

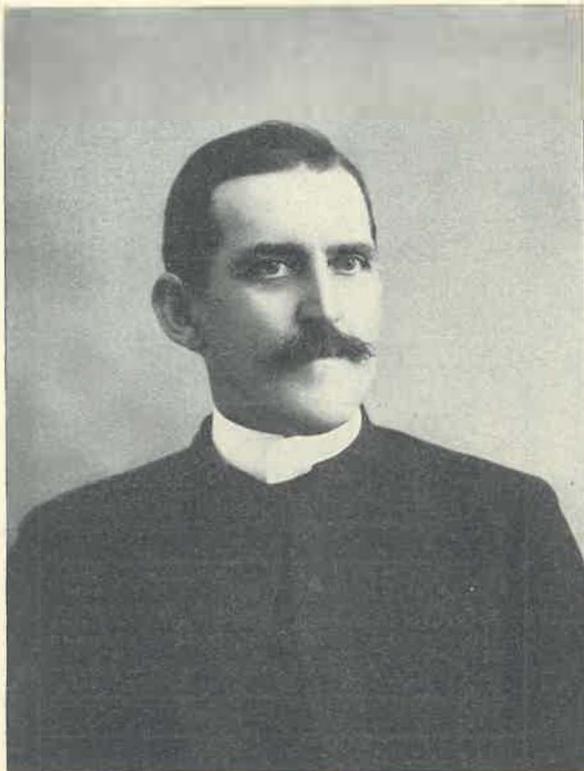
CHICAGO, JULY 22, 1899

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# The Living Church



**T**HE REV. JAMES BOWEN FUNSTEN was born in Clarke county, Va., in 1856. He is the son of Colonel Oliver Ridgeway Funsten, of the Eleventh Virginia Cavalry. He received his early education at a private school in Albemarle county, and in 1875 graduated from the Virginia Military Institute. Three years later he graduated from the University of Virginia, taking the degree of B. A. He located in Baltimore, where he practiced his profession for a year, then entering the Virginia Theological Seminary at Alexandria. At the conclusion of his three years' course—in 1882—he was appointed by Bishop Whittle for work at Marion and Bris-



tol, Va., in which field he served two years. After this he spent some time traveling in Europe, and on Dec. 1, 1884, took charge of Christ church, Richmond. In 1886 he married Miss Ida Vivian Pratt, daughter of Wm. Carter Pratt, of Caroline county. In the fall of 1890, Bishop Whittle appointed him diocesan evangelist in charge of forty counties in Southwest and South Virginia. He continued in this work till 1892, when he went to Trinity church, Portsmouth. Of his work there it is needless to speak. The results attained have been all that could have been expected. He was consecrated Bishop of Boise July 13, 1899.



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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**A** DECISION HAS BEEN HANDED down by Judge Truax, of the New York Supreme Court, having an important bearing on strikes. The decision declares that an effort on the part of a labor organization to prevent others from pursuing their trade or vocation is a conspiracy, and therefore unlawful. The case arose from an action brought by one association of steam-fitters to restrain other associations from interfering with the performance of work, and owing to the importance of principles involved, will likely be taken to the Court of Appeals, the highest judicial body of the State. Although the decision of Judge Truax applies only to associations, the question of an individual not being involved in the case, the essential principles are the same. Consequently the ruling could be applied to strikes in the event of organized labor attempting to prevent the operation of manufacturing plants or other industries by the employment of non-union men. Should the decision be sustained by the higher court, the power of unions would be limited and less effective.

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**W**HEN ALL HOPE OF SAVING THE American liner, "City of Paris," stranded on Manacle rocks, had been practically abandoned, three small tugs to the astonishment of everybody concerned, suddenly and easily pulled the great steamship into deep water. The owners, after exhausting the resources of prominent wrecking agencies, abandoned the vessel to the underwriters, and it was by them handed over to salvors. By blasting rocks under the bow and weighting the stem, the release of the vessel was accomplished. As the "Paris" cost something over \$2,000,000, the result will be a good profit for the salvors. Captain Watkins, of the "Paris," candidly acknowledges that an error in his reckoning was responsible for the stranding. As the scene of the wreck is a most dangerous vicinity, calm weather alone prevented a terrible disaster. It is a fact that in routes of great liners, safety is to a certain extent sacrificed to speed, and constantly recurring accidents emphasize the necessity for action which will render the safety of passengers paramount.

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**T**HAT THE UNITED STATES HAS already accomplished a great deal toward the regeneration of Cuba, so far as healthful conditions in the island are concerned, is shown by the fact that there is less terror of yellow fever which each season heretofore has caused great loss of life. It is true the disease exists at the present time, but to nowise the extent that would have been the case had precautionary measures not been taken; cleanliness was not considered a virtue, and fever germs flourished in consequence. One of the first duties under the military regime was to scour unhealthy and pest-breeding places, and the result is already apparent. Prevention of the fever in Cuba will, in a great measure, protect cities of the South from the scourge.

**A**CCORDING TO THE REPORT OF the British consul at Barcelona, Spain has, in the loss of her colonies, suffered in little else than "honor." Under the terms of the treaty, Spain has the same entry rights in the Antilles and Philippines as the United States, and therefore will not lose commercially to the extent which otherwise would be the case. As the inhabitants of the islands speak Spanish and Catalan, Spanish manufacturers, with a thorough knowledge of requirements which years of intercourse have enabled them to acquire, will not be at a disadvantage, and will also have the advantage of cheap labor with which the United States cannot compete.

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**F**OREIGN CORRESPONDENTS HAVE found material for columns of matter in the extension of courtesies by Emperor William, of Germany, to boys aboard the French government naval training ship. The fact that some of the officers and boys were entertained aboard the royal yacht, is taken by observers heavy with diplomatic saturation, as an attempt on the part of the Kaiser to undermine Russian influence, and added importance to the incident is given by President Loubet in sending a letter of acknowledgment to Emperor William, in which the latter is given assurances of the most distinguished consideration. The whole matter may perhaps be taken as a straw indicating a desire on the part of both countries to bury their differences, and let bygones be bygones.

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**A**LTHOUGH PERFECTION IN AUTOMOBILE construction has probably not been attained, it is sufficiently advanced to render horseless vehicles thoroughly practical and useful. A test harder than ever before given, and which will amply demonstrate the durability of the machines under most severe conditions, is now being made in a trip from New York to San Francisco. The journey began last week, and the distance by road will not be far short of 4,000 miles. In France, where the construction and use of automobiles is further advanced than in this country, the greatest distance recorded in a single run is one thousand kilometers, or six hundred and twenty-one miles, and over roadways equivalent to American park boulevards. The machine will be put to its mettle when mountainous country is reached.

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**W**AR AGAINST POLYGAMY HAS broken out anew in Utah. This time the charge has been brought against Angus M. Cannon, president of the Mormon Church, and it is thought evidence sufficient to procure conviction can be produced. The difficulty in Utah is to get positive evidence of the practice of polygamy, and as the State courts are more or less under the domination of the Mormon Church, convictions are hard to obtain. In the present instance, the birth of a son to a polygamous wife of President

Cannon, and the filing of a certificate of birth, are the main points of the prosecution. Cannon has before served a term in the penitentiary, his conviction being secured under the Edmunds' Law. The election of Brigham H. Roberts to a seat in Congress has brought about a renewal of the agitation. Although there is a law in Utah forbidding polygamy, there is evident reason to believe it is not universally regarded.

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**I**T IS PROBABLE THAT IN NO ONE year other than the present have colleges been so prolific in conferring degrees. The reason is likely owing to past and present military and naval activity. Different degrees of bravery or distinction have been recognized by different degrees honorary. If there be a military or naval officer who cannot add an abbreviation to his name, it is pretty safe to assume his career has not afforded him an opportunity to earn recognition. It is stated that President McKinley can, with perfect propriety, write LL.D. in the rear of his name thirteen times.

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**T**HE REPORTED ARRIVAL AT SEATTLE, last week, of a steamer having a ton of gold dust aboard, coupled with glowing accounts from the gold region, indicate that the richness of the Klondike exists elsewhere than in the imagination of enthusiastic prospectors. The most optimistic account is that there are twenty millions in dust awaiting shipment. It is, in the main, echoes of success that come from the country. Occasional reports of disaster and starvation incurred in the search for gold, are heard, but not much publicity is given those who return without riches but glad to have passed through perils and escaped alive. It is stories of rich strikes that furnish the best material for newspaper correspondents. Apparently authentic statements are in effect that nearly all promising claims are located, and while, for years, the Klondike will be a great gold producer, it will require abundant capital to secure wealth in any considerable amount.

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**T**HROUGH THE OPENING OF THE seaport of Ekaterininsk, on the coast of Lapland, Russia obtains for the first time a seaport on the Atlantic Ocean, which is open all the year round, and is of great strategic importance. The work of preparation and construction of powerful fortifications has been accomplished quietly, newspapers having been forbidden to make any mention whatsoever. Heretofore Russia has maintained a fleet on the Baltic sea which was practically useless half the year, and which, in the event of hostilities with a maritime power, could be easily shut in. The construction of the new port has entailed the building of 600 miles of railroad, forming a connecting link with lines to St. Petersburg. The defences of Ekaterininsk are said to be as effective as those of Kronstadt, the most powerful naval stronghold in the world.

# The News of the Church

## Consecration of the Rev. Mr. Funsten

On Thursday, July 13th, the Rev. James Bowen Funsten was consecrated to the bishopric in Trinity church, Portsmouth, Va., of which he was the rector. Promptly at 11 o'clock, the bishops and priests, the latter numbering about 50, and the Bishop-elect marched from the parish house in their vestments, and entered the church through the lower door. Bishop Whittle, the presiding Bishop, was followed by Bishops Peterkin, of West Virginia; Waitaker, of Pennsylvania; Randolph, of Southern Virginia; Gibson, of Virginia; Paret, of Maryland, and Penick.

The service opened with the processional hymn, "O Zion, haste, thy mission high fulfilling." Morning Prayer was read by the Rev. Robert Gatewood, assisted by the Rev. Messrs. Angus Crawford, D. D., Robert Jett, Carl E. Grammer, D. D., and Z. S. Farland. Bishop Paret, of Maryland, preached a strong sermon, from the second chapter of the first Epistle to the Thessalonians. At the conclusion, the elected Bishop, vested with his rochet, was presented by Bishops Peterkin, of West Virginia, and Whitaker, of Pennsylvania, to the presiding Bishop, Whittle. The testimonials of the candidate for consecration, together with the commission issued for that service by Bishop Clarke, were read, and the candidate gave the required promise of conformity to the doctrine, discipline, and worship of the Church. Then followed the litany and prayers, after which the questions by the presiding Bishop. The Bishop-elect was then vested in the rest of the episcopal habit, and kneeling, the *Veni Creator Spiritus* was said over him, followed by the imposition of hands by presiding Bishop Whittle, and the co-consecrators, Bishops Randolph, Paret, Talbot, Cheshire, Penick, and Gibson. After the presentation of the Holy Bible, Holy Communion was celebrated. While luncheon was being served in the parish house, Bishop Funsten was warmly congratulated by those present.

Bishop Funsten preached his farewell sermon at Trinity church, Portsmouth, Sunday, July 16th. He was to leave for his missionary jurisdiction, Boise, this week, so as to be in the field by August 1st. His family will leave Virginia for the West in October.

## The Church Abroad

Dr. Maurice Fitzgerald Day, who has been Bishop of Cashel and Waterford for 28 years, has just resigned his bishopric. The Bishop, who has entered on his 84th year, was the first prelate raised to the episcopate after the disestablishment of the Irish Church. He has been for more than half a century one of the first pulpit orators in Ireland.

### Death of Bishop Tozer

The death is announced of the Rt. Rev. Dr. W. G. Tozer, formerly Bishop successively of Zanzibar, Jamaica, and Honduras. The deceased prelate, who has survived his two successors in Central Africa, Bishops Steere and Smythies, succeeded in 1863 the martyred Bishop Mackenzie. His first act was to transfer the headquarters of the bishopric to Zanzibar, where he began the movement which will, ere long, we trust, end in the complete abolition of slavery. The cathedral church, standing in the old slave market of Zanzibar, is a fitting symbol of this great work. In 1873, suffering from the effects of cholera and a hurricane, Bishop Tozer was fain to abandon his mission, and since then has worked as Bishop of Jamaica and Honduras, and has done parish duty in England, but always under disabilities due to the African climate.

### Consecration of Bishops

On the Feast of St. Peter, three bishops for the work of the Church in distant parts, were

consecrated in St. Paul's cathedral. They were: The Rev. Henry Whitehead, as Bishop of Madras; the Rev. George Lanchester King, as Bishop of Madagascar; and the Rev. William George Peel, as Bishop of Mombasa. The Archbishop of Canterbury officiated. An unusually large number of bishops took part in the solemn rite of laying on of hands, including the Bishops of Durham, Winchester, Lincoln, Wakefield, Salisbury, Rochester, and Stepney, the Archbishop of the West Indies, the Bishop of Sierra Leone, and Bishops Johnson (late of Calcutta), Royston, Milne, Hornby, and Kestall-Cornish.

## Commencements

### St. Mary's Hall, Faribault, Minn.

The Commencement, June 13th, was preceded by a delightful *musicale* on Monday evening. The choral chapel service on Tuesday was led by Bishop Gilbert. Bishop Whipple presided, and gave the medals and diplomas after his address. After the principal's reception, the alumnae met, with the Bishops as honored guests.

### St. Katharine's Hall, Davenport, Iowa

The 15th annual Commencement took place June 13th. On the Sunday previous, Bishop Morrison preached the baccalaureate sermon at the cathedral, a large congregation being present. On Tuesday the graduation exercises were held in the assembly room of the school building. A very fine programme of vocal and instrumental music was given by the pupils of the school. Miss Jane Addams, of Hull House, Chicago, made a very striking address on "The modern social conscience." She spoke of the great thirst of the day for knowledge of the people; of realism in art and literature. She declared that all labor can be humanized and moralized, and that men and women of to-day are answering for themselves the question, "Shall we live merely as good citizens, or shall we live the broader life that uplifts our fellow-men?" "The test, not of our morality, but of our moral enterprise, will come in the treatment we give the poor, the poorest among us; those whose lives are hard and ungracious and unlovely, and without hope or anything of the good things of earth; those who are overworked and stunted in development, and dwarfed in mental and moral qualities, and without the advantages to be what they might be if they were cared for. The question with most of us to-day, in some form or other, is, 'What shall we do regarding these people? Shall we live lives that please us, or shall we refuse to be pent within such narrow limits, and live the larger and broader life that comes from paying heed to our social conscience?'" Six graduates received diplomas. St. Katharine's has enjoyed a year of great prosperity, and the outlook for the coming year is most encouraging. Miss Rice who has for so many years been principal of the school, and under whose able administration it has attained so high a reputation throughout the West, retires from the principalship, to the great regret of the trustees and of all who are interested in the school. She will be succeeded by Miss Mary Francis Buffington, a graduate of Vassar, and a woman who has had varied and successful experience in school work. Miss Buffington has been at the school and working with Miss Rice since January, and has already won the confidence and affection of the girls, and indeed of all who are interested in the prosperity of St. Katharine's.

## Chicago

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

The Rev. Charles B. Ragbir is in this country, bearing credentials from Archdeacon Trotter, of Trinidad, B. W. I., and hoping to arouse interest in the work of the Church in that diocese among the Indian immigrants who come from Calcutta. He will be glad to speak on the sub-

ject in Chicago during the first two weeks in October.

The mission of All Angels, Berwyn, no less than the community itself, both of which he helped to build up, suffers loss in the sudden death last Sunday morning, of Mr. Perkins, for many years a resident there, and a native of Plymouth, Devon, England.

On Sunday, the 9th, there was blessed a solid silver Communion set, costing \$100, and subscribed for by all the communicants, to take the place of the vessels stolen a couple of months ago from the church of the Redeemer, Maywood.

