McKee Brown was made chairman. The secretary-general's report showed a great amount of work done, and a decided advance made in the last year; 35 priests and 170 lay associates have been enrolled—the largest increase in any one year since the Confraternity was established in this country. It has now over 1,800 associates—not a very large number, but large when one considers that the Catholic movement can hardly be called popular, that the Confraternity for many years was under the episcopal ban, and was "everywhere spoken against." Grants of vestments and holy vessels were made to the amount of \$83.50. The reports from the different wards were very interesting, and full of encouragement for the future. Seven new wards have been formed during the last year, making 24 permanent wards. The treasurer-general's report showed the receipts to have been \$1 046.93, this, also, being a large advance over former years. The Superior-General, the Rt. Rev. Dr. Grafton, sent an address setting forth the desirableness of the observance of the feast of Corpus Christi by the American Church, and the necessity of restoring the Blessed Sacrament to its rightful position as the chief act of worship on Sunday. The conference ordered the address printed for distribution.

## The Living Church

Chicago

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

**M**OST people who are familiar with the political history and government of the United States understand the tremendous importance to the stability of our institutions, of the Supreme Court. It is a unique feature of our Constitution, and may be said to be the one original invention of our great founders. All our other institutions strike their roots back into the English soil from which our forefathers sprung, but England possesses nothing which corresponds to the Supreme Court. This is strikingly expressed by Justice Field in the letter which he addressed to the other members of the court upon his retirement, after thirty-four years of service—a term longer than that of any member of the court since its creation. After alluding to the immense multitude of cases of the utmost importance to the future prosperity and safety of the country, which have been passed upon in that court during the last third of a century, Justice Field says:

If it may be said that all of our decisions have not met with the universal approval of the American people, yet it is to the great glory of that people that always and everywhere has been yielded a willing obedience to them. The fact is eloquent of the stability of popular institutions, and demonstrates that the people of these United States are capable of self-government. As I look back over the more than a third of a century that I have sat on this bench, I am more and more impressed with the immeasurable importance of this court. Now and then we hear it spoken of as an aristocratic feature of a republican government. But it is the most democratic of all. Senators represent their States, and representatives their constituents, but this court stands for the whole country, and as such it is truly "of the people, by the people, and for the people." It has indeed no power to legislate. It cannot appropriate a dollar of money. It carries neither the purse nor the sword. But it possesses the power of declaring the law, and in that is found the safeguard which keeps the whole mighty fabric of government from rushing to destruction. This negative power, the power of resistance, is the only safety of a popular government, and it is an additional assurance when the power is in such hands as yours.

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### Constitution I.

**A** REPORT has been sent to us from the diocese of Vermont on the proposed alterations of the Constitution of the Church. It is confined to the consideration of the amendments passed in the last General Convention and coming up for final ratification next October, and passing over such changes as seem desirable, simply states objections to certain propositions. The criticisms thus suggested are worthy of serious consideration.

The General Convention, in pursuing the scheme of revision marked out by the Joint Commission, adopted only one article, or, rather, one Constitution, which, however, contains seven sections, embodying portions of the first three articles of the present Constitution, and relating to the General Convention itself. Independently of this scheme, certain amendments were passed to Article V. of the present Constitution, having to do with the division of dioceses.

The first criticism of the Vermont committee relates to the certification of the acts

of the Convention. The provision at present requires in general terms that "all acts of the Convention shall be authenticated by both Houses," but does not specify the exact manner in which this shall be carried out. The practice, as this report explains it, is as follows:

Action requiring the concurrence of both Houses is sent to the other House by the House originating it, with the certificate of the secretary. If consummated, it is so recorded in the journal, which, at the conclusion of the Convention, is attested by all the officers of the two Houses. If it be canonical action, it is certified to by a joint committee appointed by both Houses.

By the amendment now proposed, it is required that every act of the General Convention must "be certified by the signatures of the presiding officer and of the secretary of each House." The Vermont report objects to this, on the ground that it is not desirable to put into the Constitution what is not of fundamental importance. It is better to leave such points to ordinary legislation or parliamentary law. The analogy of the Constitution of the United States is referred to. This document contains no definition of the manner in which an act of Congress is to be authenticated, nor even any requirement that it shall be authenticated. The matter may seem comparatively trivial, but the principle is important, that nothing ought to find place in a Constitution that is not fundamental. It is worse than useless to give this sanction to things which are quite indifferent in themselves, and may be managed in a variety of ways without touching any principle whatsoever. Everything of this nature should be left to ordinary legislation, that changes may be easily effected when practical considerations make it desirable.

We may add that if it is ever worth while to bring such matters under the category of fundamental law, it can only be when through long usage they have come to be regarded as part of a settled and unchangeable order of things. Certainly no novelty or experiment ought ever to be introduced in this way. The principle enunciated in the report should be applied with strictness throughout the whole work of Constitutional revision. The temptation to which the framers of such documents are peculiarly liable, is that of putting too much into them, of confounding things essential with things unessential, and of forgetting that a Constitution is more properly a record of that which has gradually grown up and has stood the test of time—with such modifications and safeguards as may seem needful—than a set of untried rules taking the place of those hitherto observed.

The next objection is to the requirement itself, that every joint act must be certified by the signatures of four officers: namely, the Presiding Bishop and the secretary of the House of Bishops, and the president and secretary of the House of Deputies. As the Presiding Bishop is the senior bishop in order of consecration, he is necessarily a man of advanced age, and may at any time be unable to be present at the General Convention, and hence could not authenticate its acts. If this requirement is to stand, it seems necessary that more express provision should be made for a substitute. The possibility that the death of one of the four officers whose signature is required, might at the close of the Convention invalidate important legislation, may, we suppose,

be guarded against by some general provision to meet such an exigency, but it illustrates the embarrassments to which such a hard and fast rule may give rise.

The second section of Constitution I. contains matter which is entirely new, so far as the old Constitution is concerned. It prescribes who shall be members of the House of Bishops, and what shall be necessary to constitute a quorum. So far as there has been any rule on these subjects heretofore, it has rested upon usage and canonical legislation. But the proposed Constitution contains one important change in the constitution of the House of Bishops. This relates to the case of bishops who have resigned their jurisdictions. According to the present rule, found in Canon 19 of Title I, a resigned bishop can only retain his "seat, rights, and precedences" when his resignation has been "by reason of advanced age and bodily infirmity arising therefrom." This important limitation it is now proposed to remove, and to give a seat and vote to every bishop whose resignation of jurisdiction shall have been accepted. It is curious to observe that a restriction akin to the present one, but less stringent, was struck out by the House of Deputies, against the wish of the bishops. A change like this, and its possible consequences, ought to be very carefully considered. Those consequences may be desirable, or they may be undesirable, but what they are or may be, ought to be clearly understood before this piece of legislation is finally ratified. It is plain that by this removal of a restriction which has heretofore existed, a check upon resignations for various causes will be removed. There have, no doubt, been several instances in the history of this Church where bishops would have been glad to resign their dioceses if it had been possible to retain the dignity and influence attaching to a seat and vote in the House of Bishops. Recent occurrences point to the possibility of new reasons for such action in the future. There are certain positions connected with the work of the Church as a body, which some have thought could be best filled by persons possessing the episcopal character, but relieved of diocesan responsibilities. The proposal to give such officials a seat in the House of Bishops, with all its rights and precedences, would assuredly remove one of the greatest barriers in the way of a new development in our working Constitution. So far, the indications have been strong that the Church has no wish to see the development of episcopal functionaries without jurisdiction, discharging work of the highest importance undoubtedly, but quite foreign to the duties imposed upon a bishop at his consecration.

The Vermont report also objects to the insertion in the Constitution of a section defining who shall be the presiding officer of the House of Bishops. It is a matter which the bishops have hitherto had entirely in their own hands. The present rule gives this position to the senior bishop in the order of consecration. At present, as the report before us says, "if at any time the bishops should come to regard it as inexpedient and unwise to impose additional burdens upon the oldest and feeblest of their number, they have full power to change the present rule." It is evident that, as the number of bishops increases, the senior by consecration is inevitably a man of very advanced age. It will soon be a rare exception when the position under this rule falls

to one who is at all able to discharge its duties. Already it has been necessary to make special arrangements to meet this difficulty. For a long time the subject has been under discussion, and the need of a more practical rule has been widely acknowledged. It does not seem very wise, therefore, at such a moment to bind the old and ineffective rule upon the Church in a new and stringent form by embodying it in the Constitution and making it almost impracticable to bring about a change.

Thus far this report treats of the new Constitution I., which is part of the general scheme of revision. Added to this, there are some pertinent criticisms of certain amendments to Article V. of the present Constitution, drawing attention to obscurities and ambiguities which should not be allowed to pass without further amendment. The subject relates to the division of dioceses, but as it is covered by the later and more comprehensive provisions of the report of the committee of the House of Deputies, lately published, we shall not at this time dwell further upon it.

The considerations presented in the report of the Vermont committee seem to us timely and important. Urged, as they doubtless will be, upon the floor of the coming Convention, they cannot fail to have a beneficial influence upon the proceedings of that body.

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### Five-Minute Talks

BY CLINTON LOCKE

CLXI.

