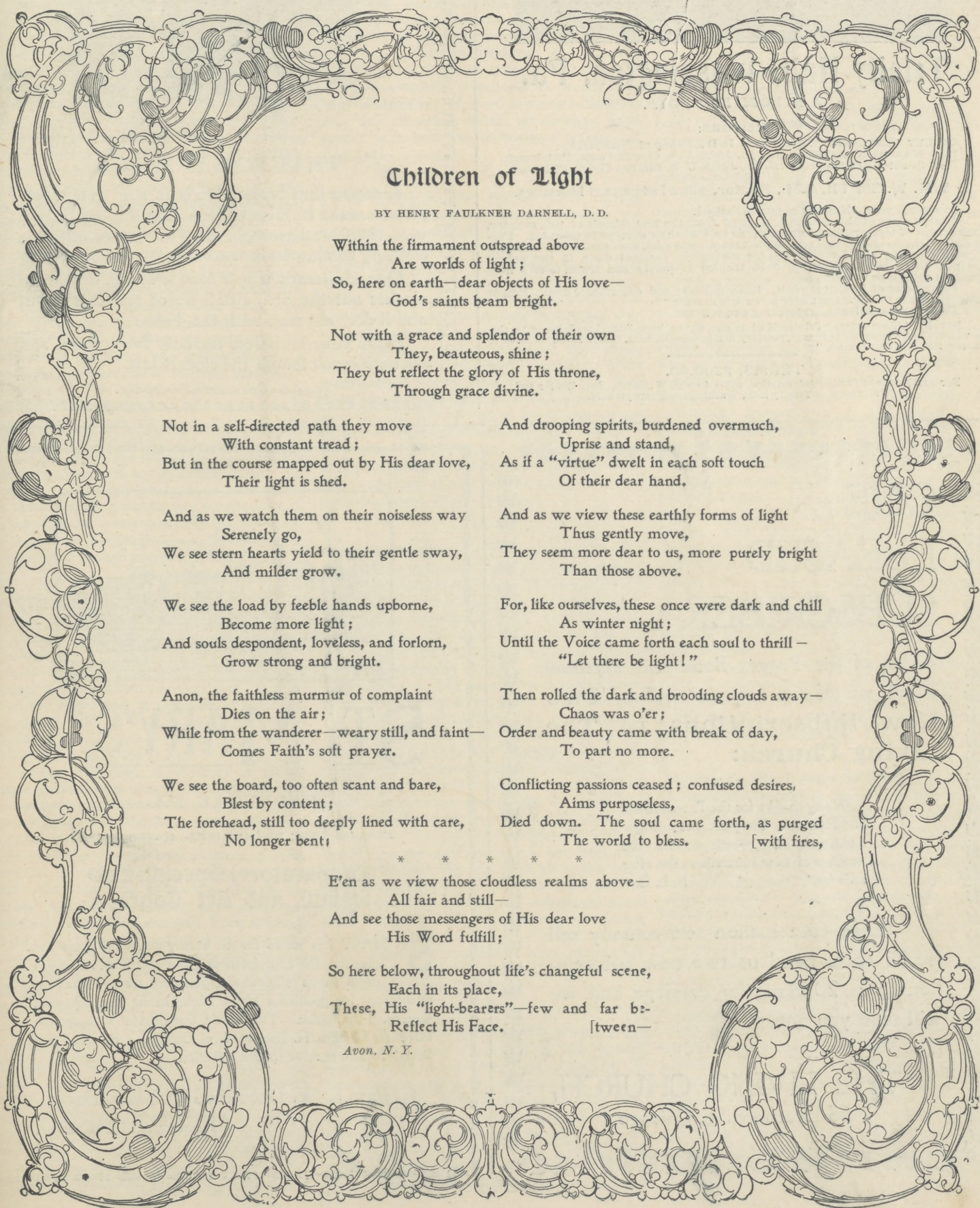




# The Living Church

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



## Children of Light

BY HENRY FAULKNER DARNELL, D. D.

Within the firmament outspread above  
Are worlds of light ;  
So, here on earth—dear objects of His love—  
God's saints beam bright.

Not with a grace and splendor of their own  
They, beautiful, shine ;  
They but reflect the glory of His throne,  
Through grace divine.

Not in a self-directed path they move  
With constant tread ;  
But in the course mapped out by His dear love,  
Their light is shed.

And as we watch them on their noiseless way  
Serenely go,  
We see stern hearts yield to their gentle sway,  
And milder grow.

We see the load by feeble hands upborne,  
Become more light ;  
And souls despondent, loveless, and forlorn,  
Grow strong and bright.

Anon, the faithless murmur of complaint  
Dies on the air ;  
While from the wanderer—weary still, and faint—  
Comes Faith's soft prayer.

We see the board, too often scant and bare,  
Blest by content ;  
The forehead, still too deeply lined with care,  
No longer bent ;

And drooping spirits, burdened overmuch,  
Uprise and stand,  
As if a "virtue" dwelt in each soft touch  
Of their dear hand.

And as we view these earthly forms of light  
Thus gently move,  
They seem more dear to us, more purely bright  
Than those above.

For, like ourselves, these once were dark and chill  
As winter night ;  
Until the Voice came forth each soul to thrill—  
"Let there be light !"

Then rolled the dark and brooding clouds away—  
Chaos was o'er ;  
Order and beauty came with break of day,  
To part no more.

Conflicting passions ceased ; confused desires,  
Aims purposeless,  
Died down. The soul came forth, as purged  
The world to bless. [with fires,

\* \* \* \* \*  
E'en as we view those cloudless realms above—  
All fair and still—  
And see those messengers of His dear love  
His Word fulfill ;

So here below, throughout life's changeful scene,  
Each in its place,  
These, His "light-bearers"—few and far be-  
Reflect His Face. [tween—

Avon. N. Y.



DIOCESE OF PITTSBURGH.



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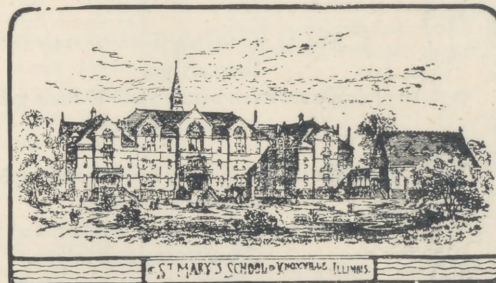
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Rev. C. W. LEFFINGWELL, D.D.,  
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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**M**R. H. HARRISON, BRITISH COMMERCIAL attache at Madrid, has forwarded to his government an interesting statement as to Spanish commercial conditions, showing that the industries of that country, aside from colonial trade, did not suffer as much during the war as was feared. The loss of the colonial markets on which the export trade of Spain greatly depended, has made it necessary for the government to take serious steps for finding new markets for Spanish products, and for stimulating and enlarging those already known. With this intention, several important measures have been instituted. A special sub-department in the ministry of foreign affairs has been created for the purpose of supplying commercial information and statistics to merchants and tradesmen. Morocco and the Spanish-American republics naturally offer the most promising markets for Spanish products, owing to the affinity of race, language, and customs, and to these countries the attention of the Spanish government is especially directed. Commercial attaches have been appointed for Mexico, Brazil, Uruguay, the Argentine Republic, and Chile, and all possible steps are being taken to increase Spanish interest in these countries. A general assembly of the Spanish chambers of commerce was held at Saragossa Nov. 20th, to discuss the commercial position of the country. The meeting was held under the most orderly conditions, and the efforts were treated with respect by the government and caused a good impression in the country, and a petition embodying the opinions of the chambers was duly presented to the queen regent. Although it has as yet led to no practical result, the fact that the assembly has been held at all is a proof of the general anxiety among a large and influential portion of the nation to take immediate steps for the improvement of trade.

**A**DVICES FROM PARIS ARE IN EFFECT that the president of the Civil Section of the Court of Cassation has reported to the President of the court, M. Mazeau, in favor of a revision of the Dreyfus trial and sending the prisoner again before a court martial. It is believed the report will be accepted by the court, and should this be the case, Dreyfus will be brought back to France for trial. The verdict of the court is expected by June 3d. A new trial, if honestly conducted, must result in the acquittal, as it has been amply demonstrated that his conviction was secured only by gross fraud. The celebrated case had its inception in September, 1894, and was based upon torn fragments of a letter sent to the German military attache. Two French officers of the general staff suggested the connection of Dreyfus with the letter, and from their suggestion grew his arrest, degradation, and imprisonment. From this suggestion also arose political intrigues that overturned ministries, compelled the resignation of a president of the republic, drove the novelist Zola into exile, and even threatened the overthrow of the republic.

**A**FTER AN EXPERIMENT COVERING A period of several weeks, the Sunday editions of the *London Mail* and the *Telegraph* have been discontinued. Mere announcement of the fact that Sunday editions would be issued, raised a protest too strong to be ignored, and this wave of disapproval caused editors of both papers in question to announce withdrawal of the obnoxious editions. This does not mean that

London is without Sunday papers, for there are publications issued only for that day, but there are now no Sunday editions of the great dailies. This condition is in strong contrast to that existing in our own country where daily papers are, as a rule, run strictly upon a commercial basis, and could not exist without the revenue derived from ponderous Sunday editions filled mainly with page bargain announcements. It can hardly be said that Sunday journalism, divested of its commercial features, would be self-sustaining. It is also a notable fact that the two most successful merchants in the country, John Wanamaker, of New York and Philadelphia, and Marshall Field, of Chicago, have naught to do with the advertising columns of the Sunday papers.

**I**T IS ANNOUNCED FROM NEW YORK that the preliminaries looking toward the formation of a gigantic trust in the manufacture and control of automobile vehicles in the United States, are well advanced, and that within a reasonable time all the auto-truck companies and sub-companies throughout the United States, will be centred in the head concern which is to have offices in this city. The new company will operate under the patents of the Hoadley-Knight system, controlled by the International Power company, and the New York Auto-Truck company, of New York. The new company will be formed by increasing the capital of the Auto Truck company, which is now \$10,000,000 to \$200,000,000 or more. This is doing very well, considering the fact that so far the operations of both companies involved are confined almost wholly to paper.

**T**HE DEPARTMENT OF AGRICULTURE plays an important part in the development of our agricultural resources. The latest project to engage attention is the tea-growing industry. "It is only a question of time," says Secretary Wilson, "when the South produces all the tea the people in the United States want. This department proposes to push experimentation along that line. We intend to establish a tea farm in every Southern State as soon as that can be done intelligently. We propose to get the finest varieties of tea to be found in the Orient, and to have the planting done where growth can be forced through irrigation, so as to get plenty of tender shoots. The young people of the South can earn enough to clothe and board themselves during the school period by picking tea. Mr. Shepard, of Somerville, S. C., has fifty acres cultivated as a tea farm. He told his colored neighbors that he would build them a schoolhouse and provide a teacher for their children free of cost, if they would agree to let the children pick tea leaves for him, twice a week, at a reasonable rate of wages for their time. That has succeeded. The children are getting their education and are earning enough to maintain themselves."

**E**FFORTS ARE MAKING TO ARRIVE AT an agreement which will go far toward settling differences between the Boers of the Transvaal republic and the Uitlanders, or foreign residents. Ever since the Jameson raid, and even for some time previous, it has been apparent that some sort of settlement was necessary, in order to avert serious trouble. The recent arrest of eight men, alleged at one time to have been British officers, on the charge of

organizing a revolt against the Boer government, created great excitement in South Africa, but as the men had no connection with the British government, the incident did nothing more than emphasize the spirit of unrest. Foreigners in the Transvaal have just grounds for grievance, inasmuch as they are denied civil rights, prevented from carrying arms, and forced in other ways to submit to intolerable treatment. They are not permitted to hold public meetings, and, although contributing almost the entire tax of the country, have no voice in the manner of its expenditure, nor do they receive any of its privileges. The Boers have not failed in taking every precaution to restrict foreign energy and enterprise.

**T**HE OPERATION OF THE NEW LAW governing trusts, recently enacted by the Legislature of Texas, will be awaited with considerable interest, as it is by far the most drastic put forth by the governing body of any State. The law, which goes into effect Jan. 1, 1900, provides that every combination of capital, or its equivalent, for the restraint of trade, whether organized under the laws of Texas, or any other State, doing business within the State, is deemed a trust or monopoly. The giving away of any article, or selling it for less than cost, for the purpose of preventing free competition in manufacture or distribution is prohibited. Refusal to buy of or sell to any person because he is not a member of a combination, is prohibited. Combinations for the regulation of insurance are prohibited. Violators of the Act are subject to a loss of their charters, or prohibited from doing business within the State, and are subject to a fine of \$200 to \$5,000 for each offense. Each day's business is a separate offense. Prosecutors are given one-fourth of the penalties. All court business may be set aside for the trial of a case under the act. Purchasers of articles manufactured by violators of the law, cannot be obliged to pay for them. Each corporation is required yearly to state under oath whether it is in any pool. Failure to answer, or to answer within thirty days, is considered evidence of guilt. All associations for the collection of news or its distribution which refuse to sell to all applicants, are considered guilty without extenuation.

**J**UDGING FROM PROCEEDINGS OF THE Peace Conference at The Hague, one probable outcome is the establishment of a permanent international tribunal, open to all nations, for the settlement of their differences. No attempt will be made to give any disputant power to bring its adversary before the court. But the latter, emanating from an international conference, will be open, thus making possible amicable settlements of disputes. A question brought up by American delegates, of the right of seizure of private property at sea, has excited the attention of the conference, and created considerable opposition, on the ground that it is a subject not covered in the circular under which the conference was called. The National Council of American Women, representing over a million persons, has sent its greetings, and in the week in which the conference met no fewer than three-score and ten meetings were held in fourteen States, for the purpose of bidding the conference Godspeed in its labors. These greetings, added to those of seventeen other nations, were collected into a memorial from the women of the world.



# The News of the Church

## Canada

### Diocese of Huron

A large number of the clergy were present at the ordination service in St. Paul's cathedral London, May 1st. Archdeacon Davis presented the candidates, two for Deacons, and three for Priests' Orders. There was a large audience at the meeting to consider missionary work in Algoma, in new St. Paul's church, Woodstock, on the 9th. Addresses were given by Bishop Baldwin and the Bishop of Algoma. The usual May meeting of the Sunday School and Lay Workers Association, of the deanery of Middlesex, was merged in the archidiaconal conference arranged for Whitsun week, May 23d, and held at St. John's church, London township, the archdeacon of London presiding. Proceedings began with Morning Prayer and Holy Communion; at the afternoon session there was discussion of the subject, "Pastoral visiting," "Christian liberality," and "Church growth and expansion." Evensong and sermon by the Bishop concluded the day. The Bishop conducted the re-opening services of the church at Bothwell, May 7th. Reports read at the adjourned meeting of the vestry of St. John's church, Preston, were very satisfactory. Several improvements to church and grounds are to be made this summer. A very fine property has been purchased for the rectory of St. John's, West London.

### Diocese of Ontario

Archbishop Lewis sailed for Canada, May 5th. Bishop Hamilton, of Ottawa, held Confirmations for him in Kingston on May 7th, at St. James', All Saints', and St. Paul's. The liberal contribution to the Diocesan Augmentation Fund from the parish in Wolfe Island amounted to \$667. The building committee of St. George's cathedral, Kingston, have decided to go on with the work, although the funds are not yet sufficient. The contract for the carpenter's work was given at the committee meeting on May 1st. The church at Carleton place has been wired for lighting with incandescent lamps, which will be a great improvement. Choral Evensong was rendered for the first time in St. James', Kingston, on May 7th. This church has already given \$1,500 towards the Diocesan Endowment Fund.

### Diocese of Niagara

It has been decided that the synod of the diocese shall begin its next meeting June 7th, in Christ church cathedral, Hamilton. The corner stone of the new church at Campbell's Cross was to be laid by Premier Hardy on May 30th. There were a large number of delegates and clergy present at the Sunday school convention at Arthur, on May 2nd. The deanery of Halton held a Sunday school convention at Milton, on the 9th. The session opened with a celebration of the Holy Communion. Bishop Du Moulin preached.

### Diocese of Quebec

The installation of the Dean of Quebec, and his induction as rector of the cathedral, were arranged to take place on May 26th, in the cathedral, at 8 o'clock in the evening. The new dean is the Rev. Lennox Williams, son of the late revered Bishop Williams, of Quebec. The induction of the Rev. F. G. Scott as rector of St. Matthew's church, Quebec, was to take place May 25th, in the evening. There would be early Celebrations in each church on the morning of the 25th and 26th. Plans for the improvement of Bishop's College, Lennoxville, have been made, and are intended to form the general memorial of the late Mr. Robert Hamilton, of Quebec, whose name and benefactions will be set forth on a memorial brass to be erected opposite the principal entrance. The Bishop of Quebec and Senator Price, of that city, have each promised \$2,000 towards the memorial fund. Dr. Adams, principal of Bishop's College, has sailed for England with his family, to spend

the summer holidays. The Quebec synod will meet on June 7th.

### Diocese of Montreal

Bishop Bond held a Confirmation at St. Martin's church, Montreal, on the evening of Ascension Day. The continued illness of the rector, the Rev. Osborne Troop, is causing much sorrow. The Bishop also held a Confirmation on the 12th, at the *Eglise du Redempteur*, and afterwards presided over the closing exercises of the Sabrevois College, which adjoins the church. The annual convocation of the Montreal Theological College took place May 2nd, the Bishop presiding. Addresses were given by Principal Hackett, Dean Carmichael, and others. The Rev. E. C. Paget, M. A., lately rector of Muscatine, Iowa, preached at the church of St. John the Evangelist, Montreal, May 7th. Principal Hackett will officiate at St. Mary's church, Beaconsfield, during the summer. The first Montreal company of the Boys' Brigade was organized in 1892, and it has done good work, as the following resolution from the vestry of St. Jude's church shows:

That a hearty vote of thanks be tendered to the officers and members of the First Montreal Company of the Boys' Brigade, for their very valuable aid and assistance in the work of the Church during the past year.

The Bishop will make his usual summer visitation of the country parishes in June and July.

## Theological Seminary Commencements

### Western Theological Seminary

The commencement exercises were held at the cathedral of St. Peter and St. Paul, Chicago, on the evening of May 24th. The Rt. Rev. Geo. F. Seymour presided, having kindly come up from Springfield for the purpose. Evening Prayer was sung by the Ven. Archdeacon Taylor and the well-trained cathedral choir. The annual sermon was delivered by the Rev. Charles P. Anderson, of Oak Park, and was a powerful and eloquent plea for the development of the teaching office of the Christian priest. The diplomas were conferred by Bishop Seymour who gave his blessing to each recipient, and addressed to the class a few stirring words of exhortation and warning in view of the vocation upon which they were about to enter. The Rev. F. W. Keator, on behalf of the alumni, announced the decision of the committee on the alumni prize. It was awarded to Mr. Selden P. Delany. The graduating class consisted of Messrs. Harold E. Addison, Frank E. Brandt, Selden P. Delany, Webster Hakes, and the Rev. Chas. J. Shutt. Of these gentlemen, two are graduates of Harvard and one of Yale. The annual meeting of the alumni was held at the seminary on Thursday morning, followed by a service in the chapel, at which the Rev. H. R. Neely was the preacher. The alumni dinner took place at the Sherman House at 1:30 P. M. Besides a good attendance of the members of the association, several of the clergy were present as guests. Speeches were made, and the pleasure of the occasion was enhanced by references to the triumphs of the past year, in the selection of two bishops from the alumni of the Western Theological Seminary. It is believed that this is a record which has not been exceeded by any theological school of the Church, when we remember that this is but the 14th year of the "Western." There is great confidence felt by their old fellow-students that the administration of the two new Bishops in North Dakota and Nebraska will, in future years, add increasing lustre to the school in which they were trained.

### General Theological Seminary

The 20th annual report of the Very Rev. Eugene A. Hoffman, D. D., D. C. L., presented to the board of trustees, summarizes the results of his two decades of labor: "During these years by the blessing of God and the generous contri-

bution of friends of theological education, the students have increased in number from 86 to 154, the professors from 6 to 10; to the old stone buildings have been added the beautiful chapel, the fire-proof library, Sherrard Hall with its commodious lecture rooms, the noble refectory and gymnasium, six dormitories, the deanery and five houses for professors, at a cost of \$700,000, while the endowment has grown from about \$100,000, to more than a million and a quarter dollars, making the total property of the seminary considerably over \$2,000,000." The report recounted some of the gifts of the past year from various sources, particularly those which have enriched the library, and referred to a portrait of the late Prof. Oliver, painted at the order of a number of his friends, and of a purple velvet pall from his family. Though not publicly announced, it is known that \$40,000 toward the cost of the new Eigenbrodt Hall was given by the dean, who also gave \$15,000 for the purchase of the Mazarin Bible—thus swelling his already princely beneficence to the institution. The trustees, in accepting the resignation of the Rev. Dr. Hall as professor of Hebrew, elected him professor *emeritus*, with a pension for life. The trustees noted the distinguished services of Dean Hoffman in the following resolutions:

In view of the completion of the twentieth year of service of the Very Rev. Eugene A. Hoffman, D. D., LL. D., D. C. L., as dean of the General Theological Seminary, and also as a recognition of the remarkable work accomplished during the last 10 years under his administration, for the cause of theological education, the trustees of the seminary, now in session, desire to put on record this expression of their appreciation of his invaluable services, and their high regard for his personal character.

