

# The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

## My Part

BY IDA BALLHEIM

The Chief Musician did the chords invent ;  
The Chief Musician shaped the instrument ;  
He set me in my place before the score,  
I heard the one word, "Play!" He said no more.

He did the air to other hands consign ;  
I may not even hint the full design.  
There is no meaning in the notes I play,  
Which I must still rehearse from day to day.

And some who tire of their monotonous tone,  
Would have me change to music of my own,  
Full-chorded discord would it better be ?  
Let others play it, it is not for me.

But I will strive to render perfect still  
My unmelodious part with patient will—  
So in that concert, grand, remote, and far,  
The harmony divine I shall not mar.



# The Living Church

C. W. LEFFINGWELI, Proprietor.

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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**WHEN TROUBLE IN CUBA WAS** at its height, it was popularly supposed the insurgent forces were a good-sized army, but it now develops that its size and strength was largely a matter of popular supposition. Such would seem to be the case from the fact that the authorities are having a hard time rounding up soldiers to accept the three million dollars kindly provided for those who surrendered their arms and retired to peaceful pursuits. At the time the Cuban Assembly refused to surrender the army rolls, that they might be used in facilitating the disbursement of good money, the Cuban force was estimated at 40,000 officers and men. According to the rolls, there awaits each man who bore arms, the sum of \$75, but it develops that these rolls are padded after a manner creditable to a boodle municipal alderman. It is, of course, probable that many hold back because of agitation against the plan of settlement, but taking Cuban character into consideration, it is extremely likely that if the real strength of the Cuban army was equal to the estimate, more than a few hundreds would have presented themselves at headquarters and claimed their money. Romance and imagination have been large factors of Cuban strength.

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**HERO WORSHIP WILL FIND VENT** IN the return of Admiral Dewey. The Admiral has left his station, and will return leisurely by the Suez route. Already plans are making for his reception, which will pale to insignificance previous events of somewhat similar character. New York city plans a demonstration to cost \$150,000, and the bunting market bids fair to be exhausted. Already popular contributions are being solicited to provide the hero of Manila Bay with a magnificent residence in Washington, while many cities propose to extend honors by building "Dewey" parks. Admiral Dewey is not an ostentatious man, and while he cannot but be grateful at the marks of appreciation for his distinguished services, has so far declined to make engagements for any affair in which he is to be the conspicuous figure.

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**AT THE OPENING OF THE CORTEZ, JUNE** 2d, the Queen Regent announced the conclusion of arrangements for the cession to Germany of the Carolines, Marianas, and Palaos, the remaining Pacific Spanish possessions. It develops that the proposal was made known to the United States and England, and can therefore occasion no political disturbance, particularly as Spain is the owner of the islands, and can dispose of them as she pleases. By the relinquishment of Cuba, the cession of Porto Rico, the Phillipine and Sulu Islands, and Guam, the largest of the Ladrone islands, as a result of the recent Spanish-American war, the colonial possessions of Spain have been reduced to an area of about 245,097 square miles, of which 244,487 square miles are in Africa. The Pacific possessions about to be ceded to Germany include the Caroline islands and Palaos, with 560 square miles, and 36,000 population, and the Mariana, or Ladrone islands (except Guam) with fifty square miles and 1,000 population. Spain's principal colony in Africa is Rio de Oro and Adrar, with 243,000 square miles and 100,000 population, which are under the governorship of the Canary Islands, with a sub-governor resident at Rio de Oro. The negotiations for the sale of the Caroline islands, Palaos, and Ladrone, to Germany, have been in progress for some time.

**THE INSULAR COMMISSION APPOINTED** by the War Department to investigate affairs in Puerto Rico, and to report upon all matters relating to currency, laws, taxation, judiciary, public improvements, education, and civil affairs generally, has made a unanimous report to the Secretary of War. The commissioners say that all classes and conditions of the Puerto Rican population are ready and willing to accept American institutions, and to be content with them. The report discusses the financial condition of the country. The currency amounts to about \$11,600,000, a larger sum than was in circulation prior to American occupancy. The report recommends that the Spanish bank bills be redeemed, and that the bank be no longer permitted to issue currency. It also recommends that, as soon as possible, the Puerto Rican money which is now in circulation, be supplanted by United States currency. The Commission considers at some length the question of concessions and franchises, and recommends such a generous settlement of this question as will give to Puerto Rico every opportunity for advancement and improvement, and encourage the investment of moneys in the way of building railroads and other public improvements of all kinds. The report recommends the establishment in the island of the public school system of the United States. Recommendation is made that there shall be a complete separation of Church and State and all property, and for a thorough reform of the judicial system of the island along American lines.

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**MISS CLARA BARTON, PRESIDENT OF** the American National Red Cross, under date of Havana, May 24th, has written to General Brooke, thanking him warmly for his co-operation in the work of relieving the distress among the reconcentrados, and giving an account of the work the Red Cross was doing in Cuba. In this letter Miss Barton tells how she and her coworkers of the Red Cross have worked to give homes and work for helpless widows, and good surroundings for orphans who were found living in squalor, wretchedness, and misery, and half starved. A house of some kind is found in each town, and the children gathered up and taken into this home, washed, and cared for, their filthy and dangerous rags burned until no clothing is left, when, if no other made garments are at hand, they are put into bed till the ladies of the town, who flock joyfully with their needles and sewing machines, can make the necessary one garment for each child. The second day always finds them all up, dressed, fed, clean and happy. Sometimes there are not over thirty children, in other places seventy-five or eighty. Miss Barton adds: "Then a school is opened. The sight that is seen through tears is these little waifs of misfortune sitting on their rude benches, all animation, pointing out to each other the big letters in the little primer, trying to pronounce them correctly and plainly."

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**IF THE SUPREME COURT DECIDES THAT** the law allowing the city of Detroit to engage in the street railway business is valid, that city will demonstrate the success or failure of municipal ownership. This project has for some time been under consideration, being the outgrowth of an unsuccessful effort to compel the reduction of street railway fares. Under the law, the validity of which is being tested, a commission was appointed to negotiate with the

street railway companies, and it is announced an agreement has been reached, whereby the price of the properties involved is fixed at \$16,800,000. In case of public purchase, it is figured the city could borrow money at three and one-half per cent interest, making the annual obligation something less than \$600,000. The net earnings of the street railway company in 1897 was \$727,000, and in 1898 about \$775,000. This would leave a good margin out of which to meet the temporary loss caused by reduced fares, with something left over for a sinking fund. In the event of the court holding the law to be invalid, it is proposed that a private corporation be formed to operate the railway for the city.

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**ARRANGEMENTS ARE BEING MADE AT** the Postoffice department to extend the rural free delivery service at the beginning of the fiscal year. July 1st, an appropriation of \$300,000 becomes available, and with this fund the department will be enabled to give a large number of farmers almost as good mail service as suburbanites now have. This appropriation will be divided among the States in proportion to their rural population, and the desire of the people themselves for the service. As a preliminary to the establishment of the service it is required that the citizens of a district should forward a petition through their representative in Congress, setting forth the nature of the country, whether it is thickly or sparsely populated, the leading avocations of the people, character of the roads, and the distance the petitioners have to travel to receive their mail. If the petition is endorsed by the member representing the district, the Postoffice department sends a special agent to look over the ground, map out a route, select carriers for appointment, and recommend the establishment of the service, if in his judgment it can be successfully and economically carried out.

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**FOLLOWING UP ANTI-TRUST LEGISLA-** tion of his State, Governor Sayres, of Texas, has issued a call for an anti-trust convention, to be held in St. Louis, Sept. 20. Personal letters extending invitations to the meeting have been addressed to governors and attorneys—general of all Southern, Northern, and Eastern States. The object of the meeting will be to thoroughly discuss the trust question, with a view to securing uniform legislation to govern trusts. Governor Sayres is extremely radical, as evidenced by the law enacted by the Texas legislature, and while it is not probable these views will be widely endorsed, the Governor believes, if he can secure the co-operation of fifteen or twenty states, he will have done much toward trust suppression.

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**REPORTS AS TO THE OUTCOME OF THE** Dreyfus revision proceedings have been fully confirmed, and the prisoner is being brought back to France for a new trial, which virtually means acquittal. Zola has returned to his home, and all patriotic Frenchmen rejoice that justice has triumphed over intrigue. The indications are that those officers who were responsible for, or parties to, the conspiracy, will meet deserved punishment. The mercurial French public has unexpectedly maintained a calm attitude, and refused to be led into the belief that a crisis could result if justice pursued its course. As the case now stands, Dreyfus occupies his former position in the army, and has had restored to him his cross of the Legion of Honor.



# The News of the Church

## The Two-Hundredth Anniversary of the Old Swedes' Church, Wilmington, Del.

The re-opening after restoration and renovation, took place on Trinity Sunday exactly 200 years from the day on which the present edifice was consecrated, which in that year, 1699, fell on June 4th.

Rehearsed in outline, the history of this ancient landmark of Delaware is as follows: 1638, arrival of the first Swedish colony in America, on the western bank of the Delaware, landing at "the Rocks" in the Christiana Creek, which feeds the Delaware river. Regular religious services were instituted by Peter Minquit at the fort built near the Creek. He was accompanied by several Swedish clergy of whom the Rev. Reorus Tarkillus is the best known. 1667, a wooden church was built near the mouth of the Christiana. The number of Swedish immigrants kept steadily increasing, so that an appeal was sent to the mother country for more clergy. In response there were sent over three pastors with supplies of all things necessary for the conduct of divine worship and spiritual instruction of the people. Of these three, Ericus Tobias Biorck became the founder and first Swedish pastor of the present church. Its corner-stone was laid on May 28th, 1698, and on June 4th, of the following year, the consecration took place. The building when completed consisted of the four walls and roof, without porches, gallery or tower. 1774, erection of the gallery with outside stairs leading thereto. 1802, the tower and belfry were added. From 1830 to 1842 there was a discontinuance of the services, the congregation having erected a church within the city, but in the latter year the church was re-opened, the pews removed, and a wooden floor laid over the old bricks. 1899, a thorough restoration. The belfry has been rebuilt and a new roof put on, pews in accord with the original design and arrangement, and brick aisles have been restored; pulpit has been placed in its first position, and a new marble altar erected enclosing the original one. This altar is in memory of the ten Swedish clergy, the last of whom, Master Lawrence Girelius, was in charge, 1768-1791. After that date, with the permission of the ecclesiastical authority in Sweden, the building passed into the possession of the American Church, the charter receiving the necessary amendment from the Delaware legislature, and in 1792 the Rev. Joseph Clarkson became its first English speaking pastor.

The Rev. H. Ashton Henry is the present rector of Trinity parish, the vicar of Holy Trinity, (Old Swedes') being the Rev. M. B. Dunlap. He took charge of the parish in 1887, and through his energy the present beautiful Trinity church was erected in 1891. The vicars date from 1847, after the second church was built. This second church has been desecrated, and is now used as a stone cutter's show room. Mr. Biorck was recalled by Charles XII in 1714, and appointed pastor of the Copperburg church, Fahlun, Sweden. From that place there was sent in 1718 a beautiful chalice and paten of silver, given by the mining company of that city, as a remembrance of Biorck's first charge in this new land. The same mining company also sent out this year a copy of a portrait of Biorck, which they asked might be placed within the restored church.

The service of benediction began with the recital of Psalm lxxxiv and cxxii, as the procession moved from the parish house to the church. In the procession were the Bishop of the diocese, Rt. Rev. Dr. Leighton Coleman, the rector and vicar of the parish, Rev. Messrs. J. L. McKim and F. M. Munson, clergy of the diocese, T. G. Littell of New York, and Richard H. Nelson, of Philadelphia, the choir and vestrymen. Arriving at the chancel Psalm xxiv was recited, it having been recited by the founder of the

church at its consecration 200 years ago. The request for benediction was read by the senior warden, Mr. John S. Grohe. The Bishop recited collects for the benediction of the church, the altar, and episcopal chair (made from wood of the old building, and in memory of a former rector), and after signing and sealing the instrument it was read by the rector, the Rev. H. Ashton Henry. The *Te Deum* was sung, after which the Holy Eucharist was celebrated, the rector officiating. The preacher was the Rev. Richard H. Nelson.

The following societies were represented at the morning service: Church Club, Historical Society of Delaware, Society of Colonial Wars in State of Delaware, Daughters of American Revolution, Delaware Society of National Colonial Dames, the Colonial Dames of America. The State bench was also represented. The mayor of Wilmington and many of the chief citizens attended.

Bishop Coleman was the preacher at the afternoon service, and his text was the same as that chosen by Master Biorck at his opening service, Ps. cxxvi: 3, "The Lord hath done great things for us, whereof we are glad." How glad the Swedish pastor would have been to have been allowed to see with prophetic eye that day, how glad to have known that the same truths would have been preached through all the years, especially the truth proclaimed on Trinity Sunday. A class of 17 was confirmed and the vicar baptized 12. The preacher at the evening service was the Rev. F. W. Tomkins, of Philadelphia. On Wednesday evening, May 31st, the preacher was the Rev. S. B. Simes, of Gloria Dei, (Old Swedes'), Philadelphia. On the first Sunday after Trinity the preachers were the Rev. C. Ernest Smith, of Baltimore, at 10:30, and the Rev. C. S. Olmsted, of Bala, Pa., at 7:45.

## Canada

### Diocese of Rupert's Land

An ordination took place in St. George's church, Winnipeg, on Whitsunday, at which seven candidates were made deacons and seven deacons ordered priests, 14 in all. They were presented by Dean O'Meara to His Grace, the Archbishop of Rupert's Land, who was assisted in the service by the Rev. Messrs. J. F. Pritchard, of Montana, and T. H. Pritchard, of Lac Seul, Ontario, brothers of one of the deacons, the Rev. E. C. Pritchard.

### Diocese of Toronto

The Bishop held a Confirmation in All Saints' church, Toronto, on Ascension Day when a class of 71 candidates was presented, and on Whitsun Monday, at Christ church. A legacy of \$8,000 has been left to the Toronto synod by the will of Mary Anne Kennedy, of Stouffville. Over \$1,000 has been promised towards the Bishop Sullivan Memorial Sustentation Fund for Algoma, by 51 pew-holders of St. James' cathedral, Toronto, the time for payment of this sum to extend over three years. This was the result of an appeal made by Bishop Thornloe, of Algoma, in the cathedral lately. The spring Church parade was arranged to be held on Whitsunday for the Toronto volunteer regiments. St. John's church, Atherley, has been almost entirely renewed during the past year. The Bishop has arranged to hold a Confirmation at Shanty Bay, June 1st.

### Diocese of Fredericton

The usual united service of the city church Sunday schools was held on the evening of Ascension Day, in Trinity church, St. John. A very large number of children were present, and many of the clergy. Bishop Kingdon held a Confirmation in St. Mary's church on the 7th. A beautiful cross is to be presented to the church, by the ladies' Bible class of Trinity, in memory of the late Archdeacon Brigstocke.

## Chicago

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

The Rev. Fr. Huntington will preach in St. James', on Sunday, the 18th.

The Rev. B. F. Matrau, of St. Bartholomew's, Eaglewood, leaves for Newton, Mass., with his family, on the 21st, being advised by his physician to take at least two or three months more of rest. The Rev. G. D. Wright will be his *locum tenens* till the autumn.

### Bishop McLaren's Appointments

#### JUNE

2. Closing of Sisters' School at cathedral.
- 5-6. Closing of Waterman Hall, Sycamore, and meeting of trustees.
9. Trinity, Belvidere.
14. Closing of Kemper Hall, Kenosha.
18. Baccalaureate sermon at Kenyon College, Ohio.
20. Trustee meeting of Kenyon College.

#### JULY

2. Holy Trinity, Chicago; St. John, Lockport.
9. Christ church, S rector.
16. A. M., Douglas Park; All Saints', Western Springs.

#### AUGUST

6. Christ, Harvard.
20. St. Joseph, (West Pullman), Chicago; Incarnation, (Fernwood), Chicago.

### Enlargement of Work at Trinity

Trinity church, the Rev. Wm. C. Richardson, rector, has been observing its name day and the week following, by special services and society reunions. Its work has taken another development. An embroidery school under the charge of a skilled graduate of the Kensington Art School, of London, Eng., has been established with a competent corps of workers, and is advertised to furnish Church vestments of every kind, and even of the most elaborate degree of excellence. A portion of its income will be given to the missionary cause. Much of Trinity's work is to be kept going through the summer. Means have been offered to support another settlement similar to the Rouse memorial settlement on Wallace st., which has grown so extensively during the past winter, and the rector intends to open this settlement this month on Cottage Grove ave., where he already has an established Sunday school to put into it at the start.

### Woman's Auxiliary

The 15th annual meeting of the Chicago branch was held in St. Peter's, Lakeview, June 1st, at 10:30 A. M. The rector, the Rev. Frank duMoulin, was celebrant, assisted by the Rev. J. H. Hopkins, the Bishop reading the Gospel, pronouncing the Absolution, and giving the Benediction. An impressive sermon was preached by the Rev. W. C. Richardson, from the text: "We do hear them speak in our tongues the wonderful works of God," Acts ii: 2. The music of the service was efficiently rendered by St. Peter's choir. The attendance was large, and the generous offering went to the Auxiliary's general fund. At 1 P. M. an excellent and well served luncheon was supplied by the ladies of the congregation in the commodious parish house. At 2:30 P. M. the Auxiliary convened for business in the church, the president, Mrs. D. B. Lyman, in the chair. After prayers by the Bishop, the Auxiliary was welcomed to St. Peter's in an address by the rector. On roll-call 49 branches were found to be represented by the 400 women present. The report of the Society for the Relief of Widows and Orphans of Clergymen was read by Mrs. W. R. Stirling, of Grace church branch; that of the Comfort Club, by Mrs. Henry A. Blair, of Trinity branch; the annual reports of the secretary and treasurer, by the corresponding secretary. The number of branches reporting is 103, with an aggregate membership of about 2,670. It was found that 406 missionary boxes, valued at \$3,184 07, were sent out last year. Money to the amount of \$3,061.25 was reported to the secretary; the treasurer's receipts were \$9,406.51, an 1



the total disbursements of the secretary and treasurer were \$21,026.97, of which \$8,486.27 was devoted to diocesan missions, and \$12,410.38 to domestic, foreign, Indian, and colored missions. Mrs. Charles B. Bramson, president of the Minnesota diocesan branch, made an excellent impression when speaking in behalf of Miss Carter's lace schools among Indian women and girls. These schools are the only industry in the country for the Indian females. Offerings were taken for mission work in China. Then followed what is always so lovingly listened to, the annual address of her who has for four years so charmingly filled the position of chief executive officer. Here is an epitome: Reference to the home for children in charge of the Sisters of St. Mary at the cathedral, and the need of a new building; the city missionary pledges are all paid, but as more money is needed, these pledges should be increased a little. The climax in this beautifully worded address was reached, and a sensation produced, when the president announced the receipt that day of a letter from a lady in this city, who will give her jewels, valued at \$8,000, to St. Mary's Home. With a few more devoted ones following such a splendid example, showing that the great god, Self, does not entirely dominate the world, the Home will get its new building. Pledges for the support of the assistant city missionary were called for, and a response given to the amount of nearly \$900. The president requested the Bishop to take the chair while several changes in the constitution were proposed and carefully read: First, obliterating all reference to deanery limits; second, increasing the number of vice-presidents from three to five; third, making provision for an auditing committee. These changes were accepted by a rising vote. The chairman spoke feelingly for the president and of her heavy labors in the auxiliary work, which called for more assistance, and definite help. On nomination, and being put to a vote by the Bishop, the following officers were unanimously elected for the ensuing diocesan year: President, Mrs. D. B. Lyman, of Emmanuel church, La Grange; vice-presidents: Miss K. D. Arnold of St. James' church; Mrs. V. B. Fullerton, of Christ church, Ottawa; Miss A. B. Stahl, of Grace church, Galena; Mrs. W. D. C. Street, of St. Chrysostom's; Mrs. J. H. Hopkins, of Epiphany; treasurer, Mrs. James T. Hoyne, of Trinity, Chicago; corresponding secretary, Mrs. C. O. Meacham, of Grace, Chicago; recording secretary, Mrs. George A. Coe, of St. Paul's, Kenwood. Mrs. Monroe, late recording secretary, having withdrawn from the board in consequence of leaving to take up residence in the East, the Bishop eulogized her excellent work, and characterized her removal as a real loss to the diocese. He then paid a tribute to the city missionary work, with special reference to that of Miss Prophet, of Trinity. A fine paper had been read from the pen of Sister Margaret Clare. The singing of the Doxology and pronouncing of the Benediction brought to a close a meeting that yields to none of its predecessors in the interest and enthusiasm manifested by those participating in the proceedings.

