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The Living Church

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No. 6.

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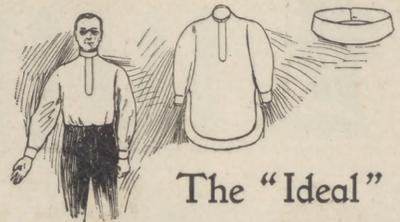
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VOL. XXIII.

MILWAUKEE AND CHICAGO, JUNE 9, 1900.

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News and Notes



LAST week was of first importance in the South African War. Though it was only on Sunday (May 27) that the army of Lord Roberts crossed the Vaal into the South African Republic, the advance was made so quickly that on Wednesday Johannesburg, the city of Diamonds, the center of the Outlander population, was occupied without opposition. It was then discovered that no damage had been done to the mines, much to the relief of English financiers. The reports that the occupation of Pretoria would immediately follow, also without opposition, proved premature, though the information that Krueger had fled and left a committee of safety in charge, appears to be correct. Very likely the apparent contradiction in the reports may be explained by assuming that surrender had been determined upon when Johannesburg was occupied, but that Boer soldiers, retreating before Lord Roberts' advance and reaching Pretoria, changed the plans so that another stand may yet be made at or near to the capital. General Botha is said to have a force of about 10,000 ready for the purpose.

ONCE more it is reported, with some measure of probability, that Aguinaldo has been killed or seriously wounded. It appears that in a conflict between a party of the insurgents and the American forces under Major Marsh, the latter being in pursuit of Aguinaldo, an insurgent officer was shot and carried away either killed or wounded. His papers were left on the field, and among them were documents apparently belonging to Aguinaldo, which fell into the hands of the American forces. Major Marsh had learned the whereabouts of Aguinaldo's party and had been for some days in pursuit of them.

THE anti-foreign and anti-Christian agitation of the Boxers in China has reached such an extent in the neighborhood of Peking that marines were landed last week from American, Russian, British, German, French, Japanese, and Italian warships. There were obstacles raised by the Chinese government to the progress of these troops to Peking, but the powers remained firm and on June 1st the opposition was withdrawn and the foreign forces proceeded to the several consulates at Peking. On the same day a strong edict was issued by the Chinese government requiring the suppression of the Boxers. This is the result of firmness on the part of the Powers, for it has been apparent that hitherto the Chinese government has been at least half-hearted in the measures adopted against the movement, and it has even been asserted that the reactionary Empress Dowager is at the head of the Boxers. Apparently the immediate danger is past, though last week it seemed as though the missions in the vicinity of Peking, including the work of the American Board of Foreign Missions and American Methodists and Presbyterians, as well as the Church of England, were destined to severe treatment. It is also reported that four Belgian engineers have been killed and that injury may have been done to English missionaries. Our own American Church has no work in the disaffected district.

THE strange sight of Populists voting solidly against submitting to the people a constitutional amendment empowering Congress to regulate, define, or suppress trusts, appeared on Friday when the bill looking to that end was defeated, lacking 38 of receiving the necessary two-thirds vote. Apparently the bill was of the kind usually expected on the immediate eve of a Presidential campaign, in which the exigencies of the campaign receive more immediate thought than does the enactment of

laws. The fact is, the popular hostility to trusts, with which both parties are playing, is founded on an abuse of corporate combinations rather than on any necessary evils resulting from them. Trusts are the logical outcome of a policy of coöperation which was preached by social reformers a decade past, as the desirable substitute for competition in commercial affairs. Capitalists gradually adopted the coöperation tenets of the reformers, until now the latter are bitterly opposed to what is the outcome of their own demands. Most political and social questions pass through an era of prejudice before they are finally adjusted on their own merits, and the trusts problem has now reached that era. Some time, when we have passed safely through it, and are ready for sensible considerations, we shall see that the formation of a trust is a perfectly legitimate phase of commercial progress, and that the consumer is generally the first and the largest beneficiary. There ought, however, to be rigid supervision of such combinations, because there are possibilities of abuse by disregarding the legitimate operation of the law of demand and supply. Our own opinion is that the remedy for the abuse of trusts is a very simple one, and one easy of enactment without constitutional amendment. We would provide that where prices are raised to an unreasonable extent, or where supply is unreasonably contracted, the President should have the power by proclamation to suspend the tariff on goods thus affected, if protected by the tariff, when the importation of goods more cheaply produced abroad would quickly restore a normal basis of production at home. Indeed the very fact that such suspension of the tariff was possible would doubtless effectually cure the trust evil, for with the higher prices paid to American workmen, the danger of competition with free-imported foreign manufactures would be too great for any trust to play the dangerous game of unreasonably restricting production or enhancing prices. But such legislation will never be adopted in a presidential year, and we must prepare for a campaign in which abuse of all trusts and business combinations is only equalled by the futility and absurdity of the measures generally suggested as remedies.

BOER sympathizers in Colorado propose to invite the entire population of the erstwhile African republics to once more assume the role of emigrants and establish themselves in Colorado, on railroad lands which would be given them free and transportation to be repaid on the instalment plan. So far as this may be a genuine effort to supply new homes for agricultural people in America we should be quite ready to second the invitation to the Boers. In order, however, to be consistent in their proffered sympathy to the unfortunate federalists over "British oppression," these Colorado friends ought to assure the Boer colonists-to-be, that the government of Colorado would be at once turned over to them though they would be a minority of the population, that the suffrage would be withdrawn from the tax-payers of the state, that English would no longer be taught in the schools, even among the present inhabitants, that only Boers would be permitted to bear arms, and that religious disqualifications and religious tests would at once be established in the interests of the Dutch Reformed faith. By assurances of such enactments, which have been so satisfactory to Boer sympathizers in America when applied to the South African republics, their Colorado friends would prove the reality of their sympathy and the good faith back of their invitation.

Diocesan Conventions.

MARYLAND.

THE 116th annual convention of the Diocese of Maryland assembled on Wednesday morning, May 30th, in Emmanuel Church, Baltimore. The opening service was conducted by Bishop Paret, and at its conclusion the Bishop called the convention to order. Mr. John T. Mason was elected secretary, and Mr. A. de Russy Sappington, assistant secretary.

The Bishop's address referred to diocesan missions, of which he spoke encouragingly.

The Bishop referred to the matter of Sunday Schools, to which he devoted considerable attention, encouraging higher teaching and a graded system by which the interest of the children may be sustained.

The afternoon session was taken up by the discussion of the constitutional amendments which were proposed and adopted at the convention last year, and which were referred to this year's convention for ratification. Both were confirmed by the convention. The first, concerning the change of the term Bishop Coadjutor when used in the constitution, from Assistant Bishop, was adopted without discussion. The second, referring to the amendment changing the method of electing a Bishop, requiring the vote of the majority of all delegates, lay and clerical, entitled to seats in the convention, instead of the vote of two-thirds of the delegates present at the convention, was adopted by a clerical vote of 49 in favor to 31 against it, and a vote of the laity of 41 in favor to 21 opposed to it. Many strong pleas were made both for and against the amendment. Bishop Paret had explained explicitly his position on the subject in his annual address. He said he felt confident that the rights of a minority and the safeguards for a fair and helpful election will be better secured by the proposed change than by the two-thirds rule, which has prevailed for the last 117 years.

The night session was devoted entirely to missionary matters. The report of the committee on diocesan missions was presented and it was again decided by the convention to appropriate the sum of \$9,000 for diocesan mission work for the coming year. Addresses were made by the Rev. P. F. Hall, the Rev. E. B. Niver, and Mr. D. M. Murray.

The second day's session opened at 10 o'clock, Archdeacons Gray and Howden conducting the devotions. The committee on canons declared itself unable to report favorably or otherwise on a resolution offered by Archdeacon Gray, amending a canon and providing "that there shall be a division committee on missions to be composed of the Bishop, the Bishop Coadjutor, if any, the four Archdeacons, and one clergyman and one layman from each archdeaconry, the last two to be elected yearly by their respective archdeaconries." After a lengthy discussion, a motion to postpone it for a year was then passed and the discussion closed.

The trustees of Church Charities reported receipts for the year, including a balance of \$321, amounted to \$6,767.26. The balance remaining after disbursements is \$263.72.

A slight discussion was aroused by the request of the committee on diocesan missions for a continuation of an appropriation from the Keerl fund, in addition to the usual appropriation of \$9,000 from diocesan funds. It was also asked that the committee be assured of having the appropriation from the Keerl fund continued for three years. The appropriation, which will amount to about \$2,000 for the coming year, was granted, and at the same time the promise was given of a continuation of an appropriation for the asked-for term of years.

