

# The Living Church

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

## The Paradise of God

BY G. W.

We know but little of the Country fair  
That lies beyond the grave and gate of Death;  
Love's tender mysteries are hidden there,  
Unbreathed by mortal breath.

But for the blessed ones who dwell therein,  
The Love that passeth knowledge hath sufficed  
To fold them from all sorrow and all sin,  
Within the Arms of Christ.

And in the strength of Prayer and Eucharist,  
Our longing souls would bridge the gulf between;  
And soar on wings of faith above the mist  
That shrouds the World unseen.

No shining sentinel, with flaming sword,  
Waits to withhold us by Divine command;  
Only the saving symbol of the Lord  
Defends that lovely Land.

But never till this earthly life be past,  
And earthly shadows vanish from our eyes,  
May angel hands uplift for us at last  
The Veil of Paradise.

The Paradise of God; so strangely near,  
And still so strangely far beyond our ken;  
Unknown, and yet unutterably dear,  
To weary hearts of men:

Where shall be no more death, nor bitter strife,  
Nor agony of parting and of pain;  
Where life but broadens into grander life,  
Free from defiling stain;

Where all that once was maimed shall be made whole;  
And all that once was lost shall be restored;  
Until the perfected and pardoned soul  
Be ready for its Lord.

O wondrous World whose sacramental fire  
Shall cleanse the penitent from mortal taint,  
And try as gold is tried, the heart desire  
Of each adoring saint.

Home of our holy dead, where spirits bright  
Behold with clearer gaze the Father's Face,  
Land of undying love, unfading light,  
Unending growth in grace;

Truly we know but little of thy lore,  
Or how thy purifying, painless power  
Was won for thee till time shall be no more,  
At Jesu's dying hour.

Only we know that in thy Garden blest  
The souls whom God hath planted ripen still,  
Where rest is work, and work but perfect rest  
In an All-perfect Will.



# The Living Church

C. W. LEFFINGWELL, Proprietor.

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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

IT IS ANNOUNCED THAT THE TROUBLE between Austria and Hungary over the *Ausgleich*, or economic commercial compact question, has been amicably compromised. The settlement of the controversy marks the ending of a dispute which has threatened the disruption of the Austro-Hungarian Empire since December, 1896. The *Ausgleich* is the compact between Austria and Hungary which regulates schedules and the proportion of the expenses of the empire which each kingdom must pay into the general treasury, as well as the control of the Austro-Hungarian bank. This compact is renewable every ten years. In December, 1896, the Hungarian government denounced the *Ausgleich* in hopes of securing a more favorable division of the expenses. Up to that time Austria paid 70 per cent. of the total expenses of the empire, and Hungary 30 per cent. After several months spent in negotiations, it was found impossible to reach an agreement, and on May 4, 1897, the deputations separated. Oct. 21, 1897, the *Ausgleich* was provisionally prolonged for one year, with the agreement that Austria was to pay 63.6 per cent. of the general expenses, and Hungary 31.4 per cent. During the Parliamentary session of 1897 all efforts to reach an agreement were fruitless. April 20, 1898, a bill was submitted to the Reichsrath for a new *Ausgleich*, but it was so bitterly attacked in Austria it was rejected. Aug. 15, 1898, Emperor Francis Joseph requested the Austrian and Hungarian Premiers to personally negotiate a new *Ausgleich*. The two Premiers devised a new plan by which Hungary should regulate its own customs and economic relations with Austria independently and in accordance with its own laws, while Austria should exercise the same right. This plan met with the hostility of both kingdoms. Since that time the negotiations have been in progress almost continuously.

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THE TRUSTEES OF COLUMBIA UNIVERSITY have decided to establish a collegiate course in commerce, with the co-operation of the New York Chamber of Commerce, which guarantees from \$10,000 to \$20,000 for the first five years. The course is to be opened to graduates of high schools, and leads to a certificate, but not to a degree. The action of the trustees is attracting considerable favorable comment. While there are many schools and colleges which aim to provide a commercial education, it will be the aim of Columbia to combine a liberal general education with special training in commercial geography, commercial law and accounting, modern languages and economics.

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THE CENTER OF BRITISH DIPLOMATIC effort, at this writing, is in South Africa. London correspondents write glibly of threatened war, but such a solution of the difficulty is extremely unlikely. The British claim to suzerainty over the Transvaal is irritating to the Boer republic, and disinclination on the part of the Boers to recognize this claim is one of the underlying sources of the present difficulty. The Boers had removed twice to get outside the range of British influence before founding their present government, and in 1852 their independence in the Transvaal was recognized. In 1877, however, this territory was formally annexed by the British, at the time when the Imperialists were in control of the government. In 1880, the Boers rebelled against British authority, and defeated the British army in the battle of Majuba Hill. Before another army could be sent to crush the Boers, Gladstone came into

power in England, and refused to prosecute the war, saying the Boers had been wronged. The treaty of 1881 guaranteed the Boers independence in all matters of local concern, but established British suzerainty. This was not satisfactory to the Boers, and in 1884 a new convention was made, in which the power of the South African republic was restricted by Britain in only one respect. It cannot make treaties with native tribes outside the Transvaal or with foreign governments, the Orange Free State excepted, without the consent of the British government. Under this convention of 1884, Chamberlain still claims British suzerainty, while the Boer government maintains that it is independent.

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MRS. JANE STANFORD, WIDOW OF THE late Senator Stanford, has decided that the number of women students at Stanford University shall hereafter be limited to 500. The announcement was made on the occasion of a recent gift to the university of \$10,000,000. In the academic year just closed, there were enrolled at the university, 480 women students out of a total of 1,100. The announcement created considerable surprise. In explanation, Mrs. Stanford says she is not an opponent of co education, on the contrary, believes the presence of women at Stanford, or any other university, is a great moral good. But the increasing percentage of women students is believed by the patroness of Stanford to be a menace to the aims of the institution, and to augur a change in its character. Restricting the number of women students to 500, it is hoped will greatly increase the number of male students in the next few years. At its inception, Stanford University was established for men, and the widow of its founder believes her action would accord with the wishes of the late Senator Stanford.

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GENERAL GOMEZ HAS ISSUED HIS farewell address to the Cuban army, and has retired, temporarily at least, from the Cuban arena. The address affords the opportunity to convey sentiments relative to the past and future of the island, and also to give good sensible advice to his compatriots. In the interests of harmony, the General says: "We must make useless by our behavior the presence of a strange power in the island, and must assist the Americans to complete the honorable mission they have been compelled to assume by force of circumstances. I, as one of the first Cubans, although one of our last old soldiers, and not far from the grave, without passions or ambitions, call on you with the sincerity of a father, and urge a cessation of the superfluous discussions, and the creation of parties of all kinds, which disturb the country and tend to cause anarchy." It now rests entirely with the Cubans to prove their capability of forming a stable and successful government. The policy being pursued by the administration is, so far as possible, to bring the affairs of the island into a condition where natives shall have a voice and gradually assume full control.

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A NEW PHASE HAS BEEN GIVEN THE food question in Germany by the presentation of an earnest protest against the meat inspection bill. The protest is from the central organization of the Berlin trade, industrial, and mercantile interests, and is in the form of a memorial to the ministry. This organization expresses its satisfaction that the government is preparing to protect the health of consumers by

providing for inspection, both of domestic and imported meats. The Reichstag commission's amendments, however, are branded as designing, under cover of hygienic and veterinary regulation, to exclude foreign competition, and thus enable domestic producers to raise prices indefinitely. Germany, declares the memorial, cannot raise enough meat to feed the industrial population, and, instead of curtailing consumption 50 per cent., legislation is needed to increase it. It is further asserted the agrarians have never succeeded in bringing forward a single instance in which the use of imported meats had proven injurious. Purely selfish considerations will suffice to prevent the sending of anything but first-class goods to Germany, as the failure to exercise painstaking care would cost the importers the German market.

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IT IS THE PURPOSE OF THE GOVERNMENT to make the residence of the naval officers now on their way to Guam, to administer the affairs of the new colony, as pleasant as practicable, and to allow every reasonable demand that the governor and his staff may make. Service at Guam is not desirable, and the officers sent there are expected to remain three years. The Yosemite is now on the way there with a general cargo for establishing the colony, including everything needed, from furniture for residences, to windmills and farming implements. The governor, Captain R. P. Leary, was in command of the San Francisco, arriving home from the Asiatic station just prior to the Spanish-American difficulty. He was at one time in command at Samoa, rendering valuable services which the government failed to recognize. But the Legislature of Maryland, his native State, was not remiss in this respect, as the possession by Capt. Leary of a handsome gold watch will testify.

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DISPATCHES FROM PEKING BRING THE statement that the French Minister demands as compensation for the recent imprisonment of a French missionary, the sum of 1,200,000 taels (about \$780,000), together with certain mining rights in Sze-Chuan Province. The demands are considered exorbitant by the Chinese government. The Chinese assert the rebellion was not due to any lack of energy on the part of the government, since during its progress they constantly consulted the French Minister as to the best means of obtaining the missionary's release, and on several occasions acted on his suggestions. The missionary referred to in the Peking advices was Father Fleury, a French Catholic, who was captured during the rebellion raised by Yu Man Tsu, in the autumn of 1898.

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ANOTHER NICARAGUAN COMMISSION, numbering representatives of the army and navy, and civil engineers of prominence, has been appointed to examine the Nicaragua and Panama routes, and report estimates and other information that will enable Congress to act intelligently on the canal project. Up to the present time, every canal commission, beginning with the first, which was appointed by President Grant, has reported in favor of the Nicaragua route, and there is no reason to believe the present commission will depart from established precedents. If the canal is to be constructed, and certainly the interests of the country demand it, this commission should be the last, and opposition tactics of delay squarefaced.



# The News of the Church

## The Church Abroad

### English Church Congress

The next Church Congress will be held in London, from Oct. 9th to 14th, under the presidency of the Bishop of London. On the second day, simultaneously, congress services will be held in St. Paul's cathedral, the Archbishop of Canterbury preaching; at Westminster Abbey, the Most Rev. William Alexander, Archbishop of Armagh, preaching; and at St. Mary Abbots, the Hon. and Rt. Rev. E. Carr Glyn, Bishop of Peterborough, preaching. On the fifth day, at night, a thanksgiving service will be held at St. Paul's cathedral, at which the Bishop of London is to preach. The list of speakers at the various meetings embraces the most distinguished clergymen and laymen in the country, of all shades of opinion, from the Lord Bishop of Rochester to Prebendary Webb-Peploe, and from Viscount Halifax to Sir John H. Kennaway. Among the subjects to be treated are: "The place and the work of the laity;" "Commercial morality;" "Speculation and gambling;" "The principles of ritual, and the limits of possible variation of the type of Anglican service;" "Conciliation in labor disputes;" "Old age pensions," and "Church music with illustrations."

### Daughters of the King

That the Order is indeed spreading "throughout the world," is evident from reports recently received from London, England, which state that the Archbishop of Canterbury is patron of the Order, and the Bishop of London, visitor; also that the Order has been enrolled in the Church Guilds' Union, and, by permission of the Bishop of London, is represented on the Women's Diocesan Association. Several bishops and many well-known clergy have become patrons. Four chapters have been formed and charters granted, and several are in course of formation. The Rev. E. D. Boothman, at the last annual meeting, held in the early spring, said that it gave him very great pleasure to testify to the good work done by the Daughters in his parish amongst the Staffordshire potteries, with a population of 15,000. The Rev. A. Chandler also testified to the good work done by the Order in his East-end parish, and alluded to the personal influence which each member should exercise upon others. The Rev. J. Cartmel-Robinson said he hoped to establish the Order in his own parish, and felt that it would be effectual in doing excellent work, not only in poor parishes, but in the wealthy districts in the West-end, where so much luxury abounded.

## Canada

### Diocese of Nova Scotia

A beautiful memorial window was unveiled in St. Luke's cathedral, Halifax, on Ascension Day, by the Dean of Nova Scotia. The window is in memory of the Rev. William Bullock, D.D., first rector of St. Luke's, and first-dean of the diocese, and was brought from Munich. The rector of the church at Springhill Mines is resigning his charge, in order to devote himself entirely to the Cottage Hospital. There is a large new church in this mining town, with a good parish house well equipped for active parish work. Bishop Courtney intended remaining in the south of France till the end of May. He preached to large congregations both in Ottawa and New York before his departure. He is to visit Prince Edward Island in June, when the church at Eilerslie is to be consecrated.

### Diocese of New Westminster

That work is being actively carried on in this diocese is shown by the number of new churches, some just finished, others nearing completion. The money for the little church at Trout Lake was mostly obtained in England. Bishop Perrin took a great deal of interest in the C. M. S. Centenary, which was very generally observed throughout the diocese.

## Commencements

### St. Mary's, Knoxville, Illinois

Closed its 31st year last week, graduating a class of 11 young ladies. Bishop Seymour presided, making an impressive address after conferring the degrees. One student of music was graduated, having passed examination by Mr. Wm. H. Sherwood, visiting director. The clergy attending the Commencement exercises, besides the rector and chaplain, were the Rev. Dr. Gold, of Chicago, and the Rev. Messrs. Moore, Mayo, Nybladh, and Hefter, of the diocese of Quincy. Mr. Sherwood's recital on the evening preceding, was a notable event. The sermon was preached on Sunday evening, for the missionary guild, by the Rev. Dr. Thos. E. Green, of Cedar Rapids, Iowa; the baccalaureate sermon in the morning, by the rector. President Finley, of Knox College, delivered the address for the Current Events Club on Saturday evening. At the meeting of trustees, the rector reported the most prosperous year since the opening of the school in 1868. The rooms had all been filled, and several students had occupied the cottage, numbering at one time 114 resident students. A small increase was also reported in the Bishop Whitehouse scholarship, from the Easter offering at the school.

### St. Alban's Academy, Knoxville, Illinois

Also reports a prosperous year, with more students in attendance than during any previous year. This school was founded by Dr. Leffingwell in 1890. Since 1894 it has been conducted by Col. A. H. Noyes who has been connected with the work from the beginning. The Rev. Daniel D. Hefter, chaplain, and instructor in languages, has greatly aided in his good influence with the boys, and in his earnest Church work. The academy has been recognized by the Legislature as a military school, and its officers are commissioned by the Governor of Illinois. Dr. Green delivered the baccalaureate sermon on Sunday. Field Day sports were conducted at the fair grounds during the closing days, and some fine exhibitions of military drill were given.

### Waterman Hall, Sycamore, Illinois

The closing exercises of the diocesan school for girls began with the baccalaureate sermon by the rector, the Rev. Dr. Fleetwood, on Sunday, June 4th. The meeting of the board of trustees took place on Monday, and the exhibit made by the rector and treasurer for the past year was most encouraging, the accommodations of the school having been taxed to their utmost capacity. This being also the end of the 10th academic year, the rector gave a *resume* of the attendance and financial standing of the school, showing it had been unusually successful from the opening day. A pleasing dramatic entertainment was given by some of the pupils on Monday evening. The Commencement exercises were held June 6th, the Rev. Dr. Fleetwood presiding, and in the absence of the Bishop, presenting the diplomas to the class of eight graduates. The Rev. E. M. Stires delivered the address, which was attractive and inspiring. At the ceremony of placing the class-stone in the wall of the main building, the Rev. John Henry Hopkins made a happy address. The class reception in the evening closed an interesting order of exercises.

### St. Agatha's School, Springfield, Ill.

The 18th year closed June 1st. The Commencement exercises began with the baccalaureate sermon, preached by the Ven. F. W. Taylor, D.D., on the afternoon of Trinity Sunday, in St. Paul's pro-cathedral. On Monday, May 29th, the school gave an exhibition of the junior and senior physical culture work at Central Music Hall, under the direction of Miss Katharine H. Seabrook, which was greatly appreciated by a large audience. Mrs. Phoebe H. Seabrook, principal of the school, presided at the distribution of the prizes for the school year, assisted by

the chaplain of the school, the Ven. Archdeacon Taylor. On Wednesday evening a reception by the senior class was held at the school. Thursday afternoon, June 1st, choral Evensong was sung at the pro-cathedral by Archdeacon Taylor, after which the seven graduates were by him presented to the Bishop of the diocese, who conferred upon each one the diploma of the school. His address to the class appears on another page.

### Miss Phelps' School, Columbus, S. Ohio

Commencement began with the baccalaureate sermon at Trinity church, by the Rev. G. P. Torrence. There was an athletic exhibition on Tuesday, and a game of basket ball, followed by an out-of-door performance of "As you like it." The students' recital of instrumental and vocal music ended the day, and showed intelligent understanding, as well as skill in rendition. Wednesday was alumnæ day. The Commencement exercises were held on Thursday, the hall being trimmed with the senior class colors, orange and white. Music and an address by the Rev. John Hewitt preceded the presentation of the diplomas by the Rev. Julius W. Atwood. The graduates numbered 12, four of whom expect to enter Wellesley, Smith, Mt. Holyoke, and the State University, to which they will be admitted on the certificate of Miss Phelps' School.

### Columbia University

Sunday, June 4th, the baccalaureate sermon was delivered by the Rev. Samuel D. McConnell, D.D., D.C.L., in the crypt of the cathedral of St. John the Divine. Class day exercises were held June 5th, and a reception by the dean of the Teachers' College took place the same day. The Phi Beta Kappa initiation occurred June 6th. On June 7th took place the Commencement exercises, which were conducted in the great hall of the gymnasium, and were opened with prayer by the chaplain, the Rev. George R. Van De Water, D.D. The degree of bachelor of arts was conferred upon 58 graduates of the college; bachelor of science, on 20; civil engineer, or other kinds of engineer, upon 50; bachelor of laws, upon 92; doctor of medicine, upon 160; master of arts, on examination, upon 77, and doctor of philosophy, upon 33. After music by the American Symphony Orchestra, Dean Van Amringe, acting in place of President Seth Low, absent at the Peace Congress, conferred honorary degrees as follows: Master of arts, on John Aikman Stewart, president of the United States Trust Company; master of sciences, upon Edward L. Trudern and Rear-Admiral Geo. W. Melville, engineer in-chief of the U. S. navy. The degree of doctor of laws was conferred upon Carl Schurz, ex-secretary of the Interior, and Brevet Brig. Gen. Theodore Roosevelt, Governor of the State. The exercises were closed with a benediction by the chaplain. In the afternoon, a meeting of the alumni took place, at which Dean Van Amringe presided. A cable dispatch of congratulation was received from President Seth Low, at "The Hague." A notable feature of the occasion was an address from Brig.-Gen. Roosevelt.

### Philadelphia Divinity School

The annual sermon before the associate alumni was preached on Wednesday morning, 7th inst., in the chapel of the school, by the Rev. H. M. G. Huff. The Holy Eucharist was celebrated by the Rev. H. A. F. Hoyt; the Rev. Messrs. Henry Anstice, D.D., and W. W. Newton, D.D., were elected to the Board of Overseers. The executive committee reported that the balance for the renovation of the chapel had been paid. Officers for the ensuing year were elected as follows: President, the Rev. Horace F. Fuller; vice presidents, the Rev. Harry P. Nichols, the Rt. Rev. Dr. L. W. Burton, Bishop of Lexington, and the Rev. T. A. Daughters; treasurer, the Rev. W. F. Ayers; secretary, the Rev. J. Alan Montgomery. At the joint meeting of



overseers and trustees, it was stated that the financial condition of the school was good, there being a balance in the treasury. Supper was served, and a meeting held on the lawn, at which the graduating class were all admitted to the Alumni Association. A number of short addresses were made by the attending clergy and faculty. The annual Commencement was held on the 8th inst., in the church of the Saviour, West Philadelphia. Diplomas were conferred by Bishop Whitaker on the graduating class who had all been previously ordered deacons; viz., the Rev. Messrs. Freeman Daughers, Edward Arthur Dodd, Ph. D., Robert Long, Henry Martyn Medary, Richard Jones Morris, Gashene De Witt Dowling, Oliver J. Whilden. A prize offered by an alumnus for general excellence in homiletics and pastoral care, was awarded to the Rev. Robert Long. The degree of Doctor of Divinity was conferred on the Rev. George Cadwalader Foley, of Williamsport, Pa. The sermon was preached by the Rev. Dr. S. D. McConnell, his theme being "The old and new in religion." After luncheon, provided by the ladies of the parish, a reunion was held in the parish building; Bishop Whitaker presided and made a short address, in which he expressed his satisfaction at the progress and success of the school, where the missionary spirit is stronger and an unusual spirit of earnestness on the part of the joint boards is apparent. Addresses were made by the Rev. Messrs. John Fulton, D. D., W. B. Bodine, D. D., S. C. Hill, J. B. Harding, J. P. Tyler, W. H. Falkner, C. S. Olmsted, D. D., and others.

#### Cheltenham Academy

The 28th Commencement season began on Sunday evening, 4th inst., when the Rev. Dr. H. Richard Harris preached the anniversary sermon at St. Paul's church, Cheltenham. On Monday, 5th inst., the annual athletic contests took place, while on the day following, declamation contests were held at the gymnasium in the evening. On Wednesday morning the graduating exercises were held, and an address was made by General St. Clair A. Mulholland, of Philadelphia.

### Chicago

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

The Bishop visited Belvidere on the 9th, confirming in Trinity church a class of eight, presented by the Rev. C. A. Cummings, preaching to a large congregation, and being present at a well-attended reception afterwards.

On Sunday morning last the appeal of the Rev. Dr. Rushton, in St. Paul's, Kenwood, elicited pledges to the amount of \$600 for diocesan missions.

By an inadvertence the name of the Rev. D. F. Smith was omitted from all the published lists of the Mission Board of the diocese.