#### The Death of Mr. C. R. Larrabee

This event, on the evening of the 3d, removes one more landmark of Chicago, and an eminent Churchman. Born at Ticonderoga, N. Y., Feb. 17th, 1825, he came to Chicago at the age of 19, and was a resident of the city for 55 years. He had passed a prolonged business life, and was, up to a short time ago, treasurer of the Title Guarantee and Trust Company. But it was as treasurer of the diocese, in the 70's and early 80's, that he was best known to Churchmen, and as a vestryman, for many years, of St. James. Four months ago he had an attack of *La Grippe*, which superinduced heart trouble and nervous prostration. Two months of acute suffering terminated in death, at midnight, on Saturday. Many of the clergy and prominent citizens of Chicago attended the funeral at 2 p. m., Tuesday, in the church of the Ascension, of which the son, the Rev. E. A. Larrabee, has, for over a decade, been rector. All of the family of the deceased survive him, and were at his bed side when the

end came. His daughters are Mrs. John DeKoven, Mrs. John Tilton, Mrs. Charles Street, Misses Eleanor L., Mary C., and Caroline.

#### Wreck of Church in South Waukegan

The Rev. W. E. Toll, of Christ church, Waukegan, on returning to his home from the convention, on Wednesday night of last week, found that the very neat and quite new church in South Waukegan, which was bought from the Campbellites a year ago, had been blown, with terrific force, entirely from its foundation, and, such is the nature of the wreck, that it is very doubtful whether it will pay to put it in place again, and repair. The lower part of the building is crashed to splinters, the floor damaged, plaster on the walls and ceiling shivered to a thousand pieces; the chimney is also blown down. It is a great loss and misfortune to the mission of All Saints', in which, on the afternoon of each Sunday for a year past, a goodly number of people have been gathered together for worship and instruction.

#### The Sixty-Second Annual Convention

Held in the cathedral of SS. Peter and Paul, Chicago, May 30th. At the Communion service the Bishop was celebrant. The sermon was by the Rev. T. A. Snively, being a strong plea for rubrical following of the Book of Common Prayer, and for retaining in their general integrity the books of the Bible, as given us by the canonical authority of the Church, the pillar and ground of the truth. The service was full choral. The convention was called to order by the Bishop; about 80 of the clergy responded to roll-call, and 55 parishes and missions were represented. Luncheon was served by ladies of the cathedral, in the spacious guild rooms.

At the afternoon session the Bishop, in his annual address, reviewed the quarter century's work of his episcopate; picturing in this deeply interesting bit of historical reminiscence his anxiety on coming to a diocese comprising the whole State, and then torn by internal dissension. That this condition had passed was evidenced by the marvelous growth of the Church in 24 years; from 8,100 communicants in the old undivided diocese to 28,999; while in this northern of the present three dioceses, the increase has been five-fold: *i. e.*, from 2,588 in 1874, to 13,972 in 1898. There had in the same period been 22,046 confirmed, of whom 1,286 were last year in 69 classes; in 26 of the latter he had been relieved by the Bishops of Springfield and Indiana. In connection with the cathedral, the debt on which had not been paid till 1878, the Bishop indicated as among the needs of this essential centre of city mission work, on the plant of which \$65,000 had been spent, a Christian lodging house, a school, and a refuge for women and girls. In reviewing the steps taken in recent years towards securing endowment for the diocese, the Bishop referred to the agitation for a coadjutor, as "a practical question which should be considered, without discussing matters which have not yet been presented to us."

The Rev. Luther Pardee was re-elected secretary of the convention, and he named as his assistants the Rev. A. L. Williams, and J. M. Ericsson; the Bishop appointed the Rev. E. J. Randall as his convention secretary. Mr. F. F. Ainsworth was re-elected treasurer and financial agent of the diocese.

The mission board presented a very gratifying report, the receipts for diocesan missions having been \$9,247. Pledges to a similar amount were made for the ensuing year. Reports were read from the trustees of funds for Aged and Infirm Clergy, for the Widows and Orphans of Clergymen, for the Church Home for Aged Persons, and from the trustees of the diocese of Illinois. The very complete historical report presented by the special committee for increasing the endowment fund of the diocese, showed that \$28,200 obtained by private solicitation, had been paid to the trustees of the endowment fund, incorporated on the authority of the convention of 1887. The present convention confirmed the election of the committee of representative laymen appointed January 23d last.

On the proposition from the Mutual Life Insurance Company of Detroit, "for providing an endowment fund of \$250,000, under a ten-year endowment plan"—it being proposed to obtain insurance on 500 lives for an average policy of \$500 each, costing an average premium of less than \$48, but with \$100 as a minimum policy,—"the progress made is entirely satisfactory, both to the company and the committee." The advantages of this plan, which was sanctioned by the convention, are an average immediate annual income accruing to the endowment fund, of \$3,500, on account of commissions and mortality, and in ten years an endowment fund from this source alone of about \$285,000. Of the \$250,000, face value of policies, it is known that nearly \$100,000 is already taken up. The committee confidently anticipates that, at the convention of 1900 the full amount of insurance will be made.

The Rev. W. B. Walker moved to change the date of convention, to avoid its falling on Decoration Day, and the convention will hereafter meet on the fourth Tuesday in May, instead of on the last as at present. The parishes of the Atonement, Edgewater, and of the Holy Communion, Maywood, were admitted to the convention.

The following were elected as the *Standing Committee*: Prof. F. J. Hall, Drs. D. S. Phillips and J. S. Stone, with Messrs. D. B. Lyman, G. S. McReynolds, and Edwin Walker. On resolution, the Rev. Drs. Clinton Locke and D. S. Phillips, with Mr. W. A. Ryerson, were appointed a committee to express in writing the regret of the convention at the serious illness of Mr. C. R. Larrabee, who was for many years diocesan treasurer, and who, three days later, passed away. The 35th annual report from St. Luke's Hospital showed that, of the 1,761 cases treated in the year, one-half were free patients, while the dispensary visits numbered no less than 11,743. The munificent bequest of Mrs. Stickney had afforded opportunity for the enlarging and remodeling the buildings of this noble Church charity. And as the president, Mr. Arthur Ryerson, reported a debt of \$20,000, a special committee was appointed to consider the propriety of having one Sunday in the year set apart for offerings to all the charitable institutions of the Church, and to report next year. A special committee to report next year was named, to consider the question of continuing the office of chancellor. The report of the Church extension committee spoke highly and encouragingly of the diocesan missions, and notably of the city missionary work, and commended to the consideration of Churchmen that portion of the Bishop's address relating to the requirements of the cathedral as the centre of city mission work.

The Bishop gave notice of his acceptance of the position of trustee of Kenyon college, Gambier, and the Rev. P. C. Wolcott was elected co-trustee from the diocese. The Rev. E. M. Stires and Mr. E. P. Bailey were elected delegates to the missionary council at St. Louis in October next. The following constitute the new *Board of Missions*: The Rev. Messrs. C. P. Anderson, C. H. Rixby, W. C. DeWitt, J. H. Edwards, H. J. Hopkins, E. A. Larrabee, A. W. Little, W. C. Richardson, Jos. Rushton, C. Scadding, T. A. Snively, E. M. Stires, J. S. Stone, W. W. Wilson, and P. C. Wolcott; Messrs. F. F. Ainsworth, G. F. Arvedson, E. P. Bailey, J. M. Banks, Dr. D. R. Brower, W. H. Chadwick, S. W. Childs, P. Dickenson, G. E. Goode, F. D. Hoag, J. W. D. Kelley, F. J. Le Moyne, D. B. Lyman, G. S. McReynolds, T. S. Rattle, C. L. Raymond, and A. Ryerson. After routine business, prayers, and the Bishop's benediction, there was adjournment *sine die*.

#### New York

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

The church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, has just given \$3,100 to the "Tribune Fresh-Air Fund."

At the cathedral of St. John the Divine, in the afternoon, of Sunday, June 3d, the graduating class of Columbia University assembled in the



cathedral, and the Rev. Dr. Samuel D. McConnell preached the baccalaureate sermon.

#### Confirmation at Tarrytown

Bishop Potter made a visitation of Christ church, May 30th, and administered Confirmation to a class presented by the rector, the Rev. J. Selden Spencer, D.D.

#### Commencement at the Castle, Tarrytown

The commencement exercises of the class of '99, of Miss Mason's school, were held May 31st. The diplomas were presented to the graduates by the principal, Miss C. E. Mason, after which Bishop Potter delivered an address. There were five graduates.

#### Gift of Prayer Book to the Church Club

A folio copy in *fac-simile* of the Book of Common Prayer of the Church of England, in manuscript, as set forth in 1661, and with the Act of Uniformity of 1662, has been added by gift to the library of the Church Club, through the benefaction of the late Mr. E. A. Brewster, of Newburgh, N. Y.

#### Work on the Cathedral

The trustees of the cathedral of St. John the Divine held an adjourned meeting at the house of Bishop Potter, May 29th. Besides the Bishop there were present the Rev. Drs. Hoffman, Dix, Rainsford, and Huntington, and the secretary, Mr. Geo. Macculloch Miller. It was decided that the work of construction should be started at once on the large piers at the west end of the choir, and it is expected these will be completed by autumn. When this stage is reached, work on the interior can be pushed much more rapidly than heretofore has been possible.

#### Reception to Retiring Curates

At St. Agnes' chapel, of Trinity parish, the Rev. Chas. T. Olmsted, D. D., vicar, the two former curates, the Rev. T. Manley Scharp, and the Rev. Chas. A. Hamilton, were given a reception in the parish house, May 29th, their terms of appointment having expired. Illuminated addresses were presented, expressive of the appreciation in which their work has been held. Both will receive a vacation of two months, during which they will draw full salary, and in addition, the Rev. Mr. Hamilton will receive \$1,000 in recognition of special services he has rendered. During the summer, the Rev. J. Neilson Barry, of Spokane, Wash., will temporarily act as curate.

#### For the Defence of the Faith

A considerable number of the city clergy lunched together at the Hotel St. Denis, May 29th, and informally discussed the situation seemingly brought about by the recent ordination of the Rev. Dr. Briggs to the priesthood, despite many and earnest protests against his attitude toward the Holy Scriptures. Great seriousness was shown by those present, and it was made evident that a widespread dissatisfaction exists among the laity of all shades of Churchmanship over the outcome of the event. A full discussion took place, suggestive of measures which may promote defensive activity in the interest of the Faith of the Church, and a committee was appointed to consider and report upon a feasible plan or plans looking in this direction.

#### New Missions Conducted by Laymen

The Lay Helpers of the Brotherhood of St. Andrew, organized to aid in mission work under the Ven. Archdeacon Tiffany, D.D., is caring for the Sunday school of St. Margaret in an old residence on the water's edge at 156th st. A former carriage house at Melrose has been fitted up as a chapel, and two of the lay helpers there conduct the mission of St. Simeon with services and Sunday school. A work just started in the same manner at Tremont in the upper end of the archdeaconry, has been named the mission of the Advocate. The work is all preparatory to the eventual foundation of parishes under the clergy. Of the Lay Helpers organization, Mr. Eugene M. Camp, is president; Mr. Julian G. Roberts, secretary, and Mr. A. M. Gober, treasurer.

#### The Russo-Greek Bishop

Bishop Tikon, of the Aleutian Islands and Alaska, the Russo-Greek ecclesiastic whose residence is in San Francisco, is making a visitation in New York, and staying with the Russian priest, the Rev. Alexander Katoritzky. On June 2nd, he celebrated the pontifical liturgy at the Syro-Arabian Mission, and Sunday, performed a like service at the Russo-Greek church. At Bridgeport, Conn., he consecrated a chime of bells, presented by the Czar. Having been consecrated about two years he has not yet succeeded in visiting the Aleutian Islands, but expects to do so next year, starting early enough to go to the furthest outlying mission. He will proceed this summer as far as Sitka, and other lower Alaskan points.

### Pennsylvania

#### Ozi William Whitaker, D.D., LL.D., Bishop

At the meeting of the Clerical Brotherhood June 5th, Mr. Gustavus Cohen gave an address on "Jewish family life."

The rector of the church of St. Sauveur, the Rev. Dr. Miel, has largely recovered from his illness, but is still unable to take his full official duties.

On Sunday, June 3d, Bishop Whitaker administered the rite of Confirmation at St. George's chapel, All Saints' church, Moyamensing, and St. Matthew's church, Philadelphia.

#### Christ Church, Philadelphia

Services will be maintained throughout the summer. During the absence of the rector, the Rev. Dr. C. Ellis Stevens, at his summer place, "Edgemere," Lake George, the services and parochial work will be in the care of the Rev. E. Gaines Nock.

#### Marriage of Rev. S. F. Hotchkiss

The Rev. Samuel Fitch Hotchkiss, rector of the church of St. Luke, the Beloved Physician, Bustleton, and registrar of the diocese, was married, May 31st, to Helen Nicholson Roberts, daughter of the late Rev. Edmund Roberts, a former rector of St. Luke's, Bustleton.

#### Resignation of Rev. Dr. Appleton

At St. Paul's church, Cheltenham, the rector, the Rev. E. W. Appleton, D. D., who has been for some time in poor health, has resigned, after a continuous service of about 32 years. The resignation takes effect at the end of September, when he will become rector *emeritus*, with a salary of \$1,000 per annum. Meanwhile, he is allowed vacation, and the associate rector, the Rev. J. Thompson Cole, enters upon the care of the parish.

#### 199th Anniversary of Gloria Dei Church

On Trinity Sunday, the rector, the Rev. Snyder B. Simes, preached a sermon of historical character in the morning, taking for his theme, "The old churchyard." In the afternoon, the Rev. Wilber F. Paddock, D.D., was the preacher. An earnest effort is making to secure the full sum of \$25,000 for the parochial endowment by the time of celebration of the 200th anniversary of the parish next year. This fund, which has been gradually accumulating for a score of years, now reaches \$22,925 89. The sum contributed this year amounted to \$1,733.72.

#### An Historic Wedding

In Old Christ church, June 1st, the Rev. Geo. Woolsey Hodge united in marriage Mr. Frederick Strong Moseley, of Boston, Mass., and Helen Dalton Carpenter, daughter of Major J. Edward Carpenter. On her father's side the bride's family has been connected with this venerable parish for over 200 years, and on her mother's side is granddaughter of the late Rev. Benjamin Dorr, D.D., who was for 32 years rector of the church. Her original ancestor in this country purchased for the congregation in 1695 the ground upon which the present sacred edifice stands.

#### Corner-Stone Laid of St. Paul's, Chester

The corner-stone was laid, June 1st, by Bishop Whitaker, in the presence of a large assemblage. Addresses were delivered by the Bishop and the

Rev. Geo. A. Keller, dean of the convocation. The corner-stone itself is an interesting object, having been brought from Mars Hill, Athens, on the steamship "St. Louis." It is of massive dimensions. The new church will be in early English Gothic, 120 ft long by 60 ft. wide. Granite, with Indiana limestone finish, will be used in construction. In the interior the columns upholding the clerestory will be of Indiana limestone. The side walls will be wainscoted in oak, and the roof will be of paneled oak with open timbers. There will be a seating capacity for 750 persons. A parish building will adjoin the church, providing guild and assembly rooms, kitchen, and gymnasium. The estimated cost of the church is \$45,000.

#### The South-East Convocation

The annual meeting was held June 1st, at Trinity church, Southwark. The dean, the Rev. Herman L. Duhring, presided. A communication was received from the Diocesan Board of Missions announcing that \$1,970 had been apportioned to be raised by this convocation, and that the amount appropriated for the year to be expended for missionary work within the bounds of the convocation was \$2,500. Officers for the ensuing were elected as follows: Secretary, the Rev. John Moncure; treasurer, Mr. Chas. M. Pater-son; delegate to the Diocesan Board of Missions, Mr. Lucius S. Landreth. The Rev. S. H. Boyer reported that the new church of the Holy Spirit had been completed. The Rev. Henry L. Phillips gave an account of what has been accomplished by the League for Church Work Among Colored People. Appropriations were made as follows: the church of the Holy Spirit, \$1,000; St. Emmanuelo, Italian church, \$600; church of the Crucifixion, for colored people, \$300; to Mr. Phillips for special work, \$100; and for Jewish mission work, \$500. At night a missionary service was held, at which addresses were made by the Rev. Llewellyn N. Caley and a Christian Hebrew, Mr. Gustavus Cohen.

### Los Angeles

#### Joseph Horsfall Johnson, D.D., Bishop

#### The Fourth Annual Convention

Met in St. Paul's pro-cathedral, Los Angeles, May 17th, and was opened with the Holy Eucharist, the Bishop, celebrant. The preacher was the Rev. H. B. Restarick, and his sermon gave a strong presentation of the relation between the authority of the Church, and her endowment with the power of the Holy Spirit. The attendance at the convention was larger than at any previous meeting, there being about 40 clergy present, and delegates from more than 40 congregations. The Rev. M. C. Dotten was re-elected secretary, and re-appointed the Rev. Alfred Fletcher as his assistant. The business sessions were held in St. Paul's hall, but at four o'clock the convention moved into the church, and the Bishop read his address. It opened with a reference to the so-called "crisis" in the English Church, and pointed out that the difficulties in the case arise from uncertainty as to the law. In the American Church the law is more easily defined, and the Bishop urged upon all the practice of a law-abiding spirit. For the Good Samaritan Hospital, the Bishop asked the warmest interest and many gifts, in order that its efficiency and usefulness might be largely developed. The trustees have just made a contract for the erection of an additional wing, one ward of which will be devoted entirely to free patients. The Bishop also drew attention to the fact that since the last convention peculiar relations had been entered into between himself and the parish in whose buildings they were meeting. The vestry had proposed to him that he should accept the charge of the parish, and the nature of the agreement entered into was indicated by the designation now given to St. Paul's church; viz., the pro-cathedral. The Bishop suggested that a committee should be appointed to report next year a definite scheme of cathedral organization. The committee on canons reported, through its chairman, the Rev. A. G. L. Trew, D. D., against



the adoption of an addition to the canons, declaring that no person should be considered a communicant of any parish or mission if he has not communicated within the preceding twelve months. The proposer of the canon, the Rev. B. W. R. Tayler, moved that the committee's report be rejected; but after an earnest discussion, the committee was sustained. The convention no longer elects its treasurer, but, under the canons, the treasurer of the trustees of the diocese becomes *ex-officio* the treasurer of the diocese. In order, therefore, to avoid possible confusions arising from ambiguities, the committee on canons reported several amendments, which were adopted, placing the several invested or endowment funds under the control of the board of trustees, and leaving in the charge of the treasurer only their revenues and current funds. Two new canons were adopted, the first, sanctioning and recognizing as a canonical institution of the diocese the Sunday school institute, which had been organized two days before by the Sunday school convention; and the second, providing for the division of the diocese into four convocations, or archdeaconries, the limits of which were defined. The canon is permissive only, and the actual organization will depend in each case upon the action of the clergy and Church people of the several districts.

The Bishop appointed as the *Committee on Cathedral Organization*, the Rev. A. G. L. Trew, D. D., the Rev. M. M. Moore, and Messrs. Henry T. Lee, Daniel Cleveland, and A. W. Morgan.

The Rev. W. B. Burrows, secretary of the Mission Board, presented a very satisfactory report, showing a marked increase in the amounts received and expended for missions during the year. This is particularly gratifying, in view of the financial depression consequent on two successive years of drought.

The elections resulted as follows:

*Standing Committee:* The Rev. Drs. A. G. L. Trew and J. D. Easter; the Rev. Messrs. H. B. Restarick and B. W. R. Tayler; Messrs. T. L. Winder, Jas. F. Towell, J. A. Anderson, and D. Cleveland.

*Board of Missions:* The Rev. Messrs. J. D. H. Browne, Henderson Judd, W. B. Burrows, and M. C. Dotten; Messrs. C. T. Hinde, J. Bake-well Phillips, J. E. Cowles, and George Parsons. The Standing Committee have since organized by the re-election of Dr. Trew and Mr. Taylor, as president and secretary respectively.

