

The
Living Church

VOL. XXII. No. 9

CHICAGO, JULY 1, 1899



Chancel of St. Thomas' Church, Taunton, Mass.
The Rev. Morton Stone, Rector

Educational

CONNECTICUT

CONNECTICUT, Hartford.



Woodside Seminary for Girls.

Re-opens September 27. Address for circular.

Miss SARA J. SMITH, Principal.

COLORADO

COLORADO, MONTCLAIR, Suburb of Denver.

Jarvis Hall Military Academy

Has no superior. Number of students last year double that of preceding year. \$350 per annum. Catalogue. REV. H. KAY COLEMAN, A.M., Rector.

ILLINOIS

St. Mary's School, Knoxville, Ill.

Now in Its Thirty-first Year.

Prominent families in many States, during a quarter of a century, have been patrons of this institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address, REV. C. W. LEFFINGWELL, Rector.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

THE COLLEGE OF MUSIC

Jacksonville, Ill.

Send for illustrated catalogue to Joseph R. Harker, Ph. D., Pres.

St. Agatha's School, Springfield, Ill.

The Springfield Diocesan School for Girls. Opens its fall term Sept. 14th. Academic, Primary, and Kindergarten department; Music, Art, Elocution, Physical Culture, carefully taught. Especial attention given to training girls for the home life. French spoken at table—taught by a Parisian. For catalogue, etc., apply to MRS. PRUEBE H. SEABROOK, Prin.

St. Alban's Academy, Knoxville, Ill.

A Classical and Military Boarding School for Boys of all ages. Gymnastic training and athletic sports. A. H. NOTES, Headmaster.

MAINE

Saint Catharine's Hall.



Augusta, Maine. The Diocesan School for Girls.

The instruction is of the highest grade, yet yearly expenses are only \$350. Thoroughly new and modern appointments. Pleasant climate. General, college preparatory and musical courses. Address The Rev. GEO. F. DEGEN.

MASSACHUSETTS

WHY THE LARGEST?

Forty-five years of constant and healthful progress has put the

New England CONSERVATORY OF MUSIC

of Boston, Mass., at the top (both in size and standing) of musical institutions in America. Comprehensive in plan, moderate in price, thorough in practice and famous for results.

GEO. W. CHADWICK, Musical Director. FRANK W. HALE, General Manager. Send for an illustrated catalogue.

MISSOURI

Bishop Robertson Hall.

Episcopal. Estab. 1874. Boarding and Day School for Girls. Re-opens, D. V., Sept. 13th, 1899. Apply to SISTER SUPERIOR, 1607-17 South Compton Ave., St. Louis, Mo.

Educational

MINNESOTA

St. Mary's Hall, Diocesan School for Girls.

In the healthful climate of Minnesota. BISHOP WHIPPLE, Rector. MISS CAROLINE WRIGHT ELLS, Principal. Special advantages in Music and Art. Fine Gymnasium. Certificate admits to Wellesley. Terms, \$350 per year. For catalogue, address ST. MARY'S HALL, Faribault.

NEW YORK—STATE

Keble School for Girls, Syracuse, N. Y.

Under the supervision of Bishop Huntington. Twenty-ninth session year begins Thursday, September 14, 1899. Apply to Miss MARY J. JACKSON.

Miss C. E. Mason's School for Girls



THE CASTLE, Tarrytown-on-Hudson, N. Y. A beautiful school. Advantages of N. Y. city. All departments. Endorsed by the Rt. Rev. H. C. Potter, Hon. Chauncey V. Depew. For illustration, circular address Miss C. E. MASON, LL. M.

Training School for Nurses.

There are a few vacancies. Applicants must be over twenty one; of sound health and good education. Apply to SUPERINTENDENT, St. John's Riverside Hospital, Yonkers, N. Y.

OHIO

Harcourt Place Seminary

A school of the highest class for girls. For catalogue and information, address MRS. ADA I. AYER HILLS, Principal, Gambler, Ohio.

Kenyon Military Academy

A model school for boys, on a hill top 1,100 feet above sea level. For descriptive catalogue, address HILLS and WYANT, Regents, Gambler, Ohio.

151 E. Broad St., Columbus, O.

Miss Phelps' Classical School for Girls.

Preparation for all colleges. Special studies and courses of college study. Special advantages in Music and Art. Gymnasium. Fall term begins September 28th.

PENNSYLVANIA

Trinity Hall, DIOCESE OF PITTSBURGH, WASHINGTON, Pa.

BOARDING SCHOOL FOR BOYS, preparing them for college or business. Healthful, refined, and elevating surroundings. Personal attention given to each boy's mental, physical, and moral development. Daily choral singing and Evening Prayer (shortened service) in the school chapel. Terms, \$500. For catalogue, write to Wm. W. SMITH Esq., rector, Washington, Pa.

Pennsylvania College for Women.

This institution offers, at low expense, the efficiency of instruction and breadth of curriculum found in the leading women's colleges. Modern and ample equipment. Situation and grounds of extraordinary beauty and healthfulness.

Schools of Music and Art. All collegiate, general, and college preparatory courses, Gymnasium and large campus.

Catalogue and book of sixty views sent on request.

Miss R. J. DEVORE, President, Pittsburgh, Pa.

St. Luke's School (near Philadelphia)

No boy prepared by us for college examination has ever been rejected. A home school; number limited. Remarkably healthful situation. Campus of seven acres. Canoeing, swimming, skating, gymnasium. For illustration, catalogue address, CHARLES H. STROUT, Principal.

SOUTH DAKOTA

All Saints' School, Sioux Falls S. D.

Five of the great railroad systems of the country run trains into Sioux Falls. The high, dry air of South Dakota has proved very beneficial to many.

The school is first class in every respect. Bishop Hare makes it his home. Address ALL SAINTS' SCHOOL, Sioux Falls, S. D.



CHANCEL CHANGES

Correspondence solicited as to proposed change or re-decoration to Chancel or Church Interior.

Designs should be prepared and accepted in advance of the summer vacations

Send for photographs of recent important work.

J. & R. Lamb, 59 Carmine St. New York

Church GLASS AND DECORATING CO

English Stained Glass Windows
Ecclesiastical Furnishings
American Mosaic Glass Windows
Church Decorations

CARYL COLEMAN President 3-5-7 W 29th Street
RUSSELL STURGIS FOOT Vice President NEW YORK

AMUSEMENTS IN THEIR RELATION TO RELIGION.

BY THE Rt. Rev. George F. Seymour, S. T. D., LL. D., Bishop of Springfield.

8 pp \$150 per hundred. Lots of two hundred or more, \$125 per hundred. Address

THE GAZETTE, Publishers, CHAMPAIGN, ILL.

Trinity Church Embroidery School CHICAGO, ILL.

Cassocks, surplices, albs, chasubles, amices, copes, maniples, stoles, hoods. Altar hangings, Communion linen for church or parish use, dossals, antependia, banners, etc. Designing and stamping. Highest excellence. Estimates given. A certain percentage of all income devoted to missions.

MRS. KATE O. GRAVES, SUPERINTENDENT, Trinity Parish House, 101 26th st.

Educational

VIRGINIA

Fauquier Institute for Young Ladies. Warrenton, Va.

The thirty-ninth session begins Sept. 21st, '99. Situated in Piedmont region of Va., on Southern R. R., 51 miles from Washington. Number limited. For catalogue address GEO. G. BUTLER, A.M., AND DAUGHTERS.

WISCONSIN

Racine College Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address REV. ARTHUR PIPER, Warden, Racine, Wis.

Kemper Hall, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

Grafton Hall,

The Ideal School for Young Ladies. Academic and collegiate courses. Music, Art, Elocution, and Needlework departments. German, French, Latin, and Greek, as well as the usual English branches. Location healthful and delightful. Students over twelve years of age received. Fall term begins Sept. 26th, 1899. For particulars, etc., address the Rev. B. TALBOT ROEBERS, B. D., Warden, Fond du Lac, Wis.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WITHIN A MONTH HORSELESS vehicle companies will inaugurate a campaign of equine extermination in Chicago. This city will be virtually the battle ground on which compressed air and electricity will struggle for supremacy in the matter of horseless propulsion. Already there are promises of reduced cab fares, and one company plans to rent vehicles at rates with which horses cannot compete at the prevailing price of oats. Not only will cab stands be located for public convenience, but lines of carriages will be operated on the main arteries of travel. It is something of a question if horseless vehicles can be operated as satisfactorily in Chicago as in large eastern cities, owing to the condition of down town thoroughfares, but the municipality will not be backward in making improvements. While the passing of the horse is doubtless many years in the future, the vehicle companies will have accomplished a great deal when the Fifth Ave. stage line of New York, and the carette line, of Chicago, those two one-oat-per-horse-per-day institutions, shall have become things of the past.

— x —

THE CIVIC FEDERATION OF CHICAGO is making plans for a conference to be held the coming fall, at which trusts will be discussed *pro* and *con*. The meeting will be of national scope, and is expected to lead to important results, inasmuch as many delegates of prominence will take part in the discussions and throw a light on the subject sufficiently strong to enable people to form intelligent judgment. The purpose of the meeting differs entirely from that called by Governor Sayres, of Texas, in that the latter accepts as a foregone conclusion the necessity of squelching industrial combinations, and will endeavor to discover a means to that end, while the Civic Federation conclave will permit a hearing of both sides of the question, and the people will benefit by the information thus adduced.

— x —

THE RAPID DEVELOPMENT OF ALCOHOLISM in France has led to its recognition as a growing evil, and discussion of measures for its suppression. That France has awakened to such a danger, is a good omen. It is a surprising fact that in the country there is a cabaret to every eighty-five people, or every thirty males. A congress held recently was attended by statesmen, clergymen, socialists, and women's rights representatives, and the discussions attracted wide-spread attention. A bill will be introduced shortly in the Senate, supported by prominent organizations, to reduce the number of cabarets to one for every 300 people, and there is a likely prospect of its passage.

— x —

AFTER TEN DAYS, FRANCE HAS ANOTHER cabinet, the efforts of M. Waldeck-Rousseau having been successful. Previous efforts failed because of disturbed conditions,

and an inability to agree on policies. The present body is incongruous, in that it is made up of men representing extreme differences of political opinion, but all are Frenchmen, and have the best interests of their country at heart, believing that in the present crisis minor issues should be laid aside. The personnel of the cabinet insures impartial action on questions which have disturbed the country. The people themselves appear, to a certain extent, to have tired of continuous agitation, and will support efforts to crush sedition. The real crisis will be reached when the question of prosecuting men in high places is reached. It is then that the real stability of the government will be determined.

— x —

UNPARALLELED MISERY CAUSED by famine, is said to reign in the seven provinces of east European Russia. Of the population of eleven million peasants, fully one-half are hungry, with no prospect of obtaining food except in meagre quantities, and that only when charitably dispensed by those whom fortune has preserved from want. The famine is reported to be much worse than that of 1891-2. The government is doing much in the way of relief, and several titled ladies have left their homes to go among the afflicted people and relieve distress. As fully one-third of the territory in the provinces affected is not under cultivation, the coming crop, even if bountiful, will not meet the necessities of the situation. The harrowing condition may be judged in one province, where of all the children born this year, not one is now alive.

— x —

IT IS GRAVELY ANNOUNCED THAT, contrary to custom of investigations, the report of the committee which looked into the embalmed food matter will not be printed. The announcement has created considerable surprise, for, if any official or contractor is deserving of censure, no departure should have been made. It is evident nothing more will be done by the administration, and the whole matter will be pigeon-holed unless Congress thinks differently. In the meantime, for some obscure reason, General Miles, head of the army and cause of the "scandal," tarries in Washington, while the army over which he is in command, has its hands full, and, from indications, is in a position where wise guidance from one sufficiently versed in military matters to occupy the position of commanding general would not come amiss.

— x —

THERE IS A GROWING SPIRIT OF discontent arising from conditions in the Philippines. It is not a question of expansion or anti-expansion, but rather a conviction that affairs are not being managed in a manner calculated to bring the trouble to a speedy end. Accounts given by returning soldiers and travelers vary somewhat, but agree in one respect, that the seriousness

of the situation is not realized, and that many more troops are needed to hold captured territory, otherwise much patriotic blood will have been shed in vain. There should be something substantial in the way of progress to offset the continually growing list of casualties. It is simple for one at a distance of several thousand miles from the scene of action to theorize and criticize, but official records afford ground for the belief that vigorous measures are vitally necessary. If the rainy season bars increased activity, it does not prevent preparation for effectually suppressing the rebellious natives as soon as the unhealthy period comes to a close.

— x —

DELIBERATIONS OF THE PEACE Conference last week were largely taken up with discussions as to how soldiers should or should not be killed. It is unfortunate, though perhaps unavoidable, that in a civilized and enlightened age discussion should not be entirely upon measures which would obviate the seeming necessity of holding vast armies in readiness to rush at each other's throats, should occasion arise. Whatever result may be accomplished by the Peace Conference, and considering the attitude of some of the Powers involved, it may be doubted if many of the Czar's propositions will be accepted, it is certainly a step in advance when nations pause to consider if military burdens should not be lightened.

— x —

INDIANA IS FORCED TO FACE THE serious problem of a rapidly diminishing supply of natural gas. This is the natural and inevitable result of a long time policy which made no provision for preventing useless waste. For years after the discovery of the first well, one had but to ride by rail at night through the gas belt to appreciate the fact that millions of cubic feet of gas were needlessly consumed. Now, in spite of restrictive measures, the end is not far distant. Last winter many residences heated by gas were unteazable because of low pressure. It is a question what will be the effect on industrial centres in the State dependent on gas for fuel. The State Statistician argues that contiguity to vast coal beds will enable factories to operate at slight increase of expenses. Some scientists claim that another natural supply of gas will not be generated, while others say that the process of generation is constantly going on.

— x —

KENTUCKY ENJOYS THE UNENVIA- ble distinction of having within her borders a county where a judge, fearing for his life, adjourned court and refused to proceed with a murder trial. This state of things was owing to a feud, an institution peculiar to certain sections of the South. As county officers are involved in the feud, the wheels of justice seem effectually clogged. There is talk of wiping the county off the map.

The News of the Church

The Church Abroad

The Church of Ireland Conference

At the forthcoming conference, to be held on Oct. 3d, 4th, and 5th, the subjects to be dealt with will include: The Church of Ireland, (a) Her progress during the past century; (b) her attitude towards other religious bodies. The duty of the Church in relation to (a) the homes of the poor; (b) intemperance; (c) gambling. Recent Biblical criticism in relation to faith, (a) Old Testament; (b) New Testament. Foreign missions, (a) improvement of our methods; (b) extension of our work. How can the Church more effectually promote the Christian life? (a) in the family; (b) in the school; (c) among young people engaged in business. The Psalms, the Lord's Prayer, and the Nicene Creed in relation to modern thought. Sermons are to be preached at the beginning and end of the conference by the Lord Primate and the Dean of Canterbury, respectively. The meetings of this conference, which promises to be of much importance, are to be held in the Rotunda Buildings, Dublin.

Commencements

St. John's Military School, Manlius, C. N. Y.

Held June 15th; they included a literary programme, a sham battle, reception, granting of diplomas, and awarding of medals, etc. The school is prospering under Col. Verbeck's wise management, and the 15 graduates this year will reflect credit on St. John's.

Trinity Hall, Washington, Pa.

The 20th closing day took place June 20th. At 10:30 the literary exercises commenced with recitations and essays. The presentation of prizes was made, and the annual address was then delivered by the Rev. Nathaniel S. Thomas, of St. Matthew's church, Wheeling, W. Va. Attractive calisthenic and military drills, and a hearty lunch, followed on the spacious lawn.

Episcopal Theological School, Cambridge

The annual Commencement took place June 21st. Morning Prayer was said at 8:30 A. M. The delivery of diplomas was given at the later service in the chapel, by the Bishop of Massachusetts. The following named graduates received the degree of B. D.: Frank H. Bigelow, Clifford F. Gregg, William F. Downes, Richard T. Loring, Malcom Taylor. The Bishop spoke briefly to the graduating class, and the Rev. E. Winchester Donald, D. D., preached the sermon. Luncheon was served in the refectory, and a social time was spent among the friends and guests of the occasion. At the annual meeting of the alumni, the Rev. James McB. Sterrett, D. D., preached the sermon.

Keble School, Syracuse, N. Y.

The Commencement at the close of the 28th year, took place June 15th. Brief reference was made to the exercises in our last issue. In addition, we may mention that diplomas were given to four graduates, and testimonials for a special course of study, to four others. Diplomas were also conferred upon five young ladies who had completed the Normal Kindergarten course. Bishop Huntington, in his usual happy manner, congratulated the class upon the completion of their course of study, and gave them some good advice. In accordance with the time-honored custom of the school, the exercises were concluded by the singing of Keble's evening hymn, "Sun of my soul."

Woodside Seminary, Hartford, Conn.

The Commencement exercises of this school for girls were held June 5th. The large and attractive gymnasium was beautifully decorated, and at an early hour was filled with old pupils and friends from many States. Prof. Flavel S. Luther, of Trinity College, addressed the graduating class, in earnest, thoughtful words. A feature of the evening was the singing of the class poem, written and set to music by a mem-

ber of the class, for the class day exercises, which had been held in the morning. Miss Smith, principal of the school, presented the diplomas, lovingly expressing her hopes and wishes that the girls would be true to the high standard of life which the school upholds. The Rev. Ernest De F. Miel, rector of Trinity church, and the Rev. Herbert M. Smith, rector of the school, also took part in the exercises. At the reception which followed, Mrs. Herbert M. Smith received with the Misses Smith, principals of Woodside. Woodside is widely and favorably known as a school which takes but a limited number of pupils, giving to each special attention and training under the best teachers.

College of Sisters of Bethany, Topeka

Has closed its 39th year of work. Ten of its undergraduates were confirmed, and others are looking forward to the rite. The Rt. Rev. Dr. Brown, of Arkansas, delivered the baccalaureate address. The Bishop recognizes this school as one of his greatest missionary agencies, and has many times declared that the kind friends who helped him pay the enormous debt, have done a great missionary work in the 400 by 200 miles of country which the Church has put under his spiritual charge. The year just closed has been the most prosperous since 1893. The number of boarding pupils during the middle term had been 66; the total enrollment for the year, 203.

St. John's Military School, Sallna

At its Commencement, and before, had six of its cadets confirmed, and the whole graduating class received the Holy Communion in a body. Chief-Justice Horton, the lay chancellor of the diocese, delivered the baccalaureate address, on "The opportunities of life." The young ladies of the College of the Sisters of Bethany presented to the successful company in the competitive drill, a beautiful flag, two honor undergraduates being their representatives by election, and one making an address of presentation to the company. Another pleasant feature was the public statement that 13 of the old cadets were officers in our war with Spain, one an ensign on the "Oregon." The Rev. I. S. Baxter delivered an oration on the subject, "Dare to go on."

St. Mary's School, New York City

The Commencement exercises, held on the first of June, were particularly interesting, the essays taking the form of a conference on the great republics of the world. The ideal republics, Greek and Latin, were discussed, and those of other races presented, and the general review was given by Miss Margaret Winslow Pearson whose literary ability was still further testified to by the Song of Praise (*Laudate Dominum*) composed by herself, which was a very unusual production. She is a grand-niece of the Bishop of Springfield. The honors and testimonials were awarded by Dr. Richey, of the General Theological Seminary, and chaplain of the school, and there were many distinguished guests on the platform. Regrets were received from the Rt. Rev. Leighton Coleman, of Delaware, the Bishop of Springfield, Bishop Potter, and others who were unable to be present. The exercises closed with the singing of the *Magnificat* by the school, led by Dr. Prentice, musical director in the church of St. Mary the Virgin. There is an atmosphere of home about St. Mary's that keeps the school very close to the hearts of the scholars, in whom the sweet, brave influence of the Sisters is never lost. Thorough scholarship has been shown by the pupils who have taken part in the exercises held at one time and another during the year. The resources which the school offers for thorough research are especially fine. The school has its own private library, one of the richest in the city, full of rare old art books. The scholars are taught to know and use the books which are most useful to them, and encouraged to carry their reference reading still further in Astor and Lenox libraries. The botanical laboratory displays very satisfactory results.

Bishop Bowman Institute, Pittsburgh

The annual Commencement took place at St. Peter's church, June 8th. The Rev. Dr. Ward delivered the annual address; the prizes were presented by the rector of the school, the Rev. Dr. Coster, and the gold medal to the member of the senior class having the highest record, by the Bishop of the diocese, whose gift it is.

Pennsylvania Military College, Chester

The 120 cadets have returned to their homes in 22 States of the Union and in Mexico. The 37th Commencement exercises began May 26th, when the First Cavalry Squad visited Baltimore, Md., and gave an exhibition drill at the Horse Show. May 31st, the annual competitive mounted drill for the John G. Bergfel's cavalry medal took place. There were six contestants, the medal being awarded to Cadet Tryon P. Edwards, of Maryland. The formal presentation was made on Friday, June 9th, which was "Military Day" at the college, by Brigadier-General J. P. S. Gobin (Lieutenant Governor of the State), who was present with his staff, of the Third Brigade, N. G. Pa. Bronze medals for superior marksmanship were presented to other cadets. The closing ceremonies were held June 14th. Degrees were conferred upon seven graduates. Military exercises were held in the afternoon, comprising infantry, artillery, and cavalry drill, the squad forming the latter being the best in the history of the college. Their riding was excellent. The infantry gave a dress parade, battalion drill, extended orders, and review. The emergency drill by the hospital corps won especial favor. The board of trustees of the college includes Hon. John Wanamaker (ex-Postmaster-General), president; Judge William A. Ashman, Hon. John B. Hinkson; (ex-Mayor of Chester), Rt. Rev. Ozi W. Whitaker, D. D., etc.

Shattuck School, Fairbault, Minn.

The closing exercises took place June 14th and 15th. The prize speaking, the prize drill, the rector's reception, and the exercises for graduation were all of a high order, and betokened the work that produces such a degree of excellence. The advantages of military drill and discipline, when thoroughly done, are illustrated at Shattuck, not as a "war measure," but in manly bearing, self-control, earnestness of effort, and high standards, not only on the parade-ground, but in scholastic effort and in daily life. The drill is thus utilized, not as an end in itself, but as a means toward an end. The graduation exercises were more than usually attractive, and when the venerable Bishop Whipple presented diplomas to 28 stalwart young graduates, there was the feeling that Shattuck was doing a great work for good. Honors in scholarship were awarded to 53 cadets, and honors in deportment to 78. The address to the graduating class was given by the Rev. J. Winthrop Hegeman, Ph.D., of Riverdale, New York city. Shattuck was never in more prosperous condition, and its capacity will be severely tested next year; 23 States are represented, extending from New England and New York to Oregon.

Chicago

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

St. Luke's Training School for Nurses

The annual graduating exercises were held on Thursday afternoon, the 22d. Nearly 40 entered the pretty little chapel at 3:30 P. M., singing a processional hymn. After prayers and the class hymn, the rector of Trinity, the Rev. W. C. Richardson, presented diplomas to the 14 who have completed their two years of training. The faculty address was read by Dr. Thomas J. Watkins, in which mention was made of the high percentage of marks obtained by the class at examination, ranging from 90 to 98. As the class of 1887 was the first, this last class

of 14 is a slight increase over the average of 13, in a total of 168 graduates in 13 years. Mr. Richardson, at the altar rail, pinned on the neat nurses' badge, recently somewhat reduced in size and made more effective by a change in coloring, addressing each graduate with the usual formula, and made a brief address, reminding them that they were to be burden-bearers, and must cultivate the Christian grace of discretion. An opportunity was afforded the visitors who completely filled the chapel, to inspect the latest addition to its furniture, an exceedingly neat prayer desk the gift of old graduates and others trained there, bearing the inscription:

To the glory of God, and in loving memory of Katherine Lilla Lett, superintendent of nurses from 1889 to 1893. Entered into life Nov. 3, 1893. "Blessed are the pure in heart for they shall see God."