The question was asked by the Rev. Dr. Hodges in reference to the Episcopal Library, as to whether the name of Bishop Whittingham, the founder, could not be used in some connection with it. Bishop Paret in reply stated that Bishop Whittingham had requested that the library be known as the Steeple Library. He also spoke of the changes that had been made in the building and announced that the library will soon be open for use in the evening. He announced, also, that through the Rev. W. F. Brand, D.D., a portrait of Bishop Whittingham had been presented to the library. The rooms on the first floor of the building which have been found unsuitable for library purposes, Bishop Paret said, will be fitted up, through the generosity of a Churchman of the Diocese as a private chapel for the use of the Bishop.

Quite a discussion was brought on near the close of the afternoon session, by a resolution proposing that a committee be appointed consisting of the Bishop, two clergymen, and two laymen, to arrange for a general meeting in the interest of domestic and foreign missions on the closing night of the next convention. Bishop Paret being opposed to the resolution, asked that his name be withdrawn from the committee, and his request was granted. The vote was then taken, resulting in 41 in favor and 34 against the resolution. The Bishop then appointed the following committee: the Rev. C. C. Griffith (author of the resolution), the Rev. Robert H. Paine, Dr. W. C. Kloman, and Mr. D. M. Thomas.

The Standing Committee elected was as follows: the Rev. Dr. J. Houston Eccleston, the Rev. Dr. J. S. B. Hodges, the Rev. Dr. Wm.

M. Dame, the Rev. Dr. Frederick Gibson, the Rev. G. C. Stokes, the Rev. W. H. H. Powers, and the Rev. A. C. Powell.

CHICAGO.

THE Annual Convention of the Diocese of Chicago was held in the Cathedral May 29th and 30th. At the opening, Holy Communion was celebrated by the Rt. Rev. C. P. Anderson, Bishop Coadjutor, the Rev. E. A. Larrabee as epistoler, and the Rev. W. C. DeWitt as gospeller. The Cathedral choir rendered the music with excellent taste. A very impressive sermon on "Prayer" was preached by Bishop McLaren. Its importance for the individual and for the purposes of Intercession were dwelt upon with the usual forcible vigor of the Bishop, who seemed to have experienced its power during the last few months of sickness and affliction in his own family. The impression left on the congregation was deeply spiritual and uplifting, and when afterwards in the convention the Rev. P. C. Wolcott moved that the Bishop be requested to permit the sermon to be printed in the Journal, the motion received the heartfelt support of the whole body.

The convention was organized before lunch. The Rev. Luther Pardee was re-elected secretary, a position he has filled with great credit for many years. Mr. F. F. Ainsworth was re-elected treasurer and financial agent. Bishop McLaren presided throughout the sessions, with the exception of a few occasions, when Bishop Anderson took his place.

After recess the Bishop read his annual address, dwelling specially on the opportunities being presented the world over for the spread of the Gospel and the work of the Church. The great nations of the world, in exerting their sway and influence over the whole earth, are preparing the way for the missionary. All the more need therefore for the Church to quicken her energies and to seek by earnest prayer a full outpouring of the Pentecostal spirit. The Bishop spoke of the growth of the Diocese and the great help he had already received from the devotion and energy of the Bishop Coadjutor. He again enumerated the duties of the latter and asked for him the hearty support of the Diocese, especially in the development of the missionary work. The Bishop then spoke of the educational institutions of the Diocese—the Western Theological Seminary and Waterman Hall, the school for girls. He alluded further to the various branches of mission work, and in conclusion spoke with deep feeling of the late Rev. Dr. Delafield and Mr. C. R. Larrabee, the latter having been a devoted worker for many years and giving his valuable time as treasurer of the Diocese until compelled to resign the office from the pressure of other duties.

The Rev. E. M. Stires, chairman of the committee of the Board of Missions, read the annual report of the Board, dwelling particularly on the need of continuing the present efficient staff of city missionaries. It was feared that the large increase of assessments for the support of the Bishop Coadjutor would lessen the pledges for Diocesan Missions—\$4,000 being added—but when the pledges were asked for, the amount nearly equalled that of last year, and the parishes yet to be heard from will increase the amount to about \$10,500.00. This will make an increase over last year's pledges of at least \$1,200.

The report of the committee on the endowment of the Diocese showed that about \$40,000 had been taken out in 10-year endowment policies. The committee brought in a resolution which created quite a discussion, but it was carried unanimously after a few amendments. The resolution provided that the income from endowments should be credited on the assessment of the parishes obtaining them.

Reports of Diocesan Institutions and Funds gave a very creditable showing. The work of the former doing much good among the sick and needy, and the increase of the latter being encouraging. Among these the Widows' and Orphans' Fund has increased its capital by the addition of \$4,000, being now about \$70,000. This is due to the earnest efforts of a noble and devoted lady who gives both valuable time and generous sums of money to this and other Church work.

The committee appointed last year to express the sympathy of the convention to the family of the late C. R. Larrabee, read a letter of noble testimony to his work and worth.

On Wednesday morning the convention assembled after Matins at 10 o'clock. The Rev. P. C. Wolcott, the diocesan trustee of Kenyon College, read an excellent report of the work of that Institution.

The Rev. W. C. DeWitt, chairman of the committee on education, gave an interesting report of the work of the Western Theological Seminary and Waterman Hall. The Bishop Coadjutor added that wherever he had gone in the Diocese he had found evidences of the excellent training given at Waterman Hall by the rector, the Rev. Dr. Fleetwood, and his able corps of assistants. The Western Theological Seminary numbers among its Alumni two Bishops, the Rt. Rev. S. C. Edsall, D.D., and the Rt. Rev. A. L. Williams, D.D.

The committee on legislation recommended two amendments to the canons. One relates to vestrymen and trustees of Church property, requiring that they must be adherents of the Church and also providing that no property can be alienated from the Church without

the consent of the Bishop and Standing Committee. The other amendment requires that parochial reports must be sent to the secretary at least ten days before the meeting of the convention. Both these were carried unanimously.

An amendment to the Constitution proposed last year by the Rev. W. B. Walker and carried, was again proposed for final adoption. This changes the meeting of the convention to the Fourth Tuesday in May, to avoid having the session on Decoration Day. The amendment was carried unanimously. The Bishop Coadjutor read the list of his visits for Confirmation since his consecration. The whole number of candidates during the year was 1,350, the largest in the history of the Diocese. The Rev. J. H. Hopkins, chairman of the committee on Church extension, read the report of the committee. The growth of the Church is indicated by an increase in Baptisms of 142, Confirmation candidates 196, communicants 2,063, Easter communions made 1,277, Sunday School scholars 942, and offerings \$80,000.00. In the latter are included payment of debts and mortgages.

Bishop McLaren read a very interesting letter from the Rev. Gustavus Unonius, a former priest of the Diocese, residing in Sweden. He is now in his 90th year, was the first graduate of Nashotah and the first rector of St. Ansgarius', our Swedish church.

In accordance with a motion to send a letter of greeting to Mr. Unonius the Bishop appointed the following as a committee for that purpose: the Rev. Dr. Locke, the Rev. H. T. Hiester, the Rev. H. Lindskog, the Rev. H. Ljostrom; Messrs. G. F. Arvedson, Nels Palm.

The following elections took place:

Standing Committee—The Rev. Drs. D. S. Phillips, F. J. Hall, James S. Stone; Messrs. D. B. Lyman, G. S. McReynolds, Edwin Walker.

Board of Equalization—Messrs. Emory Cobb, E. P. Bailey, S. P. Child, Wm. Ritchie.

Registrar—Rev. F. J. Hall, D.D.

Rural Deans—Rev. Dr. Locke, Rev. Dr. Fleetwood, Rev. Dr. Phillips.

Delegates to Missionary Council—Rev. M. E. Fawcett, Ph.D., Mr. George E. Gooch.

Trustees of the Protestant Episcopal Church in the Diocese of Illinois—The Rt. Rev. C. P. Anderson, the Rev. E. M. Stires; Messrs. D. B. Lyman, A. Ryerson, Q. M. Banks.

After singing the *Gloria in Excelsis*, and the Benediction, the convention adjourned.

THE NEW MEXICO AND ARIZONA MISSION.