## Maine

Henry Adams Neely, D.D., Bishop

### The 80th Annual Convention

Held in St. Luke's cathedral, Portland, on May 17th; all but three of the clergy actually resident in the diocese were present; the lay delegates numbered 23. Dean Sills was unanimously re-elected secretary, and Mr. W. G. Ellis treasurer of the diocese. *The Standing Committee* was elected as follows: The Rev. Dean Sills, the Rev. Messrs. J. W. Sparks, and Chas. F. Lee; Messrs. John Marshall Brown, Wm. G. Ellis, and R. H. Gardiner. The Rev. C. T. Ogden was, on the Bishop's nomination, re-elected to the position of honorary canon of the cathedral, and the Rev. R. W. Plant was chosen to the same position to fill the vacancy in the cathedral chapter caused by the removal from the diocese of the Rev. Canon Foster.

At 11 o'clock the Holy Communion was celebrated. The preacher was the Rev. Dr. Lindsay, of Boston, who came as the representative of the Board of General Missions. Dr. Lindsay took for his text the words, "Thy kingdom come," and made urgent appeal for greater interest and enthusiasm in the missionary work of the Church.

The Bishop read the report of his official acts during the year. Owing to ill health, he had not been able to visit all the parishes and missions, and in consequence the number of Confirmations was somewhat smaller than usual. Six priests had been received since the last convention, replacing an equal number removed. In answer to his appeals at the summer chapels a consider-

able addition to the funds of the missionary board had been made. The Bishop commended to the care and support of the diocese, St. Catharine's Hall, Augusta, and the House of the Good Shepherd, Rockland. St. Catharine's had been re-opened last year in October, and had passed its first year successfully. The House of the Good Shepherd had passed into the hands of a corporation, of which the Bishop is chairman. Its work is the care of orphan and destitute children. In addition to the income from endowment and other sources, it requires about \$200 a month to meet its expenses, a considerable part of which is contributed by summer visitors. Encouraging reports from both these institutions were afterward presented by the Rev. G. F. Degen, who has successfully managed St. Catharine's Hall during the past year; and from the Rev. Mr. Norwood, the secretary of the House of the Good Shepherd.

The Rev. Messrs. C. F. Lee and W. C. Stewart, and Mr. John B. Coleman were elected members of the Missionary Council.

The Bishop closed the session of the convention with a brief address, referring to the impaired condition of his health, and his constant interest in everything concerning the welfare of the Church in Maine.

### Woman's Auxillary

The diocesan branch held its 21st annual meeting May 16th. Miss Jarvis, of Connecticut, and Miss Paddock, of New York, made addresses. The Rev. Dr. Lindsay, of Boston, spoke on education in the mission work of the Church. The former officers were re-elected. Reports were made of the work of the Junior Auxillary, and of the Babies' Branch. Boxes and cash had been contributed to the amount of \$1,271.13 during the year.

## Michigan City

John Hazen White, D.D., Bishop

### St. Paul's Church, Hammond

The Rev. T. G. McGonigle, at Bishop White's solicitation, and the earnest request of the vestry, has undertaken this work. The prospects are good, but demand untiring energy and zeal. The parish at present is unique, being the youngest parish in the youngest diocese in the world. As a mission, it passed through many difficulties. On Easter Day, at Matins, the Knights Templar attended in a body. The service was fully choral. The money offering exceeded by 120 per cent. anything taken up previously. On May 16th, Mr. Hanson, director, and Mr. Russell, musical conductor, the sacred cantata, "Queen Esther," was given. It was a great success. The church is the richer by nearly \$200. On the 24th, a reception was tendered the Rev. T. G. and Mrs. McGonigle, at the residence of the senior warden, Mr. F. R. Mott. It was a brilliant and pleasant affair. The members of the Ladies' Guild undertook the management, and to the perfection of their arrangements the result, most satisfactory in every way, is mainly due.

### The Bishop's Visitations

A month has passed since the organization of the diocese. It has been a very busy month for the Bishop. Sunday, May 7th, he visited St. Paul's, LaPorte. This being the first Sunday following the departure of the rector, the Bishop conducted service alone, and preached on the future of parish work; after dinner, drove to Michigan City, and in the evening, at Trinity cathedral confirmed the first class in the new diocese (20), prepared and presented by the Rev. Dr. Cole, who since the first of January has been most faithfully caring for Trinity parish. The week following, the Bishop spent in New York, in attendance upon the triennial meeting of the Society of the Cincinnati. Sunday, May 14th, was spent with the Rev. H. D. B. McNeil, at St. Paul's, Mishawaka, in the morning, with an interesting service in one of the oldest churches in the diocese; and in the evening, with the Rev. F. M. Banfil, at the beautiful new St. James', South Bend. Large congregations were present at both services. There were five con-

firmed at Mishawaka, and 15 at South Bend. May 19th, by invitation of the Standing Committee of Indiana, Bishop White visited St. Luke's, Frankfort, preached and confirmed three, presented by the faithful priest-in-charge, the Rev. W. H. Xanders. The Feast of Whitsunday was happily spent at the cathedral in Michigan City, with two Celebrations, and sermons at mid-day and evening, and an afternoon service and address at the school house at Riskyville. Tuesday in Whitsun week the Bishop held an ordination in St. Mark's, Lima, and advanced to the priesthood the Rev. James Eleazer Craig. May 25th, visited at St. James', Goshen, preached and confirmed two presented by the rector. The Standing Committee of the diocese held its first meeting at Lima, May 22nd. The Bishop has appointed the Rev. W. W. Raymond as delegate from this diocese to the missionary council.

## Massachusetts

William Lawrence, D. D., Bishop

The Guild of St. Barnabas held a meeting in St. Stephen's church, Boston, May 31st. Much interest in the work was expressed.

### The Choir Guild

The second section rendered music in St. Paul's church, Boston, May 31st. The following choirs took part: St. Paul's church, Boston; St. Paul's, Brockton; Christ, Cambridge; St. Paul's, Malden; Grace, Newton; Emmanuel, Somerville. Mr. Warren A. Locke acted as choirmaster, and Mr. Edgar H. Barrell as organist.

### The Girl's Friendly Society

The annual council was held in Trinity parish rooms, Boston, May 31st. Miss McIntosh presided. A number of reports were submitted. Mrs. Roberts, president of the National Girls' Friendly Society, gave a description of the work through the country. According to the diocesan secretary's report, there are now 75 branches in Massachusetts, 1,007 working associates; 2,204 members, 934 probationers, and 78 married branch helpers. After the election of officers, Miss Paddock gave an interesting account of her work as deputation secretary. The annual tea was served in Mechanics' Building, and a social time followed. The service in the evening was attended by 1,200 members, who marched in the procession. The Rev. Edward Osborne, S. S. J. E., preached the sermon. Bishop Lawrence was present, with 80 of the clergy.

## Maryland

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

### The 116th Diocesan Convention

Convened in Emmanuel church, Baltimore, May 31st. The session opened with services conducted by the Bishop and the administration of the Holy Communion. Mr. John T. Mason was elected secretary, and Mr. John T. Glenn, Jr., assistant.

Mr. Joseph Packard, Jr., offered a motion bringing about a radical change in the method of election of bishops in Maryland by substituting a majority for the two-third rule, which heretofore prevailed. After several hours of speaking and various amendments, it was adopted by a vote of 86 to 59, and reads as follows:

The election of a bishop of this Church shall be made by a concurrent vote of the orders voting by ballot separately, and when all the votes shall have been deposited, the tellers of the clergy and laity shall proceed to count the vote, and if among those voted for, one shall receive a majority of those entitled to seats in both orders, he shall be duly elected.

The Rev. Robert H. Paine reported on behalf of the library committee that it had determined to retain the present episcopal residence and the building adjoining, and to make certain necessary changes at a small cost, to fit up the building for use as a library. The committee expects to do this at a cost of not over \$2,000 of the sum appropriated.

Mr. Skipwith Wilmer, of the committee on donations, reported that the Rev. Arthur J.



Rich, late principal of the Hannah More Academy, had directed in his will that \$1,500 be given to the convention for the fund for infirm and disabled clergymen.

In delivering his annual address, Bishop Paret dwelt strongly on two points—both of vital interest to the Church—one, the falling off in the number of young men who desired to enter the ministry; the other, the disobedience of the Church laws in regard to Baptism. "In preparing the official list of the clergy of the diocese, I find," said he, "an unusual condition; that while at our convention of 1898, we numbered 186, I have to report, now, only 122, and it seems a backward step; 15 names have gone from our roll, and only six have been added." Only one name had been added to the clergy list by ordination; the diocese has at this time only three candidates for Holy Orders. Not one candidate had been received since the last convention, and he asked what were the causes for this. He knew some of them, and one was the rapid change going on in the character and tone of life and living in this country. The Bishop said he had found there had been increase in number of communicants, but a decrease in the number of Baptisms. He said he had three years ago called attention to some very grave and harmful irregularities in the administration of Baptism. In some churches he found no fonts at all. In many others, he said the font was shabby, unattractive, and uncared for, and probably left out of sight in a corner. He said that there were churches in Baltimore where the congregation had not beheld the Baptism of an infant for years, and the excuse was that it would weary the people. The Bishop spoke of this sacrament as almost a lost act of worship, and asked that parents demand from their rectors their rights to have a public Baptism. During the year, the Bishop reported that he had, with three or four exceptions, visited all the parishes and churches of the diocese. He had made 108 official visitations, confirmed (on 97 occasions) 1,221 persons, preached 110 times, given 840 addresses, administered Holy Communion 42 times, baptized 89 children and 4 adults, officiated at four marriages and at three burials. He held three ordinations, admitting five to the priesthood. There are three candidates now for Holy Orders, and four deacons preparing for Priests' Orders.

The evening session was devoted almost entirely to the discussion of diocesan missions and the report of the committee on missions. Addresses on the subject were made by the Rev. Messrs. James F. Plummer, Douglass Hooff, Robert B. Nelson, and Wm. B. McPherson. The Bishop read extracts from the reports of the archdeacons of the diocese, and himself reported some encouraging statistics concerning weaker parishes. The report of the treasurer of the committee on missions showed that there is a considerable balance on hand after all demands had been met. A resolution offered by the Rev. Mr. Niver was adopted, providing that the committee on missions be authorized to apportion and appropriate in bulk to the several archdeaconries the sum of \$9,000 for carrying on diocesan work during the ensuing year.

The question of the location of the Episcopal library came before the convention and was definitely settled, after a full and free discussion. The settlement was to the effect that the work of the committee is approved by the convention, and that they be discharged after they have closed their accounts; that the \$23,000 in their hands, which is the balance of the entire appropriation of \$37,000 made last year, be returned to the trustees of the Keerl fund, and that finally, the sum of \$4,000 be appropriated by the convention to be used for the purpose of carrying out the plans sketched in the report of the committee as above reported.

Mr. Joseph Packard, Jr., of the Ways and Means Committee, reported a deficit of \$1,000 from parishes represented in the convention. The chapel of the Prince of Peace, at Walbrook, was granted permission to organize as an independent congregation. The Rev. Henry T. Sharp

is the rector. The church was established by Emmanuel church, and for some years has been self-supporting. The reports from the diocesan schools, Hannah More Academy, and Warfield College, showed both to be in a flourishing condition. The Rev. Luther C. Swentzel, representative of the General Board of Missions, made an address.

The *Standing Committee* was elected as follows: The Rev. Messrs. William M. Dame, J. Houston Eccleston, D. D., Frederick Gibson, J. S. B. Hodges, S. T. D., William H. H. Powers, Geo. C. Stokes, and Osborne Ingle.

It was decided to hold the next convention again in Emmanuel church, Baltimore.

## Central New York

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

The third annual festival of the Church Sunday School Institute of Syracuse was held in St. Paul's church, the Rev. Dr. Lockwood, rector, on the afternoon of Trinity Sunday. An address was delivered by the Rev. Karl Schwartz.

### The Bishop's Birthday

The beloved Diocesan celebrated the 80th anniversary of his birth on Trinity Sunday. He was born May 28th, 1819, at Hadley, Mass., in the old farmhouse, which remains to this day his summer home. He was the youngest of 11 children, and sprang from sturdy New England stock. He completed 30 years of his episcopate (and wise and fruitful has it been), April 8th, and the esteem and love of his flock was shown by many birthday tokens and messages.

### The Bishop's Appointments for June

8. Syracuse.
9. Ordination of deacons, church of the Saviour, Syracuse.
- 13-14. Diocesan convention, Oswego.
15. Keble school, Syracuse.
18. Calvary, Syracuse.

### Brotherhood of St. Andrew

At the State convention, held in Syracuse, May 13th and 14th, the following officers for the ensuing year were elected: President, Frank L. Lyman, Syracuse; vice-presidents, Chas. E. Allen, Troy, Mark H. Lewis, Buffalo, Henry Valk, Richmond Hill, L. I.; recording secretary, Percy J. Knapp, New York; corresponding secretary, George H. Plummer, Rochester; 150 delegates were in attendance.

## Western New York

Wm. D. Walker, D.D., LL.D., Bishop

### 75th Anniversary of St. Luke's, Rochester

The celebration of the jubilee began May 10th, when the Church Club convened in St. Luke's parish house with special reference to the event. The Rev. Dr. Henry Anstice, a former rector, spoke of "The relation of St. Luke's to the growth of the city." Ten out of the 13 churches organized in the city since the founding of St. Luke's, owe their beginning to it in more or less degree. The Rev. Dr. Nelson Millard, pastor of the 1st Presbyterian church, spoke on "St. Luke's nearest neighbor," and Mr. Selden H. Brown, of Scottsville, on "The progress of the American Church." The Rev. R. R. McG. Converse, D.D., rector of St. Luke's, and the Rev. Dr. D'Orville Doty also made remarks. The following were elected officers for the ensuing year: President, Eugene C. Denton; vice-presidents, William W. Mumford, Frank J. Amsden, Fred E. Drake, John Morris, Albert C. Walker, James W. Whitney, Wm. C. Walker and William C. Edwards; secretary and treasurer, George H. Plummer.

The anniversary celebration was continued the next day by the Eucharistic service at 8 A. M., Morning Prayer at 10:30, administration of Confirmation by Bishop Walker, and a second celebration of the Holy Communion. Evening Prayer was said at 5 o'clock. At 8 P. M., the jubilee services were held. Addresses were made by Bishop Walker, the Rev. Dr. Anstice, of Philadelphia, the Rev. Murray A. Bartlett, of St. Paul's, the Rev. Warren C. Hubbard of

Trinity, the Rev. Dr. William D'Orville Doty, of Christ church, and the Rev. Amos Skeele of the church of the Epiphany. At the close of the service a reception was held in the parish house.

## Washington

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

### St. Monica's League

At St. John's church, May 9th, the closing service was held. The Holy Communion was celebrated, and an address delivered by the Rev. Mr. Paddock. At the business meeting, the Rev. Mr. Bratenahl read a report of the work among the colored people at Port Reno, in St. Alban's parish. This work has been begun and maintained by St. Monica's League during the past winter, and is in charge of a colored deacon. The secretary of the league read her annual report, showing that more than \$1,100 has been expended for salaries of teachers and equipments of industrial schools, for scholarships in King Hall, Lawrenceville, Va., and Charlestown, W. Va., and for vestments, altar linen, etc. The range of work is from the diocese of Washington, through all the Southern States to Florida. St. Monica's League was organized in 1893, to work in connection with, and under the direction of, the Church Commission for the Colored People. All Churchwomen can become members by payment of one dollar annually. □

## Missouri

Daniel Sylvester Tuttle, D.D., Bishop

### Brotherhood of St. Andrew

The State convention met at 3 o'clock on the afternoon of May 25th, in the Boffinger chapel of the cathedral, where a Quiet Hour was conducted by the Rev. Frank Du Moulin; after which the Rt. Rev. George F. Seymour delivered a most stirring charge to the Brotherhood, one which ought to ring in the ears of all who heard it and inspire them with heroic purposes and courageous efforts in pressing forward in the noble work which the Brotherhood is doing. An adjournment was then made to the guild room in Schuyler Memorial House, where matters of business were transacted; while the night session was occupied with discussions upon various questions of interest and instruction. "The elements of a successful chapter meeting" were treated by Jas. A. Waterworth, the Rev. J. D. Ritchey, William H. Owen, Jr., and the Rev. Robert E. Lee Craig. "The Brotherhood, its object and how to accomplish it," was discussed by J. L. Houghteling, of Chicago. "Personal work" was spoken of by Bishop Tuttle, the Rev. Dr. W. R. Winchester, Frank S. Tousey, and the Rev. G. Tuckerman. "Chapter work" was presented by the Rev. Messrs. Frank Du Moulin, Allen K. Smith, and L. F. Potter.

## West Missouri

Edward R. Atwell, D.D., Bishop

### The Tenth Annual Council

Held in Grace church, Kansas City, May 16th and 17th. The opening services were held in the church, with sermon by the Rev. H. A. Duboc. The Bishop administered the Holy Communion. The business sessions were held in Grace Guild Hall, the beautiful parish building adjoining the church; 25 clergymen and 37 lay delegates were in attendance. The Rev. John F. Dunn was re-elected secretary and Mr. W. B. Clarke, treasurer. The Bishop delivered his address Tuesday afternoon. Services have been increased and more missionary work done during the past year than for sometime. There is need, however, of more extended work still, as of the 60 counties in the diocese, 23, with a population of 350,000, are entirely without Church services. Of the 54 parishes and organized missions in the diocese, only nine are wholly self-supporting. The missionary character of the field is thus very evident. The Bishop spoke with pleasure of the large reduction of church indebtedness in the past few years. In 1892 it was \$136,921, while in 1899 it will be only about \$37,000.



On Tuesday evening a missionary meeting was held in the guild hall, at which reports of the work were presented, and stirring addresses made, by the Rev. Messrs. J. Stewart-Smith, G. Heathcote Hills, W. S. Allen, and others. Pledges were taken for diocesan missions amounting to \$2,500, a decided increase over last year. One of the most interesting features of the evening was the report of Archdeacon J. S. Moody of his first year's work: Miles traveled, 15,475; services and instructions, 674; sermons, 220; candidates prepared for Confirmation, 17; Woman's Auxiliaries organized, 8; new churches under way, 2, etc.

Wednesday evening a united musical service was held by the vested choirs of the city in Grace church—the first service of the kind in Kansas City. It was under the management of Mr. E. C. Marsh, organist of Grace church.

Thursday, May 18th, was devoted to the annual meeting of the Woman's Auxiliary. The sermon was by the Rev. G. Heathcote Hills. The country parishes and missions were better represented than ever before. Fifteen new parish branches have been added during the year.

## Newark

Thomas Alfred Starkey, D.D., Bishop

### Annual Diocesan Convention

Held in Grace church, Orange, May 16th and 17th. The Holy Communion was celebrated by the Bishop. After the service, the Bishop read his annual address. On the state of the diocese in general, he spoke a few words of encouragement and exhortation. He felt that a subject for consideration was found in the fact that in the larger towns and cities, where manufactures are the leading form of industry, the majority of our congregations are composed of working people. He could remember the days when the Episcopal Church was the Church of the wealthy and aristocratic classes; and the contrast to-day reconciled him, in a measure, to the difficulties which arise from the small means of so many of our city congregations. The Bishop commented with satisfaction on the prosperous condition of the hospitals and other institutions of the diocese, and especially commended to the clergy the Arthur Home, the only Church orphanage in the State, as needing their effectual support in these first days of its career.

The statistics for the year are as follows: Ordinations—priests, 2; deacons, 3. Clergy canonically connected with the diocese—bishop, 1; priests, 112; deacons, 4; deposed, priest, 1. Candidates for Holy Orders—priests, 8; deacons, 1. Clergy licensed temporarily, 4; lay-readers licensed, 28; new church opened, 1; notices of deposition received, 17; sermons and addresses, 75; Confirmations, 1,245.

The Rev. W. R. Jenvey, archdeacon of Jersey City, reported great improvement in the financial condition of the missions under his supervision, especially in the paying off of debts, and acquirement of new lands and buildings. Calvary church, Bayonne, is now entirely self-supporting. The missions at Fort Lee and Hillsdale are out of debt, and the latter has spent \$1,625 in improvements during the past year. The mission at Hasbrouck Heights has reduced its indebtedness from \$2,250 to \$1,350, and Trinity mission, Centerville, is soon to have a new building, for which \$1,300 is in hand.

The Rev. Alexander Mann, archdeacon of Newark, reported great earnestness and zeal on the part of the missionaries in his archdeaconry, and particularly commended the work at Essex Fells and Little Falls, at Arlington, Butler, and Pompton.