PEOPLE often think those words of Christ, "Unto every one that hath shall be given, and from him that hath not, even that which he hath shall be taken away," a very hard and cruel saying. How terrible, they say, it seems, that a man who has just a very little should lose that. We put the first part of the text in another way in our literature. We say that "nothing succeeds like success." Do you not every day see that to the rich and prosperous more riches and prosperity are constantly coming? A rich girl getting married, who does not need presents, gets always a hundred times more than a poor girl to whom the presents would be of the greatest service. The rector of the large and prosperous parish has a great deal more done for him than the poverty-laden and struggling priest in the obscure country town. Then on the other side: Do we not every day see people, just because they did not have a little more, losing what little they did have? Losing, for example, what they had paid on a lot, or a sum borrowed. Is not very often the loss of the little only the prelude to having everything taken from you?

The text means, considered in the light of worldly wisdom, simply this: That success or failure are not matters of accident generally. I do not say that they are not sometimes so. There are lucky men who are not able men, but we all know that as a general thing success or failure in life depends on a man's industry, attention to his business, perseverance, and not to luck. If you start in life with even nothing, and carefully attend to the little that comes to you, and make the most of it, is it not perfectly true that more will come to you? Or, on the other hand, if you begin with a little and do not husband it, or put it where it will grow, or look after it, you will soon lose that little. Certainly, I need not pursue the illustration

further. Our Lord uses the worldly truth, as He very often used the things of this world, material and immaterial, to illustrate a spiritual truth. He means to say to His followers: In the world, the man who makes use of his advantages gets more advantages—"to him that hath shall be given";—and the man who will not make use of what he has, saying it is nothing, will lose even that, and become worse than nothing—"from him that hath shall be taken away even that which he hath." It is exactly the course in God's dealings with the soul. Take a man who knows little or nothing about the Christian religion, about the great doctrines of the Gospel, about his relations to God, but who wants to know, who puts himself in the way of knowing, who is willing to come to church and when there to make good use of his time, really praying and listening, and not gaping around at every one, or letting his thoughts go wool-gathering, why to him shall be given. The little knowledge that he had, the vague and dim idea of God, and the Lord Christ, and the Holy Spirit of God, and the Church and its sacramental gifts; the two or three drops of living water that his cup contains, all this shall be changed. To him will be given a spiritual insight into what was dark, his soul will grow, his nature will broaden. How often have I seen people of the smallest education and capacity attain great spiritual understanding, simply because they had a receptive heart. They were steady, they were constant, they prayed, they listened, and to them much was given.

Do you ever think of some things that God has given you, which, if you improve, will bring you more? For example, God has given you a birthright in this glorious country, a land where Christ is preached and given in the sacraments, where the public sentiment is on the side of truth and virtue and righteousness. Think what tools there are to work with, what weapons are put into a man's hand with which to fight vice and crime and to regenerate society. Contrast your possession of these with some African tribe attempting to rise higher when the public sentiment for generations has been that lying and stealing and murdering was right, and life just a sty, a cesspool, a foul morass. Against what odds they must work, but for you the way is so open. All around you, you can see that wherever common-sense, joined with earnest faith and supplied with necessary funds, is applied to the sores upon the social body, a healthy state sets in. Alas, we will not use what we have. We let the weapons ready to our hand rust and decay. We walk over the gold mines, we will not dig them out. But remember that if we esteem all our privileges as nothing, if we will not employ our liberty, our privilege as voters, our right as Christians, our splendid gift as Catholics, we will lose what we have; even our present poor religious condition will deteriorate, even our flickering love and faith will go out. Remember that there have been splendid civilizations which let themselves drift, and where are they now? So will it be with Americans if they fail to apply to their society the great gifts which have come to them, and use only for selfish ends, liberty, knowledge, wealth, influence, and Christian training.

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IF all the crowns of Europe were laid at my feet in exchange for my books, I would spurn them all.—FENELON.

### A Provincial System for the Church in the United States

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

THE coming assembly of the Church in General Convention is one of unusual importance. The Reports of the Committees on the Constitutions and Canons will bring before it business which in the extent of its details and the gravity of its bearing on the policy and prosperity of the Church, will put its legislative wisdom and capacity to the severest test. Indeed, it is seriously to be apprehended that the final outcome will only afford another proof of the incapacity of so heterogeneous, unwieldy, and in good part undisciplined, a body, for any clear, consistent, and conclusive action on matters of any special breadth and complexity. Besides, this experience goes to show that in such cases the common feeling of the Convention is that "the eternal years of God are hers," and that in a multitude of counsels and the deferring of action to the "more convenient season" of the next triennial gathering, "there is safety." "The mills of the gods grind slowly," it is true, but then they really do grind.

Among the multifarious matters which are to come before the General Convention, it seems to me that there are, so to speak, three "burning questions," questions which before all others should command prompt attention and decisive action. These are the questions of the provincial system; of marriage and divorce; and of Church unity. The first concerns the Church as an organic body adapting itself to the new demands made upon it by its greater expansion, more varied needs, and increased ecclesiastical dignity and importance. The second touches its vital relation to the sanctity of marriage, to domestic peace and purity, and to social virtue and stability. The last concerns the integrity of our Catholic faith, order, and worship, as related to outside religious organizations which evince any disposition to recede from a state of schism and alienation. The first two necessarily appear in the order of business as determined by the Reports of the Committees on Constitutions and Canons. The last has not only become in a measure a chronic ailment, but a triennial outbreak of it has also been predicted in distinct terms. We were plainly told at Minneapolis that we should hear of it again.

Of these questions, the one to be considered here is that of provinces, or the establishment of a provincial system in the Church in the United States. On important grounds it may be also regarded as the one imperatively demanding the first attention of the General Convention. The greater body of the legislation contemplated by the Reports of the Committees on Constitutions and Canons, relates to matters already more or less regulated by existing law. Hence, in their case, incomplete or deferred action involves no serious gap in the existence or continuous operation of law. The wheels of government, so to speak, will go on revolving with no new jar, eccentricity of movement, or diminution of speed. With regard to those matters, the case will simply be, "That which hath been is that which shall be, and there is nothing new under the sun" Conventional.

But in this other direction, as concerning the organic structure of the Church, its redistribution of conciliar powers and duties; its consequently modified modes of operation; any real and progressive action on the part

of the General Convention with regard to a provincial system is practically fundamental to its legislation on those other matters, and should therefore come first. Unless this is done, the result will be, as our experience in the last General Convention shows, a vast amount of inconsequential discussion, a lavish waste of time, and no little weak and inarticulate legislation upon minor matters which would, in most cases, have settled themselves had the major question, that of the provincial system, been first satisfactorily disposed of. In such a body, and with such a mass of matter in detail before it, it was a fatal mistake to take order, as was there done, for the consideration of the Report of the Committee on Constitutions and Canons *seriatim*. It is earnestly to be hoped that that mistake will not be repeated in the coming General Convention. If that *seriatim* order is to be adopted by this Convention, we may as well regard the provincial system as already consigned to "the tomb of all the Capulets."

Turning directly to the subject, it must be observed, first, that although the question of establishing a provincial system in the Church in the United States has only within a recent period come distinctly before the General Convention, it is neither a new one nor the invention of an upstart set of dramatists and doctrinaires. Those who are familiar with the columns of *The Church Journal* of the past generation, are aware of the significant fact that at an early day the subject attracted the attention of two of the wisest and most conservative prelates of the time, Bishops Lee, of Delaware, and Smith, of Kentucky. At a period when the Church was, as it were, awaking to a sense of what it simply had, instead of looking forward to what it might be, these grave thinkers, with a statesmanlike forecast, discerned not only the Church's coming need of such a system, but even marked out its local lines, with a wisdom which has not been approached in the more recent schemes. Indeed, had these schemes been expressly devised to evade and conceal the broader and better plans of Bishops Lee and Smith, they could not have come nearer the mark. It is, then, a pertinent question, whether we should not now, when the subject has become one of such immediate and exciting interest as may distort our judgment, recur to the well-weighed and far-seeing counsels of those venerated pioneers in the movement. For myself, I have to say frankly, that in this discussion I shall simply endeavor to follow in their footsteps as marking the only sound path of safety and success.

Again, as we are in no small degree a Church of alarmed apprehensions, and are hence on the constant lookout for something that may "disturb our peace" or create a Popish stampede in our ranks, it will be wise to note the fact that the movement in behalf of a provincial system is not the work of hierarchical ambition or a desire for mere ecclesiastical aggrandizement. It is true that there is much in the age that is calculated to foster such false motives and aims, and hardly enough of a pervading personal religion among us to hold such aims and motives in absolute check. Nevertheless, the candid observer cannot fail to see that as the movement really originated with Churchmen who were altogether above the reach and influence of such unworthy considerations, so it will be brought to a successful issue and become a characteristic of our organic order and life only through the

efforts of men of like broad and unselfish principles and aims. In the hands of the scheming and ambitious, it is sure to fail. Hence there is no just ground for anti-hierarchical suspicion and alarm, no more than there is for our other too common trepidations. A Church of divine origin and authority ought to have the faith and courage of its claims.

Still further, it must not be supposed that our provincial system can be shaped or determined in its organic form by any of the provinces which elsewhere or heretofore existed in the Church. Only so far as they afford abundant warrant for our adoption of a provincial system can they be of special use to us. Our conditions, both as regards our national order and life, and our diocesan lines and relations, are so entirely unique, that our system must be substantially our own. The Church in this country is, in Catholic Christendom, so absolutely *sui generis*, that she has got to be, here as elsewhere, a law unto herself. Nor can we gather hopeful guidance from our own previous essays in this direction. Even as bare approaches toward a provincial system, what we have done has been of so hesitant, feeble, and partial a character, that, if they serve any good purpose, it will be chiefly in showing what we are not to content ourselves with doing. Unless we contemplate making a sheer ecclesiastical fiasco, we have got, in our provincial legislation, to move along broader, bolder, and more decisive lines.