The Rev. J. T. Magrath preached for the last time on Sunday evening in All Saints', Pullman, being obliged to seek a more congenial climate. He leaves this week, and, after a brief visit to his native city, Detroit, takes up parochial work on July 1st, at Fernandina, Fla. The mission of All Saints will again be attached to that of the Mediator, Morgan Park, in charge of the Rev. Harold Morse.

The Rev. John K. Ochiai, as announced in our issue of June 3rd, was ordained to the priesthood by the Bishop of New York, acting for the Bishop of Chicago, on Trinity Sunday, in the crypt of the cathedral at New York. Mr. Ochiai was sent to this country by Bishop McKim, of Japan, and studied for four years in the Western Theological Seminary at Chicago. He became a candidate under Bishop McLaren, and was admitted by him to the diaconate in St. Paul's, Washington, during the General Convention. Mr. Ochiai spent the past nine months at the General Theological Seminary, where he received the degree of B. D. He sailed for England on the 7th, where he will spend three months in study. On his arrival at Tokyo, he will have charge of the cathedral, and become attached to

the corps of instruction of our divinity school there. Mr. Ochiai is a very able and painstaking student, of lovely Christian character, and destined to a noble career in his native land.

#### Fields of Work of Divinity Graduates

The Rev. Mr. Addison, recently ordained, and in charge of St. John's mission on the North side, has won a scholarship at Harvard, and will take a year's post-graduate course in the university next September. The Rev. Mr. Hakes, another of the last graduating class of the Western Theological Seminary, has charge of St. Mary's mission, Park Ridge. A third, the Rev. Mr. Brandt, has been placed at St. Augustine's, Wilmette. The fourth, the Rev. Mr. Delany, has gone to Fond du Lac diocese.

#### Father Huntington's Appointments

The Rev. Fr. Huntington, who is the guest of the Rev. Mr. Addison, at 148 Dearborn ave., is preaching and holding meetings in the city with especial reference to rescue work. He preached in Grace church on Sunday morning, and in Trinity at Evensong. To a large congregation, consisting mainly of women, he appealed earnestly and forcibly, but with a total avoidance of sensationalism, to follow the footsteps of Him who "came to seek and to save that which was lost." On Monday morning he attended a meeting of the ladies at Grace, and in the evening was one of an invited company at Mrs. Arthur Ryerson's. On Tuesday afternoon 350 ladies were invited to meet and hear him at Mrs. Bryan Lathrop's. His other appointments in Chicago are: 3:30 p. m. Thursday, public meeting in the Auditorium; Friday evening, Emmanuel, La Grange; Saturday, meeting for boys in St. John's, Clybourn ave.; evening, at Mrs. Nixon's; Sunday morning he will preach in St. James', and evening in the Ascension.

#### Parish House for Church of the Ascension

The fire at the church of the Ascension last Christmas may now be regarded as a blessing in disguise. Not only is the restored church more beautiful than before, but on June 1st a new parish house was opened, complete, at a cost of \$6,000, and all paid for. It adjoins the church on the south side, occupies the full width of the lot, and extends back to the west wall of the chapel. The front is of stone, corresponding to that of the church, and of the same style of architecture; both facing on La Salle ave. On the first floor is a rector's study, also a choir and assembly room 17x45 ft., a sacristy, a vestment room, and several lavatories. The second floor has a curate's room in front, in rear of that, a large guild room, a kitchen fitted with gas range and boiler, and an acolytes' room. The basement of the entire property is cemented, and arranged with a view to having a gymnasium at some future day. There has been put in for the whole a steam-heating plant, which was installed at a cost of \$1,800. The rector, the Rev. E. A. Larrabee, who completed his 15 years of parochial connection on June 1st, at present ministers unassisted, but hopes and expects to have a curate within a year.

#### The Diocesan Choir Association

The annual meeting was held in the Church Club rooms last Monday, the Rev. Dr. Little in the chair. Ten clerical and eight lay representatives answered the roll-call. The choir of the church of Our Saviour, on the application of the Rev. J. H. Edwards, was admitted to the association. The Rev. T. A. Snively having been elected president, he was asked by the retiring president to take the chair. The following elections ensued: Precentor, the Rev. Edw. Roland; choirmaster, Mr. James Smedley, of St. James'; organist, with authority to name a deputy if necessary, Mr. Harrison Wild; secretary, Mr. Alf. Thompson; treasurer, Mr. McDougal; librarian, Mr. Thomas, of St. Peter's; standing committee, the above *ex officio*, with the Rev. Messrs. C. H. Bixby, J. A. Carr, G. W. Knapp, Dr. A. W. Little, and E. M. Stires; Messrs. Robt. Holmes and G. F. Stewart. On motion of Dr. Little, the standing committee was authorized and requested to

arrange for one or more choir festivals in the fall.

#### Dinner for Men of St. Mark's Parish

At the Lexington, on the evening of May 29th; the Rev. Dr. Wilson, rector, presided, and, in a neat speech, explained why such re-unions were of assistance to parish work, tending as they do to break up the isolation which is often felt by the adults of city parishes wherein changes of residence are so frequent. The Rev. Dr. Stone, in a speech on "The Church's outlook," showed how history repeats itself, inasmuch as the Church in all ages has had to struggle with sin, criticism of her divinely appointed methods, worldly indifference to her "old paths," and the tendency to materialism, which is engendered by the discoveries of science, and fostered by attaching disproportionate importance to its rapid advance. After songs, by Mr. W. Coxe, of the choir, the chairman introduced the Rev. Dr. Rushton whose assigned theme was "The model parish," and who dwelt upon the importance of the active and united co-operation of the faithful laity in strengthening the hands of a rector.

### New York

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

The class of '99 at Barnard College celebrated its class day in the hall of the college, June 6th. The class numbered 21.

The Ladies' Association of the Peabody Home for Aged Women, held their annual meeting and reception, June 1st. Addresses and reports were made.

It is announced that Bishop Potter has deposited from the priesthood the Rev. David T. Howell, at the latter's request. Mr. Howell recently retired from the staff of the City Mission Society.

#### The Church Club

At the final May meeting, the Rev. Reese F. Alsop, D. D., made an address on "The Church's work in our new possessions." The Rev. Chas. T. Olmsted, D. D., spoke on the same subject.

#### Dr. Shields to be Bishop Paddock Lecturer

At the General Theological Seminary, the announcement is made that the Rev. Chas. W. Shields, D. D., LL. D., has been invited to be the next lecturer on the Bishop Paddock Foundation.

#### Marriage of Rev. G. E. Qualle

June 7th, Bishop Potter united in marriage, at Trinity church, Bayonne, N. J., one of his priests, the Rev. Geo. E. Qualle, rector of St. Mary's church, Livingston, N. Y., to Mrs. Stent, of Bayonne.

#### Christ Church, Suffern, Enlarged

The parish is pushing forward the enlargement of its edifice, and anticipates having it ready for use in about a month from this date. A new altar and altar rail have been presented. The Rev. Romaine S. Mansfield is rector.

#### Lay Helpers' Association

In connection with the diocesan branch of the Brotherhood of St. Andrew, held its first annual service in the crypt of the cathedral of St. John the Divine, Sunday, June 4th, when the members made their corporate Communion. The annual report of work was presented. The Ven. Archdeacon Tiffany, D. D., made an address.

#### Archdeaconry of Westchester

The May meeting was held at the church of St. Mary's in the Highlands, Cold Spring. Some 35 clerical and lay members were in attendance. At the Eucharistic service, Bishop Potter was celebrant. The delegates were given entertainment at the rectory. At the business session, routine affairs were considered.

#### The Tea Saloon of the Church Army

Was opened June 8th, under encouraging circumstances. In connection with it will be a savings bank department, and by a systematic and business-like arrangement, \$100 will be



saved to patrons, and banded over annually to them. The first hundred patrons of this plan of operation will receive supplies of tea free of cost for a year, through provision of friends of the movement, who desire thus to give a "send-off" to a practical scheme in the promotion of temperance.

#### **New Rector for Holy Trinity, Harlem**

The rectorship, vacant by the death of the Rev. Chas. DeWitt Bridgman, has been filled by the election of the Rev. Harry P. Nichols, now rector of St. Mark's church, Minneapolis, Minn. The Rev. Mr. Nichols is a native of Salem, Mass., where he was born Sept. 3d, 1850. He graduated at Harvard, and took theological studies at Andover and Philadelphia. He was ordained priest by Bishop Neely in 1877, and was connected for a time with St. John's church, Philadelphia; was rector of St. Paul's church, Brunswick, Me., 1877-'83; curate of Trinity church, New Haven, 1883-'92; and took his present parish in the latter year. He has been a deputy in the General Convention from the diocese of Minnesota.

#### **Columbia University**

At a meeting of the board of trustees, held June 5th, it was announced that Chas. H. Senff had given \$5,000, to be used as part of the zoology fund in equipping the Columbia University expedition up the Nile. The members of this expedition left the university about three weeks ago, and are now in Italy. The expedition will seek the co-operation of the British government in pursuing scientific explorations of the deposits at the sources of the Nile, heretofore little understood. It was announced that the Anton Seidl fellowship had been increased by friends of that musician to \$12,000. The Carl Schurz fund of \$20,000 was received on condition that it be applied to the foundation of a fellowship for the study of Germanic languages, and for the purchase of German literature. The board resolved that a tablet be placed on the site of the old college, at Madison ave. and 49th st., and also on the site of the original King's College of colonial times, in West Broadway.

#### **The Church of the Redeemer, Pelham**

Was consecrated by Bishop Potter, June 3d. In connection with this service, the rector, the Rev. C. W. Bolton, celebrated the 80th anniversary of his birth, and the 52nd of his entrance upon Holy Orders. There were assisting in the services, the Rev. Archdeacon Kirkby, D. D., and the Rev. Messrs. Buckmaster, Steen, Hallman, Holmes, and Sill. Bishop Potter was the preacher, and at the close of his sermon congratulated the rector on his long and valuable service in the ministry. A large tent had been erected near the church, and after the service refreshments were supplied to the visiting clergy, while an orchestra furnished music. A feature of the occasion was the presentation to the Rev. Mr. Bolton of a silver loving cup, in behalf of his brethren of the archdeaconry of Westchester, the Bishop making the presentation address. Mr. Bolton was also the recipient of a purse of gold. The parish was organized in 1863, and the present edifice completed in 1893, from designs by Henry S. R. Apelyea. It is a handsome gray stone structure, with a seating capacity of about 1,000 persons.

### **Pennsylvania**

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

St. Stephen's church, Norwood, has executed a deed to the property, with the consent of the parishioners, conveying it to the trustees of the diocese.

At the church of the Annunciation, Philadelphia, the reared is to be enriched by the insertion of five painted panels from designs by Miss Marianna Sloan and Miss Arita Sargent.

#### **Hospital of the Good Shepherd**

*Tableaux vivants*, after the Boutet de Monvel pictures for children's story books, were given on Tuesday afternoon, 6th inst., at the Merion Cricket's club house in aid of the hospital. The

characters were all taken by children, and an interesting entertainment was the result.

#### **House of the Holy Child**

This home for colored children, which occupies two small dwellings, 733 and 735 North 45th street, West Philadelphia, where 23 inmates are accommodated, has had to refuse admittance to many needing its care. Effort is being made to have a commodious building of its own.

#### **New Church for St. Paul's, Philadelphia**

Subscriptions are being raised for the erection of a new edifice to seat about 700 persons. The new corporation will be strong from the start, with a fine property upon which a chapel already stands. During the past year there have been more than 400 children in the Sunday school.

#### **The Southwest Convocation**

Met on Monday afternoon, 5th inst., in Holy Trinity parish house, the Rev. G. Woolsey Hodge, president, in the chair. An appropriation of \$500 each was voted for the French and colored missions. A committee consisting of the Rev. Messrs R. A. Mayo and W. F. Ayer, with Mr. William S. Neilson, of the laity, was appointed to investigate the possibility of other than the regular mission work of the convocation, the Rev. R. A. Mayo was re-elected secretary, and Mr. Henry E. Drayton, treasurer.

#### **New Church of the Ascension, Parkersburg**

This church, the Rev. J. F. Bullitt, rector, is erecting its new edifice, estimated to cost in the section now under way, about \$4,000. The material will be stone of the neighborhood, with interior finish of natural tinted wood. Temporary glass will be used until memorial windows can be secured. The seating capacity will be about 300, and the nave will measure 60 by 28 ft. The church will have two stories, the lower being used for Sunday school and parish work rooms. For the present the chancel end will be closed off with wood, awaiting the building of a suitable chancel of stone. The plan contemplates the eventual putting up of a tower and spire of substantial proportions, which, from the high location of the church, will be a commanding feature of the town. The style is early English Gothic.

#### **St. James' Church, Perkiomen (Evansburg)**

The S. P. G., shortly after its organization in 1701, sent missionaries to various points in Eastern Pennsylvania, among others to the Perkiomen valley. This station was at first supplied from Christ church, Philadelphia. In 1721, the mission was made a parish, and a small church built. The parish was admitted into union with the convention in 1785, it being one of the six churches composing the first convention of the diocese. The present church edifice replaced the first structure in 1843, and in 1844 was consecrated by Bishop Onderdonk. During the present year the interior has been thoroughly repainted and frescoed, making a complete transformation from the previous plain and simple effect. The services were resumed on the first Sunday after Trinity, the rector, the Rev. Alfred J. Barrow, preaching an interesting sermon. Special music was admirably rendered by the choir, supported by a small orchestra. The ancient cemetery on the opposite side of the old turnpike, has been in use since 1701.

### **Iowa**

#### **Theodore Nevln Morrison, D.D., Bishop**

#### **A Military Thanksgiving**

On Sunday morning, May 28th, in Grace church, Cedar Rapids, whose rector, the Rev. Dr. Green, has been for 10 years the senior chaplain of the Iowa National Guard, there was a thanksgiving service for the return of the officers and men of the local military organizations, and a memorial of those who had died during their tour of service. The field and staff officers of the 49th Iowa, Company C, of the same regiment, the 5th Iowa Battery Light Art., together with the Grand Army, the Sons of Veterans, and the Loyal Legion, marched in order to the church, where, after a beautiful

service rendered by the full choir of 80 voices, Dr. Green delivered the address, speaking again in the afternoon at the memorial service of the G. A. R.

### **Delaware**

#### **Leighton Coleman, D.D., LL.D., Bishop**

#### **The 113th Annual Convention**

Held in the parish house of St. John's church, Wilmington, June 7th. A missionary meeting was held the previous evening, at which addresses were made by Mr. Silas McBee, of New York, and the Rev. C. N. Spalding. After Matins, on Wednesday, Mr. S. Minot Curtis was elected secretary for the 39th time, and Mr. John S. Grohe was appointed as his assistant. The Ven. Geo. C. Hall, archdeacon of Wilmington, read his report. The Bishop celebrated the Holy Eucharist, and the preacher was the Rev. F. M. Munson, LL.D. On resuming business, the usual reports were read. Milford was chosen as the next place of meeting for the convention.

The Bishop delivered his annual address, in which some weighty words were spoken on the matter of the remarriage of divorced persons. He regretted that such an amendment had not been adopted by the General Convention as would make it impossible by the expressed law of the Church, for such persons to be remarried. There had been seven clergy received, of whom one had died only last week, the Rev. S. F. W. Symonds. The Rev. Dr. Chas. E. Murray had died on Jan 26th, 1899. Three clergy had been transferred to other dioceses. There had been 221 Confirmations within the diocese, 206 without. That part of the report of Archdeacon Hall, relating to work among colored people, was after an exciting discussion, postponed indefinitely. The following elections were made:

**Standing Committee:** The Rev. Messrs. H. Ashton Henry, K. J. Hammond, and J. Leighton McKim; Judge Edward C. Bradford, Mr. S. M. Curtis.

**Diocesan Missionary and Education Committee:** The Rev. Messrs. W. J. Wilkie and E. K. Miller, Messrs. Francis G. du Pont, and John S. Grohe.

**Delegates to the Missionary Council:** The Rev. F. M. Munson; Joseph Swift.

**Treasurer,** William R. Brinckle.

The archdeaconry of Wilmington elected the Rev. Geo. C. Hall, archdeacon, and George A. Elliott, secretary. The archdeaconry of Dover elected the Rev. George M. Bond, archdeacon, and William Denney, secretary.

The remaining business of the convention was completed at Bishopstead, in the chapel of the Good Shepherd, after which the convention adjourned, and the delegates proceeded to enjoy the hospitality of Bishop and Mrs. Coleman.

### **Long Island**

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

The endowment fund of St. Ann's church, Brooklyn, has recently been increased by a gift of \$21,000 from a parishioner.

#### **The Parish Guild of St. John's, Brooklyn**

The missionary chapter is an active society, and is doing much good, its benevolences extending over a wide field. In addition to many other contributions, its money offerings have amounted to \$730.73. The parish treasurer's statement, recently made public, shows a total of funds raised for the year of \$13,187.93.

#### **New Parish House for Trinity, Brooklyn**

The organization of the School Builders, of Trinity church, Schenck and Arlington aves., has just held a successful lawn fete, the proceeds of which will be devoted to the building of a new parish house and school on the grounds in the rear of the building. As soon as the fund amounts to \$1,000, ground will be broken. Half the sum has been raised, and it is expected the building will be begun early in the fall.

#### **Class of 1874 General Theological Sem'y**

On the evening of May 17th, the Rev. Spencer S. Roche, of St. Mark's church, Brooklyn, entertained at a dinner given at his residence



members of the class of 1874, in commemoration of the 25th anniversary of their graduation from the General Theological Seminary. Several letters of regret were read from members unable to be present, owing to distance or previous engagements. Great interest was given the occasion by each member recounting in turn, experiences and changes since the graduation of the class. Out of 24, six have passed to the rest in Paradise. Among those present or who sent letters of regret were the Rev. Messrs. John L. Egbert, Alfred E. Johnson, Geo. Wm. Douglas, D.D., Walter R. Gardner, Luther Pardee, Philo W. Sprague, E. H. Van Winkle, etc.

## Indiana

### The Sixty-second Annual Convention

Held in Grace cathedral, Indianapolis, June 6th, 7th, and 8th, was composed of 24 clergymen and 60 laymen, including seven women, and was, all things considered, one of the most harmonious and successful conventions held in many years. The setting off of the northern third of the State for the diocese of Michigan City, left the diocese impaired in ability, and yet with a vast mission field within its borders, which the House of Bishops refused to set off as a missionary jurisdiction. Right nobly did the members face the demand for increased assessments upon the parishes and missions, and the many other problems that had to be solved. Bishop White, finding it impossible to be present, the Bishop of Southern Ohio preached the opening sermon, taking for his text the choosing of Matthias, and its analogy to the selection of bishops in our own Church to-day. The Rev. Dr. C. Graham Adams was appointed presiding officer *pro tem*, the permanent organization being effected by the election of the Rev. H. M. Denslow, as president *ad interim*, and the Rev. Willis D. Engle, as secretary. The Rev. Walter Scott was received as a fraternal delegate from the diocese of Michigan City, and a telegram of regret and thanks was sent to Bishop White. St. David's parish, Indianapolis, was admitted into union with the convention.

The arrangement made by the trustees for the division of diocesan property on the basis of 30 per cent. to Michigan City and 70 per cent. to the old diocese, was agreed to; the Bishop's salary was fixed at \$2,500, and the use of the episcopal residence, and \$300 for traveling expenses.

The nominations for the bishopric were: The Rev. George Williamson Smith, by the Rev. J. M. Francis; the Rev. James D. Stanley, by the Rev. J. E. Sulger; the Rev. Joseph M. Francis, by R. C. Wilkinson; the Rev. Lewis F. Cole, by E. R. Fletcher; the Rev. Gustav A. Carstensen, by James M. Winters; the Rev. John J. Faude, by the Rev. C. Graham Adams, and the Rev. A. W. Knight, by Louis Howland. The first ballot resulted in the choice by the clergy, of Mr. Faude, and by the laity, of the Rev. J. M. Francis, while the third resulted in the election of Mr. Francis by both orders, which result gave general satisfaction: The bishop elect is 42 years old, and is a native of Philadelphia. He is a graduate of Nashotah, Wis., and was for a time settled at Watertown, that State. He then became a missionary in Japan, where he remained ten years. In 1897, he returned to this country, and was nominated for Bishop of Kyoto, but was not confirmed, because the Church did not have the funds with which to carry on the extended work that had been planned. Since January, 1898, he has been rector of St. Paul's church, Evansville.

The *Standing Committee*, headed by the Rev. H. M. Denslow, was by ballot re-elected; also C. E. Brooks, treasurer.

The Bishop's statistical report included: Confirmed, 193; clergy received, 11; dismissed (21 to Michigan City), 29; ordained, one to priesthood; candidates for Holy Orders, 6.

The diocesan branch of the Woman's Auxilliary held its annual meeting in the cathedral on Tuesday, which was ably presided over by Mrs. W. D. Pratt, the successor to Mrs. White, as diocesan president. The reports were mos-

hopeful, while the sermon by the Rev. H. M. Denslow was interesting and helpful.

## Los Angeles

Joseph Horsfall Johnson, DD - Bishop

### Sunday School Service

On Sunday afternoon, May 14th, the Sunday schools of all the parishes and missions within the city—St. Paul's, Epiphany, Christ church, St. John's, Ascension, St. Barnabas', and St. Athanasius'—assembled in the park in front of St. Paul's, the pro-cathedral. A procession was formed, preceded by portions of the vested choirs of St. Paul's, St. John's, and Ascension, and followed by the clergy and the Bishop, which entered the church, singing "Onward, Christian soldiers." After a short and spirited service, addresses were made by Bishop Johnson and the Rev. Messrs. G. T. Griffith and C. E. Spalding.