The reports of the Board of Missions, Arthur Home, and the two hospitals, were full of encouragement. At St. Barnabas' Hospital, the endowment fund has been increased by \$12,000, and now amounts to \$43,000. An endowment of \$3,000 is to be made shortly by the Girls' Friendly Society of Trinity church, Newark, as a memorial of the late Major Hulfish, former sexton of that parish. At Christ Hospital, a new wing is to be opened at an early date, containing new operating rooms, with all modern conveniences. The treasurers of the diocese, of the

Episcopal Fund, and of the Aged and Infirm Clergy Fund, each reported a considerable balance on hand.

The greater part of both afternoons was taken up in the discussion of the report of the joint committee of the dioceses of New Jersey and Newark, on civil legislation. This committee submitted a proposed "Supplement to the Religious Societies Act," the object of which is the condensing, harmonizing, and arranging, of the existing statute laws of the State relating to Church government. After a prolonged and exhaustive discussion of each section, the whole supplement, with amendments and suggestions by the convention, was referred back to the joint committee, to report at the next convention.

The elections resulted as follows: *Standing Committee*: The Rev. Messrs. W. W. Holley, D.D., Wm. R. Jenvey, N. Barrows, D. D., and Frank B. Reazor; Messrs. Henry Hayes, Alfred Mills, D. Smith Wood, and E. A. S. Lewis. *Board of Missions*: The Rev. Messrs. George S. Bennitt, F. B. Carter, Walker Gwynne, Wm. M. Hughes, D. D., George F. Flichtner, and Wm. W. Davis; Messrs. George G. Frelinghuysen, Wm. M. Franklin, Richard F. Stevens, Wm. J. Holmes, James Hodge, and J. L. Truslow, Jr. *Delegates to the Missionary Council*: The Rev. F. B. Carter and Mr. Henry Hayes. *Secretary*, the Rev. John Keller; *treasurer*, Mr. Henry Hayes.

## Milwaukee

Isaac Lea Nicholson, D. D., Bishop

The Rev. Rudolph Stahley, curate of Trinity church, Prairie du Chien, has succeeded in building a new rectory on the lot adjoining the church building.

### Founders' Day at Kemper Hall

May 24th was an ideal Founders' Day at Kemper Hall. The grounds looked their loveliest, with gay tulip beds and fresh spring foliage. The morning trains brought the visiting clergy and a large number of guests from Chicago, Milwaukee, Racine, and elsewhere. At 10:30, High Celebration was sung in the chapel. The acting chaplain of the school, the Rev. Colin C. Tate, was celebrant, and the Rev. J. H. Hopkins, of Chicago, was the preacher. The Bishop of Milwaukee gave the absolution and the blessing. After the service, the guests gathered in Bishops' Hall, where the school girls sang the Founders' Day hymn, and garlanded with flowers the pictures of departed bishops and priests once connected with the school. The Bishop and other guests, followed by the school still singing, then marched to Armitage Hall, where the picture of Bishop Armitage was decorated, after which luncheon was served.

### Nashotah Theological Seminary

The annual commencement exercises were held on June 1st. The baccalaureate sermon was preached by the Rev. Wm. McGarvey, of Philadelphia. The following degrees were conferred: D. D., (*Honoris Causa*), the Rev. John Jacob Faude, ('76), rector of Gethsemane church, Minneapolis, Minn. B. D., (In course), the Rev. Messrs. Gustave Ambrose Chas. Lehman, ('96), of Holy Trinity, Pueblo, Colo., and Samuel Macpherson, ('98), of St. Mary the Virgin's, New York. Diplomas were granted to the following members of the graduating class: The Rev. Messrs. Allan Worthington Cooke, Arthur Goodyer, Wm. Donald McLean, and William Watson. The annual meeting of the convocation of the alumni was held in the afternoon, when the officers of last year were unanimously re-elected.

## Albany

William Crosswell Doane, D.D., LL.D., Bishop

### St. Ann's Church, Amsterdam

On Sunday, May 21st, the rector, the Rev. E. T. Carroll, celebrated the 5th anniversary of his work here; the Rev. David Sprague, a former rector, preached the sermon. The Rev. Mr. Carroll has accomplished wonders in this parish. A member of the vestry has issued an anniversary pamphlet giving a brief *resume* of the work, the substance of which is, a working and loved rector followed and supported by a loyal

people, bringing prosperity out of dangerous conditions.

### The Church of the Cross, Ticonderoga

This historic parish, the Rev. C. L. Sleight, rector, celebrated the 60th anniversary of its organization, May 14th. It is in a flourishing condition, and the rector's sermon on the anniversary made the people proud to acknowledge their membership.

### All Saints', Hoosac

On Whitsunday, the congregations from the two outlying missions—St. Paul's, Raymer-town, and Holy Name, Boyntonville—under the Rev. A. A. Cairnes, united with the parish in a grand missionary service. Holy Communion was celebrated at 7:30 A.M. At 10:30, there was a High Celebration, at which the Rev. J. N. Marvin preached the sermon, on Diocesan Missions. After Evensong, the clergy and lay people assembled in the refectory of the school. The rector, the Rev. Canon Tibbitts, presided. The Boys' Missionary Committee made most interesting reports. Then all listened with evident pleasure to an address by the Rev. Dr. Hare, on Work in an East London parish, and to Mr. Paul Shimman, on missionary work in Persia. The choir of the church is made up from the boys attending the school, and the faculty. They are very proficient, and render the most difficult music.

## Long Island

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

The Rev. Ralph L. Brydges, rector of St. Mark's church, East Islip, who has been ill for some time, has recovered, and officiates at all services. The Woman's Sewing Class, before disbanding for the season, sent \$23 to St. John's Hospital, Brooklyn, being proceeds from work done in the society.

### St. Catherine's Hall, Brooklyn

The commencement exercises of the diocesan school were held May 31st, in the chapel of the school. The principal address was made by Dr. Hamilton W. Mabie who also conferred the diploma. Professor Franklin W. Hooper, of the Brooklyn Institute of Arts and Sciences, made the introductory address, and there was vocal and instrumental music of a fine order.

### Consecration of St. Paul's, Glen Cove

On Tuesday, May 23d, St. Paul's church, the Rev. John William Gammack, rector, was consecrated by Bishop Littlejohn, it having recently been freed from debt. A large number of clergy from Long Island and Manhattan were present. A collation was served by the women of the parish, in the parish hall. In the afternoon, the Bishop administered the rite of Confirmation to a class of nine.

### Trained Christian Helpers

The graduating exercises of the senior class took place May 27th, at the home of the Helpers, 52 Madison st., Brooklyn. This order was organized more than two years ago, under the auspices of the Rev. Dr. J. H. Darlington, to fill a long-felt want of trained volunteer help for the sick poor, and those unable to pay a trained nurse; and its success is proving its value. The spiritual directors are the Rev. Drs. James H. Darlington and John J. Bacchus, and the medical director is Dr. Arnold W. Catlin, well known for his interest in philanthropic enterprises. Dr. Darlington being unable to be present, owing to illness, his place was taken by the Rev. Dr. Bacchus who made the opening address. Dr. Arnold read a letter of regret from the Bishop, in which he expressed his hearty approval of the work. The diplomas were awarded by Dr. Catlin who prefaced the presentation with an address. Addresses were also made by Drs. Alfred Bell and W. W. Lang, of the Medical Hall. Several trained nurses who have cooperated with the order in their work among the poor, were presented by the directress, Sister Augusta Winder, with the badge of the order, a dark blue ribbon stamped with silver. Music and an informal reception closed the exercises.



## Editorials and Contributions

THE Presbyterian General Assembly has just been holding its session, and had the cheering report that the debt of the Home Missions Board, nearly \$150,000, is all paid off. Bishop Fallows, of the Reformed Episcopal Church (*The Interior* spells it with a small "c") bore the greetings of that body, and, according to the report of our contemporary, explained that "his church stands as a protest against movements in the Episcopal fold which would lead to the spread of cunningly devised fables, and imposing the commands of men for the commands of God." That would suit "the Briggs' case" very well, even if the English of it is a little broken! It seemed to please the Presbyterian brethren immensely; at least, the effect of the Reformed Episcopalian speech was to set the assembly to singing "Blest be the tie that binds!" As Sam Weller would say, it would take a glass of "hextra" magnifying power to find the "tie." Dr. Fallows "recognized the full equality of the Presbyterian Church," which was "a little more than kin and less than kind."

ONE matter of moment, which will interest many who are not Presbyterians, was the action taken in "the McGiffert case." It seems that "one woe doth tread upon another's heels," in the Presbyterian ranks. After the fitful fever of trial and expulsion, Briggs sleeps well; but here is another trouble in the camp! McGiffert looms up, with twenty thousand gashes on his theological head, and spoils the feast. "What shall we do with him?" was the question which the assembled wisdom of the assembly found it hard to answer. It was finally decided to turn him over to his own New York Presbytery to be dealt with. We congratulate the alleged heretic on the prospect of finding a soft spot to drop on when he is pitched out.

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### Catholicity

RECENT events in the Episcopal Church have given occasion for those who think they know our affairs better, perhaps, than we ourselves, to administer to the Church and its pastors a considerable amount of advice, useful or otherwise. On the one hand, many of the secular papers, taking a plain, common-sense view of things, have seen very clearly that it is an anomalous and doubtful position for a man to place himself where he is pledged to certain formulas of faith and doctrine, but considers himself at liberty to teach and preach the opposite. On the other hand, according to *The Outlook*, the Episcopal Church has recently been on its trial in the matter of true Catholicity. The definition of Catholicity, from this point of view, appears to be the capacity of including every sort of teaching, however inconsistent with itself or even self-destructive it may be. A Church which has not this capacity, is, it seems, a sect, and not a Church. Since, however, up to the present time, there has been no religious organization, whether called Catholic or Protestant, which does not start from some fixed principles and lay down more or less definite limitations binding upon those who become its authorized exponents, the Catholic Church of which *The Outlook* fondly dreams, has not yet come into existence. Even the

admission of Dr. Briggs, which this paper regards as a turning point, does not determine the matter in favor of the Episcopal Church if Dr. Briggs' own declarations are to be accepted. It is to be observed that Dr. Briggs himself does not claim that his ordination, by which he has been admitted to the ministry of the Church, adds a new element to the Church's character, or in any respect broadens its Catholicity; on the contrary, he has shown himself extremely anxious, as for instance in his letter to the Presiding Bishop, to vindicate his orthodoxy and to claim for himself perfect loyalty to the Church and her standards just as they are.

IT is this attitude on the part of Dr. Briggs and others, which forms the greatest difficulty. If they said distinctly: "Our views are not those of the Episcopal Church, but they are views which we insist that she must adopt, on pain of being something less than Catholic," we should then know much better where we stand. But in reality they one and all insist that their views are already within the limits set by the standards of the Church. *The Outlook* evidently does not accept the professions of these gentlemen as presenting the true state of the case, but considers that their reception into the Church, or their remaining in it without molestation, involves an actual extension of the field of belief and teaching. We should be inclined to agree with *The Outlook* thus far, if we were convinced that the present drift, encouraged by the action of certain of our ecclesiastical authorities, were destined to go on unchecked. This, however, is far from being our conviction. Taking courage from the history of the Church at other times, we confidently believe that the hour will come when the Church will rise in her might and slough off these excrescences. But it is true that in a Church governed as ours is in America, this is necessarily a work of time. Discussion must go on until the principles at stake become clearly evident to the great majority. When it is once seen that the controversy at the bottom centres about the question of the supernatural or the non-supernatural, the result cannot be long doubtful.

CATHOLICITY at present is an expression which is being much misused; as in the case of the word "liberty," crimes are committed in its name. In the popular point of view, Catholic means "Roman Catholic," and its use arouses all the intensity of old Protestant prejudice against everything which is called by that name. On the other hand, by a species of clever word jugglery, consisting in an appeal to etymology, and a rejection of history, the word is being made to signify everything or nothing. As the word in its etymology signifies "universal," it is being claimed that a Catholic or universal Church must be one which tolerates all views and teachings which so-called Christian scholars may choose to promulgate, without any question of the premises from which they start, or the pre-assumptions which govern their investigations and shape their conclusions. Whether these pre-assumptions include a belief in the supernatural and its miraculous manifestations, or whether they deny the supernatural, all alike must be allowed their place in such a Catholic Church.

THE truth is, the ideal thus presented to us is not that of *the* Church, or *a* Church, but of the world. The theory which is being exploited at present with great zeal in certain quarters, is that the antithesis with which readers of the New Testament are familiar, between the Church and the world, is a false antithesis, or at least that it has ceased to have any practical significance. The Church and the world are one, and the duty of the Church is to bring herself as rapidly as possible into harmony with the *zeitgeist*, the spirit and genius of the time. Thus only can she become Catholic in the sense of *The Outlook* and its friends. But it ought to be clearly understood to what conclusion this conducts us. Church organization becomes unnecessary. The *zeitgeist* can take care of itself, and is impeded rather than aided by the existence of organizations which inevitably find it necessary to set forth some kind of standard or formula affecting belief or teaching. It may be a matter only of shreds and patches, or more or less vague traditions of old orthodoxy; nevertheless, whatever there is still remaining in any case of traditional religion, involving more or less the admission of the supernatural, will necessarily have the character of limitation. There is a point at which it is said: "Thus far and no further." All this is simply a hindrance to the free development of the *zeitgeist*, or enlightened world-spirit. When the Church and the world become one, the mission of the Church is gone, she becomes an anachronism, and must, sooner or later, cease to exist. It is really a new dispensation to which *The Outlook* invites us. It makes the former dispensation obsolete. "Now that which is growing obsolete and decrepit, is necessarily near to vanishing away."

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### Presbyterian Liturgics

COMPLAINT is sometimes made of the great variations in the services of the Church, as seen in different parishes, and of the perplexity or discomfort which this causes to persons coming from one parish to another, and expecting to find the same order of things to which they have been accustomed. But although the same service may not be found in all churches at the same hour, the Holy Communion being sometimes celebrated in one church at the time when Morning Prayer is being said in another; and though some services which are more or less optional, are used constantly in some places and more rarely in others; and again, some churches prefer a larger element of music and ceremonial, while their neighbors are content with a minimum of these adjuncts—at least the services employed are, with some unimportant exceptions, those of the Prayer Book, and therefore will be familiar to all Churchmen. Our difficulties in this respect are but small when compared with those of our brethren of other denominations who have of late years been affected by the general movement in favor of some kind of settled form of public worship, as opposed to the old extemporary method. At least, this is what we gather from a recent editorial in *The Evangelist*, a Presbyterian newspaper, published in New York city. "The present condition," says this paper, "must be distressing to all who have a regard for order in Church worship



and to the last degree perplexing to members of other communions. For that matter, perplexity must be equally the lot of Presbyterians themselves whose hap it may be to attend a church other than their own, so intricate and minute are the diversities in the forms even of neighboring churches."

AN association of the Presbyterian Church, called "The Church Service Society," has been formed for the purpose of promoting the use of liturgical forms in the worship of that denomination. This society recently sent a circular letter of inquiry to the pastors of all churches reporting at least two hundred and fifty communicants, in the New England States, New York, New Jersey, and Pennsylvania. The purpose of this letter was to ascertain the character of the services at present in use. It is apparently regarded as desirable that there should be some approach to uniformity. The answers received were certainly not encouraging in this respect, so far as the present condition of things is concerned. Out of three hundred and sixteen Presbyterian churches, two hundred and thirteen use a doxology at the beginning of morning worship, and fourteen in some other part of the services. The *Gloria Patri* is used in one hundred and two congregations, but with no uniformity as to the places of its insertion. Thirteen use the *Gloria in Excelsis* at one of two different points. Anthems are used by two hundred and thirty-three, at eleven different points. Versicles and responses are used by forty-nine, and the same number employ chanting; but we gather that there is no uniformity either in the material employed in these features, or the order in which they occur. As regards the prayers, there seems to be fourteen different systems in use.

IT does not appear that these experiments in the liturgical method of worship are very heartily appreciated by the rank and file of the congregations concerned, and *The Evangelist* remarks that, on the whole, the report indicates a disheartening degree of indifference, apparently on the part both of pastor and people. It is true, however, that "many place special emphasis upon the dignity and importance of the worship, apart from the sermon," and a wide desire is expressed for a fuller participation by the people in the acts of worship. The Society finds that, notwithstanding the present confused state of things, a large proportion of the ministers who replied to their letter are in sympathy with the aims of the Society. These aims, we take to include, not only the advancement of a liturgical method of service, but also the attainment of something like uniformity in the method adopted.

WE cannot but view with interest and sympathy a movement of this kind in a large and important Christian community such as the Presbyterian Church, even though, as has been frankly avowed by some persons of standing, the desire to prevent the younger members of the denomination from throwing in their lot with the Episcopal Church, is no unimportant element in this newly-awakened desire for responsive services and the use of forms in public service, instead of merely extemporary devotions. For though this motive is undoubtedly present, it is quite certain that it is only one element in the matter. It can hardly be denied that there is a general

weariness and an increasing impatience of the old methods. People of cultivated tastes are no longer willing to remain at the mercy of the minister who may occupy their pulpit or platform, and whose personal characteristics of thought and expression are never more obtrusively, and perhaps offensively, evident than in the prayers with which he endeavors to lead the devotions of the congregation. It is seen as never before that if public worship is to be also common worship, and not simply the expression of an individual's devotional strivings and aspirations in the presence of an audience, forms of prayer are absolutely essential. It is a sign of the times when an influential religious body, long opposed to all such forms, and especially to those of the Anglican Prayer Book, begins to seek after that which it once rejected, and to appropriate, even though it be by shreds and patches, the ancient Catholic forms of liturgical worship.

IT is also a hopeful sign, in this connection, that many pastors desire to emphasize public worship as compared with the sermon. This was not so with their forefathers. It will be interesting to observe whether this "Church Service Society," or the movement which it represents, shall meet with any satisfactory measure of success. Will it be able to furnish, in answer to a widespread, but somewhat vague, demand, a service which will commend itself to the majority of Presbyterian churches? We find it difficult to believe that anything having the character of finality can be attained unless it is based upon true principles of worship. It will be found, in reality, that these aspirations after something higher and something more substantial than the usages of the past have afforded, reach much further than a simple desire to afford the people a larger participation in the utterances of public worship, or the greater life and heartiness imparted to the service by arrangements of versicles and responses, or alternate readings from the Psalms and Canticles. The true goal of this widespread tendency towards some better ideal, which is seen, not among Presbyterians only, but in other denominations, can only find its permanent satisfaction in the ancient system of Catholic worship.

NO doubt for a time the appropriation of elements from the Prayer Book and the imitations of the methods of the Church, may be successful in holding back the discontented element, but it does not seem probable that these methods will be of permanent efficacy. Mere eclectic services bear too much the character of Hamlet with Hamlet left out. The central principles which give life and unity to the service and impart to it its true significance, must be felt in the long run to be lacking. Not only each service, but the entire liturgical system of the Church, possesses a unity of thought and intention which is the real source of its strength and the guarantee of its permanence. But it is impossible for our Presbyterian brethren to accept this system entire without becoming other than they are. We may, therefore, well view such a movement as this, not only with equanimity, but with hopeful sympathy, believing, as we do, that it can only find its true realization in unity with the ancient Church.

## Letters to the Editor

SIGNS OF THE TIMES

To the Editor of *The Living Church*:

We are rapidly approaching one of those periodic crises in the history of the Church, in which there must be a searching of the hearts of men. We need not fear the charge of pessimism if in facing evil we strive to estimate its true nature, so long as we do not despair of conquering it.

What do we see as we look at the Church today? We see a condition of indifference and apathy toward growing evil, which is nothing short of criminal. On all sides men are shirking responsibility and letting things drift, excusing themselves from protest and open opposition to error, fearing the frown of popular opinion which tolerates looseness in all great moral questions. Well may we ask, whither is the Church drifting? The facts are these: With no love for the use of party names, yet for the sake of being definite, it may be said that we have reached a point where the issue is not as between High Church and Low Church; we are face to face with Broad Church and no Church. The Broad Church party has long been crying for peace, charity, tolerance, liberality, as a blind by which to gain time and opportunity to sow seeds of error unhindered. Jealousy for truth has been scouted as narrowness and bigotry; those who would preserve the Faith in its ancient purity, have been stigmatized as "troublers of Israel"; timid and half-hearted souls have been cajoled or frightened into making peace which is fatal in its results. It is time, then, for us to rouse up and search for Achan and the Babylonish garment.