THE 8th Annual Convocation of the Missionary District of Arizona met in Trinity Church, Phoenix, May 2, 1900. The Convocation sermon was preached by the Rev. Frederick T. Bennett, of Prescott. The committee on the State of the Church made its report by the Rev. E. A. Penick, of Phoenix, as follows:

"Your Committee on the State of the Church rejoice to be able to report that the data before them show that decided progress has been made in the onward march of the Church in the District of Arizona since the last meeting of our Convocation.

"It would be impossible for your committee, or any other committee, to take the same facts and figures and make a clearer statement of the situation than that which is made by the Bishop in his forcible address, and as this Church doth not believe in works of supererogation, we are tempted to quote literally certain portions of that address: 'The statistics of 1900, as compared with those of 1899, show that there has been an increase of three in our clergy and of three organized missions, viz., Christ Church, Jerome; St. John's Church, Globe; and St. Andrew's Church, Nogales. Baptisms have increased from 37 to 95. The number reported confirmed a year ago was 34, this year it is 70. There were reported 452 communicants last year, there are 639 this year. Sunday Schools have increased from 4 to 7; scholars from 203 to 362. The total offerings reported in 1899 were \$4,601.46; the total of offerings reported this year is \$8,774.13. It is a noteworthy fact that there has been an increase in every reported item. The total of Baptisms, number confirmed, and contributions, is nearly twice as large this year as last.'

"These facts and figures have tongues that speak for themselves, but they do not tell the whole story of the work done or the blessings vouchsafed. Perhaps the best and most important work in all of our missions has been done in such a way as never to be reported by any human agency, and only the Spirit of God coming and going 'where He listeth' shall know of it until the final summing up of things. But if it shall be revealed, and stand the test at the last, that ought to suffice to make us labor on without growing weary.

"The most crying need of this corner of the missionary field, as your committee reviewed to-day, is for strong, intelligent men, imbued with the Spirit of Christ and filled with the Holy Ghost. Sick men cannot do this work out here; it is too hard and stubborn for any other than robust constitutions. It cannot be done by the visiting clergy who come here for a few months during the winter season. Nay, the men who shall meet the demands of the mission field in Arizona, must be men after the order of Christ's first men; men who, for the love of God and humanity, shall be willing to leave the flesh pots of the East, not merely for a season, but for an indefinite period of time, and come out here and identify themselves with the

work, learn its character and needs, adapt themselves to it, and do it as the Master and His Church would have it done.

"On that glad day, when our good and faithful Bishop shall be able by any means to gather around him a goodly number of such earnest and consecrated men, on that day we believe the solution of the Church's work in Arizona will have been reached, and the fields which have been whitening to the harvest will be reaped and the fruit now going to waste will be gathered unto life eternal.

"Until that day your committee has nothing of special importance to recommend, only they would endorse with strongest emphasis the wise and faithful policy now being pursued by the Bishop, and pray that God's blessing may ever rest upon his self-sacrificing labors."

Appointments and elections were as follows:

Standing Committee—The Rev. E. A. Penick, the Rev. Frederick T. Bennett; Messrs. J. F. Blondy, and J. J. Hawkins.

Examining Chaplains—The Rev. Messrs. Charles Ferguson and E. A. Penick.

Secretary and Registrar—The Rev. Frederick T. Bennett.

Treasurer—Mr. N. A. Morford.

District Secretary of the Woman's Auxiliary—Miss Elizabeth W. Kendrick.

THE 8th Annual Convocation of the Missionary District of New Mexico met in the Church of the Holy Faith, Santa Fe, Wednesday, May 23d. The sermon at the opening service was preached by the Rev. William R. Seaborne, of Gallup. The report of the committee on the State of the Church was read by the Rev. Robert Renison, chairman:

"Your committee on the State of the Church have carefully examined the Bishop's address, and beg to submit our report as follows:

"First, we cannot help noticing the careful and minute attention which the Bishop has given to every nook and corner of this vast territory, and the precision with which every official act and every event which touches the interest of the Church in any way has been noted; and from the bird's-eye view which the Bishop has given us of the two territories—New Mexico and Arizona—we can only in wonder ask, How is it possible for one Bishop to accomplish such an amount of work in one year?

"Secondly, the increase of population, which has been so marked during the past ten years, and which from the present outlook promises to be still more marked in the succeeding years, calls the Church in clarion notes to the missionary duty of lengthening her cords and strengthening her stakes. The development of the mining possibilities of this country and the reputation which New Mexico is making for herself in the East, as possessing the best climate in the world for health seekers, these two facts alone will undoubtedly lead to a gradual influx of people, which will carry with it an increased responsibility for the Church. To arise to this occasion, the Church in the stronger centers will have to do more for themselves in the way of self-support. This would enable the Bishop to provide for our brethren in less favored places, where the Church is still in her infancy.

"Thirdly, we notice with thankfulness that there has been a healthy growth in the various Church activities, and especially in that department of our work where the Church's power and spiritual influence are most noticeable; namely, in the number of candidates presented for Confirmation, which has been larger than in any preceding year in the history of the Missionary District. Increased membership is one of the results which followed the outpouring of the Spirit on the Day of Pentecost: 'The Lord added to the Church daily such as should be saved.' We thank God for this healthy sign, for all our new communicants are, or ought to be, new soldiers of the Cross, added to the great army of the Church militant, and also new forces added to the working machinery of the parish or mission of which they are members. We are also pleased to notice an increase in the number of Sunday School pupils. The Sunday School is the nursery of the Church, and any improvement in this direction shows a strengthening of our forces and a hopeful sign of the Church's future.

"Fourthly, that there is no debt on any Church property, either in New Mexico or Arizona, is a blessing which very few Dioceses enjoy. To 'owe no man anything' is an apostolic injunction to the Church as well as to the individual. Debt would be a millstone on the neck of any parish or mission, and is always a terrible barrier to growth in grace and healthful influence. It is then, we think, a subject for pardonable pride and heartfelt thanks to God that this Missionary District is free from such an incubus.

"Fifthly, another very hopeful sign of growth is an increase in the sum total of contributions for the year, which is also the largest in the history of the Missionary District, and greater than last year by \$1,483.88. Our funds are the Church's sinews of war, and we are happy to notice that during the past year these sinews have been both strengthened and multiplied.

"On the whole, we consider the outlook very helpful, and if growth be the sign of life, our Missionary District certainly possesses both strength and vitality."

Elections and appointments were as follows: Standing Committee—The Rev. M. Cabell Martin, the Rev. George H. Higgins, Mr. L. Bradford Prince, Mr. Wyndham Komp. Examining Chaplains—The Rev. M. Cabell Martin, the Rev. George Selby. Members of Mis-

sionary Council—The Rev. Robert Renison and Mr. Arthur Boyle. Treasurer of Convocation—Mr. R. J. Pelen. District Secretary of the Woman's Auxiliary—Mrs. Florence M. John.

The statistics for the Missionary District of New Mexico and Arizona for the year ending Easter Monday, 1900, show: Clergy—Bishop, 1; Presbyters canonically resident, 14; officiating under license, 8; total Presbyters, 22; Deacon canonically resident, 1; total of Clergy, 24. Candidates for Priest's Orders, 2. Lay Readers, 19. Parishes, 2. Organized Missions, 26. Church buildings, 20. Rectories and mission houses, 5. Hospital, 1. Families, 1,037; individuals, 3,973; baptized persons, 3,288. Baptisms during the year, 171. Confirmed during the year, 150. Present number of communicants, 1,612. Sunday Schools, 15; teachers, 94; scholars, 865. Total of contributions during the year, \$18,883.99.

SOUTHERN VIRGINIA.

THE report that request was to be made to the Council, which assembled at St. Paul's Church, Lynchburg, on Tuesday, May 29th, for the election of a Bishop Coadjutor, proves to have been incorrect.

Our report of the proceedings of the Council is not at hand as we go to press, but this information is received by telegraph.

CHANGES IN THE HOLY LAND.

EXTRACTS FROM A LETTER FROM THE REV. JOHN WRIGHT, D.D.,
RECTOR OF ST. PAUL'S CHURCH, ST. PAUL.