That a provincial system of such organic breadth and grasp has become not only important, but even necessary, will appear from various considerations. In the first place, the extent of the Church's growth, the wide expanse of territory which it now covers, and the consequent number and diversity of the relations and interests which it must reach and influence, demand a more systematic and compact order than that which sufficed for its earlier, narrower, and less aggressive state. What will suffice for infancy will not answer for manhood; and what will answer for a mere kingdom, will not suffice for an empire. As an illustration of this, take our existing national system as one of united States or provinces. The establishment of this system was, of course, due to the previous existence of the different colonies, and the consequent local associations, interests, and even jealousies which forbade their consolidation into one indivisible State or nation. Hence, the policy of uniting them as distinct provinces, so to speak, under the form of a Federal Union, was of necessity adopted. But it is easy to see that, as we now stand, with our vast expanse of territory, the extent and diversity of our local interests, and the magnitude of our various enterprises, that policy was as wise for the future as it was necessary at the time. How effectively it now enables us to distinguish between local and general affairs, to conform to the laws of economy in the distribution of labor, and to relieve the general government of a vast burden of minor affairs. Now, in proposing to establish a provincial system in the Church, we are seeking the same ends, but we have to proceed in a reverse order. Our governmental fathers erected a nation on the basis of existing provinces, we have to erect our provinces within an existing Church.

This leads to another important consideration—that of the existing and growing unwieldiness of the General Convention as a

deliberative body, and the burdensomeness of its triennial meetings. The difficulty attending the transaction of business in a body so large, so mixed in character, and embracing so many with little knowledge of Church affairs and as little experience in conciliar business, is too well known to need more than a mere mention here. Not a few of our common sayings bear proverbial testimony to the existence of the evil; and the often mooted question of reducing the Convention ratio of representation is equally in evidence. Then, too, the cost in time and money of supporting its triennial meetings has grown to be something serious. It is certainly vastly disproportionate to the actual amount of the legislative results. A wise economy would seem to call for some means of lightening the burden thus imposed upon the Church. Now it is not difficult to see how far a sound provincial system, with a just distribution of labor between the yearly diocesan councils, triennial provincial councils, and, perhaps, a septennial General Convention, would go towards a proper correction of these manifest and growing evils. That they have been endured so long is creditable to the Church's patience but does not speak well for her wisdom.

Still further, it cannot but be apparent to all thoughtful observers that with the increased number of dioceses, their widely scattered location, and their large independence of each other, some clearer and closer bond of union and harmony between them than any afforded by the General Convention, is greatly needed. In the present system, there are many matters not reached by the General Convention which, under unregulated diocesan action, are not, and cannot be expected to be, adjusted in any really consistent, harmonious, and Churchly manner. That each diocese, even in what may be considered minor matters, should be so far "a law unto herself" as to allow things permitted in one to be prohibited in another; that judicial rulings in one should be quietly overruled in another; and that in any of them there should be no adequate appeal from the erroneous or unjust decisions of a lower court to one of higher capability and authority—these things appear neither seemly nor right in a Church of God. The necessity of a provincial system to the existence of proper courts of appeal is already recognized; the other considerations which argue for its establishment have been too generally overlooked; but they must be taken into account, if we are ever to have a provincial system of any real dignity and force. While the securing of proper courts of appeal is important, that is not all that is needed; nor would it give the province enough to do to keep it from dying of inaction. When the proper case comes up, a court of appeal should be accessible; but how many such cases are there likely to be? Canons are plenty, but cases are scarce.

The bearing of a system of provinces, erected on proper lines, can the general aspect of the Church as systematically organized in just accordance with its dignity, dimensions, and growing demands, might be urged in addition to the foregoing considerations. But as this depends on the lines of provincial demonstration and the limits assigned to the provincial powers and functions, they belong to a later stage of the discussion.

(To be continued.)

Opinions of the Press

The Outlook

DUTY, NOT VENGEANCE.—On the historic morning when Admiral Dewey sailed into the harbor of Manila to face a hostile fleet and a line of hostile forts, the signal which he hoisted to his fleet did not read, "Remember the Maine;" but "Keep cool, and obey orders." These simple, manly, characteristic words are typical of the English-speaking races in their heroic moments. They are free from sentimentality, from pretentiousness, and from the spirit of the lower passions. The decisive word at Manila was not Vengeance, but Duty; and that is the word which ought to be associated with that splendid achievement. The people of this country have not forgotten the Maine, and will not forget it; but they are not remembering the Maine in a spirit of vengeance. If they were, the present war would be an unjustifiable revival of barbarism; a dealing with Spain on the same basis as that on which Spain dealt with the world three centuries ago. This is not a war of vengeance; it is a war of duty. It will be found that its heroic leaders will not echo the words of flamboyant political speakers or rhapsodical politicians. They will express on every occasion that deeper sense of responsibility, that larger conception of opportunity, which comes to the front in every great crisis in which men of English blood are concerned, and the domination of which explains the achievements of the English speaking race and its immense influence in the affairs of the world. There are some remnants of paganism in America, but America has not gone into this war in the spirit of paganism. It has not gone into this struggle under the influence of passion or of hate; it has been driven into it by historic necessities, by a sense of intolerable wrongdoing, and by the conviction that it is laid upon us as a duty.

The New World (R. C.)

"ANOMALOUS."—We read in the last issue of THE LIVING CHURCH that the Rev. Dr. Charles Augustus Briggs who was ordained to the diaconate of the Episcopal Church last month, is to continue his work as a professor in the Union Theological Seminary of New York. The tenure of a professional chair that stands as the representative of pure Presbyterianism by a deacon of the Episcopal Church impresses us as somewhat anomalous. In the face of the hue and cry raised against Professor Briggs and his doctrines, it cannot be viewed by those gifted with a sense of the incongruous as other than amusing. If it makes but little difference to the Presbyterian Church what the views and teachings of its divines are, why all these bitter accusations of heresy we have heard, and which Dr. Briggs has heard from his former brethren of the Presbyterian denomination? If, on the contrary, it makes considerable difference (as we should suppose) to a Church what its clergymen, and especially the professors of its seminary, profess and teach, how is it that an avowed Episcopalian, with the order of the diaconate, can hold a chair in a Presbyterian seminary? Perhaps, however, this is a much ado about nothing—a distinction without a difference.

Personal Mention

The address of the Rev. Reese F. Alsop is changed from the Hotel St. George to 127 Remsen St., Brooklyn, N. Y.

The Rev. James F. Bullitt's address is changed from 1804 Walnut st., Philadelphia, to Parkersburgh, Pa., he having taken charge of Ascension mission at that place.

The Rev. Fred Wm. Burge, recently ordained at Garden City, has become the assistant to the Rev. Scott M. Cooke, at St. John's church, Richfield Springs, N. Y.

The Rev. Charles R. Baker sailed for Europe June 25th, in the steamer "Umbria."

The Ven. Archdeacon Chas. D. Cooper, D. D., is to spend his summer vacation at Cazenovia, N. Y.

The Rev. Edward H. Clark, priest-in-charge of Grace church, Pontiac, and neighboring missions, will

spend the month of July at Haverhill, Mass., where he will take duty at Trinity church.

At the late Commencement of St. John's College, Annapolis, Md., the degree of LL. D., was conferred on the Rev. Edward O. Flagg, D. D., who delivered the address to those graduating.

The Rev. Wm. M. Grosvenor has received the honorary degree of doctor of divinity, from the University of the City of New York.

The address of the Rev. Wm. Poyntelle Kemper, M. A., is 3:4 Kane Place, Milwaukee.

The Rev. Alsop Leffingwell is to spend the summer at Bar Harbor, Me.

Bishop McLaren's address from July 6th to Sept. 6th, will be Point Pleasant, N. J.

The Rev. S. B. Moore is now rector of St. Anne's church, Calais, Me.

The Rev. Lewis G. Morris has assumed the temporary charge of St. Paul's church, Indianapolis, Ind. Address 19 W. New York st.

The Rev. R. E. Pendleton is now in charge of St. Thomas' mission, Alamosa, Colo.

The Rev. Robert Perine, canon-in-charge of All Saints' cathedral, Spokane, Wash., will spend the month of July with friends in New York city and vicinity. His address from June 27th to Aug. 5th, will be 105 Pearl st., Paterson, N. J.

The address of the Rev. W. Richmond is changed from Wyoming, Ill., to 2293 Jennings st., Sioux City, Ia.

The Rev. Dr. C. Ellis Stevens has been resting at Atlantic City, N. J.

The Rev. William F. Shero, headmaster of the Yetts Institute, Lancaster, Pa., is in temporary charge of the church of the Holy Trinity, West Chester, Pa.

The Rev. Chas. E. Taylor having associated himself with the Grammar School of Racine College, and being in residence there, desires to be addressed in care of that institution.

The Rev. H. R. Wadleigh has become vicar of the chapel of the Incarnation, New York city.

To Correspondents

W. H. B.—We do not know of any concise and accurate account of the Old Catholic movement and the present position of Old Catholicism in America.

M.—(1) The Sunday services are not complete unless the Holy Communion is celebrated. The "Ante-Communion" by itself is not a "service," yet if the clergyman will not, or think he cannot, hear it, provision is made for reading that much of the Communion Office. While it has a certain practical utility in such cases, it is a great mistake to rest satisfied with it as a substitute for the Eucharist. (2) We do not know what is meant by a "Collect Hymn." It is a term not known in Liturgiology. (3) In

"Here rests his head upon the lap of earth,  
A youth to fortune and to fame unknown,"  
the subject of the verb "rests" is "head." "A youth" is in apposition with the personal idea contained in the word "his." This is called logical apposition as opposed to grammatical. (4) The language quoted from Kingsley is extravagant. The hymn referred to is probably "Days and moments quickly flying," and the line, "As the tree falls so must it lie." There has been no "intercalation" of this line from the hymn into Holy Writ.