The seminary which represents the Church in the United States, has had an unparalleled development, as the increase in the number of students, professors, scholarships, fellowships, and branches of instruction, its buildings and endowments, and the increase of its library, abundantly testify.

The observer, contrasting Chelsea Square of to-day, with the two, plain gray stone buildings of twenty years ago, cannot but be filled with admiration at the extraordinary development into the spacious and dignified pile which ornaments the grounds of this historic site.

As the eye rests on deanery, halls, library, professors' houses, refectory, and the richly adorned chapel, all suggestive of the great scholastic centres of England, we realize that substantial foundations have been laid for the education of those who are to be the prophets and teachers of the twentieth century. No nobler example of loving labor and sacrifice is found in the American Church—an example which has inspired others to emulation in generosity, liberality, and devotion. And we note with special pleasure not only this material development, but also a corresponding advance in sacred learning, ministerial culture, and spiritual power.

The cordial relations between the dean and trustees during this period of twenty years, have been uninterrupted, and have grown stronger as years have passed.

We feel that God has raised up His servant as a chosen vessel to further the great work committed to this seminary, and we pray the dean may be spared to us for many years to come.

The Associate Alumni met on Tuesday. After a brief service in the chapel, conducted by the Rev. George R. Van De Water, D. D., an address was delivered by the Rev. J. Lewis Parks, D. D., on "The ethics of faith," and one on "The Higher Criticism of the Bible," by the Rev. Prof. Richey, D. D. The annual alumni banquet was held in the evening at Flouret's restaurant, many felicitous speeches being made. On Wednesday morning the commencement proper took place. The trustees, faculty, alumni, visiting clergy and students, Bishops Scarborough, of New Jersey, Potter, of New York, and Satterlee, of Washington, went in procession to the chapel. After religious services, three of the graduating class read essays, Mr. Edward Ellerbe Cobbs, of Alabama, on "Christ and Buddha"; Mr. Franklin Emerson Smith, of Western New York, on "In what sense are the truths of Christianity fixed and immovable, and in what



sense are they susceptible of development?" and Mr. John Chamberlain Ward, of the same diocese, on "The contribution of the humanistic movement to the life of the Church." The 32 graduates were then presented with their diplomas by the Bishop of Washington. The Bishop of New Jersey addressed the class. The degree of bachelor of divinity awarded last year was formally conferred upon the Rev. Hugo Rodan, Ph.D., fellow of the seminary, and upon the Rev. Messrs. Francis Samuel White, Thomas Frederick Davies, Jr., Wm. Palmer Ladd, Harvey Officer, and John Kichinosuki Ochiai. Award was made of the same degree to be conferred next year upon Messrs. Edward Ellerbee Cobbs, Richard Daniel Hatch, Samuel Beasley, Linnard Innes, George Freeland Peter, Albert Glenn Richards, De Barney Thorne Phillips, Edward Henry Schlueter, Louis Thibon Scofield, Franklin Emerson Smith, William Postell Witsell, Samuel Alston Wragg, and John Chamberlain Ward. At the conclusion of the exercises, the procession made its way to the site of the new Hoffman Hall, the corner stone of which was laid by the Bishop of New York. The commencement dinner followed, Dean Hoffman presiding. Addresses were made by Bishop Scarborough, the Rev. Mr. Royce, chaplain of Admiral Sampson's flagship the "New York," the Rev. Dr. C. S. Olmsted, the Rev. Charles L. Hutchins, and the Rev. Samuel M. Haskins, D. D., of Brooklyn, the oldest surviving alumnus. At night, reunions took place of the classes of '69 and '74.

**Chicago**

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

There was a supplementary Confirmation at the cathedral on the 29th ult.

The Rev. A. L. Williams, Bishop-elect to the coadjutorship of Nebraska, returned on Sunday morning from a three days' visit to Omaha, the see city, and Lincoln, the State capital. He is expected to make known his reply to the call in a few days. The official notification from the convention of Nebraska was made to him on the 23d, by the committee named for the purpose by the Bishop of that diocese.

At St. Peter's, Chicago, on Sunday evening, the Rev. Dr. Stone preached, and the choir of St. James', under Mr. Smedley, assisted that of St. Peter's, under Mr. Thomas. Appropriate sermons were preached in many of our churches on the 28th, being the Sunday preceding Decoration Day, Farragut Post attending the evening service at Grace church, when the Rev. E. M. Stires spoke feelingly of the union of the North and South effected by the late war.

The Rev. Professor Hall and the Rev. J. M. Chattin are leaving for a few months' vacation on the other side of the Atlantic.

**St. Andrew's Brotherhood**

On the 23rd there was an excellent meeting of the local assembly in Christ church, Woodlawn, addressed by the Rev. Dr. Lloyd, of Cleveland, from the text, "For their sakes I sanctify myself," in which personal purity was insisted upon. Light refreshments were served, and a conference on the junior brotherhood set for June 28th, in the church of the Epiphany.

**Ninth Anniversary of the Rev. Mr. Matrau**

On Trinity Sunday the Rev. B. F. Matrau observed the ninth anniversary of his rectorship of St. Bartholomew's, Englewood, reviewing the nine years' work there, and reading a letter from the Bishop commendatory of the same. The Rev. Joseph M. Magrath was the evening preacher.

**Prosperity of Emmanuel Parish, LaGrange**

At the recent parish meeting of Emmanuel, LaGrange, the total value of the property was reported as \$76,000, or \$66,000 over all liabilities. The year's expenditures had been \$12,000; and a most excellent showing being given, the old wardens, Messrs. D. B. Lyman and P. S. Eustis, were re-elected, as were nearly all the old vestrymen

**Minute on St. Ansgarius' Parish, Chicago**

The clergy of the North-Eastern Deanery of the diocese of Chicago, assembled for their spring convocation in St. Ansgarius' church, Chicago, cannot allow the day to pass over without recording the interest they felt in the Semi-Centennial Anniversary of the Founding of St. Ansgarius' parish, which has just taken place. They feel justly proud that this diocese first organized the work to provide for the Swedes desiring Church privileges, parishes where they would feel at home. Of all the efforts made in that direction. St. Ansgarius', Chicago, has been the most successful.

The assembled clergy congratulate their much-esteemed and earnest brother, the Rev. Herman Lindskog, on the prosperity and ever-increasing success of the parish he so acceptably serves, and they pray that many more may be the years of his happy rectorship.

They extend to the congregation of St. Ansgarius the assurance of the deep interest felt by all the Churchmen of Chicago in their well-being, and their fraternal wishes that this parish may be able, under its strong leadership, to do a noble work for our Lord and Master among the Swedes of Chicago and the North-West.

The committee appointed by the deanery is directed to have a copy of this minute sent to the rector, wardens, and vestry of St. Ansgarius' church, and to secure the publication of the same in THE LIVING CHURCH.

CLINTON LOCKE.  
ARTHUR W. LITTLE. } Committee.  
ARTHUR L. WILLIAMS. }

May, 1899.

**New York**

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

The Rev. C. W. de Lyon Nichols has abandoned the Communion of the Church. Bishop Potter announced his deposition from the priesthood May 24th.

A special service was held on Trinity Sunday, at St. James' church, for the alumnae and friends of St. Catherine's Hall. The preacher was the Rev. James C. Morris.

A Retreat was conducted at St. Mary's church, Castleton, during the last three days of Whit-sun week, for the candidates for Holy Orders of this diocese who were to be ordained on Trinity Sunday.

At Columbia University, the library has received \$1,500 from Mr. W. C. Schermerhorn, for the purpose of increasing its collections. From another source, about 2,000 volumes have been secured.

Among the many churches in New York city that will be open during the summer months, June, July, August, and September, will be the church of the Incarnation, 35th st. and Madison ave. The services on Sundays will be at 8, 11, and 5 o'clock, under the charge of the Rev. Thos. F. Davies, Jr., during the absence of the rector.

**Memorial of Rev. Thos. McKee Brown**

At the church of St. Mary the Virgin, it is proposed to erect a memorial to the late rector, the Rev. Thos. McKee Brown, in the form of an altar tomb.

**Improvements for St. James' Church**

During the summer months, while the rector, the Rev. E. Walpole Warren, D. D., is absent in Europe, new stained glass windows will be put in the chancel, and the floors will be paved with tiling.

**Church Temperance Legion**

At the annual competitive drill and athletic contest held at the armory of the 71st Regiment, May 20th, the company of Grace church was successful in winning the highest number of points, and in securing the year's banner.

**The 75th anniversary of All Saints**

All Saints' church, the Rev. Dr. Dunnell, rector, celebrated, with appropriate exercises on Trinity Sunday, its 75th anniversary. At night, addresses were delivered. The celebration was continued on Monday.

**Memorial of Stephen P. Nash**

At Trinity chapel of Trinity parish, the Rev. Wm. H. Vibbert, D. D., vicar, a memorial of the

late Stephen P. Nash, of Trinity vestry, was presented on Whitsunday, in the shape of a fine processional cross, for the use of the vested choir.

**Anniversary of St. Andrew's, Yonkers**

The fifth anniversary of the founding of St. Andrew's memorial church, Yonkers, was observed by a special service on Whitsunday. On Monday, May 22d, a reception was held at the parish house, and the next day the children had a celebration.

**Grace Church Summer Home**

The new summer home of Grace church, located at Stamford, Conn., on the shores of Long Island Sound, held its house warming May 23d, a large number of people being present. The dedicatory services were conducted by the Rev. Dr. Wm. R. Huntington who was accompanied by a number of the parishioners who have been particularly interested in this enterprise.

**Church Army Temperance Work**

The Church Army has decided to open a series of "bars" for the sale of tea, the first to be located in Allen st. The object is to promote temperance. Instructions as to tea-making, and the benefits of tea-drinking, will be sent free into the homes of all who wish. Tea will be supplied at a cent a glass, and families supplied in large quantities at even lower rates, only the best quality being used.

**Committee on Marriage and Divorce**

The special committee of the House of Deputies of the General Convention on marriage and divorce, met at Trinity chapel, May 25th. The Rev. Dr. Morgan Dix, president of the House of Deputies, who was appointed on the committee by special action of the House, acted as chairman. There were also present, the Rev. Drs. Fulton, of Philadelphia; Lobdell, of Buffalo; Eccleston, of Baltimore, and Hoffman, of the General Theological Seminary. Also Messrs. Francis L. Stetson, of New York; Francis A. Lewis, of Philadelphia, and Clarence H. Stanley, of Washington. Three members of the committee were absent. Although the proceedings were held with closed doors, it is understood that each member in turn was asked to state his general views on the proposed canonical action which the committee was appointed to consider, and that with slight variations of opinion, a remarkable degree of unanimity was found to exist. The committee, after transacting preliminary business, adjourned to meet again in New York, Oct. 4th.

**Pennsylvania**

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

D. C. Walsh, M. D., one of the wardens at St. Matthew's church, Francisville, has retired after 16 years of active service.

At the opening of the new Somerton Hills Cemetery, May 25th, prayer was said by the Rev. Floyd W. Tomkins, Jr., and the dedication conducted by the Rev. Dr. C. Ellis Stevens.

At the memorial church of the Advocate, the Rev. W. W. Silvester, D. D., rector, a very handsomely carved stone eagle, forming a desk for the stone pulpit, has just been placed in position.

Bishop Whitaker held his Trinity ordination at the memorial church of the Advocate, on Trinity Sunday morning, ordaining six to the diaconate and advancing ten deacons to the priesthood. The preacher was the Rev. Prof. Micou, D. D., of the Theological Seminary of Virginia.

**Woman's Auxiliary**

The annual meeting of the Woman's Auxiliary of the convocation of Chester, was held on May 25th, at St. Stephen's church, Norwood. The session began with a celebration of the Holy Eucharist. A business meeting followed.

**The 78th Anniversary of a Sunday School**

At Trinity church, Southwark, the Rev. H. F.



Fuller, rector, the 78th anniversary of the Sunday school was celebrated Trinity Sunday, the name day of the parish. The preacher was the Rev. Joseph N. Blanchard, D. D.

#### Law and Order Society

At the 17th annual meeting, held May 30th, at the parish house of the church of the Holy Trinity, Philadelphia, addresses were made by the Rev. Floyd W. Tomkins, Mr. Robert Graham, general secretary of the Church Temperance Society, and others.

#### Church of the Good Samaritan, Paoli

The Rev. Geo. A. Keller has just formally opened a new south aisle, some 43 ft. in length by 11 in width, much adding to the attractiveness and seating capacity of the church. It opens into the nave by a series of arches of stone.

#### St. Paul's Church, West Philadelphia

The former priest-in charge has been constituted its duly elected rector, the Rev. I. Newton Stanger, D. D., and a regular vestry has been elected. The new parish, which has long existed in a primitive condition, has a fine property free of indebtedness.

#### New Site for St. John's, Lansdowne

Being, in the opinion of its vestry, undesirably located, the parish has decided to erect a new edifice on a new site. Towards the funds necessary to carry out this design, Mr. Henry C. Statzwell has pledged the sum of \$10,000, on condition that a like sum be raised by the parishioners.

#### Presentation to Col. O. C. Bosbyshell

The Sunday school of the church of the Saviour, the Rev. Wm. B. Bodine, D. D., rector, has presented a handsomely-bound volume, with engrossed minute of appreciation, to Col. Oliver C. Bosbyshell, in recognition of his nearly 30 year's connection with the school, the superintendency of which he has felt compelled to relinquish.

#### Choir Anniversary

At the church of the Holy Spirit, the Rev. S. H. Boyer, rector, the sixth anniversary of the choir was celebrated Trinity Sunday. An elaborate musical programme was rendered, under the direction of Mr. Herbert M. Boyer. Addresses were made by Messrs. John E. Baird, Mr. Lewis H. Redner, and the Rev. Herman L. Duhring.

#### Brotherhood of St. Andrew

The Philadelphia assembly held a conference at Calvary church, Conshohocken, on May 25th. In the afternoon, the Rev. R. W. Forsyth, Mr. Mahlon H. Kline, and others, discussed the topic, "The Brotherhood chapter in the parish—helps and hindrances." Supper was served by ladies of the parish. In the evening, a special service was held, with a sermon by the Rev. Floyd W. Tomkins. This is the last conference of the Brotherhood assembly until autumn.

#### Reception to Rev. Dr. Falkner

An informal reception was tendered to the Rev. Dr. John B. Falkner, Mrs. Falkner, and their daughter, May 25th, by parishioners of Christ church, Germantown, of which parish Dr. Falkner had been rector about 25 years, at the time of his recent resignation. The reception was held in the parish house, which was prettily decorated for the occasion. The pupils of the Sunday school presented to the retiring rector a handsome travelling clock. Dr. Falkner preached his farewell sermon on Trinity Sunday, and the next day sailed with his wife and daughter for Europe, where they will remain for an indefinite period.

#### Daughters of the King

At a meeting of the council, May 23d, already referred to in these columns, all but three of the chapters of the diocese were represented. Encouraging reports were received from the delegates concerning the progress of the Order, and the papers read by Miss Grace Falkner, Miss Katherine Young, and Mrs. John Moncure were listened to with great interest. Mrs. John Moncure was elected delegate to the national con-

vention to be held at Atlanta, Ga., in November. The night meeting, at which Bishop Coleman and the Rev. Floyd W. Tomkins spoke, was largely attended.

#### Charitable Bequests

By the will of Mrs. T. W. Robbins, widow of the late Congressman John Robbins, an estate valued at over \$50,000 is charged with the payment of many charitable legacies. Among these, the sum of \$400 each is bequeathed to the Hospital of the Protestant Episcopal Church in the diocese of Pennsylvania; the trustees of the real and personal property of the Protestant Episcopal City Mission Society; the Pennsylvania Society to Protect Children from Cruelty, and several other charitable institutions. The sum of \$1,000 each is given to the Penn. Asylum for Indigent Widows and Single Women, the Home for Consumptives, and other organizations.

#### The Germantown Convocation

At the May meeting at Trinity church, Oxford, the Rev. Dr. Wm. Bayard Hale, the new rector of Ardmore, was the preacher at the opening Eucharistic service. Refreshments were afterwards served in the parish house. The Rev. Joseph Wood, Jr., and Mr. Orlando Crease were re-elected respectively, secretary and treasurer. Dr. Thomas Betts was chosen delegate to the Board of Missions of the diocese. There was debate on the proposed divisional line around existing parishes, assigning missionary responsibility. The findings of the convocation were referred to Bishop Whitaker for his approval. At a public missionary service in the evening, addresses were made by the Rev. J. Thompson Cole, formerly of Japan, and the Rev. H. F. Fuller, general secretary of the Church Society for Promoting Christianity amongst the Jews.

#### The North-West Convocation

At the annual meeting held at the Church House, an exceptional attendance was noted. The Rev. Benjamin Watson, D. D., who has been president for several years, declined reelection by reason of advancing years. Ex-U. S. Senator George F. Edmunds offered strongly appreciative resolutions in recognition of his long and useful services, which were unanimously adopted. The convocation then nominated to the Bishop, for appointment as president, the Rev. Joseph N. Blanchard, D. D.; the Rev. Robert W. Forsyth was elected secretary, and Mr. John P. Rhoads, treasurer. Mr. Edward H. Bonsall was chosen delegate to the Diocesan Board of Missions. Word was received from the latter board of the annual assessments, and the response of the parishes by pledges showed a gratifying increase over last year. Interesting reports of work were made.

#### The West Philadelphia Convocation

The 42nd session was held at St. Andrew's church, the Rev. Dr. Maison, presiding. The convocation elected Dr. Maison to the presidency for the ensuing term, subject to the Bishop's appointment. Former missionaries were given the renewal of appropriations. The Rev. L. Lloyd Gilbertson was chosen secretary, and Mr. W. D. Squires, treasurer. Mr. E. W. Barker was elected lay delegate to the Diocesan Board of Missions. A committee on Church extension was appointed, consisting of the Rev. Messrs. Falkner, Armstrong, and Gilbertson. At night a musical service of unusual interest took place, instead of the customary meeting for addresses. Bishop Whitaker presided, and the vested choirs of West Philadelphia were fully represented, including those of this parish, St. Asaph's, St. Paul's, St. Michael's, Calvary; St. James', King-essing; St. James', Hestonville; Holy Comforter, the Beloved Disciple, and Ascension, making a choir of more than 200, under the able direction of Mr. O'Daniel, the choirmaster of St. Andrew's. The rendition of the music was surprisingly successful, making this one of the most successful musical festivals yet held in the city. The Rev. J. Thompson Cole, late general secretary of the American Church Missionary

Society, gave an address on "Missions—the good they do to us."

## North Carolina

Joseph Blount Cheshire, Jr., D. D., Bishop

Weekly services are held at St. George's chapel and the Mission of the Cross, Morganton. They are under the auspices of the Brotherhood, are largely attended, and unusual interest is manifested in them by the boys of the parish.

#### The Eighty-Third Annual Convention

Met in Calvary church, Tarboro, May 17th. The Holy Communion was administered by Bishop Cheshire, and the sermon preached by the Rev. A. B. Hunter. Convention was organized by the election of the Rev. M. M. Marshall, D. D., as president, Rev. J. E. Ingle, secretary, and Mr. C. E. Johnson, treasurer. In the afternoon, the convocations of Raleigh, Tarboro, and Charlotte held their annual meetings for the election of officers. The convocation of Salisbury met for the same purpose on the 18th. The board of trustees of St. Mary's School for Girls at Raleigh, held a meeting on the afternoon of the 17th, and unanimously elected the Rev. Theodore D. Bratton to the rectorship of that institution. Mr. Bratton is rector of the church at Spartanburg, and holds the chair of history in Converse College for Women. He is a son of the late Gen. Jno. G. Bratton, and is thought to be pre-eminently fitted for the high position he has been chosen to fill. His election gives general satisfaction, and it is hoped that he will accept. The board of managers of the Thompson Orphanage at Charlotte, reported that institution as prosperous; 62 children are now being cared for, a larger number than for several years past.

At night Bishop Cheshire introduced Bishop Horner, of the jurisdiction of Asheville, who, as representative of the Board of Managers of Missions, made a very interesting and instructive address. He urged more extended and systematic efforts in the cause of missions, and his address was attentively heard by a large congregation.

Thursday, the Bishop read his address which showed steady growth in the Church throughout the diocese, and indicated that he had diligently performed his arduous duties throughout the past year. A standing committee of five laymen was appointed "a committee on the proper support of the clergy," charged with the duty of throwing light on the question of clerical support, and requested to report annually to the convention.

The present *Standing Committee* was re-elected; viz., Rev. M. M. Marshall, D. D., president; Rev. Messrs. J. E. Ingle and B. S. Bronson; Mr. R. H. Battle and Dr. P. E. Hines.

At night stirring missionary addresses were made by Bishop Horner, the Rev. Mr. Joyner, of East Carolina, and the Rev. Dr. F. J. Murdoch.