### Sunday School Institute

On Monday, 15th, during the afternoon and evening, a Sunday school convention, composed of the clergy, superintendents, and teachers representing the Sunday schools throughout the diocese, was held in St. Paul's Hall. The Bishop presided, and opened the convention with an address of much interest. After some preliminary proceedings, a very thoughtful and suggestive paper was read by the Rev. M. M. Moore. He treated of the purpose of the Sunday school, and hindrances and helps thereto. Referring to the fact which every rector and superintendent grieves over—that many classes would have no teachers at all, except for the appointment of persons who are entirely unprepared, and who lack the knowledge necessary, Mr. Moore suggested as a remedy, the drawing up of a course of reading for the instruction of teachers. In the evening session, resolutions were adopted, organizing a diocesan Sunday school institute. It is understood that the committee will prepare two courses of study, one for teachers, the other for pupils, with suitable text books to be named, extending over two or three years, with half yearly examinations, a diploma being granted after the final examination in either course.

## Minnesota

Henry B. Whipple, D.D., LL.D., Bishop  
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Ascension Day was well observed by the faithful. Celebrations were held in most of the churches in the Twin Cities.

### St. Philip's Mission

St. Philip's Day was observed within the octave by a special vesper service. The Rev. Harvey Officer, in charge, gave a brief summary of the work accomplished during the past five years, and hoped to enlarge its usefulness. The future looks bright and promising, but the greatest drawback is a suitable place of worship. St. Philip's has a vested choir, a chapter of the Brotherhood, of which the vestryman and wardens are all members, and a branch of the Woman's Auxilliary. The Sunday school is in a flourishing condition, and a large class is being prepared for Confirmation.

### Guild House for St. Paul's, Winona

A. B. Youmans and wife will erect on the lot north of the church, a stone guild house, that will cost not less than \$12,000. Plans have been approved, and work will commence at once. In St. Andrew's chapel, a mission of St. Paul's, has been placed by a Sunday school class, assisted by the teacher, a handsome solid oak altar, prayer desk, and lectern, and a suitable altar dossal. St. Andrew's is in a flourishing condition. Mr. Arthur Pine, of New York city, has been secured as organist and choirmaster.

### The Forty-Second Annual Council

Met June 7th in the cathedral church at Faribault. Litany was said by the Rev. H. P. Nichols. The Celebration was by Bishop Whip-

ple, followed by his annual address. The Rt. Rev. Dr. Morrison, of Iowa, the representative of the General Board of Missions, also made an address. The Rev. A. D. Stowe was re-elected secretary. The council authorized the diocesan Board of Missions to elect a general missionary, at a salary not to exceed \$1,200, largely provided for by the Sunday school children's Advent offering. A resolution was adopted, protesting against the seating of Roberts in Congress. The Rev. C. C. Rollit and Mr. F. O. Osborne, were elected delegates to the Missionary Council. Bishop Gilbert's address contained the following statistics: Confirmations, 753; Baptisms, 14; visitations, 130; canonically connected clergy, 91; ordinations, 6; candidates for Holy Orders, 15; postulants, four; contributions to the Bishop's special needs fund, \$961.20.

*Standing Committee* elected: The Rev. Messrs. G. Davis, C. D. Andrews, J. J. Faude, D. D. and W. P. Tenbroeck; Messrs. J. H. Ames, Frederick Faine, Harvey Officer, and the Hon. Isaac Atwater. A resolution of sympathy was extended to Bishop Gilbert, and special prayers for Mrs. Gilbert's recovery ordered to be offered in all the churches in the diocese on the following Sunday. The council adjourned, to meet in Christ church, St. Paul, next year.

### Bishop Whipple's 40th Anniversary

This council is memorable as being the 40th anniversary of Bishop Whipple's consecration, and his annual address was reminiscent of that 40 years. He was presented with handsomely bound resolutions, expressive of the love and esteem of his clergy and laity. The citizens of Faribault gave a banquet on Wednesday evening in the armory, in honor of the Bishop, to which all the members of the council and the delegates to the Woman's Auxilliary were bidden; between 300 and 400 sat down. Col. Eddy acted as toastmaster, and speeches were made by Judge Wilder, Bishop Gilbert, Bishop Morrison, of Iowa, Mr. Haven, the senior warden of the cathedral, the Rev. W. C. Pope, Dr. Ryan, the Hon. — Batchelder, and the Hon.—Stevens. Congratulatory letters were read from the Hon. Isaac Atwater who was prevented by extreme age from being present, also from Bishops Tuttle, Wilmar, Neely, Doane, and the Presiding Bishop, Clarke, of Rhode Island.

## Central New York

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

Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector, has discharged its indebtedness of \$6,500

### Woman's Auxilliary

The annual meeting of the branch in the Fourth District, was held in Grace church, Baldwinsville, May 18th; 16 parishes were represented, and made reports. Miss Huntington gave an informal talk about the educational and religious work at the Onondaga Indian Reservation. The following officers were elected for the ensuing year: President, Mrs. Wheeler, Skaneateles; vice-presidents, Mrs. C. H. Butler, Oswego, Mrs. H. B. Reed, Marcellus, Miss Mary Hubbard, Skaneateles; secretary, Mrs. John Albro, Syracuse; assistant secretary, Miss Fitch, Skaneateles; treasurer, Mrs. M. A. Stevens, Syracuse; superintendent of Junior Auxilliary, Mrs. Cotton, Geddes.

The annual meeting of the branch in the Third District was held in Zion church, Greene, May 23d. After the Holy Communion, an address on "Gifts and sacrifices," was made by the rector, the Rev. H. E. Hubbard. Addresses were made by Mrs. E. L. Knickerbocker, diocesan president, and Mr. Paul Shimon. At a meeting of the Junior Auxilliary of the district, an interesting address was made by Mrs. F. H. Westcott, the diocesan superintendent.

The annual meeting of the diocesan Auxilliary was held in Trinity church, Binghamton, May 25th. After the Holy Communion, celebrated by the rector, the Rev. Dr. J. H. La Roche, a strong, earnest sermon was preached by the Rev. Dr. C. H. Mockridge. At the evening ses-



sion addresses were made by the Rev. W. D. Manross, the Rev. C. B. Rogbir (a Malay, and the only native priest of the Church on the island of Trinidad), Mr. Paul Shimmon, and the Rev. Dr. Mockridge. The annual meeting of the Junior Auxilliary was held May 26th, and the opening address made by Dr. La Roche. Addresses were made to the children by Mrs. W. D. Manross and Mr. Shimmon. An address, written by the Rev. C. O. Dantzer, missionary to the deaf, was read by the Rev. H. E. Hubbard. Mr. Dantzer illustrated the sign language, and gave the Lord's Prayer in the signs.

#### Girls' Friendly Society

The 11th annual meeting of the diocesan branch was held in Trinity church, Utica, May 23d. There are 72 honorary, 107 working associates, and 337 active members. Nearly every one of the 15 branches was represented. A diocesan constitution was adopted, and the following officers were elected: President, Mrs. W. E. Ford; vice-presidents, Mrs. H. C. Sutton, of Rome, Mrs. Julius Baumgras, of Syracuse, Miss Isabelle Doolittle, of Utica; secretary and treasurer, Miss Mary M. Jackson, of Utica.

### Connecticut

Chauncey B. Brewster, D.D., Bishop

#### Consecration of St. James', Farmington

It was an auspicious first of June that saw the fruition of the many prayers and labors of the Church people who, after great opposition, have built and completed their pretty little church without a cent of debt. Bishop Brewster and 16 other clergymen of the diocese were present at the consecration. The instrument of donation was read by the senior warden, Mr. G. S. Mason; the sentence of consecration, by Archdeacon Biddle. The Rev. Samuel Hart, of Trinity College, preached the sermon. The Bishop was the celebrant at the Eucharist. A gratifying feature of the occasion was the loan by the ladies of the Congregational Church, of their parish house, and their assistance in entertaining the guests of the parish. St. James' church is built of pasture stones, and its dimensions within are: nave, 42 ft. by 21 ft. in width, and 27 ft. in height; chancel, 18 ft. by 18 ft. in width, 23 ft. in height. The architect, Mr. Mason, has attempted to incorporate the idea of a gambrel-roofed New England house with the ideal of a Churchly building. It is finished in cypress and yellow pine. The sole emblem used in the decoration is the cross, which appears in the stone mullions of the windows, in the framing of pews and doors, and in the chancel arch. The church, with the lot on which it stands, has cost in the neighborhood of \$4,500. The Rev. W. W. Ellsworth is the rector.

#### St. Paul's Church, Willimantic

On May 26th, a large congregation assembled to take part in the dedication of a new organ and to listen to a recital given by Mr. Davis, the organist of Holy Trinity, Middletown, who, with his choir boys, brought out the beauty and scope of the new instrument, and displayed its abilities in accompanying a strong choir. The new organ is a Hook & Hastings instrument. It is two manual, and has 16 stops and 301 pipes. The money for its purchase was raised by the St. Paul's organ fund committee, of which the wife of the rector, the Rev. Henry Macbeth, is president.

#### Consecration of Trinity Church, Hartford

This magnificent new church was consecrated by Bishop Brewster, May 31st. There was a very large attendance of the clergy. During the service, the Prayer Book presented to the church by the poetess, Lydia H. Sigourney, in 1861, was used. Colonel Jacob L. Greene, the senior warden, read the instrument of donation. The reading of the sentence of consecration was by the Rev. Storrs O. Seymour, D. D., president of the Standing Committee of the diocese, and rector of the church, under whom the work of building the new church was begun. The Bishop celebrated the Eucharist and preached the sermon. Luncheon was provided by the hospitality committee of the parish, and in the after-

noon, from 4 to 6 o'clock, a reception was held in the parish house to meet Bishop and Mrs. Brewster. The first steps toward the formation of the parish of Trinity church were taken Sept. 12, 1859, when 12 men formed themselves into a "religious society," to be known by that name. The parish was admitted into union with the convention in 1860. The present rector is the Rev. Ernest De F. Miel. The church is one of the best equipped in the diocese. The church structures, including the chapel, parish house, and rectory, with the grounds, cost \$225,000. The church itself was built at a cost of \$159,000. Every seat is free, and it will not be possible in future to sell or assign the sittings. A new organ, costing from \$12,000 to \$15,000, is contemplated at the present time.

### Michigan

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

#### The Sixty-fifth Annual Convention

Met in Christ church, Detroit, June 7th. There was a good attendance of both clergy and laity. The proceedings were harmonious, and were mainly consumed in a revision of the Constitution, which was completed. The opening service consisted of the Holy Communion, Bishop Davies being celebrant, and a sermon by the Rev. John Munday. The Rev. S. W. Frisbie was re-elected secretary, the Rev. Paul Zeigler, assistant, and Mr. W. T. DeGraff, treasurer of the diocese.

The address of the Bishop showed that there had been 1,035 Confirmations in the diocese, against 844 last year, that the parish at Adrian had built a new church valued at \$25,000, and that parish houses had been built at Jackson and Monroe, with a fine stone chapel and rectory at the latter place. The most important announcement in the address was that the Bishop had appointed the Rev. Wm. S. Sayres general missionary for the diocese, and that his salary of \$2,500 had been provided. Mr. Sayres is a man of ability, education, resources, and tireless diligence. He has had much experience abroad, in China, and at home in the jurisdiction of the Platte and in this diocese. He is the present rector of St. Stephen's church, Detroit, and in charge of the missions at St. Phillip's in this city and Leesville. He has been very active in the missionary work of the Detroit convocation. Michigan has a fund of \$14,000, well invested, for the aged and infirm clergy. The contributions to this fund, and interest from investments, realized last year \$2,358, and the beneficiaries of the fund were paid \$2,487.50, in sums ranging from \$100 to \$250. Sixteen parishes gave \$118.24 to aid candidates for the ministry.

The report of the trustees of the diocese showed the invested episcopal fund to amount to \$88,471.49. There was paid the Bishop for salary, house rent, traveling expenses, and salary of secretary, \$7,950. The recent large deductions in rate of interest on the loans of the fund, will, in the opinion of the trustees, make a \$25,000 addition to it necessary. The diocese has an episcopal residence, but in a bad location and out of repair; so far efforts to sell it have not been successful.

The missions of the diocese are already numerous and hopeful, but could be much extended and enlarged. They are suffering from want of larger contributions. The salaries voted to the missionaries last year were scaled down to 15 per cent. when paid, a reduction in all amounting to \$1,200. Last year the pledges in support of diocesan missions amounted to \$6,795. The convention this year gave much attention to this matter, but nothing definite or practical came of it. A proposition to raise the money by apportionment instead of by pledges was negatived. At the Wednesday evening missionary meeting, the old plan of pledges was tried again, with diminishing success. The amount pledged was \$6,612.00, an amount less than last year which proved inadequate. About \$1,000 from interest on invested legacies will be added to this amount.

The elections showed few changes. The deans of the convocations who are also members of the

Missionary Board; viz., the Rev. John McCarroll, M.D., Detroit convocation; the Rev. C. I. Channer, Southern convocation; the Rev. T. W. McLean, Saginaw convocation, and the Rev. R. E. McDuff, Central convocation, were re-elected. The lay members of this committee are now Mr. James E. Pittman, Detroit; Mr. James O'Donnell, Jackson; Mr. A. W. Comstock, Alpena; Mr. Theo. H. Eaton, Detroit; Mr. E. G. Stevenson, Detroit; Mr. James Osburn, Owosso; and Mr. John B. Howarth, secretary and treasurer. Provision was made by the convention that this committee confer with the Detroit Church Club as to some form of united action, and the scope of its work in various forms of enlargement was suggested.

Standing Committee elected: The Rev. Messrs. Rufus W. Clark, D. D., S. W. Frisbie, R. Balcom, and Wm. Gardam; Messrs. Sidney D. Miller, W. H. Withington, and H. P. Baldwin.

Delegates to the Missionary Council: The Rev. W. D. Maxon, D. D., and Mr. James E. Pittman.

The convention provided for a conference of the officers of the Church Association and the trustees of the diocese, looking to the union of these two bodies.

The Rev. Dr. Prall offered a preamble and resolution, requesting the Bishop in his next convention address, to express his views and counsel on the marriage by Church clergymen of divorced persons. The resolution was adopted.

The amended Constitution changes the time of holding the diocesan annual convention from June to the Wednesday following the first Sunday in November, so this year then will only be six months' interval between the two conventions.

### Albany

William Crowell Doane, D. D., LL. D., Bishop

St. Paul's church, Troy, has just placed a handsome memorial window, made by Tiffany. The subject is, "I am the Way, the Truth, and the Life." At the base of the window, picked out in colors, is the simple inscription: "In Memoriam Joseph Joslin Tillinghast, warden of this church."

#### The Troy Archdeaconry

The 69th regular meeting was held in the church of the Messiah, Glens Falls, May 23d and 24th; 27 clergymen were present. On Tuesday evening, the Ven. Archdeacon, Dr. Carey, presided at a large missionary meeting, the Rev. Dr. Pelletreau, the Rev. Canon Tibbets, and the Rev. Chas. H. Shutt were the speakers. Their subjects were well chosen and exceedingly interesting. On Wednesday, at 7 A. M., Holy Communion was celebrated by the archdeacon. At 10:30 A. M., after Morning Prayer, the sermon was preached by the Rev. James A. Smith. At 12, there was held a short business meeting, after which an exceedingly interesting essay, on "Casuistry," was read by the Rev. James B. Meade. The clergy were entertained by the parish at the Hotel Ruliff. At 2 P. M., reports were given from the various missionaries, including the missionary to the deaf people in this diocese, the Rev. Harry Van Allen. The autumn meeting will be held in Trinity parish, Plattsburg.

### Massachusetts

William Lawrence, D. D., Bishop

At a recent meeting of the archdeaconry of New Bedford, the Rev. S. G. Babcock was elected archdeacon, in the place of the Rev. E. W. Smith who resigned.

St. Thomas' church, Cherry Valley, has been placed under the charge of the Rev. Mr. Hague, of Worcester. Services are held every Sunday afternoon at four.

There are now 254 clergymen and 154 parishes in the diocese, besides 59 missions. Last year, 1,997 were confirmed, about 200 short of the record of preceding years. Ten were ordained to the diaconate, and one to the priesthood.

#### The Choir Guild

The third section rendered the musical service in Emmanuel church, Boston, June 7th. Emmanuel, Boston; St. James', Cambridge; Grace, Lawrence; Our Saviour, Longwood; St. John's,



Lowell; Holy Trinity, Marlboro, and St. James', Roxbury, participated. Mr. W. R. Spalding was choir-master, and Mr. H. P. Newcomb, organist. The music at these services of the Choir Guild was excellent in every way this year, and the great assistance rendered the different choirs of the churches is marked in the higher grade of singing and the popularity of the choral service.

**Archdeaconry of Lowell**

Met in St. Peter's church, Salem, June 1st. About 70 delegates were present. The Holy Communion was celebrated by Bishop Lawrence. The Rev. James H. Van Buren will continue as archdeacon. The Rev. J. H. Hyde was made secretary, Mr. Dinsmore Blanchard was elected treasurer, and the executive committee, with two laymen, is composed of the Rev. Dr. Shinn and the Rev. Charles H. Perry. A missionary service was held in the evening, and addresses were made by the Rev. Messrs. Mills, Walker, and Carden.

**St. James' Church, Fall River**

The Rev. G. W. Sargent has taken charge, and is already making an effort to discharge the debt of \$600 upon the church building. So far, over \$200 have been raised.

**Memorial of John Gardner White**

Christ church, Cambridge, has recently received a gift of a very rich altar book and brass stand. The opening page bears this inscription:

In memory of John Gardner White, sometime-warden of this parish. Departed this life Sept. 7, 1896.

Mr. White was one of the most prominent Churchmen of Cambridge, a man of lovely Christian character. He was especially zealous in the missionary field, and was instrumental in the founding of several churches, notably that of the Ascension, East Cambridge, where his helpful, cheering words and ready sympathy will long be had in loving remembrance.

**Quincy**

Alexander Burgess, D.D., LL.D., Bishop

**St. John's Swedish Church, Galesburg**

The second class this year was confirmed June 7th, by Bishop Seymour, of Springfield. The service was an Evensong in English, and was conducted by the Rev. C. A. Nybladh, assisted by the Rev. Mr. Almquist. The full vested choir of Grace church sang the service, together with a special offertory. There were 24 in the class, including not only boys and girls, but men and women. The girls were dressed uniformly in white, and the boys in black. The class included six from Woodhull, as it was felt that the much overworked Bishop could not be called upon to make a special trip there to confirm a class. Bishop Seymour delivered a splendid and stirring sermon, taking for his theme, 'God is Love.'

**Milwaukee**

Isaac Lea Nicholson, D.D., Bishop

Holy Innocents' church, Racine, will rebuild their church structure this summer, at a cost of \$1,000, a large portion of which sum has already been raised.

On the occasion of his recent pastoral visitation to Platteville, the Bishop made an address to the students of the Normal School, some 200 in number. It was an exceptionally interesting experience, and largely appreciated.

Mr. James T. Bovill has been placed by the Bishop in temporary charge of the church of St. John the Divine, Burlington, as lay reader, until a permanent curate can be secured.

**St. Matthias', Waukesha**

One of the young vestrymen, O. M. Jackson, has given a very nice piano for the chapel and choir practice. The interior of the chapel has just been calcimined. A new, large, and attractive board has just been put on the outside of the church. The ladies organized a "One Cent a Day" guild. The officers are: President, Mrs. T. W. Haight; vice president, Mrs. Eva F. Newman; secretary, Mrs. C. F. Parker; treasurer,

Miss Emily Marsh. The society is divided into four departments, each designated by a color. The guild will meet once a month, when the money will be turned in, and a short programme rendered by one of the departments.

**Memorial Gifts**

A beautiful granite stone font has been placed in St. Chad's church, Okauchee, by Mr. and Mrs. Edwin Hurlburt, of Oconomowoc, as a memorial gift. The font is 3 ft. high, resting on a square base, well carved and gracefully proportioned, a copy of the font in Zion church, Oconomowoc. A memorial font was also donated this past Easter to St. John's church, Mauston, by the Goodhouse family, in memory of Frederick A. Goodhouse, corporal in the 3d Wisconsin Volunteer Regiment—a faithful Churchman who died at sea in the late war.

**Historic Relics**

Mr. Francis Kemper Adams, son of the late Rev. Dr. Adams, of Nashotah, has given to the diocese the first office desk used by Bishop Kemper while in his home at Nashotah; also the desk of Dr. Adams and a picture given by Bishop Moore to Bishop Kemper.

**St. Stephen's Church, Milwaukee**

This parish is rejoicing in a new pipe organ, made by the Kimball Company, of Chicago, costing \$500, and also in the reduction of their old-time debt by the payment of \$500. This is a remarkable record, and has been accomplished solely by the valiant efforts of that loyal congregation.

**Easton**

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

**The Thirty-first Annual Convention**

Convened in Christ church, Easton, June 6-8th. The session opened with Morning Prayer and a sermon by the Rev. Algernon Batte. The Rev. Edward R. Rich, was elected secretary, and the Rev. William H. Adkins, treasurer. The *Standing Committee* was elected as follows: The Rev. Messrs. James A. Mitchell, Stephen C. Roberts, D. D., Algernon Batte, Wordsworth Y. Beaven, D. D., J. Gibson Gantt.

*Board of Missions:* The Rev. Messrs. Leonidas B. Baldwin, Thomas C. Page, A. J. Vanderborgart, and Messrs. J. E. M. Chamberlaine and Henry Hollyday.