DR. WRIGHT had mentioned that he had made a similar trip 25 years ago, and added: It took then two days' travel by horse from Jerusalem to Jaffa; this year I came over the same ground in four hours, the train drawn by an American locomotive. Population in Jerusalem twenty-five years ago, 30,000; now 70,000. Then there were two hotels; now, fourteen. Two newspapers are published and controlled by Jews. Baron Rothschild offered to purchase from the Sultan a tract of land in the Jordan valley running from the Sea of Galilee to the Dead Sea, sixty miles long, eleven wide, and colonize it with Jews, offering the full market value of the land. The Sultan declared he wants no more Jews in Palestine. I was privileged to celebrate the Holy Eucharist on Ash Wednesday morning in one of the chapels of the Church of the Holy Sepulchre. Three priests of the Greek Church were present. The Greeks, Russians, Romanists, Lutherans, and other sects maintain hospitals and monasteries, convents, schools and seminaries, theological and secular. The Anglican Church has a church for the Arabs, another for the Jews, and a third for English and American Churchmen. St. George's (Anglican) is the finest in Jerusalem. Here Bishop Blyth has gathered around him a body of earnest workers and educators. It was constructed by the generous gifts of English and American Churchmen. The money for the foundation was given by the late ex-Gov. Baldwin of Michigan. Cornelius Vanderbilt paid for the construction of the tower. The interior appointments are rich and costly. The various counties of Ireland furnished the many-colored marbles for the pulpit, the Archbishops of Canterbury and York gave the carved lectern and Bishop's chair, and Queen Victoria presented the elaborately sculptured font. Bishop Blyth has added to the church a college and theological seminary.

The future of Jerusalem might be considered most encouraging were it not for the withering influences exerted by the Turkish government. Everything and everybody is taxed to a ruinous extent. Every fruit-bearing tree is taxed, every garden is taxed, and one-tenth of every crop must be given to the government. A carriage is taxed every time it is taken from the stable, and three times a year the tax collector calls upon residents to contribute towards the maintenance of the Turkish army. There can be no permanent prosperity and no progress worthy of the name under the present rule. Were the hand of Turkey removed, there is every reason to believe that Jerusalem would arise and shine as of old.

LONDON LETTER.

PURSUANT to a formal announcement in the *Times* newspaper—which caused in Church circles considerable surprise, as it had been quite generally thought that the Archbishops had forgotten all about the Reservation hearing last summer—the long deferred metropolitanical Opinion *in re* Reservation for the sick and dying was delivered on the feast of SS.

Philip and James at Lambeth Palace, which is a large, irregularly built, old-world looking Gothic pile on the bank of the Thames, and nearly opposite the Houses of Parliament, and the London "inn" of the Archbishops of Canterbury for upwards of 800 years, ever since Baldwin's primacy. Whilst the Palace library was the scene of the famous Lincoln trial, the late hearings, both in the matter of incense and Reservation, were held in the Guard Room, a less stately apartment than the Library (originally Archbishop Juxton's banqueting hall), but much older portion of the Palace, dating back, at any rate, to the time of Archbishop Chichele, as it appears by his steward's accounts. Here hang on the walls portraits of all, or most of, the Primates since Henry VIII's reign, the most famous and interesting ones being Holbein's "Warham," and Van Dyck's "Laud"; and there is also a portrait of the aristocratic face of Archbishop Arundel, whose powerful influence placed Henry of Lancaster on the throne as Henry IV.

On the late important occasion, the Guard Room was crowded (admission by ticket) with ladies and clergy, being fuller than at the delivery of the Incense Opinion; the diocesan Bishops present being their Lordships of Oxford, Rochester, and St. Albans, whilst among the more prominent parochial clergy was to be seen Fr. Dolling. Such leading laymen, however, as Lord Halifax, Mr. Athelstan Riley, and Mr. Birkbeck, were conspicuously absent. Contingent "brawling" (an old common law offence much revived nowadays) was duly provided against by the attendance of a number of constables, whose close following of their Graces' line of argument might have led one to infer they were Scotsmen, who are said to be quite numerous on the London police force. Their most reverend Lordships of Canterbury and York sat on this occasion without any pomp of circumstance—thus unlike Archbishop Benson's usage—having neither cross nor mitre to symbolize their metropolitanical station; and without even a preliminary prayer the Primate opened proceedings by bidding his audience "Be seated." The reading of each Opinion—Dr. Temple's being printed—took about fifteen minutes, the audience listening in somewhat anxious silence, which was broken at the close by some irrepressible perfervid Protestant exclaiming, "Thank God! Protestantism has triumphed!" as doubtless it had so far as the Opinion was concerned. By the bye, while the Archbishop of York was reading from his manuscript, there occurred rather an amusing episode, though probably not to the party of the first part. A certain tall clergyman (while standing) had fallen to sleep, and being suddenly awakened by his Grace lowering his voice, lost his balance and fell backward, his head coming into contact with the floor, while his long legs and feet waved wildly about in the air; the situation being further aggravated by the crash of a pile of hats and sticks which had been in close proximity to the clergyman. Thereupon the aged Primate, who seemed to have been dozing, too, while his brother of York was reading, slowly opened one eye, which, however, soon closed again, while the northern Primate paused and looked about the room, as fully expecting that the disturbance had been caused by John Kensit. The Lambeth Opinion has been received by the English daily press, which may be said to be Protestant almost *en bloc*, with extreme gusto, and just as though the two Primates were both authorized and infallible exponents of the ecclesiastical law of England. This unanimity of Press sentiment seems to have greatly impressed Mr. Walsh, author of the notorious *History of the Oxford Movement*, who thinks it will show the Bishops that "public opinion will be at their backs if they will enforce the Opinion." The *Globe*, the oldest evening newspaper in London, and a representative organ of the "safe" type of Churchmanship, entertains the hope and belief "that the great mass of High Church clergy will have the good sense to obey without protest the decision," for it thinks that there is nothing therein "which can offend any properly constituted mind." The *Daily News*, which is violently Nonconformist and always hysterical about Church matters, though hauling the Archbishops over the coals for setting up a "sham court" and for exercising "a tawdry piece of ecclesiastical authority," warmly commends their logic and conclusion in the premises. In confusing the tenet of Transubstantiation with the Catholic doctrine of the Real Presence, its leader-writer boldly affirms that the practice of Reservation for the sick is incompatible with the teaching of the Prayer Book, and then proceeds to quote the "Black Rubric," which he thinks any Dissenter would be prepared to accept, being evidently unaware of the fact that it was very unsatisfactory to so thoroughgoing a Protestant as Bishop Burnet, who tried to keep it out of the revision in 1661; after as good a Catholic as Bishop Gunning had carefully revised its phraseology from Calvinism taint.