Girls' Friendly Society

There was a great gathering of the members of the G. F. S. in St. James' church, at 4 P. M., of Sunday last. All the city chapters, and some of the rural ones, were represented to the number of 300. The chapters entered in procession after the choir, and each wore its emblematic flower. The service was choral, and an appropriate sermon was preached by the rector of Epiphany, the Rev. J. Henry Hopkins.

Diocesan Choir Association

At a meeting of the Executive, held in the Church Club rooms on Monday, the arrangements for the annual festival were advanced to the stage of fixing upon the day, namely, Wednesday, Nov. 22d—St. Cecilia's Day; and secondly, to have three separate meetings: one on the North, presumably in St. James' or St. Peter's; one on the West Side, in Epiphany, and one on the South Side, the churches available being Grace, Trinity, or St. Paul's.

Summer Vacations of the City Clergy

The Rev. E. M. Stires is at Lake Delavan, but comes to the city for his Sunday services; the Rev. D. W. Howard, of St. Paul's, goes to North Manitou Island this week, and on his return on July 19th, his rector, the Rev. C. H. Bixby, goes camping in Northeastern Michigan; the Rev. J. H. Edwards who has been slightly indisposed, leaves on Monday with Mrs. Edwards for Colorado, exchanging duty for a month with the Rev. V. O. Penley, of Calvary church, Golden, Colo.; the Rev. W. B. Hamilton goes to Minnesota for July and August; the Rev. Charles and Mrs. Scadding will spend August in Toronto, and at the Muskoka Lakes, the Rev. A. T. Perkins taking the Sunday duty in Emmanuel, La Grange.

Emmanuel Church, La Grange

We learn that one-tenth of the \$10,000 debt on a plant estimated to be worth \$76,000, will be paid off this week, a renewal for five years made on the balance of \$9,000, and the annual interest reduced from 5½ to 5 per cent.

New York

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

The New York Clericus held its final session for the season at Setauket, Long Island, where it enjoyed an outing.

St. Barnabas' Guild for Nurses

At the annual meeting held at the church of the Holy Communion, the Rev. Henry Mottet, D. D., resigned as chaplain, and was succeeded by the Rev. D. Parker Morgan, D. D.

The Actors' Church Alliance of America

Held its first public meeting, at the Berkeley Lyceum, on the evening of June 19th. Bishop Potter presided. The object of the Alliance is to promote closer relations of actors with Churches.

Chapel of the Messiah

The children made the first fresh-air trip of the summer on June 20th, thus opening the new recreation house of the City Missions Society, in the vicinity of Haines' Falls in the Catskill Mountains.

The Church of St. Mary the Virgin

Has decided to utilize for its fresh-air work of the present season, the provision made by some of the existing institutions and agencies, and will not open its own summer home on the seashore at Huntington, N. Y.

Church of the Epiphany

Has made an arrangement with Grace church, by which it secures control of the latter's former summer home, at Far Rockaway, N. Y., heretofore known as Grace House by-the-Sea. The fresh air excursions have already begun.

Bequest to Church of the Holy Communion

The bequest of \$10,000 by Mrs. Caroline A. Cisco, is divided by the terms of the will into \$2,500 to go to the endowment of the Sisterhood of the Holy Communion; a like sum to the endowment fund for the Home for Aged Women, and \$5,000 to the endowment of the parish church.

Archdeaconry of Richmond

The June meeting was held at the church of the Holy Comforter, Eitingville. Bishop Potter celebrated the Holy Eucharist at the opening service, a considerable congregation being present. At the business session, reports of the missionaries were presented, and routine business undertaken.

Grace Church

The first party of 60 children and 20 women has just started for the new summer home at Stamford, Conn., to remain two or three weeks. They will be in charge of Deaconess Beard who has the appointment for the care of the new home. Most of the children are from the Grace Church Day Nursery.

Summer Homes for City Missions Use

The City Missions Society is fortunate this year in securing two summer homes. One is that offered free of rent by Mrs. J. Hull Branning, at Tenafly, N. J., and the other, a rented building, at an elevation of 2,000 ft., in the Catskill Clove of the Catskills, which takes the place of the former summer home, at Sound Beach, Conn.

Methodists Come into the Church

At Chichester, near Stoneyclove in the Catskill Mountains, a former Methodist congregation has come over to the Church within the past few months, and has been successfully trained in the use of the Prayer Book. During the summer, the church, which is a resort for tourists of this region, will be in the care of the Rev. A. W. Shaw.

Trinity Parish Schools

The school of Trinity parish held its closing exercises in Trinity Place, the headmaster, Mr. Geo. B. Towle, presiding. An address was made by the Rev. J. Nevett Steele, Mus. D., vicar of the parish church. At the graduating exercises of Trinity chapel school, held in the school house in the chapel yard, an address was made by the vicar, the Rev. W. H. Vibbert, D. D.

Church of the Good Shepherd, Newburgh

A fine new organ has been put in, a gift of Mr. and Mrs. Charles Rosell; and also a stone font, the gift of Miss Sarah G. Fife, in memory of Mr. and Mrs. David Perrott. The Misses Gordon have given an electric attachment for the organ. Bishop Coleman, of Delaware, acting for the Bishop of the diocese, lately blessed these gifts, and at the same time administered Confirmation to 15 persons, presented by the rector, the Rev. John Marshall Chew.

St Peter's Church, Westchester

Bishop Coleman, of Delaware, acting for the Bishop of the diocese, on Sunday, June 25th, administered the rite of Confirmation to a class presented by the rector, the Rev. F. M. Clendennin, D. D. The rector had a narrow escape from serious injury, June 17th. He was coming out of the rectory gate into the road on a bicycle, when a trolley car ran into him, throwing him under the car. Fortunately he es-

caped with a few slight bruises and the loss of his wheel.

St. John's Guild

Has erected a new seaside hospital at New Dorp, in the borough of Richmond, which has just been formally opened. Addresses were made by Messrs. Geo. W. Brush and John P. Faure, and refreshments were supplied to some 300 guests. The enlargement has cost the guild about \$32,000. Four wards are provided, with 355 beds, combined in such a way with cribs, that sick children can be cared for by their mothers. The capacity of the institution is now 500 patients. The new edifice is supplied with all the latest conveniences, and has quarters for the staff, office, and bath rooms, an ordinary kitchen, a diet kitchen, a dining room, and an office.

Pennsylvania

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

Episcopal Academy, Philadelphia.

Extensive exterior and interior alterations are in progress. The work includes two new wings 22½x66 ft., three and a half stories high; new roof over the entire building, etc. The cost is estimated at \$35,000.

New Parish House

The Northwest Convocation has purchased a lot 100x150 ft., at the N. W. corner of 25th st. and Lehigh ave., on which a parish house is to be erected at once. This parish is the successor of St. John the Divine, which is now holding services at 2625 Lehigh ave., in charge of the Rev. J. O. McIlhenny.

Marriage of the Rev. L. P. Powell

At the church of Our Saviour, Jenkintown, Pa., June 20th, Miss Mary Gertrude Wilson was married to the Rev. Lyman Pierson Powell, rector of St. John Evangelist's church, Lansdowne, Pa. The ceremony was performed by the Rt. Rev. Dr. Whitaker, assisted by the Rev. Robert Coles.

Buttercup Cottage, Mt. Airy

The 11th annual donation day for this summer home for working girls, under the care of the Sisterhood of the Good Shepherd, New York, was observed on the 19th ult. A gratifying sum of money was received, in addition to a generous amount of groceries and provisions. The annual report of the treasurer shows receipts for the year, \$1,048.66, and expenses, \$873.12.

St. Luke's Epiphany Church

Important alterations and improvements are to be made during the summer months. The galleries are to be re-constructed, new oak pews put in, a brass paneling to the chancel rail, electric lighting, frescoing, and the front of the galleries ornamented with staff work. The cost of these improvements will be about \$7,000. The Rev. Leverett Bradley, associate rector, and Mrs. Bradley have recently returned from their trip to Paris.

The Pelham Mission

Has made great progress since its inception in the spring of 1898. About 100 families have given in their names as members, and it is expected that preparations to erect a church edifice will not be long delayed. A piece of ground in the neighborhood, costing about \$12,000, has been donated to the mission for this purpose. The Rev. J. Alan Montgomery, recently appointed priest-in-charge by Bishop Whitaker, preached his initial sermon on Sunday morning, 18th ult.

Whitford Lodge, a Summer Home

In the spring of 1898, through the generosity of a friend, the use of a house (named later Whitford Lodge) at Whitford, on the main line of the Penna. R. R., was given to St. James' Guild for Girls, for a summer home. This spring, through the generosity of the same kind friend, and owing to the willingness of the members of St. James' Guild to share their good fortune with other clubs, the house was leased for five years, and placed at the disposal of the

Pennsylvania Association of Working Women's Clubs.

Golden Jubilee of Rev. J. K. Murphy, D. D.

An informal, yet highly successful, reception in honor of the Rev. John Kemper Murphy, D. D., rector of St. Michael's church, Germantown, Philadelphia, was held on the 21st ult., in the parish house, under the supervision of the vestry of the church. The event marked the 50th anniversary of Dr. Murphy's taking Holy Orders. The reception room was elaborately decorated, and there was a large number of rectors and members of other parishes present. During the evening, the choir of the church rendered a number of selections. Dr. Murphy was the recipient of a series of complimentary and congratulatory resolutions by the vestry who propose, in the near future, to present him with a purse of gold. Dr. Murphy is a native of Philadelphia, where he was born in April, 1828. On June 15, 1849, he was ordered deacon, and served his diaconate at St. Luke's, Philadelphia. Advanced to the priesthood in 1852, he was assistant at St. Mark's, and later, rector of Calvary church, Rockvale, and St. John's, Concord. In 1868, he became rector of his present charge.

St. James' Church, Philadelphia

Of which the Rev. Dr. J. N. Blanchard is rector, is the "banner church" of the United States, in having contributed more than any one parish to the United Offering of the Woman's Auxiliary, 1893. This organization reports for the year ending April 30th, 1899, a contribution of \$4,124.97, which includes 18 missionary boxes, valued at \$2,499.99. The parochial report for year ending May 1st, 1899, shows: Baptisms, 49; confirmed, 31; communicants, present number, 920; marriages, 18; burials, 45; public services, on Sundays, 210, on other days, 691; total, 901; Holy Communion, 199; children catechised every Sunday; Sunday schools and Bible classes, 515; parish school and industrial school, 121; parish receipts, \$51,687.02; Sunday school, \$371.20; expenditures: parochial, \$36,686.69; diocesan, \$9,729.80; extra-diocesan, \$9,331.25; total for all objects, \$55,747.74. Estimated aggregate value of the property of the parish, real and personal, \$367,719.41; Endowment Fund, \$13,250.70.

Baptistry for St. Martin-in-the-fields

This church, at Wissahickon Heights, erected by the late Henry H. Houston, in loving memory of his daughter-in-law, is being further beautified by the addition of one of the handsomest and most costly baptistries in the country, erected by Mr. Samuel F. Houston, to the memory of his wife. Its cost will be about \$25,000. It is located in the south transept, and forms five sides of an octagon, having a radius of 12 ft. in the interior. The exterior is of Chestnut Hill stone, with lime-stone trimmings, similar to the church, but much more elaborate in detail. The interior is of Virginia stone. There are five narrow windows, one in each side of the octagon, let into the wall after the manner of work in the English cathedrals of the 13th and 14th centuries. The floor is of marble, while the font, a splendid piece of work, is of Mexican onyx, presented to the church by Mr. H. H. Houston shortly before his death. The whole work, both interior and exterior, is covered with beautiful carving and tracery, a representation of an angel being placed at each angle of the octagon. It is hoped that ere the close of summer the work will be completed.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

Woman's Auxiliary

At the annual meeting, held in Emmanuel parish, Hastings, the following officers were elected: Mrs. R. W. Butterfield, president; Mrs. W. Powers, vice-president; Mrs. T. J. O'Brien, secretary; Mrs. John T. Starr, treasurer. Touching reference was made to the death of Mrs. Melina E. Terry, late of Benton Harbor, who had so faithfully labored in the Lord's vineyard.

An interesting paper on Mormonism was read by Mrs. Norton Pomeroy, of Kalamazoo. Mrs. Austin, the retiring president, has pushed the work vigorously during the eight years she has been in office, and each year has seen some advancement. The report of the treasurer showed all pledges met for the year.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Kenyon College, Gambier

On June 1st and 2nd, Dr. George Adam Smith lectured before the faculty and students of Kenyon College. His subjects were "The moral teaching of the Book of Proverbs," and "The Spirit of Christ in the Old Testament." Rosse Hall, which was burned in 1897, is rebuilding. Externally it will be restored, as far as possible, to its original appearance, except that the porch will be rather more ornate. The main floor will contain a vestibule with coat room and custodian's room, and a large auditorium and stage. The auditorium will later be equipped as a gymnasium. It will be encircled by a gallery, hung from the ceiling. This will serve as a running track. When in use it will pass behind the proscenium arch and across the stage, but it is constructed so that this section of it may be raised out of sight. The basement will contain a base ball cage, bowling alley, boxing stall, locker, and bath rooms. The expense of reconstruction is met chiefly by the William and Mary A. Simpson Memorial Fund of \$6,000, the gift of Mrs. Simpson, of Sandusky.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

The 136th anniversary of Trinity church Sunday school, Portsmouth, was celebrated on Trinity Sunday, in the afternoon. The entire membership of the school was present, besides a large part of the congregation. The exercises commenced with a processional hymn by the choir, the children marching in procession bearing garlands of flowers and banners. The services were conducted by the rector, the Rev. James B. Funsten. A beautiful feature was the formation of a large floral design, which, when completed, showed the Ten Commandments. At the night service Mr. Funsten preached the anniversary sermon. Of the men who have been the rectors ever since its erection in 1762, one, the Rev. John Wingfield, did a noble and faithful work in the parish for over 50 years. Before his taking charge, in 1821, the church property was practically abandoned.

The Norfolk Convocation

Began its spring meeting May 24th, at Eastern Shore chapel, Virginia Beach, with divine service, followed by a celebration of the Holy Communion. The sermon was an able discourse by the Rev. C. B. Bryan. The Rev. Carl E. Grammer, S. T. D., read a paper on "The crisis in the Church of England." Reports were made by the different clergy on missionary and general Church work in their parishes, which were very encouraging. The night service was devoted to missions; able addresses on diocesan and foreign missions were delivered by the Rev. Messrs. J. B. Funsten and Carey Gamble. The second day's session was held at Galilee chapel, with sermon by the Rev. W. W. Walker. A large congregation was present at this service, with 18 of the clergy. The annual session of the Sunday school institute was held. At its close the members of the convocation were tendered a *musical* at the Princess Anne Hotel. Another social feature of the convocation was a sumptuous dinner tendered the guests by the Rev. Beverly D. Tucker, dean of the convocation. All the officers were re-elected, and committees on finance and parochial missions appointed.

Woman's Auxiliary

The annual meeting was held in the church of the Epiphany, Danville. A Quiet Hour was conducted by the Rev. Robert Jett, which was largely attended. "Auxiliary Day" was opened

with a celebration of the Holy Communion. The Rev. J. J. Lloyd preached the annual sermon. Forty delegates, representing 16 branches, responded to roll call. Miss L. L. Taylor, of Norfolk, presided. The annual report of the Junior Auxiliary, read by Mrs. John J. Lloyd, of Lynchburg, secretary of the Juniors, gave interesting statistics of the progress of the missionary spirit among the young people of the diocese. A luncheon was served by the ladies of the local branch, after which Mrs. Lindsay Patton, missionary to Japan, made an exceedingly interesting address, impressing the necessity for more women in the foreign field. A letter was read from Dr. Madley, a missionary in Japan, in which he asks for contributions for the work of preparing Bible scrolls for use of the missionaries. A letter was read from Miss Emery, making a special appeal for the mission of Sendai; in response to this the Virginia branch pledged \$50. A pledge of \$50 was also made to the orphanage in Cuba, which is proposed to be established by the Board of Missions.

Albany

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

Archdeaconry of Ogdensburg

One of the most interesting meetings held for some time convened June 6th and 7th, in the parish of Massena—a town recently risen into prominence by a projected water-power for generating electricity, the expenditure of which is estimated at more than five millions of dollars. The initial session occupied the evening of Tuesday, with an address by the presiding officer, the Rev. R. M. Kirby, D. D., relative to the missionary character, and present and future prospects, of the field comprised within the bounds of the archdeaconry. This was followed by an interesting sermon, delivered by the Rev. E. L. Sanford. The music was rendered at this and subsequent sessions, by the organist and a choir, highly satisfactory in its execution, of 16 or 17 boys and girls of the Sunday school. The Wednesday A. M. service consisted of the Holy Eucharist, a goodly number of the laity being in attendance. The *ad clerum* sermon was delivered by the Rev. A. G. Wilson. Business meeting immediately followed, at the rectory. Reports from the various parishes and missions were of an encouraging nature, and manifested successful work along the whole line. The venerable missionary of Ellenburg who had that day performed 20 years of faithful duty in the missions of Clinton Co., was present for the first time, the territory of the archdeaconry having been extended, by which he gained a representation. The area comprehended within the bounds of this archdeaconry comprises the largest county in the State, with a portion of Clinton and that of Franklin counties, which, with the extensive region of the Adirondacks, make it a field of gigantic labors and of great possibilities. This being the first meeting of this body held since the death of the treasurer of the diocese, Gen. Selden E. Marvin, action was taken thereon by the appointment of a committee for drawing up a suitable memorial. A sympathetic vote of condolence was conveyed to the rector of Waddington, referring to the early death of his son. The archdeaconry meeting proper closed at 1 P. M., second day, to meet in the autumn at Fort Covington.

North Dakota

Samuel C. Edsall, D.D., Bishop

Bishop Edsall has just concluded his visits to several points, which, being without a resident clergyman, have been under the care of Archdeacon Appleby who has visited them on an average of once a month during the past two years.

A Clergyman for Bismarck and Mandan

The Bishop found the work here greatly revived, and taking on a more hopeful look. Mr. Appleby presented two for Confirmation in Mandan, and 10 in Bismarck, and also has succeeded in raising funds sufficient to enable the Bishop

to appoint a resident priest, the Rev. A. A. Joss who will take charge in June. At Wahpeton, a thriving county seat, the work has been similarly revived, and the Bishop hopes before long to send a resident clergyman.

St. John's Church, Larimore, Consecrated

The Bishop and archdeacon visited Mayville, Northwood, and Larimore, and on Trinity Sunday the consecration of the church at Larimore took place, and a class of eight was confirmed. The result of Archdeacon Appleby's labors in this field has been remarkable, not only in reviving the interest in the Church, but also in bringing about the payment of long existing indebtedness. The Bishop expects that the Rev. E. W. Burleson will take charge of Larimore, Northwood, and Mayville in July.

In order to keep open existing churches, and respond to new demands at growing points, the Bishop will have to be more generously helped by the Church at large. There is a golden opportunity just now for the Church in North Dakota, if a few hundred dollars more a year can be sent to Bishop Edsall for his work.

Maryland

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

Memorial of Rev. S. W. Crampton

Mrs. Isabella Crampton, his widow, has presented St. George's church, Perryman, with a very handsome memorial brass cross and retable, the base of the cross bearing the following inscription:

To the glory of God and in memory of Savington Warren Crampton, priest. Born Sept. 27, 1810. Died Jan. 19, 1898. Rector of Spesutiae church, St. George's parish, from Nov. 1, 1845, to Nov. 1, 1872. "That with them we may be partakers of Thy heavenly kingdom."

Memorial Tablet for Mr. and Mrs. Perine

There has been placed in the church of the Redeemer, Baltimore, a very handsome antique brass tablet in memory of David M. Perine and Mary Perine, his wife, both deceased. The inscription on the tablet reads as follows:

In memory of David M. Perine and Mary Perine, his wife, who gave the ground on which this church stands, and the land attached thereto; who gave of their means to its erection, and of their time to the promotion of its work. Mary Perine died on the 29th of Sept., 1861, in the 65th year of her age. David M. Perine died on the 24th of Dec., 1832, in the 87th year of his age.

The metal plate rests upon a richly carved base of wood, upon which an inscription is carved: "The wood on which this tablet rests is from trees planted by David M. Perine on his country seat, 'Homeland,' adjoining where he resided for 83 years." In form, the tablet is, with a slight modification, that of a marble tablet discovered in the church of St. Giacomo de Spagnuoli, Rome, and removed later to Montserrat. The replica is from the studio of Messrs. J. and R. Lamb, New York.

Massachusetts

William Lawrence, D. D., Bishop

The rector of St. Thomas, Taunton, the Rev. Morton Stone, in addition to his many labors, has found time to officiate on Sunday afternoons at the County Jail, where his services are much appreciated.

The rector of Trinity church, Milford, is making a strong effort to have an endowment fund for the parish. The work at Mendon still continues under his charge, and is prospering.

St. Paul's, Hopkinton

A font of white marble has been presented by the Stone family, in memory of their parents. The new bell, weighing 500 pounds, was blessed June 11th. The Massachusetts Altar Society has given the parish a linen surplice.

Gifts to St. Luke's, Hudson

A solid silver chalice and paten were used in the church on St. Barnabas' Day. They are in memory of the Rev. F. L. Bush. The new altar is the gift of Misses Holden, of Brooklyn, N. Y. It is made of antique oak with decorated panels in Cardovan work.

Marquette

Gershom Mott Williams, D.D., Bishop

The Rev. Jos. McConnell, of Grace church, Menominee, has been granted a year's absence from his diocese by Bishop Williams, and will spend the time in England, Ireland, and Scotland. His resignation was handed in May 5th, but he will not leave for England before Aug. 1st. Abroad he will work under the auspices of the Society for the Propagation of the Gospel. Mr. McConnell has done much to advance the interests of Grace church, having added 35 communicants to the congregation since last year. He raised several hundred dollars outside his own parish to paint the church edifice inside and out, built a new porch, and made other improvements.

Woman's Auxillary

The fourth annual meeting was held in Grace church, Ishpeming, June 13th. The Bishop celebrated the Holy Communion, and delegates from Marquette, Houghton, Calumet, Escanaba, and Bay Mills, were found to be present. Other branches sent in reports and pledges by their clergymen. A great deal of interest was manifested, and the promise of new work was as great as last year. Mrs. Jennie Eldredge, diocesan correspondent, reported considerable activity locally with the Church Periodical Club. The Rev. R. W. Clark, D. D., preached the annual sermon. The officers elected were: Mrs. E. B. Palmer, Marquette, president; Mrs. Wm. Sedgwick, Ishpeming, Mrs. D. M. McKenzie, Sault Ste. Marie, and Mrs. A. R. Gray, Houghton, vice-presidents; Mrs. J. F. Oliver, Escanaba, and Mrs. A. Maitland, Negaunee, domestic and foreign secretaries, respectively, and Miss Nina Stone, Marquette, general secretary. Mrs. Jennie Eldredge was re-elected correspondent of the C. P. C.