The church of the Atonement, Edgewater, is soon to have a rectory, a valuable lot near the church having been secured. The vestry have recently added \$300 to the salary of the Rev. J. M. D. Davidson.

### Holy Trinity Mission, Chicago

On the fifth Sunday after Trinity the Bishop made his visitation of Holy Trinity mission, confirming a class of 15 presented by the Rev. H. C. Kinney, who has labored patiently for over 15 years in this Stock Yards district, with the visible result of gathering a large congregation of young people. The adults, most of them workers in the large packing houses, are often compelled by the hard service of the world, to give up all seven days of the week to the earning of material food for their large families. In the afternoon the Bishop was accompanied by the Rev. Dr. Brown, who is in charge of St. John's, Lockport, to that distant suburb for another Confirmation.

### Visit of Bishop Morrison

Bishop Morrison, of Iowa, on Sunday morning, preached in the church of the Epiphany to a large congregation, and confirmed for the Bishop of Chicago, at the Douglas Park mission, a class of 13, presented by the Rev. F. F. Beckerman who has charge there in connection with the parish of the Good Shepherd, Lawndale. A considerable portion of Monday was passed socially by Dr. Morrison at the Church Club, with those of his old clerical friends who are still in the city. He returned on Tuesday to his diocese, in which he will spend the summer.

### Consecration of Rev. A. L. Williams

The consecration of the Bishop-coadjutor of Nebraska is now fixed for St. Luke's Day, Oct. 18th, Michaelmas Day being found inconvenient. The chief consecrator will be the Bishop of Nebraska. The Bishop of Chicago will be the preacher, and Bishops Edsall and Morrison will present the Bishop-elect. Other Bishops expected to be present in the cathedral, Omaha, on the occasion, are: Atwill, of West Missouri; Barker, of Olympia; Gilbert, of Minnesota; Millsbaugh, of Kansas; Nicholson, of Milwaukee; Seymour, of Springfield, and Spalding, of Colorado, who ordained Mr. Williams.

### Choir Outings

St. James' choir had a most enjoyable outing, from the 3d to the 13th, at Bang's Lake, Ill.; that of Epiphany returned last week from their ten days' camping at Paw-paw Lake, Mich.; St. Andrew's returned from the Beulah Hotel on Lake Beulah, Monday morning; the choirs of Grace church, and of St. Luke's, Evanston, are still in separate camps at Lake Delavan.

### All Saints', Ravenswood

Plans have been submitted and approved for its immediate enlargement. They provide for a considerable addition to the chancel, giving space for the choir stalls, and so increasing the seating capacity of the nave for a large choir room, and for a sacristy.

### Movements of the Clergy

The Rev. Dr. Clinton Locke is spending the summer at his cottage, Lockhaven, at Wequetonsing, on Little Traverse Bay, having left the city early in June. Dr. Gold, of the Seminary, is at Bishopthorpe, Lima, Ind. Dr. A. W. Little left, a fortnight ago, for Castine, Maine,

his duty at St. Mark's, Evanston, being taken up to the middle of August by the Rev. F. W. Keator. The Rev. C. E. Bowles returned a short time ago, from a fortnight in Northern Wisconsin. The Rev. E. M. Thompson spent the last of his five weeks' vacation with St. James' choir at Lake Beulah. The Rev. Dr. Rushton returned from the North on Saturday morning, took most of the Grace church services on Sunday, in the absence of the rector and his assistant, and went again on Monday to the Lake Delavan camp of the Rev. D. F. Smith's Evanston choir. The choir of St. Peter's went to Rock Lake on Monday morning, where they will be joined by the rector, who, after a week in camp, will return to complete his month on the Massachusetts Coast. The Rev. A. T. Perkins, chaplain at St. Luke's Hospital, returns this week from a visit East of nearly three weeks. The Rev. B. F. Matrau will remain till the middle of September at Newton, Mass., where he is taking light duty for the Rev. Dr. Shinn, of Grace church. The Rev. C. H. Bixby left on Tuesday morning, by rail, for a week at Traverse City, Mich., with an old parishioner of his at St. Paul's; thence he goes into camp at Glen Haven till Aug. 9th. The Rev. John A. Carr left on Wednesday, for Montreal, whence he sails by the Dominion Line on Saturday morning, for a two months' visit to his aged mother at their old home in Scotland.

**Good Work Done by Rev. Harold Morse**

At the church of the Mediator, Morgan Park, the Sunday school has recently quadrupled in attendance under the vigorous superintendence of the Rev. Harold Morse, whose work among the young was so thoroughly appreciated when he was assisting at Trinity church, as is evidenced in the receipt this month by him and Mrs. Morse, of two elegant pieces of furniture, with a very affectionately-worded address, from the officers and teachers of Trinity's two schools, and of another appropriate present from the members of the Young Men's Club. The address concluded with these words: "It will be our earnest prayer that you will find in your new field of labor as many true and faithful friends as you have left behind in Trinity parish, and in the Sunday schools. Heb. xi: 24-26."

**New York**

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

The New York local assembly of the Brotherhood of St. Andrew met at St. Joseph's church, Queens, N. Y., July 15th, in joint session with the Long Island local assembly.

**St. Thomas' Church, New York City**

It is expected to have the work on the cloisters finished by autumn. The rector, the Rev. John W. Brown, D. D., who for two months past has been visiting his daughter in England, is expected home during the current week.

**Memorial of Mrs. M. E. Boulton**

To Calvary church, the Rev. J. Lewis Parks, D.D., rector, the Boulton family has given \$5,000 as a memorial of Mrs. Mary Elizabeth Boulton. The sum is to be kept intact, and the interest used, from time to time, for the expenses of the parish.

**Morgan Memorial Parish House**

At St. George's church, considerable additions are being made to the Morgan memorial parish house, at an expense of about \$30,000, in order to provide increased facilities for the work of the parochial organizations. A new story will be built, above the present top floor, increasing the height of the already tall edifice.

**A Church Bell Stolen**

The bell presented to St. James' church, Fordham, several years ago, by the Ven. Archdeacon Tiffany, D.D., and valued at about \$300 has been stolen. It had been removed to the churchyard for repairs, and was left there over night. The next morning it was missing. Two men have been arrested and held in \$1,000 bail each for trial, on the testimony of several witnesses. The bell, which was of bronze, is understood to have

been melted down and sold by the criminals for the price of old metal.

**Rev. R. W. Kenyon Admitted to the Bar**

The late rector of the church of the Archangel, the Rev. Ralph Wood Kenyon, has completed a course of law in the law department of the University of the City of New York, and has been admitted to the bar. He is about to open an office for law practice, but announces that he will continue to officiate as a priest, as opportunity for such duty offers.

**Visit of Dean Stubbs, of England**

It is announced that the Very Rev. C. W. Stubbs, D. D., dean of the cathedral of Ely, England, has accepted an arrangement to deliver a hundred lectures in America, during the coming season, beginning in the middle of October. The dean's subjects will be, "Shakespeare as a religious teacher," "James Russell Lowell," "Poetry and life," "Milton and the Puritans," "Shelley," "Charles Kingsley and Christian socialism," "Frederick Maurice," "Florence Nightingale," and a course of three illustrated lectures on Ely Cathedral.

**The Tea Saloons**

The Church Army is so encouraged by the results already accomplished by their "Tea Saloon No. 1," in New York, that they have undertaken a new venture, to be known as "Church Army Tea Saloon No. 2," which was opened July 10th, on Young's pier, Atlantic City, N. J., where thousands of people from this and other cities congregate during the warm season. Friends of the tea movement have fitted up the temperance bar at large expense, with handsome mahogany woodwork, and plate-glass mirrors. The tea bar in New York now has larger patronage than any of the liquor saloons around it. Expert tea makers, mixers, and bartenders, are kept busy, and large quantities of the tea in various combinations are taken away in cans for family use.

**New Hospital Building**

Drawings and plans for the new hospital building which, as already announced in the columns of THE LIVING CHURCH, is to be built by the munificence of Mr. J. Pierpont Morgan, for the Lying-in-Hospital, were submitted to the building department of the city July 11th, by the architect, Mr. Robert H. Robertson. The design provides for a magnificent brick, terra cotta, and limestone structure that is a departure in appearance from the usual style of hospital architecture. It is to be nine stories in height, and is to have a steel frame, making it thoroughly fireproof. The building will occupy the west side of 2d ave., from 17th to 18th sts., with a frontage on the avenue of 184 ft., and running back 82 ft. on 17th, and 165 ft. on 18th st. The main entrance will be on the avenue. The architect estimates the cost as exceeding \$800,000, all of which Mr. Morgan is to defray. Part of the site of the new structure was formerly occupied by the mansion of the late Hamilton Fish, Secretary of State under President Grant, and in which a number of historical events of that period took place. A marble tablet bearing the street and avenue names will be taken from this older building, and placed in the new, as a memorial of the historic site.

**Pennsylvania**

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

For the remainder of the summer the services at old St. Paul's church, Philadelphia, will be in charge of the Rev. Thomas J. Taylor, of the City Mission.

**The Boys' Brigade**

Of Grace church chapel, West Philadelphia, started on the 13th inst. on their annual camping-out excursion. They go this year to the shady banks of the Brandywine, to remain there about 10 days.

**The Rev. G. DeW. Dowling Married**

At high noon, on Tuesday, 11th inst., in Grace church, Nyack, N. Y., Miss Sarah Adele Neill was married to the Rev. Gasherie DeWitt Dowling. The Rev. Franklin Babbitt, the rector,

officiated. Mr. Dowling who was recently ordained to the diaconate, will reside in Germantown, where he has a curacy.

**Some Statistics of the Diocese**

In addition to the statistics printed in THE LIVING CHURCH of May 13th last, the following may prove of interest: Whole number of clergy, 275; lay-readers licensed, 60; Baptisms (including 581 adults), 4,019; confirmed, 2,580; communicants, present number, 48,289; marriages, 990; burials, 2,819; Sunday schools and Bible classes—teachers, 3,224, scholars, 49,649; other school teachers, 98, scholars, 1,397

**A Memorial Service**

In the village of Crescentville, a suburb of Philadelphia, on Saturday afternoon, 8th inst., a handsome marble monument was dedicated to the memory of the private soldiers of that locality who served during the Civil War. The first address was made by the Rev. Linus P. Bissell, rector of Trinity church, Oxford. On Sunday afternoon, 9th inst., in Trinity chapel, Crescentville, a memorial service was held, attended by a delegation of Grand Army men, and an address was made by Major Reed. The Rev. Mr. Powell conducted the regular evening service (the chapel being in the parish of Trinity, Oxford), and preached an appropriate sermon.

**Death of the Rev. E. G. Nock**

The Rev. Edwin Gaines Nock, assistant minister of old Christ church, Philadelphia, entered into life eternal on the 12th inst., at his residence in Glassboro, N. J., after a brief illness of appendicitis. He was born about 41 years ago, and was a graduate of the General Theological Seminary in New York city. In 1873, he was ordered deacon by the Rt. Rev. Dr. Odenheimer, Bishop of New Jersey, and a year later was advanced to the priesthood, having served his diaconate at St. Thomas' church, Glassboro, N. J.; subsequently, and until 1884, he was its rector. From that date he was rector of Christ church, Adrian, Mich., for four years, when he returned to the East, and accepted an appointment as rector's assistant at old Christ church, Philadelphia, continuing in that position until the spring of 1896. A few months ago he resumed active work once more, and was connected with that parish at the time of his decease.

**Long Island**

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

The church of the Incarnation, Brooklyn, the Rev. J. G. Bacchus, rector, will be closed during August, for repairs and decorations on the church and chapel.

Christ church, Bedford avenue, the Rev. Jas. H. Darlington, rector, will be open during the entire summer. The services are conducted by the assistant, the Rev. C. E. Cragg, but the rector frequently returns from the country to officiate on Sunday mornings.

The Queens and Nassau Clericus met recently at Rockville Centre, as the guests of the Rev. D. E. Nies, when the Rev. Wharton McMullin read a paper, entitled "Sermons versus calling."

**Church of the Good Shepherd, Brooklyn**

By the annual report, it is shown that there has been raised for all purposes in the parish during the year, the sum of \$15,568.73, the total balance on hand in the treasuries of all departments of the church being \$1,112.49. This exceeds any report in its history by more than \$2,000. The church will remain open during the entire summer, but there will be morning service only, at which different clergymen will officiate during the absence of the rector, the Rev. Andrew Underhill.

**Semi-Centennial of Rev. Dr. Samuel Cox**

The Very Rev. Samuel Cox, D. D., dean of the cathedral of the Incarnation, Garden City, celebrated on Wednesday, July 5th, the semi-centennial of his admission to Holy Orders. He was ordained July 5th, 1849, in St. James' church, Philadelphia. During his ministry of 50 years, Dr. Cox has spent about one year in travel, and for three months was incapacitated by illness. For

the remainder of the period he has been actively engaged in the work of the ministry. He began his ministry as rector of Christ church, Manhasset, and has been rector successively of the church of the Ascension, Philadelphia; St. Paul's church, Cincinnati, Ohio; Grace church, Bordentown, N. J., and lastly, at St. James' church, Newtown, where he remained 20 years. After six months spent in foreign travel, he was appointed archdeacon of Queens Co., and soon after, the dean of the cathedral. Dr. Cox's vacation of six weeks this summer will be spent with Mrs. Cox in an excursion to Alaska and the Yellowstone Park.

### Washington

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

All Sunday, and many week-day, services are continued during the summer in the Washington churches. At the church of the Epiphany, the regular morning and afternoon Sunday schools are closed, but a summer Sunday school is held at 10 o'clock, which the members of both remaining in the city are urged to attend.

#### Christ Church, Georgetown

The choir has been enjoying a ten days' excursion to Middleburg, Va.; 20 boys and a number of ladies and gentlemen, formed the party. On Sunday, in the little church at Alden, the choir rendered a choral service, which attracted a larger congregation than the building could hold. A concert was given during the week for the benefit of the church at Middleburg. St. John's choir is also absent on its annual visit to Piney Point.

#### Guild of St. Barnabas

The new home was informally opened on the evening of July 13th. The chaplain, the Rev. Alfred Harding, conducted a short service, and spoke a few words of congratulation on the auspicious beginning of this new work. The house secured is a very suitable and comfortable one for the purpose, and the rent for six months has been pledged by a friend.

### Ohio

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

#### St. Andrew's Brotherhood

The local assembly had its June meeting in the guild room of St. Paul's church, Toledo, J. E. Heeth presiding. The rector, the Rev. W. C. Hopkins, conducted the devotions. The Sons of St. Paul, a juvenile society, attended, and the singing was hearty. The president talked on the junior branch of the Brotherhood, and was followed in the discussion by the Rev. Messrs. Alsop Leffingwell and R. Heber Hoskin, and Messrs. Corvel and Thompson, of Grace church. After the business meeting there was music from the choir, and refreshments served by the St. Paul's Willing Workers, and then a general social.

### Pittsburgh

**Cortlandt Whitehead, D.D., Bishop**

During the months of April, May, and June, the chapters of the Brotherhood of St. Andrew have been attending in turn the Monday evening services at the Rescue mission on Third ave., in charge of the Church Army. Among those participating were Ascension, Calvary, Good Shepherd, St. John's, and Trinity, of Pittsburgh; Christ, Emmanuel, and All Saints, Allegheny; Nativity, Crafton; Incarnation, Knoxville, and Epiphany, Bellevue. In nearly every case the rector of the church named accompanied the Brotherhood men, and made the principal address of the evening.

#### Diocesan Statistics

The Journal of the 34th annual convention has been issued. We glean the following from the report of the Committee on the State of the Church: Clergy in diocese, 80; parishes in diocese, 71; mission stations, 57; communicants 14,774; Confirmations, 952; Baptisms, 1,185; marriages, 269; burials, 606; Sunday school teachers, 840, pupils, 8,392; parochial contribu-

tions, \$274,152.83, diocesan, \$18,609.34, extra-diocesan, \$26,802.74, total, \$319,564.95; value of Church property, \$2,747,015.83.