We need not go back further than the last General Convention to catch the drift of things. There we see the leaven of laxity and lawlessness working out. It is not possible to exaggerate the significance of the fact of this Church, through her House of Bishops, refusing to guard the sanctity of the marriage bond and crush the monster of divorce which is ravaging society. And why? Through fear of antagonizing the spirit of the age, the hostility of worldliness and secularity which is rampant inside the Church as well as outside of it. From all over this land to-day the cry is going up to heaven against the licensing of co-cubinage and the wreck of home and family life, and yet as a Church we stand dumb, and our bishops hesitate lest they lay upon human nature a burden too heavy to be borne!

Equally significant was the practical rejection of the Book of Common Prayer as any longer a standard of faith and doctrine. For this is the true inwardness of the plan of Christian Unity in the famous amendment to Article X. of the Constitution. This provides for "the temporary use of forms and directories of worship by congregations not in union with this Church who are willing to accept the spiritual oversight of the bishop of the diocese or missionary district." The scheme gets rid of the Prayer Book as a standard of doctrine. What congregation would ever afterward surrender its directory of worship if it were not willing to do so when it consented to accept episcopal oversight? The plea of a "temporary" provision is all nonsense. The truth is, we should by this scheme annex permanently congregations who never mean to accept the doctrine of this Church. The *lex orandi* is the *lex credendi*. The Church has committed herself to a shrewd invention to get rid of Prayer Book doctrine; nothing less.

Look now at the situation in New York. The scandal to the Church of the Briggs ordination is, pooh-poohed and laughed at, and his defenders shelter themselves under the plea that the Church has plenty more like him! It is openly proclaimed that the "whole Broad Church party" is in sympathy with Dr. Briggs. Plainly, then, here is an assertion that we have a revolutionary party within the Church which means to defy her laws. The case of Dr. Briggs is, we must remember, not that of disciplining a teacher who has departed from the Faith; it is actually commissioning and authorizing one to



teach who is on record against the teachings of the Church. Let us not be intimidated by the cry of those who say, "truth is being stifled and scholarship denounced." It is not so. The question at issue is whether the Church shall offer any man the opportunity to use her authority to teach his own opinions, rather than "the Faith as she hath received the same." Can she, and will she, tolerate that presumption and conceit which claims for itself the witness of the Holy Ghost to its own individual opinion, as against the Faith of the body corporate to whom the Spirit of Truth was promised rather than to any individual?

Dr. Briggs' opinions may be true, or they may not be true; no one questions his right to hold any opinions he pleases. What is questioned is his right to a commission to teach what the Church has not accepted. Is the Church ready to abdicate her position as a teacher of truth in favor of an individual who claims to know better? Is she willing to surrender her office as a witness, to an exploiter of literary theories?

But it is not only Dr. Briggs' case that is serious. The authorities permit to go unrebuked an avowed Unitarian who openly proclaims his unchanged opinions, and asserts as his reason for entering the Church that "he fancies her liturgical service." Now in both these cases the distressing thing is the moral obliquity condoned. The vows of the ordinal are taken, and then played fast and loose with. What we ask is: shall the Church, for the sake of avoiding conflict, and to enjoy a peace of indolence and indifference to truth, suffer the flood of lawlessness to flow on without let or hindrance? Better dispense with all law and pretence of discipline, than to suffer defiance as she is doing. Who will help lift this pall of apathy and insensibility that hangs over the Church? Where is the indignant repudiation there ought to be of the attempt to prove Holy Scripture a patch work of myth and legend? What is the blight which has struck the hearts of bishops and priests who have taken solemn vows to banish and drive away strange doctrine, that they play at battle-dore and shuttle-cock with their responsibility "earnestly to contend for the Faith once delivered to the saints"? How long are we to witness the policy of do-nothing and drift which is fast making the Church a target for the taunts and sneers of infidelity and worldiness? It is not disturbance of the peace of the Church which is to be feared; rather is it the fatal lethargy of cowardly inactivity. While we pray, "Let Thy continual pity cleanse and defend Thy Church," shall we hug to our lazy souls the delusion that the evil will right itself?

ALBAN RICHEY.

New York, June 1, 1899.

#### CLERGYMEN'S RETIRING FUND SOCIETY

To the Editor of *The Living Church*:

If another letter on the subject of the C. R. F. S. is in order, I should like to have a word to say.

I have been a member of the society for about twenty years, and have been loyal to the principle on which it was organized. But I am beginning to have a change of mind, and to concur with the thought that it would be well if the society could enable some of its present members who have reached the required age, to retire, if they needed to do so. At present it seems to me that I am working to enable my brother who will live towards the end of the twentieth century to "retire." A noble object; but one has to consider a little one's own necessities. I have been, as I say, a member for twenty years. My retiring pension is under \$40 a year. One cannot retire on that except into the grave. I know it is a large return on my investment. But I was not investing my money, but was endeavoring to provide for a retiring pension for myself, as well as for my twentieth century brother. I wish I could get it. But I cannot get it out of the present slowly accumulating principal of the society.

I think the clergy ought to take more interest in the society, and ought to join it in larger numbers, and thus help to increase the principal fund. But the clergyman who joins it today still has to look to the fact that when he

reaches the retiring age, it is not likely that the fund will even then have reached a sufficient sum to enable him to retire on his share of the dividend of the interest of it. That is not encouraging for him, and he does not join. Perhaps he would if he thought he was going to help himself, as well as his brother in the third and fourth generation—whom of course he heartily desires to help. Something has been said about the help the laity would give, under other conditions than those which now prevail in the administration of the C. R. F. S. Perhaps they would. It is much to be desired. Most of the clergy have not much with which to help themselves. And there comes a time when some of the laity who are "emulous of change," thrust them out onto the "cold charities of the Church." We have laymen in the Church who could raise the fund of the society to a point which would enable those who have "sown unto them spiritual things," but whose sowing they no longer desire, to "reap their worldly things" at a time of life when they most need it. That would be only fair, and it would be in accordance with the spirit of our brotherhood in Christ. These rich laymen have many calls on them. But they have received much from God out of which to respond to them. Is not the C. R. F. S. and its purpose, something which should be a strong claim on their means for doing good? A relief from anxiety for the future on the part of those who have broken for them the bread of life, might well claim some consideration on the part of those to whom God has given "all things so richly to enjoy."

A MEMBER OF THE C. R. F. S.

#### ASTONISHING EXEGESIS

To the Editor of *The Living Church*:

I see by one of our large dailies that in the Presbyterian Assembly (South) recently, the following report of the Committee on Overtures was docketed: "The General Assembly, in response to the overture from the presbytery of Athens, touching the observance of Christmas and Easter as religious days, would make the following deliverance: that there is no warrant in the Scriptures for the observance of these days as holy days; but, on the contrary (see Gal. iv: 9, and Colossians ii: 21), that such observance is contrary to the principles of the reformed faith, conducive to will-worship, and not in harmony with the simplicity of the Gospel of Jesus Christ."

This remarkable deliverance, from what is considered the most learned of our Christian denominations, declares that the whole early Church, from Apostolic times on up through the centuries, in her observance of Easter Day, acted contrary to the principles of Christ's religion.

Polycarp, Bishop of the Church at Smyrna, and disciple of St. John, visited Anicetus, Bishop of Rome, for the purpose of bringing the whole Church, East and West, to the observance of Easter on the same day. The whole Church did undoubtedly, under the eyes of St. John, observe Easter Day with St. John's approval. Really does the Presbyterian Church (South) mean to say that the whole Church of Christ, at that early time, under the very eyes of an inspired Apostle, fell into a practice on a par with the Judaism and the heretical sophistries condemned by St. Paul in the passages above referred to?

Weatherford, Texas.

F. MOORE.

#### QUALIFICATIONS OF DELEGATES

To the Editor of *The Living Church*:

I should feel myself under great obligation to you if you would kindly give me the space in which to ask a few questions. I ask this in the hope that some of our reverend brethren of the clergy who have had some of the same propositions to deal with, will be good enough to give me the benefit of their experience.

1. Could a priest of the American Church, in all respects in regular standing, be deprived of his right to a seat and a vote in a diocesan convention, on account of the failure of his parish or mission to raise the full amount of its diocesan assessment?

2. Does not the priesthood carry with it, inherently, the right to vote in a diocesan council, provided always that such has been recognized and utilized by the bishop of the diocese?

3. Under what canon are deacons, in regular standing, and baptized persons (as yet unconfirmed and non-communicant, or confirmed and non-communicant), entitled to vote in diocesan councils or synods?

4. Strictly and canonically speaking, do not such canons as apply to the qualifications of delegates to the General Convention, apply also to delegates to our diocesan councils?

This set of questions is agitating more than one diocese at the present time, and a little light on the subject, from such as have had any experience in dealing with the issue involved, would be very welcome.

RUSTICUS.

Trinity Church, Atchison, Kas., May 22d, '99.

#### BISHOP POTTER AND DR. BRIGGS

To the Editor of *The Living Church*:

Admitting that it is as improper to criticize the actions of a bishop as those of a judge, yet as we find some bishops to be not infallible and to make some mistakes, there can surely be no impropriety in pointing out those mistakes when they may lead to important results.

The Bishop of Pittsburgh has, in a recent number of your contemporary, shown that Bishop Potter made a great mistake when he urged the mandatory character of the canons as leaving him no discretion in ordaining Dr. Briggs to the priesthood, if certain testimonials were presented and formalities observed.

The Bishop of New York was also unfortunate in quoting the testimonials given to Dr. Briggs by certain Roman Catholic teachers; because the Bishop must know that in the estimation of a loyal Roman Catholic, the authority of any interpretation of the Bible is as nothing when placed beside the teaching of the living Church.

Bishop Potter also made a great mistake in saying, in his letter to a layman, that the "outcry" against the author of the "Introduction" betrays a "lamentable ignorance of the progress of sound learning and the judgment of the best Christian scholars," for two reasons: The particular instance to which the Bishop refers—and indeed most of the outcry—has nothing to do with sound learning or scholarship; and also because, if the conclusions of the best learning and scholarship are such as the Bishop contends for, then wretchedly poor must be the best.

Moreover, I have never heard of Dean Plumptre's exhibiting any remarkable scholarship except that of coming out from Oxford as a "double first."

To a great extent the scholarship Bishop Potter contends for is employed in support of foregone conclusions. And for this purpose the character of the Hebrew language has been tossed from one theorist to another in order to support certain theories previously formed. Gesenius, for instance, was a giant in Hebrew philology, but he had his theories. And the verdict of more recent scholars is that he was "far from grasping the genius" of that language; and some of the cleverest of these scholars are still partly on the wrong track. And why? Merely from inattention to some of the simplest and most obvious principles of language, and from not calling in the aid of the cognate languages, especially Arabic, the grammar of which has been more philosophically treated than that of the others. This would correct some of the crudities with which many Hebrew grammarians favor us. Koenig claims to have advanced several steps in the evolution of the genius of Hebrew, and in time it is to be hoped that we shall have something more satisfactory. Although in this respect, the Old Testament revisers do not seem to have advanced much beyond the Septuagint translators who, as the writer in Smith's dictionary truly says, were imperfectly acquainted with Hebrew.

The defenders of Dr. Briggs are forced to admit that he teaches "that most of the biblical writers habitually make untrue statements of fact." And yet they seem to think that all this



is balanced by his encomiums on the Scriptures, as to their inspiration, etc. But they forget that language still more laudatory has been bestowed by some modern critics on the Iliad, without its being supposed that Homer had a direct commission from heaven for the infallible guidance of all future ages. And they keep out of sight the fact that a certain school would admit of no inspiration except that offered to all Christians, and would triumphantly refer, as Maurice did, to the collect at the beginning of our Eucharistic Office; while the extremists of that school would allow no inspiration beyond such as that displayed by Homer, Michael Angelo, Beethoven, or Shakespeare, whereas the New Testament doctrine of inspiration is that "holy men of God spake as they were moved by the Holy Ghost."

It is puzzling to most minds to understand how it can be as Dr. Briggs says, in his letter to the Presiding Bishop: "I am assured by my pupils that I make the Bible to them more real, more powerful, more divine," that is, by telling them how untruthful a great part of it is!

And so in reference to the ordination one cannot help remarking: What a mockery to ask such a man the question, "Are you determined out of the said Scriptures to instruct the people committed to your charge," etc? Surely the Bishop should have added words like these: "It being now discovered that large portions of most parts of the said Scriptures are absolutely false."

WM. GRANT.

### Personal Mention

The Rev. F. E. Atkins, formerly curate of Trinity church, Lenox, Mass., has been made rector of St. George's church, Lee, Mass.

Bishop Whipple, of Minnesota, arrived home from England, May 20th.

The Rev. Chas. W. Du Bois has entered upon the rectorship of Grace church, Lapeer, Mich.

The address of the Rev. H. G. Batterson, D. D., will be care of J. S. Morgan & Co., 22 Old Broad st., London, England, until Oct. 1st.

Archdeacon Caswall's present address is Highland Park, Chattanooga, Tenn., instead of Harriman.

The Rev. C. W. M. Cully has resigned charge of Trinity mission, Winooski, Vt., and his address for the present is 404 Pearl st., Burlington, Vt.

The Rev. W. A. Dennis, of Evansville, Ind., has taken charge at Menomonie, Wis., diocese of Milwaukee.

The Rev. P. R. Fish is to take charge of St. Barnabas' church, Brooklyn, Greater New York, during the absence of the rector.

The Rev. Francis Gilliat, S.T.D., has resigned Trinity church, Canaseraga, N. Y., and accepted the temporary charge of St. John's church, Ellicottville, N. Y., in connection with missionary appointments at Springville, N. Y. Address Ellicottville, N. Y.

The address of the Rev. J. Belton Haslam has been changed to 732 First st., Milwaukee, Wis.

The Rev. Geo. W. Lincoln will seek recovery of health by a stay of several months off the New Jersey coast, near Atlantic City.

The Rev. F. North-Tummon should be addressed at Elk Point, S. D.

The Rev. J. H. Parsons has been appointed priest-in-charge of St. Ann's mission, 1131 Kimball ave., Chicago, Ill.

The Rev. C. Edward Roberts, of Pittsfield, Ill., has become curate at Grace church, Madison, Wis.

The Rev. Edward Riggs sailed with his family May 31st. on the Bremen steamship, *Frederick der Grosse*. He will spend the summer at Shanklin, in the Isle of Wight, and the winter in Florence, Italy. He expects to live abroad indefinitely.

The Rev. Dr. Chas. J. Roper sailed for Holland, May 20th.

The Rev. Wm. James Robertson has resigned the curacy of the church of St. Simeon, and enters upon his new duties as curate at the church of the Messiah, Philadelphia, the first Sunday in June.

The Rev. W. Brown-Serman is to spend the summer season in England.

The Rev. C. B. Bergin Wright, Ph.D., of Milwaukee, has recently been appointed Secretary-General for America, of the Association for the Promotion of the Unity of Christendom, in succession to the Rev. A. J. Arnold, of Media, Pa.

The address of the Ven. Archdeacon E. P. Wright,

D. D., is changed from P. O. box 380 to 580, Milwaukee, owing to the recent removal of the P. O. department to its new buildings.

### To Correspondents

ADMIRER.—(1) It is as incorrect liturgically to say the General Thanksgiving in unison as to use that method in other cases, the "Prayer for All Conditions of Men," for instance, where there is no direction to warrant it. Nevertheless, as a matter of minor importance, a bishop would probably not forbid it where it had become customary, and a congregation had become attached to it. (2) Dr. Briggs might, we suppose, be brought to trial, but probably will not be. (3) We have heard nothing of the American Church Defence League for some time, and cannot say where information concerning it can be obtained.

### Ordinations

On Tuesday in Whitsun week, the Rt. Rev. John Hazen White, D.D., advanced to the priesthood the Rev. James Eleazer Craig, in St. Mark's church, Lima. The Rev. Walter Scott preached the sermon, and the Rev. J. H. McKenzie presented the candidate.

On Trinity Sunday, in All Saints' church, North Denver, the Rev. Messrs. Thomas A. Schofield, of Emmanuel church, and Edward L. Eustis, of St. Stephen's, Longmont, were advanced to the priesthood by Bishop Spalding. The Rev. Dr. Kramer presented the candidates, and the Rev. W. Oakes preached the sermon.

On May 25th, Bishop Coleman admitted Mr. E. Arthur Dodd, Ph.D., to the order of deacons, in St. Andrew's church, Wilmington, Del. The Rev. Dr. Batten presented the candidate, and the sermon was preached by the Rev. Elwood Worcester, S.T.D., of Philadelphia. Dr. Dodd is to be assistant at St. Andrew's. On the following day the Rev. W. B. Harrison was advanced to the priesthood in the chapel of the Good Shepherd, Bishopstead. The candidate was presented by Archdeacon Evans, of Pennsylvania, and the sermon preached by the Rev. Augustus Prime, of Boston.

On Trinity Sunday, in the cathedral of the Incarnation, Garden City, L. I., Bishop Littlejohn advanced to the priesthood, the Rev. Messrs. Chas. W. Shields, of Princeton University; Arthur W. Shaw, Henry L. Gilbert, John H. Sattig, and James D. Elliott. The following were ordered to the diaconate: Robert Philip Kreidler, Daniel D. Quimby, William A. Eardley-Thomas, Archibald M. Judd, T. T. Olton, and Daniel W. Steele. The sermon was preached by the Rev. A. B. Baker, D. D., president of the Standing Committee of the diocese of New Jersey. The Bishop also made an interesting address. After the service, the newly ordained clergymen dined with the Bishop at the See House.

Wednesday in Whitsun week (May 24th), at old St. Peter's church, Freehold, N. J., there were advanced to the priesthood, the Rev. Frederick Augustus Heisley, and the Rev. Arthur Mason Sherman. Morning Prayer was said at 10:30 A. M., by the Rev. Thos. J. Taylor, a former rector of the parish, and the Rev. T. A. Conover. The Holy Eucharist had already been off red with intention for the candidates at four different hours, 6, 7, 8, and 9 A. M. The ordination sermon was preached by the rector of the parish, the Rev. W. E. Wright. In the celebration of the Holy Eucharist, the Rev. H. L. Phillips, the Rev. H. H. Oberly, and the Rev. H. H. P. Roone, assisted. No less than 12 other clergy joined with the Bishop in the "laying on of hands." After the service, the Bishop, visiting clergy, and friends, all went to the Monmouth House, where dinner had been generously provided for them by the parish. The Rev. Mr. Heisley will continue to work in the associate mission at Trenton. The Rev. Mr. Sherman will shortly go to China, to work under the Bishop of Shanghai.

On Trinity Sunday, at the Pro-cathedral, the Bishop of Washington ordained to the diaconate, Mr. J. Armistead Wellbourne who expects in September to go as a missionary to Japan. The candidate was presented by the Rev. Edwin B. Nevin. The Bishop also advanced to the priesthood, the Rev. C. R. Stetson, in charge of the chapel of the Good Shepherd, St. Mark's parish, presented by the Rev. J. McBride Sterrett; the Rev. Millard F. Minnick, for some years rector of St. Mary's parish, St. Mary's county, presented by the Rev. J. B. Craighill; the Rev. E. M. Thompson, and the Rev. E. D. Johnson, presented by the Rev. Dr. Devries. The former will become assistant of St. Paul's parish, where, during the past winter, he has given part of his time, most acceptably, to that work; the latter is to be rector of Grace church, Georgetown. The Rev. Dr. C. C. Mapp, in charge of the colored mission of Emmanuel parish, Anacostia, was presented by the Rev. C. H. Hayes. The sermon was delivered by the Rev. Philip M. Rhinelander.

On Trinity Sunday, at the church of the Advocate, Philadelphia, the following were ordained deacons by Bishop Whitaker; Granville Micou, presented by

his father, the Rev. Professor R. M. Micou, of the Alexandria Theological Seminary; Richard H. Morris, of Philadelphia, presented by the Rev. Alfred G. Mortimer, D.D.; Freeman Daughters, of Spokane, Wash., presented by the Rev. H. F. Argo; Harry Martyn Medary, of Cynwyd, presented by the Rev. H. A. F. Hoyt; Robert Long, of Philadelphia, presented by the Rev. O. S. Michael, and De Witt Dowling, of Germantown, presented by the Rev. J. Thompson Carpenter. The following deacons were advanced to the order of priests: The Rev. Rudolph E. Brestell, curate of the parish, presented by the rector, the Rev. Dr. Silvester; the Rev. Walter A. Matos, of Trinity church, Swarthmore, presented by the Rev. Dean Bartlett, and the Rev. H. Cressan McHenry, one of the chaplains of the Eastern Penitentiary, presented by the Rev. L. W. Robinson. At a previous special ordination at the chapel of the Home of the Merciful Saviour for Crippled Children, Bishop Whitaker ordained to the diaconate Mr. Stephen Innes, the preacher being the Rev. Wm. B. Bodine.