#### Woman's Auxillary

The annual meeting was held Thursday, 18th, in the "old church," built in 1834. The morning hours were given to addresses on "The need the Church has for the Woman's Auxillary," and "The personal obligation of every woman to the Woman's Auxillary," by the Rev. Theo. D. Bratton, of South Carolina, Rev. Messrs. W. H. Meade, D. D., and W. J. Smith, and Bishop Horner. Reports from diocesan officers showed steady growth. The gifts in money and boxes from the Woman's Auxillary and the junior department for the year amounted to \$2,629.46, an increase of about \$900 over last year.

## Central New York

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

#### Convocation of the First District

A very successful and largely attended convocation was held in Grace church, Copenhagen, May 16th and 17th. All except five of the 17 clergy of the district were present, several sermons and addresses were given on timely topics in the church.



## East Carolina

Alfred Augustin Watson, D.D., Bishop

Bishop Watson, during a recent visitation, consecrated the chapel of St. Philip the Apostle, Campbellton, assisted by a number of the clergy. This chapel owes its erection to the Brotherhood of St. Andrew of St. John's church, Fayetteville, who, with the assistance of several ladies of the parish, keep up its services and the Sunday school.

### The Sixteenth Annual Council

Met in St. Mary's church, Kinston, N. C., Thursday, May 25th. The Bishop, 21 of the clergy, and delegates from 15 parishes were in attendance. The Rev. James Carmichael, D.D., was elected president, the Rev. F. N. Skinner, secretary. *Standing Committee:* The Rev. Nathaniel Harding; the Rev. Drs. James Carmichael and Robert Strange; Messrs. George H. Roberts and William L. De Rosset.

The most important business before the council was the report of the committee on Constitution and Canons, who presented various amendments for action. Noteworthy among the changes offered, was a canon conferring upon all baptized persons the right to vote in parish elections, making no distinction between male and female. After much debate, this was voted down. A canon changing the time of election of vestries from Easter Monday to the first Monday in Advent was adopted. The report of the committee on the state of the Church showed that there had been only a slight falling off in the contributions for various purposes during the year, despite the great financial depression in the agricultural sections. Five new churches have been opened for worship this year. The next council will be held in Washington, N. C. The Roanoke Memorial Association presented the council with a gavel made of white holly cut from the old fort on Roanoke Island, near where Virginia Dare was born and the first services of the Church in this land were held. Thursday night, a missionary meeting was held, with addresses from four of the mission workers.

On Friday the Diocesan Woman's Auxiliary held meetings in the parish schoolhouse; a number of delegates from the parish branches were in attendance, and the reports showed a great deal of valuable work done by the women. The offering at the early Celebration, for diocesan missions, was \$66.

## Virginia

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

Bishop Randolph visited St. John's church, Roanoke, on the morning of May 14th, preaching and confirming a class of 23 candidates. At night he visited Christ church, preached, and confirmed 16 persons.

Mrs. Decatur Axtell, of Richmond, has been instrumental in the erection of a chapel at Hot Springs. The first steps towards this work were taken four years ago, and on Good Friday, 1889, the first service was held in the just completed building.

### Daughters of the King

The Virginia local assembly convened in All Saints' church, Richmond, May 19th. At 10:30 A. M., there was a celebration of the Holy Communion. A large number of delegates was present, and very encouraging reports were read from the various chapters. Miss Sallie Stuart and Mrs. Twing, of the Woman's Auxiliary to the Board of Missions, addressed the Daughters, Mrs. Twing urging strongly their special call as missionaries and deaconesses. A night service was held in St. Paul's church. Addresses of great power were made by the Rev. C. E. Ball and the Rev. Nelson P. Dame.

### The Woman's Auxiliary

The Virginia branch convened May 17th, at 4 o'clock, in annual meeting at All Saints' church, Richmond. A Quiet Hour was held by the Rev. Dr. McKim, of Washington, D. C., who gave most eloquent and forceful addresses on missionary work. The meeting opened May 18th, A. M., with

a celebration of the Holy Communion at 9:30 in Monumental church, the rector, the Rev. W. A. Barr, officiating. Miss Sallie Stuart, diocesan secretary of the branch, presided over the business session; 42 delegates were present. The address of welcome was delivered by Mrs. A. E. Warren, president of the Monumental branch, to which Mrs. Barton, the diocesan secretary of the Junior Auxiliary, responded. An eloquent prayer for missions was said by the Rev. J. Lindsay Patton, of Japan; Miss Sybil Carter gave an interesting account of her work among the Indians, and Mrs. A. E. Twing, honorary secretary, who has recently returned from a second tour around the world, also spoke. Miss Sallie Stuart was elected president, and the tenure of office made for life. It was determined in future to meet separately from the council, and once in every three years in Richmond. The next meeting, which it was decided should be held in the fall, will be in Winchester. Luncheon was served, after which the "Missionary Loan Exhibition," given by the Monumental church, was visited. The junior branch of the auxiliary held a missionary rally at Grace church on the 19th. A great many delegates from all over Virginia were present. Reports were read, and after the business meeting was over, at which Mrs. Robert Barton, of Winchester, was re-elected secretary of the junior branch, interesting addresses were made by Miss Sallie Stuart, Miss Sybil Carter, and Mrs. M. W. Twing.

## Albany

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

JUNE

6. Afternoon, Cairo; evening, Catskill.
7. A. M., Catskill.
8. A. M., St. Agnes' School graduation.
9. A. M., Whitehall; P. M., Ticonderoga.
10. A. M., Bolton; afternoon, Lake George.
11. A. M., Fort Edward; afternoon, Sandy Hill; evening, Glens Falls.

### A New Parish

Another parish is soon to be added to the diocese through the separation of the congregation of St. Andrew's chapel, Albany, from St. Paul's parish. Certain obligations are to be assumed by the congregation of St. Andrew's; namely, \$2,000, the amount still owing for the construction and furnishing of the chapel, which cost \$10,000; and \$1,500, the sum of legacies employed in the building of the chapel, but restricted by the terms of the bequest to use within the limits of St. Paul's parish. A meeting for the incorporation of the new parish, and the election of the first wardens and vestrymen, was held May 22nd. Great enthusiasm for the new work is displayed, and \$1,700 per year has been pledged toward the support of St. Andrew's church. The Rev. Ralph Birdsall, now assistant minister of St. Paul's church, and minister-in-charge of St. Andrew's, will become rector of the new parish, after its legal incorporation. St. Andrew's is situated in the centre of the most rapidly growing section of Albany. That it is able to be independent of the mother Church within less than two years after the erection of the present building, is a tribute to the missionary enterprise of St. Paul's church.

## Missouri

Daniel Sylvester Tuttle, D. D., Bishop

### The Sixtieth Annual Convention

Assembled at Christ church cathedral, St. Louis, on Tuesday, May 23d, and after a full service, with a sermon by the Rev. W. A. Hatch, adjourned to Schuyler Memorial House, and organized by re-electing Jno. R. Triplett secretary. Upon calling the roll of lay delegates, it was found that only a bare quorum was present, although the attendance of clergy was unusually large. This was due to the fact that as many as 11 parishes were in arrears, and therefore excluded from representation, even though their delegates were in attendance. Of course, there was the usual good-natured desire to admit all

such in spite of restrictions, but it was clearly shown by Mr. T. K. Skinker, to the satisfaction of every lawyer present, that the convention had no power under the constitution of the diocese to remit the payment of assessments once made, and, meanwhile, the delegates from such delinquent parishes could only be admitted by the courtesy of each, or any convention, by a two-third vote, waving proof of payment. On the next day many delegates were admitted by reason of full payment of all dues. The main feature of the afternoon session was the Bishop's address, from which we shall give extracts in another issue.

At night, the accustomed reception of the Bishop and Mrs. Tuttle was held; this year, at the rooms of the Mercantile Club, where the members of the convention, and many others, were cordially received and hospitably entertained.

On the second day, a prolonged discussion grew out of the report of the Board of Diocesan Missions, in which permission was asked to call for, and, if possible, obtain pledges to the extent of \$2,500, to provide for an archdeacon for the diocese. It was contended that this amount could not be raised, or, if it were had, it would be too much to pay any one man, in view of the fact that it exceeded considerably the salary of any clergyman of the diocese, except, perhaps, two only. The result, however, was the unanimous passage of a resolution empowering the board to employ an archdeacon as soon as the funds were secured to meet the additional expense. One generous layman subsequently pledged \$500 towards the full amount of \$2,500 asked for.

In connection with a report from the trustees of the Parochial Trust Fund, the Rev. P. G. Robert read a statement as to the doubtful validity of the titles by which so much of the Church property in the diocese was held. This led to a resolution, unanimously carried, to appoint three gentlemen learned in the law to secure the reform of the charter, so as to give full power to receive, hold, and administer, all property which had been, or might be, conveyed to these trustees.

Reports were had from various bodies concerned in missionary work; and pledges being called for diocesan missions during the coming year, an aggregate of about \$3,500 of the full sum needed to sustain the work already undertaken (\$4,345) was pledged by parishes and individuals. This amount is far too little, rightly, to occupy and cultivate the vast field which the diocese affords.

The Layman's Co-operative Missionary Society, which the convention, a year ago, endeavoured to revive and bring into effective operation, reported by its secretary that, although repeated efforts had been made, no meeting of the executive committee, elected last year by the convention, had been held owing to failure to secure a quorum; and recommending the election of new members on such committee and, if possible, such as would attend and aid in discharging its duties. Accordingly, a committee of two to nominate such persons for election by the convention was appointed, and the list which they subsequently submitted was duly elected.

The Woman's Auxiliary made a full and encouraging report of its year's work, showing a total amount raised in money and boxes of clothing, etc., of \$5,463.

At night, a grand missionary meeting was held in the church of the Holy Communion, which was largely attended. After a short service, addresses were made by one city clergyman and two from the country, the first, detailing and advocating city missions, the others, diocesan work. These were followed by an able presentation of the general missions of the Church, by Bishop Gailor, of Tennessee, who came to represent the General Board of Managers.

The following *Missionary Board* was chosen: The Rev. Messrs. J. P. T. Ingraham, E. Duckworth, C. N. Moller, E. P. Little, W. R. Winchester, and L. F. Potter; Messrs. F. J. McMaster, D. F. Leavitt, Charles Sparks, E. H. Lycett, R. J.



Jordan, William Bagnell, W. C. Stith, G. M. Cadogan, and Brookes. The members of the *Standing Committee* of the diocese were re-elected. The Committee on Finance made its report, and declared the necessity for assessments upon the parishes, to the extent of \$6,500, to meet the needs of the coming year; and the Committee on Assessments made a report of a schedule of assessments aggregating that amount, which was, without debate or objection, adopted by the convention. After sundry matters of detail, the convention adjourned *sine die*.

## North Dakota

Samuel C. Edsall, D.D., Bishop

### Bishop Edsall at Lisbon

On the 13th ult., the Bishop made his first visit to this portion of his diocese, and in the evening the Church people and those of the denominations generally, met the Bishop at the residence of Mr. and Mrs. Sprague, and accorded him a hearty reception. On Sunday the Bishop in the forenoon celebrated Holy Communion and preached to a large congregation; went out in the afternoon, accompanied by the rector, to Elliott, where he baptized one person, and administered the rite of Confirmation to 10, including the person who was baptized; returning to Lisbon, service was held at 8 P. M., when the Bishop delivered an admirable sermon to an appreciative congregation. The Bishop, in the course of his visitation, visited Plymouth, Enderlin, and Sheldon. Enderlin is a progressive town on the Soo line, where a church building is urgently needed, and an endeavor is being made to secure a lot. The Bishop has generously proposed that to the extent of \$800, if they will raise this sum, he will bear 25 per cent. of the whole, an offer which it is to be hoped will be realized by the erection of a suitable building in the near future. In all places the Bishop's visit has created a new interest in Church work; he has stimulated the flagging zeal of the Church members, revived their courage, and given them an impulse to do greater things in the future.

## Massachusetts

William Lawrence, D. D., Bishop

Bishop Lawrence has given \$250 towards the building fund of All Saints' church, Attleboro.

Mr. Frank Hunnewell has given \$3,000 to St. Andrew's church, Wellesley, for a rectory. The ground has been broken for it upon the lot adjoining the church.

Bishop Lawrence delivered the address at the 250th anniversary of the settlement of Malden, which was observed May 21st.

### Confirmation at the House of Prayer

Bishop Lawrence made an informal visitation at the House of Prayer, Lowell, on Whitsunday afternoon, and confirmed 18 candidates, presented by the rector, the Rev. Warner E. L. Ward who has been the incumbent for the past six months. This is the largest class presented in the history of this parish. The ceremonies were simple and impressive. Bishop Lawrence addressed a few brief, touching words to the class, and preached a strong sermon, containing words of welcome to the young rector.

### The Archdeaconry of Boston

This body, which is merely a nominal organization, as its work is done by the City Board of Missions, held its annual meeting at the diocesan house, May 24th. Bishop Lawrence presided. The executive committee was re-elected, with the addition of the name of the Rev. J. M. G. Foster, rector of the church of the Messiah. The Rev. Dr. Lindsay was reappointed by the Bishop, archdeacon of Boston. The apportionments for the parishes to raise for diocesan missions were made the same as last year, \$4,700.

### Ninth Annual Festival of the Choir Guild

The first of its services was held in the church of the Advent, Boston, May 24th. The choirs participating were the church of the Advent, St. Paul's, Brookline; Christ church, Hyde Park; Christ church, Quincy; St. Chrysostom's,

Wollaston; church of the Messiah, Boston; St. John's, Jamaica Plain, and St. Mary's, Dorchester. The anthems sung were: "And I saw another Angel" (C. Villiers Stanford); Stainer's "The hallowed day hath shone upon us"; "Lo, summer comes again"; "Lead, kindly light," by Sullivan, and Gounod's "Unfold, ye portals everlasting." Master Harry Helwig sang for a solo, "Lovely appear over the mountains," Gounod. The offertory anthem was "Fear not ye, O Israel" (Dudley Buck). Martin's *Te Deum* was used. The music was excellently rendered, and was a striking advance upon former years. Mr. S. B. Whitney was choirmaster, and Mr. Harry W. Wry, organist.

### The 75th Anniversary of St. Anne's, Lowell

St. Anne's church observed its 75th anniversary with a series of services. On Whitsunday there were two celebrations of the Holy Communion. Bishop Lawrence preached the anniversary sermon. The Church services in 1824 were held in the upper room of a schoolhouse. Mr. William Appleton, a director of the Merrimac Company, became interested in the project of establishing a parish, and with the help of another stockholder of the same company, interested a young man in Deacons' Orders, who was an assistant at St. Matthew's church, So. Boston, the Rev. Theodore Edson, in this missionary field, who on March 6th, drove from Boston to Lowell and began his great work. The directors of the Merrimac Company built the church, at an outlay of \$9,000. This sum was afterwards paid back to them by the parishioners. It is worthy of note that a majority of the directors in this company who authorized the building of the Episcopal church were Unitarians. On May 20th, 1824, the cornerstone was laid, and on March 16th, 1825, the edifice was consecrated. In Nov., 1825, the Rev. Theodore Edson was made rector, and remained until his death, June 25th, 1883. During his rectorship the parish grew and prospered. A Sunday school building was erected in 1830, at a cost of \$600, and another building followed in 1839. These were superseded by the present stone structure, at a cost of \$12,000, to which additions were made in 1873, entailing an expenditure of \$5,000 more. The chime of 11 bells was given Oct. 17th, 1857. The Edson Orphanage, adjoining the church, was established in 1875. The present rector, the Rev. A. St. John Chambre, D.D., took charge May 15th, 1884, and has just preached his 15th anniversary sermon. At the morning service on Whitsunday, an eagle brass lectern was used for the first time. It is the gift of Miss Helen Freeman, and is in memory of her parents. The Rev. Charles W. Horner, of Brooklyn, preached in the evening, upon the topic, "St. Anne's church, and the late Rev. Theodore Edson, D.D., rector for nearly 60 years." Mr. Homer was formerly a curate with Dr. Edson, and in his address quoted the resolve of this sainted clergyman, "that in all my researches after knowledge, the cultivation of higher and devout feeling shall be my ultimate object." The Rev. Alfred E. Johnson made an address in the afternoon to the children of the Sunday School. On Monday in Whitsun week the Holy Communion was celebrated at 9 A. M. Morning Prayer was said at 10:30. The Rev. Henry E. Hovey, of Portsmouth, outlined the work of Dr. Edson on charitable and philanthropic lines, and St. Anne's generous gifts in this direction for 75 years, which amount to over \$100,000. The Rev. Alfred E. Johnson treated the pastoral character of the parish life, defined the nature of the work carried on by the priest in his pastoral relation, and exemplified it by a few incidents in the life of the first rector. The Girl's Friendly Society was the special feature of the evening service. The first branch of this society was organized in this parish. The address was made by the Rev. Dr. Donald, of Boston. On Tuesday morning, after the celebration of the Holy Communion, the Rev. Dr. Charles L. Hutchins spoke upon the influence of Dr. Edson in Lowell, and the Rev. Dr. Lindsay, of Boston, showed the steadfastness of St. Anne's church to "The Faith once for all delivered." At choral Evening Prayer, the choir rendered "The Prodi-

gal Son" (Sullivan), and the Rev. Dr. Chambre delivered an address upon Church music.

## Lexington

Lewis W. Burton, D.D., Bishop

### The Fourth Annual Council

Held at Trinity church, Danville, Ky., May 24th and 25th. The Tuesday preceding was Woman's Auxiliary Day, which was begun by a celebration of the Holy Communion, followed by the charge to the auxiliary by the Bishop. Three interesting papers were read by representative women of the diocese. Reports from the several branches showed total contributions for the year of \$1,209.62, of which \$400.50 was for diocesan objects, \$182 for specials, \$91.41 domestic, \$88 for Alaska, \$363 for triennial offering, and \$94 for foreign missions. In the evening, the Rev. W. D. Powers, D.D., general secretary of the A. C. M. S., and the Bishop of Kentucky, representing the Board of Managers, made stirring addresses. About 100 women were in attendance from all parts of the diocese. The officers of the Woman's Auxiliary are, Miss M. E. Harrison, president Diocesan Branch; Mrs. R. S. Coupland, president Junior Auxiliary, and Mrs. L. W. Burton, president Babies' Branch.

The council convened Wednesday morning at 11:30 o'clock. The Holy Communion was celebrated by the Bishop of Lexington, assisted by the Bishop of Kentucky. The Rev. D. D. Chapin preached the council sermon, his subject being "The last order of the Church," a plea for a real diaconate. The Rev. R. Grattan Noland was re-elected secretary of the diocese. The Bishop's address was a thorough review of the work of the diocese, and concerned itself not at all with outside matters. It suggested a change in the canons, giving the Bishop a more real share in the selection of rectors to parishes, which was adopted. It also proposed a change in the canons whereby parishes receiving aid from the Board of Missions should become missions, and no missions become parishes until self-supporting. The Bishop also presented a design for a seal of the diocese, which was adopted.

The following officers were elected: Mr. T. B. Wood, *Treasurer*; the Rev. J. N. Lewis and General Fayette Hewitt, *Deputies to the Missionary Council*; the Rev. Messrs R. G. Noland, J. N. Lewis, and R. L. McCready; Messrs. F. H. Dudley, T. B. Wood, and Jno. T. Shelby, *Standing Committee*. The *Board of Missions* (the Bishop and two archdeacons being *ex officio*): The Rev. Messrs. J. S. Meredith, A. C. Hensley, and J. N. Lewis; Messrs. F. H. Dudley, J. L. Amsden, and C. C. Calhoun.

The Ashland School for Girls has, by the untiring and able efforts of Mr. H. N. Hills, rector, been removed from Ashland to Versailles, and valuable property for the school has been acquired.

A somewhat remarkable feature of the diocesan gathering at Danville was the readiness to assist, of members of other Christian bodies who entertained perhaps half of the deputies present, and in every way helped to make the meeting of the council enjoyable and successful. The next annual council will be held at St. Peter's church, Paris.

## Arkansas

Henry Niles Pierce, D.D., LL.D., Bishop

Wm. M. Brown, D.D., Bishop-Coadjutor

### St. Paul's Church, Newport

Bishop Brown made his annual visitation to this parish, Sunday, May 7th. He was present at the Sunday school, and made a short address. Confirmation was administered at the morning service. Holy Communion was celebrated, and the newly confirmed three communed. The Bishop's sermon was on "The duty of Church membership." At 3 P. M., after Evening Prayer, he preached a special sermon to young people, on "Worship," and at 8 P. M. gave a special address before the parochial branch of the Woman's Auxiliary and a large congregation. St. Paul's branch of the Woman's Auxiliary now numbers 30 members, and has just organized a junior and



baby branch. The first quarter's work will be devoted to helping the Bishop's Missionary Chapel and Rectory Fund of Arkansas. The Bishop held a parish meeting, to take counsel as to building a rectory. The plans of the rector and vestry were submitted. The Bishop gave his cordial consent, and promised another hundred dollars, provided the proposed indebtedness could be cancelled in three years.

## Ohio

**Wm. Andrew Leonard, D.D., Bishop**

Bishop Leonard visited St. Mark's church, Cleveland, on Sunday evening, May 14th, and confirmed a class of 28 persons. The Bishop preached a strong sermon.