#### Woman's Auxiliary

The number of boxes sent out during the year was 45, estimated value, \$3,505.93; money contributed, \$5,952.78; total, \$9,458.71. In addition to these amounts was the contribution to the United Offering of October, 1898, aggregating \$1,414.28, so that the women's contributions through the Auxiliary were almost \$11,000.

### Massachusetts

**William Lawrence, D.D., Bishop**

The Rev. Theodore Sedgwick, of Williamstown, has recovered his health, and has resumed the charge of his parish. The missions at Blackington and Braytonville have been placed in charge of an assistant minister.

Following an early custom of the church, two priests from St. John the Evangelist, Boston, together with the vested choir and trumpeters, marched through the streets at the West End in solemn procession a few Sundays ago. When a pause was made, the crowd was addressed by Fr. Converse, with an invitation to the vesper service. This will be often repeated during the summer, and has made a deep impression in the neighborhood.

#### All Saints' Church, Chelmsford

A memorial organ has recently been given by Mr. F. F. Ayer, of New York. It is by James Cole, of Boston, and has two manuals and 16 stops.

#### Durrell Memorial Pulpit

In St. Thomas' church, Somerville, the new pulpit, which is part of the memorial to the late Rev. George W. Durrell, for many years the rector of the church, has been placed in position. It is of black walnut, with six panels, all hand carved, and is about eight feet high. The lumber was donated by George E. Baxter, and Robert Lawrence, for the past 20 years a parishioner, made the pulpit without cost and also gave a liberal amount of money towards the memorial fund. It is proposed to have in the centre panel an oval cross and crown, and underneath this is to be a silver plate bearing the inscription, "In memory of George Wells Durrell."

#### Death of the Rev. Dr. I. S. Hartley

The Rev. Dr. Isaac S. Hartley, rector of St. James' church, Great Barrington, died July 3d. He was born in New York city, Sept. 26, 1830, and was educated in the University of New York city and Andover Theological Seminary. After serving many years as a Presbyterian minister, he was ordained to the ministry of the Church in 1889, and in February, 1891, became rector of St. James'.

#### Anniversary at All Saints', Worcester

All Saints' church made much of the 21st anniversary of the Woman's Missionary Society, June 13th. Upon the same day met in the church the archdeaconry of Worcester. Morning Prayer was said by the rector at 9, followed by a celebration of the Holy Communion at 10:30, when Bishop Lawrence preached. Luncheon was served at the residence of the Hon. Edward L. Davis. The regular business session of the archdeaconry was held in the parish library. The chief topic of interest was the work among the Swedes. At 3 p. m., the anniversary service was held, when addresses were made by the Bishop of the diocese and the Rev. Drs. Huntington and Vinton. The afternoon tea was served afterwards in the Sunday school room, by the Woman's Missionary Society. The festival service took place in the evening, when the choirs of St. Matthew's, St. John's, and St. Mark's united with All Saints'. It was fully choral, and was conducted by the Rev. H. S. Longley. The Rev. Dr. Huntington preached the sermon. At the conclusion of the service, many of the old parishioners remained to greet their former rector, Dr. Huntington, in the chapel. It was a very happy occasion, and brought together a large number of Church people.

### Virginia

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

The vestry have sold old St. James' church, Leesburg, which is one of the old Virginia-brick edifices, to be torn down, the furniture, pews, etc., not being included in the sale.

Bishop Penick has resigned the rectorship of St. Mark's church, Richmond, and accepted a call to the charge of Christ church, Fairmount, West Va., the resignation to take effect Aug. 15th. An effort was made on the part of the vestry to induce the Bishop to remain, but he felt there was a greater field for work at Fairmount than in Richmond. The Church there has about 100 communicants but there are 4,000 workmen employed about the oil wells, and the city is rapidly growing.

#### P. E. Education Society

The trustees held their 77th annual meeting at the Theological Seminary, Alexandria, on June 20th, Bishop Whittle presiding. The secretary, reports 40 young men aided during the year, 36 at the seminary, and ten at college; \$7,800 has been expended, and \$7,355.06 contributed by churches and individuals. During the summer months the contributions are usually small, and as the society has run short this year to the extent of \$1,055, there is naturally an uneasiness as to the fall payments.

### Albany

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

The Joint Commission on Marginal Readings of the Scripture, of the General Convention, began its sessions in the parish house of Bethesda church, Saratoga Springs, July 5th, and has just brought them to a close. There were in attendance, Bishops Dudley, of Kentucky; Gailor, of Tennessee; Davies, of Michigan; Niles, of New Hampshire, and Hall, of Vermont; the Ven. Archdeacons Carey, of Saratoga, and Binney, of Middletown, Conn.; the Rev. Prof. C. W. E. Body, D.D., D.C.L., of the General Theological Seminary, New York, and the Rev. Messrs. Geo. H. Sterling, of South Bethlehem, Pa., and Thomas J. Packard, of Rockville, Md.

### Southern Ohio

**Thomas A. Jagger, D.D., Bishop**  
**Boyd Vincent, D.D., Bishop Coadjutor**

#### A Memorial Window for Mrs. Trimble

A magnificent chancel window has been placed in St. Mary's church, Hillsboro, by Mr. Ebenezer Buckingham, of Chicago, a brother of the late Mrs. Wm. H. Trimble, and her two nephews, the Rev. George B. Beecher and Mr. E. B. Converse, "in memory of Martha Buckingham Trimble and her sons, William, Clarence, Allen, and Ebenezer." The subject is the Ascension. The window is rich in color, and the drawing fine and realistic. A border of rare flowers surrounds the window, and a wreath of laurel with the names of Mrs. Trimble and her sons. At the top of the border is I. H. S., and a jeweled crown. The Saviour is looking down in holy benediction as He ascends from the clouds.

#### New Church for St. Paul's, Greenville

A debt of \$434.33 which has been owing on the rectory, has been paid, and steps are now being taken looking towards the building of a new church, to cost not less than \$5,000. The present church building is located near the railroad tracks, and is also greatly in need of repairs. The amount of \$3,000 in money and subscriptions has been secured toward the erection of the new church.

#### Church of Our Saviour, Mechanicsburg

A lot costing \$500 has been purchased, and a rectory costing \$1,500 will soon be erected thereon. Mrs. Sarah Guy has given a handsome brass ewer for the font, in memory of her sister, Mrs. Percy Moore. Miss Alice Guy has presented a beautiful brass altar book rest, in memory also of Mrs. Moore.

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

The Men's Club has obtained subscriptions to

the amount of \$1,500, which will be used at once in repairing the church building, enlarging the guild room, and adding an infant class-room and a kitchen.

### New Jersey

John Scarborough, D.D., Bishop

The first joint service of the recently united parishes of the church of the Redeemer and the church of the Holy Cross, Plainfield, was held in the latter edifice, Sunday, July 2nd, under the rectorship of the Rev. W. Montgomery Downey, who officiated for a crowded congregation.

### Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop  
Cheyenne and Arapahoe Indian Mission

On Trinity Sunday, the choir of Indian children at the Whirlwind Station, the Rev. D. A. Sanford, priest-in-charge, appeared for the first time in vestments. The Indian Hope Association, of Philadelphia, had provided cassocks and cottas for the boys, and white capes with black skirts for the girls. The processional was "Onward, Christian Soldiers," followed by "Nearer My God to Thee" in Cheyenne. Holy Communion was celebrated, five full-blood Cheyennes, beside the Indian deacon, receiving the Blessed Sacrament. In the evening, the *Bonum Est* was sung in Cheyenne, in addition to hymns in both languages. The ten Indian children (six boys and four girls) sang well and looked well in their new vestments, much to the gratification of their parents and other Indian people. It may be remembered that the parents and grandparents of these same children were, a generation ago, among those wild, savage tribes that were such a terror to white settlers. The contrast is marked between the scenes of former days and what may be seen now—a congregation of Indian people met for the worship of God, and for instruction in His Word, the Indian children clad in seemly vestments of the Church as they sing praise to Almighty God.

### Indiana

A majority of the Standing Committees have given canonical consent to the consecration of the Rev. Joseph M. Francis, the Bishop elect. The 30th consent was received just one month (30 days) after the day in which the testimonials were sent out. Throughout the diocese there is great and cordial satisfaction with the election of Mr. Francis.

### Southern Florida

Wm. Crane Gray, D.D., Bishop

On Sunday morning the Bishop visited St. Andrew's church, Tampa, and confirmed a class of seven, in which were a Presbyterian, Lutheran, Methodist, Baptist, and Romanist. In the evening, he visited St. James' mission (colored) and confirmed nine. The service was choral, rendered in beautiful form by a vested choir of 30 voices.

#### Progress in the District

The Journal has just been published, and the various reports give evidence of a very satisfactory growth. The report shows that there are 81 parishes and missions, 32 clergymen, and 5,854 baptized persons. There was a gain in communicants over last year of 163; there were 406 Baptisms; 151 Confirmations; 174 marriages, and 162 burials. The value of the Church property is \$202,145, with an indebtedness of \$4,376, and the total contributions were \$20,368 36. The daily journal kept by the Bishop shows the vast amount of travel and work which devolves upon a missionary bishop. Every mission and parish is visited at least once each year, and some many times. The Bishop reports four new churches consecrated, and a number now being erected.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop  
W. N. Gilbert, D.D., LL.D., Bishop-coadjutor  
The Sheltering Arms, Minneapolis

Has received a donation of \$250 from Mr. Thomas Irvine, of St. Paul, and \$500 from Mrs. E. C. Whitney, of Canada. Funds are greatly needed to put the building in proper repair.

#### Daughters of the King

The diocesan assembly held their meeting in Christ church, Red Wing. The Rev. H. A. Chouinard delivered the address. Mrs. Krouse, of Minneapolis, was elected president and delegate to the national convention at Atlanta, Ga. Mrs. Weitzel, of Minneapolis, was elected secretary.

#### Open Air Church Services

The Rev. W. C. Pope, rector of the Good Shepherd, St. Paul, has begun a series of open air services and preaching on one of the leading thoroughfares every Monday evening during the summer months, on similar lines to those he conducted last year.

### Connecticut

Chauncey B. Brewster, D.D., Bishop

#### Trinity College, Hartford

Prof. Stanley Simonds, of Hobart College, Geneva, N. Y., has been elected to succeed the Rev. Prof. Hart, D. D., D. C. L., at Trinity College. Prof. Simonds is a graduate of Harvard University, and took the degree of Doctor of Philosophy at Johns Hopkins University. He subsequently studied at Christ church college, Oxford, and the University of Bonn. He will take up his new duties in September.

### Spokane

Lemuel Henry Wells, D.D., Missionary Bishop  
The Seventh Annual Convocation

Held in All Saints' cathedral, Spokane, June 20-21st. After divine service, and his annual address, the Bishop called the convocation to order. In the absence of the Rev. J. Neilson Barry, the Rev. H. Norwood Bowne was appointed secretary. Reports from the various parishes and missions were very encouraging. It proved to be the most interesting convocation since the organization of the jurisdiction. The meeting of the Woman's Auxiliary was especially interesting. The Rev. J. Neilson Barry was re-elected secretary and registrar.

### Nebraska

George Worthington, S.T.D., LL.D., Bishop

The press dispatches concerning the "Cash K Fund" of Omaha have brought to Dean Campbell Fair, the almoner, such numerous applications from all over the country that he wishes it understood that the "Cash K" benevolence is limited to Omaha. The anonymous donation sent to Dean Fair last year was \$2,000; this year the amount is very considerably larger.

#### Results of the Bishop's Episcopate

The Rev. A. L. Williams having accepted his election as Bishop-coadjutor, the active working of this diocese will, in the near future, pass into his hands. The fourteen years of Bishop Worthington's episcopate show increased facilities for aggressive work as the result of his wisdom and energy in Church extension. No less than 41 churches have been built within the bounds of the present diocese. Of the 12 churches now in Omaha, only two existed when his episcopate began. In addition to these are three new buildings which will be completed within a few months. Between the time of his consecration and the separation of the jurisdiction of the Platte from the present diocese, there were seven churches built within that territory, making a total of 51 churches erected since his consecration; 11 of these are large stone or brick churches, and, with the exception of four parish churches, they were all, with hardly an exception, ready for consecration at the time of their

completion—a fact due to Bishop Worthington's plan of offering a certain amount towards each building, with the stipulation that his donation would only be paid when it should extinguish all debt upon building and ground. Of these 51 churches, four are no longer in existence, one having been destroyed by a cyclone, and, as in the case of a second, replaced by a larger edifice; and two, built in unfavorable localities, removed elsewhere; but these are fully compensated for by the fact that four old churches have been practically rebuilt and enlarged. During the same period, 16 rectories and parish houses, and two guild halls, have been built, and two old churches fitted up as guild halls. More favorable sites than it was possible to secure upon first taking possession of the field have been obtained, and the churches moved accordingly. These additions to the plant of the diocese in 14 years and a half, represent a value of from \$450,000 to \$500,000, while the additions to Brownell Hall increase this amount by nearly \$150,000. This material growth has been met with a corresponding growth in spiritual matters, as evidenced by the large number of Baptisms and Confirmations. The spiritual life of the diocese was never better than at the present time.

### Southern Virginia

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

The Standing Committee has given consent to the consecration of the Rev. Arthur L. Williams as coadjutor of the diocese of Nebraska.

### Newark

Thomas Alfred Starkey, D.D., Bishop

#### Death of the Rev. J. A. Nock

The Rev. Joseph Albert Nock died in Jersey City, July 9th. He was born in Ramapo, N. Y., in 1839; graduated from St. Stephen's College, Annandale, and received the diaconate in 1865, and the priesthood soon after. For several years previous to 1894, he was rector of St. Matthew's church, Jersey City, retiring from all active duty at that time, on account of ill health. He leaves a widow and one son, the Rev. Albert Jay Nock, rector of St. James' memorial church, Titusville, Pa. The funeral services were held July 10th, and were conducted by the Rev. Wm. P. Brush. A brother of the deceased priest, the Rev. E. Gaines Nock, curate of Christ church, Philadelphia, died July 12th, at Glassboro, N. J.

### North Carolina

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

#### St. Philip's Church, Durham

Has just observed the first anniversary of the rectorship of the Rev. Sidney S. Bost. He expresses his gratification at the progress of the Church work, and the harmony in which it is carried on. During the year there has been a net gain of nine per cent. in the communicant list, which numbers 200. This church was organized as a mission in 1881, with 12 members.

### Olympia

Wm. Morris Barker, D.D., Bishop

#### 10th Anniversary of the Rev. B. O. Baker

June 18th, the Rev. Brookes O. Baker, of St. Paul's church, Port Townsend, during the course of the service referred appropriately to the fact that the day marked the beginning of his 10th year as rector of the church. The number of communicants has increased more than four times, 95 persons having been confirmed, and 275 baptized. There have been 75 marriages, 113 burials, and the Holy Communion has been celebrated nearly 1,100 times.

### North Dakota

Samuel C. Edsall, D.D., Bishop

#### St. Paul's Church, Grand Forks

Mr. James F. Elton and Mr. Elbert A. Addison, sons of esteemed parishioners, both active workers in the parish, and young men of great promise, have applied to Bishop Edsall to become postulants for Holy Orders.

## Editorials and Contributions

THE old maxim that "The Bible, and the Bible only, is the religion of Protestants," is sharing the fate of many another half-truth. Half-truths are the most perishable of errors. Their initial velocity is astounding, they flash, flame, and soar; but their zenith is soon reached, and with waning coruscations they descend to darkness and oblivion. The very minds which rejoiced in their pristine brilliance, now despise their darkening trail. We have before us a letter from one who has a high position in Eastern literary circles but has never bowed the knee to the Baal of the ultra-criticism, nor been eager to deliver the old Faith over into the cruel custody of "broad" invertebrates. He writes: "In this part of the country the Bible is no longer authority with any body of Christians. Men make their own creeds, or rejoice in not having any." Such is the honest opinion of one who, as justly as any man in America, is entitled to respect for his knowledge of drifts and tendencies.