Forty clergymen were reported canonically resident in the diocese; 38 parishes and 67 church edifices; 2,720 families; 6,173 baptized members; 5,903 parishioners; 3,397 communicants; and 2,199 Sunday school pupils. The cost of running the diocese amounted to \$47,891.59, of which \$23,461.27 went for parochial expenses, including rector's salaries. The church and chapel property in the diocese is worth \$271,500, value of the rectories, \$74,050, 1,404 acres of glebe land, valued at \$39,700. The invested funds amount to \$19,390 31.

In the evening Bishop Adams read his annual address. He said there is but one vacant parish in the diocese—Coventry, in Somerset Co.,—"but more than half the parishes of the diocese are on the missionary boards, and instead of an emulous competition as to which should get off first and stay off longer, it seems to be all the other way." The general condition of the diocese is good. The pledges to the General Mission Fund and the Woman's Auxiliary for the work at Crisfield were both overpaid. The clergy are doing good work and their people are supporting them in their efforts. His only reference to some of the perplexing questions now distracting the Church was in these words:

Let it not be ours to forsake the old landmarks for the cozening enticements of a so-called "applied Christianity," which seems to embrace within the letter of our divine commission, and the charter of our powers and duties, a discussion of the "burning questions" of the day, the scandals and panics of society, and everything in short, but the Gospel of our Lord and Saviour Jesus Christ, the conversion of sinners, and the building up of His people in righteousness and true holiness.

During the year the Bishop confirmed 188 persons, consecrated two churches, and held two

ordinations, the Rev. Messrs. E. M. Hardcastle, and G. I. Kromer. He also confirmed 426 in the diocese of Long Island for Bishop Littlejohn.

The deans of the three convocations of the diocese reported all as being in good condition, spiritually and financially. The Rev. Giles B. Cooke was appointed dean of the Northern convocation, the Rev. James A. Mitchell, of the Middle, and the Rev. Stephen Morgan, of the Southern. At night of the second day, the Rev. Messrs. C. Ernest Smith and J. Addison Ingle made addresses. The Woman's Auxiliary elected the following officers: Mrs. H. L. Physick, president; Mrs. G. E. Haddaway, recording secretary; Miss Rebecca Wickes, corresponding secretary; Miss Josie P. Dawson, treasurer; Mrs. Wm. T. Malster, president of the Babies' branch.

The Rev. F. B. Adkins called attention to the fact that the grave in Spring Hill Cemetery, Easton, of the Rev. Edward J. Stearns, one of the greatest scholars in the American Church, is unmarked, and a committee was appointed to raise money to erect a monument to Dr. Stearns.

A resolution was passed instructing the convention to transfer to Worcester parish the property of the church of St. Paul's-by-the-Sea, on the beach at Ocean City. It is proposed to build a new church on another site at Ocean City. The Bishop was authorized to appoint a committee to sell certain land the convention owns in Easton, and to use the proceeds to pay off a debt on the episcopal residence. The report of the Committee on the State of the Church showed that the amount pledged at the last convention for general missions was more than raised, and the offerings by all parishes for all purposes during the year amounted to over \$40,000. The diocese was generally reported to be in fine condition, and signs of progress, spiritual and temporal, are abundant. The Committee on the Episcopal Fund reported that it had received \$3,000 during the year. This fund is invested in mortgages, etc., and amounts to \$40,915.

The diocesan council of the Brotherhood of St. Andrew met at the close of the convention in its first annual meeting, and an organization was perfected. There was a large attendance. Mr. John W. Wood, general secretary of the Brotherhood, spoke on the general aims and work of the order. The Rev. C. Ernest Smith made an address.

A reception was given by the vestry of St. Peter's parish and the guild, and was attended by about 300, who were all served with seasonable refreshments. It was decided that the next convention be held in Berlin.

**Colorado**

John Franklin Spalding, Bishop

**The Bishop's Anniversary and the Council**

The council began June 7th, with three celebrations of the Holy Communion, and closed on Friday noon, June 9th. The Sunday before, the baccalaureate sermon to the students of Wolfe Hall and Jarvis Hall was preached at St. Mark's. Monday was devoted to the Commencement exercises of both schools. The French play and the reception at Wolfe Hall were evidently as much of a pleasure to the students as they certainly were to the friends present. Tuesday, there were two Celebrations at the cathedral, the latter held by the Bishop. At this, the Rev. J. H. Houghton preached the sermon before the Woman's Auxiliary, which later held its annual meeting. A bright service was held in the cathedral at 4:30, when the diplomas were given to the students of the diocesan schools, and in the evening the crowded reception at Jarvis Hall proved the new vigor and life which has been infused into that institution of late. At the late celebration of the Holy Communion on Wednesday the Bishop was the celebrant. The service was Stainer's, and was sung by the vested choir of men and boys, augmented by women's voices. The sermon was by the Rev. W. O. Cone. The Bishop of Laramie, the Rt. Rev. Dr. Graves, on the evening of Wednesday, preached at the missionary meeting, on the sub-



ject of increased zeal for practical missionary work.

Thursday was devoted to the election of the standing committees and general business. A visit was made to St. Luke's Hospital. The great feature of the evening was the Bishop's reception, which showed the happy feeling generally pervading all the proceedings. In a pouring rain a great number of clergy and delegates visited the Hall to congratulate the Bishop and Mrs. Spalding on the 25th anniversary of his consecration as bishop.

The next day the conference of Sunday school workers met in St. Mark's church, and the semi-annual conference of the Brotherhood of St. Andrew was held in the cathedral crypt. Thursday and Friday there were celebrations of the Eucharist in all the churches and also at Wolfe Hall. All the week there were opportunities for Communion at the cathedral and at Trinity memorial church. Wednesday evening a delightful supper was given at the episcopal residence by the Bishop and Mrs. Spalding. The music at the opening service of Holy Communion was the best ever known in the cathedral at such a service, and the attendance at services and meetings, the largest in the history of the diocese. After an era of financial depression, it looks as though the future were brightening in every direction, and that the Church might enter more fully into the possession of its own.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

#### Woman's Auxillary

The Pittsburgh branch held its last meeting for the season. June 1st, at the Church Rooms. Among the interesting things were the reading of a paper on the work of the Church in China, and the election of a new president for the Junior Auxillary, Mrs. G. A. Gormly, to succeed Mrs. W. L. Chalfant who was obliged to resign the work on account of ill health. The next meeting of the society will occur on the first Thursday in October.

#### Daughters of the King

The quarterly meeting of the Pittsburgh local assembly took place May 26th, at the church of the Incarnation, Knoxville. In the afternoon, there was a business meeting, followed by addresses by Mrs. S. G. Hammond and Captain G. P. Hance, of the Church Army, and a sermon by the Rev. Mr. Watson. Tea was served in the Sunday school room at 6 o'clock. At 8 o'clock there was Evening Prayer, with helpful and suggestive addresses by the Rev. Messrs. Danner and Thompson. The offerings were received for the work of the Church Army. Delegates were present from all the chapters in the city and vicinity, as also from McKeesport and Ford City.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

#### Trinity Cathedral

An offer was made for the property on Superior st., by a syndicate of Cleveland business men some years ago, of \$125,000, the church authorities having permission to accept a higher offer, if it was made within a certain length of time. As no higher sum has been offered, it is said the sale will soon be closed. The last drawings of the ground plans for the new cathedral, to be built on the corner of Euclid and Perry, as presented by Architect Schweinfurth, have been approved by the building committee, and plans for the interior will soon be considered.

#### Ecclesiastical Embroidery

The class in this diocese held its annual meeting, at the call of Bishop Leonard, on May 22d, in the cathedral chapel. At 9:30 the Holy Communion was celebrated, Bishop Leonard, celebrant. The Bishop gave his annual address to the class. At the business meeting, at which the Bishop presided, the annual report of the president, Miss E. C. Neff, embodied also that of the secretary and the treasurer. The class

has numbered 65 members during the past year, and has done excellent work in all departments. Officers for the ensuing year were elected, and the class adjourned to the first Monday in October.

#### Ohio Widows' and Orphans' Society

The 54th annual meeting was held in All Saints' church, Portsmouth, May 18th, in connection with the diocesan convention of Southern Ohio. The Rev. Francis M. Hall who has been the secretary and administrative officer of the society since July, 1891, was reelected to that position. The report of the secretary showed offerings received from 44 parishes in the State of Ohio, amounting to \$733 50, less than one-fourth of the parishes in the two dioceses in the State contributing. During the year, 26 annuities have been paid to widows of clergymen deceased, amounting to \$2,575. Of these 26 beneficiaries, 12 live in the State of Ohio, and 14 outside of it. The treasurer reported that during the year, the bequest of \$5,000 from Mrs. Julia Bedell had come into his hands, and that the invested fund of the society now amounts to \$61,906, an increase during the year of \$6,411.21, the largest ever made in any one year.

### Western Michigan

George De Normandie Gillespie, D.D., Bishop

#### The Twenty-Fifth Annual Convention

Called to order at 9 A. M., June 7th, in Grace church, Grand Rapids, after Morning Prayer. At 10 A. M., the Rev. R. H. F. Gairdner, rector, celebrated the Holy Communion. The Bishop's address showed unwearied devotion to the cause of Christ during the entire year; 338 persons were confirmed in the various parishes and missions of the diocese. Up to the first day of June no clergyman had withdrawn from the diocese, and the whole number on the list was 37. The Bishop regretted that certain important towns in the diocese had not yet been occupied by the Church, but hoped that the devotion and zeal of her members would, ere long, bring it to pass. Epiphany Mission, South Haven, was the only new church admitted into union with this convention, although the mission church at Dowagiac has now its first settled clergyman. God's goodness was gratefully acknowledged by the Bishop, as he recorded improvements made at Battle Creek, Elk Rapids, Traverse City, Niles, and Grand Rapids; and the lifting, by individual liberality, of the heavy debt from St. Paul's, Muskegon. This church, and the church of the Nativity, Mancelona, were consecrated during the year. The Bishop urged that the contributions to the missionary work of the whole Church might be increased to \$1,500. Some \$3,000 was expended in the diocese for missionary work during the year, one general missionary ministering to 13 places.

The affairs of Ackley Institute were reported in good condition, and the Bishop referred to success in the raising of more than \$3,000, for indebtedness and contingent fund. The retiring chaplain, the Rev. Jas. E. Wilkinson, Ph.D., was highly complimented on his 11 years of devotion to the school.

Wednesday afternoon, the following officers were elected: *Secretary*, the Rev. J. N. Rippey; *treasurer*, E. T. Montgomery; *Standing Committee*: the Rev. Messrs. R. R. Claiborne, Lewis Brown, R. H. F. Gairdner, J. N. McCormick; Messrs. J. D. Burns, Jacob Kleinhaus, W. J. Stuart. *Board of Missions*: the Rev. Messrs. Wm. Lucas, J. N. McCormick, R. H. F. Gairdner, R. R. Claiborne, George Forsey; Messrs. A. C. Torrey, W. J. Stuart, H. B. Lewis, E. C. Leavenworth, D. G. Robinson. *Delegates to Missionary Council*: the Rev. Wm. Lucas, A. C. Torrey.

Wednesday evening, missionary addresses were delivered by the Rev. A. P. Vicborn and the Rev. Alsop Leffingwell. The latter address was a strong arraignment of indifference concerning the missionary work of the Church. Reports were made by the secretary and treasurer of the Board of Missions, also the general missionary, the Rev. Woodford P. Law, and Mrs.

Roger Butterfield, president of the Woman's Auxillary. At the close of the service, the members of the convention were given a reception at the episcopal residence, by the Bishop and his daughters.

On Thursday morning, the subject of occupying central points by resident clergymen, in lieu of the general missionary system now in vogue, was under discussion. A committee was appointed relative to the proper celebration in December next, of the 25th anniversary of the Bishop's consecration, and of the formation of the diocese. In his closing address, the Bishop spoke feelingly of the value to the diocese of the Rev. Mr. Bancroft, whose failing health has prevented him from taking active work during the past few months. Grace church interior was greatly improved prior to the convention by tasteful wall decorations, and by chancel lights and altar fittings.

A meeting in the interest of Sunday schools preceded the convention on Tuesday evening, and interesting papers were read.

### Missouri

Daniel Sylvester Tuttle, D.D., Bishop

#### Progress in the Diocese

From the Bishop's address to the annual diocesan convention, we take the following: The children's Sunday school Lenten offerings have fallen below last year, at the very time when we wanted to respond to the earnest call to make them more. Last year 53 Sunday schools sent \$1,516 97; this year only 47 Sunday schools have responded, with \$1 266 91. Last year we reported 51 clergy in the diocese; this year only 49. Ascension, St. Louis, has paid itself entirely out of debt. St. Mark's, St. Louis, has almost for the whole year been in its new church, refreshed and invigorated in its parish life. Grace, Clarksville, has moved its building up into the central part of the town. Mt. Calvary, St. Louis, has been enlarged and improved, at a cost of over \$1,300, all of which has been paid. Grace, Jefferson City, has erected a new church for \$10,300, and paid for it up to within \$1,000. Calvary, Columbia, is building a structure of stone, to cost \$15,000 or more. Good Shepherd, St. Louis, has bought a new lot, and is to have a new church. It is in the air, too, that St. James', St. Louis, is to build anew. The Bishop's purse, the lubricating oil can, has had \$3,759.84 poured into it and poured out of it, over \$500 more than last year. Missouri has given \$2,919 96 for domestic and foreign missions, over \$200 more than last year. In this line of giving, only 19 of the 58 dioceses are ahead of us. Bishop Robertson Hall and the Orphans' Home go steadily on, and they pay their way as they go. The Church Mission House has been re-opened for the relief of the friendless sick and poor, under Sister Elizabeth, at 1706 Carr st. The Brotherhood of St. Andrew is strenuously active, especially in help to the mission work launched by Mr. Holmes in the City Hospital, the Female Hospital, the Insane Asylum, and the poorhouse. The energetic rector of Kirkwood, with an adjutant right hand in one of the most faithful laymen of the diocese, keeps up services and Sunday school in a little church at St. Paul Station, St. Louis Co. At Jackson, a faithful woman, though for the most part deprived of the help and leadership of a clergyman, has kept Church guidance and Church instruction before the young people, and year by year has presented one and another of them to be confirmed.

### Washington

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

#### Memorial of Bishop Clagett

On Thursday, May 25th, at St. Thomas' church, Crum, occurred the unveiling and benediction of a handsome brass tablet, in memory of Bishop Clagett, presented to the parish by the Bishop of Washington. The Bishop, the rector, the Rev. Frank P. Willis, and the visiting clergy entered the west door, while the hymn, "Rejoice, ye pure in heart," was sung.



The *Te Deum* followed, and the Holy Communion was celebrated. Standing by the tablet, the Bishop said a short office of dedication. The tablet is of the finest brass, about four ft. in height and two in width; it was covered by an American flag, with American and British colors draped above. The cord which held the covering was loosened by Miss Williams, of Baltimore, a great-great-granddaughter of Bishop Claggett. The inscription on the tablet is as follows:

To the glory of God and in memory of Thomas John Claggett, Bishop and Doctor. First bishop consecrated within the borders of the United States of America. Twice rector of St. Paul's parish, and in charge of this church. The epitaph inscribed upon his tomb was composed by Francis Scott Key, Esq., and reads as follows [then follows the Latin inscription on the old stone which marked the Bishop's grave]. The body of Bishop Claggett was buried in consecrated ground at Croom, his home in this neighborhood, and after eighty-two years, together with that of Mary Gantt, his wife, was translated to Washington, by the Bishops of the American Church, and interred in the cathedral close on Mount St. Alban, All Saints' Day, A. D. 1898. Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

The congregation sang the hymn, "For all Thy saints," and the rector spoke a few words regarding the early history of St. Thomas' church, which was an offshoot from St. Paul's parish, and is the same edifice built 175 years ago, with the addition of a Gothic roof, in 1850, and the tower, also a memorial to Bishop Claggett, in 1891. The Bishop also made an address full of interesting historical allusions to the ancient churches of England, and the old parishes within his own diocese. In St. Thomas, Bishop Claggett was baptized, and in its vestry room pursued his studies under the direction of its rector. In after years he proclaimed the Gospel from its pulpit. The recessional hymn was, "O Paradise," and at the conclusion of the service, the visitors who included the wife and daughter of Bishop Satterlee, and a number of Bishop Claggett's descendants, from Washington and Maryland, were entertained at the rectory with beautiful and lavish hospitality.

### Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

The Rev. P. P. Bolan, formerly a priest of the Church of Rome, has become rector of St. John's church, Hiawatha.

An old citizen of Topeka, but not a Churchman, Mr. G. G. Gage, has left as the only legacy except to his family, \$1,000 to Christ's Hospital.

#### St. Paul's, Manhattan

The Bishop confirmed a class of 11 on May 27th. The young rector, the Rev. Will P. James, is doing conscientious work, and this old parish is taking on new life. He has, on his own account, added a mission, St. George's, where the Church was not known, and has already the interest of a large number of the people.

#### Christ Church, Salina

This parish is growing, under the Rev. Irving Baxter. They hope soon to have the debt to the Church Building Fund liquidated. The Bishop confirmed a class of 11 here, and three more cadets of St. John's military school.

#### Convocation of the Deanery of Atchison

The annual convocation was held in St. Paul's church, Leavenworth, May 23<sup>d</sup> to 25<sup>th</sup>. There were present, 13 clergy, in addition to the Bishop, and lay delegates from several parishes. It opened with a service, conducted by Dean Hill, for the Woman's Auxiliary, at which addresses were made by the Bishop and the Rev. J. H. Molineux, and Mrs. Millsbaugh gave an interesting talk on the Triennial Meeting in Washington last year. A missionary meeting was held in the evening, at which addresses were made by the Rev. Mr. Bolland, on "*The Spirit of Missions*"; by the Rev. P. B. Eversden, on "Missionary work in Kansas"; by the Rev. J. Mayou, on "The mission field in India," and by the Bishop who, in his delightful way, spoke to the choir boys of his early work as a missionary

in Minnesota. The Holy Eucharist was celebrated at 7:30 A. M. of the second day, by the Rev. J. H. Molineux. At 10 o'clock, Morning Prayer was said, followed by a second Celebration by the dean, at which the sermon was preached by Archdeacon Crawford. The afternoon was devoted to the Daughters of the King. A short service was said by Dean Hill who is chaplain and founder of the Order in the diocese, after which papers were read on the "Rule of Service," by Miss McFaden, of Kansas City, Kas.; on "The rule of keeping the vows of the Order," by Miss Olive Brockelsby, of Lawrence, and encouraging reports were made from the various branches represented. The Rev. Dr. Cameron Mann urged upon the Daughters the advantages of a literary study of the Prayer Book, the Bible, and Church history. The chaplain also addressed them on the importance of their vows, urging upon them a more thorough consecration to the work undertaken. A second missionary meeting was held in the evening, at which addresses were delivered by the Very Rev. John W. Sykes, the Rev. J. S. Smith, and the Rev. L. G. Moultrie. The proceedings of the third day opened with a celebration of the Holy Communion by the Rev. P. B. Eversden. A very strong paper was read by the Rev. J. S. Smith, on "Symbolism," and practical addresses were made by Dean Sykes, on the Sunday school, and by the Rev. P. B. Eversden, on "Church music."

### North Dakota

Samuel C. Edsall, D.D., Bishop

#### The Tenth Annual Convocation

Opened on June 1st, with the consecration of St. Paul's church, Grand Forks, in which, after this service, the various sessions were held. The day before had been set apart by the Bishop as a Clerical Retreat, which proved to be an occasion rich in spiritual blessing to all who were privileged to be present. The meditations and instructions were delivered in the Bishop's own forcible and practical manner. The evening was devoted to a fraternal gathering of the clergy at the rectory. Mrs. Edsall and the wives of several of the clergy were also present. Mr. B. S. Russell, of Jamestown, recited selections from the poetical books of the Old Testament, and gave a delightful and instructive talk on Psalm xxiv.

The first business session of the convocation opened at 2 P. M. Twelve clergymen, including the Bishop, and an unusual number of lay-delegates, answered the roll call. The Rev. C. Turner was re-elected secretary for the ensuing year, and Col. Peake, of Valley City, as treasurer. The Bishop's primary address to the clergy and laity, besides giving a *resume* of his official acts since his consecration on St. Paul's Day, was replete with useful hints in regard to the doctrines, discipline, worship, and usages of the Church. During the session, much useful work was done, and all the deliberations were carried on in the most harmonious and agreeable manner. Two important resolutions were introduced by Mr. B. S. Russell, the one referring to polygamy, and the other to divorce. It was felt to be matter of sincere regret that, owing to lack of funds, Archdeacon Appleby's eminent services as general missionary must be discontinued after August 1st. The Rev. Chas Turner, of Devil's Lake, and Mr. E. C. Elwood, of Grand Forks, were elected *Delegates to the Missionary Council*.

It may safely be said that no convocation of North Dakota has ever exceeded this in the amount of business dispatched in the same length of time, and in the evident oneness of spirit which characterized all that was said and done. The concluding service, on Friday night, was addressed by the Bishop, Archdeacon Appleby, the Rev. H. J. Sheridan, and the Rev. W. D. Rees. Thus ended a Church gathering which will long live in the grateful remembrance of those who attended it. The harvest is plentiful, the laborers are few, but the outlook is encouraging.