During a hard windstorm on May 17th, the building occupied by St. James' church, at Youngstown, a wooden structure in the outskirts of the city, was blown over.

### The Woman's Auxiliary

Met at St. Paul's church, Cleveland, May 23d. The Holy Communion was celebrated at 9:30, the Bishop, celebrant. At the close, the Bishop made a short address of welcome to the members of the auxiliary, and the archdeacon told of the special needs of some of the mission stations he has visited. The business meeting followed in the chapel, at which the president, Mrs. Wm. A. Leonard, presided; about 350 women being in attendance. Reports were read, and pledges made for the ensuing year. The society has the past year given \$200 to the educational work at Bexley Hall, Gambier; has kept up three scholarships in China, paid the insurance on the life of a home missionary, and given \$500 to what is known as the Bishop's Fund. In addition to this, it pledges itself for the ensuing year to pay the salary of a woman missionary at Hankow, China. For the year, the total money gifts have been, \$3,012.99; total value of boxes, \$2,697.37; full total, \$5,710.36, an increase over last year of \$2,605.75; 19 new parish branches have been started, and 7 juniors. In the afternoon, the Rev. C. M. Roberts gave a stirring address, in which he spoke of the strength given to the missionary by being brought into touch with those in stronger and more fortunate parishes, and urged the sending out of new books and fresh magazines, anything, in short, that will bear a message of love and sympathy, as from friend to friend. The officers chosen for the ensuing year were as follows: President, Mrs. Wm. A. Leonard; vice-presidents, Mrs. Robert R. Rhodes, of the Cleveland convocation, Mrs. John T. Mack, of the Sandusky convocation, Mrs. W. W. Bowles, of the Toledo convocation; secretary and treasurer, Mrs. C. S. Bates; president of the Junior Auxiliary, Miss Stella Hatch. Mrs. Bates' report as secretary was most encouraging. She puts great missionary zeal into the work, and in carrying it on, has written during the past year over 1,300 letters. The society adjourned to meet at St. Paul's church, Akron, on Tuesday in the week following the diocesan convention, in May, 1900.

### The Church Club

Gave a dinner at the rooms of the Century Club, Cleveland, on May 22d, in honor of Bishop Leonard, and for the purpose of giving him a welcome home from his four months' absence abroad. Bishop Leonard is an honorary member of the club, which has 110 members, and is composed of laymen representing the different parishes of the city. The Bishop gave an interesting address on "American chapels in Europe." Archdeacon Abbott also spoke in a happy manner.

### St. Andrew's Brotherhood

The Toledo local assembly met in Grace church parish building, May 23d, a larger number than usual attending, and Mr. J. E. Heath presiding. The city clergy were nearly all present, and took an active part. An admirable paper on Church history was read by Mr. Cowell, the organist of Grace church, and discussed. Refreshments and music followed.

### St. Mark's, Cleveland

The rector, the Rev. Dr. Frederic E. J. Lloyd,

has just presented 30 candidates to the Bishop for Confirmation, making a total of 53 in less than five months' work. Bishop Leonard's address was remarkable for its appropriateness and beauty. Large and very enthusiastic congregations are in constant attendance at St. Mark's, and on every hand appear evidences of the influence exerted by this parish.

## Washington

**Henry Yates Satterlee, D.D., LL.D., Bishop**  
**Sunday School Festival Service**

The church of the Epiphany has never presented a more beautiful scene than on the afternoon of the Sunday after Ascension Day, when it was filled to overflowing with the children of the Sunday schools of the diocese. The Bishop and most of the city clergy were in the chancel, and at four o'clock, six processions of children, with banners, entered the church simultaneously. "Onward, Christian soldiers" was sung over and over before all were in their places, and when every seat in the large church had been filled, it was necessary to put some of the little ones in the choir stalls and on the chancel steps. The short service was interspersed with many hymns, heartily sung by the thousands of young voices, and the addresses by the Bishop and the Rev. Mr. Duhring, of Philadelphia, kept the children's attention with unflagging interest. The offering was for the Children's Country Home and the Salt Air Home for children.

### The House of Mercy

The anniversary service took place at the pro-cathedral, May 17th. An address of great interest was delivered by the Rev. W. J. D. Thomas. The report of the Sister-in-charge showed the present number of inmates to be 23, there being only one vacancy. The secretary's report called attention to the special need for increased efforts in behalf of the House, in view of the loss of the appropriation of \$1,800 which has been received from Congress for many years. The institution is now entirely dependent on subscriptions and donations for its maintenance. A circular sent out in April, when the loss became known, asking for Easter offerings of money and supplies, met with a prompt and generous response. Inmates of the House of Mercy come from all parts of the country, and are often young girls who are thus saved from falling into sin, rather than rescued from it. It is greatly desired to have a house in the country where they can live a freer and more healthy life than is now possible.

## Western Michigan

**George De Normandie Gillespie, D.D., Bishop**

The first of a series of organ recitals was given May 10th, in St. Luke's church, Kalamazoo, for the benefit of the outing fund of the choir.

### Ascension Day Pilgrimage

On the evening of Ascension Day, the Sir Knights of Battle Creek Commandery made a pilgrimage to Kalamazoo, and joining with the members of Peninsular Commandery No 8, attended service in St. Luke's church, Kalamazoo. "Onward, Christian Soldiers," was sung as the Sir Knights filed into the church, by the splendid choir of men and boys, reinforced by a number of ladies; 123 swords were drawn to "present" at the recitation of the Creed. The rector, the Rev. R. R. Claiborne, introduced in a few, well-chosen words, the Rev. Lewis Brown, the prelate of Battle Creek commandery, who preached an eloquent sermon. As a recessional, the hymn, "We march, we march to victory," was sung.

## Alabama

**Richard Hooker Wilmer, D.D., LL.D., Bishop**  
**H. Melville Jackson, D.D., Bishop-coadjutor**

A Pilcher organ, costing \$1,000, has just been paid for by the congregation of Marion parish.

A notable Mission was recently held at Whistler, one of the Mobile missions, by the Rev. J. J. D. Hall, priest-in-charge, at Troy, and Un-

ion Springs, Mobile, the congregations from the Methodist, Baptist, and Roman denominations attending all the services, which were held twice a day for a week.

### Holy Comforter, Montgomery

This church devoted its Easter offerings, with part of that derived from the Sunday school, for diocesan missions. This is the first time that any Easter offering from this church has gone outside the parish. The rector recently instituted a "Penny Fund" towards the parish debt, which has been most successful, nearly \$500 already having been raised.

### Consecration of the Advent, Birmingham

Bishop Wilmer being unable to be present, a message was read from him by the rector, the Rev. John G. Murray. Bishop Jackson preached a sermon of great power. A class of 34 was confirmed, nearly all being adults. At the evening service the rector was instituted, Bishop Jackson officiating, assisted by the visiting clergy. The property of this church in buildings alone is valued at \$60,000. The junior warden of the church, Mr. Robert Jemison, has been largely instrumental in bringing about its consecration.

### St. Stephen's Church, Eutaw

This church is rejoicing in a vested choir, which appeared for the first time on Easter Day. The choir vestments, 25 in number, were the gift of Mrs. W. M. Franklin, of East Orange, N. J. Mrs. Franklin also presented the choir with a very handsome brass processional cross, as a memorial of a deceased relative. The Easter offerings of this church will be expended in a new roof for the building.

## Minnesota

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

The parishioners of St. John's, Lake Benton, have built and paid for a commodious rectory.

May 10th, Bishop Gilbert made his annual visit to St. Luke's, Willmar, and preached an eloquent sermon; 14 young people were confirmed.

The church of the Ascension, St. Paul, was consecrated by Bishop Gilbert on Ascension Day, assisted by the Rev. Dean Andrews, the Rev. W. C. Pope, and others.

The Rev. Mr. Wilkinson, for several years rector of St. Andrew's, Minneapolis, has been appointed city missionary of the Twin Cities by Bishop Gilbert.

### Church of Messiah, St. Paul

In addition to the early Celebration on Ascension Day, a special Evensong was sung, with Bishop Gilbert as preacher. At the conclusion, a reception was held in the guild room, and the \$1,200 mortgage that was wiped out at Easter was consigned to the flames. The ladies of the parish furnished refreshments. This church is nine years old, and one of the most active in the city. It was organized by its present rector, and purchased the old building of the Reformed Episcopal church, on Portland av. and Dale st. The old building was moved onto a vacant lot, and has since been enlarged four times, and \$7,500 has been spent upon the property. A floating debt of about \$850 still remains, which the parishioners hope to liquidate soon.

### Good Condition of St. Paul's

On the 4th Sunday after Easter, Bishop Gilbert confirmed a class of 40, presented by the Rev. John Wright, rector. Among the candidates were a number brought up under sectarian and Roman influences. The rector will not go abroad before the end of July, as he desires to complete his 12 years' rectorship. He leaves the church free from debt, and a good substantial endowment behind it. St. Paul's church to-day probably is the best equipped place of worship in the diocese. Its influence is not confined to the parish only, but is felt throughout the whole city. Dr. Wright has fully demonstrated what a downtown church is capable of doing; an evidence of self-denying, faithful service, and great personal sacrifice.



## Editorials and Contributions

### Latitudinarianism in 1786 and in 1898

**L**ATITUDINARIAN projects have more than once been brought forward in the American Church, as in the Church of England. The characteristic of such schemes is, of course, compromise. It is always assumed that there is a considerable field of doctrine and practice which the Church can "give up," as being subject to "human alteration," and in which the "great essentials of Christianity" are not involved. Such was the proposition of Bishop Madison in 1792, which the General Convention of that period found intolerable, and of which Bishop White treats in his "Memoirs," with as near approach to sarcasm as his gentle spirit would permit him to use. But Bishop White had been brought into relation with a notable scheme of comprehension some years before the correspondence with Dr. Coke and the Madison declaration. This was in the case of King's chapel, Boston. The proposed platform of comprehension was very definitely stated. It was to include the widest differences in doctrine, and a corresponding liberty in worship. In Church government only there was to be no such flexibility—all were to submit to episcopal ordination and jurisdiction.

**T**HE general history of this case is better known than the private negotiations in which the latitudinarian propositions were formulated and argued. King's chapel was the oldest Episcopal church in Boston, but during the Revolutionary War, the old congregation had mostly disappeared. Its members being attached to the royal cause, had been obliged to leave Boston, and the pews were gradually let to persons who had no attachment to the Church though they were dissatisfied with the religious views which prevailed in the community. Meanwhile, the Unitarian movement swept New England and easily carried away such a congregation. At the end of the war, while the chapel remained still nominally "Episcopal," the Prayer Book was only used with radical omissions. The religious leader of the congregation was a Mr. Miller who had the status of lay-reader but was regarded by the congregation as their "minister." Mr. Miller and the King's chapel people indulged the hope that in the reorganization of the Episcopal Church, such a comprehensive platform might be adopted as would leave room for Unitarian views. But such ideas were dashed by the unanimity with which Churchmen asserted the continuity of this Church with the mother Church of England in all essential particulars, and the prospect was not mended by the appearance of the Proposed Book of 1785. The King's chapel people now used a Prayer Book, the character of which was defined by Mr. Miller in such terms as these: They have endeavored "to leave out all such expressions as wound the conscience of a Unitarian, without introducing any which should displease a Trinitarian" (!) They were of opinion that any sect might adopt such a Prayer Book, since, "like the Sacred Scriptures," it is general and indefinite, "and every sect may reason from it, as from the Sacred Scriptures, in defence of their peculiar tenets."

**F**INDING it beyond hope that the Church would revise the Prayer Book on such lines as these, the next attempt was to vindicate for King's chapel its liberty in this respect, on the sole condition that its minister should receive episcopal ordination. The correspondence on the subject was conducted with Dr., afterwards Bishop, White. Mr. Miller expressed his opinion that it was "not necessary that traditions, ceremonies, doctrines, and public prayers be one or utterly alike, even in different congregations of the same Church." He saw no objection to license being given to the several congregations to make such alterations in the liturgy as might best meet their views. Everything relating to the Trinity, for example, might be allowed to be used by the Trinitarian, while he, thus having his own liberty, might cheerfully permit the Unitarian to exercise his liberty by omitting everything of the kind. He considered that this would be a "truly great and liberal" plan for the Church to adopt.

**D**R. WHITE failed to see the force of the views thus brought to his attention. He was not at all impressed by a "great and liberal" scheme which converted fundamental articles of the Christian Faith into matters of mere individual opinion. In reference to that feature which made episcopacy of obligation, while the Faith was to be left indifferent, he said: "It would be a very singular Church, indeed, which should hold up a certain matter of order as the only part of its foundation essential to be retained"; and he does not think it necessary to prove that that "cannot be said of the Church to which we have belonged." He clinches the matter by referring to the "absurdity of supposing that it is possible to maintain that persons differing in regard to the object of prayer, may be of the same Church or Communion." It was clear to the eminently serious mind of Bishop White, that such a doctrine as that of the Divinity of Christ could not be an open question. Those who believe in His Divinity must pray to Him. The Prayer Book is full of such prayers. Not to address prayers to Him would be to dishonor God. On the other hand, those who deny His Divinity will not only not pray to Him themselves, but, if they are sincere, it must seem to them shockingly blasphemous and idolatrous for any one to do so. Thus this early scheme of comprehension met with no sympathy among the leaders of the Church, and King's chapel soon ceased to have any connection with us.

**I**T is true that no later scheme or movement has contemplated anything quite so radical as this. But some interesting parallels can be pointed out between the proposals of Mr. Miller in 1786, and some of those which have been brought to the attention of Churchmen in recent years. The points of likeness are such as these: Episcopacy was to be maintained, and the various differing congregations were to continue outwardly as one body, under bishops, their ministers accepting, of course, episcopal ordination. Next, it was desired that the Prayer Book be revised in such a broad and comprehensive sense that every sect might adopt it. Failing this, the final attempt was

to secure for an individual congregation a dispensation from the use of the generally authorized Prayer Book, with permission to employ in its place such modifications of it, or such special methods of worship, as may be most congenial to their tastes and beliefs.

**A**T the present day, no one, probably,—at least on the side of the Church—would think of attempting to unite those who worship Christ as God, and those who refuse to worship Him, in one and the same body. Provision is, therefore, made in the proposals of recent years, to secure the binding obligation of the two Creeds. But with that restriction, there is a curious general resemblance between the plan of the Unitarian minister a century ago, and that of some Churchmen of the present day. The same leading importance is attributed to episcopal ordination, and outward unity under episcopal supervision; and similar views are ventilated with reference to the Prayer Book. It was first hoped that the revision of the Prayer Book would make it more comprehensive, and thus contribute toward what was called "Christian Unity." When the Standard Book of 1892 was completed, it appeared that such expectations had not been realized. The revised book is even less comprehensive than the old one. The Nicene Creed, for instance, which formerly was not necessarily said anywhere in public worship, is now obligatory in its use on certain occasions.

**I**T remained, therefore, to develop the idea that the Prayer Book need not be made obligatory on all congregations, but that other forms or methods of worship might be licensed for use under certain circumstances. Only it was to be provided that the two Creeds must be accepted, that Baptism must be administered by water and the usual invocation of the Trinity, and that in the Communion, bread and wine must be used together with the words of Institution. First of all, the minister of such a congregation must have had "episcopal ordination." Doubtless, a hundred years ago, no one would have thought it possible to use the Creeds without committing himself *ex animo* to the Catholic doctrines of the Trinity and the Divinity of our Lord. But in later days the influence of a transcendental philosophy has changed the attitude of men's minds on such questions, and it becomes very doubtful whether the Faith would not be seriously imperiled by taking the Creeds out of their environment, and allowing them to be used in connection with an atmosphere of thought which may be quite foreign to that of the Prayer Book. It does not seem to be a favorable time for such experiments. It is hardly necessary to point out that the sanctity of the two great "Sacraments of the Gospel," still less the teaching that is in them, is not secured by such a minimum requirement as that the authorized words and elements must be employed.

**E**NCOURAGEMENT may be gleaned from a review of the history of the Anglican Communion since the Reformation, and by observing the uniform failure of the various latitudinarian schemes which have been advocated from time to time. But the pres-



ent age has its own peculiar dangers, and the situation is one which calls for the most serious thoughtfulness on the part of all Churchmen who value "the old paths," and who believe that the Church has the stewardship of a divine *depositum*, which cannot be sacrificed or brought into peril.

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### Canon Scott Holland on the English Church Crisis

IN *The New York Tribune* of recent date is an article by Canon Scott Holland on the present religious situation in England, which has attracted much attention. The Canon takes a decidedly hopeful view, and evidently believes that the result will be for the advantage of the Church. In giving a history of the rise and progress of the crisis, he does not disguise the fact that there were extreme developments, chiefly in the way of "additional services," which gave the agitators a certain advantage, since, as he thinks, some of these developments were indefensible from the point of view of the typical Anglican divines. This seemed likely to cause embarrassment to those who were second to none in their abhorrence of the brutal invasions of public worship by Kensit and his followers. But it appeared before long that these developments were perfectly within control, and that when the bishops undertook to use their unquestionable power to check extravagances and bring better order out of apparent confusion, they encountered nothing but reasonableness on the part of those chiefly concerned. "The result was an astonishing revelation of general coherence, of loyalty to authority, of real adherence to Prayer Book lines." Things were in a fair way to be settled within the Church, by its own constituted authorities, when Sir William Harcourt, seeing political possibilities in the agitation, and thinking that the liberal party might find here the much-needed plank for its platform, broke out in his series of letters to *The Times*. His appeal, in effect, was chiefly to the Dissenters and Nonconformists. In his hands, therefore, the attack assumed the form of an attack upon the Church itself. This, together with the revolting methods of the religious agitators, brought all true Churchmen together and really simplified the conflict. The subject was brought into Parliament, where, in spite of inflammatory speeches, common-sense asserted itself, and a measure which, if successful, would have precipitated Disestablishment, was lost by a heavy majority.

SO far, the Church has gained rather than lost by the agitation. The crucial question is that of authority. The discussion precipitated by Sir William Harcourt is whether Church questions—questions relating to the doctrine and worship of the Church—shall be settled by Church courts or by ecclesiastical courts. It has been made so evident that he that runs may read, that the vast majority of Churchmen will not submit to the latter. The famous Declaration of the E. C. U. has fixed attention upon this as the real issue. The history of the last thirty years has impressed the lesson upon the public mind. This same Sir William Harcourt was, twenty-five years ago, the champion of the Public Worship Regulation Act, establishing a new court for such causes. But priests refused to acknowledge this court and would not plead before it. They accepted cheerfully the

spoiling of their goods and the felon's cell, rather than violate their consciences on this point. The only real result of this kind of legislation was to foster and develop what it was meant to destroy, and to increase confusion. This was a warning against Parliamentary interference with spiritual matters. A royal commission virtually acknowledged the inadequate authority of secular courts in ecclesiastical cases. Archbishop Benson took a great step in reviewing his own court in the Lincoln case, and now the present Archbishops of Canterbury and York have established a tribunal upon the basis of the directions of the Prayer Book, which had long fallen into abeyance. They will not appeal to the State to confirm their decisions, but will address themselves to the consciences of those concerned. Meanwhile, the bishops are engaged upon a Bill for the establishment of a proper ecclesiastical judiciary, which will be sifted in convocation and finally submitted to Parliament. It may take a long time to bring it to a final issue. It will probably not be until long after the present excitement has died down. But if such a Bill shall finally be carried through, establishing a system of spiritual courts which Churchmen can recognize, the Church of England will be in a better position than for many a long day, and a distinct stage of progress will have been achieved.

CANON SCOTT HOLLAND has strong words of admiration for the bishops on account of their steadfast refusal to join in the hue and cry, and their firm conviction that the mass of the clergy are faithful men, and that even objectionable excesses are often due to a zeal for souls, which ought to be respected. They have been the objects of unlimited abuse and obloquy. The Archbishop especially has shown himself wonderfully fair-minded and strong. Within the Church itself, work has gone on with steady persistence, congregations are at peace with their priests, and there are few or no collisions. Church congresses, clerical meetings, and diocesan conferences pass off without conflicts or mishaps. Even the Easter vestries, in which people may take part who seldom or never enter the doors of a church, and lend all their religious influence and energy to dissenting organizations, have been marked by singular peace, in spite of the deliberate attempt of the so-called Church Association to stir up strife. In short, the Church is going about its proper business just as it should. Nothing could more clearly prove what has for a long time been increasingly evident, that the present religious troubles in England have sprung from those without, not within, the Church, and that the object of the agitators is not the reform of abuses or extremes, but the overthrow of the Church itself.

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### The Church in the Great Cities

FROM THE TRIENNIAL CHARGE OF THE RT.  
REV. JOHN F. SPALDING, D. D.,  
BISHOP OF COLORADO

ASK you to consider first the principles of work by which the Apostles were guided, which were acted upon by the bishops and clergy of the Primitive Church, and by which the Church in all ages has achieved her successes. The first principle was to seize and occupy the centres of population, and the second was to go forth from these

strongly entrenched and fortified posts to secure and to evangelize the whole country.