WE do not think we exaggerate the situation when we insist that the once popular half-truth of Protestantism has done quite as much to discredit the Bible as the conceits and vagaries of self-sufficient criticism. It was once personally dangerous for a man to call in question the first, as it is now getting to be so to call in question the second. Now none so poor as do reverence to the pitiful half-truth of the Bible as the sole basis of religion, and in the reaction from it, multitudes are throwing their Bibles away. Perhaps it may inspire us with some comfort to hope that a like fate may ere long await the destructive criticism which is now making kindling wood of the faith of many. Half-truths and whole errors are alike mortal, and in due time will writhe in pain and die amid their worshippers. But God have mercy on the men who have destroyed the faith of others, and led so many of the youth of the Church to look askance at the truths which have been the source of all the blessings they enjoy! It is time for believers to arouse themselves, forget small differences, and band together to fight these insurgent Aguinaldos of Rationalism.

THE resignation of the pastor of Calvary Presbyterian church, Harlem, and the decision of the trustees to sell the property and dissolve the organization, are commented on in Presbyterian circles in New York as events of no ordinary significance. They are regarded as practical indications of the decline of Presbyterianism in the great metropolis, and this decline is traced to the influx of liberalism. Dr. Chambers says, that if ministers may no longer preach an inspired Bible, their authority is gone. There is no longer any need of ministers. They are lecturers and interesting speakers, nothing more. "Men," he says, "have come to think and speak disrespectfully of the Bible. They don't see the need of going to church as they used to." Dr. Atterbury, of the Park Avenue church, who is set down as belonging to the radical wing, nevertheless bewails the present condition of things. "Presbyterianism in New York," he says, "is pass-

ing through sad experiences." It is not to triumph over our fellow-Christians that we refer to these things, but for the warning that is in them. It is supposed that to give up "theology," and become liberal, that is, loose and indefinite in matters of belief, will fill churches and give the old denominations a new lease of life. The case of Presbyterianism in New York does not bear this out. It would be well for us to profit by the experiences of our neighbors.

A SPEECH of Lord Rosebery's, at the opening of a parish room at Epsom, draws out some sarcastic and, we must say, well-deserved comments from *The Church Times*. His lordship took occasion to make some remarks of the usual description on the present condition of things in the religious world. It was better, he said, to engage in practical works of brotherly love than to contend for points of ceremonial. The inference, of course, was that the ritualists neglect such works. He then proceeded to enlarge on the utility of a parish shelter at Epsom, "where the races bring inevitably in their train vagabonds who represent the failure and hopelessness of destitution." The significance of this is seen when we remember that Lord Rosebery himself is one of the chief promoters of these races which so "inevitably" tend to increase the misery and degradation of his fellow creatures. The position is like that of the saloon-keeper commiserating the wretchedness of his victims. As *The Church Times* remarks, there is surely something Pecksniffian in a principal promoter of "the noble sport" lecturing on St. Paul and the Church's duty.

MR. Richard Bagot, an English Roman Catholic, has recently published an article in which he declares his conviction that England will never become Roman Catholic. He gives four reasons for this: an invincible repugnance to compulsory confession; traditional hostility to the papal domination; the miserable condition of Ireland, and the robust Protestantism of the bulk of the nation. No doubt other reasons might be added, but they will fall easily under one of these four heads. Not only does Mr. Bagot not believe that England will ever become Romanized, but he combats Cardinal Vaughan's sanguine boast that Rome is making rapid headway. He does not believe she is making any headway at all. "Far from progressing, Roman Catholicism in England," he avers, "has for several years been stationary, if not losing ground." It is certain that for a long time no notable conversions to Romanism have taken place. The only names of men generally known are those of Rivington and Maturin. Of eminent laymen, there are almost none. The fact is that the Vatican decrees have formed almost an insurmountable barrier. Mr. Bagot thinks it a mistake to imagine that the Ritualists give the Roman Communion any vantage ground. In fact, it was among the old Tractarians, before Ritualism was thought of, that the English Church suffered important losses. We have seen, now and then, in Roman newspapers, lists of names of converts in which dates are not given, but those who are familiar with the matter, observe at once that the majority go back forty or fifty years.

### Lessons in Religious Liberality

RECENT reports from England indicate that the conqueror of the Soudan, Lord Kitchener, has been so good as to withdraw his prohibition against missionaries of the Church of England coming into the region in which he is now supreme. The attitude of these English governors towards Christianity affords matter of curious study. The Christian religion, as all history shows, is the most powerful promoter of an enlightened civilization the world has ever seen. It might be supposed that from motives of the highest policy, if nothing else, such a governor would do all in his power to encourage the coming of Christian missionaries at the earliest possible moment. A fair consideration of the history of English rule in India and the policy of hampering the work of the clergy and obstructing the progress of Christianity, might suffice to teach better lessons. When we take into account the atrocious character of the Mohammedan rule in the Soudan, the argument in favor of introducing more enlightened influences is immeasurably strengthened. But, on the contrary, the Sirdar, while excluding the religion of his own people, has been collecting Christian money for the endowment of what will be, to all intents and purposes, a Mohammedan college at Khartoum. The "sacred law" of the Koran—a law which sanctions that very slave trade, the iniquities of which formed one of the strongest reasons for the conquest—has been deliberately re-established. These measures, so well calculated to inspire the Arabs with the idea that their religion is the one most respected by their conquerors, having been carried through, the Sirdar withdraws his prohibition, and virtually says to the Christian missionaries that they are at liberty to try what they can do as teachers of a religion distinctly opposed to that which the English government has seen fit to make the religion of the State. Christianity is thus stripped of whatever prestige might have been given to it if it had appeared to the people from the beginning as the religion to which their conquerors were devoted, and which they would foster to the utmost of their ability. This may be none the worse for Christianity, but that it augurs well for the English government of the province is open to grave doubt. That the English should do nothing to promote that religion to which they profess to be devotedly attached, is calculated not simply to increase the contempt of the Moslems for Christianity, but to arouse the suspicion that their rulers are conscious of a certain weakness. This is inevitable in such cases in dealing with inferior races or barbarians. One can only look on with wonder to see an old mistake again repeated.

BUT this is not the whole of the story. It is a mistake to suppose that the Soudan has, through all these centuries, ever been exclusively Moslem. A well-informed writer in *The Contemporary Review* throws light on this subject. He gives an interesting history of the region extending from the confines of Egypt on the south to Abyssinia, from the introduction of Christianity in the fourth century to the present time. The story derives additional force from the fact

that, favorable as it is to the influence of Christian rule, it is compiled almost entirely from Moslem writers. Two prosperous Christian kingdoms flourished there for many centuries. The Church acknowledged the primacy of the Patriarch of Alexandria, and its bishops were consecrated by him. Moslem historians and travelers were lost in astonishment at the prosperity and the enlightenment of these kingdoms, and the magnanimity of their rulers. There was an age-long conflict with the Mohammedan rulers of Egypt, and from the twelfth century onward, the latter gradually encroached upon the Soudan. Little by little the country was subjugated, the churches, which numbered many hundred, were destroyed, and the Christian inhabitants put to the sword. The upper kingdom maintained its existence till the beginning of the sixteenth century. Still, though conquered, Christianity never entirely died out. In the seventeenth century, one hundred and fifty churches were still in existence. In 1886 there were seven churches in the diocese of Khartoum, but in that year the bishop was expelled, and succeeded in escaping with a band of nuns to Cairo. He was an old man, and has since died. A single priest left behind at Khartoum, maintained the rites of religion as best he could. He was obliged to disguise himself as a salt merchant and minister to the remnants of the Christian flock in secret. Then came the day of deliverance in the establishment of the English rule, but the unfortunate Christians soon found that it had no meaning for them. The Sirdar being absent in England collecting money for his Moslem college, his representative has ignored all appeals for the restoration of the sites on which their churches stood. Even repeated supplications to allow their new bishop to proceed to Khartoum have been treated with contempt. This is the latest chapter in the history of a Christian Church which endured through centuries of ruthless Mohammedan persecution. It was reserved for the Christian English to add the finishing touch. Such is the present attitude of Christian England towards the Christian religion in Upper Egypt. And all this is in the name of an enlightened liberality!

ANOTHER instance of this amazing species of liberality comes to us from India. This time it is not from a "Sirdar," or viceroy, but from a prince of the Church! "One of the first acts of the new Metropolitan of India," says *The Church Times*, "has been to write to the Bishops of India and Ceylon, suggesting that special services should be held in connection with the Queen's birthday, and adding the hope that other religious bodies, 'whether Christian or non-Christian,' would unite with the Church on this occasion." A Christian bishop recommending his pagan neighbors to assemble in their temples, and fulfill the accustomed rites of thanksgiving to their various gods! What idea can such a man have of the Christian religion? Imagine him as a missionary. He may argue: "Your gods are without understanding," or they are "devils and no gods"—if St. Paul is to be followed—to which they would naturally reply: "But on a certain occasion you desired us to pray to them."

IT appears that the Bishop of Colombo found himself unable to respond to the request of the Metropolitan. He and his

diocesan committee registered a protest against action which was "intended to imply unity with non-Christian systems in religious worship, or prayer," and proceeded to denounce the "idolatrous rites" and "supposed deities" of the pagans, as "dishonoring to God." Everything which happens in the Empire comes back to the English Parliament, a body which, just now, is more than usually earnest in matters of religion. Thus, while it is hard to understand what Parliament has to do with the acts of bishops in conducting their work among the people of a heathen country, we cannot be surprised to hear that it was proposed to ask a formal question touching these affairs. It might easily be imagined that the "Church," as well as the "Nonconformist" conscience, might incite some member, with more zeal than discretion, no doubt, to request to be informed why a Christian bishop permits himself to use language which implies that paganism and its rites are capable of unity in worship with the Christian Church. But, in fact, the question it was proposed to ask was one intended to express indignation at the illiberality of the Bishop of Colombo! How the question was received and answered we are not yet informed. But it is a curious fact that it seemed to emanate from the same faction which has of late been so keen to suppress "idolatry and "superstition" in the Church of England, in the interests of a pure Protestantism.

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### The Ethics of Ordination

FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS, 1899

IN the whole history of religions, even of the Christian religion, it may be doubted whether the errors and injuries pertaining to questions ecclesiastical and theological have not been as disastrous in their nature as those pertaining to morality. The relations between these are intimate and complicated. But if we take only the qualities of integrity and veracity, the deviations will be found to be almost as subtle and seductive in the region of dogma and devotion as in ordinary practical life. There is not a disputed doctrine in religious controversy of so much real importance to the kingdom and righteousness of Christ as truthfulness. There is not a point of ritual so vital to Christian character as honest dealing with it, by speech or by symbol.

Attention may well be directed just now to this aspect of Church discipline. I ask you, therefore, to consider the ethics of ordination.

One of a thousand men seeks a commission or warrant in our ministry. Assume that he has the common qualifications required. Where the solemnity is made as impressive as it can be, he is asked by the bishop whether he believes that he is called of God, and he solemnly answers: "I think so." Under the canonical provisions, the law being conformed to, with particular engagements spoken and written, he is publicly ordained, and he is so certified. The entire transaction is indisputably of the nature of a contract. It must be construed, as all legal contracts are construed in courts of civil law, by the terms specified, understood in one and the same sense by both the contracting parties; *i. e.*, by the mind and will of the man ordained fairly expressed on the one hand, and the mind and purpose of the

Church ordaining, acting through the bishop, as explicitly uttered on the other. It is strange, and it is unfortunate, that, in most secular discussions of the subject, this contract-character of the transaction has been so rarely held in view. On both sides the transaction as a whole is voluntary. No citizen can claim ordination as a right. No bishop can claim a man in his diocese for the ministry. Among the numberless useful and honorable callings in the wide world, this man decides that, while nine hundred and ninety-nine go into other employments, with their various opportunities, risks, duties, he will be a clergyman if he can. There is not the least constraint or outward obligation upon him, nor is the Church in the least obligated to make a clergyman of him. What the Church gains in the contract is a workman in her service, pledged from the outset and afterwards to the specified objects for which the Church exists in her doctrine, her discipline, and her worship, a benefit she realizes only as the other contracting party continues faithful in these particulars, not according to his own ideas, notions, views, or opinions on religious matters, but as the matters are stated in the Ordinal, in the Book of Common Prayer, and the Canons. Whatever powers, privileges, immunities, opportunities, or honors may be had in his life by being an ordained minister in the Protestant Episcopal Church, he gets by the ordination, and he can get them in no other way. To have sought and obtained orders, therefore, while holding beliefs which were not held, but were discredited, by the consenting authorities ordaining, and which would have stopped his ordination if he had been known to hold them, would have been fraudulent, and the contract would, of course, be void.

In a case supposed, at a subsequent time, owing to altered phases of faith on account of new studies, or fickleness, or interesting intellectual ventures, this minister finds that he is out of agreement with what he believed, and was understood to believe, when he took his orders and pledged himself to mind them. It is not necessary for the present purpose to enter at all into the causes of that shifting of views, or the comparative correctness of the opinions cast aside, or adopted. The confessed change itself, in its relation to his pledge, is the fact to be dealt with. And here is just where confusion, misjudgment, public scandal, false accusation, and bitter offence come in. The simplicity of the man's soul is apt to be damaged, and character suffers.

What ought to be done? One of two things may be rightly done. Proof being brought that there is teaching inconsistent with the standards, Creeds, Prayer Book, and legislation of the Church, the honor of the Church may be vindicated by a judicial procedure; and this cannot be complained of by anybody as a breach of kindness or courtesy or goodwill or liberality, because truth is greater and more sacred than personal or popular sentiments.

Another way for this minister in doubt is to acquaint the bishop who ordained him, or some ecclesiastical authority, with the convictions on which he has reason to believe that his mind has deviated from what was the mutually understood meaning of his ordination vows, or in respect to what he reasonably supposes any considerable number of persons in the Church believe him to have so deviated, and to ask for an unpreju-

diced investigation of his mind as to the doctrines in question.

To a large degree, public agitation and discussion of this subject are undoubtedly due to prevalent ideas as to the nature and limits of liberty. By many strong minds, absolute liberty has been pronounced one of the two or three characteristic distinctions and glories of mankind, along with reason and will. Within the modern period, it has wrought marvels, organized revolutions and insurrections, explorations and colonies. The passion has died down in an age of prosperity, and flamed up again in a reign of tyranny. An Apostle extols a "liberty in Christ," speaking of a particular form of freedom in such terms that his pupils have sometimes interpreted them as allowing them to take liberty with the authority of Christ Himself. Certain qualities and conditions of this American Republic, we all know, have engendered a national enthusiasm for independence such as would not have been manifest if the national existence had begun peaceably, with a shipwreck, a commercial emigration, or a swarming of population. It is pre-eminently the American poet of emancipation who predicts that God will "take the sun out of the sky," "ere freedom out of man." Nevertheless, whenever wisdom and experience shall have learned and taught what freedom is for, what its objects and benefits are, what its just and necessary limitations must be, how it must be adjusted and proportioned with other powers and privileges in order that it may be beneficent or even safe at all, then a better judgment than now will prevail in several departments of thought and life, in philosophy and in institutions. Religion and common-sense will be affected by the depth and width of this reform.

For example, a boundless diffusion of a popular sentiment that liberty is the foremost good and glory of the earth, and that there cannot be too much of it anywhere; that restrictions upon it are an impertinence or a despotism everywhere; that authority is not only inconvenient but insufferable, and that "Thou shalt not" must be expunged not only from the Decalogue, but from all civil and ecclesiastical statute books as well—these ideas will not only inevitably undermine all organized Christianity, but will disorganize society itself, and put government at an end.