#### The Woman's Auxiliary

The meeting was addressed by the Bishop who

appointed the following officers for the convocation year: Mrs. R. J. Mooney, of Fargo, president; Miss Daisy Reeve, of Buxton, vice-president; Miss Katharine Seward, of Grand Forks, secretary; Mrs. Chas. Turner, of Devil's Lake, treasurer. The treasurer was also elected president of the Babies' Branch of the Auxiliary. Several most excellent papers were read, showing what has already been done, and what it is hoped to accomplish in future. Throughout the proceedings the greatest unanimity prevailed.

#### Consecration of St. Paul's, Grand Forks

The church has recently been cleared of debt, and presented with two handsome memorials, one a large and very beautiful brass altar cross, in memory of the late Matthew Addison; the other, a brass altar-rail, given by the girls of the St. Margaret's Guild, in memory of their beloved Sunday school teacher and helper, Mrs. Josephine Anderson McDermont; both are the work of the Luetke Art Works, of New York. At the hour for the consecration, the vested choir of 24 men and boys, led by the cross-bearer, and followed by every clergyman in active service in North Dakota, marched to the east door of the church, singing the hymn, "We march, we march to victory, with the Cross of the Lord before us." As the Bishop reached the door, the procession halted a moment, and the words of the consecration Psalm were taken up, Bishop and clergy reading and responding alternately. The service was one of great dignity and beauty. The Instrument of Donation was read by Mr. E. C. Elwood, for many years senior warden, and the Certificate of Consecration, by the Rev. A. T. Gesner, rector of the parish. The consecration sermon was preached by the Bishop, and was a scholarly and eloquent exposition of the manner in which the Infinite God has mercifully revealed Himself to finite beings. The celebration of the Holy Communion concluded the service, the Bishop being celebrant. During the service of consecration, a telegram of congratulation was read from the first rector of the parish, the Rev. Woodford P. Law, of Grand Rapids, Mich. One of the brightest and most promising young men of the parish, after months of careful thought, has decided to study for the ministry of the Church. May 30th, Bishop Edsall confirmed 10 persons, the second class confirmed by him in this parish since his arrival last February.

### Mexico

By authority given at the last General Convention, the Rev. Henry Forrester has been visiting the English-speaking missions in Mexico. Leaving the city of Mexico, May 14th, after a 25 hours' ride on the Mexican National, he reached the city of Saltillo, of 20,000 inhabitants, capital of Coahuila, in the Sierra Madre mountains, 5,300 ft. above sea level. Here he was met by the Rev. George Rose, of St. Paul's mission, Monterey. After short notice, ten persons, representing seven families of 32 souls, came together to consider the matter of having Church services at stated intervals; and as a result, it is expected, at the suggestion of the Rev. Mr. Forrester, that the presbyter at Monterey will cover both places. May 18th, services were held in Monterey by the Rev. Messrs. Forrester and Rose, where for the past 18 months there have been continuous services without financial aid from the outside, conducted by a minister of the Church. Monterey, 1,800 ft. in elevation, with skies of almost constant brightness, and climate extremely delightful notwithstanding a summer of six months' duration, has 70,000 inhabitants, and is the gateway not only to Mexico, but to the other Central and South American States, and is also the most progressive city south of the Rio Grande. Mr. Forrester left for San Luis Potosi Thursday night, to gather the Church people together there, expecting to be back in the City of Mexico Sunday, May 21st, to resume his many and arduous duties at the capital. Monterey reports 37 Church families and parts of families, making 142 individuals, with 29 communicants.



## Editorials and Contributions

IT is now a burning question in this Church how far the rubber-band of inclusiveness is going to stretch. It is the nature of rubber-bands to include and hold together a great many things, some of them quite distinct in their character and tendencies from others; but it is also the nature of rubber-bands to rebel when the tension is greater than they can bear. There are inclusions which embrace things good and congenial, while others are combinations of evil, and others still unite elements that are of a mixed character. Of all it may be predicated that, being of the nature of a *modus vivendi*, rather than a vital union, they may incur at any time the penalties which always wait to inflict themselves upon abuse.

INCLUSIVENESS is, beyond question, a good thing in its way, and, indeed, it may be said to be a necessary thing, for "many men have many minds." The Lord Himself recognized its necessity when He included a great variety of men in the number of those whom He called to be Apostles, one of whom had a devil. But inclusion did not prevent this wretched person from going to his own place when the time came. There is, and there ought to be, a limit, else would truth fare ill in its associations, and in the end evil would get control in the world. In our Church, from the time when the men of the old learning tried to kiss the cheeks of the men of the new, and in America, from the time when Connecticut and South Carolina found it possible to federate, not without some nausea, there has been a pretty handsome triumph of the principle of unity. But in these latter days, when nearly everything that calls itself a Church is racked and miserably tormented by the contentions of internal antagonists (with the natural result that many lose faith, and the unbelieving people laugh with scorn), it could not but be that we should have our share of the battle, and our share we have with a vengeance.

THE ordination of Dr. Briggs is an event of less importance in itself considered, than it is when you look at it as an indication of the condition of the Church. Just look at it! Here is a man who was cast out by the Presbyterians for extreme views in Biblical criticism, but who can easily sail into full Orders in this Church, under circumstances and with endorsements which clearly show so extreme a tension of the bond of inclusiveness that many of us, both among the laity and the clergy, are asking the question: "How far is this thing to go?"

FOOD for thought, as well as occasion of surprise, was recently furnished to the members of the Long Island Church Club by the Rev. Dr. Pelham Williams. It was well known that the speaker had some very positive (or rather, negative) views on Sunday schools, and those who knew Dr. Pelham W. expected some plain talk on the subject. It seems that he succeeded in making himself understood, and raised quite a breeze. Some of the brethren were "astounded," the reporter says, "swept off their feet!" One of the utterances that almost took their breath away, was that he did not believe in "any Sunday school that ever was, ever is, or ever will be!" This was rather

too strong, we must admit, for it may be that Dr. Williams does not know what the Sunday school of the future will be. But he is not so far from right in his Pelhamesque way of putting it, concerning the Sunday school that "ever has been and ever is." We believe that it is better for children to go to church than to school, on Sunday. To require them to go to both, is to put upon them a burden to which their elders would not submit. Yet we presume that there is scarcely one pastor in a hundred who would vote to abolish the Sunday school. By what other means can he reach the children? They will not come to church, for the most part, even if they do not come to school; their parents do not come, in many cases, nor do they teach the children at home. Is it not possible to bring the Sunday school and the church services together?

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CHICAGO was well represented, we are pleased to see, at the American Medical Association in Cleveland last week. Among the notable physicians of this city—and one most widely known and honored as a Churchman—was Dr. Daniel R. Brower, whose address on "The Medical Aspect of Crime" was perhaps the most interesting of the session. Dr. Brower has made a specialty of "the mind diseased," and has some well-matured convictions upon criminology, which legislators will do well to consider. Not that Dr. Brower holds that crime is the result of disease; it is rather the breeder of mental disease, and this tends to degeneracy, even in children's children. He recommends that such offspring be taken under the control of the State at seven years of age, and be kept in favorable environment. The death penalty no longer, as in ancient times, keeps down the race of habitual criminals. Penalties protect now rather than exterminate. So the hardened cases should be kept where they can do no harm. Judges should be expert in mental pathology, and the pardoning power should rest alone in a board skilled in criminal anthropology. The increase in criminals is appalling; from one in 3,442 in 1850, to one in 757 in 1890.

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### The Business Side of Religion

SOME time ago *The New York Evening Post* published an editorial on New York Churches, which was suggested by the recent troubles in the "West Presbyterian church" of that city. The article exposes with almost brutal frankness the patent results of the present voluntary system. Ministers of various denominations, learned and faithful men and "good preachers," are constantly compelled to surrender their pulpits on the ground that the "cash returns" from their ministry are not satisfactory. The relation has become a matter of hard business. The people who make up the congregations of these churches are not expected to sell their stocks and holdings and lay the proceeds at the feet of the Apostles, that the Gospel may be preached and the poor be fed, either with the bread of heaven or with earthly food. On the contrary, the minister is expected, by means of his gifts of eloquence and the charm of his reputation, to fill the church so full, and to

create such a demand for places, that pew rents will go up and the coffers of the church be kept filled to overflowing. It rests with the minister alone to provide the means, not only of paying his own salary, but all the church expenses, and old debts and mortgages besides. In order that pew rents may rise, and the revenues be brought up to the required standard, he is forced, whatever his earlier ideals may have been, to bid more and more for the support of the rich. An immense strain is put upon a man in this way. He must, at all hazards, make the business a paying one. Danger threatens when his watchful trustees or vestry begin to take note that the applications for pews are not much ahead of the number which from time to time become vacant. A crisis arises when vacant pews are no longer promptly taken at the old prices; and when it is seen that, even at reduced rates, the number of those which remain unsold or unrented slowly but steadily increases, the time has come for the pastor's resignation to be talked of, and at last fairly and squarely demanded. "Nobody has a word to say against the pastor; he is a good man and a good preacher; but the Midases have given up their pew, the Gorgeonses advertise theirs for sale, and what are you going to do?"

THE poor minister who, in accepting his position, was assured that he would be kept "free from worldly cares," has soon to face the truth that he is at the head of a great business enterprise, and that its success depends upon himself alone. He must watch with feverish interest the fluctuations in the pew market, and strain every nerve to meet the demand that he shall be acceptable to the wealthiest. His position is peculiar. Oppressed by the worldly interests with which he fondly hoped he might have nothing to do, it is yet absolutely necessary that he should live an intellectual life. To fail in any point as a preacher of more than average ability would be ruin. The temptation is great to leave out something of that Gospel which, under such circumstances, becomes a mere impracticable ideal, or in the end to preach another Gospel, the perversion and travesty of that of old. It is not strange, as *The Post* says, that while some men of exceptional powers succeed, notwithstanding this enormous stress and strain, many also fail. They go away broken in health and spirit, and with ruined prospects, and are forgotten. Too often the "call" which comes to a preacher who has great success in a country town, and is considered a subject for congratulation, is in reality "a call only to fierce competition, to incessant and heart-breaking labor, to overwhelming anxieties, and to final failure."

THE *Evening Post* ascribes much of the trouble to the struggle for life among these churches of rival sects. Without regard to the interests of each other, "they push for eligible sites on 'the avenue' as eagerly as if they were so many clubs," as, in fact, when stripped of a certain religious glamor, they really are. *The Post* observes that this peculiar kind of trouble is not so common among the Episcopal Churches—meaning, we suppose, the Roman and our own. Yet to some extent the same condi-



tions exist, and it would seem probable that sooner or later the same consequences must follow. Doubtless the down-grade movement is checked by a different conception of the nature of the Church and its office in the world, but evidences are not wanting of the dominant presence of the financial motive. It is seen, for one thing, in the steady abandonment of the poorer sections of the city. *The Post* suggests the remedy which in days to come will be seen to be the true one; namely, some scheme of endowment. There can be little question that the reason why the Episcopal Church in New York has a certain advantage in the points under discussion, is because, beginning with Trinity parish, so much progress has already been made in this direction. We regard it as certain that in great cities it is only by a system of endowed churches, in which rich and poor meet together on equal terms, that the Gospel can ever be adequately brought home to the destitute, and the work of Christ be untrammelled by earthly considerations. An endowed church has its own difficulties, there is still plenty of room for human frailty; but the difficulties here are not such as to subject the religion which we profess, to the humiliation and odium which attaches to a temple controlled by money-changers and in the end devoted to their exclusive use.

### Words for the Times

FROM THE ANNUAL ADDRESS OF THE  
[RT. REV. CORTLANDT WHITEHEAD, D.D.]

NO Churchman can read of the agitation now going on in the English Church without deepest sorrow and anxiety. No one can observe the heated discussion which has arisen concerning the limits of toleration in this Church of ours with regard to the Higher Criticism (so called) and Biblical Interpretation, without serious searchings of heart. No one can look out upon the tremendous questions which concern our country and its future policy, and the resultant opportunities of the Church, without a sense of awe and a feeling of weakness in the presence of overwhelming responsibilities.

And I mention these things, not to enlarge upon them, but that you may know that I have by no means forgotten or ignored them. It may be that, concerning some of them at least, silence is golden. Light may come—will come—without the strife of tongues. Of the Church we can always reassure ourselves, "God is in the midst of her, therefore shall she not be removed. God shall help her, and that right early."

Crises there have been all along her history, and she has survived them all. Even the gates of hell shall not prevail against her. If we are Christian men at all, we must perforce say farewell to pessimism, and believe in the ultimate triumph of the Truth. The Golden Age of Christianity lies not in the past, but in the future. We have indeed arrived at perilous times, as the Apostles foretold should come to pass. But what we see is but an infinitesimal portion of the infinite circle of eternity, and we cannot judge rightly from what passes under our eyes in a score of years, or even in a century. We discern only a small part of the immense battle-field, and what can we learn amid the smoke of the conflict and the din of arms? God is working His purpose out, and the progress for truth and

right is being made; and because we are Christ's, and have His unfailling promise, we must look forward hopefully and declare over and again with no bated breath that "at the Name of Jesus every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father."

Only let us be sure that we ourselves remain at all hazards sound in the Faith, giving no heed to fables; and speaking the truth in love, in season, out of season, grow up into Him in all things which is the Head, even Christ. Loyalty to His Person will bring us safely through.

I often think of the encouragement given to the Prophet Daniel when he inquired, as our hearts do to-day: "O my Lord, what shall be the end of these things?" And He said: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried; but the wicked shall do wickedly. And none of the wicked shall understand, but the wise shall understand. . . . But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days."

And then, again, those ringing words of our Lord's, clear and distinct through all the ages: "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Only let us humbly ask that we may walk worthy of the vocation wherewith we are called, rising to its dignity, responsibility, and grandeur. What manner of persons ought we to be in all holy conversation and godliness? This is no time for indifference, but for faithful, honest, manly, intelligent work for God and Country and the Truth.

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### The Transfer of Honolulu

ADDRESS BY THE BISHOP OF HONOLULU  
TO HIS DIOCESE

*My dear brethren of the clergy and laity in the diocese of Honolulu:*

THE time has arrived when, as chief pastor of the Anglican Church in Hawaii, I should make fully known to all members of the Church in the islands the course of action that the changed political conditions has rendered desirable to be taken to secure the present well-being of the Church and promote its advancement in the future.

At a recent General Convention of the American Church held at Washington, it was recognized that the Hawaiian Islands having passed under the dominion of the United States, the responsibility of making spiritual provision for their new possession devolved upon that branch of the Anglican Communion, although immediate action could not be taken, inasmuch as the islands had for a considerable period been a missionary diocese of the Church of England.

A resolution postponing the consideration of the course to be taken until after conference with the authorities of the Church of England, having been adopted by the Convention, it did not at first appear open to me to move in the matter until I had received some communication indicating the steps that should be taken under circumstances which have never before arisen in the history of the Anglican Communion. No advice, however, having been received, there appeared, on mature consideration, no valid reason why I should not take the initiatory step toward handing over to the Church in the United States a responsibility which that Church is ready and desirous to assume.

Under these circumstances, the course that I have adopted has been to forward to the Archbishop of Canterbury (with whom, so far as the Church of England is concerned, the final authority rests) a recommendation that the spiritual jurisdiction of these islands be transferred to the Church in the United States as

soon as that Church is in a position to receive it and to make provision for its support.

As an offshoot of the Church of England, the Anglican Church has taken root in these islands, and had the country remained in an independent political condition, the mother Church would, without doubt, have continued to foster its growth until it became a self-supporting diocese of the Anglican Communion.

But the trend of public events has been otherwise. The annexation of the islands to the United States points to the advisability of the Church in America taking up and continuing the work that has hitherto been done by the Church of England. With this transfer of responsibility in view, I have placed my tenure of the oversight of this mission in the hands of the Archbishop, so that it may cease as soon as, but not until, the House of Bishops in America is ready to consecrate a bishop to succeed me.

It is quite possible that this transfer of jurisdiction may not at first commend itself to all members of the Church in the islands, in consequence of the various nationalities our membership comprises. But when it is clearly seen that such a transfer follows the natural order of events, and that it would be an anomalous state of things for the Anglican Church in Hawaii not to be attached to the American branch of the Anglican Communion, I am confident that the action I have taken will meet with general approval.

At present I have no means of knowing whether the transfer can be effected during the present year, or whether it will be necessary to wait for the action of the General Convention in 1901. In either case, there is much that you can do in preparation for the change. Times of transition are so often periods of disintegration that I take this opportunity of impressing upon all who realize what it is to be members of the Church of Christ, that the present is a time for united effort to strengthen those foundations that we have been permitted to lay, and to maintain in efficiency the agencies for evangelization and Christian education already established, so that the first American bishop may be welcomed to a missionary jurisdiction full of zeal and earnestness to aid him in the work of further development and expansion.

Under the new order of things, I look forward with confidence and hope to a bright and harmonious future for the Anglican Church in Hawaii. For the realization of a future so full of promise, the one aim of all, both clergy and laity, will be to promote the glory of God and the advancement of His Church.

May the Divine Head of the Church who, at His Ascension, sent down from the Father the Holy Spirit, by whom the whole body of the Church is governed and sanctified, direct our way in peace, remove all causes of reproach from amongst us, and guide all our actions to the accomplishment of His will and the edification of His people, so that the Anglican Church in Hawaii, united in one holy bond of truth and peace, may never cease to be His blessed instrument for the conversion of the heathen and the salvation of souls.

Faithfully and affectionately,  
Your brother in the Lord,  
ALFRED WILLIS.

Honolulu, April 9, 1899.

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### Letters to the Editor

PARISH SCHOOLS

To the Editor of *The Living Church*:

If every church in our land could have its own school for the children adjoining, it would be the Church's greatest benefit. Let its teachers be Churchmen or Churchwomen, and well paid, and the very best that can be secured. Let it be a free school, supported by its own Church, where children can be trained in body, mind, and soul. A child brought up in such a school will stand firm in the "Faith once delivered to saints," against all the waves of doubt and "winds of doctrine."

E. J. R.



## COMPETING DENOMINATIONS

To the Editor of *The Living Church*:

Another contribution to the evil of sectarianism was made recently by the Rev. William Hayes Ward, editor of *The Independent*. Dr. Ward has just returned from Puerto Rico, and after a description of the island and its people, he "dwelt on the un wisdom of setting up a system of competing denominations on the island, each with its little corrugated roof church, the contrast of which with the more magnificent Catholic cathedral would be striking. The wisest plan would be to set up normal schools, to establish churches of Christ, without introducing denominationalism. But this, unfortunately, could not be done, since the different mission boards of other denominations had already been moved by their people to begin denominational work." We may hope for great things when a leading religious paper bewails the "system of competing denominations." An application at home of eliminating "denominational work" would save our brethren the regret of "different mission boards" entering into competition abroad." D. B. S.

## A CORRECTION

To the Editor of *The Living Church*:

In your issue of June 3rd, in the account of the council of the diocese of Lexington, the types made the subject of the sermon before the council, "The Last Order of the Church." It should have been the "Lost Order"—referring to the diaconate, which, as a working order, has been virtually lost. D. D. CHAPIN.

## Personal Mention

The Rev. Charles D. Atwell has accepted a call to the rectorship of Grace church, Ishpeming, Mich., entering upon the same the third Sunday after Trinity.

The Rev. John Wesley Brown, D. D., has sailed for a tour of Europe.

The Rev. J. S. Bunting, of the church of the Holy Apostles, Philadelphia, will enter upon his duties as rector of Christ church, Christiana Hundred, Delaware, about Aug. 1st.

The Rev. Walter E. Bentley having resigned the vicarship of St. Mark's church, has become the vicar of St. James' chapel, Mt. Hope, New York city. Address 614 East 179th st.

The Rev. Lewis Brown, of St. Thomas' church, Battle Creek, has been chosen for the fifth time to deliver the baccalaureate sermon before the graduating class of the Battle Creek High School.

The Rev. H. M. Clarke, Ph. D., has accepted the charge of St. Matthew's church, Eldred, and St. Joseph's, Port Allegany, diocese of Pittsburgh, and will enter upon his duties June 1st.

The Rev. R. M. Doherty has accepted the rectorship of St. Martin's church, Marcus Hook, diocese of Pennsylvania.

The Rev. John F. Fenton has accepted a call to the rectorship of St. Luke's church, Metuchen, New Jersey. Address accordingly.

The Rev. S. W. Garrett, of London, Ohio, has accepted a missionary circuit consisting of Kane, Ludlow, Mt. Jewett, Hazlehurst, Kinzua, Youngsville, and Tidoute, diocese of Pittsburgh, and will enter upon the duties of his new field of labor on June 1st.

The address of the Rev. Wm. J. Gold, warden of the Western Theological Seminary, Chicago, after June 12th, will be Lima, Ind.

The Rev. Stephen Innes has accepted appointment to St. Ambrose church, New York city.

The address of the Rev. E. N. Joyner, for the summer, is Saluda, N. C.

The Lord Bishop of Nova Scotia, the Rt. Rev. Frederick Courtney, D. D., D. C. L., arrived in New York from Italy, on the North German Lloyd steamship "Ennis."

The Rev. John McGann has entered upon the rectorship of the church of the Holy Spirit, Mattapan, Mass.

The Rev. James Alan Montgomery will take charge, June 15th, of the mission at Pelham, Pa., established recently by Ven. Archdeacon Brady.

The permanent address of the Rev. Ernest A. Pressey is Woodfords, Portland, Me.

The Rev. S. Van Rensselaer has taken charge of St. Helen's chapel, New Lenox, Mass.

The Rev. Thomas Semmes, who recently resigned the rectorship of St. Andrew's church, Richmond, Va.,

has concluded to accede to the request made by the vestry and congregation, and will not sever his connection with the parish.