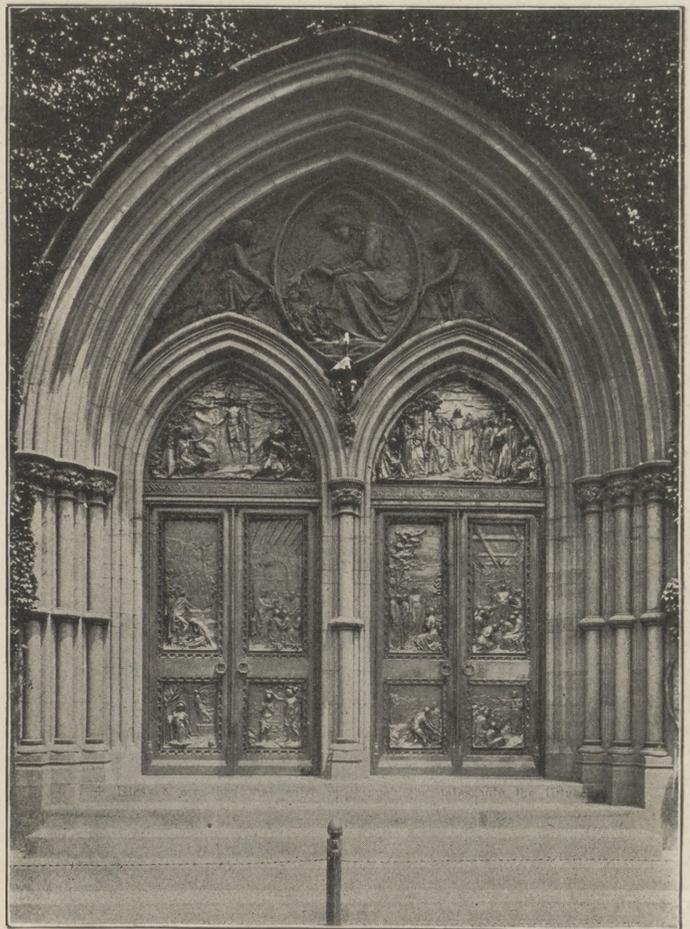
The *Times* newspaper, which still clings to the old-fashioned Whiggish theory of Church and State, and whose leaders on Church questions are supposed to be written, or at any rate, inspired, by a certain well-known Broad Church West End Vicar, though admitting that the Lambeth "tribunal" was in a sense "informal and possessed of no legal power to enforce its decisions," entertained the opinion that their Graces had interpreted Church law "as ninety-nine out of every hundred impartial persons would interpret it," which really is not a very convincing proposition, for it simply is another way of saying that the man in the street is thoroughly competent to interpret Church law. The *Times* seriously tells us that the alleged anti-Reservation rubric appended to the Eucharistic office was placed there "chiefly, no doubt, to check the superstitious acts of worship which, as the Primate points out, were a stronghold of superstitious doctrine," which statement surely is nothing but a figment of the writer's brain, for all students of Prayer Book history know that the rubric in question was appointed to the office expressly and solely to "check" a profane Puritan practice, based upon a wholly un-Catholic conception of the Blessed Eucharist. Turning now to a perusal of the weekly Press, we are informed by the *Spectator*, which, since the death of its accomplished editor, Mr. Hutton, has ceased to be in sympathy with the Catholic movement, that the question of the legality of Reservation ought to be considered closed by the Opinion, inasmuch as the two Primates have a right to lay down the law, and that both Bishops and clergy have nothing to do now but to submit, which is obviously a position verging on papalism. The *Church Review's* advice *ad clerum* (sit still, go on quietly as you are . . . Let us be very quick, but very firm. . . . Act by simply going on") is considered by the *Spectator* as "rash and ill-considered," and should such advice be followed, "the result will be the greatest blow that the Anglican episcopal system has received in the course of the last four hundred years." The *Saturday Review*, which professes to have the mind of what it calls "a reasonable Anglican," doubts that the Opinion will be able to stop Reservation, and though accepting it in the nature of a "decision," seems to approve of some restricted practise of Reservation. Thus in our survey of Press opinion, we have not found much else than either gross ignorance or amateurish and crude knowledge, but in the columns of the *Pilot*, which (though started only in March last) ranks *par excellence* among the weekly reviews, we meet at last with sound learning and sanity of thought, and with a judicious treatment of the present strained ecclesiastical situation. In its able and acute criticism on the Lambeth Opinion, the *Pilot* regrets the line taken by the Primate: "He might have said that, finding himself face to face with two inconsistent duties—the duty of obeying what he holds that the letter of the law says, and the duty of making provision for needs and circumstances not in existence when the law was made—he preferred to give no opinion at all," which conclusion would have made for the peace of the Church. Taking the Opinion, however, as it now stands, its authority, the *Pilot* says, is no more and no less than that of the Incense Opinion. The Bishops are free to take or to leave it, which is in no sense a command to them. In case a priest should be commanded by his Bishop to discontinue Reservation, "he is bound to consider the dying parishioner as well as the living Bishop, and we shall not blame him if he decides that in such a case it is the dying parishioner that has the first claim on him." When the *Pilot* turns from the Primates' conclusion to the reasons upon which it is based, it expresses much surprise that his Grace should part company with "all modern commentators on the articles." "The words of the article," it says, "have to be construed strictly, and a comparison with the contemporary statements of foreign reformers shows what very different language would have been used if the object of its framers had been to condemn Reservation altogether." The *Church Times* and the *Church Review* reject, of course, the Opinion, whilst the *Guardian*, which under its new editor is most lamb-like in submission to the Archbishops, though maintaining that "the decision ought to be loyally accepted and complied with whenever compliance is requested by the Bishop of a Diocese," has the courage to say that it hopes "an earnest effort will be made to secure some alteration in the rule of the Church." The *Record*, *Rock*, and *English Churchman*, all extremely partizan organs of Protestantism under the Establishment, are naturally elated over the Opinion, and are quite sanguine that the tide has already begun to run flood against the "sacerdotalists." As to the press organs of the Anglo-Roman schism, they, too, have been quite full of the Opinion, more particularly the (Roman) *Catholic Times*, which thinks the "dispute resolves itself into the question whether

Anglicans are to accept or reject what are called the 'Reformation' principles." Although more in sympathy with the Catholic Revival than with the Protestant agitation, yet it expresses a feeling of "pain and regret that the High Church party should not seek continuity and correct doctrine where they are truly to be found," which is precisely what Anglican Catholics already possess in their holy mother the Church of England.

J. G. HALL.

COMMENCEMENT AT THE GENERAL THEOLOGICAL SEMINARY.

THE General Seminary commencement this year possessed unusual interest because of the opening of Hoffman and Eigenbrodt Halls, and of the placing of the beautiful bronze doors at the main entrance of Good Shepherd Chapel. On Saturday afternoon, May 26, the new buildings were opened for inspection, and there was tea at five. In spite of rain a large company gathered to admire especially the refectory. Dean Hoffman stood in the centre of the great room and shook hands with friends of the Seminary, among whom were many ladies. The two new halls are located at the north-west corner of the



NEW BRONZE DOORS, GOOD SHEPHERD CHAPEL, G. T. S.

quadrangle, the refectory windows of Hoffman Hall looking out into Twenty-first Street. On the main floor is the gymnasium, and on the second the refectory. The features of the latter are a fine balcony at the eastern end and a fine fireplace at the western.

The one south window, opening into the quadrangle, is a large one which shows the coats of arms of the thirteen Dioceses which joined in the founding of the Seminary. Eigenbrodt Hall is named in honor of the Rev. Dr. William Eigenbrodt, a benefactor, and is a dormitory. The architecture of both buildings is what Bishop Potter, in one of his addresses in connection with Commencement, called academic, and the material dark red brick and brown stone. The woodwork is oak. The eastern end of Hoffman Hall is left rough, like part of the west side of Good Shepherd Chapel, Dean Hoffman explaining in one of his addresses that within a few years buildings would fill the space.

The new bronze doors, by Rhind, are praised by all. Owing to strikes of the workmen only the west door could be opened. The east one was in place, but the tympanum within the arch

was filled in temporarily with a plaster mould. Two scenes in the life of our Lord are given on each of the four doors.

The Bishop of Long Island preached the baccalaureate sermon in the chapel on Monday evening. His theme was the same as that of his recent Diocesan Convention address. He plead for sound teaching and sound practice, and pointed the graduates to the fact that nothing is more dangerous to truth's acceptance than the falsehood, plain or implied, of those who, more than all others, are supposed to stand for the truth.

Preceding the usual graduation exercises on Decoration Day morning, Hoffman and Eigenbrodt Halls were formally dedicated. Prayers were said by Bishop Potter, and Bishop Scarborough of New Jersey assisted in the service. There were present also the Bishops of Pittsburgh, Western New York, Delaware, and Central Pennsylvania, besides a large number of clergy. The service concluded, the procession went to the

broad way what it was sought to accomplish. He spoke of the Seminary having never been a penny in debt in the last twenty years, and said that much success was due to the fact that the work had been done upon a plan. Buildings were not put up haphazard, to meet present needs, but upon a scheme comprehensive because it realized the needs of the years to come. If great things had been accomplished it was in part because much had been asked for. Plan to build big, and progressive people will help you to build big. He intimated that two or three additional buildings might soon be erected.

Bishop Potter, who followed the Dean, said the older men envied the younger ones for having so many more advantages; among them those at this Seminary. The first eleven years of his priesthood, spent in Central Pennsylvania, he kept a horse and groomed it himself. Referring to the gymnasium he said the Church wants men whose bodies are vigorous. In closing he paid a tribute to the wife of the Dean, and pointing to the portraits on the walls, proposed a committee, of which he offered to be chairman, to place among them the portrait of Mrs. Hoffman.

Other speakers included Prof. Van Amringe of Columbia, the Rev. Dr. Van de Water, the Rev. Dr. C. T. Olmsted, and the Rev. Dr. W. W. Battershall.

Fronting the balcony and having the national colors for background was a large portrait of Bishop Potter, and a similar sized portrait of Dean Hoffman hung over the fireplace at the west end of the hall. Bishop Seabury's portrait, larger than those about it, is hung permanently on the left, near the south window.

THE ALUMNI ASSOCIATION G. T. S.

THE meeting of the Alumni Association this year on Tuesday, May 29th, was one of the most successful in its history and was attended by a larger number than for many years. At the business meeting held in Sherred Hall, the Association returned to its ancient custom and elected as its President the Rt. Rev. W. D. Walker, D.D., Bishop of Western New York.