On the contrary, however, some obedience in the Church and in the ministry appears to have been inseparable from the faith, order, and power of the Christian ages, and has survived to this day. At the cost of inestimable labor and endurance, the form of this ministry has been established and has been kept essentially as it still is. Ancient and abiding, its objects, explicitly avowed from the first, are as well known as the institution itself. Persons of certain specified qualifications, tested by open and definite examinations, are admitted into a share in its privileges. Every step is taken by published rules. If the candidate is refused admission to Orders, or if after admission he is disciplined or deposed by a process which the law demands, how can the rejection or deposition be denounced or sneered at with such terms as tyranny, bigotry, or intolerance? Might it not reasonably be supposed that a fair-minded, law-respecting community would rather approve the enforcement of law in the common interest of justice and honesty, quite irrespective of the religious

opinions involved? Might not common-sense inquire of the party rejected, or ejected, why he did not stay out with the nine hundred and ninety-nine, or why, having come mistakingly in, and discovering his alien position, he did not go quietly and contentedly out? One might imagine that, even apart from the moral sense, the business world and the newspaper world would think it for their interest not to admire lawlessness, or to applaud the covenant-breaker.

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### Bishop Tuttle on the Missionary Council

IN such a gathering together from Oregon and Florida, from Maine and Texas, from California and Virginia, there is an emphasizing of two precious thoughts: 1. That this Prayer Book Church of ours is American all through and through, and wants in the combined strength and flexibility of her national organization, to go wherever the flag goes, to proffer, in American loyalty, American spirit, and American heartiness, the sacred treasures which she holds in trust for the needy souls of men. 2. That however in a sense, a diocese may be complete in itself, it still is only one of many, and that the one is of very narrow make-up if it takes not in the many; and that it cannot live its own right life, nor grow its own best growth, but by thinking, hoping, aiming, working lovingly, with the many. Diocesan selfishness is as bad as parish selfishness; parish selfishness is as bad as individual selfishness, and individual selfishness is so bad an enemy to Christ's cause and Christ's love that no other can be named worse.

God help us, in the nation, in the Church, in the diocese, in the parish, in the home, in the heart, to forswear selfishness. So we can best please the Saviour, and best follow Him, putting our poor steps quite into His very footprints. So we may make the world a little the happier and the better in our swiftly passing days. So a little bit of tender sadness may come into it when we go out of it. If we could know that, it would touch our hearts with a sweet gratefulness.

"Look up and not down." There is faith.  
"Look forward and not back." There is hope.

"Look out and not in." There is charity love, missions. "And lend a hand."

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### Letters to the Editor

#### "THE MARRIAGE WAS PERFORMED"

To the Editor of *The Living Church*:

In so correct a journal as THE LIVING CHURCH, we read, in the news columns, that a marriage was "performed" by the Rev. Mr. So-and-So. Is the word "perform" a proper one to use in connection with the ceremony of marriage? We say Holy Orders were administered, Holy Baptism was administered or celebrated, the Holy Communion was celebrated, etc. The word "perform," in connection with any of these, would sound strange and irreverent. The expression had its inception with those who deny the sacramental nature of the marriage rite, and should be relegated to them by Churchmen universally.

J. R. NEWELL.

Markdale, Ontario.

["Perform" is a Prayer Book use as applied to the conducting of services; but certainly is not to be preferred in the case above noted. "Solennized" is the special term used for Holy Matrimony, in the Office, yet is seldom used elsewhere.—Ed. L. C.]

#### SUITABLE MODELS FOR CHURCHES

To the Editor of *The Living Church*:

A paragraph in your paper, several weeks since, as to certain characteristics of a rural church of our Communion then consecrated, attracted my attention. It was constructed of "pasture stones," and, if my memory is not at fault, its design was adapted from the New England farm house, or at least a former type thereof. The "pasture stones," being the formation of nature, seemed to convey much that was good, but the source of the design suggested a paradox upon the structures that should be employed for God's worship.

A lady, since visiting the locality, has kindly supplied me with a photograph of it. It is a "curb roof" treatment, that embodied in local farm houses of past generations and recently popular for the modern barn. Leaving out defective orientation, and the garish use of the Latin cross in window ornamentation, I am impelled to ask why such a building should form the design for a church? An old tent, a threshing floor, or an upper room, are not inappropriate when better accommodations are lacking. Cannot the authorities set over us guide vestries by suggestions or advice when the true uses of a church are to be considered? It is said almost every church in a western diocese has both a deep choir and rood-screen. The reason can be understood. There are architects who would not, either, fall back upon a shire court house for a model.

G. W. K.

New York, July 6, 1899.

#### CHURCH TEACHING

To the Editor of *The Living Church*:

It is with great satisfaction that I see the subject of Sunday school work so frequently brought before the people; let us hope with good results to both pupil and teacher.

As a Sunday school worker I have observed many defects in methods; among them, that one hour's instruction (?) on Sunday morning (not by trained or chosen teachers, but often by any one who could be induced to sit there and hear a lesson) is all the religious advantages God's little children receive during the entire seven days. Often this teaching is of a very superficial character, and without any spirituality at all; limited to the simple reading of a lesson the children had never heard before, and then asking questions on it.

I am aware that most of this is due to an utter lack of co operation on the part of parents, who, though helping their children patiently through secular lessons, and compelling their attendance at school, will relegate the future soul development and the foundations for the future religious structure, to the one hour at Sunday school, without even inquiring into the nature of such instruction. Could not this evil be greatly obviated by the regular attendance upon teachers' meetings, where teachers themselves might learn how to teach.

Under such training does the child gain a complete knowledge of the doctrine and teaching of the Church? Does the tender soul receive everything necessary to its development into Christlikeness, into abounding faith, and deep reverence for the sanctuary, and all holy things, into an intense, personal love of God? Does it, in short, prepare the child for Confirmation and the Holy Communion?

When the children graduate, as it were, from the highest class, why is there no Bible class to hold and interest them? I have seen many a fine boy and girl come Sunday after Sunday in this case, and finding nothing to do, drop away at last to spend the morning hours where no holy influence reaches.

When such are finally brought to Confirmation, and the minister does not fully instruct them in regard to the spiritual significance of the rite, and the sacrament following, what becomes of the uncertain young soul left to itself? It wanders upon the dark mountains, where sooner or later, if not brought back, the wolves must find it.

I once saw a young girl of nineteen weeping

and [trembling in the churchyard before service on the day of her Confirmation, and on asking her what was the matter, she replied that she was so frightened because she was going to be confirmed, and had no idea what it all meant. I asked if she had not attended the Confirmation class, and she replied yes, but was only told to memorize her catechism. She went to the Confirmation, but I never saw her at Communion. Another instance once came to my notice where children were only taught to memorize their catechism. It was of a young miss of sixteen who came to the Communion. She gazed about at the people, and on kneeling before the sacred altar was watching over her shoulder those who were awaiting their turn, also watching each person who received the sacred elements. The child was innocent; she had not been instructed.

Is it not the blessed privilege, as well as duty, of every minister of God to teach his people in all those things? Is it not the blessed privilege of bishops to teach the ministers under them?

Souls, trembling at the place where two roads meet, and harried with divers temptations, do not care to hear about the Higher Criticism. Their minds should be led away from such things, to contemplate the exceeding riches of the love of Christ and the beauty of holiness.

I was in the Church for twenty years and more before I knew of the Real Presence of our Saviour in the Holy Communion. Since then it has a most blessed and awe-inspiring and heart-warming significance. All these years I have missed this beatitude, this meeting with Him in the Communion. Why do our priests withhold the vital things of life from us?

Christ's sermon on the mount teaches and deals only with vital questions.

Alexandria, La.

ADA G. CHENEY.

THE ACTORS' CHURCH ALLIANCE

To the Editor of The Living Church:

The clergy are asked to join an Actors' "Church" Alliance, of which one of our Bishops is president, and a Unitarian minister is vice-president, whilst several Jewish rabbis are enrolled members. Can such an alliance be designated a "Church" alliance? The English Church and Stage Guild is composed exclusively of members of the Anglican Church. D. D.

Personal Mention

The Rev. J. H. Appleton has taken summer charge of St. Paul's church, Brooklyn, Greater New York.

The Rev. T. D. Bratton will move to St. Mary's School, Raleigh, N. C., on July 17th.

The Rev. Frederick Burgess received the honorary degree of Doctor of Divinity at the recent Commencement of Brown University.

The Rev. Canon Bywater and family are spending the month of July in the Rocky Mountains. Address, Manitou, Colo.

Bishop Whitehead has appointed the Rev. John W. Burras, lately of the diocese of Central Pennsylvania, to the charge of St. George's church, Pittsburgh, and St. Timothy's Mission, Esplan, Pa. Mr. Burras entered upon his work in both places on the first Sunday in July.

The Rev. J. Thompson Carpenter has taken summer charge of Gloria Dei church, Philadelphia.

The Rev. Wm. Sheafe Chase has taken summer charge of Trinity church, Cottage City, Martha's Vineyard, Mass.

The Rev. Frederick I. Collins has taken summer charge of the church of the Messiah, Providence, R.I.

The Rev. G. Herbert Dennison is passing a fortnight's vacation at Atlantic City, N. J.

The Rev. P. Gavan Duffy sailed for Europe on the S. S. "New York," July 12th.

The Rev. H. M. Dumbell has gone for the summer to the Adirondack Mountains.

The Rev. E. P. Green has resigned the rectorship of Grace church, Plymouth, and the church of the Advent, Williamston, N. C., to go into effect Sept. 12th.

The Rev. Stephen H. Granberry sailed for Europe July 4th.

The Rev. A. E. George has gone for two months to Nansett Beach, North Eastham, Mass.

The Rev. Chas. W. Homer has received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

The Rev. David Howard has resigned the charge of

Grace church chapel, West Philadelphia, Pa., to take effect August 1st.

The Rev. D. D. Hefter has entered upon his work as curate of St. Paul's, Peoria, Ill. He will have especial charge of St. Stephen's mission. Address, 1908 S. Adams st., Peoria, Ill.

The Ven. Archdeacon George C. Hall has just received the honorary degree of Doctor of Divinity from St. John's College, Annapolis, Md.

The Rev. Joseph F. Jowitt should now be addressed St. John's church, Stillwater, N. Y., having resigned from his previous charge of Trinity church, Schaghticoke, N. Y.

The Rev. James Le B. Johnson will take his vacation at his cottage at Elizabethtown, in the Adirondack Mountains.

Bishop Littlejohn, of Long Island, sailed on the North German Lloyd steamship "Bremen," for Germany, on July 13th.

The Rev. Clarence H. Lake has changed his address from Black Hall, Conn., to Baker City, Ore., having accepted work there, beginning with June 1st.

The Rev. Emil Montanas has been transferred to the diocese of Michigan, and is now rector of St. John's parish, Saginaw.

The Rev. J. S. Moody, archdeacon of West Missouri, is spending July and August with his family at Green Mountain Falls, El Paso Co., Colo.

The address of the Rev. Armand DeRosset Meares is No 11 Melrose av., Hyattsville, Prince George Co., Md. (Diocese of Washington) P. O. Box 95.

The Rev. Albert A. Morrison, Ph. D., is to pass his vacation at Brielle, N. J.

The Rev. Wm. D. Morgan is in summer charge of Christ church, Brooklyn, N. Y.

The Rev. Landon R. Mason will sail for England some time in July.

The Rev. Wm. Prall, D. D., Ph D., has gone for the summer months to his cottage at Dark Harbor, Islesboro, coast of Maine.

The Rev. Lindsay Parker, Ph.D., will spend the summer at his country house, "Shore Acres," in New Brunswick, Can.

The Rev. Edward M. Parrott has temporary charge of the church of the Mediator, Kingsbridge, New York city, during the absence of the rector.

The Rev. Samuel Borden Smith, of Irvington, N. J., has accepted the rectorship of the church of the Holy Trinity, Swanton, Vt.

The Rev. Summerfield E. Snively, M. D., has gone to his cottage at Watch Hill, R. I., for the season.

The Rev. Wm. Short has sailed for England.

The Rev. Summer U. Shearman received at the late Commencement of Brown University, the honorary degree of Doctor of Divinity.

The Rev. C. Ernest Smith, D.D., sailed for England, July 8th.

The Rev. Thomas J. Taylor has summer charge of St. Paul's church, Philadelphia, Pa.

The Rev. R. R. Upjohn will be in charge of St. John's, Bayonne, N. J., during the summer months. He should be addressed at 296 Clinton st., Brooklyn, New York City.

The Rev. Wm. Morrow Washington, Ph.D., has entered upon the charge of Calvary church, Ashland, Ky., with adjoining missions.

Ordinations

On the 6th Sunday after Trinity, in the church of the Crucifixion, Philadelphia, Bishop Whitaker admitted Joseph E. Tucker to the sacred Order of Deacons. The candidate was presented by the Rev. Henry L. Phillips, rector of the church, and the sermon was preached by the Ven. C. T. Brady, archdeacon of the diocese.

At St. Paul's church, Spring Hill, Ala., on Friday, July 7th, the Rt. Rev. R. H. Wilmer, D.D., advanced to the sacred Order of the Priesthood, Gardiner Leigh Tucker, M. A., John Coleman Horton, M. A., and Howard Rutherford Walker. The sermon was preached by the Very Rev. Gardiner C. Tucker, dean, and the candidates were presented by the Rev. Joseph L. Tucker, D. D., respectively the father and uncle of the Rev. G. L. Tucker. The Rev. Douglas C. Peabody read Morning Prayer and assisted in the laying on of hands.

In St. Paul's cathedral, Cincinnati, Ohio, on Sunday, July 2d, Bishop Vincent advanced the following clergymen to the priesthood: The Rev. John Howard Melish, of the Associate Mission; the Rev. Ralph P. Smith, assistant, Trinity church, Columbus; the Rev. Lawrence Idleman, church of the Good Shepherd, Norwood; the Rev. Charles F. Chapman, church of the Atonement (Riverside), Cincinnati; the Rev. Frank Vinton Baer, church of the Good Shepherd, Mechanicsburg; the Rev. David Arnold Schaefer,

Trinity church, Hamilton. The presenters were the Rev. Messrs. Alexis W. Stein, John Haight, R. R. Graham, Julius W. Atwood, and A. C. McCabe, Ph. S. The sermon was preached by the Rev. Julius W. Atwood.

In Christchurch, Springfield, O., on Sunday, July 9th, Bishop Vincent ordained to the diaconate: Messrs. George Bundy, Z. B. T. Phillips, and Albert N. Slayton. The presenters were the Rev. A. C. McCabe and the Rev. H. M. Denslow, of Indiana. The Rev. Mr. Bundy will be placed in charge of St. Andrew's mission for colored people in Cincinnati; the Rev. Z. B. T. Phillips will become precentor of St. Paul's cathedral, and the Rev. Albert N. Slayton, assistant at Trinity church, Columbus, succeeding the Rev. Ralph P. Smith who has accepted the rectorship of St. Phillip's church, Cincinnati, and who will enter upon charge of the same on Sept. 1st. The sermon was preached by the Rev. W. W. Steel, of Philadelphia.

Died

HARTLEY.—Suddenly, July 3d, at Great Barrington, Mass., the Rev. Isaac S. Hartley.

KNIGHT.—At Panama, May 26th last, of yellow fever, Herbert Knight, eldest son of the late Bishop of Milwaukee.

LAMB.—On Saturday, July 8, 1899, William, youngest son of Maria D. W. and the late Edward Lamb, of Brooklyn. Funeral services Monday evening, July 10th, at East Orange, N. J. Interment in Evergreen Cemetery.

"Safe home at last!

Where evening shadows never fall,  
Where Thou, eternal Light of Light,  
Art Lord of all!"

NOCK.—In Jersey City, N. J., on Sunday, July 9, 1899, the Rev. Joseph Albert Nock.

NOCK.—Entered into rest, on the morning of July 12th, at his residence, Glassborough, N. J., the Rev. E. Gaines Nock, assistant at old Christ church, Philadelphia.

"Grant unto him, O Lord, eternal rest, and let light perpetual shine upon him."