Ordinations

The Rev. Thomas James Purdue was ordained deacon at Omaha, by Bishop Worthington for the Bishop of Marquette, March 16th, and appointed to De Witt, Neb.

Mr. Frederick Joseph Bate was ordered deacon, June 20th, in Grace church, Ishpeming, by the Bishop of Marquette. The candidate was presented by the Rev. John W. McCleary, the Ven. Archdeacon Robinson assisting in the service.

On St. Barnabas' Day the Bishop of New Hampshire advanced to the priesthood the Rev. William Palmer Ladd who has been in charge of St. Barnabas' mission church, in Berlin, during the past year. The Rev. C. H. Brent, of St. Stephen's church, Boston, preached the sermon.

On the Tuesday in Whitsun week, in the chapel of St. Mark's School, Southborough, Mass., by permission of the Bishop of Massachusetts, the Bishop of Vermont ordained to the priesthood, the Rev. Walter Harriman Cambridge, a master in St. Mark's School, but canonically attached to the diocese of Vermont.

At All Souls' church for the deaf, Philadelphia, on the 2d Sunday after Trinity, Bishop Whitaker ordained to the diaconate, Oliver John Whildin, a graduate of the Gallaudet College for Deaf-Mutes, Washington, D. C. Bishop Whitaker was assisted in the service by the Rev. Messrs. Thomas Gallaudet, D. D.,

of New York; C. O. Dantzer, of Rochester, N. Y.; J. H. Cloud, of St. Louis, Mo., and J. M. Koehler, rector of All Souls'. The sermon was preached by the Rev. Dr. Thomas Gallaudet, and interpreted by the Rev. Mr. Koehler. The Rev. O. J. Whildin is to go to Grace church, Baltimore.

There has seldom been a more dignified or beautiful service than that of Trinity Sunday at Christ church, Elizabeth, N. J., when the Rev. E. Briggs Nash was ordered deacon. The venerable Bishop of Springfield, the Rt. Rev. George F. Seymour, acted as ordaining Bishop, and the Rev. Dr. W. C. E. Body, of the General Theological Seminary, was the preacher. At the High Celebration the Bishop was celebrant. The music, Eyre, in E. was well rendered by a choir of 30 boys and men. Mr. Nash, who has been organist at Christ church, will remain as junior curate, and will also be in charge of the music.

Official

MINUTE

Adopted at the annual meeting of the trustees of St. Mary's school:

WHEREAS, The Rev. C. W. Leffingwell, D. D., rector of St. Mary's School, has during the year now closing, completed the thirtieth year of his rectorship of this institution, therefore be it

Resolved: That we, the Board of Trustees of St. Mary's school, Knoxville, Ill., in our annual meeting, do hereby extend our hearty congratulations to the Rev. Dr. Leffingwell upon this happy event. We are thankful to Almighty God that the venerated and beloved rector of St. Mary's has been so long spared and sustained to carry on the great work in which he and his faithful coadjutors are engaged: and we earnestly hope that many more years of usefulness are before him as the successful head of this institution, which has accomplished so much for the education of American girls;

Resolved: That these resolutions be spread upon the record, and that an engrossed copy of the same be presented to the Rev. Dr. Leffingwell.

Died

CARR.—Entered into rest, on Whitsunday, 1898, Lucretia Eleanor, widow of Wm. Hart Carr, in the 87th year of her age. Funeral services at St. Mark's church, June 2d.

HODGKISS.—Marion Wilson Hodgkiss, June 24th, at St. John's rectory, Wilkinsonville, Mass., aged 11 years.

In Pace.

Appeals

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

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

Missions among the Colored People.  
Missions among the Indians.  
Foreign Missions in China, Japan, Africa, Greece, and Haiti.

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

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

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

N. B.—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 young clergyman, now rector Canadian diocese, curacy city church or sole charge, musical, energetic, good preacher. Address "RECTOR," care of LIVING CHURCH.

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.

A NASHOTAH graduate, Englishman of 13 years' experience, desires parish or missionary work. Living salary. Excellent references. Box 423, Hibbing, Minn.

WANTED.—A solicitor in Missouri and Iowa. A salary and permanent position to one whose ability is demonstrated. Address P, care THE LIVING CHURCH.

PERSONS having no use for THE LIVING CHURCH after reading, would confer a favor on many a Texas soldier by sending it to the REV. W. K. LLOYD, chaplain 3rd Texas Infantry, Austin, Texas.

## The Editor's Table

Kalendar, July, 1898

3. 4th Sunday after Trinity.	Green.
10. 5th Sunday after Trinity.	Green.
17. 6th Sunday after Trinity.	Green.
24. 7th Sunday after Trinity.	Green Red at Even-song.)
25. St. JAMES, Apostle.	Red.
31. 8th Sunday after Trinity.	Green.

### In April Time

BY MARGARET DOORIS

In April time I planted seed,  
 Hope hovered near and blessed the deed;  
 Days came and went, the sunshine beamed  
 And warmed the earth; the while I dreamed  
 Of other things, the joy, the strife,—  
 The seed was springing into life.  
 One glorious morning time I found  
 It all in green above the ground;  
 Was it the April rain that fell,  
 Or wind and dew, or sunshine spell,  
 That tended most to make it grow?  
 I watched each day, but do not know.  
 The summer came, and sweet perfume  
 Oft entered many a darkened room;  
 All bright and fair my flowers beguiled  
 The weary sufferers till they smiled,  
 And everyday to me it seemed,  
 That loving eyes upon me beamed.—  
 While gathering blossoms from the seed  
 To cheer the sick, Hope blessed the deed.  
 London, Ohio.

OF the last vigil in the obsequies of the late Mr. Gladstone, a writer in *The Daily Chronicle*, in closing, says:

But here we were, kneeling around the coffin-clay of the greatest champion of the oppressed, the greatest giver of light and liberty of all earth's statesmen of this fast dying century. And surely from all our hearts went forth the prayer that William Ewart Gladstone's wonderful life of straightforward, loyal Christian daring (now so generously recognized, not only by friends, but by the foes of the past), might bear rich fruit in urging many to like endeavors in their own humble way, and that the unfinished battles that he has left his followers to wage, might be fought to the end in a like spirit of manly, but patient persistence.

Eight o'clock rang out solemnly from Big Ben, the watchers rose from their knees, and reverently mounting the black steps that supported the coffin, pressed the lips to the raised cross that runs along the lid, in a last, tender farewell. Gladstone is dead, but of him surely, for dear England's credit, it may be said that—

"His soul goes marching on."

—x—

AT a meeting of the National Prison Association of Texas, the president, General Brinkerhoff, said: "I want to put it on record, with all the emphasis I can command, that if we are to make any large progress in the reformation of prisoners, or in the prevention of crime, or in the betterment of mankind, we must utilize more fully than we have hitherto, the religious element which is inherent in the universal heart of man. You may call it superstition, if you will, but the fact still remains that man, though he may be a mere animal, 'whose little life is rounded by a sleep,' and ends with the grave, is, nevertheless, the only animal whose life is governed by what he believes, and who rises and falls in accordance with his moral ideals."

—x—

A CORRESPONDENT writes to *The Church Times*:

No one took greater interest in the Holy Eastern Church than the late Mr. Gladstone, and I cannot understand why the pathetic anthem sung at the Czar's funeral, and brought to England by the late Prince Henry of Batten-

berg, to be sung at his own, has not found a place in our anthem books or collections. It seems to be particularly applicable to the memory of the great Churchman who fell asleep on Ascension Day:

Give rest, O Christ, to Thy servant with Thy saints, where sorrow and pain are no more, neither sighing, but life everlasting.

Thou only art immortal, the Creator and Maker of man, but we are mortal, formed of the earth, and unto earth shall we return, for so didst Thou ordain when Thou createdst me. Dust thou art, and unto dust shalt thou return.

All we go down to the dust, and weeping o'er the tomb, we make our song.

Alleluia, Alleluia, Alleluia.

Give rest, O Christ, to Thy servant, with Thy saints, where sorrow and pain are no more, but life everlasting.

—x—

### Mr. Gladstone in Church

THE Rev. J. Charles Cox, LL. D., the antiquary, contributes some personal reminiscences to the *Daily News*, from which we cull the following:

It has been well said of the great man, in an appreciative notice in a journal most hostile to his general political and social aims, that of him it might truly be said right through his career, in the fine words of Scripture, that "he walked with God." The secret of his religious and earnest life was that he was earnest in church and in his devotions, realizing after the simplest fashion that worship was communing with God. I remember him well at the great national service of thanksgiving at St. Paul's, on the recovery of health by the Prince of Wales. I was in a good position towards the front of the north transept, and during one of the more thrilling parts of the service, a gentleman next me whispered: "Just look at Mr. Gladstone, is not his face beautiful!" He was right; the light was shining down brightly on the clear-cut features, almost in profile, and there was a rapt and absorbed, but quietly devout, look on the Christian statesman's face that was a sermon in itself to the thoughtless or the mere curiosity gazers of that great throng. And it was no look nor manner reserved for some great stately religious function where the emotions of a foremost man might easily be kindled. Afterwards, in later years, I was more than once reminded of that look when I saw Mr. Gladstone in his own parish church at some quiet week-day service, with less than a score of fellow-worshippers. The House of God seemed to be to him at all times just what its name implied, and it is impossible to think of him at any service missing a response or forgetting an "Amen" that falls to the laity's share. Devotion, earnestness, and concentrated attention were the regular attributes of Mr. Gladstone's nature when engaged in worship. Nor was such attention reserved simply for the prayers. No matter who was the preacher, or if the matter was short or long, the greatest intellect of the day listened continuously. As years went on, and some degree of deafness came to Mr. Gladstone, it was his custom during the hymn before the sermon to leave his place in the chancel and to take up his position on a chair placed close to the south of the somewhat low pulpit. I can see him now—somewhat embarrassing to the nervous preacher—with Inverness cape flung back, with right elbow resting on the left hand, with right hand placed behind the ear, and looking earnestly and heedfully, with dark speaking eyes, up to the surpliced preacher.