Vermont

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

At St. James' church, Arlington, the Rev. Henry B. Ensworth, rector, important improvements are being made, affecting the nave, and particularly giving finish to the new chancel.

The 109th Annual Convention

Held in Trinity church, Rutland, on June 21st. The opening services were held on Wednesday morning, including two Celebrations. The Bishop presided. The Rev. W. F. Weeks (now absent from ill health), was unanimously chosen secretary, and the Rev. J. O. Davis, assistant secretary. Afterward E. L. Temple was chosen treasurer. Among the reports, that on Christian education was read by the Rev. W. H. Collins. The trust funds now amount to about \$86,000. A new trust fund is the gift of C. R. Brewer, of Enosburgh, being his farm of 400 acres (with some conditions), and the income is to be for mission work. The *Standing Committee* was elected as follows: The Rev. Messrs. Dr. Bliss, Foster, and Weeks; Messrs. Briggs, Arthur, and Smith. The Bishop's address reviewed the state and statistics of the diocese, and dwelt especially on the history and prospects of the diocesan schools. He advised their suspension until endowments could be had for a more satisfactory basis. In diocesan finances he urged greater strictness and more business-like methods. He regretted the short tenures of clerical incumbency, and deprecated the exclusive use of the offerings for current expenses, to the detriment of mission offerings.

The Rev. Dr. Brown's proposed amendment to the Constitution, in favor of women voting at parish meetings, was referred to a committee to report at the next convention. The convention voted to meet at St. Johnsbury next year. The Rev. E. N. Goddard was chosen to prepare a suitable memorial on the death of the late Rev. F. W. Smith. The revised Constitution of the last General Convention was referred to a committee to report to the next convention, viz., the Rev. Dr. Bliss, the Rev. Mr. Johnson, and Messrs. Ormsbee and De Bcer. *Delegates to Missionary Council*, the Rev. Mr. Atwill, and E. L. Temple. A deficiency of \$1,000 in the Bishop's salary hav-

ing been made up by four laymen of the diocese, they were thanked by the convention, and a resolution was passed to prevent any like deficiency in the future.

In the evening the usual missionary reports were read and accepted. From the treasurer's report, it appeared that the parishes and missions had raised the past year for diocesan missions about \$3,268. The assessments for next year amount to some \$3,400. The sum of \$6,800 has been raised the past year from all sources for diocesan missions, and, including local contributions, has reached that of \$11,200. The *Missionary Committee* chosen was as follows: The Rev. Messrs. Atwill, Sanford, Bliss; Messrs. Temple, Parker, and Ward. Amid the debates of the evening on missionary topics, several resolutions were discussed and passed. One was that of the Rev. Mr. Barr: "That missionary meetings be held once a year in every cure of the diocese, by clergy and laity, to promote and develop the missionary spirit and operations." Another was by the Rev. Mr. Bliss: "That it is the sense of this convention that the salary of each missionary or minister, should as soon as may be, be at least \$800 a year and a house." And another was by the Rev. Mr. Alling: "That the Bishop and missionary committee be requested to assign to each clergyman a certain district over which, besides his own special charge, he shall have care, as far as may be, in the cure of souls."

Laramie

Anson R. Graves, D.D., LL.D., Miss'y Bishop

Death of Rev. Robert W. Oliver, D. D.

The Rev. Robert W. Oliver, D.D., late rector of St. Luke's church, Kearney, Neb., entered into life eternal on the 23d ult., at the Episcopal hospital, Philadelphia, where he had been a patient for 15 months. Dr. Oliver was of Scotch birth. When a young man he was tutor for an English family, who secured for him a lieutenancy in the English army, from which he soon rose to the rank of captain. About 1840 he was sent to Canada, where, after a short time he resigned his commission and became a Presbyterian minister at Butler, Pa. Some years later he was confirmed by Bishop Alonzo Potter, and took Holy Orders in the Church, becoming a missionary priest in Western Pennsylvania, building churches at various points, notably St. Luke's church, Altoona, of which he was the first rector. The University of Kansas, of which he was the first chancellor, was erected under his direction. He afterwards became archdeacon under Bishop Clarkson, of Nebraska, and was dean of the Divinity School at Nebraska City until he became rector of St. Luke's, Kearney, missionary district of Laramie. Dr. Oliver held a major's commission under President Lincoln, as chaplain, serving throughout the war and rendering distinguished services at the battle of Fair Oaks. The Burial Office was said on Sunday afternoon, 25th ult., in the hospital chapel, the Rev. David H. Lovejoy, M.D., officiating, after which the remains were taken to Broad st. station, and left, at 4:30 p. m. for his old home in Kearney. Dr. Oliver was 85 years of age at the time of his death.

Central Pennsylvania

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

Christ Cathedral, Reading

Has raised the amount of its deficit of nearly \$5,000, which had accumulated during the past two years, and is now out of debt. This gratifying result has been reached mainly by the efforts of the treasurer, Mr. Edwin L. Moyer, who made a personal call on each parishioner.

St. Barnabas' Free Church, Reading

On St. Barnabas' Day, Bishop Talbot formally blessed the organ, which had recently been freed from debt. The rector, the Rev. J. F. Nicoll, presented a supplementary class of 11 adults, making 70 candidates confirmed within 13 months.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop
Wm. N. McVickar, D.D., Bishop Coadjutor

Woman's Auxillary

The quarterly meeting, held at St. Paul's church, Wickford, May 25th, was well attended. Over 250 went down on the train from Providence and vicinity, and other parts of the diocese were also well represented. Holy Communion was celebrated by the Bishop, after which the morning session was opened by the president, Mrs. Ames. Reports were made showing the work done in the different departments of the Rhode Island branch, both of the Woman's and Junior Auxillaries. Bishop McVickar made an address, dwelling chiefly upon the importance of an itinerant missionary for this diocese. The Rev. Mr. Conrad, of Boston, told of his work among the Kafirs of South Africa. Luncheon was served in the parish house, and during the recess many availed themselves of the privilege of visiting the old Narragansett church, which was opened for the visitors. In the afternoon, the Rev. Henry Morgan Stone spoke of the practical effects of missionary efforts, as illustrated by some of the reports, and the Rev. Mr. Blunt made a stirring address on the spiritual side of the work of the Auxillary. The annual report—\$5,774.06 contributed in cash by 42 parishes, and boxes sent to the value of \$2,900.47.

Newark

Thomas Alfred Starkey, D.D., Bishop

By the will of the late Mrs. Eliza Wells, legacies of \$1,000 each are left to St. Barnabas' Hospital and the Society for the Prevention of Cruelty to Animals. After the payment of certain bequests to relatives, the residue of the estate is to go to St. Barnabas' Hospital.

Brotherhood of St. Andrew

The local assembly held a conference June 12th, at Christ church, Ridgewood. The subject at the afternoon session was "Personal work." In the evening addresses were made by Mr. John W. Wood, general secretary of the Brotherhood, and the Ven. Alexander Mann, arch-deacon of Newark.

Colorado

John Franklin Spalding, Bishop

On Trinity Sunday, at St. Luke's, Montclair, the Bishop held a Confirmation service, when six students and one master from Jarvis Hall were presented by the Rev. Henry K. Coleman, the principal of Jarvis Hall, for the laying on of hands.

Trinity Memorial Church, Denver

Celebrated its 25th anniversary on Trinity Sunday, at 11 A. M. There was High Celebration, the Rev. John Wallace Ohl being celebrant, assisted by the Rev. Chas. Marshall and the rector, the Rev. Charles Y. Grime. Mr. Marshall was the preacher. Before the sermon the rector read a history of the parish, written by a priest of the diocese, as part of the history of the diocese soon to be published, in commemoration of the 25 years' episcopate of Bishop Spalding. Trinity memorial, erected in memory of Bishop Randall, was the second parish organized and church built in the city of Denver, and under its present rector, the first to abandon entertainments as means of raising money for necessary expenses.

The Annual Council

In addition to our former report we give the following items: The Rev. E. P. Newton although absent on a six months well earned vacation, was re-elected secretary, with the Rev. J. Wallis Ohl as secretary *pro tem*, Mr. Charles W. Boynton as assistant, and the Rev. Geo. Leslie as corresponding secretary. The Bishop delivered his address in which he dwelt at some length on the beginning of his work 25 years ago in his immense jurisdiction of Colorado, Wyoming, and New Mexico. There were then only 11 churches with seven clergy at work. He

sketched the progress of the Church during the 25 years of his oversight, and now although Wyoming and New Mexico have been detached, and Western Colorado set apart as a missionary jurisdiction, there are 54 churches and chapels with 43 working clergy. The business sessions of the council were mostly of a routine character, with no agitation, no excitement. The council of conciliation held in St. Louis last February had done its work, and its judgment was observed to the letter. The officers of last year were all re-elected with but little opposition. The Committee on the State of the Church reported slow but steady, healthy growth.

The reports on the institutions showed St. Luke's Hospital to be in a highly efficient condition, but much in need of additional accommodations for the continually increasing demands upon it. Wolfe and Jarvis Halls, which were a year ago in a depressed condition, have, under new and independent management, been more prosperous than they have been for some years. At the close of the council an address was presented to the Bishop congratulating him on his 25 years' successful administration of his office.

A Clerical Retreat

Held from Tuesday, June 13th, to Friday evening, the 16th, at Evergreen, in the Associate Mission church of the Transfiguration. The Rev. W. E. Johnson, of New York, was the director, and gave the meditations to 11 priests and one candidate for Holy Orders. Mr. Johnson's subjects were the solitude of Christ in His ideal of righteousness and holiness; and the solitude of His priests in their aspirations after the righteousness and holiness of the Son of Man, the Son of God. Mr. Johnson dwelt upon "The social touch of Christ," and his communion with them, and the necessity of His priests being in touch with the people to be successful in uplifting them to a higher plane of life.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The last meeting of the Clerical Union for the season of 1898-'9 occurred June 12th, at the Hotel Henry, beginning with luncheon at one o'clock. The Rev. Dr. White, of St. Andrew's, read a paper on "Cyrano de Bergerac."

On Friday, June 16th, the remains of the Rev. Dr. Purdon, which had been in a receiving vault since his death, in December last, were interred in the cemetery at Titusville, by the Bishop. Several of the clergy were present as a mark of respect to Dr. Purdon's memory.

Guild of St. Barnabas for Nurses

St. Barnabas' Day, June 11th, was observed as the anniversary of the Pittsburgh branch. Bishop Whitehead, chaplain-general of the guild, in the morning, at St. Paul's church, preached a sermon appropriate to the occasion, and celebrated the Holy Communion. In the evening, at Trinity church, the annual sermon before the guild was delivered by the Rev. J. R. Wightman, at which time an offering was received in behalf of the Nurses' Sick Relief Fund. On Monday evening, at the residence of one of the associates, the annual social meeting was held, and was largely attended.

The Northern Convocation

The summer meeting occurred on June 14th and 15th, in St. John's church, Franklin, Bishop Whitehead presiding. The opening service was Evening Prayer on Wednesday, with addresses, "Reminiscences of the Puerto Rican campaign, the point of view of a chaplain; of an officer," by Captain Frank Barr and Captain Robertson, the latter of whom spoke most highly of the chaplain's work. On Thursday there was a celebration of the Holy Communion by the Bishop, at 7:30, followed by Morning Prayer at 9:30. There were addresses during the morning on "Why do no more than ten per cent. of the laboring class go to church?" by the Rev. Messrs. J. H. McCandless, G. S. Richards, and C. R. Messias; and "The Sunday question," by the Rev. A. E. Clay. At noon the prayers for missions were said, followed by luncheon. In

the afternoon the Rev. Frank Spalding spoke of "The secularization of the Church," and the Rev. Messrs. A. R. Taylor and Geo. Rogers, on "Some noteworthy books of the day." In the evening the subject was, "The influence of habit on the determination and maintenance of belief," with addresses by the Rev. A. J. Nock and the Rev. S. M. Holden. The Bishop was present at all the sessions, and 16 of the clergy. The convocation was very spirited and interesting, and the visiting clergy were most hospitably entertained by the members of the parish.

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

St. John's, San Bernardino, Consecrated

By Bishop Johnson, Sunday, June 4th, assisted by the rector, the Rev. John D. H. Browne, the Rev. Dr. Easter, and the Rev. Messrs. C. C. Payne, M. C. Dotten, and B. W. R. Tayler. The preacher was the Rev. B. W. R. Tayler. In the evening, the Bishop gave one of his strong and stimulating sermons. The people of St. John's parish and their earnest and indefatigable rector are to be congratulated. Their former church was destroyed by fire in Christmas week, 1897. The new church, a thoroughly well arranged and Churchly structure, was opened for its first service—the Holy Eucharist, preceding a Woman's Auxillary missionary meeting—in February of this year; and now just one year and five months after the fire, the new church, entirely paid for, is consecrated to God's service. And in the meanwhile, the spiritual up-building of the congregation has been as marked as its success in material things. The Rev. J. D. H. Browne, after 15 years of service on the Pacific coast, is to revisit the Atlantic. He will spend the summer in Nova Scotia, returning after the Missionary Council at St. Louis in October. During his absence, the Rev. John A. Harris will take his place at St. John's.

St. Matthias' Mission, Whittier

Since its organization three years ago, has used as its place of worship a vacant store fitted up as a chapel. May 13th took place the dedication of a very neat and Churchlike building, just completed. The service began at two o'clock with a procession composed of the officers of the mission, seven of the clergy, and the Bishop, reciting Psalm xxiv, followed by special prayers of dedication said by the Bishop. The Rev. W. H. Wotton preached a thoughtful and suggestive sermon. The church is built of wood and plaster, and is an imitation of the style of the old Californian mission buildings. The effect is very good, at a moderate cost.

Michigan City

John Hazen White, D.D., Bishop

A New Method of Raising Funds

The Rev. L. W. Applegate, Bishop White's appointed financial secretary for the diocese, is energetically canvassing the several parishes, going from house to house, and making acquaintance with every family, and also getting pledges for the support of the diocese in the "episcopal" and missionary work. This is under the new plan, which takes the place of assessments and apportionments, going directly to individual communicants instead of levying upon the parishes through vestries. This plan involves much labor on the part of the secretary, but the encouragements seem to be more in evidence than the difficulties. The experiment is working hopefully.

New Jersey

John Scarborough, D.D., Bishop

Marriage of the Rev. N. V. P. Levis

At St. John's church, Elizabeth, June 15th, the Rev. Norman Van Pelt Levis, rector of the parish at Westerley, R. I., was married to Grace Royal, daughter of the late Russell D. Tyng, of New York. The rector, the Rev. Otis A. Glazebrook, officiated.

St. Peter's Church, Freehold

Since the present rector, the Rev. W. E. Wright, took charge four years ago, the church has been greatly improved by the extension of the chancel and the erection of a side chapel. The services have been enriched, and the altar properly furnished, and the "six points" are all now in use.

Consolidation of Plainfield Parishes

The church of the Holy Cross, Plainfield, has decided to accept the invitation of the church of the Redeemer, in the same town, for a union of the two parishes, under the present rector of the church of the Redeemer, the Rev. W. Montgomery Downey. The consolidated parishes will worship in the church of the Holy Cross, the rector of which, the Rev. T. Logan Murphy, lately resigned.

Duluth

James Dow Morrison D.D., LL. D., Bishop

Woman's Auxillary

The third annual meeting occurred in St. Paul's church, Duluth, on June 1st. The opening service consisted of a celebration of the Holy Communion by the Bishop, with a stimulating sermon by the Rev. H. P. Nichols. Mrs. L. F. Hendryx, owing to the resignation of the president, acted as presiding officer. Roll call, which showed representation from five parishes, was followed by a short, earnest address by Mrs. Hendryx. The secretary, Mrs. Johnston, reviewed, in an interesting manner, the year's work, its discouragements and encouragements. Especially she approved of the experiment which resulted in a substantial district box, so many branches having united in the plan with enthusiasm. The treasurer's report showed a decided gain in this year's results over those of last year. Mrs. Morrison reported for the Junior Auxillary, nine working branches, and that several Sunday schools had been induced to make missionary instruction a regular part of the weekly programme. She emphasized the obvious fact that if we expect or desire the next generation to be intelligent and conscientious in their gifts and activities for the Church, we must see that they are trained in the Church's methods now. She pointed out the fact that love of country was cultivated in every common school, by all means available, and that every victory in the last war was the victory of each school. Why, then, should not the Church's warfare be kept before the mind of the young, her victories be made theirs, her heroes their heroes, her needs the object of their solicitation? The secretary of the "Babies' Branch" reported a marked increase in membership during the past year, and that mothers have been brought into the Auxillary through the influence of this band of little ones. "A little child shall lead them." In the absence of the secretary of the Church Periodical Club, a review of that work was read by Mrs. Page Morris. A great advance is noted over last year's results. At 1 1/2 o'clock, the Rev. H. F. Parshall read the "Noon Day Prayers." Officers for next year are as follows: President, Mrs. J. D. Morrison; vice presidents, Mrs. C. F. Hendryx and Mrs. G. V. Quillard; secretary-treasurer, Mrs. F. H. Barnard; secretary of Junior Auxillary, Mrs. H. F. Parshall; secretary of Babies' Branch, Mrs. Henry Taylor. An earnest address was given by the Rev. Wm. Walton, for the Junior work. Able papers were read, on "The relation of the Woman's Auxillary to the Junior Auxillary," by Mrs. Quillard; and on "The Woman's Auxillary in small parishes," by Mrs. Merchant, for Mrs. Morse. The subjects for discussion were: "Should 'raising money' be the first object of the Auxillary?" and "Should domestic missions receive more attention from our society than foreign missions?" A unique feature of the afternoon meeting was an address in the Chippeway tongue by a woman of that tribe—Mrs. Louis Manypenny. Her husband interpreted it. It had long been in her heart to do something for God's work, but she knew not how, until some one told her of the Woman's Auxillary. She visited the reservation at Twin Lakes, staying there for a week, and meeting

the women every day. She organized a branch of the Woman's Auxillary there, and then went on to Wild Rice River, where again she met the women, and told them how they might have a share in the good work. Here, too, she organized another branch of the Auxillary, and as a result of these meetings she brought with her to the annual gathering the sum of \$5.60. Bishop Morrison, in his address, expressed his appreciation of the work of the Woman's Auxillary.

Milwaukee

Isaac Lea Nicholson, D.U., Bishop

Recent Confirmations in the diocese: Number last reported, 386; Pine Lake, 4; Christ church, Janesville, 9; Trinity, Janesville, 18; Mineral Point, 9; Kilbourn, 1; Tomah, 5; cathedral, Milwaukee (special), 2; St. John's Military Academy, Delafield, 14; Whitewater, 6; Elkhorn, 7; Hartland, 6; Delavan, 6; Portage, 8; Watertown, 10; Kemper Hall, Kenosha (special), 1. Total, 492.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Rev. George Buck, rector of St. James' parish, Poquetanuck, has resigned. As a monument of his successful rectorate, he leaves a handsome and well-appointed church.

Church Home for the Aged, Hartford

Bishop Brewster dedicated the new building, on June 14th. After the service, which was held in the pretty little chapel of the home, addresses were made by the Bishop and Dr. Nelson, of Geneva, N. Y. The new edifice is of colonial type of architecture, has a broad central hall, with reception rooms, and rooms for inmates on one side. On the other side is the chapel, in the rear of which is the large dining-room, with perfect kitchen and pantry appointments. The rooms are large, airy, and comfortable. The building is heated by steam, and has all modern sanitary appliances. It cost a trifle under \$16,000.

Fairfield County Clerical Association

The monthly meeting was held in Derby, the members and some clergymen of New Haven Co. being the guests of the Rev. G. H. Buck, of St. James' church. Holy Communion was celebrated at 11 o'clock, and the Association then met for business at the rectory. About 25 were present. The subject of the meeting was, "How can the meetings of the diocesan convention be made more effective?" The Rev. L. N. Booth read an interesting paper on the question. At 1 o'clock dinner was served for the visiting clergymen in the Sunday school room, after which discussions of the subject followed. The Rev. Louis French, of Darien, president of the Association, presided.

Trinity Church, Bristol

On June 5th this parish held its 5th anniversary. The rector and his wife gave a reception to the parishioners and their friends, who kindly remembered him and his good wife, presenting them with a beautiful mahogany cabinet, and other gifts. Since the present rector, the Rev. W. H. Morrison, took charge two years ago, there has been a steady advance all along the line. The resources of the parish have quadrupled, and aggressive spiritual work has gone on. On the first Sunday after Trinity the rector inducted into the Order of the Daughters of the King, five women. The branch here now has a membership of 17. The mission at Forestville is also prospering. A lot has been given for a church by Mr. Welch, of that place, and the members have raised \$300 for the building, which is called after the Apostle St. John.

Farewell to Rev. W. D. Scott

On the evening of June 8th, the people of St. Andrew's chapel, Middletown, tendered a reception to the Rev. W. D. Scott, who is about to leave to take up work under Bishop Leonard in Salt Lake City. The rector of the parish, the Rev. E. Campion Acheson, complimented

Mr. Scott on his three years' work, and stated that he had yet to hear an unkind criticism regarding Mr. Scott, or that he had been anything but an earnest Christian gentleman in his work in the parish. Mr. Acheson presented on behalf of the congregation a white stole, and on behalf of himself and Mrs. Acheson, a cassock and surplice to Mr. Scott. After a response by the latter, the congregation joined in singing "Blest be the tie that binds," and then knelt in prayer to ask that a blessing might fall upon this young deacon.

Washington

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

Guild of St. Barnabas for Nurses

The anniversary service took place at Trinity church on the evening of the Feast Day, June 11th. Evening Prayer was said by the rector, the Rev. Richard P. Williams, and an appropriate sermon was delivered by the Rev. Herbert Scott Smith. At the regular monthly meeting for business, on the following Wednesday, officers for the ensuing year were elected: Chaplain, the Rev. Alfred Harding; secretary, Miss Mason; treasurer, Miss Whittaker. There are now about 50 trained nurses belonging to the Washington branch, and a large number of lady associates. Most of the prominent physicians of the city are medical associates, and there are six priest associates. It is proposed to open a home for nurses, where comfortable rooms can be rented at a moderate cost, and where, in the intervals of regular engagements, a pleasant home and congenial companionship will be found, and it is hoped that from it nurses, when at leisure, will give part of their time to caring for the poor in illness. Members of the guild have already generously responded to calls of this kind.

Long Island

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

Grace Church-on-the-Highs, Brooklyn

Extensive improvements are to be made, which are to cost in the neighborhood of \$40,000, the amount being all in hand. In the meantime, services will be held in the chapel.

Holy Trinity, Brooklyn

During the summer a vacation school will be held in the Hall Memorial House. Arrangements have been made to take 200 children. The school will be under the management of a committee of men and women of the parish. During the summer the memorial gifts, organ, pulpit, altar rail, etc., will be put in place. With the exception of a Sunday or two, on account of the work, the church will, as usual, be open all summer.