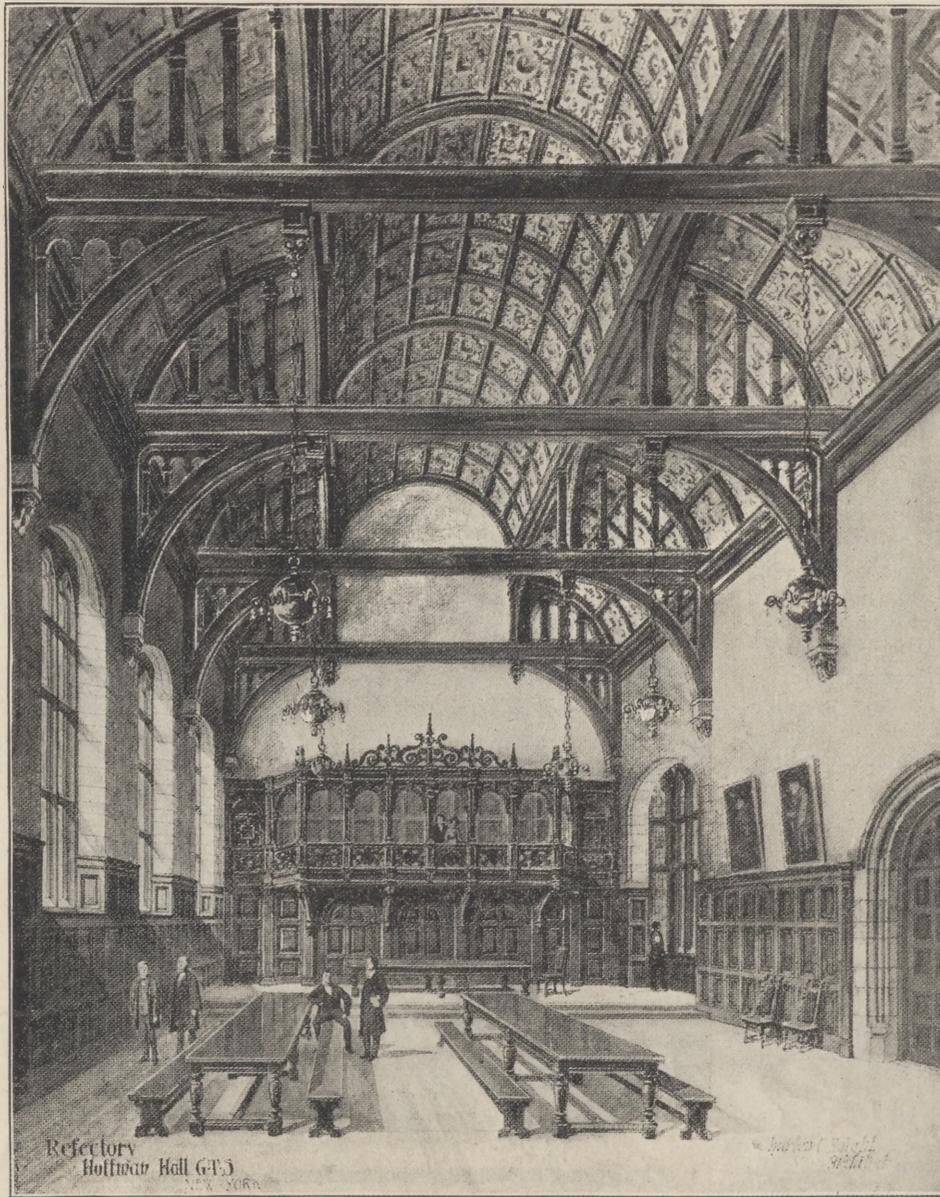
The meeting was most harmonious from beginning to end, and full of enthusiasm and spirit.

At 12 o'clock the members repaired to the Seminary chapel, where they listened to an admirable essay by the Rev. L. T. Cole, Ph.D., Warden of St. Stephen's College, his subject being "The Facts of the Christian Life as data for Science." The essayists entered the chapel preceded by the whole Executive Committee in academic gowns and hoods, which lent dignity to the occasion.

At 2 p. m., the social re-union took place at Flouret's Cafe, Fifth Ave., which was very largely attended, and by unanimous consent declared to have been one of the most enjoyable. The presiding officer was the genial rector of St. Andrew's, Harlem, Rev. Dr. Van De Water, who is the first Vice President elected, and who presided with grace and dignity. The committee of arrangements had provided this year as an experiment, for the special speakers on assigned topics, which proved most acceptable to all. These were as follows: 1st.—Scholarship in the Ministry, Rt. Rev. H. C. Potter, D.D., LL.D. 2nd.—Personal Liberty and Canonical Obligation, Rev. J. L. Parks, D.D., Calvary Church, New York. 3d.—The Ideal Priest, Rev. C. S. Olmsted, D.D., St. Asaph's, Bala, Pa. 4th.—Work and Worship, Rev. J. C. Jones, Ph.D., St. Mary's Church, Brooklyn, N. Y.

Members of the faculty of the Seminary and several of the graduating class were the invited guests of the occasion.

The Alumni of the Seminary now number upwards of eight hundred presbyters of the Church and count among them 22 Bishops. The honor of belonging to such an illustrious company is by no means small. The executive committee are exerting their best efforts to secure the coöperation of all the



chapel, making in doing so a picturesque sight. In the chapel the Rev. Dr. Morgan Dix gave the address. This was an appreciation of Dean Hoffman and his work in and for the Seminary. The rector of Trinity related the story of the Seminary's remarkable development during the last two decades, pointing out its meagre poverty then, and its splendid financial strength and material equipment now. He gave the praise where it properly belongs. Nothing could have been in better taste than his exquisitely chosen words of commendation, and never were similar words spoken at a more apt time, or gave delight and satisfaction to more appreciative listeners.

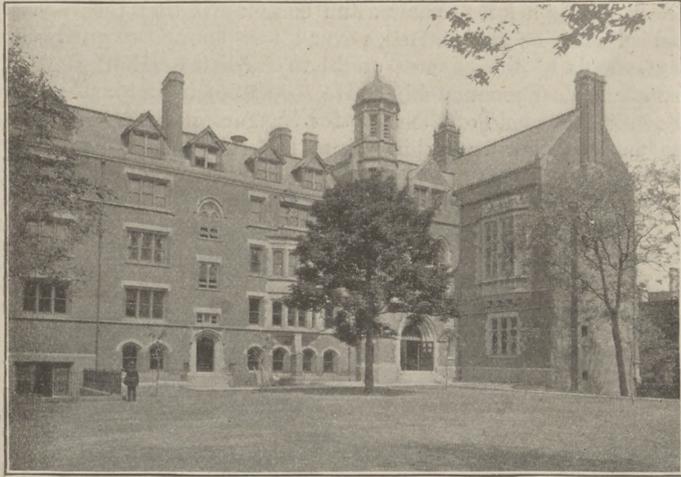
At the alumni dinner in the new refectory that afternoon Dean Hoffman, addressing a company which completely filled the great room, made a slight reference to what the rector of Trinity Church had said, adding that while he had been able, with God's help, to do much for the Seminary, the credit was not all his. He said he had been much helped by loyal trustees, by an always loyal faculty, and by priests of the American Church, alumni of the Seminary and others alike, who appreciated in a

Alumni and ask for the renewal of membership from those who at present are not among its active members.

Of those who in the past year have been called to their rest in Paradise two honored names call for special mention, that of the honored President, Rev. Maunsell Van Rensselaer, D.D., LL.D., and the Rev. S. M. Haskins, D.D.

The officers for the Association for the ensuing year are:

President, Rt. Rev. W. D. Walker, D.D.; Vice-Presidents elected: 1st, Rev. G. R. Van De Water, D.D.; 2nd, Rev. F. D.



HOFFMAN AND EIGENBRODT HALLS, G. T. S., FROM QUADRANGLE.

Van Kleeck, D.D.; 3rd, Rev. Jos. Carey, D.D.; 4th, Rev. W. W. Battershall, D.D.; 5th, Rev. C. C. Edmunds; 6th, Rev. C. F. J. Wrigley. Treasurer, Rev. Alban Richey, M.A.; Cor. Sec'y, Rev. J. Nevitt Steele, Mus. Doc., Recording Sec'y, Rev. John Keller; Necrologist, Rev. W. R. Thomas, D.D.

NEW YORK LETTER.