—x—

AMONGST the loot taken from the Derivishes at the capture of Dongola by the Anglo-Egyptian force under Sir Herbert Kitchener, were a few coats of mail and helmets which evidently date from the days of the Crusaders. A sword was found with an inscription in old French. Another bear the motto, "*Honi soit qui mal y pense.*" There was also a rifle of immense calibre, firing a one-pound ball and requiring two men to hold it.

### The Study of Art\*

AS students of Art, I address all who are engaged in the mastery of expression. This, I conceive, is the province of Art; but it is usually limited to expression by means of FORM, form of tone, word, line, color, gesture. In fact, we are all artists, in every well-directed effort at expression. High Art, or Fine Art, is the expression of what is high and fine in human sentiment.

Art is, therefore, a very noble and necessary study. Civilization can no more advance without Art than without clothes. There can be no refined social intercourse among men without the cultivation of Art, which is the embodiment in outward form of the invisible life and feeling of the soul. Man is so made in the image of God that he must go beyond himself and create that which will represent the innermost reality of his being. His soul is forever reaching out to reproduce itself in forms and symbols which other souls may interpret and appropriate. By this marvelous interchange and impartation from soul to soul, humanity is ennobled, and increment of spiritual power results. The experience, emotion, aspiration, insight, of the most gifted by this magic of art-form, become the property of all, and enrich the common life.

The exercise of this creative art-energy is twice blessed. "It blesseth him that gives and him that takes." In all the wide range of human experience there is nothing, perhaps, which uplifts the soul with a more exalted enthusiasm than the wielding of this power of expression, by means of which the minds of multitudes are moved, spiritual forces are awakened, and sometimes the destinies of nations are determined. The enrichment of our mental life through the receptive agency of our art-instinct is altogether the most pleasing process of our education. In all other directions we learn by toilsome and painful effort; but Art is a charming tutor. Her rod is the wand of a magician, and while she, smiling, leads us through enchanted fields, she waves her golden hair, shaking

"A thousand odors from her dewy wings."

The charms and refinements of human intercourse, the delicate sensibilities and tender sentiments of human hearts, the sublime passion and pathos of human life, all wait upon Art for their awakening and expression. How sordid and stupid the world would be, were there no art-forms to glorify it! The revealing power of Art, to the mind, is like that of light to the eye. Without it the intellectual world would be like that of the earth, as Byron saw it in his dream of Darkness.

Let it not be inferred that I am claiming for Art the importance of Religion, or confusing the distinctions which exist between culture and morality. There is a striking analogy between the interpreting function of Art and the realizing power of Faith. It is the mission of both to reveal the invisible, but in different ways and for different ends. They are both the product of man's highest endowment, the Reason. By the insight of the Reason, man discovers the divinely ordered relation of Form and Feeling, is able to embody the invisible ideals of his soul and communicate them to others by whom these expressions are interpreted. By the same insight of the Reason, man discerns the eternal relations of Truth and

\*From a lecture delivered to the art students of St. Mary's School, Knoxville, Ill.

Action, of spiritual excellence and right living, and is able to formulate these relations in external laws of duty to God and man.

Both in Art and Religion there is the outward and visible sign of the inward and invisible reality. In this service, Art is, like Religion, sacramental, though the inner reality which the former strives to manifest may not be religious or even moral. So much the worse for Art if it be not the expression of that which is at least moral and pure. Like the religious faculty, the gift of art-form may be perverted. It may become the handmaid of devils as well as angels. It may be debased to the service of unclean spirits, as much of the literary and pictorial art of every age has been. The higher the endowment the more dreadful is the shock of its debasement, and the more deplorable are the effects of its influence when wrongly directed.

A very subtle danger attends the study of Art, from this fact, that it challenges admiration for its form, irrespective of the ends which it serves. "Art for Art's sake" is a pernicious dictum of the Art schools. Clearness of execution, originality of expression, subtlety of suggestion, too often captivate the eye and blind it to the poverty or baseness of the thought; that which is essentially corrupt is admitted to defile the sanctuary of pure souls for the sake of the art-form in which it is enshrined. There are many books that are widely read and praised for their charming style, which would be shocking to the moral sense if their contents were plainly stated. Some works of Art are approved and popular because of their technical excellence, which are frivolous, sensational, and sensual. Cleverness never conceals nor excuses uncleanliness, in Art or in Life. Realism in Art has its use, and it also has its limitations. Its use is for the better expression of the ideal. Realism for its own sake is not Fine Art. To employ art-form for the decoration of vice, or to perpetuate phases and forms of actual life from which we turn away in disgust, is a monstrous perversion of this high endowment.

To all students of expression, I have this message: Appreciate the importance and dignity of Art, and pursue it with earnestness and sincerity. Do not treat it as a petty accomplishment, as a mere ornamental acquirement, as a sort of by-play. True artistic education must be serious and solid. It means hard work, broad culture, fine taste, high ideals, delicate discrimination, severe self-control. I know that art-study is generally supposed to be more in the line of amusement than of discipline; a sort of intellectual confectionery and scholastic lollipop, upon which the sweet girl-graduate is spoon-fed for a time.

Again, remember that the mission of Art is to express ideals and emotions. How are you to excel in expressing these if you have none, or if those you have are vague and elusive and uncultivated? This suggests another popular error which has stood in the way of art-progress in these latter days; viz., that high excellence in Art can be attained by overcoming technical difficulties; that to become an artist all one needs to do is to master an instrument or other medium. As though art-form were the product of the fingers! Opie, the artist, was asked: "With what do you mix your paints?" "With brains, sir," he answered. Why, a man can shoot better for having an education. The

intelligence of our boys who handled the guns at Manila counted as much, perhaps, in that unexampled victory, as the genius of the commander. To be a good mechanic or a good housekeeper, one needs a good education, but there are thousands of young women practicing several hours a day on the piano, or growing purblind over pencil and brush manipulation, expecting to become artists, who scarcely know "a hawk from a hand-saw." There is, probably, no dignified calling in the world which is burdened by such a mass of ignorance as that of the artist. Almost anybody who has a little natural aptitude for tune and time, can become a "performer," and set up for a teacher of the piano. The mastery of a few "tricks of the trade," the ability to paint pretty pictures and decorate cups and saucers, constitutes an artist! So it is that young women who are ambitious to make their way in the world, drop their studies before they have acquired any real culture of mind, and learn to "play" and "paint." It is true, the artistic sense of our people generally is so little developed that they are unable to distinguish between the true and the false. But this condition will not long prevail. The Art perceptions of this generation, in our land, are far more discriminating than those of the last. For the ignorant and shallow-minded, the outlook in the field of art-work is not encouraging. There are too many piano pounders and canvas daubers waiting for a job, and people are beginning to see the difference between them and the real artists who mix their colors with brains and have intellectual culture in their fingertips.

Another proposition is also true in this connection, and one that should be an encouragement to the study of Art, aside from any uses that may be made of it; viz., that the right study of it is in itself a very helpful discipline. Art studies are not merely "ornamentals"; when rightly conducted they rank high as educational forces. Time is not wasted at the piano and the easel, even if one never learns to "play" or "paint" in a masterful way. Such work is immensely useful in promoting habits of attention, perseverance, and concentration; in developing the power of observation and fine discrimination; it cultivates precision, analysis, comparison, memory; quickens perception, gives a ready mastery of details, enlarges the faculty of comprehension, cultivates the sense of order and proportion, trains the eye to see and the hand to execute, and opens up a world of beauty and enjoyment in the little things that lie along the pathway of life.

You have, then, my dear disciples of Art, good reason to take pride in your favorite pursuit; good reason to master other studies, that you may be the better qualified to excel in this; good reason to feel that your work in this department is worth all it costs, even if you never open a piano, or raise your voice, or handle brush or pencil, after you leave the art school. Call it an "accomplishment," if you please; it will help you to accomplish better nearly everything you undertake. Make it "ornamental" you may, if you will study it and use it as the medium of expressing noble ideals in corresponding form of word and deed. The world needs all the music you can make, all the sweet songs you can sing, all the beautiful forms and colors you can produce. If he is a blessing to the world who makes two blades of grass to grow where one grew before, sure-

ly they are worthy of high beatitude who interpret for us the beauty of the world, giving "grace and truth to life's unquiet dream." C. W. L.

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### Book Reviews and Notices

Marcus Aurelius Antonius to Himself: An English Translation, with Introductory Study on Stoicism and the Last of the Stoics. By Gerald H. Rendall, M.A., Litt.D. New York: The Macmillan Company. Price, \$1.75.