St. Alban's Church, Canarsie

Held its patronal festival for two days. On the 17th there was a celebration of the Holy Eucharist, the Rev. Walter Irving Stetcher being celebrant. Morning Prayer was read at 10:30, and a High Celebration at 11 o'clock followed, the celebrant being the Rev. J. W. Hill and the Rev. W. W. Bellinger preaching. In the evening the sermon was preached by the Rev. H. C. Swentzel. On Sunday, the 18th, the preachers were the Rev. F. S. Griffin, and the Rev. Frederick Burgess. The church was tastefully decorated, and a special programme of music was finely rendered. The Rev. Edward Heim is rector.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The cathedral of the Holy Trinity, Atlanta, has recently been greatly improved by the decoration of its chancel. This work has been done through gifts of the Ladies' Aid Society, and is a beautiful and harmonious color scheme, bringing out and emphasizing the fine proportions and ornamental points of this part of the cathedral. A very handsome altar rail of oak and brass, the work of Geissler, of New York, has also been erected, and is a memorial of Mr. Quintard Peters.

Editorials and Contributions

THE *N. Y. Churchman*, noticing an article in another paper, says with apparent approval:

The writer voices the convictions, not of an individual, but of a multitude, when he argues that not by Creeds, which, with the single exception of the Apostles', have been universally divisive, but by use of the same forms in public worship and by co-operation in Christian endeavor, shall unity be promoted.

It is just such statements as this that disparage certain movements in the alleged interest of unity, and make us fear this Trojan horse which has been several times wheeled into the General Convention with partial success. We shall continue to be on our guard against it because under the banner of amiability it really covers the conquest of the Catholic by the Puritan, and the conversion of the Church of the English-speaking peoples into another Protestant sect.

THERE is no one who will traverse the statement in *The Churchman* that the use of the same form of public worship would promote unity, and we are far from bemoaning the growth of the liturgical idea, because its adoption represents the decadence and ultimate disuse of methods of worship (?) which the Church has never favored and which have had much to do with prevalent agnosticism and religious indifference. But it is quite another thing to talk of "co-operation in Christian endeavor" as likely to subserve the interests of unity, at least at present. The methods of external work in use among the non-liturgical bodies are all fashioned on the basis of individualistic worship, and have grown distinctly out of non-ritual habits of devotion and prayer. Should, for instance, the Christian Endeavor undertake to reconstruct itself on the lines of the St. Andrew's Brotherhood, the bodies it represents would soon discard it as an exotic, as certainly as that the Brotherhood would commit hari-kari should it make the Christian Endeavor the model of its corporate life. It would be quite contrary to universal experience to hope for unity of feeling as the result of quixotic efforts at unity of operation. The Church has everything to gain by dignified adherence to her own time-honored methods of work (as well as of worship), and everything to lose by gushing and childish co-operation with incongenial methods and endeavors.

AS to the divisive effect of the Creeds, we repudiate the suggestion, save in so far as truth always marks itself off from error, and will not cross the line to compromise with error, even though amiability and false liberality spur it on. There seems to be a singular disinclination in some quarters to recognize the words of our Lord, that He came not to send peace on the earth, but a sword. There is no peace save the peace which grows out of a common holding of truth, and antagonism in the interest of the truth is more according to the mind of the Master than peace at its expense. We are getting weary of this insensate gush about unity without reference to the established, eternal, and unchangeable verities; and the dangers which threaten the Church to-day largely spring

out of this plausible, smiling, sweet-tongued effeminacy which some of our people affect.

THE Creeds of the Church are not divisive, but constructive, columnar, and conservative. The only separation they make is between belief and unbelief, and no one but a destructive or a sentimentalist would argue otherwise. The Creeds are the very bed-rock and *raison d'être* of all our worship and work, and to impugn them as divisive is to cast discredit on their origin, and on the Holy Scriptures upon which the Church has built them. We have shown in what sense they are divisive, and in that sense one might say the same of the Scriptures themselves.

— x —

Theology and Exegesis

THERE is a decided tendency in recent works on the Bible, and in the theological schools, to the exclusive use of methods of exegesis which can never yield the results most to be desired for the purposes of spiritual instruction. Yet it is the use of Holy Scripture for instruction in supernatural truth, for the building up of the soul in love, for the strengthening of hope in things eternal, for consolation, for warning, and for establishing the principles of a life pleasing to God, that makes it the Book of books, the Church's chief treasure. The method of which we speak is called the scientific method, though as it is used, it is often improperly so-called, and when it is used exclusively, it is entirely defective from the Christian point of view, as ignoring the supernatural. It is true that the critical study of the New Testament, including the careful, grammatical, and logical analysis of every sentence, phrase, and word, is essential to the appreciation of the profound truths contained in it, and Christian scholars all along, according to the scholarship of their times, have ever employed themselves in this study with keen delight.

BUT we have reference to something other than this, namely, the attitude of mind with which such study is approached, the impressions or beliefs—in other words, the previous assumptions. The theory of interpretation which is now widely accepted is that one may best approach the study of the Scriptures by divesting his mind of all ideas of spiritual or theological truth which he has hitherto held and which are the root principles of his religious life. This is called "impartiality." It is considered necessary that we should search the Scriptures "without prejudice." The extreme application of this method is familiar enough in the very common notion about the training of children, that the fundamental truths about God and man are not to be inculcated in them, but that they ought to be left to find them out for themselves. "There is only one hypothesis," says Canon Moberly, "which would save such a course from fatuity; and that is the hypothesis that the truths of the Creed are themselves unimportant conjectures upon subjects neither known at all, nor at all necessary to be known. And this, no doubt, is what the advocates of such a course do, in fact, either explicitly or unconsciously hold. But sup-

pose for a single moment that the truths of the Christian creed are what they claim to be; and it would be, at least, as reasonable to leave children to shape out their own unguided experience as to principles about 'picking and stealing, evil speaking, lying and slandering, temperance, soberness, and chastity,' as about sin, and atonement, and love, the revelation of the Fatherhood of God in the incarnate life of Jesus Christ, or the transfiguring of personality by the presence and the power of the Holy Ghost."

WE are asked to approach the study of the Scriptures with all our old pre-conceptions placed out of sight. We are to study them as persons who know nothing of the Incarnation, who are not aware that the words of Christ are the words of a Divine Person, who have no previous clue to the doctrinal significance of St. Paul's Epistles, who have had no familiarity with the immemorial institutions of the Church, or the meaning of that word "Church" itself. This is the attitude of mind we must bring to this work and see what we can make of it! What this process has made of it is opened before us in more than one volume of recent date, and it is not reassuring from any Christian point of view. The method in question is called "scientific," but a method is not properly scientific which either disregards the setting or attendant circumstances in relation to the facts with which it deals, or ignores the necessities of the human mind. As too often handled, what are called the scientific methods of historical or exegetical study, are faulty in both respects. A little consideration will make our position plain.

THE books of the New Testament, beginning with the Epistles of St. Paul, were written one by one as exigencies arose. They were for the most part written to communities of Christians which had been in existence for a considerable length of time. They were called "believers," as being in possession of a body of doctrine. They had also an organization with its recognized officers, and they "obeyed those who had the rule over them." They had also ordinances of worship, and certain institutions which were considered to be of vital importance. To such a community, with its faith, its associated life, and its established rites and customs, comes a letter from St. Paul. He has, in fact, been its founder, either directly, or through his trained associates. How, then, is this letter dealt with? Is it not read in the light of the established order of things? Its phraseology, its technical expressions, its allusions to points of teaching, to religious rites and customs, to the institutions of the Church, are they not all interpreted by the previously existing faith and order? In other words, the readers brought to the consideration of the Apostle's words a large number of "presuppositions." It would be simply absurd to imagine anything else. Could it be for a moment supposed that the Christian brethren of Corinth, for example, were expected to say to each other, upon the receipt of the first Epistle to that Church, "Let us put out of our minds all the teaching we have received heretofore, let us forget the organization to which we belong, the religious rites we have been trained to

observe, the sacraments which we have been accustomed to celebrate, and let us read this letter with impartial minds, just as if we had hitherto known nothing of the Gospel, and had never heard Paul, Apollos, or Peter, and see what we can make of it?" The supposition is a *reductio ad absurdum* of the method itself. It would only be a rational method in the case of documents without a history, unearthed from some ancient hiding place long ages after they were penned.

BUT we are concerned with documents which were written for a living society, and for a society which has never ceased to live, and their interpretation is wrapped up in the life of the society. At what precise time are we to suppose that this ceased to be the case? When was a new faith substituted for the doctrine of the Apostles? When was the original organization exchanged for another? When were the original sacraments done away, and others brought in in their stead? The Epistles of St. Paul and the other New Testament books continued to be read without a break, in a great society which continued to exist without a break. They were read with "presuppositions" at the outset, and they have been read with the same presuppositions, in the Church, down to this day. And we contend that to read them otherwise is to deprive ourselves of the true insight into their meaning. "It is the old ideas, common-places of the thought and faith of the Church, to which insight belongs." The notion or theory that it is possible to read without preconceived ideas is, furthermore, contrary to the laws of the human mind. It is not really a question between presuppositions and no presuppositions, but between true presuppositions and false or defective ones. And the results of our study will depend upon the mental convictions or presumptions with which we come to it.

THE thoughtful writer whom we have already quoted is more than justified in pleading that the interpretation of the New Testament should be throughout theological as well as exegetical; "or rather, that theological beliefs should be recognized as legitimately present in, and for, the exegetical processes." Since we believe all the articles of the Christian Faith as most certainly true and positively essential, and have the most profound conviction, resting upon the testimony of the Church from the beginning, that they are contained in the Scriptures, let us freely avow that when we read the Scriptures, we read them in the light of such beliefs and convictions. "Every action done by Christ, or every word spoken by His lips, requires for its perfect apprehension the realization of the Person whose word or act it was." And this, as well as other theological truths, "ought really to be present as a necessary and determining quality of the thought with which we apprehend the real significance of historical details in the Acts or the Epistles." "Spiritual narrative, as well as spiritual philosophy, is for the seeing eye and for the hearing ear; which means that something else is needed for discernment of their truth than the merely intellectual impartiality of the secular scholar or historian."

WE believe that we point to a very real danger when we deprecate the tendency which, it is to be feared, has made

too much headway in some of our own schools, to erect an exegetical method which, in a subordinate and subsidiary way, may have its proper use, into a governing principle of all Biblical study. Trained on this method, the preacher has not learned to bring forth from Holy Scripture the deep things of God and the great truths of revelation for the spiritual good of souls and the edification of his hearers in faith and righteousness. The New Testament has rather assumed in his mind the character of an ingenious puzzle, a field for the construction of novel hypotheses, and the discovery of ideas and practices hitherto unheard of. He cannot convert these things into spiritual food, and if he be earnest to do good, he is tempted while using, through habit, a text from the Bible, to draw from other sources both his doctrine and his illustrations. It is a common remark that we do not hear so many "Gospel sermons" as we used to do in former days. In so far as this is true, may it not be largely traceable to the modern methods in exegesis?

The Growth of the Church

FROM THE ANNUAL ADDRESS OF THE RT. REV. D. S. TUTTLE, D. D.

THERE has been no little discussion of late, in the Church papers, about the statistics of growth of our Church in America. It is claimed that the rate of that growth is sadly diminishing; and that the time is fast coming, if it has not already come, for us to discover that we have too many ministers for the people, and too few people for the ministers. Well, I value statistics, and I think honest effort should be expended to make and keep them accurate. But the influence for good which the Church exerts, or which, at any rate, by her genius and history she is fitted to exert, along the lines of sobriety and stability and comprehensiveness and sturdy steadfastness of faith, with loving toleration of opinion, can not be put into statistics, nor counted up by statistics. Even were it true, then, that we have quit growing in numbers, it would not follow that we are failing in depth or breadth of right good work.

With regard to the question of room in the ministry, or overcrowding in the ministry, I am of the opinion that there is room, and that there is not overcrowding. By Whitaker's Almanac, we have 4,818 clergymen and 680,205 communicants. That is, there are 141 communicants to each clergyman. I submit that the ministry would not be overcrowded were there one clergyman for every one hundred of communicants. Last year, the clergy increased by 42; the communicants by 16,122. That is, 384 communicants to each clergyman. It appears to me that pastors and parents who love the Church should not allow themselves to be diverted by any outcry about overcrowding, but should be wide awake to turn the earnest attention of boys and young men to the ministry. For the young themselves, I do not for a moment believe that they will turn away from the ministry because there is no money in it, a whit sooner than they would refuse to volunteer for the flag because there is no money in it.

As for permanently unemployed clergymen, I think the list is really not large. In the two dioceses which I know—Missouri and West Missouri—there are none save those incapacitated by age or bodily infirmity.

Doubtless, in the 4,818 clergymen of the country, some incapacities exist other than from age or bodily infirmity. Counting out all those incapacitated by age or infirmity, or reasons indefinable and unmentionable but which any one of experience can readily divine and understand, the list, I claim, of the permanently unemployed clergymen in our American Church would be reduced to very meagre proportions.

The statement is made that our rate of growth is diminishing. It may be so. I am inclined to think that it is so. A pertinent remark may be allowed, that as a body increases in numbers its rate of increase may normally be expected to diminish. A parish of ten communicants, increasing to twenty, grows by 100 per cent. When from 100 it increases to 150, it grows only by 50 per cent.—half as much in rate. But the latter growth is likely to be actually in every way the greater.

Let us take a scrutinizing look at our own diocese in this matter. In the eight years since Missouri was divided, and of which we have the reports, our diocese has increased by 1,175 communicants. In the same time, 3,999 have been confirmed. I think it correct to count that the deaths of communicants are less than three per cent. of the whole number yearly. The confirmees each year are less than nine per cent. of the whole number of communicants. In a fair estimate, then, one-third of the confirmees should be considered as enough to make up for the loss by death of the communicants. That is, if the confirmees are at once entered as communicants on the parish register. I think they should be so entered. They are entitled to be communicants. They ought to be communicants. And they have a right to be listed as communicants. Other things being equal, then, the communicant list should grow by two-thirds of the number confirmed. But losses there may be by excommunication, lapse, and removal from the parish (and the diocese). Those under the first head may be counted inconsiderable. Those under the second, alas, are considerable, and bring sore feelings of discouragement to the hearts of faithful pastors. With regard to the third head, in such a State as Missouri, I think the removal of communicants out of the diocese would doubtless be equalled and offset by the removal into the diocese from other dioceses. In our country parishes, more go out than come in. But many that so go out come in to our St. Louis parishes. Only, sad to relate, not a few allow themselves, or are allowed by others, to drift and wander and become lost to any record or list, being without a pastor or a Church home.

Reckoning the diocesan removals, immigrant and emigrant, as offsets to each other, and if there were no sad lapsing, the communicant list ought to have increased by two-thirds of the number confirmed. That is, this diocese of Missouri should have grown, from 1890 to 1898, by 2,666 communicants. Instead, it grew by only 1,175 communicants. By our analysis, there has been a lapsing of 1,491 communicants. If this be the fact, or half-way the fact, our hearts are sorrowful, I am sure, brethren of the clergy, that so many have sadly turned their backs upon the precious and life-sustaining Feast of our Lord's Body and Blood. May God give them grace to return to loyalty and faithfulness. May He give us grace, unflinchingly and lovingly, to plead with them to return.

By the record, in 1897, our diocese had 6,472 communicants; in 1898, 6,406. Here is an actual loss of 66. And that, too, when 594 were confirmed in the year. After the manner of our calculation, that means 462 lapsed for that year. That is too sad to believe. I do not believe it. Examining the parish reports, I find one parish reporting 12 added and 134 lost during the year. Another parish makes this astonishing return: In 1897, 463 communicants; during the year, added 38, lost 9; in 1898, 300 communicants. That is, 192 communicants lapsed for the year. I can not credit such figures as expression of the lapsing account. The makers of the returns, perhaps in a spasm of virtuous disgust at what they may have called a dead list, must have run their hot pens of destruction through the figures. Statistics, therefore, scrutinized, may furnish their own corrections to some seemingly strange results.



Is There Room in the Ministry?

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

I.

THE question, "Is there room in the ministry?" involves what may be fairly considered as an "up-to-date" subject. Recently launched by Dr. McConnell upon the turbulent bosom of newspaper discussion, it has been so tossed about and mishandled that it is all but fit to be abandoned as a hopeless derelict. In spite of its real importance, the number and varied ability of those who have taken part in its discussion, and the curious multiplicity of the views advanced, we are yet all at sea as to any satisfactory solution of the problem involved. Indeed, we seem water-logged with doubt both as to whether the question can be conclusively answered and whether there was any proper ground for propounding it at all; certainly "a most lame and impotent conclusion."

Under these circumstances, it becomes a question whether it is not idle, perhaps even presumptuous, to adventure anything further in the discussion of the subject; whether, in fact, anything is to be gained by casting into the bitter waters of this doubt and disagreement, another piece of the controversial tree; and, more than all the rest, whether, if the evil and its cure could be satisfactorily laid open, there is any possibility in the Church of applying the cure and correcting the evil. I say, more than all the rest, because there is no ecclesiastical body in Christendom in which, from the existence of so many, diverse, unreasonable, refractory causes, it is so impossible to correct any prevalent error or abuse, as the so-called Protestant Episcopal Church.

But to proceed with the subject: the first thing to be considered is whether the answer to the question, "Is there room in the ministry?" turns on the principles or the priests concerned; whether upon honest adhesion to the "Faith once delivered to the saints," as the Church holds the same, or upon the condition of those ministers who, while empowered to do the work of the Church according to their ordination vows, are provided with no designated field for its performance. These two lines of inquiry, while both important, are in both their field and value, quite different. The discussion which the subject has so far elicited, has concerned itself chiefly with the latter of these lines. This, however, has resulted in

a mere strife of words and figures, which, as compared with any just contention on the former grounds, is a mere fluctuating and inconsequential war of outposts rather than a direct and decisive contention for the maintenance and defence of the Church's central citadel of Catholic purity and power. Recent events of a very significant and disturbing character, however, would seem to show that the imminent and imperative call to arms is rather for a mustering of forces on the field of Principle. The grand issue is not one concerning forms or conditions, it is *pro Fide et ex fide bona*, it concerns the Faith and good faith.

Now by this I mean that the plain Principle, and one with which the practical fact should unequivocally correspond, is that there is no room in the ministry for those who do not in good faith believe and intend to teach all the grand articles of the Catholic Christian Faith as the Church holds the same; who do not honestly, and with exclusive religious intent, take upon themselves the vows and obligations of their order, as set forth in the Prayer Book, and who, accordingly, do not endeavor to fulfill the same without equivocation. Not to deal in mere generalities, which always invite misconstruction, it may be said that those for whom on the basis of Principle, there is no room in the ministry, may be divided into four classes, as follows: 1st. Those who are spiritually deficient, who know nothing of personal religion or piety, and who consequently are personally indevout, formal, self-indulgent, and worldly. 2ndly. Those who are ministerially scheming and dishonest; clerical carpet-baggers, men who seek the ministry merely because they look upon it as an easily obtained, respectable profession; who regard it as a happy means of attaining a higher social status, with perhaps well-to-do matrimonial possibilities in prospect, or who are ambitiously intent on the attainment of some easy, self-indulgent, self-aggrandizing parochial charge. 3dly. Those who are ecclesiastically weak and defective, holding semi-denominational views of the Church, ignoring or undervaluing the priestly office, and accepting the episcopate as a convenient agency in the Church rather than a necessary divine factor in the sacred ministry; and those who immigrate into the Church because of some disagreeable feature in their sectarian fold or some break with its authorities, or who are won to it by the æsthetic attractiveness of its ceremonial. 4thly. Those doctrinally and belligerently unsound, corroded by old errors, Arian, Sabellian, Universalian, or Humanitarian or critical free-lances, carried away with notional fads, evolution, the Higher Criticism, comparative religions, the new theology, public reforms, and political Christianity, "wells without water, clouds that are carried with a tempest," and that bring a tempest with them.

Now it is not improbable that this classification may raise the outcry that "it is too sweeping, that it is a piece of purist severity." But it is no more so than is the New Testament standard of Christian excellence. "But it is also clearly impracticable." No more so than any other standard of perfection in art, morals, or religion. "But the attempt to apply any such standard would result in unmitigated bitterness and strife." Yet the one Divine Teacher and Exemplar of moral and spiritual perfection, said: "I come not to send peace, but a sword." Moreover, the adoption of a perfect rule or stand-

ard does not involve its summary application as an *ex post facto* law. Its operative force is mainly prospective. The abuses of the past are largely beyond correction. Such as can be reached, must be tactfully touched. The tares may have to grow lest the wheat be rooted up. But this is no warrant for any further sowing or cultivating tares. To this may be added the objection so rife in the clamor of the times, "You allow one no liberty of thought, no right of private opinion." Liberty of thought there may be concerning those things not defined or set forth by the Church, but this does not involve an equal right to spread abroad publicly the results of that thinking. It must first be settled that such teaching does not compromise the Church in the mind of the Christian public, does not disturb the peace of the Church, and is not calculated to confuse the ideas and weaken the faith of believers. So long as neither the man nor the scholar can abstract himself from his priesthood, his relation to the Church and his vows as a priest must be paramount. Furthermore, there may be private opinions with regard even to matters which have been settled by the Church. But here still more than in the preceding case, private means private and neither openly nor covertly public, and for the same reasons as before, only all the stronger as they approach or involve antagonism to the Church, and a violation of one's vows as priest and preacher. "But is not this to force the man to play the hypocrite, to seem to believe what he denies, and preach that which he conscientiously holds to be a lie?" By no means, and to every frank and manly mind, plainly enough, the priest is not commissioned by the Church to preach all, or all kinds of truth. His is not a roving commission. He is detached from the ranks and detailed to do a specific work. He has no right whatever to avail himself of the powers and opportunities given him by that commission to do, according to his own interest or pleasure, anything counter to the Church's plain intent in giving him that commission. If he does this, he is either lamentably weak, covertly disloyal, or impiously false and treacherous. "But what if he cannot conscientiously do otherwise than preach the Faith as the Church does not hold it, or doctrines which she condemns as unscriptural, uncatholic, false, and injurious?" Let him retire, resign, abdicate. He was not compelled to take up the express work of the priesthood, he is no more forced to continue in it. Let him lay down the work and depart in peace. That any one can do otherwise and consider himself either a man or a Christian, is hard to comprehend. As a Churchman, his motto should be "*Fides ex toto*;" as a man it can be nothing less than "*Vota inviolata*." For any other than such men and Churchmen, there is no righteous room in the ministry.

(To be continued)



No Cause for Alarm

A SCRIPTURE that one could be alarmed about would not be one that a reasonable man could believe. We cannot apprehend the overthrow of God's power in the world. He must be true, though every man be a liar. They who think with Dr. Briggs that the Bible is God's Word only in a qualified sense, are the only ones who have reason to be alarmed. For in their opinion the parts which are inspired and those which

are not, are inextricably mingled; the sense which is divinely inspired must be picked out by the extraordinary collection of people whom Bishop Potter calls "the best Christian scholars," and who seem complacently to accept the designation. Dr. Briggs is one of them. But, as yet, no assurance has been given that these exceptionally endowed men are immortal. When they die who is to pick out the nutritious meat from the extremely convoluted shell of Holy Scripture? For ages the Christian world groped on in darkness without any of these first-rate scholars. Those who read or heard the Bible took it just as it was, shell and all. Some of them drew near to God and were saved, no doubt,—but they had no such light as that which shines now. What if that light should leave us? We shall have learned that the Word of God is to be picked out of the Bible, but we shall no longer have any "competent scholarship" to make the selections,—nobody to keep our Polychrome Bibles up to date. There certainly would be reason for panic if we thought with Dr. Briggs. But we believe that God's Word is not yea and nay, but yea and Amen. Whosoever shall fall upon it shall be broken, and upon whomsoever it shall fall it will grind him to powder. Therefore it would be the height of folly for us to have any fear. We do say, and let us continue to say, that there is no objection to any kind of investigation or any amount of it; but that previous to the investigation this much is settled by Revelation and expressly accepted by the whole Church of God—that the Holy Scriptures are inspired by God in a manner wholly different from all other writings, and so that they are "the infallible and undecivable Word of God," and whatever is contained in them is true.