## Official

THE Standing Committee of the diocese of Tennessee met on June 6th, and organized by the election of the Rev. F. P. Davenport, D. D., as president, and Mr. M. B. Trezevant as secretary. Communications may be addressed to the president at 78 Market st., Memphis, Tenn.

## NOTICE OF DEPOSITION

MARQUETTE, MICH., June 5, 1899.

I hereby certify that Charles Ferdinand Drake, presbyter, having renounced the ministry of this Church and abandoned the Communion of the same, was this day deposed by me from the said ministry, in accordance with Title II, Canon 5, § i. of the Digest, at St. Paul's church, Marquette, in the presence of the Rev. Edward Warren and the Rev. Joseph McConnell.

G. MOTT WILLIAMS,  
Bishop of Marquette.

## THE ACTORS' CHURCH ALLIANCE

Is organized to assist the Church at large in establishing closer relations with men and women following the dramatic profession, by making special provision for their needs, and aiding them in any and every way conducive to their welfare. A public meeting in the interest of the Alliance, for the purpose of organization, will be held in the Berkeley Lyceum, West Forty-fourth st., near Fifth ave., New York, on Monday evening, June 19th, at 8 P. M.; the Rt. Rev. Henry C. Potter, D. D., Bishop of New York, will preside and make the opening address. Other prominent speakers have been invited to address the meeting. The stage will be represented by F. F. Mackay, president of the Actors' Society, and others.

WALTER E. BENTLEY.

Chairman Church and Stage Committee of C. A. I. L.

## TRINITY COLLEGE COMMENCEMENT WEEK, 1899

Sunday, June 25th—9:15 A. M., Morning Prayer and Holy Communion in the chapel; 7:45 P. M., Evening Prayer, in Christ church, with baccalaureate sermon by the president.

Monday, June 26th—3 P. M., Class-day exercises on the campus; 9 P. M., Class-Day reception, in Alumni Hall.

Tuesday, June 27th—9:30 A. M., Prayers, in the chapel; 10 A. M., annual meeting of the Alumni Association; 12 M., annual meeting of the Phi Beta Kappa; 12:30 P. M., breaking of ground for Natural History building; 1:30 P. M., luncheon for the trustees, alumni, and friends of the college; 4 P. M., unveiling of memorial tablet to Clarke Churchman, U. S. A., by class of '93; 5 to 8 P. M., president's reception, at his residence.

Wednesday, June 28th—11:30 A. M., Seventy-third Commencement, in Parsons' Theatre; 2 P. M., Commencement dinner, at the United States Hotel.

## HOBART COLLEGE COMMENCEMENT

Sunday, June 18th.—10:30 A. M., Trinity church, sermon before the Brotherhood of St. Andrew, and the Hobart chapter of the Student's Missionary Association, by the Rev. C. F. J. Wrigley. 8:00 P. M., Trinity church, baccalaureate sermon, by the Rev. Rob Roy McG. Converse, D. D., D. C. L.

Tuesday, June 20th.—10:00 A. M., Write rhetorical prize orations; 11:00 A. M., class day exercises; 3:00 P. M., annual meeting of the associate alumni; 4:30 P. M., meeting of the Hobart College chapter of the Phi Beta Kappa society; 7:30 P. M., alumni social gathering.

Wednesday, June 21st.—10:00 A. M. (Opera House) Seventy-fourth Annual Commencement. Address, by the Honorary Chancellor, the Rev. Wm. R. Huntington, D. D., D. C. L.; 1:00 P. M., Commencement dinner; 8:00 P. M., reception by the president.

## Ordinations

On Trinity Sunday, May 28th, in St. James' church, Baton Rouge, La., Mr. Fred DuMontier Devall was admitted to the diaconate by Bishop Sessums. The candidate was presented by the rector, Mr. Gresham, and the sermon was preached by the Bishop.

On the 1st Sunday after Trinity, in St. James' church, Buffalo, Bishop Walker advanced to the sacred order of priests, the Rev. Walter R. Lord, one of the curates of St. James' parish. The sermon was preached by the rector, the Rev. C. H. Smith, D. D., who was also presenter.

On Trinity Sunday, in St. Stephen's church, Boston, Bishop Lawrence advanced to the priesthood the Rev. Messrs. H. E. Talbot, H. Whitmore, F. R. Kimball, E. N. Bullock, and A. H. Ross. Messrs. C. T. Greg, R. T. Loring, B. T. Takal, and M. Taylor were made deacons. Bishop Hall preached the sermon.

Trinity Sunday in St. Paul's church, Buffalo, W. N. Y., Bishop Walker ordained the following to the diaconate: Messrs. J. C. Ward, L. T. Scofield, M. S. Johnson, David C. Huntington, and M. H. Milne. The presenters were the Rev. Drs. W. D. O. Doty, the Rev. J. A. Register, and the Rev. C. H. Boynton; the latter preached the sermon.

In St. Paul's church, Duluth, May 31st, Bishop J. D. Morrison advanced to the priesthood the Rev. Francis E. Alleyne. The Rev. J. F. Hamilton, D. D., preached the sermon, and the Rev. Albert Ryan, D. D., L. L. D., presented the candidate. The Rev. Mr. Alleyne becomes rector of Emmanuel parish, Alexandria, Minn., which he has served the past year.

On Trinity Sunday, at the church of the Ascension, Pittsburgh, Mr. Laurence Foster Bower was admitted to the diaconate by the Rt. Rev. Cortlandt Whitehead, S. T. D. The sermon was preached by the Bishop, and the candidate presented by the Rev. R. W. Grange. Mr. Bower is a graduate of the class of '99 of the General Theological Seminary in New York, and will begin the exercise of his ministry in some of the missions of the diocese.

## Died

MARTIN.—On Wednesday, May 31, 1899, at the residence of her parents, Mr. and Mrs. B. J. Farrar, 307 S. McNairy st., Nashville, Tenn., Laura, beloved wife of the Rev. Mayo Cabell Martin, rector of St. Clement's church, El Paso, Tex.

"Blessed are the pure in heart, for they shall see God."

TILLINGHAST.—On Thursday, May 26, 1899, J. Wilbur Tillinghast, for many years senior warden of St. Peter's church, Albany, N. Y.

## 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, 231 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.

## 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 Bibles' Home. She will work for her board and a small remuneration. For further particulars, address the SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis.

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

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

CLERGYMAN of New York city (university graduate), spending summer at Newport, R. I., will receive into his family, from June 15th to Oct. 1st, a few boys or young men preparing for college. Highest social and educational advantages. Terms for the season, \$500. For further particulars, address G. W. K., THE LIVING CHURCH.

MUSICAL SCHOLARSHIP.—A full scholarship will be given a student to act as organist at Nashotah Seminary. Address DR. WEBB, Nashotah House, Wis.

THE SUNDAY SCHOOL of the church of the Epiphany, Chicago, would be glad to mail on or about the 8th of each month, from 100 to 125 copies of the Junior Auxiliary Publishing Company's Missionary Leaflet S. S. Lessons on the Church's Mission Work, to any Sunday school whose superintendent would notify the undersigned that these leaflets would be of use. The first series will be studied this year.

JOHN HENRY HOPKINS, Rector.



# The Editor's Table

## Kalendar, June, 1899

- |  |        |
|--|--------|
| 4. 1st Sunday after Trinity.                         | Green. |
| 11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity. | Red.   |
| 18. 3d Sunday after Trinity.                         | Green. |
| 24. NATIVITY ST. JOHN BAPTIST.                       | White. |
| 25. 4th Sunday after Trinity.                        | Green. |
| 29. ST. PETER, Apostle.                              | Red.   |

And owls that mark a setting sun declare  
A starlight evening and a morning fair.

A dripping June brings all things in tune.

## Pen-and-Ink-Jings

THE history of Bible publishing in America discloses the fact that Philadelphia has played a most important part in this branch of book-making. The first Hebrew Bible published in this country was printed by William Fry, of Philadelphia, in 1814. This was the second American book in Hebrew characters, the press of Harvard College having issued in 1809, an edition of the Psalms. The Sauer Bible, of which reprints are still in existence, was printed in Germantown, in 1743, and the first Douay Bible reprinted in America, was published in Philadelphia, in 1790.

IT must have been a great comfort to her worshipers to see Mrs. Eddy "attired in a quietly elegant gown of gray satin covered with exquisite black lace." There is, it is true, no such thing as matter, silk or otherwise, and one must therefore interpret this description in a purely idealistic sense. It was only the reporter's belief in gowns and lace!

LILLIAN NORDICA, writing on "America's Musical Future," in *Ainslie's Magazine*, thus expresses her opinion:

Musical success is more difficult here than in a country like Italy, because in Italy, a child with a taste for music would receive more general approval. I do not say that a love for music makes a nation intellectually superior to one that has not a love of music. I consider the United States a much more intelligent nation than Italy. I might say that there is just as much love for music here as there is anywhere, but it is a love for a lower, a simpler form. I will say, however, that an intelligent nation which has a sincere love of classic music is a greater nation mentally than one without it, and if Italy were as well equipped in other respects as America, it would be first in the world. America leads in business just as those nations which have a sincere love of music lead in music. If some young Americans with their intellectual strength and their new blood, brought the same love of perfection, the same willingness to work tirelessly and long, to the study of music which they now bring to the task of acquiring a fortune, there would be more great musicians of every kind in the country, I can assure you.

THIRTY schools in New York will be used for eight weeks during the summer as play-schools for the poor.—A water-color by a boy of thirteen, named Adrien Etienne, has been accepted for this year's exhibition by the Champ de Mars salon.—A co-operative colony, similar to that at Ruskin, Tenn., is to be formed at Porterville, Cal.

IN answering the question how the power of the pulpit is to be maintained, Dr. R.

S. Storrs, in *The Independent*, gives this advice:

It cannot be, on the large scale and permanently, by introducing more frequent discussion of political, social, economical subjects, or discourses on questions of political reform. . . . To make them the common stuff of preaching appears wholly inadmissible. It is always passing from the higher themes to the lower, sometimes descending from uplands into bogs. Often the people who are presumed to be listening, know more about the matters thus discussed than does the preacher; and at all times, his office and privilege are—which in this case he foregoes—to address the higher nature in man, with the highest thoughts and motives he can summon, in the highest exercise of his most positive and stimulating spiritual force.

DR. STORRS further says:

Certainly, discourses which catch their themes from the newspapers, and undertake to comment on weekly happenings . . . it is a mild thing to say of these that they are the least respectable of all the forms of impertinent chatter which sometimes masquerades as "preaching." Nor can the pulpit be maintained in honor and power by selecting for it eccentric subjects, and picking out texts capable of being made to seem, at least, to match these subjects—in other words, by what is known as "sensationalism" in preaching. This strikes at the root of all reverence for divine things, and is thoroughly offensive, not alone to educated taste, but to sound and serious moral judgment.

ON the positive side, Dr. Storrs states the one thing which, in his opinion, as human nature is constituted, may and should maintain the pulpit in the general estimation. "It is the clear, emphatic, unaltering exhibition of the divine facts set forth in the Gospel, and of the relation of these to the action, the character, and the destiny of men."

The supernatural elements in the religion of Christ—not its ethical teachings alone or chiefly, not its exquisite portrayments of life and spirit, except as these are related to the unique character and work of the Master—the supernatural elements which are the eternal substance of the Gospel, must give to preaching its elevation, its inspiration, its cogent and vital appeal to men, its commanding address to the conscience, with the deep sensibilities to hope, aspiration, and the passion of love. Man was made, the earliest record tells us, in the image of God; and the deep things in man are only brought forth in instinctive response to the deep things in God.

A NATIONAL Musical Convention is a thing somewhat out of the ordinary, and of good omen for a people generally supposed to be principally devoted to money-getting, even to the exclusion of other interests. The recent Biennial of the National Federation of Musical Clubs was in no sense a sectional gathering. The delegates came from the extreme ends of the United States, and their purpose was to consider and adopt such means as might best promote the higher musical culture of this country. The meetings lasted for five days, half devoted to hearing music from club members and the other half to consideration of work done and to be done. It was interesting to note, says *The Outlook*, that the artists seemed to need no introductions or explanations, for the language of their art was a universal one, and they recognized that the work done by them was a benefit to the communi-

ties in which they lived, practical results being evident in some cases.

## EPITAPH IN A KIRKYARD

Here lies the body of Sergeant Alex. Mackpherson,  
Who was a most extraordinary person;  
He stood six feet eight in his stocking feet,  
And always kept his accoutrements clean and neat.  
He was slew  
At Waterloo,  
Where a great big round bullet  
Went in the back of his neck and came out of his gullet;  
And of such is the kingdom of heaven!

## Woman's Power and Privilege

AN ADDRESS TO THE GRADUATING CLASS OF  
ST. AGATHA'S SCHOOL, JUNE 2, 1899

BY THE RT. REV. GEO. F. SEYMOUR, D. D.,  
LL. D., BISHOP OF SPRINGFIELD.

DEAR alumnæ now of St. Agatha's School, as you have just been added by academic birth to our goodly family of daughters, we greet you and welcome you to your new position of dignity and responsibility.

We cannot forbear, as we look into your youthful faces, full of faith, hope, and heavenly charity—we cannot forbear saying a few words, which, like seeds dropped at the right season into the soil, will produce, we trust, in due time their harvest.

Your past is brief; perhaps it seems long to you now, but the future will soon give it its proper proportions, and you will look back upon it and unconsciously separate it into home life and school life. Their memories are sweet and tender, and those of school for you close this day in the solemn present, which is your commencement, celebrated and solemnized in our pro-cathedral, under the auspices of Evensong, on the first day of summer.

The skies are bright, dear girls; the air is pure and fresh and fragrant with the odors of roses and sweet flowers, and the spring has left us and you an unusually rich legacy of verdure in tree and meadow and garden. You are fortunate in your festal day, as it smiles upon you with more than ordinary loveliness of summer on the first of June.

Leaving the past and present, then, we desire to help you to give character to your future, that it may be in harmony with your past and present, rich in usefulness and blessing to others, and a benediction to yourselves.

God measures the length of our days, since "our times are in His hands." We cannot tell how long we shall be permitted to live here. We cannot forecast and say which of you seven will be called away first, and which will be left to tarry as the last. We cannot reveal these secrets. But we can speak of what is vastly more important—your relation to your own future, be it long or short. God puts that future in your hands largely to mould and fashion as you will. The moral and spiritual forces which will give it character reside within you, deep down in your souls. Whether your lives shall be passed in affluence or poverty, in joy or sorrow, in positions of worldly influence or in obscurity, makes no difference as regards your relation to your own future, in the eye of God, and in the presence of all mankind—that you must control yourselves in good degree, whatever be your earthly condition.

Your homes have helped you hitherto.



Perhaps father and mother, or, perchance, others, have strengthened wholesome advice with the potent influence of domestic love. And the school followed, with food for the mind, and the culture of gentle manners, enforced and illustrated by the examples of principals and associates, as devoted Christian women, and over all reigned supreme the love of God, in Bible lesson and prayer and sacrament.

But now all this is ended for you. The day, the hour, has come when you must leave school—St. Agatha's—and go forth as graduates, and in a larger degree than ever before become responsible for yourselves. Just at this point we desire to give you our message of counsel and admonition, that you may be in the light of the divine truth a law unto yourselves, when you go forth from home and school, and are perforce left to yourselves to stand alone, without the shelter of parents and teachers by your side.

You have been trained to help yourselves; that is the purpose of education; but our resources, even at the best, are not enough for the battle of life. We need more, we need higher help. This it is our happiness to assure you that you have in the Holy Spirit who dwells in you, and will abide with you, if you will allow Him to do so, forever. The Holy Spirit is a person. He has eyes to see and ears to hear and a heart to love. He is Light and Truth and Power. Our Lord calls Him Paraclete, one whom we may always call to our side, to aid us as we may need, and He will never turn a deaf ear to our cry. "He is always more ready to hear than we to pray."

Our wish, then, is to impress upon you this one lesson, that you have within call, nay, within you, the Paraclete, the Holy Ghost, to help you. If the way seems dark, to be a lantern to your feet; if you are faint and weary, to strengthen you; if you are perplexed, to guide you; if you are in trouble, to comfort you; if you are cast down and hopeless, to lift you up and refresh you. In a word, the Blessed Paraclete yearns to be your constant companion forever, always helping, guiding, refreshing, comforting.

If you, by faithfulness to your God, to your religious duties, to your prayers, your Church, your Bibles, will keep your Divine Companion by your side, we have no fear for your future. It will be useful and fruitful in blessings for earth, and it will be lovely in the sight of God. A woman shielded by the Holy Ghost, in the companionship of the Blessed Paraclete, must take her place with the holiest and best. A holy woman is a marvelous power for good in this evil world.

As the Bible paints her—and in that Holy Book the artist is God—she is queen of the home, and rules her subjects with discretion, and draws them to her with reverential love. She is the still small voice in society which breathes peace and soothes and calms the outbreaks and storms of human passion. She is the example of chastity and virtue, which restrains by her presence the evil propensities which are always seeking to degrade and deprave. She is the uplifter who points by her life to the skies. God commissions her, whether she be maiden, wife, or mother, to pour into the world the blessed influences of love and tenderness and purity and devotion, and thus fulfill the dignified and grand and glorious destiny to which her Creator has called her.

Remind yourselves often of your blessed privilege by sex of being associated with the purest and the best as you recite that article

of your faith, "conceived by the Holy Ghost, born of the Virgin Mary," and think again of your privilege as you pass on, and say, "crucified under Pontius Pilate," and look away from him to his home, and recall his wife who did all that she could, poor heathen woman, to save him from his horrible fate. The Creed, the blessed Creed, will be a constant reminder of the glory of womanhood, as exhibited in Holy Scripture, and presented explicitly in the Virgin Mary, and suggested implicitly in the wife of Pilate. Married or unmarried, you are to be the Lord's. The Holy Ghost calls you to this high estate, and He will help you to abide in it forever, as your Companion, by your side, the Paraclete, your Defender with His spiritual armor, and your God with His gracious gifts.

Is it an accident? Nay, is it not a charming coincidence, that as a graduating class you bear in your number seven, the signature of the Blessed Spirit? The Holy Ghost joins earth to heaven, and this He does by His number seven, as well as by His presence in the Church and in the souls of men. The number of perfection, seven, is made up of the sacred number three, the signature of the Holy Trinity whose home is heaven, and the number four, which is the signature of earth as representing her four corners, and thus three and four bring heaven and earth together in the number seven.

You are seven, dear alumnae of St. Agatha's, and let your vocation be, by the help of the Holy Ghost who reigns in your hearts, to unite earth with heaven in your lives as true Christian women, and you will be acknowledged in the end as St. Agatha's good and faithful servants, fitted to enter into the joy of your Lord.



### Book Reviews and Notices

**The Old Testament from the Modern Point of View.** By the Rev. L. W. Batten, Ph.D., Professor of the Old Testament Languages and Literature in the Philadelphia Divinity School. New York: James Pott & Co.

This work has decided merits. Among all the attempts we have seen to make the objects, methods, and results of the literary and historical criticism of the Old Testament clear to the mind of the average cultivated reader, this is the most successful. It calls for no technical knowledge. The ordinary command of logical methods which every educated man possesses, or ought to possess, is sufficient to enable one to grasp the processes here presented, and to test the validity of the conclusions arrived at. The author, as his position as a priest of the Church and a professor in one of our theological schools, would certainly lead us to suppose, writes "from the point of view of a believer, not only in the verities of the Christian religion, but also in the Old Testament," and desires to state, "most emphatically, that he discovers nothing in the results of his studies at variance with the Christian Faith." He also declares himself a believer in the inspiration of the Old Testament, and in the supernatural. Much depends upon the sense in which these terms are used. We take it that, by the author's admission, that sense is not precisely the same with that which has prevailed in the Church. The introductory chapter gives lucidly enough, an explanation of the term, "Higher Criticism," making it equivalent to literary and historical criticism. He defends the critics against the charge of unsettling people's minds by the negative and destructive character of their work. The idea seems to be that the critic has no concern with the field of the theologian, and that it is the business of the latter to gather up the fragments and show how the changed view of the Old Testament can be brought into harmony with the Christian Faith. But surely no Christian critic can take such an exclusive view of his vocation. His faith in the ultimate outcome may be suf-

ficiently firm, but he is bound to consider the souls of others. He has no right to press onward to his goal regardless of those who may, through his means, fall by the way. When men throw out such expressions as "myth" and "legend," in connection with Holy Scripture, they do this kind of injury. To the minds of most men, the word "myth" is associated with the monstrous stories of Greek and Roman deities, and no amount of explanation can do away with such associations. Likewise the word "legend" means false history, and the inference drawn by the ordinary mind, when that term is applied to the matter of the Old Testament, is that we have there a bundle of lying narratives. The aim of the higher critic, it is said, is to make people see things truly, but if he claims to be a Christian, he will acknowledge that this is not to make them see truly. In fact, if the traditional view is not the true view, it must be acknowledged that the view suggested to the minds of most people, by the use of the terms we have mentioned, is still less true, and is, in fact, utterly disastrous. We do not intend to indict the book before us on this count. It is comparatively, though not altogether, free from this particular objection. Professor Batten, however, thinks that a better knowledge of the New Testament doctrine of the Old Testament would prepare people to look at the latter in a different way from that which is now common. He quotes from the Epistle to the Hebrews, and from the Sermon on the Mount, to prove that the New Testament regards the Old as "imperfect," and that our Lord "sets aside laws, doctrines, or morals of the Old Testament." But the word "imperfect" is ambiguous. It may be used to denote that which is incomplete, or that which is mingled with error. In the former sense, we acknowledge that the Old Testament is imperfect, but not in the latter. And this applies to the ceremonial law as fully as to any other element of the Old Dispensation. All was to be "fulfilled," not set aside, or condemned as erroneous. In another place, our author seems to confound "Jewish traditions" with the Old Testament (p. 26).