THURSDAY, May 31, the Bishop of the Diocese consecrated Trinity Church, Sing Sing, the Rev. G. W. Ferguson, rector. The first sermon, a historical one, was preached by the Rev. Clarence Buel, who was the first and only rector of the parish to precede the present one, who has been in charge since 1872. Other clergy present included Archdeacons Van Kleeck and Thomas, the Rev. Dr. Thomas R. Harris, the Rev. Dr. C. M. Niles, the Rev. Dr. D. Parker Morgan, the Rev. Dr. Thomas Richey, and the Rev. Messrs. Lewis of Peekskill and Lyon of Yonkers. After the service a collation was served at the rectory.

Trinity was an offspring of St. Paul's, the older parish of Sing Sing, and in it worships a large and influential congregation. The present structure was opened late in December, 1891, having at the time a debt of \$24,000 upon it. Now it is clear and the property stands at a value of fully \$75,000.

On Whitsunday afternoon a new mission was started in Bronx Borough and named The Atonement. It is under the Archdeacon of New York, but in active charge of the Lay Helpers of the Brotherhood. The meeting place is a store room, in the fitting up of which, local organizations in Zion and St. Timothy and the Heavenly Rest parishes lent material help. No other religious work of any kind is in the neighborhood. Another new mission, under the same charge, is to be opened in Bedford Park, in the same borough, two weeks hence.

News of the death of the Rev. Charles Higbee, of New Rochelle, which occurred in the City of Mexico in January, has just been received here by way of the State Department at Washington. He left his New Rochelle home some time since for a journey South, and his family was unable to learn of his movements. He was ordered deacon by Bishop Alonzo Potter in 1863 and for many years was rector of Christ Church, Pelham. Ten years ago he resigned because of deafness, and since then has travelled much. A widow and three daughters survive him.

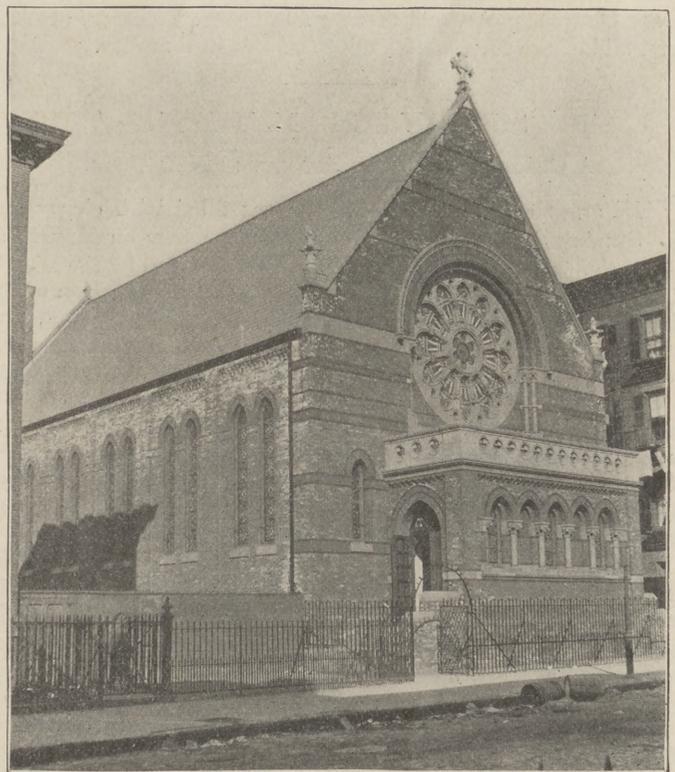
The Rev. Cornelius L. Twing, for fifteen years rector of Calvary Church, Brooklyn, celebrated the twenty-fifth anniversary of his ordination in a series of meetings and services which began on the last Sunday in May and continued several days of last week. Previous to his work in Calvary he was at St. Thomas' in Bushwick Avenue for ten years, and many members of that congregation took part in the late rejoicings. On the morning of May 27th the Rev. Mr. Twing preached a sermon in which he drew lessons in part from Romans i. 16, and in part

from the labors which God has enabled him to perform. In the afternoon nearly three hundred Knights Templar attended and paid their fellow Mason honor. The Acting Grand Commander of New York presided, and addresses were made by the Rev. Warren C. Hubbard and the Rev. Henry M. Barbour. The rector was presented with a keystone, the stone of which came, it was said, from the site of King Solomon's temple. At the evening service the sermon was delivered by the Rev. Dr. Lindsay Parker.

During the week the Rev. Mr. Twing was presented with a carved desk and silver inkstand from the nurses in Kings' County Hospital, of which he has been chaplain for above twenty-one years. In giving figures of his work in the two parishes of St. Thomas and Calvary he said he had baptized in the quarter century a total of 1,838, and had raised a total of nearly \$70,000. In his sermon he said that there are in Brooklyn to-day only three rectors who held that relation twenty-five years ago, namely, the Rev. Dr. Homer at St. James, the Rev. Dr. Bacchus at the Incarnation, and the Rev. Dr. Roche at St. Mark's.

The Sunday after Ascension was a red letter day in the history of Christ Church and Chapel, Brooklyn. The Bishop of the Diocese was present and consecrated the new chapel, located on Wolcott Street near Van Brunt, a mile or more from the mother church and in the midst of a populous neighborhood familiarly called Red Hook. He was also the celebrant at the Holy Communion which followed. Those who took part in the service were the rector, the Rev. A. B. Kinsolving; the Rev. Robert Rodgers, of the Good Shepherd, but for four years vicar of the chapel; and the Rev. G. C. Groves, Jr., who has been vicar since last January. The sermon was delivered by the former vicar.

Nine years ago, a little more than a year after the coming of the present rector, a Sunday School and parish building was opened on Sullivan Street, at a cost with equipment of more than \$25,000. The Sunday School of the mission, which has now been established for thirty years, had hitherto met in the basement of the old chapel, and numbered about 500. To-day the infant class alone is as large as that, the whole school numbering about 1,000. In January a year ago a structural defect in the old chapel necessitated its being torn down. The rector



CHRIST CHAPEL, RED HOOK, N. Y.

and vestry of Christ Church took hold of the situation, and the result of their fifteen months' work is remarkable. A beautiful and Churchly building has been put up, which seats about 500, and which cost, with its equipment, \$31,000. Under the leadership of Mr. Kinsolving, Christ Church raised \$23,000, and the chapel congregation \$6,000. In other words, a chapel located in the heart of a populous and needy section, where work has been carried on for three decades, has been erected and paid for inside

of fifteen months; a record not often excelled. The congregation used the chapel for the first time on Easter Day.

The Church Temperance Society opened its Squirrel Inn on the Tuesday preceding Whitsunday. Bishop Potter presided, and the secretary, Mr. Robert Graham, explained the purpose of the Inn. The Society, he said, believes in a substitute for the saloon. Mrs. W. H. Bradford, a member of Grace parish, gives the building in the Bowery near Grand Street, rent-free for five years, and about \$18,000 have been raised for improvements. Not all of this sum has been expended, for the entire plan could not be carried out. The first floor has been made a restaurant, and the second a reading room. Everything is as neat as a



READING ROOM—SQUIRREL INN.

pin; a place better than similar ones around it. Bishop Potter said in his address he believed that if the best of everything for the price were given, the place could be made to pay. He mentioned the social element of the saloon, and also the fact that coffee taverns in England pay and are saloon substitutes. He warned those in charge not to overdo the religious side of the work, and said there are times for eating and times for praying. Bishop Coleman, of Delaware, and the Rev. Dr. Huntington, of Grace Church, spoke, and the Rev. James E. Freeman, of Yonkers, told of the success of Hollywood Inn in that city.

SUNDAY SCHOOL WORK.

A CONFERENCE ON THE SUBJECT IN NEW YORK.

THE crypt of the new Cathedral was filled with clergy and Sunday School superintendents and teachers on May 28 at meetings of the Sunday School Commission called by the Bishop of the Diocese. The conference began with a celebration of the Holy Communion at eleven. The Bishop was celebrant, and priests assisting were Archdeacons Van Kleeck and Thomas, the Rev. Dr. G. F. Nelson, and the Rev. Messrs Harrower and Bradner. In a brief charge on the subject of the Sunday School, Bishop Potter confined himself to the duty of the Church as the instructor of her children, spoke of the general purposes of the Commission, and expressed himself confident of what might be accomplished in the near future for the uplifting and improvement of religious instruction.

After luncheon, the Bishop presiding, the Rev. W. W. Smith, M.D., the secretary of the Commission, gave a report to date, in which he mentioned the facts, first that an admittedly imperfect system of Bible instruction in Church schools is not complained against, and second, that the work of the Commission is and has been the stirring up in the minds of parents of a desire for something better. He mentioned the three courses of lectures given during the year, in St. Bartholomew's, Grace Chantry, and the Incarnation, and said that so far as records of attendance were complete, 775 persons had attended one or more of the lectures. An outline of future plans of the Commission he gave as follows: a model curriculum; model text books; teachers' training courses; inspection and examination; institutes; text book and lesson supplies; and concluded by asking the special favor of coöperation by all clergy, superintendents, and Sunday School workers.