Appeals

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

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

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

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

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

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the REV. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, and has seen the woeful destruction, and who will guarantee this appeal.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred: priests' wafers, one cent each, The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

A CHURCHWOMAN, nurse would like position to care for invalid or infant, in city or country. Address, "W," care THE LIVING CHURCH.

WANTED.—A curate, tutor, or lay-reader, to teach young boy and assist in mission work. Small stipend, but comfortable home and interesting field. Address, RECTOR, Marysville, Kansas.

WANTED.—A position as governess for small children, or companion, by an educated and refined young Churchwoman. References, full and satisfactory, furnished. Address, CLIO L. LEE, Manor, Travis Co., Texas.

# The Editor's Table

## Kalendar, July, 1899

2. 5th Sunday after Trinity. Visitation  
B. V. M.  
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.

"If de sun git up berry early, and go to bed before he git up, it's a sign it rains before soon."—  
(Negro) *Signal Service Notes.*

## Pen-and-Ink-lings

**D**R. TALMAGE, in *The Interior*, claims that he is not an egotist nor a sensationalist. To the question, "How do you fill your pews Sunday night?" he replies: First, by preaching the most powerful evangelistic sermon that his brain can produce. Second, by having plenty of light. "Religious gloom always means religious stupidity." Third, by having the right kind of music, and that is, "congregational singing worth going a mile to hear." "I have always felt," he says, "that the people came, not so much to hear me preach, as to hear my people sing." Of course there is a good leader and a good choir, but he insists upon having absolute control and direction of the leader, the choir, and the music.

**T**HE dispatches announce that the government of Egypt intends to prohibit intoxicating liquors in the Soudan. Mohammedanism made this a prohibition district long ago.

**M**ANY admirers of the Arctic explorer, Nansen, will be interested to know that he has bought a large group of farms lying on the borders of Telemarken and along the banks of the Sorkje River, in Southern Norway, and has become a Norwegian squire. With these lands he purchased for his private residence a summer hotel, and at the same time acquired the right to hunt and fish in the Numedal district for twenty-five years to come.

**S**UCH movements as the one so well described in the following extract from *The Congregationalist*, do much to upset and counterbalance the theories of Prof. Markham, in his poem, "The Man with the Hoe:"

The newest of the educational establishments of Oxford has for its object the furtherance of the education of the working classes. Ruskin Hall has been founded by two American admirers of the master—Mr. Walter Vrooman, of St. Louis, Mo., and Mr. Charles A. Beard. The idea is to make it possible for workmen of every degree to spend at least one year at Oxford, to put within their reach opportunities of sharing in high branches of education, leisure to pursue such studies as interest them, and a sojourn among elevating and beautiful surroundings. Then they may use what they have acquired as they will, but it is hoped that many will go back to their trade, and that the general tendency of the movement will be to leaven the working classes of England with men who will bring to their daily work wider minds and artistic perception. When the time at Oxford is over, the men will be expected to supplement such educa-

tion as they have acquired there by attendance at university extension lectures. For men of simple tastes, board, lodging, and washing can be provided for ten shillings per week. No alcoholic liquors are permitted on the premises. A sympathizer with the movement has made a donation of one hundred scholarships of £6 per annum. Some employers have given men special leave of absence, and offered to keep their places for them.

**I**N April last Dr. James Martineau celebrated his ninety-fifth birthday. A writer in the London *Daily Chronicle* says: "The once erect form is now bent with age, the fine head of dark hair is gray and white; the splendid memory is no longer clear and keen as in days of yore, but the lines of deep thought are still visible on his noble brow; the winsome smile is still there, and though the eyes have lost something of their wondrous lustre, the spirit within is bright and trustful as ever."

**T**HE centenary of the birth of Honore de Balzac was celebrated in May. The copyright on the works of the great novelist will expire in 1900. Preparations are already begun by Paris publishers for large editions of his works.

**T**HE increase in postoffice receipts, says *The Youth's Companion*, will this year be seasonally large, according to the present estimates of the department in Washington. In some branches of the service receipts are twenty-five percent. greater than they were a year ago. In the last fifteen years the postoffice business of the country has doubled in volume. This indicates not only our direct growth in population, but the increase in the number and size of our newspapers and other publications, as well as a great growth in the habit of letter writing.

**J**OHANN STRAUSS whose death in Vienna occurred early in June, "was" according to the Boston *Transcript*, "above everything else a composer both for the classes and the masses." "Unlike many composers of popular music, he was admired by the illuminati of the musical world, no less a light than Wagner writing of him: 'A single Strauss waltz surpasses as much in grace, delicacy, and real musical conception, most of the laboriously composed foreign productions, as the Vienna St. Stephan steeple rears itself above the hollow pillars of a Paris boulevard.'" On an autograph fan belonging to Mme. Strauss, beneath one or two bars of "The Beautiful Blue Danube," is this inscription: "Unfortunately not by me. Johannes Brahms."

**T**HE New York *Tribune* tells the following story: The pastor of a church in Chicago, on leaving his study, which is in the rear of the church, one day last week saw a little girl friend of his talking to a stranger. "What was that man saying to you, Madge?" he asked, as he came up to her. "Oh," said she, "he just wanted to know if Dr. C — wasn't the preacher of this church." "And what did you tell him?" asked the pastor. The girl drew herself up with an air of great pride. "I told him," she answered with dignity, "that you was the present incumbent."

**T**HE *Church in China*, a bi-monthly magazine published by our missionaries in Shanghai, has the following: Not long since, an English captain on one of the Yang-tsz River steamers attempted to seize the baggage of a ticketless native passenger in payment of his fare. The man burst into tears as one of the ship's officers threatened to take away from him a little covered basket, which was all the baggage he possessed, and piteously cried: "Oh! do not take that; that is my grandfather, and I am taking him home to bury him. Have mercy upon me! Have mercy upon me! And I will raise the money somehow, but do not take my grandfather!" "Your grandfather, eh! Ah! good joke that," roared the captain, and shouts of laughter went up from the foreign officers and passengers. "Take off the cover of that basket quick, before you go overboard." The man obeyed the order, and to the horror of the bystanders, uncovered the crumbling fragments of a human skeleton. It was his grandfather's mortal frame literally and truly! His body had first been coffined for a long while, and then the bones were gathered and put into a jar for transshipment to the ancestral tomb; the jar had given place to a basket, and here they were! The skipper heaved a sigh. "Give the poor wretch a free ticket," he said, "and tell him to bury his grandfather in peace."

## Notes From "Eaglesnest"

IV.

**F**ISHING is reputed to be a most peaceful pastime, but how does it strike the fish! It is like the case of the early bird that gets the worm, but how is it with the worm? I am inclined to think, however, that fish have no feeling, and that in the taking of fish-life there is no pain or repulsion. The finest sensibilities need not be disturbed by the "taking off" of piscatory captives. Some of the Apostles were fishermen, with the net, and many of the gentlest of our human kind have been fond of angling. I have good episcopal authority for the theory that the feeling experienced by fish on being taken from the water is that of exhilaration. The breathing of the air produces an ecstasy, as when we inhale "laughing gas." This is shown by the excited motions which follow the transference from aqueous to aerial environment. It may be true that fish do not breathe at all in the air, as they have no lungs, but they are immersed in air, and somehow feel the influence of it. At any rate, that is the opinion of my Bishop, and he ought to know.

But, as the boy said when he was reprovved for fishing on Sunday, "Who is catching any fish?" I have long since given up baiting the hook and twirling the spoon in these waters; but just now my neighbor, Mrs. Clark, sends me a thirteen-pound lake trout, caught by deep-water trolling in sight of my door! And this is only her second summer here. Over at Elk Rapids, in June, there is fine bass fishing, and further inland, in the small streams, brook trout can be had by those who are willing to work hard and risk their lines and lives among the snags.

Fifteen years ago a small party of us caught two hundred and fifty brook trout

one day in Rapid River, but it would be hard to get one half that number now. We staked our tent, I remember, on the site of an old logging camp, and the mosquitoes were terrific. The utmost vigilance could not keep them out of the tent. We needed no rising bell to awaken us at dawn. During the daylight, as well as the dark, their attacks were vicious and incessant, and in spite of the dopes and antidotes that were freely applied to exposed surfaces, we were almost as speckled as the trout we caught. "Joe Minnie" was our guide, a clever half-breed, a kind-hearted and jolly old soul (may he rest in peace!); it would be telling tales out of school to say how many of the catch came in on the end of his own line. I shall never forget how we laughed and laughed around the camp fire, as Joe, in his queer French and English, told us his bear story and acted it out so cleverly. I have forgotten the story, or I might help out with it what I fear is a rather dull letter.

I would amend the old saw about catching the hare before you cook him; as to trout, cook them, and cook them properly, as soon as you catch them. No one ever cooked them, I firmly believe, as Joe Minnie did. The process was simple, but the results were indescribably felicitous. The speckled beauties (I intended not to say "speckled beauties," but let it go this once!) should be placed in the skillet on edge, as they swim; not laid down flat and dried on both sides, but packed like sardines, one against the other, until the hot pan is full, quite full, so they are closely pressed together. Not too much fat, nor too little; not too hot a fire, but hot enough; not too much salt, but just the right sprinkling; a steady hand, a discriminating eye, a decisive act at the exact instant when the right shade of brown is secured on the under side, and the whole mass is turned, reversed like a griddle-cake, to be cooked on the other side. In the serving, gently divide the cake according to the number of guests. Ah! you may have heard "songs without words"—now you taste them! You will never order brook trout at a restaurant or hotel after this. Let the memory of Joe Minnie's unapproachable achievement live on, undimmed and undisturbed by taste of kitchen-flavored fish.

C. W. L.

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## A Great Sermon in Two Words

AN OLD CRUISER'S REMINISCENCES

IT was in the early fifties, during a cruise on the west coast of Africa. Another calm and quiet Sunday at sea! Hours of thoughtful contemplation on imaginary home conditions, more than four thousand miles away; abroad on the wide expanse of waters, and, for the time, wholly absent-minded. Hark! the boatswain's whistle. "Here, there; fore and aft! All you men who wish to do so, go below, and join in prayer for Jack Powell." Poor Jack Powell! I was one of the company who went below and joined the assembly around his cot.

There are times when the cords of sailors' hearts let loose all their proverbial, but misjudged, "hardness." Of this, nothing could be more convincing than the tears which bedimmed every eye at the thrill felt when "Peace to this ship and to all that dwell therein," struck home in the unutterable "amen" of every one of Jack Powell's comrades there assembled.

The service for the Visitation of the Sick,

and especially the prayers for the very sick, "when there appeareth small hopes of recovery," as provided in our Prayer Book, as ordinarily rendered by a clergyman, with which most persons are more or less familiar, are singularly impressive for their admirable adaptation; but to *feel* their impressiveness, be cut off from the sacred services of the Church and her official administration, be deprived for months and years of the sound of sacred words, but cherished in your memory, and whispered in the closet, then at the boatswain's call join an assembly at the cot-side of a dying sailor, and "Peace be to this ship and to all that dwell therein," even though uttered by a layman, will strike with a force which reflects the mind to the Prince of Peace, and impresses the heart with a quality to feel that there is a reality in words which only requires a realization of the occasion which gives them utterance.

Jack Powell had been a favorite in the ship's company from the time we had sailed from New York, nearly two years before. He had been severely ill for several weeks, while on the way up towards the naval station at the Cape du Verde Islands, from the coast of Guinea, and for the last week he was unable to make his wants known by speech. In a ship's company of several hundred persons, there are always some turbulent spirits, some skeptical minds, and, sometimes, openly declared infidels, ever ready to express their contempt for religion. Our company on this occasion was no exception. And when the word was passed for all who wished, to go below to prayers for Jack Powell, "I bet nobody goes," was spoken with a snarl loud enough to be heard and located by all who were in the vicinity of the open ward-room hatch. But it was an admonition in the reverse order. Everybody went that could be spared, for the time being, from his station. Even the Commodore (for ours was the flagship) had his chair brought and seated himself by the main hatch, in plain sight and hearing of the service by the sick man's cot.

As before intimated, our would-be parson was a layman—the doctor who had carefully watched the progress of the illness of the favorite seaman, for whom all felt sympathy. Powell's condition, before he lost the power of speech, had been intimated to him by the doctor, but he manifested a disinclination to converse on what appeared to be the most probable and not long-deferred result of his illness. Several of his comrades, of whom there were constantly some around his cot while he was speechless, had talked of his case as if he could not comprehend their words, and the doctor had cautioned them about this, because, he suggested, Powell might be in possession of his hearing and mental faculties, though unable to speak.

When all were assembled for prayers, the doctor approached the sick man's cot, and said: "Powell, I have already told you of your condition; that I thought it very doubtful whether you would ever be any better. I think you are now near unto death. You have heard me caution your messmates while you have been unable to speak in reply to their remarks; and you have heard the boatswain's call, which has assembled your shipmates around you; and, though you are unable to reply to my words, I think you may be able to understand them; and, as you can move your eyes, you can signify your will whether we shall pray for you or not. If yes, turn your eyes to the right; if no, to the left. Powell, shall we pray for you?"

"Yes, sir," was the quick reply, and loud

enough to be heard by every one present, and up the hatchway to those who sat around. It was the most impressive and the greatest sermon I have ever heard.

Jack Powell died about two hours afterwards. "Yes, sir," were the only words he uttered during the last week of his life. In the afternoon of the same day his body was committed to the deep, with the Prayer Book service for the burial of the dead at sea. The funeral was only less impressive than the service at the bedside of the dying seaman.

It is within the knowledge of the writer that the commodore and two other officers of the ship who subsequently became communicants in the Church, soon after the end of the cruise, attributed their first profound conviction to that end to the influence of Jack Powell's sermon. Moreover, the influence was widespread and lasting on the ship's company, as evinced by their better attendance on, and participation in, the Church service, from that time on to the end of the cruise.

A. N. B.

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## Book Reviews and Notices

Church Lesson Books. By the Rev. J. A. Regester, S. T. D. New York: James Pott & Co. Price, 15 cts. each.

This is a series of four lesson books for Sunday schools. Dr. Regester has, in our judgment, done much to solve the question of intelligent instruction for the children of the Church, without being too diffuse, yet avoiding the charge of lack of interest. The four volumes embrace the Catechism, the Creed, the Church Year, and the Sacraments. In the first of these, the catechism is given with an explanation of words and phrases, a feature that commends this volume to us very highly. The words explained are printed in heavy type, and, as the author says, the explanations are simple enough for every child to understand. With this book in hand, any one with ordinary powers of winning children's affection and attention, can teach the catechism. The other volumes are arranged in the form of a reading lesson on the subject, followed by questions whose numbers correspond with similar numbers in the lesson. By this means the pupil can readily learn the answer and understand its meaning. One great objection we have to all other books and plans for Sunday school teaching, is that the Catechism, the Church Year, the Faith, and Sacraments, are treated as if of no consequence, while some one's exegesis of a portion of Scripture is magnified. Let our children be taught in the Church's way and by the Church's catechism, and then, whether they know who Joshua or Ruth was will be of minor importance, so far as their loyalty to the Church is concerned. We commend Dr. Regester's system as simple, inexpensive, and, best of all, Churchly.

George Muller of Bristol, and His Witness to a Prayer-Hearing God. By Arthur T. Pierson. New York: The Baker & Taylor Company. Illustrated. Price, \$1.50.

There are surely few people interested in philanthropy who have not at some time or other heard of the remarkable life of George Muller, the founder of the Bristol Orphanage. This book traces his career and work from his childhood to his death. The remarkable answers to prayer, as illustrated in the erection and sustenance of the orphanage, are sufficient to convince the most unbelieving skeptic. Mr. Muller's life is portrayed with the love and devotion of an earnest friend. That there should come such a change between the boyhood of Muller, which was wild and unbridled in its wilfulness, and the self-sacrifice and piety of his manhood, is but an illustration of what the history of Christianity has witnessed again and again. God often chooses as the vessels in which to convey His blessings to man, the very lives that appear at first the least worthy. In

the case of George Muller the marvels of prayer are exhibited. With this as his daily weapon, he brought from God blessings on his work which seem to read like fairy tales. Such a life does more to convince the world of the truth of Christianity than can be measured by the mind of man. The book is well worth the study of any one. It is well printed and beautifully illustrated.