### Died

HARE.—Entered into the life everlasting, on May 30, 1899, at his home in Chicago, Robert Warner Hare, formerly of Philadelphia.

"The God of Abraham praise.

At Whose supreme command,  
From earth I rise, to seek the joys  
At His right hand."

LOVE.—On Friday, May 26th, at Sylva, N. C., Miss Sallie M. Love, daughter of Capt. Wm. Love. She was a faithful and devoted communicant of the Church, and will be greatly missed by the little band of this struggling mission.

MITCHAM.—Clement Stokes, infant son of the Rev. W. M. Mitcham and Mary Helen Stokes Mitcham. Born Easter morning, died Wednesday in Whitsun week.

"Suffer little children."

SYMONDS.—At the Homœopathic Hospital, Wilmington, Del., Tuesday, June 30th, of acute pneumonia, the Rev. Stanley F. W. Symonds, rector of St. Michael's church, Wilmington.

### Appeals

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

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

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

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

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

A MISSIONARY who for the past ten years has kept two horses for his work, and covered considerable ground for Sunday services and calls, is in sore need of a new buggy. He now holds four missions which, with requisite visiting, give him at least twenty square miles to cover without railway facilities. The vehicle he now uses, second-hand when he bought it three years ago, is completely used up. His income from all sources is \$490 a year. Will some few Church people help him to raise \$70 to supply this need. Address the Rev. C. B. FOSBROKE, Box 349, River Falls, Wis., or the BISHOP OF MILWAUKEE, 216 Martin st., Milwaukee, Wis., who well knows of this case, and who will commend this appeal to any who are interested.

### Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

A LADY desires work in a Home for Aged Women, or in a Babies' Home. She will work for her board and a small remuneration. For further particulars, address the SISTERS OF THE HOLY TRINITY, Foad du Lac, Wis.

EXPERIENCED priest wants sole charge, or curacy city church. Age 38. Musical, good preacher. Visitor. Address CLERICUS, care THE LIVING CHURCH.



## The Editor's Table

### Kalendar, June, 1899

4. 1st Sunday after Trinity.	Green.
11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity.	Red.
18. 8d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
25. 4th Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

A rainbow in the morning  
Gives the shepherd warning.  
A rainbow at night  
Is the shepherd's delight.  
Evening red and next morning gray  
Are certain signs of a beautiful day.  
When the glow-worm lights her lamp  
The air is always damp.  
If the cock goes crowing to bed,  
He'll certainly rise with watery head.  
If the moon shows like a silver shield,  
Be not afraid to reap your field;  
But if she rises haloed around,  
Soon we'll tread on deluged ground.

### What is Life?

BY C. N. HALL

What is life? A flash of light,  
Seen, then lost in endless night  
In that lifeless, dread abyss  
Set 'twixt other worlds and this.

What is life? A thing of dread,  
Chance bestow'd and demon led  
To a goal of doubt and fear;  
Helpless, hopeless, sinister.

Life is this, to that blind soul  
Whom no heaven-lighted goal  
Beckons onward, but despair,  
Earth his all, and death so near.

But to him whose vision (set  
Ever higher, higher yet)  
Sees beyond the veil of time,  
Vistas, infinite, sublime,

Of the perfect life and pure,  
Free from stain of earth, secure  
In eternal permanence.  
Rich in God's own affluence—

Life, to such a soul, is bright,  
Full of hope and faith and light;  
Sweet with minor melodies  
From angelic symphonies.

Life, for such, is truth and right  
Guided toward the Infinite;  
Life, for such, the blessed road.  
Death, the final step to God.

New Milford, Conn.

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A SPECIAL interest attached to the ordination which we record in another column, of the Rev. Dr. Shields, the Princeton professor, who is seventy-four years old, and who, until November, 1897, was a minister of the Presbyterian body. At that time he withdrew in consequence of adverse criticism following the placing of his signature to a petition to grant a liquor license to the Princeton Inn. Dr. Shields is the author of a treatise, "Philosophia Ultima," which was published in 1861, and which at that time caused his orthodoxy to be questioned. His views so nearly represented the advanced thought of the time, that it won for him a professorship in Princeton—a professorship created for him, that of the Harmony of Science and Revealed Religion. He has been an earnest advocate of the restoration of the Presbyterian Prayer Book for the optional use of ministers and congregations that desire a liturgy, and looks forward to the union of the Congregational

and Presbyterian bodies with the Church, to be known as the American Catholic Church. Dr. Shields and Bishop Littlejohn have been friends from boyhood, having attended college together.

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THE editor has been much entertained by the following letter. Perhaps it may interest his readers:

"Your terms are liberal; much more so than Church people have any reason to expect. But our people don't care about the price of an article they desire to have. Candidly, they do not want a Church paper. They have never been taught that the Church is anything more than a local society, of local value only (and not a very high local value). When I ask a person to subscribe, he, or she, regards it as a request to make a donation to one of the many impecunious Church institutions. I doubt if a Church paper has ever been subscribed for in this parish. They have no conception of why a Church paper should be published, 'any how.' If they consent to subscribe, it would mean: 'We will allow your paper to be put into our P. O. Box, as a weekly acknowledgment of our charity.' The above is not exaggerated; it is taken from facts. Nor do I blame the people. They have been most sadly untaught. Still, I am going to work to get subscribers for 'THE LIVING CHURCH Charity Fund!' No doubt the people will know better, when they learn better. No use in finding fault with the people. But I do believe that some of our clergy ought to go to some other phase of 'herding sheep,' or relapse into the goat industry."

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### Pen-and-Ink-lings

A NOVEL idea in insurance is about to be put to a practical test in San Francisco. It is against unavoidable loss of employment, the policy holder to be paid three-quarters of the amount of his salary for a month, should that time be required in which to find a new position. In case he should be offered one on trial at a less amount than his former salary, the difference will be made up by the company. The company has the authorization of the State Insurance Commissioner to do business in California.

A CURIOSITY of vegetation exists in the shape of a good-sized pine tree growing on a ledge of a facade of the ancient cathedral church of Penioux (Charente Inferieure), France. This is paralleled by the tree which grows out of the round tower at the church of St. Benedict, Norwich, and many other instances in the United Kingdom. In the old church of Ross, at Herefordshire, two thriving elms are growing, one on each side of a passage between the pews. They are said to have sprung up from the pavement beside the pew once occupied by John Kyle who, at considerable expense, planted elms about his native town.

A BUDDHIST Temple, the only one of its kind in America, and the best equipped of any outside those countries professing Buddhism as their faith, has been opened in the new Museum Building at the University of Pennsylvania. Professor Maxwell Sommerville has spent nearly six years in col-

lecting material for the temple. The formal public opening will take place in September, when the entire Museums of Archaeology and Paleontology will be dedicated. It has been installed at the University of Pennsylvania that all may form an idea of such a place of worship, while through its completeness Mongolians and Buddhists generally will recognize a shrine where they may perform their accustomed acts of devotion.

M. VASILY VERESTCHAGIN is considered the greatest military painter of the nineteenth century. As a matter of fact, less than half his pictures have anything to do with war. He says himself:

I am not a military painter at all. I paint war scenes because they are very interesting. War is the loss of all human sense; under its influence men become animals entirely. The artist looks always for passion, and passion is seen at its height on the battle-field. That is why war attracts me, as it must always attract artists, and authors, too. Every hour war brings something new, something never seen before, something outside the range of ordinary human life; it is the reversal of Christianity, and for the artist, the author, and the philosopher, it must always have a supreme interest. But what a foolish game it is! Here, men are being shot down like cattle; there, Sisters of Mercy are picking them up and trying to heal their wounds. A man no sooner falls than he is taken into the hospital where men with broken limbs lie in hundreds or thousands; and while gentle women are tenderly caring for them, assuaging their agony, and lessening, as much as they can, their almost unbearable pain, men are falling like rain not far away. What nonsense! How stupid to wound a man to heal his wound again! The savages are the only logical warriors I know. They kill their enemies and eat them.

VERESTCHAGIN'S love for truth is said to be the secret of his success as a painter. He says:

My great desire as an artist and a man is to paint things as they are. As a child, when I saw anything great and noble, I was anxious to give others the same impression of it as it made upon me. And now, as a man, that desire still prevails. If you ask me, as a man, if I like war, I say no; but, as an artist, I want to give other people the same impression of war as I had when I took part in it.

My only purpose in painting a picture is to show you what I saw myself. I try to show you the truth; what you will see in that truth is your business, not mine. I am not making war against war. I show you war as it is, and leave you to draw your own conclusions. You see what meaning you like in the pictures. I have put no hidden meaning there. It is simply a great fact, from which you make what deduction you please. If you are a military man, you will say, on looking at my pictures, "Ah! that is charming; what a glorious time they had!" If you are a civilian, you will say, perhaps, "How dreadful it is! Why do men kill men like swine?" But what you say has nothing to do with me. I am satisfied to represent the truth.

THE German Emperor is quoted as saying that "pictures like Verestchagin's are our best guaranties against war." The Czar was very angry with the artist for painting war in such frightful colors. He thought the people ought not to know anything of the worst side of fighting. Moltke was delighted with the pictures, but he would not allow the soldiers to view them—he gave strict orders to that effect.



ON the oft-discussed question, "Has America a National Literature?" Mr. Wm. Archer, an English critic, has said that "if it be implied that American literature feebly imitates English literature, and fails to present an original and adequate interpretation of American life, no reproach could well be more flagrantly unjust."

PROFESSOR PASCHAL, St. of Bonaventure's College, writing on the same theme, has this to say:

At most, then, we may allow that English and American literature are "two main arms of one majestic trunk." Whether or not the American branch of this tree will eventually detach itself from the trunk to live its own life is another question. Strictly speaking, no such separation can take place so long as the linguistic unity of the two nations is preserved, since a literature is named, not from the soil on which it thrives, but from the tongue in which it is written. During the Revolutionary era, it was quite a probability that a new American language might have developed. That nothing of the kind happened, is due mainly to the unwillingness of our forefathers to renounce their literary heritage. That literary heritage belongs to us as much as it belonged to them, and we have an equal pride in this glorious possession. . . . It seems likely that, with increasing facilities of intercourse between England and America, the "little picturesque differences" now existing in the phraseology of the two countries will become fewer and fewer.



### A Dream

BY THE REV. W. WOODSON WALKER

"YES, old man, it will not be long before you will give up these childish and horrible superstitions of Christianity, throwing them overboard like the man of independent intelligence that you are, and living thereafter in the light and strength of free thought." This from Jack Conner, the college free-thinker and would-be atheist, to me, Joseph Kilgore, a communicant of the Church, who, up to this baleful moment, had never had a doubt.

Jack loved to argue for atheism, and, with shame be it confessed, he reasoned far more powerfully for that insane negation than I could for the sublime verities of the Christian Faith. And on this particular evening, as he sat and talked in my room, he was so startlingly strong in some of his points, and so persuasive withal, that I was staggered. I found myself not only dumb before him (a not uncommon occurrence of late), but growing uncertain as to many things hitherto believed in as implicitly as my own existence. I seemed to be drifting away from the convictions of a lifetime, and I was troubled.

He was not slow to see the impression he had made, and hence the confident prediction with which he had left me at a late hour, to turn in for the night.

After Jack left, I took up my neglected lessons, trying to forget his burning words and ringing sentences in the concentration of hard study; but my efforts were far from successful, and when I retired my mind was still troubled, and was much more taken up with Jack's arguments than with the lessons for the next day.

Long hours I lay awake reviewing my past life. With a tender grace came to my mind the days of my boyhood, in the quiet trustfulness of my country home. Nearly five years before (how well I remembered the day) I had received the solemn "laying

on of hands" by the aged white-haired bishop. I thought of the solemn confidence with which I then accepted the Christian Faith, and, in the torment of my doubts, it seemed a dream of Paradise from which I had been rudely awakened. Then, with a feverish desperation, I assured myself that Jack was only a plausible talker, that he did not himself believe half the things he said, that of course Christianity was true; had not Paley, Butler, and many others, with more sense in a minute than Jack had in a month, proved it beyond a reasonable doubt? And then some hateful little doubt would dart through my mind, and the giants of Christian evidences would vanish in a vague mist, powerless to help in the least.

At last, tired nature asserted her rights, and I sank into a troubled sleep. I found myself walking sadly towards the east over a vast plain. Behind me were great mountains, their peaks aflame with the crimson glory of the sinking sun, their foot-hills deeply purple with the oncoming night. Before me, dimly visible at this hour, was the sea, the long, thunderous boom of whose breakers was distinctly audible, though many miles distant.

Beside this there was no other sound. Night had come, and only the restless sea shook its white mane and lifted up its voice to the sentinel stars. Stillness profound and vast reigned everywhere and weighed upon me. Oppressed by this stillness, I hurried on, hoping to hear some cry of animal, some song of belated shepherd boy, some call of bird to his mate, any sound of living creature, to break the appalling silence. Then I heard a footfall, and the thing I longed for startled me greatly, for I perceived I was not alone. Looking around, I saw not one or two, but many thousands, a countless host of men and women, walking with a sad, expectant look towards the booming sea. As far as the eye could reach on either side of me was a moving mass of humanity, but never a sound from any one of them.

Now at this I greatly marveled, and mustered courage to ask what it meant. My companion, a man of kingly presence, answered: "Wait a little and you will understand."

Ere long we came to a large cup-shaped depression in the plain. In the bottom of the cup lay an immense black marble slab, guarded on every side from too near an approach by armed soldiers. On the slab, in great bejeweled letters, blazed the single word "RESURGAM."

Without a word or a sign, the vast multitude gathered around the cup, dividing to the right and left of the line made by the marble slab. I noticed that no one commanded their movements, but each person silently decided for himself. Evidently, in deciding which side to take they were not influenced by their affections, for it often happened that a wife would go the right and her husband to the left. So also brother and sister, lover and betrothed, would separate and stand on either side. For myself, I felt impelled to choose, but could not. My heart drew me to one side, my mind drew me to the other; to join those on the right, I felt unworthy, and the hard, scornful, unbelieving countenances of those upon the left repelled me. I stood, therefore, in wretched vacillation upon the line, and waited, with what patience I could muster, to see what would be done.

I had not long to wait, for as soon as a

had taken their positions, a soldier blew a mighty blast upon a trumpet; and, when the echoes died away, the kingly man, of whom I had asked the meaning of these things, commanded the soldiers: "Roll back the slab, and God shall give a sign to His people according to their faith. If there be no sign, and the tomb remain as dark and silent as heretofore, then there is no Christ, and our faith is a delusion."

At this the long silence was broken, and there was a mighty roar of contending voices. On the right were confident cries: "Christ lives and reigns, Christ is God, we know Him in whom we have believed"; and on the left, amid blasphemies that made me shudder, were hoarse taunts: "It is all folly and superstition, as you will soon see." Nevertheless, I perceived that their faces blanched with fear. Again the trumpet sounded for silence, and with intensest interest, every one of us gazed at the slowly upturned slab. With an eagerness that beggars description, men and women clung to the very verge of the cup and fiercely strove for every inch of advantage in position.

Now it was at last rolled back. The soldiers slowly opened their ranks and stood apart. We looked, we waited, and there was nothing, no sign, no resurrection, nothing!

For a moment the vast multitude stood, while their faces said unutterable things. Then came the awful, despairing cry on the right, echoed in triumph on the left: "There is no Christ, there is no Christ in all the universe!"

And now a wonderful thing came to pass. First, the moon disappeared, and then one by one over the whole expanse of the heavens, the stars paled and glimmered and went out. Yet the heavens were not dark, but seemed bathed in a subdued, purple light, as if a day were about to dawn, unlike any day that ever called man forth to labor and to sorrow.

In the profound silence which this new wonder produced, I heard a song far above me in the heavens, but the singers I could not see. Only the song floated down as a melodious anthem from the solemn arches of heaven's infinite cathedral. At first we could not distinguish the words, but ere long the refrain became distinctly audible:

"Look not to the earth,  
O sons of men!  
Look not to the cold, dead earth  
For a sign of the Son of God!"

Then looking up, I saw in the east a far-off cluster of stars hanging like a blazing dagger, point downward, in the sky. It drew nearer and nearer, until we seemed now to be looking upon a cross of pure white flame. And the song of the unseen singers was now grown louder than the deep-toned voice of the sea, yet inexpressibly sweet, and the refrain came as a divine rebuke:

"Look not to the cold, dead earth  
For a sign of the Son of God!"

The cross continued to draw nearer, and now we saw that it was in very deed the Son of Man who is the Son of God, coming down with arms outstretched, coming with the visible marks of His atonement upon Him, coming in overwhelming majesty and glory to claim his own, and to judge his enemies.

Once more there was a cry of joyful triumph, but this time from those upon the right, re-echoed in horror by those upon the left: "Christ reigns! Christ reigns! the



"Mighty Lord of heaven and earth." At this I awoke; and behold it was a dream.

\* \* \* \*

"Say, Joe, what makes you look so happy and exalted this morning?"

"Ah, Jack, when you are in the right frame to understand it, I will tell you," and passing on I said to myself: "Last night, like Jacob of old, I lay down with a troubled mind, in a lonely place, but God gave me in my sleep a vision of the imperishable ladder that unites heaven and earth, with the angels of God ascending and descending upon it."

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### The Great Race Problem

FROM CONVENTION ADDRESS OF THE RT.  
REV. CLELAND K. NELSON, D. D.

CLEARLY paramount to all other questions of the State or the Nation, is the disposition of the heritage bequeathed to us by England, the Dutch, and the New England States, before they abandoned the iniquitous trade in human lives. . . .

Here they are, and here are we. We are learning every day that "we must raise the negro or he will drag us down." Are we raising him up? This is no political query to be avoided in the pulpits. It is a practical, religious, and educational matter which we have no right to avoid, nay, cannot afford to avoid. Men are so tired and disgusted with the present condition of affairs that they say: "We cannot stand it. We will go to some other part of the country where the race issue is unknown." You cannot, I say. It is the nation's problem—not yours, not mine, nor ours only. Had the nation, had the Church, set at once about fitting these people for their place, we should be solving the problem instead. The immediate necessity is for the prompt and thorough exercise of justice—justice, and consideration in business relations of every sort, thus educating character and emphasizing conscience as God's monitor in man. But justice as well, speedy, impartial, unerring in the punishment of criminals of every sort. We may rest assured that a large measure of responsibility for every outrage of black or white is upon those who administer what is called justice. Once implant the seed of distrust in this department of government, and the growth is rank, the fruitage exuberant. The haggling over technicalities, the postponement under various pretexts, the ready acceptance of the plea of insanity, the exasperating delays and notable perversions which are too familiar to the people of our State, are not only a provocation, but are encouragement, to the people to form mobs.

Debased law is ever the hotbed of violence, and misrule, and anarchy, bloodshed and savagery the natural offspring of degraded and belated justice.

Lastly, and which exposes the greatest and most criminal neglect, is the increasing demand, not upon the South alone, but upon the whole nation and every body of Christians (among whom the Church is most blameworthy) to supply facilities for imparting, in combination, religious training and technical knowledge suited to the conditions and environments of the hordes of illiterate and unoccupied boys and girls who pepper our fair land with sores of vice in coarse natures, uncontrolled by reason and fed by idleness and ignorance.

My brethren, the blaze of indignation, fanned by the latest horrors of barbaric

gluttony in crime, may prove a blessing if it burns out some of the selfishness which withholds the means to prosecute the work of Christian civilization in the school and the home, rather than in the pulpit. I exhort you, men and women, clerical and lay, to study these methods, with a view of adding your quota of influence to provide the remedy, and that you may leave to your descendants of the next generation not a world but a State and communities better than you found them—better because you have lived and realized your opportunities.

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### The Vital Touch in Literature

STYLE, in the sense in which I am here using the term, implies that vital, intimate, personal relation of the man to his language, by which he makes the words his own, fills them with his own quality, and gives the reader that lively sense of being in direct communication with a living, breathing, mental and spiritual force. . . .