It is certainly worth while to give to English readers a precise and scholarly version of the "Thoughts" of Marcus Aurelius. This has been the object, and, we believe, the happy attainment of Dr. Rendall.

Among all those seekers after God whose names shine in Greek and Roman literature, no one probably appeals more directly to the heart than this grave philosopher-emperor, well-called the last of his line, the last of the Romans. To Renan, the "Thoughts" are "the most human of all books," and "the gospel that will never grow old." And Matthew Arnold regarded the sturdy Stoic as "the especial friend and comforter of clear-headed and scrupulous, yet pure-hearted and upward-striving men, in those ages most especially that walk by sight, not by faith, but yet have no open vision." It may also be added, that a study of the "Thoughts" might aid greatly many men of faith to day to understand the attitude of those who still prefer to walk by sight.

The introductory study by the author is a most excellent, simple, and yet scholarly, exposition of Stoicism in general, and of the position therein of this, the last of the Stoics, in particular. There is a freshness and directness about the work that causes the reader to forget that he is in philosophy. Yet thoroughness is never sacrificed. It is impossible to enter here into the history of Stoicism. It is enough to say that while other systems centre largely in the notions of individuals, Stoicism is a growth, an evolution. Eclectic in sympathy, it borrows from others whatever seems good, as it marches on to its goal. The system possibly received most from Zeno. He emphasized (1) the identification of reason in man—on the one hand, with the reason of the Eternal One, on the other, with the principle of existence in all phenomenal things; and (2) the idea of Divine Immanence. The total universe is now God, and the real and logical Pantheism of the Stoics is attained. There is also a resolute materialism, while the whole conception of being is dynamical in its essence. The *Nous* is immanent throughout creation, and from the physical side is termed *Pneuma*; from the psychical, Reason or *Logos*. But in no sense is God transcendent above matter, but immanent and consubstantial. The world is the substance of God. Thus the monistic basis is clear. There is a unity of all in the *Cosmos*. The enthusiasm of the Stoic (if a Stoic can be said to have any enthusiasm) is that of the *Cosmos*. His duty is to return to nature, to live according to nature. Whatever is, is right.

Such is the dogmatic basis of the "Thoughts." But do not suppose that they are as dry and abstract as the foregoing. On the contrary, they are dogma vitalized by a striking personality. They are not a system of philosophy, nor are they additions to a system. They are words addressed literally to Himself. In a way, one is reminded of Amiel's writing. You have here the picture of the unassisted man struggling heroically to realize the end for which he came into the world, and in this light the "Thoughts" are, we may say, as modern as they are ancient. As one author says: "They are a *De Imitatione* such as might have been penned amid the isolations of Khartoum."

There is no pretense to completeness in the handling of ethical topics. Stoicism, however, is well reported. This may be best shown by its attitude towards certain fundamental ideas of life. In accordance with its strict adherence to a rigid pantheism, the view point is cosmic. Man's whole duty is to put himself in harmony

with nature, of which he is a part. "Not self-will, but the *Cosmos*, the Will of God, is the way of virtue and the rule of life." What, then, is the will in man? The answer is that "the Stoic free-will becomes a selective power of inner self-determination." It is the office of this will actively to place the inner self in harmony with destiny. Here, then, the sense of sin comes to the front; for sin consists in the failure of man so to harmonize self with the world order, which ought to be to him a categorical imperative of duty.

This leads to the Stoic doctrine of tranquility, a doctrine that really paralyzes moral energy. Its chief message is submission to the universal determinism. One is summoned to refuse and override and expunge the emotions and affections that are from without; and, further, there are no compensations such as the Christian system presents. The result is moral apathy; the only fruit is composure. This naturally follows from a system in which the individual is only a part of the whole, and an infinitesimal, insignificant part at that. Death, then, for this "morsel of a soul upon a grain of earth" is only an incident. The part passes; the whole alone abides. Death, then, is the end, absolute and complete. The denial of the hope of immortality is equally settled and unequivocal. And yet a sense of religion pervades this rigid Pantheism which is less physical and more theistic than the earlier Stoicism. Even prayer and sacrifice are "covenants and sacred ministries" admitting to the "intimate communion with the divine." Still, whatever its beauties, this pantheistic optimism passes into a pessimism in the closing book of the "Thoughts," which is pervaded by an impressive pathos as the end approaches. With such a guide the best life was impossible. "Notwithstanding, we are told, Marcus Aurelius survives as perhaps the loftiest exemplar of unassisted duty whom history records."

We know of nothing better than this book as an exposition in plain language of Stoicism, which has so many points in common with modern materialism of the better type; and also as a faithful and lifelike portrait of the great Roman whose star of faith was bound to pale before the glory of the new "Star of the East," then in its rising.

**The Workers.** An Experiment in Reality. By Walter A. Wyckoff. New York: Charles Scribner's Sons. Price, \$1.25.

Mr. Wyckoff presents the picture of the working man as drawn by the laborer himself. A lecturer on sociological subjects, taking upon himself the garb and following the life of the proletaire for fourteen weeks, attracts our attention, and the narrative of his experiences is extremely interesting. We are not reading the theories of a visionary regarding a class of men of whom he has only a statistical knowledge; we are listening to the actual experiences of one who has had close and personal relations with laborers of all sorts and conditions—who has himself been a "worker." The writer's touch is true, his style simple and pleasing, and his impressions are the results of actual contact; his book is, therefore, of more than ordinary interest and value.

**The Meaning of Education,** and other Essays and Addresses. By Nicholas Murray Butler, Professor of Philosophy and Education in Columbia University. New York and London: The Macmillan Company. Price, \$1.

These scattered impressions and convictions of a wide-awake student of modern educational methods, cannot fail to be of interest to the professional teacher. Professor Butler is always sincere, generally clear, and at times boldly original. Least satisfactory to us seem the first essay and the third: "Is There a New Education?" The essays dealing with secondary education are admirable, abounding in practical suggestions that must be helpful and stimulating, though they may rouse in the breast of the long-suffering pedagogue who but too often does as he may and not as he would, a mild antagonism. After all, Professor Butler concerns himself with intellectual culture exclusively.

He admits the necessity of moral training and religious influence in the rounding of the educational ideal; but the problem of spiritual development he prefers not to touch. We feel grateful for the omission on reading (p. 5) that we are indebted to Mr. Wallace, since he "has enabled us to understand the place of man in the order of the cosmos;" and (p. 41, 42) that Hegel and Spencer are the twin stars to guide us through the labyrinth of modern thought. The reference to Hegel (p. 42) perhaps ought to be characterized as indefinite, rather than disingenuous. "He taught us in unmistakable language that independent, self-active being is the father of all things." One remembers the satire of Goethe's *Xenien*:

"What boots, fine sirs, your mockery  
About the All, the One;  
His professorship must be a person—  
God is none."

**Marching With Gomez.** A War Correspondent's Field Note-Book Kept During Four Months With the Cuban Army. By Grover Flint. Illustrated by the author. Boston, New York, and London: Lamson Wolfe & Company. Price, \$1.50.

Mr. Flint was exceptionally prepared for the work before him when, in 1896, he visited Cuba to obtain "correct information as to what was going on in the island." He had seen service on the Plains as a soldier in the United States Army, and he had lived in Spain long enough to become familiar with the language and with Spanish ideas and mental habits. The story is told without elaboration, and impresses one as being impartial and honest, though it is a terrible arraignment of Spain in its recital of barbarous and inhuman cruelties. The illustrations, from photographs and sketches, add greatly to the value of the book.

**Beautiful Women of the Poets.** Selected and arranged by Beatrice Sturges. New York: E. R. Herrick & Co. Price, \$1.25.

A prettily bound compilation from leading English poets, eulogizing the beauty of their ideals. The selection and arrangement of material reflect credit upon the compiler. As for the subject, its interest may be best expressed by Browning's line, quoted on the title page: "A pretty woman's worth some pains to see." Especially is the sentiment true, if, as in this case, the pains be taken by another, for the reader's benefit.

**Petronilla.** The Sister. By Emma Homan Thayer. Illustrated by the author and Remington W. Lane. New York: F. Tennyson Neely.

A story of plot and intrigue against the happiness of a young girl who comes as the unwelcome bride of a son into the household of an arrogant and dictatorial woman. Misunderstandings, separation, life in a Sisterhood, the death of the domineering mother-in-law, and the reunion of husband and wife, are among the incidents of the tale. The book is profusely illustrated and attractively bound.

**The Christian Gentleman.** By the Rev. Louis Albert Banks, D. D. New York and London: Funk & Wagnalls Company. Price, 75 cts.

A little volume, of beautiful binding and typography. The author's charm of delivery may have made them pleasing to his Y. M. C. A. audiences. The ideal upheld is not always lofty, the discourse is vague and rambling, the anecdotes are spun out to intolerable length. It is delightful to know that in this, our day and generation, young men could be found to listen to maxims of virtue presented under guise of cumbersome platitude.

MESSRS. CHARLES SCRIBNER'S SONS have published a beautiful edition of the lovely "Lullaby Land" of Eugene Field: "Songs of Childhood," selected by Kenneth Grahame, and illustrated by Charles Robinson. Mr. Grahame supplies a winning preface. The drawings are simply exquisite. Nobody needs to be told what the "songs" are. The Dinkey Bird and the duel of the Gingham Dog and the Calico Cat are favorites as far as the English language is spoken. One can hardly be found too young or too old to en-

joy this book. The publishers should have our thanks for their help in making it so attractive.

### Books Received

HARPER & BROS.