Let us continue to say that the Church also is infallible, and that she, not "the best scholars," is the witness and keeper of Holy Writ. Let us continue to say that reason also is infallible. Nothing can be found in the utterances of the Church which is contrary to Holy Scripture; the law of the Church's being keeps her from any such utterance. Nor can anything be truly found in Holy Scripture which is contrary to the utterances of the Church. In like manner, and equally, nothing can be found in sound reason that is contrary to either Church or Scripture. Let us say that thus we agree with Dr. Briggs that there is a co-ordinate authority in these three, but with this radical difference, that we know their authority is infallible, whereas he believes in no infallibility that can speak to men.

The time has not come for us to cease saying these things, reiterating them, recurring to them, showing men the evidence for them; for there are many who are in love with what they call the scientific method; and that method, by a singular reversal of terms, now means the method by which nothing can ever be known with certainty to be necessarily true. Those whose reason and faith are either mangled or entirely destroyed by their devotion to this method, think it will help them in the study and defence of Holy Scripture; and of course they think that if this method is the right one the notion of infallibility must be discarded. Here is the root of the heresy. Let us therefore say, that while the scientific method, which is all we have for the investigation of material things, is very good for that

pursuit, and has helped us to great advances in the temporary use of the world as we find it—yet it can have no fundamental or important bearing on the infallible oracles of God. This proposition does not "fetter the human intellect,"—it releases it from the slavery of dependence on material phenomena. To that slavery Dr. Briggs, and his kind, would reduce the mind of man; and they, for this reason, are thoroughly unfit for the priesthood. We must proclaim that things which are seen are temporal,—the things which are not seen, eternal; that "blessed are they who have not seen and yet have believed."—*Catholic Champion*.

—x—

Letters to the Editor

THE BUSINESS SIDE OF RELIGION

To the Editor of *The Living Church*:

In an article in your paper of June 17th, under the heading of "The Business Side of Religion," is found this expression: "The poor minister who, in accepting his position, was assured that he would be kept 'free from worldly cares,' has soon to face the truth that he is at the head of a great business enterprise, and that its success depends upon him alone." The questions naturally arise: Does, or can, any clergyman expect to be "free from worldly cares" because of his position?—is the ministry, indeed, such a privileged class that those in it can complacently close their eyes to the cares and responsibilities of their respective parishes, indifferent alike, so long as their salaries are paid, whether the expenses of the church are met, or whether the deficit grows continually larger and the burden heavier?

A clergyman, as rector of a parish, is in a position to know better than any one else whether his work is a success or a failure. If a success, the crisis you describe as that of the poor minister being invited to resign, never is reached; if a failure, then it rests with the individual himself whether his resignation must finally be asked for. In the latter case, could any self-respecting minister ask, or expect, to be carried along as a dead weight while his parish is sinking to a slow, but certain, death? Undoubtedly every manly clergyman in the land would answer, "No." For a clergyman to ignore such a condition and still insist upon the retention of his office and his salary, would be but making himself a pensioner upon the little nucleus which is found in every church, and by whose efforts the parish lives on through the administrations of strong and weak ministers, or with no ministers at all.

Without doubt, a minister must face facts, unpleasant though they be, the same as any other man or woman in the world. To do otherwise would indicate that his interest is simply a pecuniary one, and that he rests on his contract of employment. That such is the case, the writer does not believe, but unfortunately the actions of the clergy too often have that appearance. Vestries have frequently been severely criticised by the religious papers, and perhaps justly so, for the cold business view taken by their members, yet it would seem that the clergy are not altogether free from such a criticism, for frequently almost the first question asked by a minister in considering a call to a parish, even as a supply for a single Sunday, is, "What does it pay?" Such a question, when analyzed, means one of two things,—either that the preacher desires a promise from the parish to pay more than it is able to do, or else he is unwilling, without a promise beforehand, to trust the parish to do what it is able to do; neither of which has a tendency to arouse or promote sympathy between preacher and people, nor to dissuade the mind that the preacher's interest is a financial one.

Add to this the fact that the list of non-parochial clergy is a long one, while at the same

time nearly, if not quite, every diocese in the country includes whole counties where the Church is not even represented, and the conclusion is inevitable that what many of these unemployed gentlemen want is not work, but salaried positions in organized parishes.

It is true a minister must live, and must therefore have the means to live; in this respect he is not different from other people; but how few of them, in considering a call, are willing to ask the simple question: "Can I live?" and be guided accordingly.

The writer is of the opinion that the churches are fair and honest, and their people are willing to meet their rector much more than half way, and that an earnest, sincere preacher of the Gospel, of only average ability, has nothing to fear. If a church can only afford a man a living, she will say so, and give him that; if she can do better, she will do so without any bargaining and dickering on the part of the clergyman. In other words, she will give her minister all she can afford; can he reasonably ask more? VESTRYMAN.

VALUE OF CHURCH BUILDINGS

To the Editor of *The Living Church*:

From the last United States census can be obtained the average value of all the Church edifices of the land, as the census gives the number of edifices of each denomination, together with their value, and then foots the same up for the entire country. It is stated in a note attached to the census report, that under the head of "value" is included only the "worth of church buildings, their furniture, bells, etc., and the ground on which they stand"; no other class of church property being included in the case of any denomination is expressly stated. By taking, then, the value of all the edifices or church buildings in the case of each denomination as thus given, and dividing it by the number of edifices or church buildings which the census gives that denomination, of course the average value can be obtained, and the same for the entire country. All this I have done, and find that for the entire country, the average value of all the church buildings in the United States, at the time of the last census, was \$4,775 each. And I also find that the average value of those of the Episcopal Church was a long way above the average for the country, and that it was above that of others, as the following table will show, leaving out the smaller denominations, most of them not being up to the general average:

Average value of each church building:—	
Episcopal	\$16,232
Roman Catholic	13,567
Congregationalist	9,150
Presbyterian	7,608
Lutheran	5,217
Methodist	2,866
Baptist	2,185

Now, as the Episcopal Church was shown in the issue of this paper of May 20th, 1899, page 63, to have increased in new organizations a little more than one for every three days during the thirty years between 1868 and 1898, and as nearly all of our organizations are shown by the census to have had church buildings, we can see from the above table of averages that the establishment of a new organization by us every three days means something. L.

ATTENDANCE OF CHILDREN AT CHURCH

To the Editor of *The Living Church*:

Your comment on Dr. Williams' remarks as to Sunday schools, contains the words: "To require them (children) to go to both (Church and Sunday school), is to put upon them a burden," etc. This suggests the question: Need it be a "burden?" Can not Church services be made so brief and musical, and the sermon so short, simple, intelligible, and earnest, that children will enjoy attending Church as well as Sunday school? I wish some abler writer than I would take up this very important subject.

H. C. MATER,

3618 Chestnut st., Philadelphia, Pa., June 20th.

Personal Mention

The Rev. Thos. Beeson has been transferred to the diocese of Western N. Y. Address Greenville, Mich.

The Rev. Percy Barnes, of Essex, Conn., has received the degree of Ph. D. from the Northern Illinois College, of Fulton, Ill., at the late Commencement.

The Rev. R. A. Benton, with his wife and daughter, has sailed for a three months' visit abroad.

The Rev. Otho Brant, D.D., has been appointed State chaplain of the Sons of Veterans of Pennsylvania.

At the recent Commencement of Northern Illinois College, the Rev. F. H. Burrell, having passed the required examinations, received the degree of doctor in philosophy.

The Rev. R. R. Claiborne, of Kalamazoo, Mich., delivered the address to the graduating class of the Training School for Nurses, at the Michigan Insane Asylum.

The Rev. W. Caney has changed his address to Oakmont, Pa.

The Rev. James H. Davet should be addressed at Conway, Fla.

The Rev. E. Winchester Donald, D.D., will spend the summer season at Newport, R. I. He preached the baccalaureate sermon June 18th, before the graduating class of Cornell University.

The Rev. Elijah E. Edwards, Ph. D., long time rector of Emmanuel parish, Lancaster, Wis., has resigned that charge, and removed to Hendersonville, N. C.

The Rev. Alfred L. Elwyn is to spend the summer at Oyster Bay, N. Y.

The Rev. Canon St. George will spend July and August at Nashotah, Wis.

The Rev. Percy Gordon has changed his address to 22 Centre st., Cambridge, Mass.

The Rev. Robert W. Grange has received the degree of Doctor of Divinity from the University of Western Pennsylvania.

For July and August, the address of the Rev. A. J. Graham, rector of Christ church, Indianapolis, will be Cliff House, Kennebunkport, Me.

The Rev. S. W. Garrett has changed his address from London, Ohio, to Kane, Pa.

The Rev. W. A. A. Gardner has returned home from abroad.

The Rev. Geo. S. Gassner has been placed in temporary charge of the Seamen's mission (church of the Redeemer), Philadelphia.

Bishop Huntington's P. O. address, till further notice, is Hadley, Mass.

The Rev. B. V. K. Harris has resigned the rectorship of Zion church, Manchester Centre, Vt., to accept that of Christ church, Red Hook, N. Y., beginning his work next month.

The Rev. Arthur Hess has been appointed by the Bishop, in charge of Trinity church, Collingdale, Pa., and has entered upon his duties. Address Lansdowne, Pa.

The address of the Rev. W. F. Hubbard, chaplain U. S. A., retired, is changed to 1007 S. Union ave., Los Angeles, Cal.

The Rev. H. M. Johnson and family are spending the summer at Whitemarsh, near Fort Washington, Pa. They should be addressed care Dr. Seymour, Fort Washington, Pa., until further notice.

The Rev. D. Kendig has gone for vacation to the Kittaning House, Delaware Water Gap, Pa.

At the recent Commencement of the New York University, the degree of LL. B. was conferred upon the Rev. Ralph Wood Kenyon, of the diocese of New York.

The Rt. Rev. Lucien Lee Kinsolving received the honorary degree of Doctor of Sacred Theology at the recent Commencement of the University of Pennsylvania.

The Rev. A. B. Kinsolving has gone for the summer to Huntington, on the coast of Long Island.

The Rev. G. W. Laidlaw has become rector of the church of Our Saviour, Middleborough, Mass.

The Rev. John S. Linday, D. D., has received the degree of LL. D.

The Rev. Vincent C. Lacey has been elected to a curacy in St. Peter's church, Freehold, N. J., and should be addressed there in care of the rectory.

The Rev. E. D. Moreno should be addressed at Lillian, Baldwin Co., Ala.

The Rev. F. B. Randall, deacon, who for four years has most faithfully and successfully served the lower end of Christ church parish, Calvert Co., Md., has been appointed by Bishop Paret to the associated

missions of the Archdeaconry of Annapolis, in Anne Arundel Co.

The Rev. A. S. R. Richards and wife have gone for a brief visit to their old home in England.

The Rev. Creighton Spencer sailed for Europe on the 17th inst., for a two months' stay.

The Rev. Cornelius B. Smith, D. D., has gone for the summer season to Northwest Harbor, Me.

The address of the Rev. Robert Scott, after the first Sunday in July, will be Beatrice, Neb., until further notice.

The Rev. Prof. Smith, of Nashotah, has gone to Montreal, Can., for the summer vacation.

The Rev. Frank Steed and wife and the Rev. L. F. Cole will sail on July 28th for a few weeks' visit in England.

The Rev. S. De Lancey Townsend, Ph. D., will spend the summer vacation among the Berkshire Hills, Mass.

The Rev. Wm. B. Thorn, late of Menomonie, Wis., has been transferred to the missionary district of Sacramento, and is settled as the rector of St. Mary's, Napa.

The Rev. John Totty, of St. George's chapel, Philadelphia, sailed for England June 20th.

The Rev. Burr M. Weeden has entered upon the charge of the church of the Redeemer, Watertown, N. Y.

The Rev. Elwood Worcester, D. D., Ph. D., has received the degree of Doctor of Sacred Theology *ad eundem*, from the University of Pennsylvania.

The Rev. J. S. Wallace will spend vacation at the Hotel Louray, Atlantic City, N. J.

The Rev. George R. Van De Water, D. D., has gone to his seaside cottage at Quogue, on the shore of Long Island.

The Rev. Samuel Ward has resigned the curacy of St. Michael's church, Germantown, Philadelphia, and accepted the rectorship of Holy Trinity, Lansdale, Pa.

The Rev. John C. H. Weills has resigned the position of chaplain of Sing Sing prison, N. Y.

The Rev. James R. Winchester, D. D., has removed from 57½ Vernon ave., to 5630 Bertram ave., St. Louis, Mo.

By an error in our last issue, it was stated that Kenyon College had conferred the honorary degree of D. D. on the Rev. A. L. Williams, coadjutor-Bishop elect of Nebraska. It should have been the Rev. Chas. D. Williams, of Cleveland.

To Correspondents

(1).—The legal Standard Bible of the American Church is an edition of the King James version, published by Eyre and Strahan, London, 1812. It was adopted by the General Convention of 1823. (2). We are not able to give any information about the Philadelphia Bible of 1789, but may do so later.

A. S. D.—The impression conveyed by the paper mentioned, as stated in your note, is undoubtedly incorrect. No such "correction" of the Gospels ever took place. The circumstances referred to involved no more than an attempt to make careful and accurate copies under competent authority.

Official

DIocese of PITTSBURGH

THE Standing Committee organized on June 16th, with the election of the Rev. R. J. Coster, D. D., president, and the Rev. Amos Bannister, secretary. Mr. L. M. A. Haughwout was recommended to the Bishop for admission as a candidate for Holy Orders. Consent was given to the consecration of the Rev. Joseph Marshall Francis, Bishop-elect of the diocese of Indiana. The request of certain parties in the diocese of West Virginia for consent to the election of a Bishop-coadjutor for that diocese was laid on the table. AMOS BANNISTER, Secretary.

Ordinations

At the church of the Holy Cross, New York city, on the Feast of St. John Baptist, Bishop Coleman, of Delaware, acting for the Bishop of the diocese admitted to the order of deacons, Mr. Edward H. Schleruter. The Rev. Fr. Sargent, of the Order of the Holy Cross, was the preacher.

June 22nd, in St. Simeon's memorial church, Philadelphia, by permission of Bishop Whitaker, the Rev. Edward J. Burk, rector's assistant at St. Simeon's, was advanced to the priesthood by the Rt. Rev. Dr. Scarborough, Bishop of New Jersey. The candidate was presented by his father, the Rev. Jesse Y. Burk, and the sermon was preached by the Rev. W. Herbert Burk, brother of the candidate. Mr. Burk is a graduate of the University of Pennsylvania, class of '95, and of the General Theological seminary, New York.

On the 1st Sunday after Trinity, in the church of the Good Shepherd, Corpus Christi, Tex., Bishop Johnston advanced to the priesthood the Rev. Samuel Thurlow who, for more than a year past, has been in charge of the missions at Rockport, Alice, and San Diego, and the Rev. E. H. J. Andrews who, for a like space of time, has had charge of the work at Runge and Boerne. The sermon was preached by the Rev. J. T. Hutcheson, D. D., and the charge delivered by the rector, the Rev. A. J. Holworthy, who also presented the candidates.

Died

CARD.—May 29th, 1899, Nelson D. Card, junior warden of St. Peter's church, Bainbridge, N. Y.

HOLST.—At residence, No. 195 Union st., Memphis, Sunday, May 21st, 1899, at 1 o'clock P. M., Charles Quintard Holst, aged 36 years, son of Ellen F. and the late Julius C. Holst.

OLIVER.—On the 23d ult., the Rev. Robert W. Oliver, D. D., in his 85th year. Funeral services at the Episcopal Hospital chapel, Philadelphia. Interment at Kearney, Neb.

Obituary

CHARLES ROLLIN LARRABEE

At a late meeting of the vestry of St. James' church, Chicago, the following resolutions were adopted:

WHEREAS, it has pleased Almighty God, in His wise providence, to take unto himself our friend and brother, Charles R. Larrabee; be it

Resolved: By the rector, wardens, and vestrymen of St. James' church, Chicago, that there be placed on record an expression of our appreciation of the long and faithful services rendered to this parish by Mr. Larrabee. For upwards of half a century he was a constant worshiper in St. James' church, and for a great part of that time served as vestryman and churchwarden. His demeanor, experience, and wisdom made him an efficient servant of the Church, while his beautiful character and consistent Christianity endeared him to the hearts of all our people. In him the several rectors of St. James' found a helper ever faithful, loyal, and devoted, and his fellow vestrymen, a friend, one with them both in furthering the welfare of the parish he loved so unselfishly, and also in gentle, sympathetic companionship. And now that he has entered into his rest, we thank God for the gift of such a man to the Church; and to his family and household who miss and long for his loving, helpful presence, we tender our earnest sympathy. "The righteous live forevermore; their reward also is with the Lord, and the care of them is with the Most High."

Resolved: That a copy of the foregoing resolutions be sent to Mrs. Larrabee, with an assurance of our affectionate esteem, and that a copy be inserted in THE LIVING CHURCH.

JAMES S. STONE, rector.

H. A. TOWNER,

CHARLES A. STREET,

WILLIAM D. KERFOOT,

HENRY BAUSHER,

J. S. COCHRAN,

E. J. GARDNER,

GEORGE MERRYWEATHER,

SAM'L J. WALKER.

Dated this 12th day of June, 1899.

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: mission among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

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

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

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

Church and Parish

WANTED.—*Locum Tenens* for four Sundays in July, and all of August, in one of New York city's prettiest suburbs. Use of furnished rectory given in exchange for light Sunday duties only. Address: RECTOR, care of LIVING CHURCH.

The Editor's Table

Kalendar, July, 1899

- 2. 5th Sunday after Trinity.
- 9. 6th Sunday after Trinity.
- 16. 7th Sunday after Trinity.
- 23. 8th Sunday after Trinity.
- 25. ST. JAMES, Apostle.
- 30. 9th Sunday after Trinity.

Green.
Green.
Green.
Green.
Red.
Green.

When the mist creeps up the hill,
Fisher, out and try your skill;
When the mist begins to nod,
Fisher, then put up your rod.

Christian (?) Science

BY G. G. H.

Oh, "God is so good,"
If we sit down and brood,
On the goodness and "Allness," within and without us,
We need have no fear,
Our crackers and beer
Will flow from the "Allness," and goodness about us.

Of course "there's no evil,"—
God's not so uncivil
To make us imperfect and send us to thunder.
"There's nothing but love"—
In the heavens above,
The pockets of men, and the hearts that beat under.

"There can be no trouble"—
The body's a bubble—
It's all a "mistaken belief," and a dreaming.
God made us to fool us,
"Till some one should school us
To see what we see to be only a seeming.

"We're nothing but spirit"—
We really don't hear it,
Or see it, or taste it, or smell it, or feel it.
"There is no sensation"—
Except the temptation
To think what we think, when we think we can't heal
it.

'Tis quite a mistaken
Idea we have taken,
That there's but one method of race propagation.
A child now to bother
About who's his father.
Shows stubborn contempt for the new revelation.

"There's nothing but mind"—
Though created so blind,
We're all of us nursing some little "delusion";
But friends by the score
'For a dollar or more)
Will kindly remove the distressing "illusion."

With best of intention,
The Lord failed to mention—
While healing the halt and the deaf and the blind—
The trick of His healing
Was simply revealing
A "mortal deception" of "immortal mind,"

And that these signs and wonders
Arose from the blunders
The Father had made in creating mankind;
And, until He was ready
To send Mrs. Eddy,
The world must remain to His purpose blind.

ground which might reveal the more the brilliant arguments in favor of Sunday schools. With all kindness of heart, I was ready to serve as the target and to leave the advocates of the system quite in possession of their ground. Somehow it seems to be felt that I was chosen by mistake or by audacity, and that my coming was an intrusive discomfort. For this I am very sorry. If the time should soon come when this explanation can be suitably offered it might relieve me in a measure of this later obloquy."

Pen-and-Ink-lings

THE *American Church S. S. Magazine* is "glad to note that the ridiculous ceremony of 'christening' was omitted at the launching of the 'Oceanic,' the longest and heaviest vessel that has ever been built." Her extreme length is 705 feet, and she will cost more than £900,000. Besides considerable cargo, she will be capable of carrying 350 first-class, 149 second-class, and 1,000 third-class, passengers, in addition to her crew of 349.

AN English paper says that there was once in one of the great universities a mathematical tutor who boasted that he neither knew nor cared to know anything about poetry. It was all, he said, "a lot of unpractical rot." He had a friend, a brother-tutor in literature, who was very anxious to convert him to a liking for poetry. This friend thought he would begin with a poem which everybody must like, and gave the mathematician Tennyson's "Charge of the Light Brigade" to read. The mathematician took it up and read thus:

"Half a league, half a league, half a league onward." Then he banged the book down on the table. "Bah!" he snorted, "if the fool meant a league and a half, why on earth didn't he say so?" The man of letters gave up the attempt to convert his friend to a liking for poetry.

NEARLY everybody has his "double," but that fact does not make people in general, and policemen in particular, less confident in swearing to identity. Dr. Thornton, the Anglican Bishop of Ballarat, was recently summoned and fined for an alleged furious driving over a street crossing in his cathedral city. The accusation was very improbable on the face of it, and it was protested on the Bishop's behalf that he was ill in bed at the time the constable saw him galloping over the crossing. The Bishop and his wife have now made a statutory declaration that his lordship never left his house on the day in question, while the constable at whose instance the Bishop was summoned, has responded with statements by two other constables and a leading merchant corroborating his testimony. It is altogether a very curious and instructive conflict of evidence.—*London Daily Chronicle.*

IT is interesting to learn from *Harper's Magazine* that the Koreans who have generally been regarded an ignorant people, have in fact, shown considerable enterprise in the line of inventions, they having been first in inventing the iron-clad battleships, movable type, the twisted cable, the bomb and mortar, and the suspension bridge. They, singularly, failed, however, to profit by

their own ingenuity, or to let the world do so, except in one instance, for they used the invention merely for the immediate need which suggested it, and then let it fall into disuse. It would seem to indicate a lack of foresight and breadth of view, while encouraging one to believe them possessed of resources which only require development and cultivation in order to make them a progressive people.

KOREAN genius is also exhibited in the invention of a pure phonetic alphabet, not the first, but, nevertheless, entirely original. It was formed early in the fifteenth century. The only model available was in Tibetan books brought from China. This made the consonant the foundation of the language, and the vowel simply a bridge to span the interval between consonants. The Korean scholar, Song Sam-mun, recognizing this as an error, as the vowel is the basis of all articulate speech, divided the symbols into two classes—"mother" and "child,"—the vowel being the mother, the consonant, the child. This was not only absolutely original with him, but absolutely scientific, also.