*The Century Magazine.* Vol. LVII. Nov., 1898-April, 1899; 960 pages. Illustrated. Price, cloth, \$2.75; gilt top, \$3; half Russia, \$4.

The names of Sampson, Shafter, Sigsbee, Hobson, Greene, etc., are a guarantee of first-hand accounts of the chief events of the West Indian and Philippine campaigns. "Lowell's Impressions of Spain" deal with a period when peace prevailed even in Cuba; while military prowess is celebrated in Prof. Wheeler's notable series of historical studies, of which Alexander the Great is the theme. James Bryce, writing on England's colonial experiments, presents the observations of one who is not only a student of the art of government, but also an experienced parliamentarian, cabinet officer, and traveler. Equally "expert," in their several ways, and of equal popular interest, are Walter Wellman's account of the beginning of his expedition, "On the way to the North Pole"; Paul L. Ford's "Many-Sided Franklin"; John C. Van Dyke's "Old English Masters," accompanying Cole's engravings, and Charles Henry Hart on "Gilbert Stuart's Portraits of Women," with engravings by Henry Wolf. Among the serials are Mr. Crawford's "Via Crucis," and Mr. Stockton's fantastic tale, "The Vizier"; and among the many admirable illustrations, the first in order is Miss Beaux's frontispiece portrait of Dr. Weir Mitchell.

*This Church and Realm. Some Difficulties of the Day Examined.* By the Rev. C. E. Brooke, M. A. London: Rivington's. Price, 1s. 6d.

Last Lent Mr. Brooke delivered a series of lectures in his church, St. John the Divine, Kensington, London. They attracted such wide attention that he has consented to publish them in book form, under the title, "This Church and Realm." The subjects of the lectures will at once suggest their importance. They are: I. Canonical Obedience and Church Courts; II. The Ornaments Rubric; III. The Eastward Position; IV. Vestments; V. Incense; VI. Reservation. Mr. Brooke in a clear, logical manner gives the legal aspect of these questions, and brings to bear on them a great deal of careful research into the history of the Church since the Reformation period. The book should be in the hands of every one who desires to know the Church's law and practice on these subjects.

*In Memory of the Rev. Thomas McKee Brown, M. A., Pastor, Teacher, Priest. Sermons, etc., Together with Brief Biographical Notes, Letters, and Resolutions.* Published by request. New York: E. & J. B. Young & Co. 1899.

We are very glad this little book has been published as a timely remembrance of the priest and the man whom so many held in high reverence and esteem. The sermons preached in connection with his obsequies, and the notes descriptive of the latter, are welcomed by Fr. Brown's friends. The little volume is illustrated by excellent views of both the old and the new St. Mary's—both the result of the faithful life work of the consecrated, devoted priest who has passed within the veil. Let the supplication he so often made for others be offered for him:

"Eternal rest grant him, O Lord,  
And light perpetual shine upon him."

*A Dictionary of the Bible.* Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M. A., Ph.D., with the Assistance of John A. Selbie, M. A. Vol. II. Feign-Kinsman. New York: Charles Scribner's Sons. Imperial Octavo. Pp. 870. Price, cloth, \$6.

The appearance of the second volume of this notable work within about a year of the publication of the first, is creditable both to editors and publishers. The fullness, comprehensiveness,

and scholarly character of the work need not again be emphasized. It is more than a dictionary, it is an encyclopedia. One need not depend upon it for his theology, for in that field it cannot be expected to be either consistent or Catholic. It is for vast and valuable information in a wide range of research that we commend it. While it defers too much to modern "critical" views, it is moderately conservative in the most important matters relating to faith and interpretation.

*Diet in Illness and Convalescence.* By Alice Worthington Winthrop. Illustrated. New York: Harper & Brothers. Price, \$1.50.

"Diet in Illness and Convalescence" is founded on "Diet for the Sick," published by Messrs. Harper & Brothers in 1885. As that admirable book is out of print, and as there is none which exactly fills its place, Mrs. Winthrop has incorporated its essential portions in a work which shall include also the later ideas on the science and practice of dietetics. The plan upon which the book is edited is clear, and the subjects follow each other in their natural order; the more important divisions being "Diet in Different Diseases," "Receipts for the Sick and Convalescent," subdivided with "Drinks," and "Foods"; "Bills of Fare for Convalescents," and an appendix, containing extracts from standard works on important health topics (Influence of Alcoholic Liquors), is added. The additional illustrations are by Miss Millicent Johnson.

"THE Conception of the Priesthood in the Early Church and in the Church of England," is the correct title of the book by the Rev. W. Sanday, D. D., LL.D., reviewed in our columns last week.

The great biographical edition of Harper's Thackeray has been completed by the appearance of the thirteenth volume. It is a great work, well done. Mrs. Ritchie has brought the author home to our hearts, and given him a place in the family circle. Without a formal biography (in deference to the great author's wish) she has given us many sided views of him—snapshots, but full of truth and life. She was his companion and literary helper, and no one so well as she could give the world a glimpse of his life, habits, and character. All lovers of Thackeray will be grateful to his daughter and to the publishers for this monumental edition of his works.

## Periodicals

*Harper's Round Table* helps us to an outing, even if we have to stay at home. The July issue takes us canoeing and camping and tramping and riding on a rail, and we cool off with a game of base ball among the Arctic whalers. "The Battle of the Apprentices," is a true story of a naval encounter which has never before been written up. The boys of the captain's gig, from several English merchantmen, met and vanquished with oars and boat hooks a mob of angry watermen in whale boats in the harbor of Iquique, Chile, in 1888. The story is well told, and has a spirited illustration.

*Good Housekeeping* is conducted "in the interests of the higher life of the household," and at the same time we may add, is "none too good for human nature's daily food." We do well to associate "good housekeeping" with good things to eat, but it means much more. Good health, pleasant surroundings, domestic economies of all kinds, are intelligently discussed in this family magazine. It is both entertaining and helpful. In the current number we have a good Fourth of July story, by Maria Allen Kimball; "Women Who Have Made the World Better," by Mary Sargent Hopkins; "Vacationing in the Rockies," by Annie Curd; "Fashions and Fabrics," "The Best Way," "Advice to Housewives," etc. The series on "Home Science," beginning with Domestic Architecture, by Mrs. Barton Smith, president of the Atlanta Woman's Club, promises to be of exceptional interest and value.

## Opinions of the Press

*La Patria* (translated)

CUBA LIBRE—If any shadow of doubt could remain as to the absolutely imperious necessity of the expulsion of the old Spanish regime in order that Cuba might have true liberty and progress, it must vanish when one analyzes the series of phenomena developed before our sight day by day. We are eliminating traditional impediments, and getting rid of the apparently impassable obstacles which four centuries of evil training in political administration had thrown in our path. In these days of fruitful, though silent, work, we learn of the most radical reforms when they are published in *The Official Gazette*, without being preceded by a magnificent conglomeration of oratory and colored fire. An order of six lines, with a very short preamble, will represent some bold and beneficent measure. One might say that for us a thin sheet of paper separates the mediæval world from the nineteenth century, and oftentimes the writing is not indispensable to enable us to pass from darkness to light.

*The Angelus.*

THE IRREPRESSIBLE CONFLICT.—The New York clergy who are generally sound in the Faith, though their loyalty is not so conspicuous as the noisy attacks of Broad Churchmen on the Faith, are not going to let the matter drop. Soon after the sacrilege of May 14, about 40 clergy, representing large city parishes, men of High, Moderate, and Low Church types, had an earnest conference. The discussion, which was quite general, was to the effect that it was felt that the American Church was sound at heart in its belief that the Bible was the Word of God, but that the advancement of Dr. Briggs to the priesthood had laid the Church open to the accusation that it was tolerant of unbelief in the Bible, and that it had paved the way for the admission of heretics to the ministry of the Church, and that something had to be done to vindicate the Church's faith in the Bible, and to keep false teachers out of the priesthood. It was urged that the clergy and laity must get together, lay aside all minor differences, and take their stand upon the foundation principles of the Christian religion, faith in the Bible, the Incarnation and the Trinity, and earnestly contend against the encroachment of Broad Church teaching in the American Church. The first step was taken in the appointment of a committee to consider and report at a future meeting the wisest course to pursue, the idea of those present seeming to be that a Church-defence society should be formed, to include both clergy and laity, and to circulate literature on the fundamental principles of the Christian religion, as it is held by the Catholic Church. The feeling in favor of some such course was general, but the suggestions as to detail were many and various. A number of speakers said that prominent laymen in their parishes felt deeply the slur which, they said, had been cast upon the Church of not holding faith in the Bible as essential, and that they were pressed by these laymen not to permit the Church to stand accused of not believing in Holy Scripture. It was said that this feeling is deep and widespread among representative laymen in New York, in parishes of all types of Churchmanship, and a disposition to act vigorously was manifested by those present.

The discontent with the present administration of affairs in the diocese of New York will show itself at the meeting of the convention of the diocese, on the last Wednesday in September. The convention will then elect a Standing Committee, and it is understood that an effort will be made to retire from that committee all the members except the Rev. Dr. Morgan Dix, George Macculloch Miller, and George Zabriskie. The matter has been informally discussed by about forty of the priests of the diocese, and they have agreed to oppose the re-election of the Rev. Drs. Thomas R. Harris, Octavius Applegate, and J. S. Shipman, and S. Nicholson Kane, and Herman C. von Post. Their action will be calculated as a rebuke to the Standing Committee for passing the papers of Dr. Briggs, and thus permitting his ordination as a priest.

## The Household

### The Queen's Glebe

BY FREDERICA EDMUNDS

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XXII.

IT was the spring of the year 1783. The broad waters of Lake Ontario were rioting in the sunshine, scattering their gold with spendthrift hands as though confident in the promise of the summer days to come. Far overhead, spreading their white wings against the sky, flocks of wild geese were sailing northward, sure harbingers of longer days and warmer skies. Up and down the lake, as far as eye could see, the heavily-wooded shore was beginning to put on the tender greenness which comes so late in these latitudes, and is doubly precious to the eyes which have yearned for it through the long, ice-bound winter.

Along this northern coast, and into the chain of lesser lakes called the Bay of Quinte a party of voyagers had made their way in one of the clumsy batteaux used for such navigation. Two or three trappers there were, making their way up from Montreal, where they had exchanged their pelts for gold, one or two soldiers returning to far-off frontier posts, and one who might have been taken for a traveling missionary, though the character of face and dress was somewhat belied by a military bearing. This priest-soldier spoke little more than the silent Indians who poled the boat, but, in spite of the continual talk of the others, his eye took in every curve of the shore, every change in the timbered country beyond.

"See," said one of the Indians, breaking his long silence by the English speech peculiar to the Iroquois, "there are the northern settlements of my people, the Mohawks."

"And none too soon," replied one of the traders. "Two hundred miles of this lake coasting is dull business when one is impatient for the woods. I can not breathe aright until I am in the forest again."

"My breath is not difficult when 'tis scented with the good French liqueurs of Montreal, or drawn in the presence of her pretty maids," said another.

"Are these settlements, then, from the Mohawk Valley of New York?" asked a third. "'Tis a region we French knew well in the Indian wars. 'Tis said it hath suffered much of late."

"Aye, it hath suffered," replied Alan Underhill, the soldier-priest who had spoken little. "The fair shores of the Mohawk are stripped as a vine when the vintage is done." He was fastening his cloak as he spoke, and his eyes seemed to count the flattening waves which lay between him and the shore.

"But those who have had their way in this matter, and can count the most of scalps? Surely, there are some victorious to whom the spoils belong?" asked a soldier whose persistence might have showed him half a Scot.

"Yes," replied Underhill; "since the peace hath been signed there are those who have heart to sow again the fields, and our women are busy at the spinning of the woolen and the flax, but it will be long years before the valley shall see the old prosperity which it hath sold to buy a

dearer liberty." He made ready, as he spoke, to leap from the boat, which was being pushed in to the shore.

"Good," exclaimed the Frenchman; "I like thy spirit, comrade, and I lick not the hand of King-George more than thyself." But Underhill had already sprung to land, and the answer passed unheeded.

Through the forest clearing, guided by one of the Indians, Alan struck out on foot for his father's plantation at New Johnstown. Past the thrifty settlement of five hundred houses or so, past the little wooden church where Mr. Underhill now preached in Mohawk and administered from the vessels once in use at Fort Hunter the Holy Elements to his reunited flock, he hurried. Then the well-tilled acres of the priest's plantation came in sight, and Alan hastened on as though his feet were winged.

A few days later a young man and woman were walking by the tossing waters of the lake. A serene sky stretched overhead, though light-whipped cirrhus clouds somewhat screened the sunshine which lapped the beach above the water-mark, as the incoming tide, below.

"Evelyn," said Alan, looking into the sweet face, more thoughtful and more wistful than of old, "tell me now, for I can wait no longer, is there any reason why our marriage should not be immediate? Remember, dear one, I have served as long as Jacob for his Rachel."

"Aye, but Leah was his first reward," and a sparkle of the old playfulness came back into the girl's face. Then she added, with a ring of sorrow, "Your Leah lies by Champlain's waters, Alan, for I know she was yours in heart."

Alan was silent a minute. There were many memories to be choked back. Then he said: "You will not keep me waiting longer, my Rachel?"

Evelyn stretched out her hand with the old childish gesture, and put it within his. "It is yours when you will," she said simply.

"Thank God!" was all she heard of Alan's whispered reply, but his hand tightened upon hers with a quite painful pressure as he drew her closer.

Presently he said: "Evelyn, 'tis a great comfort that my mother knew our happiness and rejoiced in it. Do you think that she pined for the valley home; that the exile was the hastening of her death?"

"I know not; she was always uncomplaining, but the persecution there, the hardships and privations here, must all have had their weight. But above all, I believe, the disappointment that Griffith failed to return caused her to give up heart."

"We must not judge him," said Alan, presently, though his voice was stern. "Griffith was made of less rugged stuff than we others."

"Aye," said Evelyn, with a somewhat bitter emphasis, then she asked: "How did he look, Alan? You said he was present at your ordination in Edinburgh?"

"He looked well, and well-favored as ever, but sorrow hath left some traces, and no doubt conscience sometimes has its sting. There was one other I saw whom you will readily recall, Captain Dalton."

"Indeed, the brave captain who ran away from his last tryst with us! I knew not on which side of the water he was to be found!"

"Nor I, and yet it eased my mind to see him. 'Twas at the last encounter with Sir

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John's bravos that I, myself, wounded a young officer in the attack at the church. I noted even then his dashing appearance and long, flowing black hair. When the conflict was over and the enemy withdrawn, I found him on the ground, still breathing. 'Let me remove you to camp,' I entreated, 'I insure you kind treatment.' 'Never, with such a black rebel as you; I will perish here,' was his reply. Later, I saw such a scalp with long black hair in the possession of an Oneida Indian, and knew his fate. A fear long haunted me that the officer was Captain Dalton." Evelyn shuddered.

"Tell me of our friends in the valley," she said. "What of Juvrouw Myndert?"

"Ah, know you that she has a lover?"

"Who, then, is the happy junker?"

"'Tis no junker, but the new domine at Caughnawaga chapel who, report saith, has already lost three wives. To see him and Katrina together reminds one of nothing but a pair of well-filled partridges. 'Tis said the domine is a rare hand at courting."

"Out on such a Bluebeard! And how fares Dame Cairnewas and her 'Sandy'?"

"The former, well; to speak of the latter is to tell another tragic tale."

"I must hear it, Alan."