There are as many styles as there are moods and tempers in men. Every work of genius has its own physiognomy—sad, cheerful, frowning, yearning, determined, meditative. This book has the face of a saint; that, of a scholar or a seer. Here is the feminine, there, the masculine face. One has the clerical face, one the judicial. Each appeals to us according to our temperament and mental predilections. Who shall say which style is the best? What can be better than the style of Huxley for his purpose—sentences level and straight like a hurled lance; or than Emerson's for his purpose—electric sparks, the sudden, unexpected epithet or tense audacious phrase that gives the mind a wholesome shock; or than Gibbon's for his purpose—a style like solid masonry, every sentence cut four square, and his work, as Carlyle said to Emerson, a splendid bridge, connecting the ancient world with the modern; or than De Quincey's for his purpose—a discursive, roundabout style, herding his thoughts as a collie dog herds sheep; or than Arnold's for his academic spirit—a style like cut-glass; or than Whitman's for his continental spirit—the processional, panoramic style that gives the sense of mass and multitude?

Certain things we may demand of every man's style—that it shall do its work, that it shall touch the quick. To be colorless like Arnold is good, and to have color like Ruskin is good; to be lofty and austere like the old Latin and Greek authors is good, and to be playful and discursive like Dr. Holmes is good; to be condensed and epigrammatic like Bacon pleases, and to be flowing and copious like Macaulay pleases. Within certain limits, the manner that is native to the man, the style that is a part of himself, is what wears best.—*John Burroughs in The Atlantic.*

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### Book Reviews and Notices

**Fur and Feather Tales.** By Hamblen Sears. Illustrations by Frost, Tavernier, and Jaccaci. New York and London: Harper Brothers. Price, \$1.75.

This unique title stands at the head of several very interesting sketches out of the ordinary line of hunting stories. They consist of five graphic descriptions of the pursuit of game birds and big game in several countries. The spirit of out-door life and adventure blows through the book like a refreshing breeze, and one almost feels the atmosphere of the woods and mountains. "The Marquis' Meat" is a unique

sketch, giving an account of the methods of keeping and managing packs of hounds for stag hunting in France. The illustrations are of a high order, and the book is typographically very satisfactory.

**The Mormon Prophet.** By Lily Dougall. New York: D. Appleton & Co. Price, \$1.50.

This is an historical novel, and about a very curious piece of history, the rise of Mormonism. The "Prophet" in question is not Brigham Young, but Joseph Smith, two very different men, with very different creeds. Polygamy, which we think the main doctrine of Mormonism, found no place in Smith's teachings. The author does not believe that Smith consciously invented his creed, and her reason for not doing so is a very good one, and one we constantly use in apologetics; namely, that deliberate hypocrisy never would have been strong enough to carry him through the terrible persecutions which he had to endure. He was self-deluded, and added to self-delusion an hysterical and only half-conscious fraud. In his day, you were either the agent of the devil or of heaven. He decided that he was the latter. He and his early followers are an interesting psychological study, and the author has worked it up very cleverly. The book makes no pretence of fine writing, but is thoroughly interesting.

**A Little Colonial Dame.** By Agnes Carr Sage. New York: Frederick A. Stokes Company. Pp. 197. Price, \$1.50.

Altogether a delightful book; charmingly bound, printed, and illustrated, and written in a quaint and highly finished literary style. It is a story of old Manhattan Island, in which many of the scenes and characters are drawn from life. The children whose history it tells had many exciting experiences in the new colony, and in captivity amongst the Indians. The picture which is given us of those simple, early times is a true one, and must be very fascinating to the children of these later days. We envy them the pure delight of reading it. Happy are the children who have such books in their homes, and whose minds are formed upon such perfect models of good literature.

**Spiritual Letters of Edward Bouverie Pusey.** Edited by the Rev. J. O. Johnston and the Rev. W. C. E. Newbolt. New York: Longmans, Green & Co. Pp. 344. Price, \$4.

When the editors completed their monumental life of Dr. Pusey, they announced to the public that they had reserved a large part of his correspondence for future publication in a volume by itself. This volume we now have before us, in the same form as the *Life*. It is a most important addition to the previous volumes, and makes us familiar with a characteristic side of Dr. Pusey's life and work. He was, before and above all other things, a guide of souls. The weary and heavy-laden, the perplexed, the sorrowful, the sinners, turned to him in great numbers to find help. During all the later years of his life he carried on a vast correspondence, which made it necessary for him often to work far into the night—sometimes through the whole night. This was one of the most laborious and effective parts of his ministry. The permanent results of it here gathered together and preserved are of unique interest and value. They fall naturally into three groups: Letters of counsel and sympathy, letters on intellectual difficulties, letters on theological and ecclesiastical subjects, and fragments of conversations and letters. Under these headings is stored up a great wealth of practical wisdom and spiritual counsel. We are profoundly impressed with the penetrating insight, the wide and active sympathy, and the sound judgment which these letters reveal. They show Dr. Pusey to have been one of the greatest masters of the spiritual life whom the Christian Church has ever produced, and they form an almost inexhaustible treasury, from which we may draw in time of need, to meet the difficulties of the present day, or to answer the sophistries of Rome. This volume deserves to stand beside Dr. Liddon's *Life of Pusey*, and to be widely read by all who would learn the secrets of the spiritual life. It



will be one of the devotional classics of the future.

**Lenten Meditations.** By the Rev. V. S. S. Coles, M. A., Principal of the Pusey House, Oxford. New York: Longmans, Green & Co. Pp. 205. Price, \$1.

We regret very much that this book did not reach us in time to receive notice before the beginning of Lent. We should have taken the greatest pleasure in recommending it to the clergy and the devout laity. Its tone is so manly and sound and sensible, and its contents are so nourishing to the inner life, that we should like to see it widely used. With its help, and with a little earnest effort, any intelligent person may successfully make a meditation. The meditations which it contains are drawn from Holy Scripture, and are very wisely framed. They avoid the perilous extremes of over-elaboration and stiffness, and are full of wholesome food for the soul. This book need by no means be reserved for Lent, but may be profitably used at any season of the year. We recommend our readers to get it at once.

**Studies in the Book of the Acts of the Apostles** [*Gloriosissima Civitas Dei*]. By the late John Williams, D. D., LL. D., Bishop of Connecticut. Second edition. New York: Thomas Whittaker. Cloth, octavo, pp. 178. Price, \$1.50.

The publisher has well done by issuing at this time a work which long since we reviewed with veneration for its appearance in first edition from the Berkeley Divinity School, in '88. This volume of our late Primus takes the Studies only as far as the twelfth chapter and fourth division of the Book, and had not, therefore, reached the last and largest portion, the Mission to the Gentiles. It is a worthy memorial of Bishop Williams' scholarship.

**General Sherman.** By Gen. Manning F. Force. New York: D. Appleton & Co. 1899.

This volume of the "Great Commanders" series will appeal to a large circle of readers, including not only those veterans who followed their brilliant leader "from Atlanta to the sea," or who in the Army of the Potomac were waiting daily for tidings of that famous march, but also those of a younger generation who have not forgotten the glorious deeds of their fathers. The story of General Sherman's campaigns is graphically told in this small volume, and besides, the character of the man, his decision and force, energy and clearness of vision, his wide grasp of affairs and superior ability in overcoming adverse circumstances, is well portrayed. That he was deeply loved and respected by his soldiers is not surprising. They trusted him, for they had proved him as he had proved them. He was every inch a soldier, and altogether one of the finest and strongest characters developed by the great conflict of the Civil War.

**The United States of Europe.** By W. T. Stead. New York: Doubleday, & McClure Company. Price, \$2.

A striking book by a well-known writer who has done and said many foolish things in his life, but has also spoken many true and noble words. The "Tsar's Peace Rescript" set him off on a race all over Europe to find out what the clever people and the managing people everywhere thought about it, and what was likely to come of it. The title of the book is rather a "counting your chickens before they are hatched" one. Mr. Stead sees in our own land the spectacle of a large number of independent and sovereign States living together in harmony, and hoping that a similar state of affairs may come about in Europe, he flings to the breeze the catching title, "The United States of Europe." We fear that the author, like another celebrated personage, will "lie a moldering in his grave" before that "consummation devoutly to be wished for" takes place. However, he is doing in the book honest and good work to try to help it on, and starting out with a great desire to have it so, he thinks the signs are propitious that it will be so, "some time, some how." The book is filled with excellent portraits of well-known people, and the recital of what Brown, Jones, and Robinson said to Stead, and what he said to them, is couched in brilliant

language. Much of the book is a rehash of printed letters and articles of the author, but it cannot fail to interest the general reader.

**Between Caesar and Jesus.** By George D. Herron. New York: Thomas Y. Crowell & Co.

These lectures are a violent and intemperate arraignment of modern society and the Church, or, rather, Christianity, from an advanced socialist point of view. It is questionable whether much good can be accomplished by exaggeration of some of our social troubles, so far as the description of them is concerned, followed by heated denunciation of everybody concerned, and of others who are doing their best to mitigate and abolish those evils, even though it be not in the manner advocated by the author.

**The Taming of the Jungle.** By Dr. C. W. Doyle. Philadelphia and London: J. B. Lippincott Company.

The similarity of name is not the only mark of resemblance between this writer and the popular Conan Doyle whose stories are everywhere known and read. Dr. C. W. Doyle dates his work at Santa Cruz, California. He has given in these sketches a view of the life and scenery of a part of the world known to few white men, and seldom brought into the range of history or fiction. It is a wild, weird, unique experience which the author leads us into, in which we are at times thrilled and fascinated, and from which we can scarcely escape until we have finished the volume. There is much originality and power in this small collection of stories.

**The Development of the Thrift Habit.** By Mary Willcox Brown. New York: The Macmillan Company. Price, \$1.

This is a capital book for distribution among the working classes. It deals with all the means employed for saving money and laying by for a rainy day. The author has gone carefully into the whole subject, and has succeeded in presenting to her readers a compact and concise statement of the various aids to thrift, and its importance.

**Facing the Twentieth Century.** By James N. King, Secretary National League for the Protection of American Institutions.

A big, well printed book, filled with portraits of well-known statesmen and soldiers, and with a good deal of useful information in it about American institutions. Its great object, however, is the echo of that rather thin out worn war cry: "The menace to American Institutions from politico-ecclesiastical Romanism." This is quite a "bogey man" to many people, but we really do not think there is much in it. There is just as much danger in some other religious bodies, and much more danger in the growing infidelity. We do not believe this publication will much interest our readers.

## Periodicals

Men are not yet willing to give up the idea of being able to fly through the air. Many experiments are being made, and these are illustrated and described very effectively in *The Cosmopolitan* for June. "How to Secure Expression in Photography" is a problem of interest to amateur photographers, and is beautifully illustrated. "The Shadow of a Clever Pair of Hands," is suggestive and fascinating. Two articles will have special interest for women readers, one by Prof. Harry Thurston Peck, on "The Woman of To-day and To-morrow," the other, "The Ideal and Practical Organization of a Home."

Very varied are the topics occupying the pages of *The Atlantic* for June. Miss Johnston, the author of "Prisoners of Hope," begins her new historical romance, the scene being laid, likewise, in early colonial Virginia. The salient features of Japanese character and policy are analyzed by Arthur May Knapp, and Frank Gaylord Cook has something to say on "Politics and the Judiciary." "The Tenement House Blight," by Jacob Riis who so well understands his subject, is a foil to Robinson's paper on "Aesthetic Progress in American Cities." "The

Outlook in Cuba," "Notes on Glass Decoration," "Prince Kropotkins' Autobiography," "Letters between Two Poets"—Bayard Taylor and Sidney Lanier—and Harriet W. Preston's account of the love-life of the Brownings, with two or three poems, certainly offer wherewithal to suit almost any literary appetite.

The June *Century* is an Out-of-Doors number, abounding with full-page illustrations, including a frontispiece by Albert Sterner, representing Izaak Walton seated reading under a tree—and, of course, fishing as he reads. This is apropos of the opening article—a discursive essay on "Fisherman's Luck," by that redoubtable angler, the Rev. Henry van Dyke, printed with decorative page-borders. Dr. van Dyke's essay is followed by a descriptive study of Niagara Falls, by Mrs. Schuyler Van Rensselaer, based on an unusual familiarity with this great natural wonder, and showing a keen appreciation of its "little lovelinesses," as well as of its grander aspects. Mrs. Van Rensselaer's text is supplemented by a number of full-page and smaller pictures by Castaigne. Other outdoor papers in this number are Capt. J. C. Ayres' "After Big Game with Packs," an illustrated account of a hunting expedition in which pack-mules played an important part; "Out of Doors in Texas," by E. S. Nadal, author of the delightful "Notes of a Professional Exile," and "Out of Doors in Colorado," by H. P. Ufford. The continuation of Gen. Sherman's diary of his European tour of 1872, and Prof. Wheeler's "Alexander the Great," and Mr. Crawford's "Via Crucis" supply a varied quota of enjoyment.

## Opinions of the Press

*The Guardian*

THE ENGLISH ARCHBISHOPS' COURT.—It is on many grounds a thing to be thankful for. It establishes the position that it is the Prayer Book, not the rulings of individual bishops, that the clergy are bound to obey. . . . It shows how much there is to be said in defence of the legality of ceremonies which, in the first instance, the bishops condemned without inquiry. It gives us the first suggestion, or nucleus, or whatever else we like to call it, of a really spiritual court of appeal before which the High Church clergy can conscientiously plead. It shakes us free from the bondage—not, it may be conceded, a very heavy one in practice—of decisions of civil courts, necessarily framed on inadequate examinations of evidence. These are gains which are altogether independent of the result of the hearing. They are due to the courage of the Archbishops in passing over an episcopal decision to which they had themselves been parties, and embarking upon a new policy which, as we hope, will grow in extent and importance.

*The Outlook*

THE ENGLISH CHURCH QUESTION.—In the spirit in which the best men in the Church are dealing with this question, the two Archbishops, in harmony with the direction of the Prayer Book, are sitting as a self-constituted tribunal for the trial of two test cases involving the ceremonial use of incense and lights; and the further question of the Reserved Sacrament for the sick is likely to be brought before them. The decisions of the Archbishops in these cases cannot be enforced by law; but it is believed that they will be regarded as binding on the conscience of the clergy, interpreted by their ordination vows. The advanced Churchmen, under the leadership of Lord Halifax, will, Canon Scott-Holland declares, accept the decision. They only insist that the decision shall come from a spiritual, and not from a secular authority. The Church Discipline Bill has been voted down in the House of Commons, on the promise of the government to check lawlessness in the Church. The Church must find some form of self-government; when that form is found, the tie with the State will be cut by a remorseless logic; and there can be little doubt that the sooner the Church becomes independent of the State, the richer will be its spiritual life.



## The Household

### The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XVI.

THROUGH the gloomy winter of 1777-1778, when the patriot cause seemed at the lowest ebb, there was but one really bright spot for Alan Underhill, and that was in the friendship of the gallant young Marquis de Lafayette. Grieving deeply, as Allan was for his lost friend, cut off from intercourse and sympathy with his own people, and sharing in all the sufferings and privations of Valley Forge, he would often have been completely disheartened, but for the high-spirited Frenchman. Lafayette now had a division of his own, and had asked with that grace which none could refuse, to have Underhill transferred to his own staff.

At the battle of Germantown, Alan received a wound in his thigh, which, though seemingly slight, gave him some trouble afterward as the result of exposure and insufficient diet. And in the spring of 1778 there came to him a new cause of anxiety. For he heard that Eugene's father had succumbed to an attack of his old enemy, the gout, and that his gentle wife, weakened by her sorrows, had shortly followed him. Thus was Margaret Delafield, already orphaned, left alone, for her time-serving stepfather now refused intercourse with his wife's people.

Margaret alone in a city of enemies! The tidings brought Alan fresh responsibility and perplexity. Had he not promised to cherish and protect her? What had that promise meant to his dead friend? He seemed to see as if in a flash of revelation, the meaning which Eugene had given it. In his grief and amazement he had made the pledge which implied so much. How far was he bound to the dead and how far to the living?

Perhaps it was providential that just at this time he received the kindest of letters from the Glebe farm, expressing his parents' loving anxiety for his safety in every line. Alan replied immediately to his father in the same spirit, asking that he obtain passports for Margaret to retire to Albany. He then wrote to Margaret herself, beseeching her to accept the protection of the surgeon, Aberdeen who, with his usual prudence, was now settled in Albany. Her reply was prompt and characteristic. "Sorrows have been multiplied upon me," she wrote, "but what is one life, or that of one family, to the good of our country? Since I cannot fight for liberty, I am willing to go when and where you choose. Have I not said that I trust you?"

It was in the late winter that General Lafayette was ordered by Congress to proceed to Albany, there to await a Canadian expedition which had been planned as a sort of protest to the inaction or non-success of Washington in the South. The young marquis was inclined to refuse such invidious offers, which reflected on his chief, but Washington himself bade him put away his scruples, and he accordingly consented to muster a force in Albany, and to inspect the defences of the Mohawk Valley.

It was then in February that a slight young officer of noble look, accompanied by a taller, more stalwart youth, rode up the

valley highway toward the mouth of the Schoharie creek. The two were followed at some distance by a mounted guard. As they approached the ford of the creek, the larger man spoke: "Yonder, my General," he said, "lies the glebe of the good Queen Anne, and up and down these shores were scattered my father's flock whom he yearns to see reunited in one faith and one hope."

He had scarcely spoken when a mounted figure was seen to emerge from the bushes on the farther shore, urge his horse into the snow-swollen river, and make his painfully buffeted way across.

"A gallant rider!" exclaimed the general, and at the same moment Alan Underhill cried: "My father, himself!" and flung himself from his horse. The son had scarce received his father's blessing, when it was incumbent on him to present the Marquis de Lafayette, the nobleman who, born a Papist and a royalist, now stood as the defender of republican principles.

When the general and his suite had passed on, Alan whose wound, freshly opened, had procured him brief furlough, asked the question which trembled on his lips. "Father, what of Margaret Delafield? I sought her in Albany, and Aberdeen told me she was under your protection. Where have you then bestowed her?"

"You will find her at the Glebe," began Mr. Underhill, but his son for once interrupted with an exclamation of surprise. "She has been ill," explained the clergyman. "Methought the peace of the country would sooner restore her. Your mother and Evelyn have cared for her with all tenderness."

"And you, they, have done this for my sake!"

"Aye, Alan. I have done you injustice, lad, but I could not steel my heart against one whom you are bound to cherish, and for whom even now your first thought has been. Mayhap we have learned of late that all the wrong is not on one side. It is the Church which has suffered most between the upper and nether millstones of her friends and foes."

The weeks passed, and spring budded again in the valley. The hills sloughed off their tarnished mantles, the earth drank greedily the early rain, and the rejuvenated river grew boisterous in its bounds. All was as of old, and each wild violet that studded the brown bank of the creek, or pink-nosed

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lambkin that tried his fledgling legs, was but the counterpart of others past. Yet in those two beings on whom Alan's thoughts chiefly centred there was a change.

Evelyn was still bonnie, winsome, womanly, with the eyes and tresses of which he had dreamed at Trenton and Valley Forge; but something was gone from the gaiety of her demeanor, something from the warm affection of her glance. Margaret, too, had altered. She looked extremely fragile, and there was that in her quiet self-repression which seemed to set him back to the beginning of his intercourse with her, when the cause of freedom had been their only bond.

The alarm of the valley on account of threatened Indian invasions, was now so great, that General Schuyler's proposed council with the Six Nations was held in March. The Senecas alone refused to come; expressing surprise that they were asked to do so while tomahawks were still sticking in their heads, their wounds bleeding, and their eyes streaming with tears for the loss of their friends. The address of Congress, flattering some, upbraiding others, worked little good. The Mohawks hung their heads, and would have naught to say, but it was evident that the important tribes were brooding over their wrongs, and planning vengeance in their hearts.

Nor did Mr. Underhill's intercessions avail more. It was plain that his efforts did not free him from suspicion in the mind of

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### "The Lady With the Lamp"

FLORENCE NIGHTINGALE was the daughter of a wealthy English household, but born in Florence, and taking her name from that city. In St. Thomas' Hospital, London, stands her statue. She wears the dress of a nurse, and carries in her hand a nurse's night-lamp. The figure is tall and slender, not to say fragile; the face is refined, with a look of reserve upon it—"a veiled and silent woman" she has been called. The living face, however, would kindle with a strange luminousness in conversation, and the dark and steady eyes took what a keen observer has described as a "star-like brightness." That Florence Nightingale was a woman of fine intellect, clear judgment, and heroic quality of will cannot be doubted. Dean Stanley, indeed, not given to cheap praise, has called her "a woman of commanding genius," and her accomplishments tell how swift and penetrating was her intelligence. She spoke French, German, Italian, was a good classic, and had all the social gifts of her order. But all her genius ran in womanly channels. She proved herself, in the Crimea, it is true, to have great powers of administration. Her intelligence, again, had a crystalline quality, which, within a certain range, made questions that puzzled statesmen easy to her. She hated shallowness and pretence.