In Chapter II, Professor Batten answers several arguments against the validity of critical results. The first of these is the argument from archaeological discoveries. It will be admitted, no doubt, that Sayce and Hommel have claimed too much. Yet it is evident that some of the arguments formerly deemed conclusive, are no longer possible; as, for instance, that Moses could not have written the Pentateuch, because writing was hardly known in his time. That argument has changed its form since it has been proved that a vast literature existed in all the nations around. It is now said that the Israelites could have had no part in this because they were nomads. But they were only accidentally nomads, and that during a period shorter than the life of many men. And shall we altogether set aside the tradition that "Moses was learned in all the wisdom of the Egyptians"? Whatever may be the force of other arguments, this surely must be given up. And it is archaeology which has effected this. Our author acknowledges also that in some instances positive confirmation has come from this source, of Scriptural statements, formerly called in question because they were said not to be attested by other historical documents. This ought to shake that suspicious attitude, so often perceived, but which does not seem properly critical, by which the statements of those who spake as the Spirit gave them utterance, are regarded as questionable, unless they are confirmed by other documents. The argument from silence, or from ignorance, has played too large a part in many so-called critical investigations. As to the differences among critics, in their results, our author urges that they are not so great as is often assumed, and that in certain important points, they have come to permanent agreement. He recognizes, however, the existence of a radical school "who base their conclusions too largely upon mere conjecture," and apparently rules it out of court.

Three chapters are devoted to the "Hexa-



teach," and contain much interesting analysis. In many cases, we have nothing to urge against the methods employed, or the points made. But in various places we are entirely at variance with the interpretations of the critics. We deny, with the Church at all times, that the Prophets are to be considered in the places quoted (p. 154), as declaiming against "the ceremonial law as such." But this, as Strong says (Bampton Lectures, p. 39), is probably the transference of a modern conception to the age of the Prophets. Undoubtedly, these passages refer to the abuse of the sacrificial system. Prof. Batten asks why the Prophets should "have spoken in such a way as to leave in doubt, to say the least, their meaning?" The answer is, that there never has been any doubt until these modern days, unless it may have been among certain heretics of the early ages. The conception of religion ascribed by the critics to the Prophets is, as Strong says, "surely an anachronism. It could hardly have been expressed in any terms which the people of that day could have understood. And it must necessarily have failed hopelessly." It is, in fact, a purely modern and Protestant conception. It is opposed to the whole tenor of the New Testament. Our Lord never criticises the Temple worship. The Epistle to the Hebrews shows how one most important element of it was fulfilled in the New Covenant; and St. John in the Revelation pictures the worship of the Church under forms and symbols similar to those of the Old Testament, and expressing the same fundamental ideas.

Chapters VI and VII are devoted to the historical books. We wish here that the writer could have consistently remembered his dictum on p. 193, about the non-interference of the departments of theology and criticism, or else that his theological insight had been more clear. So long as he confines himself to the literary and historical side of things, we have little fault to find, whatever doubts may now and then arise, but when he comes to deal with the moral and theological aspects of the case, we are inclined to find some fault.

In his treatment of the Prophets in Chapter VIII, we pass over the methods by which their dates are ascertained, and their relation to their own times; neither do we regard as a crucial matter the ingenious process by which they are analyzed into fragments, though we take some satisfaction in the writer's conviction that this kind of thing has been carried considerably further than the facts warrant. But the point of view in which the Prophets are to be regarded is all-important. Professor Batten here takes issue with the Church. The Church is wrong in having laid chief stress upon the "predictive element" in prophecy. The real importance of the Prophets, it seems, and the entire meaning of their utterances, is to be sought in their relation to the events of their own times. To this we answer that in this matter the Church was taught by Christ and His Apostles. It was Christ who said, "Search the Scriptures, for they are they which testify of me." It was He who, "beginning from Moses and from all the Prophets," interpreted to the two disciples, "in all the Scriptures," the things concerning Himself. The Apostles constantly used the Scriptures in the same way. The Church always has delighted to find Christ and His Kingdom the burden of the Old Testament everywhere. And this has been to her the chief and the enduring value of the ancient Scriptures. The Prophets no doubt spoke for the establishment of righteousness in their own time, but that is not, and could not be, what gives their utterances permanent value. He "who spake by the Prophets" is greater than the Prophets, and He gave to their words a higher meaning than even they always knew, a meaning which made part of the mystery revealed at length in Christ. However interesting and instructive it may be to bring back the ages and circumstances in which the Prophets lived and moved, that can have little real religious value, save as it serves to illustrate and illumine the Messianic spirit and teaching. As the Jews of old, according to Professor Batten, read "with a single eye to the

future destiny of Israel," and so cared little in any case for the names of authors and the exact dates and order of various prophecies, in comparison with their matter; so the Christian Church has always read with a single eye to Christ and the destinies of His true Israel, and this leaves those antiquarian details in the same position of relatively minor importance as before. Furthermore, this view of the use of the Old Testament is one which it is aside from the proper province of the critic to call in question. To re-establish any or all the Prophets in their original historical setting (a feat which can only be approximately accomplished), leaves it entirely untouched. Rightly regarded, these critical labors may do much to aid the Christian teacher at his starting point, but too much is claimed for them when it is supposed that they prove that the Prophets were not speaking of Christ, but only of their own times. The same remarks apply to the Psalms, which are treated of in Chapter X.

The last chapter, namely the twelfth, to which the author directs special attention, is most important for a correct understanding of his point of view. We observe first that the estimate of the supernatural which is here suggested is one which must profoundly affect the view taken of the Old Testament throughout. Miracles, as signs of God's presence, are minimized. The author denies that the Church sets this value upon them. He sums up what he conceives to be the teaching of the Church on this subject, in the words of the Creed, "Who spake by the Prophets." The point intended to be made is not quite clear. Is it meant that, while God manifested himself in the utterances of the Prophets, this was not the case when they related miraculous occurrences? The significance of this position becomes plainer when the author remarks that in his opinion too hard a line has been drawn between the natural and the supernatural, and goes on to speak eloquently of the presence of God in the works of nature. He proposes to substitute for this term, supernatural, the term, God. Then, the idea seems to be, whatever havoc criticism may make of the sacred records, enough will remain to reveal the presence and working of God. This he considers is all that the Creed requires. We doubt whether the writer has faced the logical bearings of this. In the same way "God" may be found in the philosophers and poets of all ages, in Buddha, Confucius, and Mohammed, and in the so-called "sacred books" of various religions. In the same sense, He may be found in the history of all nations as well as in the history of the Jews. No one has developed this more fully or more beautifully than Cardinal Newman, in the third of his lectures on "The Idea of a University." But why does the Creed say only He "spake by the Prophets"? why not also, He spake by the sages, the poets, the historians of all the past? Is it not on this theory equally true? But has the Church ever doubted that those words of the Creed have an exclusive sense?

The truth is, that in this denial of the distinction between the natural and the supernatural, as it has ever been held in the Church, we touch the crucial point. A hundred years ago in Germany, the doctrine began to be taught that Christianity is but a republication of natural religion. In our own age and country the same results are attained by insisting upon the Immanence of God, and leaving out the truth of His Transcendence. This, in the end, obscures the truth of His Personality, and conducts us to an enlightened form of heathenism. We are not charging Professor Batten with this conclusion, but we miss any statement of his which would guard the reader against it, just as in his treatment of inspiration, we miss any attempt to distinguish between the inspiration of the Prophets and that of other wise men. On the subject of miracles, the author is careful to say that he does not reject them *per se*, but the tendency to minimize them to the utmost is very evident. It is not quite easy to understand why certain narratives are set down as legendary except for the reason that they contain accounts of miracles.

The truth appears to be this: The Old Testament is a revelation of God as One and yet Personal. It is God, not as in nature, which is everywhere taken for granted—a truth which needs no miracles to attest it, for it is attested by the greatness and harmony of the universe—but God as above nature and absolutely separate from it, while at the same time present in every part of it at every moment. In other words, it is God in His Transcendence who is brought to the knowledge of men, that knowledge they may worship and obey. This is the significance of the theophanies, of the miraculous manifestations, of the perpetual Presence in the Holy of Holies. In and through these extraordinary revelations, along with inspired histories, psalms, and prophecies, Christ is foreshadowed and the way is prepared for the Incarnation. No result of natural evolution, but in every sense supernatural, the way which led up to it was supernatural also. No recognition of God as manifested in the motions of the heavenly bodies, in the blade of grass, the putting forth of leaf and flower, could ever have conducted men to the thought of the Incarnation.

We have had no desire to deal in an unfriendly spirit with Professor Batten's Higher Criticism. So far as it is merely criticism, uninfluenced by considerations which belong to another sphere, we are quite indifferent to its conclusions, and are entirely without alarm. But we think it of the first importance at the present time to point out that the confusion which we here find, as in other recent books treating of the same subjects, between the natural and the supernatural, the virtual emptying of the dogma of inspiration of all distinctive meaning, and the narrowing of the scope of prophecy, are seriously inconsistent with the Christian religion, and, in their consequences, destructive. These positions are not the results of criticism as such, but they must infallibly affect the methods and conclusions of the critic who holds them.

### Books Received

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

- THOMAS WHITTAKER, New York.  
The College Warden. By Henry A. Fairbairn, M.A., M. D. Illustrations. \$1.  
GEORGE W. JACOBS & Co., Philadelphia.  
The Word Protestant in Literature, History, and Legislation. By the Rev. W. H. Cavanagh. \$1 net.  
HOUGHTON, MIFFLIN & CO  
The First Book of Birds. By Olive Thorne Miller. \$1.  
HARPER & BROS.  
Cromwell's Own. A story of the great Civil War. By Arthur Paterson. \$1.50.  
When the Sleeper Wakes. By H. G. Wells. Illustrated. \$1.50.  
The Dreamers. A Club. By John Kendrick Bangs. Illustrated. \$1.25.  
Reminiscences. By Justin McCarthy. 2 Vols. \$4.50  
FUNK & WAGNALLS COMPANY  
Standard Intermediate School Dictionary. \$1.  
JAMES POTT & Co.  
Church Lesson Books: Church Catechism, The Church Year, The Apostles' Creed. By the Rev. J. A. Regester, S. T. D.  
F. TENNYSON NEELY  
Justice to the Jew. By Madison C. Peters. \$1.  
THE BAKER & TAYLOR COMPANY  
Field, Forest, and Wayside Flowers. By Maud Goings. \$1.50.  
FREDERICK A. STOKES COMPANY  
When Love is Lord. By Tom Hall. \$1.  
THE MACMILLAN COMPANY  
Ethics and Revelation. By Henry S. Nash. \$1.50.  
From Comte to Benjamin Kidd. By Robert Mackintosh. \$1.50.  
Richard Carvel. By Winston Churchill. \$1.50.  
Dryden's Palamon and Arcite. From Chaucer. 25c  
Notes on the General Epistles of SS. James, Peter, John, and Jude. By the Rev. M. C. Sailer. \$1.50.  
THE CENTURY COMPANY  
Bound Vol. The Century Magazine, November—April, 1898—1899.  
D. APPLETON & Co.  
A History of the American Nation. By Andrew C. McLaughlin. \$1.40.



## The Household

### The Queen's Glebe

BY FREDERICA EDMUNDS

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#### CHAPTER XVII.

IT was a day or two after the mutual defiance had been given in Fort Hunter chapel, that an odd company met together at dusk on the east bank of the Schoharie creek. One, Vreeland, had here a home-stead, and on his farm, some distance behind the house, was a small lake, known throughout the neighborhood by the owner's name. This pond, for it was but little more, was in turn backed by a semi-circle of high, precipitous hills, forming a natural screen. Vreeland himself was a patriot of the intensest kind, and though he had married a wife from a Tory family, had no difficulty in repressing her, or in brow-beating her kindred.

It may have been merely accidental that a neighbor with a bag of meal from Frederick's mill should stop to compare prices with the farmer who had carried his grist to Peggy Wemples' in the valley. Certainly there was no special reason why others from Warren's Patent, or the Auries Kill, should not drop in to inquire for Vreeland's family, or that well-known residents from Mohawk and Caughnawaga should not cross the river to discuss the events of the preceding Sunday. At any rate, it was natural enough that all should gather by the browned grasses of the mirror-like lake, where the purple-shadowed hills alone looked down upon them. If these neighborly folks were by any chance conspirators, truly they had chosen a secluded spot, though one which spoke only of peace, perpetual and strong.

The pipes were all filled, and Vreeland's wife, with two or three other women, helped the men to home-brewed ale and apple-cider. But there was little just now of either smoking or drinking. All were intent on the words of a dark-browed man who seemed a stranger.

"In truth," he said, "there is no quiet nor safety for these parts while yon Tory ranter hath leave to disport himself. Who knows what moment he may whistle down upon ye the red devils under the Gospel-prating Brant? Have ye forgotten the descent upon the Unadilla? Do ye not know that even now the Injun is gathering his braves, and who can tell where the tomahawk shall first strike. Methinks I can see even now the crafty Mohawks and fierce Senecas stealing around yonder hills, and bursting with flame and scalping knife upon your settlement. Do ye not see your women dragged from your homes, your helpless babes tomahawked in the cradle?"

As the fanatical figure bent forward his tall body, the fading light playing weird tricks with his wild countenance, and his lean finger pointing toward the hollows of the hills, where the ominous shadows were deepening, a thrill of horrid expectation passed through his hearers. Almost they saw in imagination the dusky, treacherous forms of the savages, almost they felt the edge of the scalping knife, and smelled the odor of burning flesh.

One moment of this shuddering silence, and then deep-muttered protests and shrill imprecations rose from the little assembly. "The popish domine shall soon be silenced!"

"Mayhap the Glebe House will grow too hot to hold the parson!" "If the County Committee will not act, there be other means—" and the like.

Then it was that Katrina Myndert, with wonderful boldness, spoke out: "'Tis a foul besom that stirs up such a dust," she said. "The Domine Underhill has never been aught than kindly to the valley folk. Ods, Yunker, have not I myself asked him to speak peace to the red Injuns, and he has done so?"

"Be still thou fool-brained Madel!" exclaimed the amicable Dirck savagely, but Dame Cairnewas interrupted: "You be blowing on cauld porridge, Dirck," she said, "for Katrina will still give credit to what the meenster ha' told."

"'Twill be hard to think no harm intended, when a mon shall see his scalp unhinged afore his very eyes," remarked Sandy drily, and again the half-hushed babble of voices arose.

It may be that nothing unlawful was planned or concluded that evening, but when the uninvited guests took leave of their pale-faced hostess, it was apparent that they spoke with more confident voices, and yet the waving branches of the trees might have been peopled with concealed redskins, and the starry points coming out over the hill-tops might have been magnified into the beacon fires of enemies. Indeed, it needed a stout heart that night for a woman-body to ford the creek without hearing in the gurgling water behind her the splashing hoofs of a goblin horse!

It was only the next day that Mr. Underhill was alone in the fort chapel. He had been making intercession before the altar, not only for his own flock, but for those other sheep in the wilderness, "not of this fold." Then reverently taking the silver vessels from the case where they were usually kept, he had bestowed them in a small leathern bag, evidently brought for the purpose. This done, he carefully dusted the sacred book which his rival had so vigorously pounded on the preceding Lord's Day, and carried it to the receptacle from which he had just removed the Communion plate. This he carefully clasped and locked. Returning to the nave of the church, he paused before the canopied pew which had been sacred to the occupation of the wise old English baronet, but which had so recently been filled with alien intruders. Then disposing of some brazen-clasped Prayer Books in the vestry, he came back with hammer and nails, and deliberately barred the pew, which he regarded as the rightful property of Sir John Johnson. But the sound of his vigorous blows on the nail heads was suddenly overpowered by a clangor from above. It was the Queen's bell, which for many years had called the valley Churchmen to their prayers. Astonished at the sound, Mr. Underhill stopped in his work of defence, and hastened to the belfry ladder, thinking to discover the intruder. He was but in time, however, to see a figure leap out upon the roof, drop to the parapet which led to a near block-house, and scamper away.

The amazed clergyman could by no means have identified the author of this exploit, but Letty, the maid, afterwards maintained that it was the recreant Karl. He had been spying, she said, upon his former master, and reported that Mr. Underhill had cleansed every strange footprint with holy water.

The priest was still standing with one

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hand on the vibrating bell rope, and the other grasping the heavy hammer, when the door at the north end of the church was pushed suddenly open, and an infuriated mob of men and women crowded within. Many of these glared at the man who stood at bay, with white and angry faces, while the black looks of others were half hid by make-shifts at disguises.

Making one step forward, and raising his hammer, Mr. Underhill cried warningly: "I forbid you from this holy place! Ye shall not enter!"

It was now impossible, if it had not been so from the first, to placate the lawless throng. Nor was there any to make such futile attempt. The clergyman's words had scarcely left his lips, when one of the leaders, with a grasp that could have belonged only to Dirck, the smith, wrenched the hammer from his uplifted hand. Instantly, the defenceless man was pinioned by two or three more, and the bell-rope was twisted so tightly about his neck that he was half throttled. He who held the end of the rope remarked coolly, in a well-known voice, "If ye haud yersel' stiller, meenster, ye will find the bit collar muckle easier. I canna' answer for the consequence if ye tak the reesk to pu' awa at a slip noose."

Mr. Underhill being thus effectually silenced, no further violence was offered him, but in his very sight the horrid work of destruction went on. The Communion plate was found and seized, and every other bit of moveable furnishing was soon in the hands

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of the greedy mob. The altar-table, pulpit, and desk were stripped of their hangings, and the illuminated tablets were torn from the wall. The painting of Her Majesty's arms was received with a derisive howl, while the seal of the venerable Society for the Propagation of the Gospel, and the escutcheon of the Johnson family were trampled upon with unholy glee.

In a few moments the whole interior of the sacred building was a pitiable wreck. Its floors were piled with the desecrated emblems of authority, its windows broken, and even the bell torn from its supports. The benches usually occupied by the plainer folk, were heaped together in the centre, as if the still further iniquity of fire had been thought of. Women were as active as men in the work of despoliation, and the suffering priest shuddered at many an act which their wanton hands performed. If he saw now that his course of defiance had been worse than a mistake, it was too late to do more than to lift up his heart to Him whose servant he was. If he attempted any entreaties to those who wreaked their fury in gross sacrilege, the tightening of the rope shortly stopped him. He would have given much for the aid of Alan's strong, young arms, and for his influence with such so-called patriots, but Alan he had sent away to fight on distant fields.

Two surly Dutch farmers had just rolled in a barrel of rum, and were striving to raise it to the reading-desk, when there arose fresh disturbance at the door. Then Mrs. Underhill, jostled and hindered by the rabble, made her way to her husband's side. With one shriek at the sight of his danger, she fell with helpless fury upon him who now held the rope.

"Nay, nay," said Mr. Underhill, trying to reach out his fettered hands, while he gave such utterance as his swollen lips and tongue would permit, "this is still God's house, and He is in His temple."

Mrs. Underhill buried her weeping eyes on her husband's breast. "Letty, the maid, told me," she whispered. "Oh, be patient, dear heart! Evelyn has sent George for help, and Margaret is arming the servants."

"You needna' greet like a loosened tap, woman," said the man of the noose. "If the meenester will but recant his allegiance to the Church and Crown of England, he may go as free as air."

"Aye, recant, recant!" cried a number of voices, while women and children crowded forward to hear.

Mrs. Underhill raised again her head from her husband's breast. It was the one consciously heroic moment in her life. "Recant, you say!" she cried. "Let me speak for him who cannot for himself! We believe ever in One Holy Catholic and Apostolic Church, and we profess allegiance to Christ's anointed king, the defender of our Faith."

The instant was imminent in peril. Another moment, and the surging mob might have thrust upon their victims the crown of martyrdom. But just then the clatter of horses without arrested the threatening hands, and the entrance of a small, armed posse caused their angry owners to fall back. "What is this?" cried young Sammons. "What do you in this sacred place? Shame on you to halter an innocent man! I have here authority from the County Committee to disperse this mob."

The leaders looked at one another and muttered sullenly. They knew the county



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authorities were not likely to stand by them in their ill-doing.

One of the new-comers stepped forward to release Mr. Underhill, while another began a speech to the rioters, finishing with the declaration that the clergyman would doubtless give his parole to leave the district peaceably.

"Yes, parole, parole, let him give his parole," shouted several voices.

Mr. Underhill hesitated, but Sammons spoke earnestly in his ear, and then the priest spoke: "I am innocent of any conspiracy, as God is my witness. But He knoweth that if my departure from this neighborhood will avert disaster from you, I will give my parole so to depart. As for you, you have made God's house as a den of thieves. Take care lest a worse evil befall you!"

And so for this time Mr. Underhill was permitted to return to his home, leaving the church which he loved despoiled and dishonored. Happily he knew not then that there should be no Ezra to restore the sacrifice of the altar, nor that brutal men should desecrate the sanctuary to the stabling of brutes! The Communion plate had been yielded up by its purloiners, and the sacred manuscript over which the clergyman had labored so earnestly, was in safe hiding. All

else was gone.

But the appetite of the lawless for destruction was not yet glutted. The very next night after the scene at the chapel, the mob, elated by their triumph and by strong rum, re-assembled, and made an altogether wanton attack upon the Glebe House itself. Here again they wreaked their will, plundering and despoiling, until they were taught that even a priest's hands may be strong in the use of a gun-stock, and that the weapons which George and Philo handled were not loaded with play bullets.