"'Twas when Rensselaer was following Sir John's retreat—the same summer that you left the valley. McKaye and I were in a fever that he made such slow work of it. At the Fort Hunter ford he stopped, quite dismayed, by the force of forty men he found there. We implored him to give us leave for the attack. 'I like not these rifts,' he said; 'tis unwise to risk what you know not.' He was assured that every man in his command knew the place, and for very shame he yielded. The paltry force was soon driven away from the ford, and then the baggage-wagons served for a fine bridge in the shal-

## "A Gentle Wind of Western Birth"

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low water. Sir John, seeing our commander had hardened his shell for a real battle, put himself in good position, protected by the bend you must remember, while Brant's Indians took to their usual hiding in the woods—ah, Evelyn, the details of such a field are not for you. 'Twas hardly fought, but we won the day, and our boys gave decent burial to the dead. One poor fellow we found, head downwards, across the tree-stump where a Seneca's knife had cast him. 'Tausend duyvil!' cried Dirck Myndert, at my side, 'tis Sandy himself, and he's choking,' for the blood spurted from his mouth as we raised him. 'No,' gurgled poor Cairnewas, in ghastly mockery of Dirck's speech, 'tis not joking at all, but it's maybe dead earnest,' and then his poor mangled body lurched forward, and he was dead indeed."

It required some moments to soothe Evelyn's agitated horror after this tale, and then Alan asked abruptly: "But, dear one, tell me, am I free from the old pledge to work in the Mohawk Valley? Our people are here now, and my duty to my father is here."

Evelyn responded according to Alan's wish, but Mr. Underhill refused to accept the sacrifice.

"Nay, Alan," he said, "I am sufficient for the wants of my red children here, and as I go up and down among them, from the St. Lawrence to the Niagara, I am happy in my work. A wanderer such as I must dispense with the sweet offices of womanly love, and George, thank God! has grown to be my right hand, and will be both son and daughter to me. The persecuted and down-trodden Church in the valley hath greater need of thee."

Mr. Underhill indeed seemed quite content with his work, though he was perhaps inclined to dwell on the darkest side of the dark experience which had whitened his hair before his time. With the Johnsons he held no intercourse whatever, but until the day of his death his own loyalty never faltered, and he considered that the Church had suffered in her separation from the English State.

The wedding of Alan and Evelyn took place in June in the little Mohawk chapel, which was crowded with devout and curious onlookers, both white and red. Grief and gladness were mingled on that summer wedding day as were the lights and shadows which flecked the nodding fields. But as the sun rode still in his blue heaven above, so deep and abiding peace brooded even in the hearts whose saddest memories no lapse of years nor future joy could ever quite efface.

And then the hour of embarkation came, the hour which was to bear away the two made one, into that far shining stretch where sky and billows met.

The last good-byes were said bravely, the last words floated across a widening reach of water, while the hands stretched backward in farewell were lengthened by the falling shadows until they almost touched those others on the shore. Mr. Underhill and George were left standing on the beach, but Love and Youth in the boat passed out into a wider world.

[THE END.]

FROM SOUTH DAKOTA.—"We like THE LIVING CHURCH very much indeed, and do not know how we should get along without it. We have no church here, and the paper has to take the place of the church so far as is possible."

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### A Plucky Crew

THE story of the narrow escape of the bark Hesper, of this city, in a hurricane, and the pluck and skill of the captain and crew in sailing her to Kiao-Chau, China, is now told fully for the first time.

During the storm the Hesper became waterlogged. All the provisions were spoiled, and the deckload shifting, gave the vessel a list to port that took her main sail under water. The cabins were flooded, and Captain Sodergren and his wife had to live in a tent made out of a spare sail, and rigged up on the deckload of lumber. When the opportunity came, the Captain and his wife would not leave the ship, and the crew manfully stayed by them, so for a whole month they lived as best they could, and sailed the waterlogged hulk 1,450 miles in to safety.

Nineteen days after the disaster, when the transport "Pennsylvania" showed up, the sailors would have deserted the Hesper in a body had Mrs. Sodergren accepted a proffered passage to Nagasaki; but she positively refused to leave her husband and he would not leave his vessel, so all hands stayed by the bark. The officers of the "Pennsylvania" say it was one of the bravest and pluckiest acts they ever saw performed on the ocean. There was a vessel practically a wreck and unseaworthy—another storm would assuredly have sent her to the bottom—yet the captain would not give up the ship, the wife would not leave her husband, and the crew would not desert the woman.—*San Francisco Call.*

AT a military bazaar an officer thought he fancied a certain article exposed for sale at one of the stalls, and he was certain he fancied the lady who presided at the stall. He remarked, therefore, that he thought that particular article very pretty. The lady said:

"Yes, it is very pretty. My mother sent it."

"Ah, really," pursued the officer, determined to discover the name of the owner of the eyes that had bewitched him—"really, let me see—I think I have met your mother. Her name is—"

"The Queen of England," answered the lady.

The officer did not wait for the fancied article.—*Spare Moments.*

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### THE CAMBRIDGE SCHOOL FOR GIRLS, Cambridge, Mass.

The school is now in its eleventh year. Mr. Arthur Gilman, the director, after eighteen years of service, resigned his position as regent of Radcliffe College to give his entire attention to the Cambridge School. The aim is to fit the studies to the peculiar wants of every individual girl, along the broadest lines. For this purpose, the teachers are numerous and the classes small. The Cambridge School Club recently gave two exhibitions, one by the art classes, the other by the physics and chemistry department. The work in the former was excellently done; the latter attracted much interest. On one table was arranged the work of the younger class, girls of eleven and twelve, who had been etching on glass, making starch from potatoes, dyeing various fabrics, and manufacturing their own salt. On the other tables was the work of the older girls in photography, the making of soap, baking powder, and essences, and in the testing of candy for impurities, the testing of soap for the proportion of fats, and the testing of dyes.

### THE CHESHIRE ACADEMY (Episcopal Academy of Connecticut)

The Cheshire Academy is one of the oldest Church schools in the country, having been founded by Bishop Seabury in 1794. The location is elevated and healthful, water pure, surroundings attractive, plant large enough for the number of pupils taken—that number not too large to allow personal attention to the boys—teachers all men of experience, and each a specialist in his own line of work. The different courses of study prepare boys for college in either the academic or scientific departments, and its graduates are admitted to several of the best colleges, on the certificate of the principal, without examination. The school is largely patronized by the clergy of the diocese, and is warmly endorsed by the Bishop.

## Children's Hour

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

### The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XV.

A BRAKEMAN'S DAUGHTER

"IT'S the 5:10 for Allegan," Mollie said, when all was silent again, "just leaving the station in town."

"But what shall we do," Eleanor asked, trying to keep her voice steady, so as not to frighten the two little ones.

"Step over on the right track," Madge said quietly. "It will pass you all right then."

Something in her gentle, steadfast tone inspired confidence in the girls, and without a word they stepped from the foot path to the right hand track and waited. Not a word was spoken, save by Virginia who said, half laughing, half in earnest, with her keen glance fixed on the clouds of smoke rising between the station and the bridge.

"I wonder if the bridge will tremble more than we will."

They could see the shining disk of the headlight, far, far off, when suddenly its whistle was answered by another from the bay shore, and this time even Mollie's face whitened, as the danger of their position flashed upon her.

"Run back," cried Madge, "back to the shore. We can get there if we hurry," and catching Alice's hand, she set the example.

Nell followed with Laura, and Mollie was just behind Evelyn. There was no time for tears or screaming. All eyes were on the narrow perspective of the bridge showing dimly ahead, all ears strained to catch the rumble of the trains, and they started to run as they had never run before, when a low, sharp cry made Mollie who was last, stop and turn.

It was Virginia. In the excitement her lameness had been forgotten, and now, she stood a helpless, wavering figure on the foot path, her fur cloak fallen from her shoulders, and her hands pressed against her breast as she stared at the coming headlight just in sight.

"Madge! Madge!" shouted Mollie with all her might. She knew how readily that brave little heart would respond, and as she ran back to Virginia's side she felt the bridge tremble and shudder beneath her.

"Go back," Virginia cried imploringly, when she saw who it was, "never mind me, Mollie. Go back, quick."

"Not much," Mollie gasped as she reached her side, "we can carry you."

"No, we can't," Madge said hurriedly, as she came up with them, "there isn't time." She gave one glance at the bay shore where the second train was rounding the last curve, and then laid her hand on Virginia's arm. "Lie down," she said, "full length on the planking, and shut your eyes."

There was no time to question or argue, and Virginia was dizzy and faint already.

"Lie still now," continued Madge, tucking her skirts around her closely, so that they should not catch in the wheels. "You and I, Mollie, next."

Her voice was quiet and resolute as if all three were safe in the little green house, and when the two trains flashed on the

bridge, none of the many passengers they bore knew of the frail human lives lying there on the planking just out of reach of the wheels. The bridge framework throbbed and shook beneath them. There was a deafening roar and rumble, so terrible as it passed them with the dazzling lights and the great black shapes speeding by like devouring monsters, that Mollie thought they were going to die anyway, and she closed her eyes with a queer thought of what Dave and Art would say, and a feeling that death was not hard after all when it came so swiftly. And then before the thought had passed from her mind, the peril was over, the bridge had ceased to tremble, and when she raised her head Madge was sitting up, her head bent over Virginia.

"She has fainted," she said. "Lift her head on my lap, Mollie."

Mollie pulled off her mittens, and lifting the fair, pretty head tenderly, laid it in Madge's lap.

"Now call the others," Madge said. "I will stay here with her."

"Oh, Madge, I can't leave you," Mollie exclaimed, looking down at the prostrate, silent form, and then at the grave, white little face above it. "What if—"

"There aren't any more trains," Madge interrupted shortly. "We will be all right. Hurry!"

It must have been her fancy, Mollie thought as she turned away, but she imagined she saw a look of pain on Madge's face. The snow was falling faster every minute now, and her head was reeling with the sound of the whirring wheels, but she pressed on bravely.

When Mollie's cry for Madge rang out, Eleanor thought it was to see if she were safe. No thought of the truth crossed her mind at all. There was only the longing to save the two little ones who clung to her, and Evelyn, light and fleet of foot, was too far ahead to hear. It was only when the end of the bridge was reached, and the four girls leaned back against the earth embankment at the side of the track, panting for breath, but safe, that Nell missed the others.

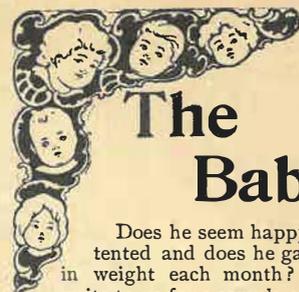
"Evelyn," she cried, "where's Virgine?"

Evelyn gave a frightened glance back at the bridge. The Allegan train from Ottawa was already upon it, and the rumble of the south-bound express sounded on the ground.

"There!" she exclaimed, pointing to the bridge, her face pale and scared. "They are back there."

Eleanor dropped the children's hands and tried to reach the track, with a wild notion of signalling the express; but even as she started, it dashed around the curve, passed them, and was on the bridge.

"Mollie! Mollie!" screamed Laura frantically, but the rest sank on their knees and hid their faces. It seemed to Nell in that horrible moment as though she could hear the agonized shrieks of the girls above the roar of the trains, and almost catch the sound



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the wheels crushed out their lives, and on—it was over, and they were alone in the dusk and softly falling snow.

"Come, come quick," Eleanor said, rising unsteadily, "we must find them." Her voice sounded so hard and queer that it stilled the children's weeping, and with white, frightened faces they followed her. The snow was so thick now that it cast a blur over everything, but Eleanor started unhesitatingly along the bridge.

"Wasn't Madge Ferrall with them, too?" she asked suddenly, and Evelyn nodded, not trusting herself to speak.

"Mollie said she was brave," Nell began, and then the tears rushed to her eyes, and she stumbled blindly, a sob choking her voice at the name of Mollie—wilful, true-hearted, fiery Mollie.

"Oh, Evelyn, Evelyn, what shall we do?" she faltered "Think of what we shall find there—what shall we—"

She paused abruptly, for Laura had bounded past her to meet a form emerging from the mingled haze of snow and smoke and twilight, a strange form that stumbled and hesitated, and then pressed on.

"Mollie, Mollie, darling Mollie," Laura cried, clasping her arms about the form, and at the glad, joyous welcome, Mollie's strength seemed to return.

"Yes, yes, we're all right," she said, in answer to the half-uttered words on Nell's lips. "Madge is yonder with Virgine. She fainted. Come and help us."

"All right!" Nell could hardly realize the blessed truth. No awful death, no ghastly discovery, all safe! She followed Mollie as if in a dream. It was all so unreal, their being out there in the loneliness and darkness. Even the terrible tragedy that had threatened three lives a minute before, now seemed part of the dream, in the peaceful silence that reigned. But the reality forced itself upon her when they reached the spot where Madge sat with Virginia's form beside her.

"She isn't hurt," Tony's sister said, reassuringly. "If Mollie and Nell can lift her, and carry her across the bridge, you can take her to our house."

"Oh, of course we can lift her," Mollie returned. "Just raise her head from your lap, Madge."

"I can't," Madge said in a low tone, "my arm is hurt."

Mollie gave a quick exclamation of surprise, and with tender hands raised Virginia's head from the little heroine's lap.

"Hurt?" she echoed, "hurt? And here you stayed all alone with Virgine, O Madge, Madge."

"We can take Virgine," Nell said; "you help Madge."

The sober-faced procession started on its way, Eleanor and Evelyn carrying Virginia, with what help Alice and Laura could give, while Mollie brought up the rear, supporting Madge, pale-faced, but without a tear in her big eyes, although one arm hung loosely and helplessly at her side.

"I think, Mollie," she said, as they neared the end of the bridge and the light from the window of the little green house came in view, "some one ought to go ahead to tell them, Tony and mamma. She might think it was me, you know, they were bringing home; she's been nervous since they brought papa home that way," and Mollie sent the word on to Laura who sped ahead to break the news and smooth the way.

(To be continued.)

### A Gentle Horse Breaker

NEXT to Alexander the Great, who in his youth subdued Bucephalus, perhaps the most famous of all horse-breakers was John Rarey, the Ohioan, who died at the age of thirty-eight, after having amassed a fortune by his skill.

With the awakening of his mental energies, the boy realized that there was something wrong in the prevalent method of breaking horses. His childish soul recoiled at the cuffs and blows with which drivers were wont to subdue their animals. Throughout his school days the subject of his compositions was "Man's Best Friend—the Noble Horse."

The turning point in his boyhood came on his twelfth birthday. His father, now an extensive dealer in horses, presented to him an unbroken pony which the lad proceeded to train after his own ideas. Little attention was paid to his manoeuvres with the pony until neighbors began to flock to the farm to see the animal's almost human antics. The boy had trained the pony until there seemed to be nothing beyond the quadruped's intelligence. But while family and neighbors applauded, the result was attributed to the pony's abnormal cleverness, rather than to the boy's skill in training.

His success with the pony encouraged him to undertake the education of his neighbors' untrained horses. Gradually he found himself master of a prosperous and attractive business. For miles around his boyhood home, pupils sought instruction in his method of training. All this came about while he was still in his teens. In stature he was a medium-sized youth with a well-proportioned figure, wiry and active rather than muscular. His complexion was almost effeminately fair. His hair was flaxen, his eyes large and gray. In manners and speech, as boy and man, he was always a gentleman. When not engaged in conquering a fractious horse, his fair face had the kindly repose of a poet's. Observation in the animal world early convinced him that the horse had intellectual endowment in harmony with man's. He soon learned that his greatest successes were the result of kind treatment, firmness, and perseverance. Colts, however wild, he observed, allowed cows, sheep, and other domestic animals to associate with them unmolested. Young Rarey cultivated a close friendship with the wildest colts, and his kindly advances were never repulsed. Not unfrequently, they gave demonstration of positive delight. —*St. Nicholas.*

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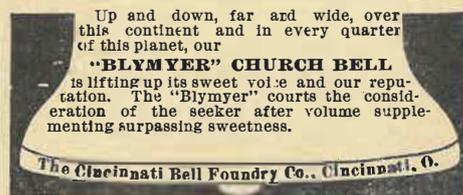
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