Florence Nightingale practiced what she preached. Born to the ease and luxury of a rich woman's life, she yet turned aside and spent ten years studying nursing as an art, first, at the great Moravian hospital at Kaiserwerth, next with the sisters of St. Vincent de Paul, in Paris. Then she organized a home for sick governesses in London. Then came the opportunity of her life in the call to the East.

On October 21st, 1854, she sailed with a band of thirty-eight nurses—of whom ten were Roman Catholic Sisters of Mercy, and fourteen members of an Anglican sisterhood—for Scutari. "I am naturally a very shy person," she says. Certainly she had a keen horror of parade, and she started with her gallant band without public notice or farewell. At Boulogne, however, it became known that this company of ladies, with their uniform dark dress, were nurses on their way to the Crimea, and the white-capped fisherwomen of the place thronged around them, and carried their luggage to the railway station, scornfully refusing to let a man so much as touch an article. The band of heroines reached Scutari on Nov. 5th, the very day of Inkermann. The great barrack hospital there was a huge quadrangle, a quarter of a mile on each face; its corridors rising story above story had a linear extent of four miles. The hospital when the nurses landed held 2,300 patients; no less than two miles, that is, of sick-beds—foul with every kind of vileness. The mattresses were strewn two deep in the corridors, the wards were rank with fever and cholera, and the odor of undressed wounds. And to this great army of the sick and dying, the wounded from Inkermann in a few hours were added, bringing the number up to 5,000. Into what Russell calls "the hell" of this great temple of pain and foulness, moved the slight and delicate form of this English lady, with her band of nurses.

Clumsy male devices were dismissed, almost with a gesture, into space. Dirt became a crime, fresh air and clean linen, sweet food, and soft hands a piety. A great kitchen was organized which provided well-

cooked food for a thousand men. Washing was a lost art in the hospital; but this band of women created, as with a breath, a great laundry, and a strange cleanliness crept along the walls and beds of the hospital. In their warfare with disease and pain, these women showed a resolution as high as the men of their race showed against the gray-coated battalions of Inkermann, or in the frozen trenches before Sebastopol. Muddle-headed male routine was swept truthlessly aside. If the commissariat failed to supply requisites, Florence Nightingale, who had great funds at her disposal, instantly provided them herself, and the heavy-footed officials found the swift feet of these women outrunning them in every path of help and pity. Only one flash of anger is reported to have broken the serene calm which served as a mask for the steel-like and resolute will of Florence Nightingale. Some stores had arrived from England; sick men were languishing for them. But routine required that they should be "inspected" by a board before being issued, and the board moving with heavy-footed slowness, had not completed its work when night fell. The stores, were, therefore, with official phlegm, locked up, and their use denied to the sick. Between the needs of hundreds of sick men, that is, and the comforts they required was the locked door, the symbol of red tape. Florence Nightingale called a couple of orderlies, walked to the door, and quietly ordered them to burst it open and the stores to be distributed!

Kinglake says that the part played by the male officials and by Florence Nightingale's band of nurses in the hospitals of the Crimea, constituted an interesting trial of both brain power and speed between the two sexes; and he is inclined to pronounce, with emphasis, that in this duel of wits the feminine brain came out best. Women supplied exactly that "agile brain-power, that organizing or governing faculty" which the state needed, but which its male officials at the moment failed to supply. "The males at that time in England," he says, "suffered from a curious lameness in the use of brain-power." They had lost the faculty of initiative, and were slaves to custom.—*Cornhill Magazine.*

### A SECOND DISH.

Proved Too Much for Actual Need and Showed the Value of Condensed Food.

"When the new food was first placed in my store I took a package home to try. The name, 'Grape-Nuts,' had attracted my attention, and the statement that it was partly composed of grape-sugar excited my interest, as we all know that grape-sugar, made by certain methods of treating the cereals, is one of the most nourishing and digestible articles that can be eaten.

I rather expected to like the food, but was not expecting that the children would take so kindly to it. Each one of the little folks, however, passed up the saucer for a second supply, and so did I.

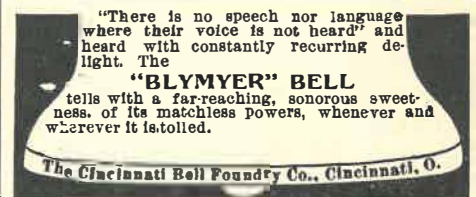
It is a delicious novelty, and very grateful to the palate. I found, about midway in my second dish, that I had sufficient for a meal, and realized for the first time that I was eating a condensed food that supplies one's wants with a few spoonfuls, and does not require anything like the volume to furnish the amount of food required, as when any of the ordinary forms of cereals are served. Grape-Nuts are an elegant food, and the Postum Cereal Co., Lim., are to be congratulated upon the discovery," said M. C. Goossen, the well-known fancy grocer of Grand Rapids.

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## Children's Hour

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

### The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XIX.

MOLLIE'S MISSION

SO ended the feud between the two clubs, and during the long, beautiful fall days which followed, a mutual interchange of compliments took place. There were candy pulls and picnics given by the Sisterhood for the Excelsiors, and row-boat excursions and tennis parties given by the Excelsiors for the Sisterhood, in graceful reciprocity.

The great gala day, though, was when, by special invitation, the girls were escorted to the old white barn, up the ladder, across the beam, and into the sacred precincts of the assembly room.

"They'll turn everything topsy turvy," Dave had prophesied gloomily to Art, and Mollie, and the latter had retorted: That's right. Croak, old crow. As if us girls didn't know more of law and order in a minute than you boys do in a year. You ought to see our assembly room," with a mysterious nod.

Dave laughed teasingly.

"Guess it's in your mind's eye, sis. The only assembly room I ever saw you have was either Nell Edsall's veranda or library, or else up in your den."

"Just so," said Mollie, smiling in conscious superiority. "Just so, sir. And of course you never heard of Miss Hardy's residence on the bluff?"

"Say, Dave," interrupted Art, "did you ever notice that Miss Hardy dwells in a 'residence'? We common folks live in plain houses. Mollie, you are no good since you played second fiddle to her ladyship."

"I am, too," cried Mollie, "Virgine is not a bit like you boys think she is. She's just as nice and kind and lovable as she can be. Isn't she, Dave?"

Dave ignored the appeal in her eyes as she turned eagerly to him.

"No, she isn't," he answered shortly. "At least, I don't think so. I think she's stuck up, and I'll tell you why. You know Tony Ferrall?"

"That new boy you have in the club? The one with the curly hair?"

"Yes, that's Tony," Dave rejoined, stopping his whittling to plead his case. "Well, his folks have just moved into the little old, green house down by the long railroad bridge, and they're poor. Tony told us his father was a brakeman, and got killed last spring in a smash-up, and now all they have to live on is what Tony earns and the little that the railroad company allows Mrs. Ferrall."

"How many are there in the family? I didn't know that anyone lived down there." Mollie was deeply interested, and had forgotten all about Virginia or the assembly rooms, or anything else.

"Of course you didn't," retorted Dave. "You girls are so deep into your socials and parties and meetings, that you never bother your heads over hunting up the work you

say you organized for, the way us boys do."

"What work?" demanded Mollie.

"Oh, looking out for people to help. I don't mean with charity, but helping them to get acquainted, and go to church, and be square, and true blue, and all that. Now, we boys liked Tony, and took him right into the club without stopping to ask whether he lived in a house or a residence, or was rich or poor; but he made some money cutting grass on the lawn up at the Hardy's, and exercising your Virgine's old ponies, and do you think that her ladyship would speak to him on the street now? No, sirree, not since she found out he's poor. She cuts him."

"Oh, I don't believe Virgine knows every boy who happens to do a little odd work like that around the house," began Mollie; "you know she has been brought up different than us, and if the boy does a servant's work, you know—"

"Mollie, upon my word, if you talk like that I'll disown you, sure as shooting," and Dave stood up with a look in his quiet gray eyes that was seldom seen there. "Tony's just as good as I am, and I call such ways plain silly stuck-uppishness. If we had a boy in the Excelsiors who was mean enough to snub a fellow because he was poor, we'd throw him out."

Arthur nodded his head in vigorous approval of these sentiments, and Mollie was silent, but thinking hard.

"Well," she asked at length, "What do you want me to do?"

"Do as you please, and as her ladyship pleases," returned Dave. "Only I'll tell you this much, there's Tony, and he's got the nicest little mother and sister you'd want to see, and I guess you Sisterhood girls could do a pile of good work down there if you wanted to."

There was a long pause, and then Mollie said with her old heartiness:

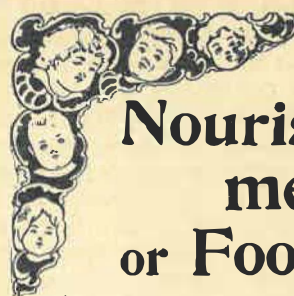
"Of course we want to. I'll go down and see them this very day."

"No charity, mind, sis," warned Dave. "They've got all that—the food and living part; but just be nice to them, and give the little girl a good time with the rest of you girls."

"How old is she?"

"Oh, I don't know. I only saw her one day washing dishes in the kitchen; but she's little, most as little as Alice Jardine, and her name's Madge."

"Madge, Madge Ferrall," Mollie repeated the name over and over to herself as she strolled away from the boys over to where her wheel stood against the side of the house. The name was pretty, anyway, she concluded; and if the girl was nice, why, there was really no reason why she should not join the Sisterhood. As she wheeled down the street in the direction leading to the railroad bridge, she mentally ran over the names of the girls who had been induced to wear the S. D. S. badge since the



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club was started. There were ten members all told, now, and every one of the girls belonged to the best families in Ottawa, those who had lived there year in, year out, farther back than the girls themselves could remember. There had been no question at all as to their admission into the Sisterhood. Everyone of the new members lent the additional strength of her name and services to the club, and there had never been a single black ball cast in any election. Mollie could not believe that because a girl was poor she would be snubbed. Of course, she thought, she could understand how Virginia would not speak to the boy who did odd jobs around her home. Dave had made altogether too much fuss over that, she decided complacently, but it would be very different with his sister, especially if she were nice.

There was a small river which emptied into the bay at the far end of the town; the land on either shore sloped steeply, and, as it neared the river brink, was low and marshy. From either side a long railroad bridge stretched across the marsh and water.

The little old green house was built down in the shadow of the embankment, on the town side; a queer, plain house, with nothing at all to recommend it to a lover of beauty. There was no garden. The grass grew tall and tangled with wild pinks and weeds, and a few straggly sun flowers nodded lazily over the top rail of a broken-down fence on the marsh side.

There was not a sign of life about the place when Mollie dismounted and walked down the path which led to the front door. Faded curtains, spotlessly clean, screened the front windows, and not even a cat or a chicken greeted her arrival.

"I guess I'll have to go to the back door," she thought, remembering where Dave said he had seen Madge, when suddenly a clear, young voice called from the pear tree she was passing under:

"We don't want anything to-day, thanks; no sewing machines, wax-works, magazines, or patent grass cutters. We like our grass that way."

Mollie stood still, and looked up at the speaker, not knowing whether to laugh or be angry.

(To be continued.)

**Cradle Song**

Sleep, baby, sleep!  
Thy father watches the sheep,  
Thy mother is shaking the dream-land tree,  
And down falls a little dream on thee.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
The large stars are the sheep,  
The little stars are the lambs, I guess,  
The fair moon is the shepherdess.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Our Saviour loves His sheep;  
He is the Lamb of God on high,  
Who for our sakes came down to die.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
I'll buy for thee a sheep,  
With a golden bell so fine to see,  
And it shall frisk and play with thee.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
And cry not like a sheep;  
Else will the sheep-dog bark and whine,  
And bite this naughty child of mine.  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Away and tend the sheep;  
Away then, black dog fierce and wild,  
And do not wake my little child,  
Sleep, baby, sleep!

—Anonym us

**LIGHTENS LABOR**

Cobwebs about a house are usually the sign that the housewife has more than she can do, **the way she goes about it**; that all her time and strength are utilized in doing heavy work; that she uses soap in her cleaning. If she would only use

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heavy work would be so lightened that the little things needn't be neglected. Gold Dust gives a woman time to rest, time to visit, time to read, and time to sew. It is much better and cheaper than soap for all cleaning. For greatest economy buy our large package,

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**"Go Because it Rains"**

"I SUPPOSE you won't go to Sunday school to-day, Lucy?" said a mother one stormy Sabbath, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sunday, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather: and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your suit: Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to the Sabbath school to day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I could never plead a cause to an empty court room, and the minister must find it hard work to preach to empty pews." *Christian Cynosure.*

"FANNIE, I have told you again and again not to speak when older persons were talking, but wait until they stop."

"I've tried that already, mamma. They never stop."—*Woonsocket Reporter.*

**A Unique Ring**

DURING Queen Elizabeth's reign she was presented with a very unique ring. It was a plain gold circle, with a silver penny used for an ornament in the place of a precious stone. The wonderful part about this penny was inscribed upon its surface in writing, probably unparalleled in its minuteness, for there in an exquisite miniature hand, were executed the Lord's Prayer, the Creed, the Decalogue, with two short prayers in Latin, a name, motto, day of the month, year of the Lord, and reign of the Queen (Elizabeth). It was covered with a fine crystal set in borders of gold. The writing was so plain as to be easily legible to the naked eye. Peter Bales, one of the first to invent and introduce methods of short-hand writing in the year 1575, executed the work on this penny, and presented it to the Queen at Hampton Court.—*Harper's Young People.*

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**Finance and Commerce**

As time moves on it becomes more and more apparent that the wave of speculative interest set in motion by the revival of fundamental business activities a year or so ago, reached its maximum in the winter months, and has been gradually subsiding ever since. In the matter of promotions, the change is marked. In December and January last, nearly everything offered upon the market was easily and quickly absorbed. Some of it was good, much of it was bad, but all was swallowed by a voracious desire to buy something. Now promotions are extremely slow, if not entirely at a standstill, and it would have to be an extremely attractive investment that would tempt the investor's appetite. And this, too, notwithstanding the money is in poor demand, and interest rates are low. Wall street also clearly displays the decline in speculative interest, and quotations for the list, as a whole, are still hanging around close to the low point reached by the temporary panic caused by Mr. Flower's death. Rallies have occurred, but they are, on the whole, feeble, and caused largely by the over selling by too important bears, and the consequent covering of shorts. No doubt much of this modification of speculative confidence in future values is due to the serious change that has taken place in the crop outlook. In January last, when the manifestation of general confidence in future prices reached its height, the promise of the growing winter wheat crop was superb. The largest acreage ever seeded was in the ground with condition nearly 100, or almost perfect, indicating a crop of at least 400 million bushels. Today, the conditions do not warrant a final yield of to exceed half that amount; or, putting it another way, from the promise of 150 millions surplus over bread and seed in January, in June, the promise is for 50 millions less than bread and seed, which must be made good out of reserves, or out of a surplus from the spring wheat crop. The condition of the spring wheat crop does not warrant the expectation of a result exceeding 235 million bushels, or a total but slightly, if any, in excess of bread and seed.

It has been thought the acreage of corn would be so large as to compensate for the loss in wheat. No doubt the acreage will be in excess of last year, but much depends upon four months of weather yet to come. The planting is, on the whole, late, and much of it has been under unfavorable conditions. Considerable complaint also comes from Illinois and Iowa about the poor seed making replanting necessary over quite important areas. It cannot be hoped, either, that surplus corn will make good deficient wheat in the export column, and we may be obliged to export gold to make good the deficiency.

In business generally, reports are satisfactory as to the volume of trade, the steadiness of prices, etc.

In iron, the demand continues to press on the supply, and full rates are paid on contracts extending well through the balance of the year. Sales for export of manufactured goods, into which iron largely enters, continue; the percent age of exports of that class continues to show encouraging increases, compared with former years. Exports of agricultural products are disappointing, however, as compared with last year, and the balance of trade with the world, together with stiff rates for exchange, still makes shipment of gold abroad seem quite likely in the near future.

**South African Trade**

An evidence of the gains which American manufacturers and producers are making in

their export trade, in direct competition with those of European nations, is found in some recent figures on the trade of South Africa. The British and South African *Gazette*, which has just reached the Bureau of Statistics, publishes a series of articles on the imports into South Africa, in which it shows that American imports are making a greater proportion of gains than those from Great Britain. The exports of British manufactures from the United Kingdom to South Africa in February, 1899, are shown to be \$32,500 in excess of those for the same month of 1898, while our own export figures to British Africa show an increase in February of the present year of \$362,941 over February of last year, the general increase in our exports to Africa during the eight months ending with February, being about one million dollars, as compared with the corresponding months of the preceding year. The report of the *Export Gazette* further shows that the exports of British manufactures from the United Kingdom to South Africa in February, 1899, are 93,856 pounds sterling, or \$455,200 below the amount for 1897, while the figures of our own export trade for February, 1899, show exports to Africa of about \$350,000 in excess of those for February, 1897.

No feature of the remarkable development of our foreign commerce has been more striking than the increase of late in exports to Africa, which are now nearly six times as much annually as a decade ago, and nearly three times what they were in 1895. In 1889, the total exports from the United States to Africa were \$3,496,505; in 1898 they were \$17,515,730, and in 1899 they are, up to the present time, practically a million dollars in excess of last year's figures.

The variety and quantity of American goods demanded in Africa are interesting, and, in many cases, surprising. Of bicycles, the exports to Africa in the eight months ending with February, were \$120,983, against \$75,160 in the corresponding months of 1897. Exports of builders' hardware, which in the eight months of 1898 were \$137,704 in value, were in the corresponding months of 1899, \$169,221.

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**Hints to Housekeepers**

**TO REMOVE GREASE SPOTS FROM SILK.**—Mix  
powdered French chalk with lavender wa-  
ter to the thickness of mustard. Put it on the  
stain and rub it gently with the finger or palm  
of the hand. Put a sheet of clean blotting pa-  
per and brown paper over it, and smooth it with  
a warm iron. When dry, the chalk must be re-  
moved, and the silk gently dusted with a white  
handkerchief. If a faint mark still remains, a  
second application of French chalk with laven-  
der water will remove it. If wax has fallen  
thickly on the silk, it will be better to remove  
it first very carefully with a penknife.

**CLEANING BLACK SILK AND SATIN.**—Owners  
of black silks expect to get a great deal of wear  
out of them, on account of all brands of this ma-  
terial cleaning so nicely. Satin cannot be  
sponged nor pressed like silk, but much of the  
shiny look may be removed and a refinish given  
by dipping each piece in a bowl of naphtha until  
perfectly saturated, and then hanging in the air  
to dry. An old method of cleaning black silk  
that has many followers, is to boil an old black  
glove kid glove in a pint of water in a new tin  
pan until the water is reduced one-half. Strain,  
and add a teaspoonful of ammonia and a wine  
glassful of clean hot water. Sponge the right  
side of the silk with this, and when nearly dry  
press with a moderately warm iron on the  
wrong side. Snip selvedge edges here and  
there, so they will not draw when wet. When  
black silk is simply very dusty and grayish in  
appearance, sponge it with lukewarm water in  
which borax has been dissolved, a tablespoonful  
to a pint of water. A really greasy-looking and  
soiled silk requires more vigorous treatment.  
For such, use two ounces of soapbark steeped  
for three hours in a quart of hot water. Strain,  
and sponge both sides of the silk with this  
liquid, wiping the suds formed on the silk with  
a fresh piece after sponging. Shake and  
hang up to dry, but do not iron. When it  
is necessary to iron silk, it is well to place a  
piece of old thin muslin or sleazy crinoline be-  
tween the iron and the material. If a silk can  
be turned always sponge what will be the outer  
side. If the silk has become limp, it may have  
its stiffness restored by sponging it with a  
liquid composed of a pint of hot water in which  
has been dissolved a generous quarter of an  
ounce of powdered gum tragacanth; strain  
when the gum is dissolved, and use while it is  
warm.—*Ladies' Home Journal.*

The most approved way of washing woollen  
goods, whether underwear or dress goods, is to  
scrub the spots that need particular attention  
with the little brush that now comes purposely  
for such work. The brush costs only twenty-  
five cents, and will, with proper care in regard  
to water, soap, etc., prevent that shrinkage and  
matting of flannels that follows rubbing on a  
board or between the hands. Wherever it is  
possible flannels should be washed separately,  
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fore hanging on the line they should be pulled  
and shaken into shape as much as possible.

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