Collections and Recollections. \$2.50.  
The Story of a Play. By W. D. Howells. \$1.50.  
Silence, and other Stories. By Mary E. Wilkins. \$1.25.  
Ghosts I Have Met. By John Kendrick Bangs. \$1.25.  
Yellowplush Papers. By W. M. Thackeray. \$1.50.

THE MACMILLAN COMPANY

The Empire and the Papacy. By T. F. Tout, M.A. \$1.75.  
The Sacrifice of Christ. By Henry Wace, D.D. 50c.  
Helbeck of Bannisdale. By Mrs. Humphrey Ward. Two vols. \$2.

LAMSON, WOLFE & CO., Boston

The Gray House of the Quarries. By Mary Harriott Norris. \$1.50.

THE YOUNG CHURCHMAN COMPANY, Milwaukee

God's Board. 20c.  
Anti-Christian Cults. By A. H. Barrington, A.B., B.D. 50c.

FORDS, HOWARD & HULBERT

"Don't Worry" Nuggets. Gathered by Jeannie G. Pennington. 50c.

### Pamphlets Received

Service for the Dedication of St. Margaret Memorial Hospital. Pittsburgh.

Service for the Benediction of St. Margaret Memorial Hospital.

Report of the Committee on the Division of the Diocese of Georgia.

Monks and their Decline. By the Rev. George Zurcher, Buffalo, 25c.

Year Book of the Y. M. C. A.

What the Church Students' Missionary Association is and Has Been Doing.

The Dutchess Convocation, 1848-1898

Church Music. By James Tart Hatfield.

The Church Club, Diocese of Minnesota.

The Genesis of Old Catholicism in America. By Brother William, O. S. B.

Annual Reports of St. Mary's Orphanage, Providence, R. I.

Marriage and Divorce from the Standpoint of the Church. By William Crosswell Doane, D. D., LL. D.

The Ethics of our War with Spain. By S. Burns Weston.

Legends of Mercy. By M. B. Yelland.

Year Book of Christ church cathedral, Louisville.

Catalogue of St. Mary's Hall, San Antonio, Tex.

The Church Club of the Diocese of Connecticut.

Annual Address of the Rt. Rev. John Hazen White.

The Sacraments. By Bishop Hall.

Catalogue of Roanoke College.

### Periodicals

Some very interesting and encouraging statements are made in an article by Chas. M. Harger, in *Harper's Monthly* for July, entitled "New Era in the Middle West." Valuable lessons seem to have been learned during the "hard times," "and there are gratifying indications that a sure and sound basis has been laid for a fair and steady measure of prosperity in the future. "The West is settling down to make the most of the resources which it possesses, and has ceased worrying about those it possesses not. In that lies the secret of its future." "The hens are said to have saved Nebraska," and in Kansas the humble cow was the deliverer. "Eastern Siberia" is the subject of another very interesting article, containing much desirable information in regard to Russia and her quiet preparations for war.

Richard Harding Davis, describing Admiral Sampson on the bridge of the flag-ship during the bombardment of Matanzas, in the July issue of *Scribner's Magazine*, says: "The Admiral is a slow-speaking, quiet-voiced man, who studies intently and thoughtfully the eyes of every one who addresses him, a man who would meet success or defeat with the same absolute quietness, an intellectual fighter, a man who impresses you as one who would fight and win entirely with his head." "Manila and the Philippines" are fully described by Isaac M. Elliott who was for three years United States Consul at Manila. He tells about the climate, the cost of living, Spanish misrule, trade oppression, and all those questions which confront the United States, in view of the recent occupation of those islands. Abundant illustrations show the life of Manila.



## The Household

### Living in Manila

FROM THE NEW YORK EVENING POST

IN Manila no one ever pays for anything he buys at the time he buys it, for the thin white suits that are everywhere worn are not made for transporting coin. Bank notes are practically out of circulation, and heavy Mexican dollars stand at the head of a motley family of fifty-cent pieces, Spanish pesetas, and huge coppers, to give weight rather than value to the currency system. If you draw the first prize in the monthly lottery run for the benefit of the government, your \$100,000 is all paid to you in silver "cartwheels," or subsidiary coins, and you really feel that luck is after all something tangible when it takes a heavy dray or two to haul the results of your winnings from the government office to the bank.

A dollar is about all the coin that a properly clothed resident of Manila can carry about with him; and, as it generally turns out, he doesn't need more, for the shopkeepers, tailors and bootmakers, have all been educated to recognize in the famous "chit system" a necessary evil, that springs out of certain monetary and climatic conditions, and are always ready to accept the small bit of paper on which—over your name—you write an I. O. U. for the amount of your purchase.

If the cook wants a new stove, or the coachman a jar of "miel" molasses to sweeten up the feed for the horses, or if the gardener wants a lawn-mower, which can only be bought at the English drug store, or the office-boy a new rope for the punkah, write out a "chit" for each of them and that's the last you hear from the transaction till the first of the next month. But scarcely has that day come before all your creditors send in their collectors to cash those carelessly penciled "chits," and then your office is turned into a money-changer's. Armed with a big canvas bag of dollars, you pay out to first one and then the other all day long; and to see your callers bite the silver in the effort to discover lead, or drop a dozen pieces on the hard floor to verify the ring, is not to feel complimented by their opinion of your integrity.

About the only people that will not trust you are the car conductors and the cab-drivers; but as car fares rarely amount to over three coppers, and cab charges to a "peseta," it is easy enough to satisfy them with prompt cash.

The general mode of dress adopted by well-to-do half castes and Europeans of the masculine gender throughout the Philippines, is simple and cool in the extreme, consisting as it does of two pieces to the white suit, a top jacket that buttons high around the neck in military fashion, and a pair of trousers—both made of strong sheeting. The price is only \$2—made to order. A thick felt hat of broad brim, a pair of white canvas shoes, a light under-vest and socks, and there is your Philippine costume all the year round. No "boiled" shirt to bother with, no collar to wilt; everything washable, everything but the hat and shoes changed each day, and nothing hurt by a wetting. About eighteen of these suits are sufficient for a new-comer in ordinary standing, and he must expect often to wear two a day. If it begins to rain, there is a certain pleasure in being able to feel you've got

"nothing on to hurt," and even the natives shut their umbrellas on such occasions, carrying them open only as a protection against the sun, and seem to enjoy feeling the very thin cloth cling close when wet.

The costumes worn by the women are not so simple, and are made up of the brilliant calico skirt with long train, that is swished around and tucked into the belt in front, the short white waist, with huge, flaring sleeves of pina fibre, that show the arms, and the costly pina handkerchief that, folded on the diagonal, encircles the neck. Costumes of this sort are hardly as sensible as those worn by the men, and to this day the Philippine pony is not altogether used to the swish of that crushed-strawberry skirt-train. In fact, I owe a sudden upset off the main road into a muddy rice-field to the unexpected swirl of one of those long trains as it was gathered around to be tucked up in front.

It probably costs less to live well in Manila—during the peaceful seasons—than in any other capitol of the East or West. Take the case of my messmate and myself, for example. We had a good house, with three bedrooms, parlor, and tiled floor dining-room; a hallway, reading room, kitchen, boys' quarters, and bath-room, with tiled tub and shower. A small stable, garden, and ten-foot iron fence to keep out the burglars—who used to grease themselves and prowl around naked at dead of night, seeking to steal ponies or even carriage lamps—completed our establishment. Our cook, to be ready for unexpected guests, served dinner each evening for four, and got but forty cents to provide enough raw materials for six courses—including the firewood necessary. At the end of the month everything going into the general mess account—house rent (\$15 a month), wages of three servants, food, drink, ice, and light—was added up and divided by two. The result was astonishing, as \$29 was the sum total of my monthly share. To live in such state and entertain one's friends for less than an American dollar a day, absolutely spoils one for subsequent existence in this country, and it is no wonder that many a Britisher—returning from Manila to England, via the States—has been so overwhelmed by his first laundry bill in San Francisco, that he has taken a through train for New York, and sailed by the first outgoing liner, without stopping even to see the brides at Niagara, or the winter garden at the Astoria.

The methods of marketing in Manila are noteworthy in themselves. All meat, of course, must be eaten on the day it is killed, since in the tropics even ice fails to preserve fish, flesh, or fowl. As a result, while beef and mutton are killed in the early morning a few hours before the market opens, the smaller fry, such as game and chickens, are sold alive. From six to ten all the native and Chinese cooks from many families come to bargain for the day's supply. After filling their baskets, numbers of them mount the little tram-car for the return trip to their kitchens, and proceed to pluck the feathers off the live chickens or birds, as they jog along on the front or rear platform. By the time they have arrived home the poor creatures are almost bare of covering, and, keenly suffering, they are pegged down by a string to the floor of the kitchen to await their fate. When the creaking of the front gates announces the return of the master or mistress of the house, it is time enough to wring the necks of the unfortunates, and shove them into the boil-

ing-pot or roasting-pan, that seems but to accentuate a certain toughness which all cooked meat freshly killed possesses. I never visited our kitchen oftener than necessary, for to a person brought up under the influence of a S. P. C. A. the sight just before dinner was harrowing.

The stoves used everywhere are but small, shallow earthenware structures of a peculiar old-shoe appearance, the toe of the shoe representing the hearth, the opening in front the place for putting in the small sticks of wood, and the enclosing "upper," the rim, on which rests a single big pot or kettle. In our kitchen there were six stoves, one for each course—and their cost being only twenty-five cents apiece, it was a simple matter to keep half-a-dozen spare ranges on hand in the bread closet. And, speaking of bread, no Manila cook ever made his own loaf, but always went across the street to the little "tienda," and bought from a Chinaman what was needed for the household. The quality of bread being uncertain, toast was in general favor with the foreign residents, and was to be found on every table at every meal. Ice was cheap and plenty, and for the small sum of \$5 per month, the wagon would leave a piece weighing ten pounds at your gate every day in the week.