It is remarkable how many of the great cities of the Roman Empire were visited by St. Paul, and because of his residence and labors in them, have ever since been intimately associated with his name. Most of them are far more famous because of his planting of the Church in them than for all their secular greatness and glories. You think at once of Antioch and Ephesus, of Corinth and Rome, and many others, where he planted the Church and organized it for perpetuity. So, too, you think of St. Mark in Alexandria, and St. John and the seven Churches in the chief cities of Asia Minor. It was the wonderful statesman-like prescience and judgment of the great Apostle to the Gentiles, together with the divine inspiration that guided him as much in action as in teaching, that led to the adoption of this policy, always and everywhere followed by the Church's loyal and successful leaders. In vain have you studied the history of the Church if you have not observed this habitual working in and from strongly established centres. The urban populations were first Christianized. The dwellers in the country were, because of this fact, called pagans. But to gain for the Church the cities were ultimately to secure the country districts, though for a long time pagan rites, customs, and superstitions might linger in the remote corners of the land into which the light of Christ did not penetrate. The apostolic sees were ever appealed to in the Ante-Nicene period for the true order and ministry of the Church, and in these, the succession of bishops preserved and handed on the books of the New Testament, and the Catholic doctrines and faith. The strength of the Church was in these great sees personally founded by Apostles and apostolic men.

It has ever been so in the history of Christianity. Your minds will suggest abundant illustrations all down the ages to the present time. The great monastic establishments of the Middle Ages, though seemingly, were not really, in conflict with the principles asserted. They were beneficent in fact, as in intention, and necessary in their times. They were each, when at their best, strong centres of learning, culture and, spiritual force, and of the aggressive missionary activities that kept alive Christianity, and propagated the Church in the regions beyond, and even into countries remote, evangelizing whole nations.

The revival of evangelical religion under Whitefield and the Wesleys, and of the broader and profounder type of piety that characterizes organic and corporate Christianity, under Keble, Pusey, and their associates, spread from the university to the cities and towns, leading to the re-establishment of sisterhoods, guilds, brotherhoods, and the manifold forms of organization by which to reach all classes of the people, and from the towns spreading to the country, and gradually pervading and working its beneficent effects throughout the whole land. If you visit England to study the condition of the Church, you will find her intensely alive and active in the great towns and cities, and even in the villages, though exceptions are to be found. \* \* \*

In this country we failed to adopt at the beginning the see system, which, both in name and character, we are rapidly recovering. But in the main, we have followed the apostolic precedents. We are gaining possession of the cities. We see, now, that



in every principal town there should be the bishop, charged as he is with the responsibility of leadership; and therein should be built up his strong parishes, his missionary agencies, his educational and charitable institutions. Everybody now sees and acknowledges that our Church is specially adapted to be, and is, or is more and more becoming, the Church of the city; and by the city, we mean the principal town. In New York, we are far in advance of all denominations, in numbers, power, and influence. In Philadelphia and nearly all of our great towns, we are, or are soon to be, in the lead of all the workers for Christ. It will be the same, in no long time, in cities of the third class, like Denver, as in those of the first and second.

The large town or city is now relatively more important than ever before. Our growth is mostly in cities. In cities should be our strength. In 1880, the number of American towns having a population of 8,000, was 286. In 1890, it had risen to 443. More than one-third of the population of this diocese is now in Denver. We have twelve clergy at work here, and about twice that number elsewhere. Is the number in Denver disproportionate? Considering the massing of the people here, and their accessibility to influence, would it not be really more fitting that the twelve should be laboring elsewhere and the twenty-four should be working in and about the see city? Could they be profitably employed? Not working in our old methods. Not by any forcing process. The increase should come only as we learn to utilize our forces. This learning, from examples at hand, we are sure to gain.

Twenty-three years ago, we had but one small church. But I saw then the great schoolhouses. I thought then, and still think, that in the neighborhood of any great school overflowing with children, a Sunday school and church might be sustained. Thus Trinity Memorial, Emmanuel, All Saints', and later, St. Mark's, and others, were established, located largely on this principle; for I had seen the evils of overcrowding of churches together, involving the weakness of some and the necessity of ultimate consolidation. Hence we have kept our churches well apart, avoiding the danger of interference. So I formed my plans very slowly and deliberately. They have matured well thus far. But more is yet to be done than has been done to complete their execution. They all contemplated Denver as a great see, with all that a see should mean. \* \* \*

If such a city as Denver were walled in like a great mediæval town, and did not extend beyond what is known as the Congressional grant, a few church buildings of large size might suffice, for long years or for all the future. But as the conditions are, and considering the constant drift of people to the cities, and the spreading out of cities over wide areas, it cannot but be apparent that if we do not follow the population and build our churches so that they may be within easy reach of those of all ages and classes, others will surely do much of the work we shall have failed to do, and reap the advantages we might have secured. The great down-town churches will be, in process of time, surrounded by the encroaching business houses. The residence population will be further and further away from them. If we shall have been found delinquent in securing church sites and buildings

as needed, our opportunities will have been lost, and we shall be compelled to fall back into relative inferiority and powerlessness for the work committed to us.

I do not suppose there is one of us who will for a moment admit that our Church must perforce take a second place in evangelistic work, or prove incapable of meeting the religious wants of the people. If there are any Church people of this sort, they are to be pitied. They need above all things to be converted. What we covet for our Church in position and power of influence we must make her. We are doing it to a certain extent, but not fully. We must be more ambitious, emulous for her growth; we must put forth more united, more zealous, energetic, and efficient efforts. We must be more imbued with the vital spirit of Christianity. The fault is not in the Church, it is wholly in us, if we fail.

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## Letters to the Editor

FOREIGN MISSIONS AND THE S. P. C. K. AND S. P. G.  
To the Editor of *The Living Church*:

In a recent issue of *THE LIVING CHURCH*, T. P. H. tells us of the wonderful progress made by the Church Missionary Society during the past one hundred years. That society deserves great praise for its zeal and faithful work. T. P. H., however, does an injustice to two other noble societies of the Church. I read with astonishment these words:

"At the first signs of awakening in Protestant Christendom, the Society for the Promotion of the Gospel in New England was established in 1649, the Society for Promoting Christian Knowledge, in 1698, and the Society for the Propagation of the Gospel in Foreign Parts, in 1701, but none of these contemplated the conversion of the heathen;" and again: "The establishment of the Church Missionary Society, however, was the first attempt to draw out the sympathies of the Church of England towards heathen lands." T. P. H. is mistaken, as I will proceed to show.

Consider first the case of the Society for Promoting Christian Knowledge. The original plan of the S. P. C. K. is in Sion College Library, to which, along with other MSS., it was bequeathed by Dr. Bray, one of the founders of the society. A clause in that document is as follows: "That it be in their power to propose and allot what pension they think fit to such ministers as shall most hazard their persons in attempting the conversion of the negroes or native Indians."

"In 1710 a subscription was proposed towards assisting ye Danish missionaries at Tranquebar on ye coast of Coromandel." This was the beginning of the society's missionary work in the East Indies.

The following letter of the Archbishops of Canterbury and York shows the great claims which the society has upon the gratitude of Church people: "We desire to bring to the notice of Church people the needs and claims of the Society for Promoting Christian Knowledge. It was the first society to care for the religious education of the poor, the first to send missionaries to India, the first to circulate wholesome literature both at home and abroad, the first to undertake the translation of the Bible and Prayer Book into foreign languages. The Society for the Propagation of the Gospel in 1701, and the National Society, in 1811, were both offshoots from this society, when the work became too large for the one committee to manage."

I might quote many other testimonies to the early missionary zeal of the S. P. C. K.; one more will suffice.

"CHURCH MISSIONARY SOCIETY,  
SALISBURY SQ., London, E. C., Feb. 8, 1898.

"The committee of the Church Missionary Society would offer with thanks to Almighty God, their hearty congratulations to the Society for Promoting Christian Knowledge, upon the com-

pletion of 200 years of its vast and valued labors. They recall the fact that to the Society for Promoting Christian Knowledge belongs the peculiar honor of being the first in this country to recognize the spiritual claims of India, and that it sent forth and supported for nearly a century the earliest Protestant missionaries to that country," etc. etc.

I pass on, now, to consider the case of the Society for the Propagation of the Gospel. The following extract is taken from the Digest of S. P. G. Records, 1701-1892:

"The charter shows that the society was incorporated for the threefold object of (1) providing a maintenance for an orthodox clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the king's loving subjects in the Christian religion; (2) making such other provision as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing, and disposing of the charity of His Majesty's subjects for those purposes."

I now quote the testimony of the late Bishop Lightfoot, of Durham.

Speaking at Sunderland, on Aug. 2, 1888, he said: "There are now fourteen African bishops. Not one of those dioceses existed till her Gracious Majesty had been on the throne fully ten years. There are nineteen sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight sees in New Zealand and the Pacific islands, and not one of them existed at the commencement of the reign. . . . By what agency, under God, had these results been achieved? The noble generosity of individuals has done much; the co-operation of the great Church Missionary Society has done more. There is a special association, likewise, for the establishment of colonial and missionary bishoprics. But the one society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. . . . I think we may say that if there had been no Society for the Propagation of the Gospel, there could, humanly speaking, have been no Lambeth Conference."

We would heartily bid Godspeed to all efforts made by the Church Missionary Society for the spread of the Gospel.

Grand Valley, Ont.

JOHN FLETCHER.

### CHRISTIAN MANLINESS AND HONESTY

To the Editor of *The Living Church*:

In the early part of December, 1896, I forwarded to Dean Hoffman, of the General Theological Seminary at New York, a manuscript left by Bishop White. It comprised the service prepared by him, and a brief address used at the laying of the corner-stone of "the East Building of the General Theological Seminary, July 28th, 1825." I wrote to Dean Hoffman that he could deposit it with any other relics of the institution, should the trustees desire to retain it. To this I received a hearty reply from the dean, and also a note from the late Dr. Langley, secretary, communicating the thanks of the Standing Committee, "for the interesting manuscript of the address delivered by the venerated Bishop White at the laying of the corner stone of the seminary." I sent the few sentences of the address I am about to copy, to two of our Church papers. Weeks went by, but no notice was taken of it, and I requested that the manuscript might be returned, unless held for printing. It was returned without note or comment. But two solutions occurred to me: The one was that the dose was a trifle heavy; the other was that such teaching must take rank with the Prayer of our Blessed Lord, which an old Congregational dame of Connecticut said "she could not stand—out-of-date, too old-fashioned." With the tendencies in our day in one direction to Unitarianism, not to say Agnosticism, and in the opposite, to the adoption of the teaching and



practices of Rome, the supremacy of the Pope alone excepted, it may be well to be reminded that we are not lawless, but, as honest Churchmen, are bound to hold and to teach what the Prayer Book, in its integrity, exacts at our hands.

I now copy the few paragraphs of the address alluded to above.

Bishop White says: "He who addresses you rejoices in the beginning to be now made of a seat for the future lectures and other exercises of the seminary; but he would deprecate the laying of one stone upon another, and would withdraw his hand from the laying of the first stone, if he could foresee that, in the instruction to be given in the building, there would be at any future time (at present there is no danger of it) a departure from those properties of our system, in doctrine, in discipline, and in worship, which, in the 16th century, were cleared from superstition by the leaders in the English Reformation, were brought to the Colonies by the early emigrants of the Church of England, were recognized by us in the organization of our American Church, and, under the influence of the grace of God, have been preserved to us to the present day." W. WHITE BRONSON.

**Personal Mention**

The Rev. George Buck, rector of St. James' church, Poquetanuck, Conn., has resigned, and leaves the parish the first of June.

The Rev. William Brayshaw has accepted the unanimous call of the vestry of King and Queen parish, diocese of Washington. Mail should be sent after June 5th to Chaptico, St. Mary's Co., Maryland.

The Rev. Norman H. Burnham has accepted the charge of the church of the Good Shepherd, Santa Clara, N. Y.

The Rev. Henry E. Cooke has resigned the rectorship of Trinity church, San Francisco, Cal.

The Rev. Dr. Philander K. Cady sailed May 20th, for Rotterdam, Holland, on the Dutch line steamer, "Statendam."

The Rev. Milo H. Gates has resigned the charge of the church of Ascension, Ipswich, Mass., and will take the work at Cohasset for the summer.

The address of the Rev. Henry S. Getz, late rector of the church of the Holy Apostles, Philadelphia, commencing June 1st, and until further notice, will be 3003 Pacific avenue (Chelsea), Atlantic City, New Jersey.

The Rev. William Holden has been appointed Archdeacon of Suffolk, diocese of Long Island.

The Rev. Austin W. Mann, General Missionary to Deaf-Mutes, has been invited to deliver the sermon to the graduating class of the Ohio institution at Columbus, on the 2nd Sunday after Trinity.

The Rev. Joseph McConnell has been granted a year's leave of absence by Bishop Mott Williams, and will sail early in August for England. His address during June and July is Marquette, Mich.

The Rev. Thomas W. Nickerson, Jr., sailed for Europe on the steamship "Statendam," of the Dutch line, May 20th.

The Rev. R. L. Swope, D. D., sailed for a summer tour of Europe, on May 24th.

The Rev. C. H. Shultz, of Bloomington, Ill., has accepted a call to St. James' church, Cleveland, Ohio, and entered upon his work there on Whitsunday.

The Rev. Epiphanius Wilson sailed for Europe on the steamship "Etruria," May 13th.

The Rev. F. A. Wright has accepted the rectorship of the church of the Atonement, Westfield, Mass.

The Rev. Dr. F. C. H. Wendel, since Feb. 12th minister-in-charge of St. Paul's church, Huntington, Conn., goes into residence there on June 1st.

The Rev. C. L. Wells, of Minnesota State University, has accepted the deanship of the cathedral, at New Orleans. He will enter upon his duties in June.

**Official**

THE annual Retreat at Kemper Hall, for associates and other ladies, will begin with Vespers on Tuesday evening, June 20th, closing with celebration of the Holy Eucharist on Saturday, June 24th, the Rev. Fr. Huntington, Superior O. H. C., conductor. Ladies wishing to attend will please notify the Sister Superior, SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

AT the meeting for organization of the newly elected Standing Committee of the diocese of Iowa, the Rev. Thos. E. Green, D. D., of Cedar Rapids, was elected

president, and the Hon. J. J. Richardson, of Davenport, secretary. All matters for the consideration of the committee should be sent to the president at Grace church rectory, Cedar Rapids, Iowa.

**Ordinations**

In Grace church, Copenhagen, C. N. Y., May 17th, Bishop Huntington advanced to the priesthood the Rev. D. D. Waugh, minister-in-charge of the parish. The Rev. O. E. Herrick, D. D., preached the sermon.

In the church of the Saviour, Syracuse, C. N. Y., on Friday, May 19th, Bishop Huntington advanced the Rev. Messrs. R. J. Phillips, W. H. Gibbons, and W. R. Holloway, to the priesthood. The sermon was preached by the Rev. O. E. Herrick, D. D., and the presenters were the Rev. Dr. Theo. Babcock and the Rev. F. N. Westcott.

May 15th, the Rev. R. E. Boykin was ordained to the priesthood by the Rt. Rev. A. M. Randolph, in St. John's church, Roanoke, Va. The Rev. Messrs. J. S. Alfriend and R. W. Patton presented the candidate. The sermon was preached by the Rev. J. J. Lloyd. Mr. Boykin has accepted a call to Nelson parish, S. Va., and will take charge July 1st.

At the cathedral of SS. Peter and Paul, Chicago, on the morning of Trinity Sunday, the Bishop ordered to the diaconate, Messrs. Addison, Brandt, Delany, and Hakes, of the graduating class of the Western Theological Seminary. It is understood that Mr. Addison, who has for about two years been the efficient superintendent of St. James' Sunday school, will take charge of the mission of St. John, Clybourne ave.

In Christ church, Norwich, Conn., May 16th, Bishop Brewster advanced to the priesthood seven deacons, viz., the Rev. Messrs. Frank Ernest Aitkins, Clarence Archibald Bull, Frederic Huntington Mathison, George Blodgett Gilbert, Paul Hoffman, Clarence Hinman Lake, and Lawrence Sidney Shermer. The presenting presbyters were the Rev. Messrs. E. C. Acheson, Edward F. Mathison, Theo. M. Peck, J. D. Ewing, E. B. Schmitt, J. D. Aitkins, and F. D. Hoskins. The sermon was preached by the last named.

At the cathedral of St. John the Divine, Bishop Potter held his spring-tide ordination on Trinity Sunday. Messrs. Samuel Henry Jobe, H. L. A. Pick, Geo. Francis Langdon, Wm. Joselyn Ehrhard, John Tilley, Jr., Robert Henry Locke, and John Henry Wilson were ordained deacons; and the Rev. Messrs. Frederick H. Sill and A. B. Judd, of New York diocese, were advanced to the priesthood. There were also ordained as priests the Rev. John Kichinosuki Ochial, for the diocese of Chicago, who is about to return home to Japan as a missionary. The Rev. Archdeacon Tiffany, D. D., was the preacher, and the Bishop, celebrant at the Eucharist.

Ordained to the priesthood, by the Bishop of Milwaukee, in All Saints' cathedral, Milwaukee, on Trinity Sunday, 1899: The Rev. William Poyntell Kemper, M. A., of the cathedral; the Rev. Emil Montanus, M. A., of Saginaw, Mich.; the Rev. Samuel Ebenezer Hanger, of Monroe, Wis., and the Rev. William Aylesworth Howard, Jr., M. A., of Star Prairie, Wis. The candidates were presented by the Rev. Canon St. George and the Rev. C. B. B. Wright, Ph. D., of the cathedral. The sermon was preached by the Rev. John Belton Haslam. The Rev. George F. Burroughs also assisted in the ceremonies. The Rev. Mr. Kemper is a grandson of the late Bishop Kemper, Missionary Bishop of the Northwest.

**Died**

BETTS.—On Whitsunday, May 21st, 1899, at his home in Jamaica, N. Y., the Rev. Beverley Betts, in his 72nd year.

NEWTON.—Adeline Prichard, widow of the Rev. Benjamin Ball Newton, formerly assistant at Holy Trinity church, Brooklyn, May 25th, in the 82nd year of her life. Burial service on Trinity Sunday, at Grace church, Plainfield, N. J. Interment at St. Albans, Vt.

PARKMAN.—At San Gabriel, Cal., Sunday, May 7, 1899, Robert Breck Parkman, brother of the Rev. Henry C. Parkman, of the diocese of North Carolina. Service at home of his parents in Washington, D. C., Tuesday, May 16th.

**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 travel-

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

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

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

THE Church Mission to the Deaf in twelve Trans Mississippi dioceses and Springfield, appeals for donations for expenses. Remittance should be made to the Rev. JAS. H. CLOUD, General Missionary, 2010 Obeur Ave., St. Louis, Mo.

**APPEAL FOR A MISSIONARY SHIP**

*The Secretary of the Board of Managers, Church Missions House, New York:*

MY DEAR SIR:—Returning to Monrovia from a visit to the southern part of the jurisdiction, on Tuesday before Easter, my next desire was to get to Cape Mount station for the remaining days of Passion Week and Easter. My anxiety was intensified by the fact that there is no clergyman there to administer the sacraments and perform other pastoral duties; besides, it was necessary that I should inspect the buildings that are in course of erection, one of which was started during my last visit in January. But fifty miles of ocean stood between that much-desired station and myself. Last Easter I was able to charter a boat belonging to a firm here, for the purpose, and at other times since, but it has been sold, and taken away from Liberia, and there is no another to be had. Now I have to take my chances on the English or German steamers as I can get them, with no certainty at any time as to going or returning. In the present instance, fortunately, one came here, and would also call at Cape Mount. I therefore took passage, and arrived there on Good Friday morning, in time to conduct two services that day, and several subsequently, including four on Easter Day, when both sacraments were administered. My arrival was a great relief to the teachers who feared that they would have to spend the queen of Church festivals without a clergyman.

So important is that station, where one hundred and fifty pupils are being trained by seven teachers, and where three large stone buildings are being erected at the present time, that I should be in possession of the facility of visiting there as often as may be necessary—at least once a month in the dry season—and not be left to take the chance of doing so at hap-hazard. If a small boat were furnished me, I might not only make regular visits to Cape Mount, but also use it in visiting the stations on the St. Paul's River, and even go to Bassa, if not further, occasionally.

There is a company in Germany that make "Petroleum Motor boats," which are well adapted to our use here, and are not expensive to keep up. Four thousand dollars would purchase one that would fully meet our requirements; but if it is impossible to raise so much, we shall content ourselves with one of a smaller size, say at a cost of two thousand and five hundred dollars. The latter would be quite small, and entirely open, while the other would have a little cabin to afford protection in inclement weather. When the dangers of the sea are considered, the larger boat would be found quite small enough to risk one's life or health in; but if it cannot be had, I am willing to trust God in the other as well.

Will you please make it known that the need is urgent, and solicit contributions towards it? Mercantile companies are sending boats to Africa for the use of their agents in the interest of their business. Surely Church people will be as ready to contribute towards the advancement of Christ's Kingdom in this land as the merchants are to seek worldly gain.

Yours faithfully,  
S. D. FERGUSON,  
Bishop of Cape Palmas  
and Parts Adjacent.