The next day Mr. Underhill's family took refuge with friends in Schenectady, under a promise of protection from the County Committee. As they made their sorrowful way thither by water, the body of a man was discovered, floating face upward upon the river. The ghastly thing was washed toward them by the current, and Mr. Under-

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hill leaned forward to look. "I know that face," he said. "'Tis the man I have always suspected of killing my poor Waharie. I fear one of our shots yester night has taken effect, or the stranger has been too heavily loaded with Dutch rum to find the ford.

"Oh, sir!" cried Evelyn shudderingly, "I have seen the same face on the day that Griffith has been snatched away. It must even be the sour-faced jailor of whom he spake so oft!"

"The Lord have mercy on him in That Day," said the priest gravely, "and forgive us all to whom, it may be, men are seen but as trees walking."

(To be continued.)

### The Circulation of the Bible

THAT most wonderful, most beautiful, and most sacred of all books, the Bible, exceeds all others in the extent of its circulation, not only in numbers, but in point of territory over which its circulation extends. Translations of it have been made into almost every known language. The American Bible Society alone has printed it in the following tongues:

English, Welsh, French, French Basque, (Pyrenees), Spanish, Catalan (eastern Spain), Portuguese, Norwegian (in German type), Arabic, Syriac (ancient), Syriac (modern), Arabic (Mesopotamia), Ebon (Marshall Islands), Kusaien (Strong's Island), Gilbert Islands, Ponape (Ascension Island), Swedish (in German type), Finnish (in German type), Dutch, German, Polish, Hungarian, Bohemian (in Roman type), Italian, Bulgarian, Esthonian (Russia), Esthonian (Dorpsat), Armenian (ancient), Armenian (modern), Mayan (Yucatan), Mortlock, Hawaiian, Zulu, Benga (West Africa), Grebo (West Africa), Mpongwe (West Africa), Dikele (West Africa), Mohawk, Choctaw, Cherokee, Seneca, Dakota, Ojibway, Muskokee, Delaware, Nez-Perces.

The British and Foreign Bible Society has, besides printing the books in the languages above-named put forth editions in two hundred other tongues and dialects, including two dozen native African dialects, and including every nation in Europe, Asia, Africa, and Australasia.

Everywhere in the world the Holy writ is being sent. When Stanley made his tour of Central Africa, tons of volumes were to be found among his supplies, and the authorities quoted announce that thousands of copies are even now traveling on pack and on sledge through the frozen polar regions to people who have not only never heard of this book, but to whom books of any sort whatever are entirely unknown. It is estimated that in ninety years, the Bible societies of America and abroad have distributed over 230,000,000 copies.—*Harper's Young People*.

AN English clergyman was called suddenly to preach before the students of a well-known college. He hurriedly chose out of his "barrel" a sermon, and, without reading it, went to the college chapel, the congregation of which was wholly composed of male students. He got along famously until near the close, when he amazed the boys by beginning his peroration thus: "And now a word in conclusion to you who are mothers." *Philadelphia Saturday Post*.

### Art Among the Eskimos

WE did much entertaining, as we were continually visited by different members of the tribe of two hundred or more. They were content to sit and share the warmth and shelter of our house, and gaze on the curious things it contained. They would turn the pages of a magazine by the hour, and, holding the book upside down, ask questions about the pictures. What particularly pleased them was anything in the shape of a gun, knife, or ammunition. Of eating they never tired. The amount of food they consumed was astonishing, and they particularly reveled in our coffee, biscuit, and pemmican. This love was manifested by a little ditty that they sang quite often:

Uh bis-e-ken,  
Uh-pem-e-kem.

The women are very clever with the needle, and as most of us had adopted the Innuut boot of sealskin, which required frequent mending, they were always in demand. In mechanical ingenuity they are remarkable. Both men and women are carvers in ivory, and the tiny figures—human as well as animal—that they fashion in this material, although somewhat crude, show no mean ability. This skill is also to be remarked in regard to the use of the pencil. One of them, As-sey-e-yeh, drew from memory a steamer in perspective, with the reflections in the water, and that, too, in a suggestive and artistic way.—*Frank Wilbert Stokes, in the July Century*.

### LED INTO IT

By following the habit of friends.

As I took my coffee in very moderate quantities, I really did not believe what my friends frequently told me, that coffee was the cause of the gas on my stomach, which has troubled me for, oh, perhaps, forty years.

I am now a little over sixty years old, and I know that this gas trouble came on about the time I was twenty, and has been with me ever since. I have denied myself almost every kind of food pleasant to my taste, but without any appreciable benefit.

All of my friends have known of my trouble, as it has been of such long duration. Sometime ago I was called to nurse a sick friend who had Postum Food Coffee in the pantry and used it in place of coffee, praising it very highly. For about a week I used it as they did, as my only beverage, and the second day I noticed a change in my condition, and from that time on I never had one attack of the belching of gas. The friends exclaimed: "Why, where has your trouble gone?" and everyone in the house knew that I had been entirely cured by leaving off coffee and taking Postum Cereal instead. You can depend upon it that never since that time has coffee passed my lips, and never will while I can get the food drink, Postum. My stomach has grown so strong since that time that I can eat anything I like, and now take great pleasure in my meals and in life altogether. I send you a list of friends whom I know have been greatly helped by leaving off the use of ordinary coffee and using Postum Food Coffee in its place. Some of these made very flat, poor Postum on the start, as they only boiled it a few minutes, but it is generally known now about here that the only way to get the flavor is to boil it long enough. L. M. Graham, 729 8th st., Oakland, Cal.

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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.

### Mimic Boats

BY EMMA PLAYTER SEABURY

Over the meadows Bertha and Nell  
Are chasing the flying rill,  
As it rushes over rocks, pell mell,  
And gurgles around the hill;  
They have mimic boats on the foaming stream,  
And with all their loving care,  
On curve or twig, or ragged seam,  
They are stranded here and there.  
Oh, busy and fleet are the flying feet  
That are skimming along the hill,  
But the voice of the river says: "Come, my sweet,"  
And swifter hurries the rill.

"They are going over the baby falls,"  
One shouts as she passes me.  
"They are gone, and wrecked," one backward calls,  
"Oh, my beautiful treasure; see!"

But a little eddy seized Nellie's boat,  
And held it as if in play,  
Then whirled it around and set it afloat,  
And hastened it on its way.  
Oh, watchful and loving were both, I know,  
They swept o'er the same cascade;  
One drifts on peaceful waters below,  
And one on the rock is laid.

"You are bad and cruel, you naughty brook!"  
Rebellious, my darling wept;  
Her little friend gave no backward look,  
And the toy ship onward swept.  
We launched it again, but hopes were fears,  
The day was spoiled so soon,  
She had learned the lesson of all the years  
In that one brief afternoon.  
If friends drift past, and your life boat strands,  
God grant you, my darling, then,  
The aid of loving and helpful hands  
To launch it over again.

### The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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#### CHAPTER X.

TONY'S SISTER

SHE was certainly little, as Dave had said, and she looked so much like Tony, with her short black curls and big brown eyes, that Mollie was completely amazed. There was the same small oval face, tanned well, and even the deep dimple in her chin was a duplicate of the one in Tony's. She wore a scant little black calico dress, and altogether looked, as Evelyn would have said, "decidedly out of style." Mollie hesitated, in spite of herself, before stating her errand. At last she said:

"I'm Mollie Gray. I guess you know my brothers."

"The frown of frankly aggressive disapproval vanished, and Madge smiled. Mollie mentally decided that she had never seen such deep dimples in all her life as Tony Ferrall and his sister had, and she felt that after that smile she could not help championing the new candidate's cause.

"Of course I know Dave and Art," Madge replied promptly. "They're awful nice boys, Tony says. Wait till I come down."

She started to swing down to the ground by the aid of a bough, and then paused.

"Don't you like seckle pears just a little before they are ripe, when you can take a good hard bite, you know?"

"Yes, indeed I do," Mollie responded heartily, and a vigorous shake of the tree brought down a shower of the fruit.

"There," Madge said, as she jumped down. "We can sit right here on the grass,

and talk and eat all we want to. Mamma's got a bad headache again, so we can't go in doors. What made you come here, any way? Bet a cookie the boys sent you or you'd never have come."

A guilty flush nearly hid Mollie's freckles at the chance shot which struck her conscience, but she replied honestly:

"No, I wouldn't, because I didn't even know that Tony had a sister. Dave told me, and I came right away to ask you,—"she hesitated, and took a bite of her pear to give herself time to reflect, then she plunged ahead recklessly—"to ask you to join our club, St. Dorothy's Sisterhood, you know, so that you can get acquainted with all the girls here, and have a good time."

Madge did not look at all elated or surprised, as Mollie had expected her to. She lay at full length on the grass, her chin supported by one hand, and thoughtfully munched pears.

"Will you?"

Madge shook her head soberly.

"Mamma's sick lots of the time," she said gravely, "and I look after the house."

"All by your self?" asked Mollie, in surprise, looking down at the thin little form in the grass.

"Tony helps some," Madge said, modestly, "but he can't be as quiet as I can. He is only a boy, you know."

"Going on sixteen," then she added, seeing the look of surprise in Mollie's face, "Oh, I know I'm awful little to look at, but I can work hard!"

"Can you?" Mollie said, absently. She was thinking of Virginia Hardy and the life she led, and comparing it with this little life she had found down in the old green house. "Well, you can join any way," she added, recalling herself. "I'll propose you at the next meeting, and then see that you get a badge, and you can come whenever you have time."

After due consideration, Madge accepted these conditions, and Mollie felt when she left the forlorn little figure at the foot of the embankment, that the favor conferred was far from being all on the side of the S. D. S.

The visit of the girls to the Excelsior lodge rooms followed that afternoon, and after they had "poked over everything pokable," as Bobbie said, they took their leave with many words of good-will and compliments to the boys.

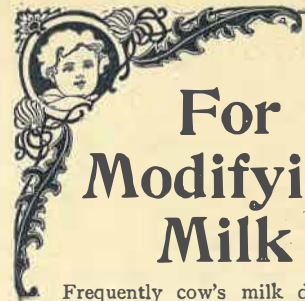
"Did you see her?" Dave asked Mollie, leaning over her shoulder, as she started down the ladder, and Mollie laughed.

"Of course I did. Dimple is to be our new member."

"Will the girls take her?"

"Haven't asked them yet, but they will, of course," retorted Mollie.

Dave gave a shrewd whistle, and retired



## For Modifying Milk

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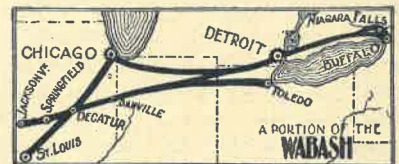
Our baby girl is 4½ months old and cow's milk alone did not agree with her at all, but we have had no trouble with Mellin's Food; baby seems to like it very much, so we shall continue using it. There is no colic or stomach trouble whatever after eating. She is very bright (so our neighbors say), very good-natured and seldom cries. I like the food and drink it myself. I think it a very pleasant hot weather drink although I am not an invalid. Mrs. Chas. H. Campbell, Parkville Station, Hartford, Conn.

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## EXCURSIONS VIA THE WABASH

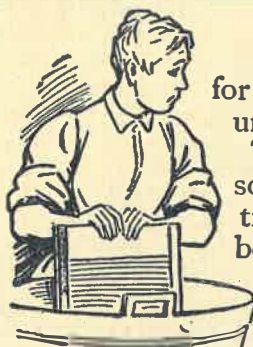
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with plenty of ideas of his own on the subject.

It was a bright, sunny autumn day in October, and the girls of St. Dorothy walked up the street arm in arm in pairs towards the bluff, Eleanor and Mollie bringing up the procession. Virginia had sent her regrets, as she could not climb the ladder, and had invited all of the girls to a cosy re-union on the Hardy veranda, an invitation they were far from being loath to accept, as Virginia's reunions were famed in the Sisterhood as about the jolliest good times going on.

It was during the long, leisurely walk that Mollie broached the subject of Madge Ferrall. As she told of the visit to the little green house, a puzzled look came into Nell's blue eyes.

"And she's such a nice little girl, I knew it wouldn't make any difference, her being poor. Will it, Nell?" concluded Mollie.

"Not to me," Eleanor said, heartily, "that is what I started the club for, and I know that what Dave says is true. We have neglected the earnest part of our work for the social."

"Well, any way," Mollie said hopefully, "Virgine is sure to be on our side, and her word always helps so much."

"But what will the others say?"

"The Excelsiors took Tony," returned Mollie stoutly. We aren't any better than they are."

"Yes, I know, but there's Evelyn, and her set, and Virginia may go with them." Nell hesitated for an instant. "They won't have her; you see if they do!"

Mollie's eyes flashed, and her lips closed in a firm line of determination. She was thinking hard, but the uppermost thought of all was:

"Virgine will be true blue."

(To be continued.)

**"Rest for the Weary"**

UPON seats placed in different localities, in the city of Pasadena, California, these words are engraved, and the story connected with the inscription is full of pathos. Richard M. Stafford, a young man of lovely character, came hither in the hope that here he might find renewed health. This hope, however, was not to be realized. Month by month his strength grew less; but still he loved to walk abroad in the sweet air, to enjoy the fair scenes around him, and often he had need to pause for rest. A friendly bench in front of a store was the only provision he found for out-of-door "rest for the weary"; and so, before he passed away, he framed a bequest, providing seats to be placed at different points throughout the city, that upon them the weary might rest.

It was a beautiful thought, and should keep his memory green in many hearts. The first one of these seats that I noticed, commanded a fine view of the "Mother Mountains," and as I thought of the weary ones who, in years to come, would rest there, and take in the inspiration of the hills in their ever-changing beauty,—the hills that speak to us of Him from Whom cometh our help, I thanked God that he had given to his young servant so sweet a thought for others—a thought taking shape out of his own weakness and need.

Surely, as the years go by, many who, at these halting places, pause for rest, and read the brief, but touching inscription, will breathe the spirit, and, mayhap, the words of the prayer for those who have gone before us with the sign of the faith: *May he rest in peace, and may light perpetual shine upon him.*

—Y. Y. K.



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**Finance and Commerce**

**D**ULLNESS still prevails in all speculative centres. In Wall st. stocks have had a slight rally, but the volume of business is not large enough to promise anything material in that line, and the midsummer apathy is approaching. Perhaps the event of the past week of most interest was the government report on the wheat crop. In substance, it shows a condition June 1st, promising a total yield of spring and winter wheat of about 530 million bushels, or about our average crop. This is quite a reduction from the condition reported a month earlier by the Agricultural Department, and in that comparison is considered bullish, but its promise of a total of 530 millions is larger than the general commercial expectation. The invisible reserves of wheat are thought to be of fair size. There is a small decrease in the area of spring wheat, but the condition is 90, which is very good.

The condition of the corn and oats crop is generally thought to be good, with a large acreage.

In respect to business at large, the bank clearings continue to show a smaller increase as compared with last year, than during the winter months. Much of this loss is no doubt due to falling off in speculative transactions in the larger centres. In the different branches of distribution, business continues good, but there is no great rush except possibly in the iron trade, where stocks are small, and the demand all the time pressing on the supply. Cotton continues steady in price. A small decrease is estimated in the area planted, but it is so small (about 4 per cent.), that it fails to stimulate the speculative situation, and money continues easy everywhere. The exportations of gold which we have foreshadowed have begun, and are likely to continue. We can lose a good many millions in gold supplies without having any detrimental effect except in a sentimental way. Provisions are still at a stand still. The market is full of speculative investments, and must digest what it has already taken. Bonds and good settled dividend-paying securities are in good demand, but the public is disposed to wait awhile, and see how the industrials pan out that are already on the market, and whether the common stock of most of them will pay interest.

Bank finances are in good shape, and the revenues are up to expectations. With the exception of wheat, which has fluctuated a good deal in response to the crop news, the grain and provision market are dull. The export demand has improved a little of late, but is still unsatisfactory.

**Colonial Trade**

**A**MERICAN producers are already finding an enlarged market in Cuba, Puerto Rico, Hawaii, and the Philippines. The figures of the Treasury Bureau of Statistics, just issued, indicate that the exports of the fiscal year, which ends with this month, will show a larger exportation to Hawaii and the Philippines than ever before, and larger to Cuba and Puerto Rico than in any previous year, except those in which the reciprocity features of the McKinley law were in operation. The exports to Cuba in the ten months ending April 30, 1899, were 50 per cent. in excess of those of the corresponding months of 1898, and more than double those of the same months in the fiscal year, 1897. To Puerto Rico, the exports are 33 per cent. in excess of the corresponding months of last year,

and to Hawaii, the exports of the ten months are 57 per cent. in excess of those of the same months in 1898, and double those of the corresponding months of 1897. To the Philippines, the exports, despite the continuous war conditions, are three times as much as in the corresponding months of any preceding year. The total exports to Cuba, Puerto Rico, Hawaii, and the Philippines in the full fiscal year which ends with this month, will reach about \$30,000,000, against \$17,000,000 last year. Our sales to these islands in the fiscal year 1899, even under the unsettled conditions which have prevailed in all of them, except Hawaii, will exceed those of any previous year, save those of 1893, the most successful year of the reciprocity term. These figures of course do not include any of the supplies sent by the government to its troops in the island, or supplies sent to the suffering Cubans. It is also interesting to note that the exportations to Spain are approaching their normal condition, those for the ten months ending with May 1st, being \$8,000,000, against \$10,000,000 in the corresponding months of last year, and less than the latter amount in the corresponding months of the fiscal year 1897.

The increase in exports to these islands is in almost all classes of articles which we have been accustomed to send them. Exports of agricultural machinery to Cuba in the ten months just ended, are three times those of the corresponding months of last year. Wheat flour shows an increase of nearly 50 per cent. Cars, carriages, and other vehicles are in 1899 four times the amount of exports in the same lines during 1898. Exports of cotton cloths to Cuba, which in ten months of 1898 were 138,662 yards, and in ten months of 1897, 251,303 yards, were, in ten months of 1899, 5,393,444 yards; while to Puerto Rico, the exports have increased from 22,878 yards in ten months of 1898, to 1,584,670 yards in ten months of 1899. Other manufactures of cotton increased in like proportion, the value of "all other" manufactures of cotton exported to Cuba in ten months of 1898, being \$11,715, and in ten months of 1899, \$81,369; while to Puerto Rico, the increase was from \$1,678 in ten months of 1898, to \$16,681 in ten months of 1899.

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**E**XPORTS of merchandise from the United States to China in the fiscal year about to end, will be larger than those of any preceding year in our history. A decade ago the exports to China were less than three million dollars, and to China and Hongkong combined were little over six million dollars. In the fiscal year 1899, our exports to China will be more than thirteen million dollars, and to Hongkong more than six million dollars, making a total to China and Hongkong of over twenty million dollars, or more than three times as much as that of a decade earlier. That the bulk of the exports to Hongkong may properly be considered as ultimately destined for consumption in China, is shown by the fact that the official reports of the imports into China, show that over 44 per cent. of their imports are from the port of Hongkong. The 1899 exports to China and Hongkong combined, will show a gain of nearly or quite 25 per cent. over those of last year, while the total exports from the United States for the fiscal year 1899, will be little, if any, in excess of those of last year, thus showing a more rapid growth in our exports to this particular part of the world than elsewhere.

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**JAMES CHARLTON,**  
General Passenger and Ticket Agent,  
CHICAGO, ILLINOIS.

**Occupations for Women**

Five "hostesses," says the New York Sun, are now included in the staff of one of New York's large department stores. Some people call them guides, but the five women themselves prefer to be known as hostesses. The role of these hostesses is that of a guide and adviser. A woman comes in with a list of purchases she wishes to make. She doesn't know the store, and, moreover she isn't very sure that she knows just what she wants. She takes a hostess to be her guide and counsellor. Her new ally knows all the inns and outs of the store, and can lead the way without loss of time from one department to another, securing immediate attention in each. She is also thoroughly informed as to the latest fashions, the best and most popular materials, colors, and designs. She gives her advice as to what will be the most becoming thing to get, how much material to buy, what trimmings to select—every one of the problems, in fact, which torture the solitary shopper with doubts. Each of the five hostesses has her own *cl'entele* of customers who always depend on her to shop with them. One is a Southern woman who makes the customers from the South her own particular charge. Another of the hostesses is a Catholic, and takes care of all the customers from the convents and other essentially Catholic institutions. This privilege of having shopping made easy is not alone for out-of-town customers. Many city women avail themselves of it. There is no charge to the customer at all.

A young woman living in a town in which one of the largest universities is situated, has hit upon an excellent method of earning her own living. Her skill in making "fudges," those toothsome chocolate sweets that are said to have originated at Vassar, had often been praised by her friends, and it occurred to her one day that what she did for pleasure might be turned to profit. She made a few boxes of the sweetmeats, and induced a neighboring druggist to let them be on sale in his store. The first boxes, and afterwards a second and larger lot, were quickly disposed of, and orders for more were received, chiefly from the collegians. Her next step was to get some plain white boxes, pack the fudges in them, and tie the boxes with a broad ribbon of the college color. Having some little skill with her brush, she decorated each ribbon band with the college name, and put this newly titled fudge on the market. There was an immediate and generous response. The undergraduates were delighted with the compliment, and the tasteful daintiness of her wares, and although her business began only last October, she has already found it necessary to enlarge her plant to keep pace with her orders. An assistant is employed to help her with the unskilled part of the process, and she herself works every day, and often until late in the night, in an effort to supply the demand for her bonbons. She has established agencies throughout the town and in a neighboring city, and is probably building up a permanent and excellent business.

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