Good servants in Manila get eight to ten Mexican dollars per month, or four to five in American gold. My head boy got six dollars, was married, had two children, and bought all his own food out of this modest stipend; and I don't think he stole from me, though he may have done so from somebody else now and then. To be sure, he besought advances on his salary to bury a sister or brother, as he said, and it was not until he asked me to pay for burying the same member of his flock twice, that I saw the necessity of tabulating his family, and checking off such as were defunct.

Although servants are cheap, it is necessary to have plenty of them, so that a certain given few shall be awake when wanted. It is always easier to get up from one's chair, ring a bell on the centre table, and let a boy come to fetch you a book from the next room, than it is to step across the threshold yourself. In fact, I have even known a young foreigner whose beard was no heavier than a schoolboy's, to take with him a barber to keep his face clean shaven during some provincial trip.

One's washing bill in Manila is absurdly cheap, and for two dollars per month as many clothes can be thrown into the ham-

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pers as one cares to use. Two full suits of clothes a day, for thirty days, make an item of no mean dimensions, and yet the laundryman turns up each week with his basket full, and perfectly satisfied with his remuneration. Then, too, he washes well, and although, when you see him standing knee-deep in the river, whanging your trousers from over his shoulder down onto a flat stone, you fear for the seams and buttons, nothing ever appears to suffer. Although he builds a small bonfire in a brass flatiron, that looks like a warming pan, and runs it over your white coats—all blazing as it is—the result is excellent, and scorched spots are conspicuous only by their absence.

One more peculiar institution in the Philippines is the regulation bed. And to the newly arrived traveler its peculiar rig and construction make it command a good deal of interest, if not respect. It is a four-poster, with the posts extending high enough to support a light roof, from whose eaves hang copious folds of cheap lace. The bed-frame is strung tightly across with regular chair bottom cane, and the only other fittings are a piece of straw matting spread over the cane, a pillow, and a surrounding wall of mosquito netting, that drops down from the roof and is tucked in under the matting. How to get into one of these cages, is the first question that presents itself to the new arrival, and what to do with yourself after you have got there, the second. It took me half an hour to make up my mind as to the proper mode of entrance when I was for the first time alone with a Philippine bed, and I couldn't make out whether you got in through the roof or the bottom, or the sides. After finally pulling away the netting, I found the hard cane bottom about as soft as the teak floor, and looked in vain for blankets, sheets, and mattresses. In fact, it seemed as if I had got into an unfurnished house, and the more I thought about it the longer I stayed awake. At last I cut my way out of the peculiar arrangement, dressed, and spent the night in a long cane chair, preferring not to experiment further with the sleeping machine until I found out how it worked.

Later on I joined the ranks of those who think none is so comfortable for hot weather as a hard Manila bed, with nothing but its pillow and its piece of straw matting, and for nights after leaving the islands, I failed to appreciate the return to soft mattresses and woven springs. In fact, such is the change of life all around after sailing away from Luzon, that for days and weeks one longs for the peculiar conditions that make life easy in its capital.

JOSEPH EARL STEVENS.

**A Noisy Little Light**

"I'VE got something good for you, mamma," cried little Mercer, dancing along the porch of the summer boarding house. "I ate some and saved some for you." It was a half-eaten Bartlett pear, not very soft and not very clean, but mamma was as much pleased as if it had been a tree full.

"Where did you get it, 'baby buntin'?"

"I don't know her name," said Mercer, "Here comes sister; I'll ask sister."

The rest of the Mercer family, two sisters and Frankie, were coming slowly up the porch steps; unmistakable signs of pear juice on lips and fingers, but the pears were gone. Only the "baby buntin" had saved some for the mother.

"Why, there was a girl down the road,

mother, with a lot to sell; she gave us five for a cent," said Elsie.

"And Elsie had two and gave us each one," exclaimed Ruth, "but you see it was her cent, so she ought to have most."

"I see," said mother, smiling and looking at the piece in her hand.

"She was selling them for missionary money for her Band," Elsie hurried to say. Somehow she wished now that she had not kept two for herself.

"And Elsie told her," struck in Ruth, "that she just ought to see how much money she had in her mission band box; most two dollars. The girl said if she sold all her pears, she would get twenty-five cents, and Elsie said, 'la! that isn't much; she knew how to make things that would bring in money three times faster than selling pears at a cent for five.'"

Ruth was a faithful little reporter; she was only telling all this because she always told everything that happened, word for word. But Elsie turned red, and mamma shook her head in a way they all understood. "Who is it the Bible says sound trumpets before them?" asked mamma.

"As the hypocrites do," quoted Ruth with the ready memory, and then she looked distressed at having called Elsie a name like that, and tried to make up to her. "It says, 'Let your light shine,' you know, mamma."

"Does a light make any noise shining?" asked mamma, smiling, but looking sad. "It just shines, Ruthie. It doesn't splutter and say, 'look how much light I'm giving.' If Elsie had given Mercer two pears, and said nothing about having only one herself, that would have been letting her light shine. But I am afraid there has been more noise than light about my eldest daughter to-day."

After dinner that day, mamma saw Elsie busy over a little doll, making it a pink and white crocheted suit. She guessed right away that it was for the pear vender's mission band, but she did not say a word; she knew Elsie was trying to shine without any noise this time.—A. P. E., in *Sunbeam*.

**A Clever Monkey**

THERE is a very popular monkey in the Zoological Gardens of the Prater at Vienna just now, says a correspondent there, and she is much admired. "Miss Maja" has an exquisite bicycle, which she rides to perfection, imitating to a nicety all the movements of cyclists. She jumps into the saddle without touching the pedal, kisses her hand to everybody while she waits for the signal; then flies off at a splendid pace. From the wheel she jumps on a trapeze, and then on the wheel again before it can fall. When she has shown all her arts and graces she claps her hands, calling upon the public to applaud. She thanks prettily for applause by bowing and putting her hand to her heart. The monkey has not been trained at all—only made to look on while men and women cycled. She has taught herself everything without any one's help. When money is given to her she runs to her nurse, takes her purse, and puts it in. It has been proposed to let her have one of the many cycling medals distributed in Vienna, but the societies refuse to give it to her.—*London Daily News*

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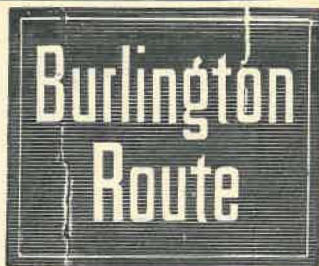
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### Hints for the Household

**HOW TO CLEAN WHITE GLOVES.**—A fashion that has prevailed for an unusually long time is the one of wearing light or white gloves both for evening and street wear. The fashion is one that at first sight appears to be most extravagant; but, strange to say, it really costs less to keep three or four pairs of white gloves going than it does for the same number of dark ones, even though it is necessary to have the gloves look like new every time they are worn.

There are many different ways of cleaning gloves. First and foremost, of course, is the regular process of sending them to some first-class cleaning establishment, whence they are returned to you, in the given time, looking perhaps quite spotless, but generally a trifle the worse for wear, with the buttons off, and usually the stitching ripped or broken at the tops of the fingers. The plan of cleaning with naphtha and gasoline is in one sense a good way to get the gloves clean, but an exceedingly dangerous one—that is, the old-fashioned way of putting a quantity of the inflammable material in a bowl, and then putting the gloves in it, saturating them thoroughly with the liquid, and then hanging them out to dry. Even with the best intentions, there is often some carelessness, and it is well known what disastrous fires have followed the gasoline coming in contact with some open flame of a gas or match. There has lately been invented—or, if not lately, at all events it has only recently come into use—a most capital contrivance, by the aid of which gloves can be cleaned at home in the most satisfactory manner. This contrivance is a wooden hand, on which the glove can be put as soon as it is taken off one's own hand. The thumb is adjustable, so that it can be twisted either to one side or the other, thus enabling both the left and right hand to be cleaned on the one last—for it certainly may be called a last.

When the glove is stretched over the last, a sponge dipped in the naphtha, benzine, or any of the different cleaning preparations, can be applied to any spot that is soiled, and all dirt then removed. With glaze kid it is often possible to remove any signs of wear by simply rubbing with oiled silk or stale bread. Of course this does not apply to gloves which have been worn so long that they are really dirty all over. When they are in that condition, there is nothing to be done but to send them to some cleaning establishment. But the idea of this new invention is to have the gloves put on it each time they are worn, on the principle of "a stitch in time saves nine." Well dressed women are most particular that their boots and gloves should always be in a state of perfection. And it has been proved most thoroughly that a very economical way to keep one's self always *bien gantee*, is to have the gloves made to order; in the first place, and to buy a number of pairs at once, and to clean at once any spot of dust or dirt. There is no need for buying one of the wooden arms displayed in the window, which are expensive. The wooden last costs less than a dollar, and answers every purpose.—*Harper's Bazar.*

**STAINED FINGERS.**—Now the time has come when the housewife who does much of her own cooking or preserving, must often have her fingers stained with the juice of berries, peaches, etc., and it may be well to remind her that the fumes of sulphur will remove most fruit stains from the fingers. Put a tiny lump of sulphur in a tin plate, pour on a little alcohol, and set it on fire. Hold the finger-tips above the flame, and the discoloration will disappear.

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