THE Tibetan furnished the basis for the Korean consonants,—not the finished Tibetan of to-day, but the singular characters found in the Tibetan Buddhist books of Korea. For the vowels, they turned to the ancient seal character of China, and from its simplest radicals picked out six, which became the Korean vowels. The combination of the letters in the syllable was, so to speak, triangular. In simplicity, the Korean characters are unsurpassed. Tradition says that the inventor took them all from the Korean door which consists of a combination of horizontal and oblique lattice-work; and in truth this could be done.

'Twas a kind, benevolent Englishman,
Who said: "I have a most excellent plan.
I'm sure I love the Americans well,
But you know they have never learned to spell.
So I'll load a ship with a cargo of 'u's,'
And send her over and change their views;
For the 'u' should be, as every one knows,
In 'neighbour' and 'labour,' and words like those;
And our friends must learn and never forget
The accurate use of the alphabet."
So the ship arrived with its precious freight,
To bring orthography up to date;
And the Yankees stowed the letters away
For possible use on a future day;
And lest the ship should a cargo lack,
Filled her with "h's" and sent her back.
—*Boston Transcript.*

A STORY, recently revived, of King Humbert of Italy, is well worth repeating: Some twenty years ago the King and Queen of Italy were driving through the streets of Naples, when a peasant sprang on the steps of the carriage and with a drawn blade in his hand, tried to stab the King. The Prime Minister who was driving with them, interposed his own body and received the knife instead. The blood from the wound saturated the dress of the Queen, and it was many years before she recovered from the shock of the day's experience. The peasant was tried, and condemned to imprisonment for life. He died at the expiration of ten years. But the peasant all this time had an old mother living at Frascati, a sad old woman, of whom the neighbors knew little, except that she lived in comfort and

no little luxury for one of her position. She died the other day, and then for the first time it was discovered that for twenty years, ever since her son had tried to kill his king, this old mother had been cared for by the King himself, supported out of his own privy purse, no one, excepting the controller in charge of it, knowing a word of the matter. Magnanimity certainly has seldom been carried so far.

— x —

Notes From "Eaglesnest"

1.

VACATION DAYS have come, and the voice of rejoicing children is heard in the land! Those of older growth, too, are glad, for they will have an outing of some kind in July or August, and they will enjoy it in anticipation, be it ever so brief. The tide of summer travel and recreation rises higher and flows farther every year. It is not confined to the wealthy and pleasure-seeking, to people of "elegant leisure." It bears on its wave all classes and conditions who are not bound by hard conditions of poverty or duty. The summer vacation, greater or less, has come to be a necessity for all who are engaged in strenuous work.

But it is a medicine which must be taken "with a difference." One man's meat, in this case, may be another man's poison. One should carefully consider how he may do the best for himself and his family (if he has one) in the two weeks' or two months' vacation. Shall it be spent in the woods or on the water; in the sanitarium or on the sea-shore; in travel or repose, or with a moiety of each? It is not well to do the same thing every summer; to go to the same place, meet the same people, live in the same way. If one has a cottage by "the beached margent of the sea," he needs occasionally to go to the mountains, to cross the ocean, to sail the great lakes; or in some other way to vary the routine of his annual outing. Sometimes he may better stay at home for a summer, and go westward in winter to visit "our Italy" and our wonderful new islands beyond.

For my part, I like the great lakes, the deep blue seas of pure water, brooded over by skies as blue and air as pure. There one may have action or rest, as he prefers; solitude or society; a lodge in the wilderness of pine-shadowed shores, or a lodge in a summer hotel with the madding crowd. When I was younger, I loved most to cruise for a few weeks, with a small party, on a small sea-going vessel; sailing hundreds of miles, by day and night, finding the way by chart and compass, and often fighting for the right of way with wind and waves. But it was hard, all-night work, sometimes, and I came back tired. To younger men I now resign the wheel of the "Argo," the binnacle, the fog-horn, and the signal code, while I take my ease in my own inn under the pine trees by the shore of Old Mission harbor, in Grand Traverse Bay.

We call our cottage "The Eaglesnest" (or rather, I call it so; my wife objects, because we are not eagles!), for we had a real eagle's nest and two live eagles in our forest, when we bought the land, some fifteen years ago. The nest was near the top of the highest old hemlock on the tract, made of great sticks laid across the outspreading branches, as large as an ordinary dining table, and apparently as flat. We saw one of the eagles on the nest one day; and frequently they were both soaring in sight—

graceful, powerful, silent masters of the world of wings. But the eagles did not stay with us long. Some bad boys climbed the tree and tore down the nest, and the big birds disappeared. Small birds, however, are more numerous than in former years. We are near the end of a peninsula twenty miles long and very narrow, and I fancy the birds do not like to come so far from the mainland. Some are learning that it is a good place for summer vacation, and even the home-loving robin is finding his way out here. I heard one singing his evensong last night, when it was almost dark. He was hidden in the dense foliage of a great pine, but out of the gloom he poured from his full heart a melody almost as tuneful as that of the mocking-birds I have heard by moonlight in the South. It was not so varied and sustained, but it voiced the love of God as sweetly.

C. W. L.

— a —

Our National Hymns

IT is probably true that very few have any definite knowledge in regard to the origin of these spirited and soul-stirring melodies. "The Star-Spangled Banner" naturally stands first, since it embalms in song reverence for the national flag, that glorified emblem of our great Republic. No doubt a majority of native Americans, including a large proportion of the school children, could be depended upon to give off hand the name of the man who wrote these imperishable lines, although they might not be so certain of the attendant circumstances.

Francis Scott Key whose name will live forever as the author of this hymn which appeals so strongly to our patriotic impulses, was a Marylander, born in 1779. Possessing more than ordinary native talent, he obtained a fine education, studied law, and in due time became district attorney of the District of Columbia. In 1814, after the destruction of Washington by the British forces, Mr. Key was sent, with another commissioner, to the English fleet lying off Fort McHenry, to arrange for the exchange of certain prisoners. The English had planned the bombardment of McHenry as a menace to Baltimore, and, knowing that Key had observed their preparations, they refused to permit him or his companion to land. They were, therefore, involuntary spectators of the bombardment which occurred that night, Sept. 12th, 1814, and anxiously watched the flag on Fort McHenry through the glare of the bursting shells. Toward morning the firing ceased, and they were greatly distressed until "by the dawn's early light" they could see that "the flag was still there." These were the stirring conditions under which "The Star-Spangled Banner" was written, and just eight days after the battle the words were printed in *The Baltimore American*, bearing as a caption, "The Defence of Fort McHenry." The music to which the words were subsequently wedded, is generally ascribed to Charles Durang, an actor, but it has been commonly accepted as a distinct probability that the tune was adapted by him from some foreign source. Some of the commentators are of the opinion that it was arranged from an Irish melody, the argument being based upon certain peculiarities of rhythm supposed to be identical with Celtic methods of musical expression. However this may be, it is generally conceded that the melody is dignified and most appropriate to the words, although the musi-

cal progression involves so many notes and peculiar intervals that it is somewhat difficult for the masses to sing. As a band piece, however, it develops a massive and splendid tone, and its value is sufficiently indicated by the inspiration and enthusiasm always excited when the familiar melody is heard. From the day of its birth to the present time, "The Star Spangled Banner"—words and music—has been considered the real battle hymn of the Republic, and the patriotic anthem as well, possessing a resistless power in all gatherings of American citizens.

"Hail Columbia," although ranking far below "The Star-Spangled Banner" in dignity and consequence, is endeared to the American public by many pleasing associations. It was written by Joseph Hopkinson in 1798, and was first known as "The President's March," the custom being to play it whenever Washington entered a theatre or appeared in any public capacity. The express purpose of the hymn was the cultivation of a patriotic spirit among the people of the Republic, and there can be no doubt that it has been effective in this particular on many occasions. John Hopkinson was twenty-eight years old when he wrote this hymn, an autograph copy of which was on exhibition at the Centennial in Philadelphia, and is still preserved, no doubt, in some collection of manuscripts. The words were first set to music by a German music teacher in Philadelphia named Roth who caught the appropriate swing of a national anthem without developing any special inspiration.

The Rev. Samuel Francis Smith was the author of "My Country, 'Tis of Thee," a beloved anthem full of patriotic fervor and sentiment. Mr. Smith, a native of Massachusetts, graduated from Harvard in the same class with Dr. O. W. Holmes, and wrote these words in 1835, under an impulse which enabled him to complete his work at one sitting. As he arranged the words to the air of "God save the King," which has been put to similar use in almost every country, it is likely that the hymn was written for the express purpose of utilizing that familiar and attractive melody, the origin of which is usually ascribed to Handel.

Although "Yankee Doodle" has no place among the dignified patriotic anthems, it is, after all, a jolly, patriotic air which has served its purpose on many occasions, and will always be regarded as typical of a certain Yankee abandon. But neither the words nor the music can be claimed as American products. The words date back beyond the days of Queen Anne, and the tune is still older. "In the wars of the Roundheads," says Commodore Preble, in his book on the "Flag of the United States," "Yankee Doodle" was an epithet applied in derision to Cromwell." Professor Rimbault, a prominent London physician, wrote under this title the song directed at Cromwell. Dr. Schuchburg introduced the song into this country in 1775, when it was made use of in contempt and derision of the ragged and badly equipped colonial soldiers. But the royalists were again hoist by their own petard! At Concord and Lexington, when the British bravely advanced to the conflict, they marched to the strains of "God Save the King," but, broken and defeated, the continental musicians watched their retreat with great enthusiasm, and struck up "Yankee Doodle" as an echo of that derision to which they had often been compelled to submit. From that day, this jingle,

borrowed from the enemy, was adopted into our song literature, and presumably nearly all American citizens of the present day imagine that both words and music originated in this country.

The Civil War excited great activity among the song writers, and the product was enormous. One large volume contains several hundred of these war songs, many of them beautiful and sentimental and stirring in melody, but of such a character that they were for the most part ephemeral. Nothing was developed to add to our short list of national hymns, although several melodies were produced which, irrespective of the words joined to them, have been adopted as permanent additions to our martial music. The most conspicuous of these songs that still live are, "The Battle Cry of Freedom," by Dr. George F. Root who passed away two or three years ago, full of years and honors, and "Marching Through Georgia," by Henry C. Work.

In view of a reunited country, the words of these songs need no longer be considered, although they were vital enough at one time, but the stirring rhythms and striking melodies of these compositions are immensely popular. Therefore bands play these war-time measures not to revive old animosities or recall the strife of other days, but because they are brilliant and popular. To the veterans of '65, "Marching Through Georgia" means more than that, since the strains are accompanied by tender memories of comrades fallen by the wayside; but even this sorrow is lacking the old-time bitterness.

Whatever the future holds in store of great and glorious music, it is impossible to believe that "The Star-Spangled Banner" will ever be relegated to second place in the affection of the people of these United States. We have a national hymn historic in value, and need not look for another.—L. B. G. in *The Times Herald*.



Book Reviews and Notices

The Teacher's Prayer Book. According to the Use of the Protestant Episcopal Church in the United States of America. By the Rt. Rev. Alfred Barry, D. D., D. C. L. With Introduction by the Rt. Rev. Henry C. Potter, D. D., LL. D., D. C. L.

This work is very well done, and is calculated to be of great use to both teachers and scholars. Nevertheless, we think Bishop Barry would have done wisely to entrust the adaptation of his book to the American Prayer Book to some competent American scholar. A number of oversights, or even positive misstatements, might thus have been avoided. The plan of the work includes a general introduction and special introductions to each service, while explanatory notes are given on alternate pages, opposite the text of the Prayer Book itself. The general introduction gives in concise, and generally accurate, form a history of the Prayer Book, its sources and revisions, down to the American revision of 1892. We do not think it is correct, however, to say that St. Augustine, "by the wise counsel of his superior, Gregory the Great, refrained from rigidly enforcing ritual uniformity within the sphere of his own influence." There is no reason whatever for supposing that the missionary would have proposed to the heathen Angles and Jutes whom he converted to the Faith, and who alone came under the "sphere of his influence," a choice between several rituals. Nor did St. Gregory advise anything of the kind. The names of the several Latin service books from which the Prayer Book was derived, are correctly given, but we think it would have been useful to point out the precise limits of each of these elements in the present American Book. Without going into

too minute detail, we should like to know why the First Book of Edward is thought to be "a reformed Sarum Use." Turning over the pages of the book, we note a slip on p. vii., where it is said that one of the twenty selections of Psalms may "at any time" be substituted for the Psalms of the Day. The rubric states very clearly that this cannot be done when the Psalms are "Proper." In the notes on the Morning Prayer, there is much excellent instruction, though the divisions are not precisely the historical or scientific ones. The same is true of the Evening Prayer. There is an occasional infelicity of expression, as when, on p. 16, the unwary reader is given to understand that the first part of the Evening Office is modeled on that of the Morning, "except that the *Venite* is omitted before the Psalms." It seems somewhat strange to speak of the *Venite* as "omitted" in a place where it never occurred. The introduction to the "Holy Communion service" gives a condensed account of the Eucharistic worship of the Primitive Church, and is, on the whole, as accurate as could be expected. But it is hardly excusable to jumble together, as is done on p. 220 d, the Mass of the Catechumens and the Offertory under the one head of "The Preparatory Part of the Service." With the dismissal of the catechumens, the preparatory part ends, and the Offertory is the beginning of the action. After the same analogy, it is stated on p. 228, that with "the Church Militant Prayer, ends the Introductory or Ante-Communion service." This is true, so far as the English service is concerned, but it is not true of the American, as the rubric at the end clearly shows. This is one of the points in which our use distinctly differs from the English. We have returned to the primitive division, and this should have been noted. But Bishop Barry has first adjusted the parts of the primitive liturgy so as to bring it into accord with modern English usage, and then has proceeded to treat the American order as if it were the same with the English.

On p. 220 k, the assertion is made that "the most ancient name, the Holy Eucharist, is not found expressly in the Prayer Book." This, again, is true of the English Book, but in our own, it is found in the last rubrics of the Institution Office. We have marked, in like manner, a number of places where questionable statements are made, but space is lacking to specify them all. While we agree with Bishop Potter that, at least for the most part, the author has not allowed his special views to "color or warp what he has written," we do not think he has altogether avoided this danger. At p. 220 g, the "Declaration on Kneeling," added by royal authority, is described, and the crucial words are quoted, with the statement that they were "aimed distinctly at the doctrine of Transubstantiation, and the practical inference of adoration closely connected with it." But adoration is equally an inference from the doctrine of Consubstantiation, which the Archbishop of Canterbury has recently declared to be admissible in the Anglican Church, and from any doctrine of a Real and Objective Presence. It is obvious that the "Declaration on Kneeling" equally condemned them all; that is, in its earliest form in which any "Real and Essential Presence" was denied.

But what we are chiefly inclined to fault at this point, is the fact that on the next page, where there is insertion of a similar declaration in 1662 is mentioned, the author simply says that there was a "significant change," but does not say what the change was, or of what it was significant. It would have taken but a line to state that the expression, "Corporal Presence," was substituted for "Real and Essential Presence," and that the significance was, as Cardwell says, that the Church could not be brought to deny the Real Presence. A similar indication of the author's position is seen in the remark on p. 236, that the expression, "creatures of bread and wine," indirectly repudiates the theory of Transubstantiation and cognate theories." He has forgotten that he had said, in the preceding paragraph, that the consecration,

according to the American form, is not complete till after the Invocation. We do not accept this dictum, but, if it is true, then it cannot be true that the words, "creatures of bread and wine," have any bearing upon the doctrine in question, or its "cognates"—whatever they are. Though it be true that these words occur, as we hold, after the consecration is complete, they are no more a "repudiation" of any particular theory, than the expressions at the close of the Roman canon, in which the consecrated gifts are spoken of as God's creations. The Roman Mass, in fact, is as guiltless of the doctrine of Transubstantiation, or of any particular mode of Presence, as our own. In connection with this same subject, we may draw attention to an observation on p. 237, where it is said that "the provision for reverent consumption after the service, is significant of the sacredness attaching to that which has been consecrated 'according to Christ's Holy Institution'." Beyond this, its significance cannot be pressed." We do not know precisely what is to be understood by this last assertion. Is it that the effect of consecration has been withdrawn? Meritorious as this book is in many respects, and full of important information well expressed, we should yet desire to see it thoroughly revised in another edition. It is enough to say that it well deserves to be made as perfect as possible.

The History of the Reformation of Religion Within the Realm of Scotland. Written by John Knox. Edited for Popular Use by C. J. Guthrie, Q. C. With Notes, Summary, Glossary, Index, and Fifty-six Illustrations. London: Adam and Charles Black. 1898.

To read this history gives one a considerable insight into the character of the author whom most of us know only as he is depicted by historians who have a purpose to serve. We confess that we are more interested in the self-revelation of the author than we are in the details of his narrative, for the latter are familiar to all students of Scottish history. As a writer, John Knox was terse, vivid, and powerful, portraying events in few words, but with a strong grasp of the essential facts, and a keen appreciation of their purport. He had a homely, vigorous wit, which relieves his strenuous style, and illumines it with many a humorous sally. He did not mince his words, and his intense partisanship allowed him to see no virtue or goodness in his opponents. To him a Papist was the worst sort of knave. No wonder Thomas Carlyle admired him, a man after his own heart. But the history as written by Knox, is full of life and motion, worth any dozen of later narratives founded upon dry research into old documents, not perhaps, for its accuracy, but for its author's active sympathy with men and events. We are transported backward into the stormy days of Mary Stuart, and the turbulent social and religious life of Scotland, and we live in the very midst of it all, with one of the chief actors in that tragedy of life, and thus it is all intensely real. But what an escape the Church of England had when John Knox declined the bishopric of Rochester!

The book is well edited, with many excellent helpful notes, and good illustrations, and the summary and glossary of Scotch words add much to its value and usefulness.

The College Warden. By Henry A. Fairbairn, M. A., M. D. New York: Thomas Whittaker. Illustrated. Cloth; pp. 154. Price, \$1.

The volume is a worthy tribute to the life and work of a sterling, enterprising Churchman and Church educator in an age that is now passing. Robert Brinkerhoff Fairbairn, the warden of St. Stephen's College, Annandale, has left the impress of a noble and brave life upon the quality of brain and heart of many a man serving in the sacred ministry of the Church to-day. The unpretentious work before us gives in simple style glimpses of Fairbairn's boyhood in New York city; in the odd little suburban college of Bristol, Pa., on the banks of the Delaware, a building which still stands as then, but no longer in its original use. Next we are given to see him as clergyman and parish priest, as school teach-

er, missionary, and chaplain of the 28th Regiment, N.Y. Then, as professor in the institution founded as a training school of liberal education for young men looking towards the Church's ministry, and in need of such preparatory tuition. The section on the Warden in his religious and educational views is replete with interest for all thoughtful readers; while the several sections following, which have regard to Fairbairn's position in his community at Anandale, and as companion and pastor, as author and scholar, and the three closing years of partial retirement in that singularly useful and well-spent life of devotion in his school of the prophets, will afford contemplations of absorbing interest to all Churchmen. The work of this volume, and its unique worth, are well completed by the closing pages which are occupied with the sermon preached by the Rev. Geo. B. Hopson, D. D., acting-warden in the chapel of St. Stephen's on last Septuagesima.

Exposition of Christian Doctrine. By a Seminary Professor. Intermediate Course—Part II. Moral. Authorized English Version. Philadelphia: John Joseph McVey. 1899. Price, \$2.25 net.

This is one of the manuals of instruction employed by the Christian Brothers, a well-known Roman Catholic teaching order. It is published with the approbation of the Bishops of Maurienne and Tarentaise, France. It has its merits, the chief of which is a definiteness and lucidity of statement as regards principles of moral science, and very useful summaries and analyses at the end of each chapter. The method pursued is that which is common to Roman schools, especially those under Jesuit influence. But the examination of such a book leads us to regret that our own schools are not supplied with manuals of moral theology and practice of similar excellence, and we wonder how much longer the want will remain unheeded, when it is so plain and persistent.

A Soul's Pilgrimage. Being the personal and religious experiences of Charles F. B. Miel, D. D. Philadelphia: George W. Jacobs & Co.

Dr. Miel consented to write these memoirs of his own life at the request of many friends. He is a priest of the Church, and his pilgrimage commenced in the Church of Rome in which he was brought up and ordained to the priesthood. The story of his experiences is one of great interest. To those of our people, priests and laity, who have such a deep affection for the Church of Rome, this book is commended as an antidote to any Romeward tendencies. Mr. Miel does not rail against the Church, but tells the story of his life in a simple, straightforward way, regretting, rather than otherwise, that he is compelled to expose the Church of his fathers in its true colors.

Heart of Man. By Geo. Edward Woodberry. New York and London: Macmillan Company. Price, \$1.50.

This is the rather far-fetched title of a sheaf of well-written essays *a la* Pater. The idea of the author is to illustrate how poetry, politics, and religion are "the flowering of the same human spirit, and have their roots deep in the common heart of man." The author is a devout and serious man, with a superior style, and the volume is stored with fine thoughts. How true this specimen is: "How often at the master-stroke of life has some text of Holy Scripture which lay in the mind from childhood almost like the *debris* of memory, illuminated the remorseful darkness of the mind, or interpreted the sweetness of God's sunshine in the happy heart."

"BOOKS I HAVE READ," is the title of a unique volume published by Dodd, Mead & Co., New York, designed as a record book for the reader who wishes to make notes for future interest and convenience. There are printed headings on each alternate page, under which may be entered title, author, publisher, page, references, etc. The opposite page is left blank for comment and quotations. An alphabetical index is provided. The book will doubtless prove a con-

venience and help, especially to young readers. There are 222 record pages Price, \$1.25.

Periodicals

The Fortnightly Review for June contains a notable article on "The Declaration of Paris," by J. G. Butcher, M. P., which is very opportune, in view of the deliberations of the Peace Conference at the Hague. There is an interesting paper on "Russia's Great Naval Enterprise," the canal connecting the Baltic with the Black Sea. The marvelous development of Egypt under English rule and administration is the subject of an article on "Egypt after Omdurman," by J. Lowry Whittle. Another timely and valuable article is that on "The Transvaal Crisis; a Voice from the Rand," by Uitlander, who demands a firm policy on the part of England if she does not wish to lose her hold altogether upon South Africa.

The Nineteenth Century for June opens with a rather sad article, "The Cry of the Villages," by the Rev. Dr. Jessopp. We fear there is no remedy for the decay of village life. The great cities and every great thing of our times tend to become greater, and joyous rural simplicity is only a fancied condition for wealthy folk in vacation time. Dr. Arabella Kenealy returns to the charge, in "Woman as an Athlete; a Rejoinder," but *cui bono?* If woman wants to be athletic, she will any way, and argument is a waste of brains and ink. She is everything else, and why not an athlete? The article on "Beneficent Germs," by Dr. Henry S. Gabbett, is good. Ecclesiastical matters receive attention in two articles: "Erastianism," by the Rev. J. Llewelyn Davies, and "The Falling off in the Quantity and Quality of the Clergy," by the Rev. Anthony C. Deane, who argues that if you want a good class of clergy you must pay them a living stipend, which is true.

Opinions of the Press

The Outlook

THE NATIONAL DUTY.—It is the duty of the American people, if they wish to be true to the principles of the Declaration of Independence, to establish, wherever they have the authority, government for the benefit of the governed; so to administer that government as to secure to the people under it the right to life, liberty, and the pursuit of happiness; wherever government has become destructive of these ends, to alter or abolish it; and, wherever they either frame a new government or administer it when it is already framed, to do so on such principles and in such form as to them shall seem most likely to effect the "safety and happiness" of the people. Self-government is one means to this end—to be used when it will accomplish this end; not to be used when it is destructive thereof.