*Monrovia, Liberia, W. C. A., April 7th, 1899.*

**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. DAVINS, 7015 St. Lawrence ave., Chicago.

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.

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



# 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.

"Our vernal signs the Ram begins,  
Then comes the Bull, in May the Twins;  
The Crab in June; next Leo shines,  
And Virgo ends the northern signs.  
The Balance brings autumnal fruits,  
The Scorpion stings, the Archer shoots;  
December's Goat brings wintry blast,  
Aquarius, rain—the Fish comes last."

## Burden Bearers

BY MRS. J. D. H. BROWNE

Each one we bear our burdens, as we go  
Along life's highway to the end of all;  
And some beneath the heavy load stoop low,  
And some with faltering steps must oftentimes fall.

And some walk firmly with uplifted head,  
And scorn to tell the weariness they know,  
And some, with smiling lips and lightsome tread,  
Clasp close the treasure that will work them woe.

Each one we bear our burden, and the way  
Grows rougher as the pilgrim onward fares  
Amid the heat and turmoil of the day,  
The stress of passions and of pains and cares.

Yet through it all there sounds a wondrous Voice,  
Whose piercing sweetness cleaves the earthly din,  
And they that hear it tremble and rejoice,  
And new-born hope stirs 'neath the load of sin.

"Come unto Me," it says, "Come unto Me,  
Weary and heavy laden souls of men,  
For I have died to set My children free,  
And lo! to give them life I live again.

"Come, lay your burdens down beneath My Cross,  
And learn of Me the secret of My peace,  
And I will give you heavenly gain for loss,  
For earthly sorrows, joys that cannot cease."

Ah! thronging thousands, will you not give ear,  
Nor pause a moment on your weary road?  
The Voice is calling, but you will not hear,  
Nor see the Hands outstretched to lift your load.

O Love long suffering! still in pity call,  
Cease not to cry, though dull of hearing we,  
So men at last at Thy dear feet shall fall  
And cease from self, and Thou shalt make them free.

San Bernardino, Cal.

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WE are glad to see that the clergy, in some quarters, are waking up to the importance of circulating the weekly Church papers which help to instruct and inform the people about the Church at large. We have letters nearly every day indicating this. The following is taken from one just at hand:

That so excellent a paper as THE LIVING CHURCH can be obtained at such low price is phenomenal. I will do everything in my power to assist you. I cannot send you to day the name of any one to undertake the canvass for subscribers, but if I find no one willing or capable of doing it, I will undertake it myself. I have talked "Church paper" to my parishioners for weeks, months. It amazes me to see how many people are willing to feed their minds on trash and gossip of the daily press of some of our small towns, and feel no interest in the information of a Church paper. If I knew fifty copies of THE LIVING CHURCH were going every week into the homes of my parishioners, I would not fear for the Churchmanship or the numerical strength of this parish five years from this date.

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IN the course of an interview on his impressions during his visit in England,

Bishop Whipple said he had seen all the leading Churchmen, and as a result, viewed the ritualistic controversy calmly. There was certainly, he said, no necessity of panic. As showing the difference between England and America, the Bishop said he could mention the fact that never, during his episcopate of forty years, had he experienced the disobedience of a clergyman in his diocese. Bishop Whipple said that he thought it an absolute impossibility that England should ever go back to Rome, and as far as America is concerned, there is no such tendency anywhere. Conversation with the heads of the Church in England and America, however, convinced him that there is a wide spread desire for unity. Speaking of Americanism in the Roman Catholic Church, Bishop Whipple said he believed it was a passing phase, without permanent effect. He eulogized Archbishop Ireland whose great efforts for good as a neighbor he had watched with great pleasure, and whose liberal kindness toward other Churches could not be doubted.

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BISHOP LEONARD, in a speech before the diocesan convention at Cleveland, declared that polygamy was being practiced all over the country. "The good people of the United States are raising a great hue and cry," said the Bishop, "against the admission of a member of Congress who is a polygamist, when practical polygamy is being practiced all over this country. Things have come to such a pass that the flimsiest pretext is made the means of suing for a divorce. A slight quarrel or miserable lust are alike made means to this end." Bishop Leonard went on to say that he wanted the Church laws made so severe that a divorced person cannot be remarried by a Church clergyman. He admitted that the system he advocated would cause great suffering among many who are worthy and innocent of wrong intent, but the times are, in his estimation, so out of joint that the most radical measures must shortly be taken to provide against utter degeneracy.

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A CORRESPONDENT says: "A twenty-five cent subscription to a parish or diocesan paper will make nine-tenths of the people ironclad against appeals to subscribe for a Church weekly. That is my experience." There are forty-five diocesan papers, and more coming!

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## Pen-and-Ink-lings

CONSTABLE E. JONES, a member of the Leeds (England) police force, sent in three paintings to the Royal Academy this spring, one of which was accepted. The policeman-artist is thirty years old, and first became interested in painting while stationed in the Leeds Art Gallery, but he has had little instruction. Edward Gay, the American landscape painter, was once a bartender in Albany.

Life hath two hands for those who fitly live—  
With one it gives, with one it takes away;  
The willing palm still finds the touch of love,  
And he alone has lost the art to live  
Who cannot win new friends.—Weir Mitchell.

ACCORDING to recent statistics, the total number of newspapers of all kinds published in the world is 42,800. The United States comes first, and far in advance of all countries, with 19,760 papers, and Great Britain next, with 6,050. In Greece the people still like to hear and tell new things, for that little country boasts 580 papers. *Le Petit Journal*, published in Paris, has the largest daily circulation in the world, averaging 1,000,000 copies; and the paper which has the smallest circulation is *The Imperial Review*, published for the sole benefit of the Emperor of Austria. It is made up from translations of all the principal items in the prominent European papers, and the daily edition is three copies.

EVERYTHING is referred to a Commission nowadays, sometimes even a Joint Commission, and when we want to put special emphasis on the matter, we refer it to a High Commission. But who would have dreamed that such a private and insignificant a question as the drying of the family wash would have to be settled by commissioners! It is even so in Washington. Several years ago, *Harper's Bazar* tells us, the chancellor of the German Legation permitted the family clothes-line to be hung in front of his house. The chancellor's neighbors objected to the flapping view continually presented, and sought relief. Four high officials debated the matter, and finally, despite his protestations, ordered the clothes-line into the backyard. This winter, Congressman Showalter, of Pennsylvania, introduced similar decoration of his front yard on Capitol Hill. The commissioners were again called upon, and emphatically reaffirmed their decision, so the Monday morning flutter along Capitol Hill vanished, and Washington trusts there will be no further requisition for the services of a Commission on the Place for Hanging Clothes.

## A SCIENTIFIC GRANDPAPA

"See, grandpapa, my flower!" she cried;  
"I found it in the grasses!"  
And with a kindly smile, the Sage  
Surveyed it through his glasses.

"Ah, yes," he said, "involutebrate,  
And all the florets ligulate,  
Corolla gamopetalous—  
Compositæ—exogenous—  
A pretty specimen it is,  
*Taraxacum dens-leonis!*"

She took the blossom back again,  
His face her wistful eye on.  
"I thought," she said, with quivering lip,  
"It was a dandelion!"

—St. Nicholas.

W. V. PETTIT, writing in *The Atlantic*, refers to the timidity and lack of courage of the native Puerto Rican, evidenced in such ordinary cases as fear of cows and mettlesome horses! "Yet," he goes on to say, "the native is not without redeeming features. He is invariably courteous, uniformly respectful. The *peon* regards the *senores* very much as the feudal serf must have regarded his neighboring gentry. Consequently, he is in a very "governable" state of mind. He is free with his money, long-suffering under oppression, but intensely excitable. He will remember a favor, but his gratitude disappears immediately upon the receipt of some real or fancied slight. He is proud, but only for applause. His self-esteem depends solely



upon his neighbor's estimate of him. Horse-whip him privately, and he will forgive you. Snub him publicly, and he is your lifelong enemy."

IN these days of civilization, when machinery has so largely done away with hand-labor, it is difficult to realize that we have, living in the heart of the country, a people so primitive as the dwellers in the mountains of Kentucky and Tennessee. The mountain potteries are still making flambeaux, lamps of almost classic pattern, in which grease is burned with a floating wick. In the high mountains where streams are small and mills impracticable, the whipsaw is brought into use, and two men will get out three or four hundred feet of boards from the logs in a day. Hand-mills for grinding can still be constructed by well-brought-up mountain men, and in some places they have not yet lost the tradition of the fashioning of the old English cross-bow!

AND who, says President Frost, of Berea, does not have a feeling akin to reverence in the presence of a hand-loom? When a mountain maid speaks of her "wheel," she does not refer to a bicycle, but to the spinning-wheel of our ancestors, her use of which here in our mountains calls to mind the sudden and entire disappearance of cloth-making from the list of household industries. Not a single member of the Sorosis could card, spin, dye, or weave. Their mothers, for the most part, had forgotten these arts, yet their grandmothers, and their foremothers for a hundred generations, have been spinners. Spinning, in fact, has helped to form the character of our race, and it is pleasant to find that here, in Appalachian America, it still contributes to the health and grace and skill of woman-kind

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### The Awakening of China

FROM *The Church in China*

THE past six months have altered permanently not only the international relations of America, but the very conditions of national existence in China. The change in China has been occasioned by a development of progressive tendencies in the young Emperor, Kwang Hsu, quite as unexpected as was the war which brought about the change in America. Rarely have important edicts followed each other in such quick succession, and never has a Chinese Emperor treated Western methods so favorably. Probably the most important edicts are those relating to the civil-service examinations, doing away with some of the useless, but exceedingly difficult requirements (chiefly the *wen chang*, a highly technical literary production, and the test of chirography), and introducing questions which touch the new learning. So radical were these edicts that many literary men felt the very bottom had fallen out of their ambitions. Four-fifths of the average scholar's library, accumulated by the toil and savings of the best years of a lifetime, were rendered useless by the one decree abolishing the *wen chang*; and booksellers were most seriously embarrassed by the altered values of their stock. Even men who had some acquaintance with foreign affairs felt that the change was too rapid, and events have proved that the preparation had been inadequate.

At the present moment the Emperor's progress is stopped by a violent reaction, and

the government is in the hands of a typically cruel and conservative Oriental tyrant, the Emperor's aunt.

But the steps already taken cannot be retraced. The old style of examinations may be reinstated for a time, but the minds of many Chinese students have been stirred too deeply for the worn-out learning of the past ever to assert again its former undisputed and deadening sway. And since the educational system is the great factor in holding together the fabric of Chinese civilization, that civilization must prepare for a radical change. If the reform party is not strong and wise enough to gain control again, it seems likely that the government will soon go to pieces, and China be divided among the great Powers of Europe. In any case, the outward changes proposed by the Emperor's recent edicts, are but the expression of a profound inward movement which cannot be withstood.

The political breakdown of the old *regime* is causing many men to feel keenly what heretofore they have only feared—the bankruptcy of the old philosophies on which the old *regime* was based. Add to this the fact that civil and military, as well as commercial, advancement, will hereafter depend on proficiency in at least some part of "Western learning," and it is safe to foretell a greatly altered relation between the missionary and the hitherto proud and scornful, as well as ignorant, Chinese gentleman.

There is sure to be an increasingly great demand for the material elements of Western civilization; but just as we find our work in Cuba only begun when the Spaniard is expelled, so we shall find that the most serious need of China is not what first appears. Grant the Chinese people moral uprightness, which can be based only on true religion, and they may well be left to take care of themselves. So far as the old religions of China are concerned, they are not living faiths in anything like the measure we usually anticipate before coming to China. Mohammedanism and Judaism have a certain amount of vitality; but Confucianism and Buddhism in China are dead, and their hold on the people is that of the dead man's strangling grip. The real need of China is something to avert the materialism which is only too natural to the Chinese, and to nourish real moral and spiritual life.

As China begins to wake up to her poverty and need, it is a cause of sanguine hope to see that our America begins also to realize her responsibility to people outside her own domain. We may trust the new sense of world-wide duties and opportunities to bring Americans face to face with the great commercial openings in China. Shall we not also expect the New America to respond equally to the religious and educational opportunities in the new China?

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### Christian Science Absurdities

MRS. EDDY seems to have been originally something of a homeopathist; at least she made some use of the system, and her adopted son graduated at a homeopathic college in Philadelphia. She affirms that she derived valuable hints from that system; for instance, she says that she "made a very high homeopathic attenuation of *natrium muriaticum*, or common table salt, and with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours," she had cured a patient sinking in the last stages of

typhoid fever. The highest attenuation of homeopathy, and the most potent, steps out of matter into mind. She brings in the everlasting contradictions, of course. The non-existent matter, common salt, made into a high homeopathic attenuation which does not exist, in a goblet of water which did not exist, and administered every three hours in a non-existent teaspoon, "steps out of matter into mind," and cures a patient of a typhoid fever which he never had.

In surgery Christian Scientists claim to have done some striking exploits. They say they have set dislocated bones without touching them, so that the bones have returned with an audible snap to their sockets. Mrs. Eddy says: "Bones have only the substantiality of the thought which formed them." It must be very interesting to see a non-existent bone, having only the substantiality of thought, which had been dislocated from a socket which never existed, going back without being touched into that imaginary socket with a thump audible to all the bystanders. Still, these healers realize that bone surgery is not very easy, and Mrs. Eddy herself says, "until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself to mental reconstruction and the prevention of inflammation."—*Edmund Andrews, A. M., M. D., LL. D., in Medical Journal.*

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### The Secularization of the Religious Press

DR. K. S. STORRS, in his reminiscences of the early years of *The Independent*, published in the fiftieth anniversary number of that journal, expresses regret that its first editors, of whom he was one, did not minister more to the spiritual life of its readers, and repeats a remark made at the time that "*The Independent* was certainly a strong paper, and might some time become a useful one, if it should ever get religion." But if *The Independent* was too secular and not religious enough then, what is to be said of it now? It has gone over more and more into the secular field, so as to prompt the remark that it has lost what little religion it had. *The Outlook* has gone still further in the same direction, and has practically ceased to be a religious journal. These journals are doing a useful work, and are of a high order of excellence, but they are political and literary, rather than religious journals, though still religious in spirit.

These are extreme instances of a change that has come over almost all religious papers. Formerly they were occupied exclusively with religious topics, and only glanced occasionally and incidentally into the secular field. Now they generally have departments reporting and reviewing the secular world, and this work is better done in several respects by some religious journals than by the secular press; for the news that pours forth from the daily press in a confused mass, in the weekly press is sifted and systematized and set forth in the light of general explanation. It has thus come to pass that many busy professional men, as well as general readers, depend more on their religious journal for their bird's-eye view of the world than on the secular papers. The religious journals also deal with leading secular events on their editorial pages, viewing them in the light of moral and religious principles. Simultaneously with this change in the religious press, there has been a parallel change in the secular press. The secular press has, to a considerable extent, come over upon the religious field, both in its news columns and in its editorial pages. It reports religious meetings and important ecclesiastical events, publishes sermons and expositions of the Sunday school lessons, and gives intelligent and able



editorial consideration to religious affairs. Thus the religious press has become more secular, and the secular press has become more religious.

These changes are not for the worse, but for the better on both sides. It is a distinct gain to religion that the secular press has recognized its importance even as news, and given it a place in its pages. As for the religious press, it is bound to look at the world in all its fields and phases, or it will lose touch with the practical world, and float in the air as a ghostly abstraction, having no real field and force. The chasm between the secular and the religious is not so broad and deep as it once was; in a sense it has been filled up, and these two fields have been merged into one. "The field is the world." Religion is not a science or an art that can be shut up within local boundaries, but is a universal spirit that must find and force a way into every corner and crevice of human thought and action. Every secular event becomes religious when it is viewed from a religious standpoint. The religious journal looks at the secular field from this religious point of view, and beneath and above the kingdoms of this world sees the kingdom of the Lord Jesus Christ. This is its distinctive difference and characteristic, as compared with the secular press, and it will always have this field and function.

The religious journal, therefore, is not going to be driven from the field by its secular co-worker. Religious journalism is a vastly wider and deeper force to-day than it ever was in the past. It touches our many-sided life at every point with helpful illumination and inspiration; and its influence is growing and not waning. This change has only brought it into closer and more vital adjustment to its environment, and thereby made it more useful. The process of natural selection, and of the survival of the fittest, is improving the religious journal, as it is all things else. But the religious journal must not go too far in this direction, and lose its religious color by toning itself down to a secular shade; rather, it should magnify its characteristic office, and intensify its religious point of view, focusing the affairs of this world so as to show their relation to the kingdom of God, and reflecting upon them the light and power of the world to come. The secularized religious press may thus be more broadly and deeply religious and be more influential in promoting the cause of truth and righteousness. The religionized secular press is also improved in its sphere, and these two, instead of being rivals, may be harmonious co-workers.—*The Presbyterian Banner*.

### Book Reviews and Notices

**The Thirty-Nine Articles, their History and Explanation.** By B. J. Kidd, B. D., Keble College. Vol. I. Articles I-VIII. New York: James Pott & Co. Price, 30cts.

This book belongs to a series of "Oxford Church Text Books," under the general editorship of the Rev. Leighton Pullan, which, judging by the names of the scholars employed upon them, on the one hand, and their exceedingly low price on the other, are likely to be extremely useful to theological students and others. Mr. Kidd is favorably known for his valuable treatise on the "Latin Mediæval Doctrine of the Eucharistic Sacrifice," published by the S. P. C. K. In the volume before us, sixty-two pages are devoted to the history of the Thirty-nine Articles, and the remainder to the explanation of the first eight. There are 116 pages in all, printed in small but very clear type. The history is given under four heads. There is first a general treatment of the growth of new doctrinal formularies, in which some good distinctions are made between the Creeds and Articles, with some slight account of the continental documents of the Reformation period, such as the Augsburg Confession and the Formula of Concord, on the one hand, and the canons and decrees of the Council of Trent, on the other. The second chapter gives a succinct history of the doctrinal formularies of Henry VIII. Chapter III. is on the Forty-two Articles of the reign of Edward VI. Finally, chapter IV., which is

the longest, gives the history of the formation and adoption of the Thirty-Nine Articles, from which the author passes on to the history of subscription, and of the attempts made after 1571 to amend the Articles or substitute others for them. The author completes this division of his book with a reference to the saying of Pitt, that the Church of England has a popish Liturgy and a Calvinistic set of Articles. Their history shows that this dictum is fallacious, and that that interpretation of them to which Laud and his friends first recalled attention is the one vindicated as historically correct. In the second part, the Articles dealt with, namely, the first eight, belong to a group by themselves, on the Catholic Faith, dealing with the contents of the Faith, including the doctrines of the Trinity, the Incarnate Son, and the Holy Ghost, and the rule of faith; namely, Holy Scripture and the Creeds. These are the most systematic of the Articles, and in the explanation of them, the author exhibits the learning and accuracy of a thorough theologian. We shall look with interest for the second volume, which will include the Articles about which most controversy has arisen.

**The Battles of Peace.** By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New York: Thomas Whittaker. Cloth, pp. 273. Price, \$1.

These four-and-twenty sermons were all preached by Dean Hodges in the memorial chapel of the school. They are full-ripe with virile counsel and instructiveness. From the preface we learn that one of the number, on "Sanctification and Service," has been repeated many times; it is most worthy of repetition. A passing extract from it will serve to show its spirit and the genius of the whole collection:

"There is a general desire to-day to be of use in the world. . . . It sends us out on errands into neglected places. It is the most conspicuous fact in our modern life. Unhappily, there is beside it another fact, almost equally conspicuous, the fact of neglect of the institutions of religion. People are a great deal more interested than they were in doing good to others, but they are not nearly so interested in going to church. The idea of service is emphasized, but the idea of sanctification is many times lost out of sight. Man is best served by those who in serving their fellow-men, serve God, and who go about their work in the Name and in the Spirit of Jesus Christ. No other social work is of abiding value. No other philanthropy can avail to help the needy. Society needs social workers, but it needs Christian workers a great deal more. It needs men and women who love their fellowmen with the love of Jesus Christ, and who daily bring to Him their perplexities, their problems, their failures and successes, that He may help them to help others. This is the mission of the Church in the community; this is what the services and the sacraments mean; this is why the doors stand open and the bells ring. The mission of the Church is to help us to be good that we may do good. It is to sanctify us for the sake of service."

**The Messages of the Earlier Prophets.** By Frank Knight Saunders, Ph. D., Yale University, and Charles Foster Kent, Ph. D., Brown University. Philadelphia: John D. Wattles & Co.