The Guardian

THE ENGLISH CHURCH DISCIPLINE BILL.—We have in the Prayer Book a variety of directions, some of which are exceedingly obscure, while the most recent is more than three centuries old. The natural procedure would be for the Church to replace them by plain and unmistakable rubrics adapted to present use. But to do this would be to give a decided victory to one or the other party in the Church, or to set up a compromise equally distasteful to both. On the other hand, the logical solution—a revised Prayer Book—would almost certainly mean disruption, and so long as the Church remains established, no measure carrying with it this tremendous possibility is likely to be attempted. Consequently, any alteration of the Prayer Book being out of the question, we are thrown back upon a just and liberal interpretation of the Prayer Book by competent courts. Those blessings can only be reached through the establishment of courts which the High Church clergy will recognize as deriving spiritual jurisdiction from the Church, as well as coercive authority from the State.

N. Y. Evening Post

HEROES IN FRANCE.—Now that the Dreyfus battle has been fought through, and we all complacently feel ourselves victors, we should not forget those heroic men who in France flung themselves without apparent hope against the fury of a maddened nation. First among those we should place Col. Picquart who, from the very ranks of the army, in the name of which such crimes had been committed, rose up to confront and expose forgers and lawless officials. From him the impulse passed to M. Scheurer-Kestner, president of the Senate, who became convinced that a terrible error had been made, and did all he could, first to clear himself from all complicity in it, and then to have it undone. But it took a sterner and more audacious challenge than his to really rouse the country, and this was blown on Zola's horn. His bold attack upon those guilty of a monstrous injustice, must, in all fair minds, suffice to cover a multitude of novels. It was not long before men of light and leading—like M. Pressense, of the *Temps*, and Prof. Seignobos—came rallying in great numbers to the cause. It was then only a question of time when it should be triumphant. But we who see the satisfying end of the long struggle should not withhold our tribute from those who entered upon it with no reasonable prospect but scorn and failure.

Harper's Weekly

THE LIQUOR EVIL.—There is a movement in France, which promises to become vigorous, against alcoholism, and it presents some interesting material for reflection to our own fellow-citizens who are engaged in the effort to solve the liquor evil. France is becoming, if it has not already become, the hardest drinking nation in the world. Why this is so, Frenchmen find it difficult to say, but they freely admit the terrible consequences which have followed from the increased consumption of spirituous liquors—consequences which have been a veritable curse. Not to go minutely into details, this abstinence-drinking people are losing physical, mental, and moral virtues which they once possessed, and are bringing into the world not only fewer children, but smaller children, and children deformed and crippled in both mind and body. The extent of the evil is so great that an anti-alcoholic convention has been recently held at Paris, and the most serious newspapers of the city have devoted many columns to the discussion of the problem. What ought to be chiefly interesting to some of our American philanthropists who are seeking to solve the problem—a task at which prohibitory legislation has evidently failed—is the fact that the French possess and practice naturally, by inheritance, many of the remedies which are suggested here as possible cures for drunkenness. They are drinkers of light wines. Indeed, wine is their native beverage, and there is not a peasant in the vine-growing districts of the country who does not cultivate the grape for the wine which it will produce, and which is as essential a household supply as is the winter's store of pork to many American farmers and working men. It is clear that wine drinking makes the step of spirit-drinking an easy one to the person whose tendency is toward overstimulation. Again, the Frenchman never lacks opportunities for amusement. He is not driven to the *cabaret* or the *buvette*, as we say in New York, for example, that the American workingman is driven to the saloon. The Frenchman has better opportunities, and he improves them fully. All these things being so, no remedy for the evil which is afflicting the country is thought of except total abstinence. And this is what the drunkard must make up his mind to, wherever he exists. The man who loves to drink for the drunkenness that follows, must submit to a war between his tastes and his will, and he can only be saved by the victory of his will. Diverting amusement may console him, but he must win his fight alone, suffering much pain in the process. Neither the law nor dominoes can cure him.

The Household

Church Attendance

BY THE REV. WILLIAM C. SHEPPARD

St. Paul came back to earth one day;
'Twas Sunday, and he made his way
Up to some house of God, altho'
'Twas ninety in the shade or so.

Another Sunday St. John came;
A rainy day, but just the same,
Within God's house he bent the knee
To Him who ruleth land and sea.

St. Peter visited our sphere
A certain Lord's Day, and, how queer!
Instead of reading Sunday's sheet,
He went to Church his Lord to meet.

What ranks these men, how foolish they;
And doubly foolish you will say
When I relate—who will believe?—
They went to church both morn and eve!

I thought that I was done, but no;
Another Sunday guest, and lo!
'Tis Judas who remains away
From God's abode the livelong day.

Cleveland, Ohio.

The Queen's Glebe

BY FREDERICA EDMUNDS

(All rights reserved)

CHAPTER XIX.

CAPTAIN MCKAYE, too, was again back in the familiar valley, and had already done many kindnesses for his old neighbors. There was a design on foot to re-establish a garrison at the fort where he had so long held command under King George, and he who knew the ground so well was sent to report upon the plan.

It was but the evening after Mr. Underhill's return, that Evelyn, going to fetch another taper from the kitchen, where there was now no Letty, was followed by the captain. "Do you remember," he asked, "our talk on the bleach-ground on the day of my first departure? You would not then bid me farewell, but your present kindness, and your uncle's trust, give me new courage to say what I have long waited to speak."

"I have learned something since those days, mayhap, when I was a conceited maiden enough, and you have done much for—us all." The girl's voice faltered, and her eyes fell before the clear, brown ones of the officer. He was looking at her with his whole manly soul speaking in his face.

Vexed at herself for her own confusion, Evelyn drew a quick breath, which accidentally extinguished the candle she carried. The captain, in the fire-lighted room, might easily have possessed himself of the one little hand; nay, such a gallant as Dalton would surely have tried to encircle Evelyn's waist, but honest McKaye, true gentleman as he was, made no step nearer. "Tell me," he said hoarsely, "care you still for him—for Master Griffith?"

Shielded, and yet chaperoned by the flickering light which leaped upward from the logs, Evelyn answered decidedly, "No, I care not. I think I never cared as woman does. 'Twas but the passing fancy of a silly girl."

"Thank God!" exclaimed the captain, involuntarily, and then he added: "I crave your pardon, but he was not worthy of you."

A moment's silence. Evelyn nervously fingered the tinder-box which she had needlessly sought on the high shelf. Then the captain said, in tones which trembled strangely for one who had seen service under

fire ever since a lad in the French wars, "I cannot but ask now the question which you would not hear before at parting. Is there then a glint of hope for me? I know 'tis not a lover-like wooing. I know my speech is cold and faltering; but could you see my heart—"

He broke off, and bent his head almost as if to ward off a blow.

"Captain," said Evelyn, almost passionately, though she laid her hand gently on his shoulder, "I would to God there were, but there is not. Nay, it is not for your principles. It could be no otherwise were you King George's foremost friend."

The captain raised his head, and the fire-light, leaping up, fell across his face. It was changed and pallid. He had received the expected blow.

In silence he took the candle from the girl's unsteady hands, and lighted it at the hearth. The tears were welling to Evelyn's eyes, but she could not utter one of the words of sympathy which should have sprung to her lips.

The news of the terrible calamities to the southward aroused the people of Tryon county to the highest pitch of fury against the Tories. Mr. Underhill found his position, dangerous before, now almost insupportable. His efforts to stem the bloody tide in those devoted regions having proved fruitless, naturally recoiled to his prejudice, and he was regarded almost as the instigator of these outrages. If it had not been for the protection afforded by McKaye who was now busy with the defences of Fort Hunter, the situation of the clergyman's family would have been still more intolerable. It counted for nothing with their neighbors that Alan was at this very time with General Sullivan in his work of punishing the Indians for their late atrocities. But with Evelyn the thought of Alan engaged in this expedition against these people, Waharie's brethren, lingered, and again her heart hardened against him.

But the next news which followed was from Alan's own colonel, telling of a serious breast wound which the young man had received from a poisoned arrow. Then it seemed as though the same barb had touched the young girl's being. She wandered restlessly about the house, unable to find consolation in her ordinary duties, or furtively watched Margaret as the two sat over their needlework, both seeing, perhaps, the same vision of a cheerless camp, in which Alan lay ill and suffering.

But Margaret, too, on her part was watching. She saw the anxiety which was daily leaving its mark on the beauty of the girl, and guessed that the trouble was all the deeper because it was dumb. At last it came in the older woman's way to have a word alone with Captain McKaye.

"I speak to you," she said, while McKaye listened, wondering, "because I believe you are of stainless honor, and because you have long known those on whose behalf I crave your service. Nay, do not protest against my estimation of yourself, which is that of all the household. It is of Evelyn and of Alan Underhill I have a word to say."

The captain started slightly, but inclined his head to her statement.

"I have learned," continued Margaret, "that these two are truest lovers, and have been so since childhood. A girl's foolish fancy separated them for a time, and then this terrible cloud of war, which shadows even the nearest hearts with mutual dis-

trust. But now it is I who am another obstacle."

"You?" inquired the captain, raising his sad eyes in astonishment.

"Yes, my brother, dying, has commended me to Alan's care and love. I know not how he has regarded the fulfillment of that pledge, save that he has never compromised his honor by token of affection, aught than brotherly. But his family, Evelyn, have misunderstood. It is part of the wretched cloud which has grown between them since this war, that their hearts have not been more open to each other. But for myself, no true woman could longer accept my position; it has become intolerable." Her eyes flashed as she met those of the captain, and she continued: "You must tell him of the mistake to which he is so blind, which stands between him and his love. You may speak it from me; I cannot, must not, for myself." Her white fingers closed upon themselves convulsively, and a strange agitation trembled in her voice. McKaye knew as he acceded to her bidding that her part in this strange coil was not less hard than his.

Captain McKaye was busy enough in these days, in establishing a garrison at the fort, watching against surprise from the east, where Brant was ravaging the counties of the Hudson, or from the west, where the Onondagas were rising to avenge their kindred whom Sullivan had punished. Nevertheless he found time for a private word with Alan, when the latter was so far recovered as to be sent home invalided, before he had reached the end of his journey at Schenectady.

Alan hardly looked like a happy lover receiving joyous tidings of his lady. He was pale and emaciated almost beyond recognition, and his old vigor of speech and quaintness of humor were lacking. He had indeed seen sights which age a man, all the faster perhaps when he looks upon them in the emotion-tide of youth. It is true that his eyes brightened at the message from Margaret, but he only said: "I must see for myself; I must judge for myself. No man can take such matters at second-hand." And the captain acquiesced.

But in spite of his reserve of speech, Underhill was deeply stirred. The questionings of the past year came back upon him with redoubled force. Had Margaret thought, as did the others, that he was tacitly pledged to her? That and that alone could make a difference in his purpose. True, his love for Evelyn had already burst its bonds in

ROYAL
Baking Powder

Made from pure
cream of tartar.

**Safeguards the food
against alum.**

Alum baking powders are the greatest
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

speech, but he believed that the girl herself had not yet been won, perhaps could never be. At any rate, he must satisfy himself that he was free to woo.

But Margaret, as has been intimated, was a clever woman, and Alan found her entirely mistress of the situation, as far as he was concerned. She stopped him when he made some blundering attempt to find out how far the misconception of her people and of his, coupled with his own reserve, had committed him. "I have the greatest affection for you, my brother and friend, as I shall always think of you," she said, "but this misunderstanding of our relations must cease, or I shall be obliged to separate myself from those I hold so dear."

It was a tender threat, entirely vague as to her own feelings, but there was no doubt of its finality, and Alan knew now that he was free to woo, if not to win. It was a certainty which went far to rekindle the light of his eyes, and to knit up his enfeebled limbs to new strength.

It was just at this very time that there came sad tidings from across the sea, news of the death of Griffith's unknown wife the Lady Mary, and of his little son, with the one dread malady, diphtheria. Griffith himself wrote in broken-hearted sorrow, but there was a ring of true manhood both in his grief and in his acceptance of it, which went more to his father's heart than had any word of his for years.

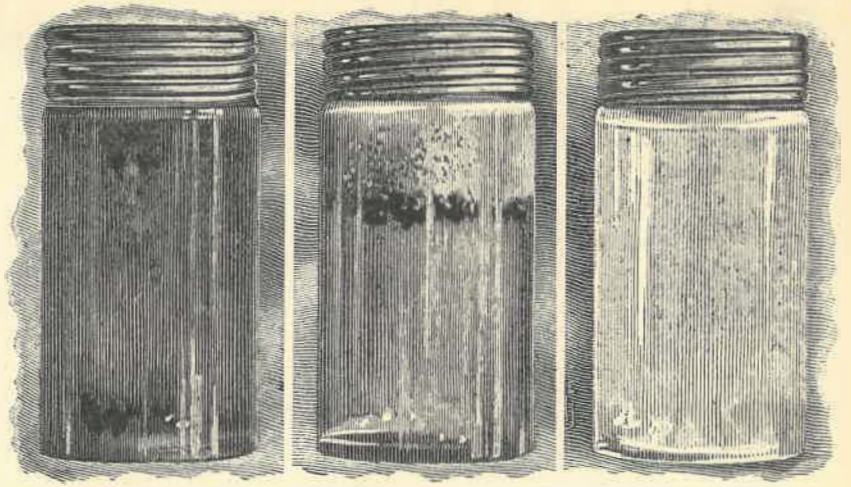
God is just, he wrote, and I had little right to hope for comfort in my home, which was founded in disloyalty. Until that Blessed Day comes when I shall be reunited with my dear one, what care I for the earthly Ease and Honor for which I was once willing to sacrifice most sacred duties? I have given up my appointment here, and shall return to my native land. Possibly I can still be of some comfort to you, my parents, in your days of darkness. Ah, could you but have seen my little Thomas, so brave, so bright, with his grandfather's noble fidelity in every line of his winsome face! I love to remember him thus and not as in those last agonized hours. I cannot think it wrong to believe that he is comforted now in his mother's arms, and I thank God that she slipped away to Him who keeps her babe, with less of suffering.

Mrs. Underhill, grieving for the grandson she had never seen, was not the only one whose tears dropped upon this letter. The sorrow of the first-born was that of all the household, and every thought spared from present needs was given to the anticipation of Griffith's home coming.

Time passed, and Griffith again wrote, proposing that he should sail for some Canadian port, where his parents might join him. Why should they longer expose themselves, he asked, to the perils of the valley?

Mr. Underhill shook his head. "The perils by the way are great," he said, "and I have yet hope of a restoration from these evil days. Margaret could not bear the journey, and Alan is not yet strong enough to be our escort." So the decision was deferred, but from that time the thoughts of the dispossessed family were directed toward Canada as their last refuge. In the meanwhile, Alan's opportunity for a certain long-desired understanding came through a strange channel.

One morning a very unaccustomed visitor rode up to the door of the Underhill's poor lodging in Schenectady. It was Katrina Myndert, and a funnier figure was perhaps never seen on horseback. Her hard-bitted steed had galloped on over rough roads without regard to headgear, mantle, or kirtle,



Result: Above are samples of "Soft Soap" or "Soap Paste" made with PEARLINE, and with two of the leading powders which are claimed to be "Same as" or "Good as" PEARLINE.

The bottle to the right contains a solid mass of pure, white "Soap Paste" or "Soft Soap," made with PEARLINE—thick enough to stand alone.

The bottle in the middle is one of "Same as" and contents is one-quarter poor, thin, mushy soap—balance (three-quarters) discolored water.

The bottle to the left is a poorer "Same as," and contains simply discolored water, with a sediment (not soapy) at bottom. The middle and left-hand bottles are fair samples of the many powders offered in place of PEARLINE. Try the experiment yourself—directions on back of each package.

Some powders are worthless, some inefficient, others dangerous. *Pearline is the standard.* The Millions of Packages of PEARLINE used each year proves

Pearline Best by Test

Note.

The difference in price between **Pearline** and the most worthless Soap Powders is nominal. A year's supply would not equal the value of one ordinary garment ruined.

which were all awry, and her voluminous petticoats were puffed with a license which only their exceeding weight was able to restrain. Add to this her gasping, heated, choking condition, and you have as odd a picture of a damsel in distress as ever knight-errant was called upon to succor!

"Oh, yes, I have a heart," she managed to utter. "I care not if he be Tory or English, or even the devil himself! And Dirk will never know, for he is up in the valley at Fort Schuyler. And he asks for the domine and the Juvrouw constant, and I have come, for I have a heart, oh, yes!"

Translated into intelligible language, her tale was that several Tory spies had recently been taken in the vicinity and jailed at Johnstown. One of these had escaped, though not without receiving a wound. At dusk of the day before, he had appeared at Katrina's door, and had begged her for concealment. She had recognized him at once as Captain Dalton, of Sir John's Highlanders. Finding denial impossible, he had owned the truth. He told her also that there were matters on his mind which he must communicate to Mr. Underhill and to Mistress Darcy, and begged her, as she valued salvation for herself, to deliver his message. He gave at the same time his assurance that he

was a dying man, and could make no effort to escape.

Evelyn, shocked at such news of one whom she had known as the incarnation of careless gaiety, hastily prepared to follow the messenger. Alan accompanied the two, while Mr. Underhill who was ministering to some needy souls in his former cure, was to follow later.

The astonishment of the little party may be imagined when, upon arriving at the house, no trace of the dying officer could be found! And not only so, but Katrina's Sunday petticoats and best bonnet had gone with him, the debonair captain being somewhat small of stature, and Dutch women supposed not overmodest as to their length of skirt! The rage of the simple Katrina at this loss, and that of her brother's best horse, was indescribable, and we draw a veil

For Nervous Exhaustion

there is no remedy equal to
Horsford's Acid Phosphate

Genuine bears name Horsford's on wrapper.

over her voluble Dutch oaths and her purple-faced fury!

Pinned to the bed where the pseudo-dying one had lain, was a bit of paper addressed to Mistress Darcy:

It grieves me to have troubled you, he wrote, but it was the only way to get rid of this puffing Dutch angel who carries more can vas than a full-rigged Sloop. I really have be sides a Message for you. It is that I did Mr. Alan Underhill grave injustice, when I represented him as an Incendiary and a Ladies' Gallant. My Devotion to yourself must be my plea for repeating ungenerous slanders, which I never credited. My wound may not be serious, but my Conscience is the lighter for this confession, when I recall the perfect Candor written in your eyes. "Farewell!" I can not say, even were my fate certain. Let it be *au revoir*, here or hereafter.

Evelyn on the homeward ride was unusually silent, and she still crumpled in her hand the little note, half flippant, half-pathetic, of the somewhat disingenuous captain. Perhaps this fact gave Alan spur to embrace his opportunity.

(To be continued.)

JOSIAH FLYNT is authority for the statement that there are about seven thousand boys in the United States who live exclusively a "tramp" life. Every winter there are at least five hundred in New York City alone. Mr. Flynt's account of the process by which the boys become tramps is significant. Almost invariably, he says, they are enticed into this life by a man. Professional tramps have been quick to discover that it is much easier for a boy to excite sympathy than for a man to do so. They therefore systematically endeavor to entice boys to become their companions. They are always on the lookout for an opportunity of getting into conversation with a promising looking boy, whether rich or poor. They tell him interesting stories, work upon his imagination, picture the freedom of the life they lead, and finally persuade him to "try his lot on the road." Once the step is taken the life of these boys is practically a slavery. They are compelled to find meals, clothing, and lodging money for the men who have enticed them—or "jockers" as they are called. Failing to do this satisfactorily, they are subjected to all sorts of abuse—sometimes, loaned, traded, and even sold. The burden has to be borne until the boy comes to that age when he can no longer pass for a boy, or is strong enough to best his "jocker." By that time the tramp life has been so ingrained into him that his only thought is of continuing it, and of persuading some other boy to serve him. Systematic efforts like these to mislead boys call for equally systematic and determined efforts on the part of Christian men to help them to live straight.

A WESTERN paper recently invited the surviving Union and Confederate officers to give an account of the bravest act observed by each during the Civil War. Colonel Thomas W. Higginson said that, at a dinner at Beaufort, S. C., where wine flowed freely and ribald jests were banded, Dr. Miner, a slight, boyish fellow who did not drink, was told that he could not go until he had drunk a toast, told a story, or sung a song. He replied: "I cannot sing, but I will give you a toast, although I must drink it in water. It is, 'Our Mothers.'" The men were so affected and ashamed that some took him by the hand and thanked him for displaying courage greater than that required to walk up to the mouth of a canon.

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

(All rights reserved.)

CHAPTER XII.

TONY LEARNS A SECRET

ARTHUR sat on the side fence delivering an impromptu oration on the subject of girls' clubs in general, and the S. D. S. in particular, while an admiring audience of four hung on his words with breathless interest. There was Tony Ferrall, perched up in the apple tree so that he could shake it easily, and in the grass below, Dave, Jerry, and Bobbie lay at full length.

"Girls are too silly and fussy, anyway," Art. was saying emphatically, "to keep up a club. Why, they get mad if some other girl's got on a new dress and they haven't, and they fight like cats over the craziest little things!"

"The Tabby Club spoilt Mollie all right," Dave interrupted. "She used to be the truest, best girl; never cry or tattle or anything."

"Used to chum right in with us," Bobb echoed dolefully, "and to-day she called me a tiresome boy because I dropped a spider down her neck; a 'tiresome nuisance'! don't it sound just like her ladyship?"

"Yes, that's what I say," continued Arthur. "They get fussy over little things. Mollie think's Virginia Hardy's the whole circus, and the rest of the girls are only side-shows. She says Virgine won't come to our candy pulls and pop-corn rallies because she's fastidious."

"Fastidious!" Jerry kicked up his heels like a colt, and burst into a shout of laughter. "The Fastidious Tabbies. Isn't that elegant, though?"

All but Tony joined in the merriment. His eyes looked round and solemn as he said:

"Perhaps that's why she wouldn't speak to me—too fastidious."

The other boys stopped laughing abruptly, and Dave's fist clenched.

"I wish she were a boy," he said; "we'd duck her in Black Creek and soak some of the nonsense out of her."

"Hello, Mollie," shouted Dave at sight of the sturdy little figure tramping across the lawn. "Home early, aren't you?"

She turned her head quickly at the call, and seeing the three boys, she tried to hurry on, but Art. called her back. "Wait a minute, we want to see you about something, Mollie," he said, so she came slowly towards them.

"What do you want?" she asked, giving



Some-thing to Eat

It often happens that a baby is thought to be sick when he only needs something to eat; by something to eat we mean food that he can digest and assimilate; food that satisfies his hunger and makes him grow. Many babies take large quantities of food but get little to nourish them. Mellin's Food is digestible, entirely soluble and when mixed with fresh milk it is like mother's milk. Mellin's Food is really "something to eat."

Mellin's Food

Nothing in the way of artificial food agreed with my poor little baby and I was very much troubled about her, when at the suggestion of a friend whose babies had been raised on it, I put her on Mellin's Food. The change was magical. In 24 hours she was free from all indigestion and perfectly well in every way. In 3 days she had fattened visibly, and now, at the end of 5 weeks, she hardly looks like the poor, thin, fretful little baby I was grieving over. Mrs. Julien Gracey, Clarksville, Tenn.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

CARMEL SOAP

An absolutely pure olive oil soap.
FOR NURSERY, TOILET AND BATH.