It is quite true, as the authors of this volume say, that, although we have the Bible in the English language, a language supposed to be as a matter of course, "understood of the people," there are, in fact, considerable portions, especially of the Prophets, which convey no intelligible idea to many readers. The object of this work is, by a chronological arrangement and interpretation through a paraphrase, to give the earnest reader of the Bible and the general student, the means of arriving at a better knowledge of the meaning and force of the earlier Prophets. The writers do not concern themselves with questions of criticism, except so far as critical studies constitute an aid to arriving at probable conclusions on matters of chronology. They do not even pronounce dogmatically upon the question of two Isaiahs. There is a brief introduction on the beginnings

of Hebrew prophecy. The authors speak of the period of the Prophets as "an era of constructive thought hardly to be surpassed in the world's history. To explain it as the mere achievement of logical and earnest minds is impossible. The only satisfactory explanation is that God was leading and teaching mankind through His chosen messengers." The earlier Prophets here expounded are Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, and Habakkuk. Each of these is prefaced by a brief historical *resume*. The work seems to be well adapted to the purposes for which it is intended. There is, perhaps, no better aid in the elucidation of the obscurities of Holy Scripture than a careful paraphrase. While it is true that a paraphrase is necessarily an interpretation, and may often exhibit one out of several possible renderings, this is no objection to the method, but rather an advantage, provided it is understood that the decision in any particular case is not final. The meaning selected will probably be that which has commended itself to the best interpreters, and will thus afford a good starting point for the student who wishes to push his investigations further. It only remains to say that the work has been carefully done, and cannot fail to be profitable to those who use it in the manner recommended by the authors.

**Letters to a Mother on the Philosophy of Froebel.** By Susan E. Blow. The International Education Series No. 45. Edited by W. T. Harris, LL.D. New York: D. Appleton & Co. Price, \$1.50.

This new volume from Miss Blow's pen will be welcomed by all who have read her previous studies on the philosophy of Froebel. It will be especially valuable to mothers, as giving in a clear and readable form, for the general public, the truths underlying a certain number of the "Mother-Plays," with applications to the training of child life. The pleasing, yet earnest, manner in which Miss Blow writes these letters to one mother in regard to one child, makes these applications all the more interesting. Some readers will perhaps feel that this devoted follower of Froebel sees deeper, higher, and more widely than did Froebel himself in considering these mother-plays. However this may be, the truths developed are full of practical suggestion. Kindergartners will gain fresh insight, and find much food for thought, in Miss Blow's exposition of the theory and practice of the kindergarten, with her hints as to methods which, from her point of view, are in opposition to those of the kindergarten.

**Contemporary French Novelists.** By Rene Doumic. Authorized Translation by Mary D. Frost. New York and Boston: Thomas Y. Crowell & Co. Price, \$2.

What first impresses an observer and possible non-admirer of Frenchmen, in looking at the portrait of the author, which forms the frontispiece of this volume, is the total absence of self-consciousness. M. Doumic has not "posed" for his picture, nor does he pose in his book. His strength, simplicity, directness of style, his sincerity, are remarkable. He wastes no time in preliminaries; there is not a word of preface, comment, explanation, or dedication. Apparently he does not regard himself or his performance with emotion, if not with admiration, as is too often the wont of his countrymen. He confronts the reader with a paper on Octave Feuillet whom he asserts to be, although the friend and advocate of romance, one who knew and did not conceal its dangers. Feuillet's work he believes to be "the most perfect example of the idealist novel in our generation." In the next paper, on the brothers Goncourt, we have a powerful arraignment of those French writers who "have narrowed, confined, and impoverished the subject matter of literature." M. Doumic denounces the work of those dainty and fastidious artists who "have made the most persevering, conscientious, and laborious effort to empty literature of its contents," by concentrating their entire interest on questions of form. Any intelligent reader will find himself interested in the account of the life and achievements of Zola, Daudet, Bourget, Guy de Mau-



passant, and Pierre Loti; but, without original interest in, or knowledge of, the eight subjects treated of in the other chapters, it is not possible for a lover of literature to remain indifferent to the power and charm of M. Doumic's thought and style, no matter what one's individual taste or line of reading may be. It is good to learn, by inference, of the writer's sturdy belief in the truth that "literature is not constrained by a species of fatality to develop in defiance of all notions of right living and of all counsels of good taste." There is hope for French letters when a critic like this denounces the realism which "offers to humanity the most degraded image of herself," and who advocates a literary system which shall be based upon the love of human kind. The translator has also done her work well, and the book is well printed, with wide margins, and plain, fair type, and is substantially bound, so that there is no barrier to one's enjoyment of its four hundred pages. Excellent portraits of the authors discussed are included.

**Missionary Expansion Since the Reformation.** By the Rev. J. A. Graham, M. A., Missionary of the Church of Scotland Young Men's Guild, at Kalimpong, India; 145 illustrations and eight maps. New York, Chicago, and Toronto: Fleming H. Revell Co. 1899. Price, \$1.

This volume gives, in short compass, a general view of the principles, history, and present position of the missions of the Reformed Churches. Most of the chapters have been submitted to acknowledged authorities on the respective subjects. The development of missionary work in heathen lands is sketched from the beginning of such efforts to the present time, without regard to denominational limitations, the author's plan being to show what has been done by all Churches and societies. He has certainly succeeded in giving an interesting account along the lines indicated, and a comprehensive picture.

**Jesus Christ and His Surroundings.** By the Rev. Norman L. Walker, D.D. New York, Chicago, Toronto: Fleming H. Revell Company.

It was the author's intention, we are informed, not to add another to the many "Lives of Christ," but simply to describe our Lord's environment, the various agencies and influences with which he was brought in contact. As a result of these reverent and beautiful studies in the Gospels, we do get a series of views of the earthly life of our Lord of a most instructive and suggestive character. Sometimes the author's expressions are not just such as we think a sound theology would permit him to use. For instance, we would not say that "The natural world . . . oftentimes helped to the birth great thoughts of His heart which before were helplessly struggling to be born" (italics ours), but there are not many such blemishes in the book. What pleases and instructs us most is the author's fidelity to the Gospel story, and it is refreshing to find a writer on this subject over whom the second death of a doubting critic has had no power. We very heartily commend this volume to our readers.

A NOTABLE "Catalogue of Authors" has been published by the Messrs. Houghton, Mifflin & Company, Boston. It is a handsome bound volume of over 200 pages, comprising works published by this company, with a sketch of the firm, and some account of the origin and character of the periodicals and various editions of noted works issued by this house. There are few who have any idea of the extent and value of the work of these publishers. The catalogue is a surprise and a delight to all book lovers. It is full of valuable and interesting information about books, many of which have entered into the literary life of the world. Biographical sketches are given of every author, and these appear in alphabetical order. The frontispiece gives very fine vignettes of six of the most noted American authors. An index of fifteen finely printed pages gives some idea of the extent of the contents. The catalogue will be sent to any address for twenty-five cents, which scarcely covers expense of postage and mailing.

### 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.

LONGMANS, GREEN & CO.

Rights of the Church of England under the Reformation Settlement. By Viscount Halifax. 50c.  
True Limits of Ritual in the Church. By the Rev. Dr. Linklater. \$1.50.  
Instructions on the Revelation of St. John the Divine. By the Rev. Cresswell Strange. \$2.  
Constitutional Authority of Bishops in the Catholic Church. By Dr. A. Theodore Wirgman. \$2.  
The Roman Primacy. By the Rev. Luke Rivington. \$2.50.

HARPER & BROS.

The Break-Up of China. By Lord Charles Beresford. Portraits and Maps. \$3.

### Pamphlets Received

Catalogue of Cornell University, College of Law.  
The Peace Cross Book. R. W. Russell, New York.  
Recueil des Instructions. By the Bishop of Haiti.  
Blasphemy; A Heinous Sin. By Rev. M. M. Moore, Los Angeles, Cal.  
Human Vivisection. The American Humane Association, Chicago.  
St. Mark's Church in the Bowery. One Hundredth Anniversary Consecration Commemoration.  
In Memoriam Rev. John Livingston Reese, D.D.  
Is There any Room in the Ministry? By S. D. McConnell, D.D., D.C.L.  
Work Among the Outcast.  
The Church Mendicant. By Geo. H. McKnight, D.D., Elmira, N. Y.  
Features of our Faith, Position, and Practices. By J. C. Davidson, M. A.  
Catalogue of Grafton Hall, Fond du Lac, Wis.  
Report of the Twelfth Annual Convention of the Church Students' Missionary Association.  
Forty-third Annual Report of the Mission to Seamen.  
Apostolic Origin and Succession of the Anglican Church. By the Rev. F. L. Smith.  
An American Response to Expressions of English Sympathy.

### Periodicals

The topic treated by Cecilia Waern in *Scribner's Magazine* for June, is an infrequent one, for it describes, under the title, "The Modern Group of Scandinavian Painters," the advance in art made by Thaulow, Larsson, Zorn, and others, reproductions of whose work are given in excellent engravings. Governor Roosevelt's articles are concluded in this number; also "A Poet's Musical Impressions, from the Letters of Sidney Lanier." Henry James has a short character story, and Joel Chandler Harris, another about "Aunt Minerva Ann."

*Good Housekeeping* for June has an illustrated article on Mary Lyon, the founder of Mt. Holyoke College, the first of a series on "Women Who Have Made the World Better." Another series, "Fashions and Fabrics," beginning in this number, is by Margaret Bisland, and relates largely to home dressmaking. "Seasonable Menus," are prepared by Margaret Burroughs; Christine Terhune Herrick writes of "Domestic Appliances as Personally Observed in Foreign Lands." "Traveling with Children" is considered by Amelia H. Botsford; William Orr, Jr., writes of "Governmental Maps," and their use in the vacation season. There is a pleasing story, minor articles, good verses, and excellent departments, including a prize anagram. [George D. Chamberlain, publisher, Springfield, Mass. \$1 a year.]

There is much of interest and instruction in *Harper's Magazine* for June. "The Rescue of the Whalers," a sled journey of sixteen hundred miles in the Arctic regions by Lieut. Ellsworth P. Bertholf, U. S. R. C. S., is illustrated from the author's photographs. "The Century's Progress in Scientific Medicine," by Henry Smith Williams, M. D., is likewise illustrated from photographs and portraits, and puts the reader in possession of some important items of information. "Korean Inventions" surprises one by its title, as we should hardly expect that little nation to distinguish itself in such manner. W. D. Howells continues "Their Silver Wedding Journey," Mary Hartwell Catherwood has a short story, "The Mothers of Honore," and the romance, "The Princess Xenia," is still on hand. Richard Harding Davis has also a short story in this issue.

### Opinions of the Press

The Evangelical Churchman

THE CHURCH AND THE FRAGMENTS.—One of the most noteworthy features of the work of the Protestant Episcopal Church in the United States, is the way they "gather up the fragments." In looking over the work of their archdeacons or traveling evangelists, it is noticeable that services are often maintained in places with but two or three communicants. *The Church Messenger*, of California, records "a little Sunday school at Carpinteria, with an average of twelve pupils, which made the liberal Easter offering of \$10 for missions." In the days gone by, these were the scraps and fragments the Church of England ignored and the Methodists took care of. The results we are reaping to-day. But a change is slowly taking place. We are now looking after the corners and waste places, and God will certainly bless us in the harvest gathering of future years.

The Standard (Baptist)

THE CURSE OF PUBLICITY.—The trouble in this world would be about halved if people could be prevented from telling things that they have no business to tell. Particularly is this true of the trouble caused by those useful, but sometimes extremely disagreeable persons, newspaper reporters. In altogether too many cases, what the reporter is expected by his chief to bring in is not necessarily the most significant news, but the news which will make a "good story." It does not matter that it may concern the private affairs of respected citizens, and may have been obtained by underhanded means; nor is it in the least a reason for silence that the publication would cause pain to sensitive persons concerned, or would hinder the arrest of criminals, or would injure the professional reputation of men whose loss cannot be repaired by a later correction of the untrue statement. There is a frank and most disgusting commercialism about the news department of nearly all large newspapers, to the exclusion of all considerations of ethics and good taste.

The Advance (Congregational)

THE PRICE OF OPINION.—In this vast universe man establishes himself on a little claim which has been surveyed by the chain of knowledge. He is so sure of some things that he can say of them: "I know." He is no longer thinking his way towards them or around them, but he confidently thinks from them, as a surveyor measures from some corner stake or stone, the location of which is beyond dispute. But beyond this homestead of knowledge, which is all the time being enlarged, there is a much larger area which is claimed by the sovereignty of opinion. Opinion represents the results of our thinking about something when we cannot say that we stand on ground of positive knowledge. The Latin word from which it is derived means to think, and it represents various degrees of conviction from tentative reasoning to settled judgment. Men are often more positive in stating and defending their opinions, whether well or ill formed, than they are in defending well-established truths. The reason is mainly this: truth is impersonal, and like air and sunlight, no man can claim that any truth belongs to him exclusively; but his opinions are his own, they take on certain forms in his own mind, even when the mental pollen which fructified them came from some more virile mind; he takes a certain pride in them as his own property, and stands ready to exhibit and defend them. Now, every man has a right to his opinions, but if he states them by tongue, pen, types, or otherwise—and the privilege of expression is very dear to the average mortal—if he tries to induce other people to cast aside their opinions and accept his, then he will have to pay the price of having opinions, which is sometimes very heavy. Still, it pays in the long run to have opinions and to stand manfully by them, cost what it may. Opinion sways the world. Advancement comes from the struggle for existence all the while going on between opinions. The fit, or true, survive; the false perish.



## The Household

### The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XV.

SPRING came as usual to the Mohawk Valley that year of 1777, but it brought with it still darker clouds of fear and disaster.

On a certain warm morning when earth and sky seemed to breathe naught but benediction, Evelyn had just finished her morning superintendence of the household when Mrs. Underhill came in from the linen room. The good lady's health had failed somewhat during the past year, and many of the home duties now devolved upon others, but the regular inspection of the family linen was still her pride. "I think, Evelyn," she said, "'tis time my dear husband had returned from his early journey to Schenectady. I cannot be forgetful of the stealing away of Griffith, and now that poor Sir John is in banishment, we are without protection."

"Uncle is made of sterner stuff than Griffith," returned Evelyn, resting her cheek, which had grown much paler and thinner lately, on her hand.

"Aye, and the arm of the Lord is with him," said the wife with a trustful smile, which beautified her somewhat inanimate face. "The Lord is the refuge of the oppressed, even a refuge in times of trouble," she finished softly, as she smoothed out Mr. Underhill's bands which she was mending.

"Ah! dear lady," cried Evelyn with her old impulsiveness, "you are a saint! and yet I know that your eyes are dim with weeping for your lads, and that you lie awake o' nights thinking of Alan in the trenches by the Delaware."

Mrs. Underhill wiped her eyes on her needlework, and never knew that she had done the sacreligious act.

"It is true, Evelyn," she said, "and I sometimes think Alan has been done much injustice; especially do I think it since we have heard later accounts from New York. His father does not trust Captain Dalton overmuch, and I am glad he has left with Guy Johnson for Albany, if, indeed, he have not gone to Canada."

Evelyn was silent. Captain Dalton's news had once proved true in Griffith's case, and was he to be completely discredited now? Just then the tread of Mr. Underhill's horse was heard without, and Evelyn, jumping from her chair, ran to meet him. "Oh sir!" she cried aghast, as she perceived that the clergyman's dress was bespattered and disordered, and that blood trickled from under his hat. "What has befallen you?"

"Be still, my child, and help me, an you will, to wash this wound in the spring-house, and remove some of the mud from my garments. My wife hath been much overtaxed of late, and I would not have her see me thus."

"But," questioned Evelyn as he walked beside her, leading his horse, "how happened it? You have had a fall?"

"No, my embodied interrogation point," smiled Mr. Underhill. "I will tell you in confidence 'twas done by a stone from the sling of a youthful David by the roadside."

"The silly wretch!" cried Evelyn; "and your bespattered garments, how came they so?"

"Well, daughter, there was more than one David to stone him who is accounted a Philistine."

"You have not been stoned, sir?" cried the girl in horror."

"Aye, child, yet 'twas but by road urchins who called after me 'Pope,' and 'Tory,' and not like that of the blessed Stephen, unto death."

"How can they thus turn against you?" cried Evelyn hotly, "you who have only tried to do them good?"

"'Tis a time when men stop not to discriminate. The valley people are in abject terror over the report of threatened havoc by the Tories."

"Cowards," exclaimed Evelyn. "No wonder that General Schuyler leaves them to await their own destruction."

"He does not quite do that. He is arranging even now to treat with the Indians at Johnstown. I have heard it in Schenectady, and as I passed Dirck Myndert's place, Katrina has come running after me, with petticoats close-reefed, and blowing like a grampus, to beg me to be present at the council. 'Ah, good sir,' she said, 'if you be not there we shall all be scalped and tomahawked, and driven back across the sea, which when I came over worked in me such a mighty misery as I shall never forget.' I tried to tell her that if the two former evils befell, the last could wreak her little harm, but old Neptune himself could scarce have dashed more salt spray from his eyes than she mopped up with her kerchief."

Evelyn laughed, then suddenly looked grave. "You are gay to keep up my spirits, but I know your heart is troubled."

"Yea, Evelyn, 'tis even so, but though I am accounted a stern man, there is a maladroitness in me which a mere straw does often tickle. Nevertheless, I must do what I can to restrain the worst passions of our red friends."

Evelyn pressed her lips to his forehead above the discoloring bruise; "you are to me the bravest and best of men, and I would that one of your sons had been like you."

Mr. Underhill rose, and in his turn laid a hand of blessing on the young girl's head, but he made no answer to her words, and as they entered the house the luminous smile was gone from his face.

The gathering of Tories and their savage

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allies at Oswego soon took place, though the proposed council at Johnstown was still deferred. The people of Tryon county sent recruits to fight, and many of them to die in the terrible battle at Oriskany. Then the trembling needle of war, which had seemed to point to an alliance between Burgoyne and St. Leger, to the destruction of the valley, was turned aside by the relief of Fort Schuyler, and the district drew breath again.

Meanwhile, Mr. Underhill grew more and more unpopular, and many ill threats were made against him. About this time, George, now a stout, strong-limbed lad, whose boyish curiosity caused him to poke his somewhat upturned nose into whatever was going on, came in with tidings which were in such a hurry to leave his tongue, that he burst into the room with small ceremony.

"Father," he cried, "Oh, Father, there be sad mischief afoot now, and the broth is all in the fire, as Letty, the maid, would say."

"George," replied his father repressingly, "turn out the dogs that follow at your heels, and tell your tale in a manner less startling to your mother."

The boy, obeying the order, stood before his parents in good old-time fashion, and told his story: "It was at Dirck Myndert's I heard it," he said. "Katrina called me in as I was on my way to the mill below Guy Park. She wanted me to try her butter-milk beer, she said, and I was but drinking

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the first tankard when I heard voices on the stoop. Methought they were those of Dirck and Cairnewas. Katrina was making such a clatter with the pots that she noticed naught. One voice said: 'Have you heard that a packet of papers has been found by a squaw on the valley road, dropped by some who were escaping to join the enemy at Niagara?' 'I have not heard it,' said the other, 'what of the packet?' 'Dutch Karl has got it on some pretext from the squaw,' answered the first, 'and he has given them to those who knew where to send them, and they are now in the hands of the Colonial Congress. Many names in this vicinity are implicated in Tory plots', and then they whispered, but oh, Father, I caught our own name! Then I dropped the tankard, and Dirck has seen me through the window, and springing in has boxed my ears for a listening knave. I should have struck him with the tankard, but that Katrina came between us with yards of skirts outspread. I tell you I like not buttermilk beer with such sweets as Dirck adds!"

The first consequence of this adventure told by George was the immediate dismissal of the Dutch Karl whom Evelyn had for a long time suspected of playing a double part, but to whom, as having been bound-boy and catechuman of his own, Mr. Underhill had shown much leniency.

Nothing more was heard of the packet, and the whole country was occupied in watching the movements of the British commander in the north, who had come "to sweep the Hudson clear," that he might join forces with his friends in New York. The series of notable battles on the borders of New York and Vermont followed, and when on the 17th of October, Burgoyne surrendered his whole army at Saratoga, the joy of the patriots knew no bounds. The event was hailed as the breaking up of British power in the north, and the few Tory families in Tryon county and elsewhere began to shake in the possession of their homes. Mr. Underhill's little congregation at the Schoharie fort dwindled almost to his own household, and his endeavors to minister to such of his red people as had not scattered from the Lower Castle, were regarded with the greatest suspicion. It seemed, indeed, to the loyal priest as though the cause of the Church were crushed with that of the king.

And what of Alan? How had he fared since the autumn night when he had joined the command of the imperious, yet ever gallant Lee.

It had chanced that the General who prided himself on his knowledge of human nature and its capacities, had taken a liking to him whom he had so roughly received, and had given him an appointment on his own staff. Alan, for the first time in many months, was almost happy, in spite of toilsome military discipline and maneuvers. He was at last serving his country, and enjoying the novel experience of being thoroughly in sympathy with those about him.

It was only when Lee had been taken prisoner on his dilatory retreat, and the command, under Prescott, fell back step by step to join Washington at the Delaware, that Underhill and Beaumont learned much of the actual hardships of war. On that strange Christmas midnight when the silent and half-frozen troops recrossed the ice-bound Delaware, and in the bloody battles subsequent, they learned more of its horrors as well as its triumphs. It was during this time that Alan's veneration for the commander-in-chief culminated, and it was at beleaguered Philadelphia in September that he first saw the ardent Lafayette, his own junior in age.

"Ah, Alan," cried Eugene after this meeting, "this is indeed a hero! Do you know at what infinite cost of pains and money he has escaped to this country? Did you mark how his eye kindled when he spake of liberty? and how willing he is to serve, even in the lowest place?"

But Alan, already disappointed in his first hero, Lee, answered more soberly.