The Ideal Resting Place

is the PENNOYER SANITARIUM, at Kenosha, Wis. Write for booklet.

Lea & Perrins' Sauce

The Original and Genuine Worcestershire.
Known the world over. Take no substitute.

CARRIAGE BUYERS CAN SAVE MONEY. We are the largest Makers of Vehicles and Harness in the world selling direct to consumer. **ELMHART HARNESS & CARRIAGE MFG. CO., Elmhart, Ind.**

PETER MOLLER'S COD LIVER OIL

Odorless. Tasteless. Pure.

Send for circular. **Schieffelin & Co., New York**

FOR CHOICEST NEW FLOWERS,

Vegetables, and Fruits (Seeds, Bulbs, Plants, and trees, apply (catalogue free) to **JOHN LEWIS CHILDS Floral Park New York.**



You Can Always Rely On

Tarrant's Effervescent Seltzer Aperient for curing sick headache, biliousness, constipation and derangements of digestion. It meets more wants as a family medicine than any other one remedy. Pamphlets on application.

At druggists, 50c. and \$1.00.

TARRANT & CO., CHEMISTS, NEW YORK.

her cap a sharp pull over her eyes, but not before her secret had been discovered.

"What have you been crying about?" asked Dave bluntly.

"Nothing," Mollie began, and then all at once a lump came up in her throat, and she felt as if she must tell or cry, so she chose the lesser evil. "It's about Madge Ferrall," she added, and before she knew it, she had poured forth the whole story, never dreaming of the little figure in the apple tree, or of the pain she was causing Tony Ferrall.

"I said there'd be a caterwauling," Dave said grimly when she had finished.

"It's a shame," little Bobbie declared. "Madge is the nicest girl! You ought to have seen her the day I nearly cut my finger off when Tony and I were building the water mill."

Tony! At the name all the boys remembered, and of course they all immediately stared up at the tree, and so gave the whole thing away.

"Oh, I didn't know you were there, Tony," Mollie said miserably. "Don't tell Madge, please, please don't."

Tony slid to the ground, and when he replied with his ready smile, no one would have guessed how hard it was for him to keep the tears back. "Madge wouldn't care a bit about a little thing like that, only I won't tell if you don't want me to."

"What are you going to do, sis?" practical Dave asked, and at the question Mollie "fired up," as Bobbie called it.

"Do? I'm going to start a new club on my own account, and do some good with it, and have Madge belong."

"Great idea!" cried Jerry, "Tabby Club Number Two: President, Miss Gray; vice-president, Miss Ferrall; secretary, Miss Gray; treasurer, Miss Ferrall; active members, Miss Gray; passive members, Miss Ferrall; committee on—"

"Jerry Edsall, you stop your nonsense!" Mollie said severely.

"Is Nell against you, too?" and this time there was a trace of genuine anxiety in Jerry's tone.

"Half and half," Mollie replied. "Nell's between the mill-stones this time."

"Whew!" whistled Jerry. "Wait till the wheels go round."

"Where are you going, Tony?" called Arthur, as the new boy moved away from them.

"Home," Tony said uneasily. "I've a little work to do before dark."

"Tell Madge that I'll be over after school Monday, sure," Mollie told him, and he nodded brightly and passed on down the street.

"He doesn't mind," Bobbie said, looking after him thoughtfully. "If it were my sister, I'd want to smash something."

"So does he," answered Dave quietly, "inside!"

But even Dave, with all his good-natured, kindly liking for the little stranger whom the Excelsiors had received so readily, could not fully understand how Tony felt as he ran homeward that Saturday afternoon. Dave and Arthur Gray loved their sister as a jolly comrade and playmate, but Madge was all that and more, too, to Tony. In the old days when their father had been alive, and they had lived in their own home, it was always Madge who had been the ambitious one. She would study so hard so as to be able to help Tony with his lessons, and build gorgeous air castles for him. Never was a

grander career planned for prince of royal blood than Madge dreamed of for Tony as they sat in the pretty sitting room, over their books after school. The little mother, as she moved to and fro with soft foot falls, preparing supper, would glance in at the two bowed heads, and smile to herself, while she listened for the merry voice at the door without, and the warning tap on the window pane, "when father came home."

And then in the midst of all the air castles and happiness, there had come one terrible night when they had watched and listened in vain, and Madge had clung closely to her mother, kissing her pale face again and again as she whispered that father would come sure. Tony crouched by the window, watching, watching for the dear tall form they were never to see come up the garden path again, and so it was Tony who saw them bringing him home—Tony who tried to keep Madge and his mother from the window, but it was no use, and so he was brought home, all crushed and mangled by the cruel wheels; and hard times began for the little family left behind.

Tony thought of all this as he hurried home to-night, with hot tears filling his eyes so that he could scarcely see the way before him, and his loyal, loving heart full of shame and sadness. "So they wouldn't have his Madge," he thought, "wouldn't have her in their old club, just because she was poor, and minded Mrs. Osborne's twins for pay. If they only could know how good she was, how mother called her the little household brownie, the good fairy who was never cross or troublesome, or too tired to mend Tony's jacket, or help the little pale-faced mother! If they only knew—" The tears were coming fast, and there was a big lump in his throat, but he had reached the bridge road, now, and far off in the gathering gloom he could see the twinkle of the light in the kitchen window of the little old green house, so he brushed away his tears on the back of his coat sleeve, and swallowed back the lump bravely. No matter how badly he felt, he must not let the dear ones at home know. Of course, as he had told Mollie, Madge had lots and lots of grit, and she would not care, but it was best not to let her know at all.

(To be continued.)

VALUE OF CREAM.

As Compared With Meat

One of the most valuable items in one's dietary is good, rich cream. The remark is frequently made that "cream is too expensive to use freely." Such people think they must have meat every day at 10 and 25 cents per pound, and do not realize that 5 cents' worth of pure cream for breakfast will do more to put on flesh than 25 or 30 cents' worth of meat.

An ideal portion of breakfast is that obtained from, say, four teaspoons of Grape-Nuts and a little pure, thick cream.

Made by the Postum Co., at Battle Creek, Mich.

This is one of the most delicious dishes imaginable, and is served without cooking or trouble of any kind, and cannot be equalled in point of food value for the human body.

The Grape-Nuts, consisting largely of grape-sugar, have passed through processes similar to the first act of digestion, and are, therefore, most easily digested, and in combination with cream, they render the cream itself easy of digestion.

Grocers sell Grape-Nuts.

HOT-WEATHER DYSPEPSIA

Thousands Suffer From it at This Season of the Year.

Hot-weather dyspepsia may be recognized by the following symptoms: Depression of spirits, heaviness and pain in the stomach after meals, loss of flesh and appetite, no desire for food, bad taste in the mouth, especially in the morning, wind in stomach and bowels, irritable disposition, nervous weakness, weariness, costiveness, headache, palpitation, heartburn. It is a mistake to treat such troubles with "tonics," "blood purifiers," "cathartics," "pills," because the whole trouble is in the stomach. It is indigestion or dyspepsia and nothing else.

All these symptoms rapidly disappear when the stomach is relieved, strengthened, and cleansed by Stuart's Dyspepsia Tablets. They should be taken after meals and a few carried in the pocket to be used whenever any pain or distress is felt in the stomach. They are prepared only for stomach troubles.

Stuart's Dyspepsia Tablets are indorsed by such physicians as Dr. Harlandson, Dr. Jennison, and Dr. Mayer, because they contain the natural digestive acids and fruit essences which, when taken into the stomach, cause the prompt digestion of the food before it has time to ferment and sour, which is the cause of the mischief.

Stuart's Dyspepsia Tablets are pleasant to take, and unequalled for invalids, children, and every person afflicted with imperfect digestion. It is safe to say they will cure any form of stomach trouble except cancer of the stomach.

Nearly all druggists sell Stuart's Dyspepsia Tablets, full-sized packages at 50 cents. A book on stomach troubles and thousands of testimonials sent free, by addressing F. A. Stuart Co., Marshall, Mich.

A HEALTHFUL DRINK FOR HOT WEATHER

This is the twenty-first season for that famous and healthful drink, Hires Rootbeer. The campaign has opened. The war against thirst is on, and of course Hires will reign supreme in an undisputed realm of its own. In all of these years it has stood proof against imitation and counterfeit, and now in its strength of full growth rises far above any serious competition. Summer and Hires Rootbeer are associated in our mind as things inseparable. We look forward to that as a summer beverage as we look for the rising of the sun. It has been of inestimable value to thousands of people, supplying them at once with a delicious, healthful, and thirst quenching drink, occupying the same place at the family table as tea or coffee.

Its growth has been rapid and remarkable, long since reaching proportions never dreamed of by its proprietors. One of its remarkable features is its trifling cost, one package may be converted into 5 gallons of this delicious, sparkling temperance drink, containing medicinal properties of well-known virtue.

ABOUT WASHING COMPOUNDS

In calling the reader's attention to the Pearl-line advertisement on page 212 of this issue, let us quote the renowned Mrs. S. T. Rorer on the subject of Washing Compounds. The following is from *Table Talk*, Philadelphia, Pa.:

"The art of washing has not progressed as rapidly as other household employments, and if the introduction of a good washing powder will in any way ameliorate the conditions of our domestics and make washing a pleasure, I should be glad to see such enter every house in the land. It is a well-known fact that two table spoonsful of washing powder will do more good work in one hour than a strong woman and board in three. Many housekeepers object to these 'quiet workers,' on the plea that they rot the clothing. This is, of course, not true, unless you purchase cheap powders, and even then I doubt if the 'everlasting' rubbing, which one can hear to the very top of the nose, does not do by far greater injury."

Finance and Commerce

THE most noticeable if not the most important event of the past week, was the exportation of four million dollars in Gold. This brings the exports of the last three weeks up to nearly 13 millions.

There are noticeable efforts in the press to explain away these exports of gold, by saying they are loans to European bankers, or that there is something mysterious about them, or rates of exchange do not justify them, or make them profitable. These things are all nonsense. Gold goes abroad because it pays to ship it. If the nominal rate of exchange does not justify it, the actual rate does. Europe has sold back to us hundreds of millions of the debts we previously owed, consisting of stocks, bonds, mortgages, etc., of every description. Our boom of six months ago, and the prices we have paid for these securities since has brought them home. There has been an increase in our exports of manufactured goods to partly compensate for this, but on the other hand our exports of agricultural products have fallen off, and these latter are the most important items in our foreign trade. What is the good of deceiving ourselves? We are exporting gold because we have been buying abroad more than we have sold. Many weeks ago we foretold that the period of gold exports was approaching. There is nothing alarming about it. If the monetary policy of the country were settled on sound principles, it would never reach a harmful degree. As it is, we can spare a good many more millions without pinching ourselves, and it now looks probable that we will have to spare them. In some lines of manufactured goods the export demand continues good, but the sharp advance in prices in this country cannot but restrict foreign buying of many standard commodities, while our purchases abroad show no diminution. From the present outlook, the crops of all the importing countries of Europe promise bountifully, while last year's unprecedented yields have left full reserves. Add to this the fact that counting the spring wheat crop of this country as secure (and its maturity is weeks off yet), and granting it equal to the largest ever grown, and even then we will not have an average surplus of wheat for export. It is almost safe to say that the real balance of trade for a year to come will be against us, and at intervals gold will continue to go out.

Money continues easy everywhere. There was another considerable decrease in reserves in the New York bank statement, partly due to loss of gold, and partly to increase in loans. There was during the week a moderate increase of bullish speculation in Wall st., which accounts for the increase in loans. Generally speaking, the business of the country is satisfactory, and the volume is in no wise abated. Advance in wages has not kept pace with the uniformity of improvement elsewhere, and dissatisfaction and increased demand is the tendency, but in most cases satisfactory concessions are made, or compromises are reached.

Prices have declined for cotton and wheat, mainly due to plentiful immediate supplies for both commodities. The price of copper, too, is on the down grade. Real estate exhibits only moderate activity.

United States Ahead

THE remarkable growth in the exportation of manufactures has led to the preparation by the Treasury Bureau of Statistics of a series of tables, showing the value of each class of manufactures exported in each year during the past decade, and the amount of each class sent to each country. By this process it is practicable to determine the trend of our foreign trade in manufactures, both as to the class of manufactures most demanded abroad, and the countries which are proving our best customers. That this subject is one which justifies a careful study is apparent in view of the fact that the exportation of manufactures has more than doubled in the last six years, more than trebled since 1880, more than quadrupled since 1870, is more than eight times as large as it was in 1860, and in 1898 and 1899 for the first time in our history exceeded the importation of manufactures. The exportation of manufactures in the fiscal year about to end will average more than one million dollars a day for each business day of the year.

A study of the figures which cover the details of the ten years' exportation of manufactures shows that the total value of our manufactures exported has increased 110 per cent. in the decade, while an examination of the exportation of manufactures by other countries fails to show any considerable percentage of increase in any of them during the same period. Great Britain's exports of manufactures show no increase since 1890, the earliest year at which a separate statement of manufactures exported is attainable, while her total exports of domestic products (of which manufactures form about 85 per cent.), shows no increase in value in the decade 1888-97. From France the exports of manufactures show an increase of but 10 per cent. in the decade 1887-96, Germany 13 per cent., Switzerland 6 per cent., Netherlands 3 per cent., and Austria Hungary and Russia a loss, while, as above indicated, the exports of American manufactures in the decade 1889-98 show an increase of 110 per cent., and in the year 1899 will be about three times that of 1879.



Swift's

Silver Leaf Lard, Premium Hams, Premium Breakfast Bacon, Beef Extract, Jersey Butterine, and Cotosuet, are made in purity, prepared in mechanical cleanliness in open-to-public and sanitary workrooms, all under U. S. Government inspection, and are foods you are sure are pure. Sold everywhere.

Swift and Company, Chicago



FURNITURE
Of All Kinds
FOR
CHURCH AND CHANCEL.

Write for our new catalogue.
Special designs and prices made on application.
Correspondence solicited.

PHOENIX FURNITURE CO.,
Eau Claire, Wis.



CHURCH ART-WORKER
FURNITURE EST. 10 E 16 ST. NEW YORK.

LUMINOUS PRISM CO., Successors to
GEO. E. ANDROVETTE & CO.
STAINED GLASS
27-29 South Clinton Street, - - - Chicago, Ill.

Do
You
Advocate
Temperance



HIRES
Rootbeer

Then you should advocate everything that advances the growth of temperance. HIRES Rootbeer is strictly a temperance drink. It is helpful to the cause of temperance because it takes the place of stimulating beverages.

is not a stimulant. It is a pure, delicious health giving drink for home making and home drinking, as harmless as pure spring water. A package makes 5 gallons.

HIRES Rootbeer Carbonated, ready for drinking, sold everywhere by the bottle and case. Write and ask how a boy can make from 40 cents to \$4.50 a day. A beautiful picture book of rhymes free.

THE CHARLES E. HIRES CO., Philadelphia.

CHURCH ARCHITECT,
JOHN SUTCLIFFE,
218 La Salle Street. - Chicago.

Cox Sons & Vining,
70 Fifth Avenue, New York.
CHURCH VESTMENTS, Embroideries, and Fabrics.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The U. S. BELL CO., Hillsboro, O.

BUCKEYE BELL FOUNDRY Established 1867.
THE E. W. VANUZEN CO., Cincinnati, O., U.S.A.
Bells made of Pure Copper and Tin only.
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.
ALSO CHIMES AND PEALS.
Makers of the Largest Bell in America.

FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED 35,000 Bells
FOR CHURCH, SCHOOL & OTHER
MENEELY & CO. PUREST BEST
WEST-TROY N. Y. GENUINE
CHIMES, Etc. CATALOGUE & PRICES FREE.

CHURCH BELLS and PEALS
Best quality on earth. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager.
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

The Living Church
C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn Street, Chicago.
\$2.00 a Year, if Paid in Advance;
After, 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)
Entered in the Chicago Post Office as Second-Class Mail Matter.

Single Copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 233 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, 15 Flatbush ave. In Washington, D. C., at W. H. Morrison's Son, 1326 F. st., N. W.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marria Notices, one dollar; Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid. Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

Branch Investment and Banking Office,
115 Monroe-st., near Dearborn.

F. G. LOGAN
4 B'd Trade, Chicago.

MEMBER
New York and Chicago
Stock Exchanges and
Chicago Bd. of Trade.

Bonds, Stocks,
Provisions,
Grain.

EVERYTHING FOR THE CHURCH.
Memorials. Supplies.
The Cox Sons & Buckley Co.
Church Furnishers and Decorators.
70 Fifth Avenue, New York City.

Church WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work.
56 West 8th St. (near 6th ave.) New York.

PROGRESSIVE, PUSHING PEOPLE

demand up to-date railroad train service. Two fast trains leave Minneapolis and St. Paul daily, via Wisconsin Central Lines, for Milwaukee, Chicago, and Eastern and Southern points, elegantly equipped with Sleeping, Dining, Cafe, and Parlor Cars. Ask your nearest ticket agent for further information. JAS. C. POND, Gen'l Pass. Agent, Milwaukee, Wis.

A Combination Set of the Prayer Book and Hymnal, valued at \$5.00, handsomely bound and printed on India Paper, will be sent free to anyone sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage



KINGSFORD'S STARCH

"PURE" AND SILVER GLOSS FOR THE LAUNDRY.

OSWEGO CORN STARCH FOR THE TABLE.

"West Michigan Ry"

FAVORITE ROUTE TO DELIGHTFUL MICHIGAN RESORTS

- Bay View Petoskey Omena
- Lake Harbor Neahtawanta
- Charlevoix-the-Beautiful
- Ottawa Beach Harbor Springs

Cool Lake Michigan Breezes, freedom from dust and mosquitos—refreshing nights, etc., are some of the agreeable characteristics of these resorts.

Send for illustrated folder issued by the General Passenger Department, C. & N. W. R'y, Grand Rapids, Mich.

THROUGH SLEEPING CARS FROM CHICAGO and ST. LOUIS TO PETOSKEY—BAY VIEW commencing June 19th and continuing until Sept. 25th (via Ill Cent. R'y from St. Louis). Your home agent can sell you through tickets at reduced rates.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD. THE MOST PERFECT OF PENS.

RUBBER STAMPS.....

AND SOLID RUBBER TYPE. Hand Stamps, Self-Inkers, Numberers, Stencils, Daters, Check Perforators, Etc., Etc.

WRITE FOR CATALOGUE. Alfred Mfg. Works, - Chicago.

Best Line to Denver



Comfortable, wide-vestibuled trains leave daily from both Chicago and St. Louis. The European plan Dining Car Service is a special feature of excellence on this line.

"The Burlington's Number One" from Chicago is only one night on the road and carries a Pullman Buffet Smoking Car.

HAS NO EQUAL



GAIL BORDEN

EAGLE BRAND

CONDENSED MILK.

SEND FOR "BABIES" A BOOK FOR MOTHERS.

Borden's Condensed Milk Co., New York

AS AN INFANT FOOD.

Useful Suggestions

WHEN one has separated milk and butter from cheese and fish, she thinks she has done her whole duty; but, in point of fact, she has only begun the necessary keeping apart of food stuffs. Almost all kinds absorb flavors to a greater or less degree. Tea, cocoa, chocolate, flour, eggs, and cereals are almost as susceptible to the influence of neighboring foods as are milk and butter. Bananas, for example, particularly the highly flavored Aspinwall variety, will spoil an open jar of tea or cocoa or a tin of flour. Onions, salted fish, smoked beef, and scores of other foods, are similarly perverse in their flavor. This absorption of odors and aromas is so well understood that it is often taken advantage of to produce a certain condition. In English dairies freshly cut grass is shut in with fresh butter to impart the flavor of new mown fields. The French cooks, too, according to Miss Parloa, keep a vanilla bean in a box of sugar to secure a delicate flavor in an economical way. A thoughtless housewife, hearing that camphor was good to dispel ants, recently put lumps of this substance along her kitchen-closet shelves, with disastrous effect on the supplies that were shut in with them. When a domestic science course is part of every girl's education, some of this kitchen chemistry will be better understood.

A NEW REMEDY FOR SEA-SICKNESS.—Not long ago, a prominent physician living in one of our midland cities was a member of a party taking a trip up the Great Lakes. As is usually the case on choppy Lake Erie or rough Lake Huron, many of the number were ill. The doctor, however, was not among these, and this fact and the sickness of his companions, gave him an opportunity to experiment further with a remedy which he had given something of a trial, and which he now believes to be valuable in the case of the distressing illness known to most people who have traveled by water. The remedy is one of the simplest to be found in the great pharmacopoeia of nature. It is simply raw tomatoes eaten without salt or any other accompaniment. On the occasion to which I have referred, this medicine was used with unqualified success. An hour after the doctor began his ministrations to his suffering friends, these people for whom life had seemed to have lost all charm, were walking about, and chatting in the best of spirits, as well as able to eat a hearty dinner. Raw tomatoes eaten in this manner are also a remedy for faintness and nausea, and especially for that disagreeable sickness of the stomach which one experiences when a lack of appetite has kept him from breakfasting in a satisfactory manner.—*Good Housekeeping.*

PLEASANT LAKE TRIP

"All that Lake Champlain had been to us was Lake George—and more. There were the same mountain-capped shores, crowned with the green of the pines and the silver and red and gold of the sun as the day passed the meridian and dropped down behind the western hills. But here the great mounds were nearer and more majestic. They frowned down upon us as we ran in shore, seemingly warning us away. They cast long reflections in the pathway of the little steamer, and mirrored their beauty in the quiet water behind the boat's wake."—From "WE AND OUR TOUR ECONOMIC." Copy sent free, on application, or by calling at City Ticket Office, 180 Clark St., Chicago. F. M. BYRON, G. W. A., Chicago; A. J. SMITH, G. P. A., Cleveland.

Trial Package Free!

If any reader, suffering from rheumatism, will write to me, I will send them free of cost a trial Package of a simple and harmless remedy which cured me and thousands of others, among them cases of over 40 years' standing. This is an honest remedy that you can test before you part with your money. Address: JOHN A. SMITH, 203 Summerfield Church Building, Milwaukee, Wis.

Your Summer Outing.

Unite health, rest, pleasure and comfort on the handsome, luxurious

Steel Steamship MANITOU

Exclusively for Passenger Service.



First-Class Only. Tri-Weekly Sailings.

Between Chicago, Charlevoix, Petoskey, Harbor Springs, Bay View, Mackinac Island, etc.

Steamers of our Lake Superior Division make weekly sailings between Chicago, Sault Ste. Marie, Marquette, Hancock, Duluth and intermediate points. Descriptive reading matter, giving particulars about the voyage, terms and reservations sent free.

JOS. BEROLZHEIM, G. P. A., Lake Michigan and Lake Superior Trans. Co., Rush and N. Water St., CHICAGO.

ROUND WORLD, ORIENT. CRUISE, etc.—Party world; Feb. 1, grand \$400 Mediterranean cruise, the cheapest and most attractive trip leaving the U.S. next year. F. C. CLARK, 111 Broadway, New York City.

Somatose A perfect food for the invalid, the dyspeptic, or the baby. Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City.

The healthy child should have Mellin's Food, because it will keep him healthy, while the sickly child should have Mellin's Food because it is nourishing and suitable, and gives strength and vitality.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

THE LIVING CHURCH March 25th.

"A Hand-Saw is a Good Thing, but not to Shave With."

SAPOLIO

Is the Proper Thing for House-Cleaning.