Then came the fateful eleventh of September, when the British, advancing from the head of Chesapeake bay, met Washington's army at the Brandywine, and what had seemed success to the patriot arms, was turned to grave disaster. Sullivan, outflanked and out-generaled by Cornwallis and Howe, was put to rout. His men, flying fast in all directions, were pursued by overwhelming forces, and certain to be cut to pieces.

Then it was that the stripling of France rushed to the rescue. Throwing himself from his horse, Lafayette fought hand to hand in the ranks, striving to stem the torrent of flight. Again and again he rallied the scattered columns, and turned them back, nobly seconded by a few of Sullivan's brigade, among whom were now Eugene and Alan. Again and again the broken lines were shattered upon some deadly wave of British foemen. As well might they have tried with ropes of sand to stem the seal Backward they fell again, but this time not

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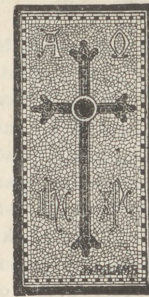
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in disorderly flight, Washington himself taking charge of the retreat.

Eugene, very close in these last hours to his young hero, Lafayette, saw that the latter's boot was welling with blood. "Monsieur," he cried in the French, which was his mother-tongue, "you are wounded!" and even as he spoke he caught the reeling man in his arms. It was just then that a fresh volley was poured into the retreating ranks of the patriots by some more ardent pursuers, and Eugene, covering the body of Lafayette, himself sank down mortally wounded.

Toward morning in the hospital tent, Alan watched beside his dying friend. Eugene had just opened his eyes. "Where are you, Alan?" he said. "I do not see, it is so dark. Alan, did I stand by him, the Marquis, to the last?"

"Yes, Eugene," replied Alan, in a broken voice. "You did all your duty and more. He has but a slight leg-wound, while you—Oh, comrade, how can I let you go?" He could not say more.

"Alan, tell Margaret that I died for liberty; and oh, Alan, she will soon be left alone. Promise me, you will love and cherish her. I know what it will be to her."

Alan's voice shook almost uncontrollably, but he answered clearly, "I promise that Eugene."

Beaumont fell back, and with a smile of supreme content, the young soul took its flight.

When Alan raised his head from his first outbreak of grief, he saw in the tent door a crippled and bandaged figure, standing with his face bowed in sympathetic sorrow. It was the young Marquis de Lafayette.

(To be continued.)

### Temperance Work of Church Women

THE Woman's Auxiliary to the Church Temperance Society of New York city has gone about its task in a most systematic way. It has, in its own language, "divided New York city into arbitrary parochial areas, with the view of obtaining information which would obviate the duplication of parochial visits, and yet guarantee that no one should be beyond the reach of definite spiritual guidance when they desired or needed it." Their labors lie in what is called the German quarter, consisting of fifteen blocks lying between the Bowery and Avenue A., Fifth street and East Houston; the Italian quarter, which is located between Houston and Canal streets, Broadway and the Bowery, and their work among the Irish and the Jews is of large proportions. They have made the very moderate estimate that the liquor saloons in the German quarter number 147, in the Jewish quarter 237, in the Italian quarter 179, making a total of 563 saloons in this limited area. In addition, they state that the drink bill of the United States is at the lowest estimate \$900,000,000, and the number of saloons 225,000.

Now, the Church Temperance Society has for a number of years, established counter-acting influences. The Squirrel Inn exists at this moment only upon paper, but before many months have passed, the society hopes to have it an accomplished fact. Mrs. Bradford, owner of the premises No. 131 Bowery, has given the property to the society, rent and tax free, for five years, on condition that it raises as a free gift \$15,000 requisite for its equipment as a coffee-house and restaurant. The building is in the most crowd-

ed part of the Bowery, twenty-five feet front, eighty feet deep, with a liquor saloon on either side; and low theatres, concert halls, and pawn shops, crowd about it.

If the funds can be raised to equip it, the society proposes to establish a commodious kitchen in the basement, a restaurant seating 120 people on the first floor, a reading-room and lecture hall on the second floor, twenty-five sleeping-rooms on the third floor, and one hundred beds on the fourth and fifth floors. The restaurant will furnish a cup of coffee and a sandwich at a very low rate, and it is hoped that many of these inns can be established, to counteract the attractions of the free-lunch counter of the liquor saloons.

The first all-night lunch-wagon was established by the Woman's Auxiliary in 1893, and its object was the providing of good and cheap refreshments to men employed on night work. The success of this enterprise was so great that five more wagons have been added, and are stationed as follows: The Owl, Twenty-third street and Lexington avenue; the Wayside Inn, Herald square; Good Cheer, Union square; the Cable, Sixth avenue and Forty-second street; the Magnet, Astor place; the Beacon, Jefferson Market. The cost of one of these wagons is \$1,000, and two men are employed on each; they are never closed except on Sundays. Everything is sold at five cents except chicken sandwiches. During the year 1897, 214,256 ten-cent meals were purchased.

The free ice-water fountains are a blessing to the suffering poor during the hot summer months. The Woman's Auxiliary has established ten of them in the most crowded tenement districts.

Then there are coffee-vans, which are intended to furnish hot coffee and sandwiches to coachmen and hackmen at entertainments during the winter months. The association only expects to cover expenses, and to this end sells ten-cent tickets, one of which will entitle the holder to a cup of hot coffee and a sandwich. These wagons are open day and night; and from January 1st to September 30th of last year, supplied 152,800 ten cent meals. The association owns six of these vans, and they are stationed at the Pennsylvania ferry, at Herald square, at Union square, at Sixth avenue and Forty-second street, at Astor place, and at Jefferson market. The van is so arranged that the conductor of it can hand the cup of coffee or sandwich to the coach-driver without his descending from his seat.—M. E. J. in *N. Y. Evening Post*.

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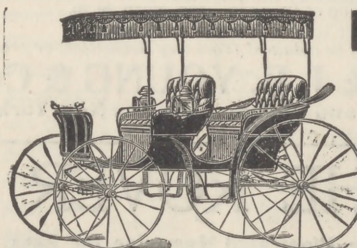
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## Children's Hour

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

### The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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#### CHAPTER VIII.

THE COMPLIMENTS OF THE EXCELSIORS.

"WITH the compliments of the Excelsiors."

So ran the legend on the envelope, in Jerry's best handwriting, with many an elaborate twirl and effective dash. For a moment Eleanor stood undecided what course to pursue. The white clad forms had passed on, and were mingling with the throng. Only Virginia and herself were there, so the thought flashed across her that it would be best to wait until all was over and all the girls together, before the seal was broken and the contents revealed.

"But we want to know whether it's a joke or not," Mollie exclaimed, when she and Evelyn came running up to unravel the mystery; but the president remained inexorable, and the remainder of the evening seemed to drag with leaden feet to Mollie at least.

There was no doubt about the Excelsior having a right royal time. They patronized the lemonade well; they invaded the little ice-cream retreat, and dropped more dimes into Alice's tin box; they laughed, and made every one else laugh, too; in fact, they did everything except that which the girls were afraid they would do—play some cruel joke, or make the sisterhood look ridiculous in some way, in order to feed their revenge.

"The Tabbies look a trifle anxious, don't they?" chuckled Jerry to Dave.

"The envelope is in Nell's pocket, and they don't know," was all the senator said, but he nodded his head sagely, and Jerry smiled, a sweetly contented smile.

At last the moment came when the last good night had been said, and once more the girls of St. Dorothy met on the veranda, this time in the deserted ice-cream corner, to take their share of the spoils.

Alice and Laura were busy counting their gains at one of the little tables, bending eagerly over the gleaming piles of dimes and quarters, like a couple of little oriental misers, and the girls waited until they had finished the happy task.

"Twenty-two dollars and forty cents," announced Alice finally, with a triumphant wave of her hand.

"Twenty-two, forty!" echoed Virginia in astonishment; "why, we only had three gallons, and that would mean—how much? Where's our lightning calculator, Mollie?"

"Sold two hundred and twenty-four dishes at ten cents per dish," said Mollie, counting up on her fingers. "Thirty dishes to the gallon—three times thirty—ninety dishes. Ninety from two hundred and twenty-four—one hundred and thirty-four. Say, young ladies, where did you get one hundred and thirty-four extra dishes of ice cream?"

Laura began to laugh, but Alice was perfectly serious.

"There were five extra gallons sent up with the compliments of the Excelsiors," she answered

"The idea!" cried Evelyn, and Mollie added:

"Pretty soon I'll begin to think that the whole moonlight masquerade was given for the sisterhood with the compliments of the Excelsiors."

"I guess that you are about right," and at the sound of Eleanor's calm, quiet voice, all faces turned to look at her. There was a queer smile on her lips, as she held an open sheet of paper in one hand and two bills in the other.

"Listen to this," she said, and amid perfect silence, she read:

"To the members of the S. D. S.

"Enclosed please find twenty dollars, which amount represents two hundred tickets sold by the undersigned for the benefit of the S. D. S. moonlight masquerade.

"THE EXCELSIOR CLUB."

No one spoke a word. Nell fingered the two ten dollar bills for a minute, and then tossed them over Alice's shoulder into the tin cash box. It was Virginia who broke the stillness.

"It was a grand revenge," she said slowly. "They have clipped our wings. I move that a vote of thanks to the members of the Excelsior Club be passed, here and now, for the great assistance which they have rendered us."

There was a momentary hesitation, and the generous impulse won the day, and the vote was passed unanimously. It was on the morrow that the real struggle with their pride came, for there were the boys to face and thank, and besides, when the *Daily Sentinel* appeared with an elaborate account of the moonlight masquerade in its columns, there was an item added which was as gall and wormwood to the pride of the S. D. S., but they accepted the inevitable with silent sorrow. There was no doubt but that the item owed its origin to the fertile brain of Mr. Jerry Edsall. There was no mistaking his style. It said:

"We understand that, while the charming presence and graceful services of the young ladies formed the greatest attraction of the evening, it was to the perseverance and untiring energy of the well-known and popular Excelsior Club that the entertainment owed its remarkable financial success."

Mollie read the notice aloud to the girls the morning after the affair, and there was a gloom over the assembly which seemed immovable.

"Well, they earned it," Eleanor said, with a weary sigh. "I suppose we must send them our vote of thanks some way. Mollie, don't you think you could take it better than any of the rest of us. It's your barn, you know, and—goodness knows what you have to climb to get to their club room. I think you had better go."

"All right," Mollie said, cheerfully. She



## Tried It

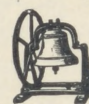
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was the only one of the girls who thoroughly enjoyed the joke, and how could she help it, when it was such a splendid thing to do, and just like Dave and Art., who never, never did anything mean.

So the envoy of peace wended her way to the Rookery after all was done at the Hardy's, and when she reached the barn she did not wait for any invitation or instructions as to climbing, but simply scaled the ladder in the most approved form, and walked the beam like a veteran Excelsior.

"Wonder what they'll do next?" Bobbie was saying reflectively, as he lay at full length on the carpenter's bench, and looked at Dave, Art., and Jerry.

"Get hopping mad, and never speak to us again," Jerry said, with a grin of content. "Nell says they're going to give the money to St. Luke's for something or other."

"Mollie told us all about it," Arthur said confidentially. "It's for a new font—a handsome one—all hand carved and marble lined."

"With S. D. S. engraved on it in big letters," concluded Jerry. "There's the vain pomp and vanity of this wicked world for you. Isn't that like girls all over, though? Had to give something that would stand for a monument to their greatness, instead of giving it to poor people, or something like that."

"Pshaw," Dave said, "I think the font's splendid. Mollie said Virginia suggested it. Mollie isn't a bit mad at us. She's tickled to death. She wanted us in all the time."

"The other girls will be dropping her from the S. D. S., if she don't look out."

At this point a figure appeared on the beam, and an instant later Mollie herself stood among them.

"Well, I give up," was all Arthur could say at the sudden apparition, but Mollie only smiled in a friendly way all round, and proceeded to deliver her message of peace and thankfulness, and good will.

When she had finished, Jerry poked Arthur in the ribs and whispered:

"Make a speech."

So the honored president arose and said, slowly and impressively, while he bowed low to the emissary:

"Please return our best wishes to the S. D. S., and say that any time when they will honor us with a visit, we shall be only too happy to extend to them the compliments of the Excelsior Club."

(To be continued.)

### How Bessie Won the Basket

**O** SUCH a careless, thoughtless, and, I am very sorry to say, such a disobedient little girl as Bessie often was. Very often she really did forget; but sometimes when she did not forget, she would not take the trouble to put her things away.

If you had lived in the house with her, these are a few of the questions which you would have heard her ask every day:

"Who knows where my hat is? Has anybody seen my pencil? Fanny, where is my slate? Can't you tell me where my rake is?"

"Where are you going, Fanny?" she asked, one morning, as her sister who had been teaching her her lessons, got up and was leaving the room, with a basket and a pair of scissors in her hand.

"To cut the flowers," Fanny replied.

"I think you might wait for me; and, Fanny, you said you would get me a little basket like yours; when will you give it to me?"

"I cannot wait for you; you have only wasted your time. When you have finished adding up those figures you may come to the garden; but remember, Bessie, you are not to come until your books and slate are put neatly away, exactly where they belong, on the shelf. And as for the basket, you shall have that as soon"—But Fanny went out of the room without finishing.

Bessie looked after her, with her pencil on her lips. What did she mean by not finishing what she was saying? But there was one thing sure, the longer she sat doing nothing, the longer it would be before she could go into the garden; for Fanny would send her right back if she came before the examp'e was finished.

"Three and two are five, and five are ten," and so on till it was finished and proved correct. Then down went slate and pencil, and over to the open window bounded Bessie.

But just as she stood with one foot on the piazza, the memory of Fanny's words came back to her, and she stopped. She almost wished she had forgotten, she was in such a hurry! Perhaps the flowers would be all cut. O, dear! what a bother!

"I just believe I'll wait till I come back, to pick it up; Fanny 'll never know, and it won't make a mite of difference."

But after saying these naughty words, Bessie felt ashamed.

"You're just going to act a story, Bessie Gray; and that's as bad as telling one with your tongue!" she said to herself. And going back into the room, she picked up the slate, gathered the books from the table, and ran off with them to the library closet, to the particular corner of the shelf where they belonged.

But that corner was already occupied, for in the very spot where she had been going to lay the books, stood the loveliest little basket, in the bottom of which lay a slip of paper, on which was printed quite plainly:

"For the little girl who remembered to put away her slate and books—and, remembering, did it."—Annie L. Hannah, in *Christian Observer*.

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**Finance and Commerce**

THE rockets and roman candles that have illuminated the business situation the past year, have burned themselves out, and conditions have settled down to the activities of supply and demand. Measured by the volume of these activities business was never better, and there are as yet no signs of diminution. With the output increased in most branches of production, in some cases very greatly increased, there is yet scarcely a sign of accumulating stocks anywhere, and in most cases prices are firm. In iron the consumption for the first quarter of the year is given at about 45 per cent. larger than last year, and it is estimated that the percentage of increase will be nearly as large for the whole year. In some cases prices have been again advanced, and nowhere is a tendency toward lower prices reported. The iron products must be immensely prosperous. Ore has advanced very little compared with the increased price for their product.

Cotton is steady with very little change in price. In the manufactured fabrics demand is good, prices are tending upward, and in some lines wants are not easily filled. The strike of the grain handlers at Buffalo has been settled, and work resumed. No other labor disturbances appear at the moment.

The only change to note in the money market is a tendency towards easiness in the interest rate. The New York bank statement last week was generally regarded as favorable, inasmuch as it showed an increase in legal reserves, and stocks rallied in Wall street. We do not see the encouragement in such a bank statement. The reserves increased it is true, but there is no uncertainty about the sound condition of the New York banks, and has been none, and the reserves were large enough before. The significant part of the bank statements is that with reserves ample, and money tending easier, yet loans and deposits decrease largely. This all simply reflects the falling off in bull speculation on the stock exchange. All last autumn and winter when stocks were strong and advancing, reserves in the New York banks decreased, and loans and deposits increased, just the reverse of the present situation. The only menace to the business situation still is as pointed out last week, the poor outlook for the wheat crop. The press and public are at last beginning to admit what we have before claimed, that the condition of the winter wheat crop is deplorable. Many still claim the result will be 250 to 275 millions, or enough for bread and seed. They are at least 50 millions too high, and the yield is as likely to be under 200 millions as over that amount. The average of spring wheat is less than last year, probably 10 per cent. less, possibly 15 per cent. less. Much of it was seeded late and under unfavorable conditions. Dislike the outlook as we may, it promises no surplus wheat for export, and what is exported will come largely from reserves now in farmer's hands. When Europe wakes up to these conditions they will not be so apathetic. Corn planting is not all done and conditions have not been uniformly good. It is too early yet to indicate them.

**Russian Development**

RUSSIA, the Trans-Siberian Railway, and their relation to the trade of the Orient in competition with the United States, are elaborately discussed in the current number of *Summary of Commerce and Finance*, just prepared by the Treasury Bureau of Statistics. The fact that the Trans Siberian road, which will bring the products of Russia's fields, forests, and fac-

ories to the doors of China, is nearing completion, and that Russia is also pushing for a combined rail and water route to the Orient through Persia and the Indian Ocean, seems to justify a study of the rapidly developing industries of that great nation whose contiguous area exceeds that of any other country in the world, and whose population is only exceeded by that of a single nation, China.

Discussing the question of Russia's trade relations to the vast oriental market in which the people of the United States now feel especial interest, the report calls attention to the fact that Russia, like the United States, has such variety of soil, climate, and minerals, that she is able to produce within her own borders a large proportion of the necessities and comforts of life. Corn, wheat, barley, and rye furnish an ample supply of breadstuffs; vast stock-growing areas produce cattle, horses, hogs, sheep, wool, hides, and provisions in abundance; beet sugar is produced in great quantities; hemp and other fiber plants flourish in certain provinces; cotton is successfully grown in the extreme south; virgin forests promise an enormous lumber supply; coal, iron, and other minerals required for manufactures are believed to be abundant, and her mineral oil is so plentiful and cheap that it is freely used as fuel, and is also becoming a serious competitor with our own in the markets of Europe and Asia.

With these natural supplies of all materials required for manufacturing, she is strengthening her industrial system, following closely the lines marked out by the United States, and now manufactories of cottons and woollens, iron and steel and their products, machinery, lumber, and other of the requirements of her people are being established and increased. Foreign capital is encouraged to contribute to this activity, and with her 125,000,000 of industrious, frugal people, she seems likely to increase her ability to supply her own markets, and in certain lines may also increase her export. When to these developments in the producing lines are added the new transportation routes by which supplies may be sent to the markets of Asia and Europe and, indeed, of the world, putting rail in competition with water, and water again in competition with railway lines controlled and owned by the government, and all these combining to bring undeveloped areas and resources into development, their importance to the commercial world and to the commerce of the United States, seems worthy of consideration.

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**Washing and Starching Summer Gowns**

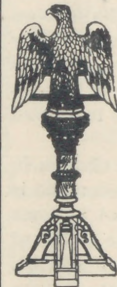
TO send an originally cheap gingham gown to the cleaner, and have it come back with a bill equalling or surpassing the cost of the material when it was new, is not an experience to encourage a taste for "cheap" gingham. To have it washed by the laundress and sent up with a faded back and starchy spots throughout, is even more depressing. Most of us learn to compromise by choosing colors with a view to the wash-tub, rather than to our own taste and complexions; but, after all, there is a way of cutting this Gordian knot, of having our own choice of colors, and keeping them in defiance of time, wash-tubs, and starch. "The man who is master of himself has a good servant," and the woman who knows what happens in her kitchen and laundry, knows how it happens, and, more over, takes good care that it happen in her way, may save her wash gowns from destruction and herself from much vexation of spirit.

Colored prints, gingham, cretonnes, and piques of colored patterns, or of solid colors somewhat doubtful and difficult to preserve, should be washed in bran-water without any soap whatever. Put the bran in a muslin bag and pour hot water on this; when the water is lukewarm, take out the bran-bag and wash your pieces quickly, rinsing them afterwards in clear cold water, also quickly. To avoid all chance of fading, hang them to dry in a room without fire or sunshine, and before they are absolutely dry, iron them with moderate irons. The great point to bear in mind is to wash, rinse—and starch, if necessary—very quickly, never allowing the pieces to lie in the water.

Rice-water is the only safe starch for dark linens and muslins, and muslins of doubtful color may be washed in rice-water without soap, rinsing them out in clear rice-water to keep the starched quality. Gum-arabic water is also used to take the place of starch, but is rather better suited for lace and nets, and rice-water will probably be found the more satisfactory of the two.

When no soap is used in washing, yolk of egg may be rubbed into grease spots, or places where the material is soiled by contact with the skin. Rub the yolk into the material and wash exactly as if it were soap.

An additional word apropos of shrinking: Wash materials made up into shirt-waists, children's frocks, or anything expected to be laundered often, should, without exception, be laundered and shrunk in the material before being cut and made up. If this be done, it will not shrink later on. All the best shirt-waist makers do this, which is one reason why shirt waists made to order look better and keep their shape long after cheap shop made ones have shrunk and stretched all out of shape.—Harper's Bazar



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