The Rev. Dr. Rainsford, an announced speaker on the responsibility of the Church for a standard of instruction, was absent through illness, but the Rev. Dr. Van de Water, speaking

on the topic, explained the lack of rubrics in the Prayer Book upon the subject of Sunday Schools, pointing out former conditions of general Bible instruction in day schools and in the household through family prayers. Times have changed. Sunday Schools were started for the children of the poor, because in that day children of the well-to-do did not need them. Now family altars are few, and as for Bible instruction in colleges, the lack of it is disgraceful. He said that preachers of former days could mention Bible men and women without stopping to explain who they were. Now, if Melchizedek, Hosea, or even Elisha are named, it is needful to say who these persons were. The result is a long sermon, and complaints that the Rev. So-and-so, when he gets started, never knows enough to quit. Sunday schools of the Diocese ought to furnish one-half the Confirmation class membership. He recommended a short service, allowing the whole of the hour for instruction, and pointed out the value of taking children into the church itself and there having a service especially for them—evening prayer cut down to fifteen minutes, and a sermon of five minutes.

The Rev. Dr. Walpole Warren mentioned the value of inspectors, saying he was himself an inspector under the Bishop of Bath and Wells, and saying that Bishop Potter had it in his power to stimulate the work, for parents and teachers would see to it that children in their charge were not reported to the Bishop as being below the standard. The incentive, the spur, thus provided, the clergy and people would do the rest.

The Bishop replied that he was glad to learn he possessed such an unused power, and referred to the vergers who were then trying to find vacant chairs here and there for late comers, to prove that, according to Dr. Warren, he had but to act, the clergy and laity showing by their presence their interest and enthusiasm. The Rev. Dr. Niles of Sing Sing, said that three-fourths of the convicts in Sing Sing prison gave as reason for the downfall the lack of early religious training. He urged dogmatic teaching; the giving of the children the fundamentals of Christian belief.

The Rev. Mr. Harrower, President of the Commission, said that so far as he knew no theological seminary had a chair in pedagogy, and he quoted Luther's statement that no school ought to be manned by an untrained teacher, adding that what was true in Luther's time is ten times more true to-day. He asked what graduate of a seminary is able to enter an examination for the headmastership of a public school where five hundred children are taught, with any chance of success. Yet the graduate is likely to come, through a less careful course, to be headmaster in the instruction of that number of children. He appealed for a change by those who manage our seminaries.

In mapping out a course of Sunday School instruction, the Rev. Dr. H. H. Oberly, of Christ Church, Elizabeth, said the average life of the pupil was four years, and that each pupil averaged, under the most favorable conditions, forty sessions of one hour each. Under such conditions too much ought not to be attempted. Instead of a school of classes and teachers he favored a general catechetical class, in which the curriculum is the very foundations of the Church instruction, the Creed, the Lord's Prayer and Commandments, the school to become what might be called a permanent Confirmation class.

The Rev. Arthur W. Shaw, rector of a small parish in a mountain town of the state, outlined conditions at home, but emphasized the possible close sympathy and work of the rector and the public school teachers, without ever taking the Church into the educational system. He said the day school needs the spirit of the Church, and the Church the method of the day school. Other speakers of the afternoon were Archdeacon Thomas, Archdeacon Van Kleeck, the Rev. A. L. Wood, and the Rev. John W. Buckmaster.

An evening session was held in St. Michael's parish house, when Mr. Henry H. Pike, superintendent of the St. George's School, spoke of schools in charge of laymen, and said that superintendents should be selected solely to superintend, without any regard to their teaching ability. If order and system were lacking it would be the best teachers who would first make excuses for giving up their classes. The superintendent ought to stand next the rector; curates who come and go should, if they help in the school at all, do so as teachers. The Rev. Dr. Greer, who closed the discussion, advocated a Teachers' Normal Institute for the Diocese, and offered to become one of the founders of such an institution. He thought we ought to stop playing at Sunday School.

A few above one thousand Sunday School teachers and officers attended the three sessions of the day, about one hundred of them clergy.

CHURCH CONSECRATED AT PASADENA.

ALL SAINTS' CHURCH, Pasadena, Calif. (Rev. Wm. MacCormack, rector), was consecrated on the Sunday after Ascension Day, May 27. Punctually at the hour set, 10:45 A. M., the Bishop, the Rt. Rev. Joseph H. Johnson, D.D., preceded by the clergy present, proceeded to the main entrance, where they were met from within by the members of the vestry. The large vested choir of women, men, and boys had already taken their places in silence in the choir seats. The Bishop, leading the clergy and the vestrymen up the main passageway, advanced to the altar, repeating with the clergy alternate verses of the 24th Psalm.

The Instrument of Donation was presented to the Bishop by Dr. J. M. Radebaugh, who had been Senior Warden from the first organization of All Saints', in 1882, until 1897. The Sentence of Consecration was read by the Rev. Wm. MacCormack, who has been rector since January, 1898, to whose successful work is largely due the removal of the debt, and the present prosperous financial condition of the parish.

Morning prayer was said by the Rev. Nelson Saunders, the

baugh being appointed Warden. In 1884 the Rev. A. W. Macnab became Dr. Trew's assistant, and was put in charge of the Pasadena Mission, which steadily increased in strength. In 1885 a small church was built, the first service within it being held on Easter Day. Mr. Macnab, returning to Canada, was succeeded by the Rev. Alfred Fletcher, who kept up the good work. In the summer of 1886 the mission developed into a self-supporting and independent parish, and the Rev. J. D. H. Browne became the first rector. With the rapid growth of the town the congregation multiplied, until the number of the communicants was greater than the number of seats in the church. A new church became a necessity, and the designs for the present beautiful building, estimated to cost \$25,000, were adopted. Subscriptions for nearly the whole amount were received, and the contract was given out. The cornerstone was laid on Sept. 6th, 1888; and on March 10th, 1889, the first service within its walls was held, the sermon being preached by the Rev. Dr. Trew.

Early in Mr. Browne's incumbency a rectory was built and paid for. Then, owing to business losses, some of the large subscribers to the church building fund were unable to meet their subscriptions, and the church remained in an unfinished condi-



ALL SAINTS' CHURCH, PASADENA, CALIF.

lessons being read by the Rev. Henderson Judd and the Rev. D. F. Mackenzie, The Bishop was celebrant, the Rev. W. D. U. Shearman being epistoler and the Venerable Archdeacon Trew, gospeller. A very beautiful sermon was preached by the Rev. M. C. Dotten, rector of All Saints', Riverside.

Barnby's anthem, "Awake up my Glory," was sung admirably as an Introit; and Handel's "Trust in the Lord," as an offertorium.

After the service the Bishop and clergy, and visitors from other parishes, were entertained at luncheon in the beautiful parish hall by the Woman's Guild. During the luncheon informal addresses of congratulation were made by the Bishop, Venerable Archdeacon Trew, the Rev. Dr. Dotten, and Mr. Geo. W. Parson, replies being made by the rector, the Senior Warden, Mr. Henry G. Reynolds, and Mr. J. Bakewell Phillips.

The first service of the Church in Pasadena was held in a school room on the afternoon of the last Sunday in October, 1882, by the Rev. A. G. L. Trew, the rector of the only church at that time in the San Gabriel Valley—the Church of the Saviour, near the old Spanish Mission San Gabriel.

The population of Pasadena was then about 600, of whom six were communicants of the Church. The congregation grew rapidly, and hired a hall; and in February, 1883, it was organized by Bishop Kip as All Saints' Mission, Dr. J. M. Rade-

tion. The Rev. Mr. Browne resigning, because of an impaired throat, was followed by the Rev. G. A. Ottmann, the Rev. Wyllys Hall, and the Rev. Haskett Smith. Under the last named funds were subscribed for the completion of the interior, gradual progress towards this having been made by the previous rectors. The tower and spire are yet unbuilt.

The Rev. Wm. MacCormack became rector in January, 1898. The success of his rectorship is witnessed in many ways. A few months ago the equipment of the parish was completed by the erection of an excellent parish house. At Easter, a movement set on foot some time back, paid off the last remainder of the debt on the church building, amounting to about \$2,000.

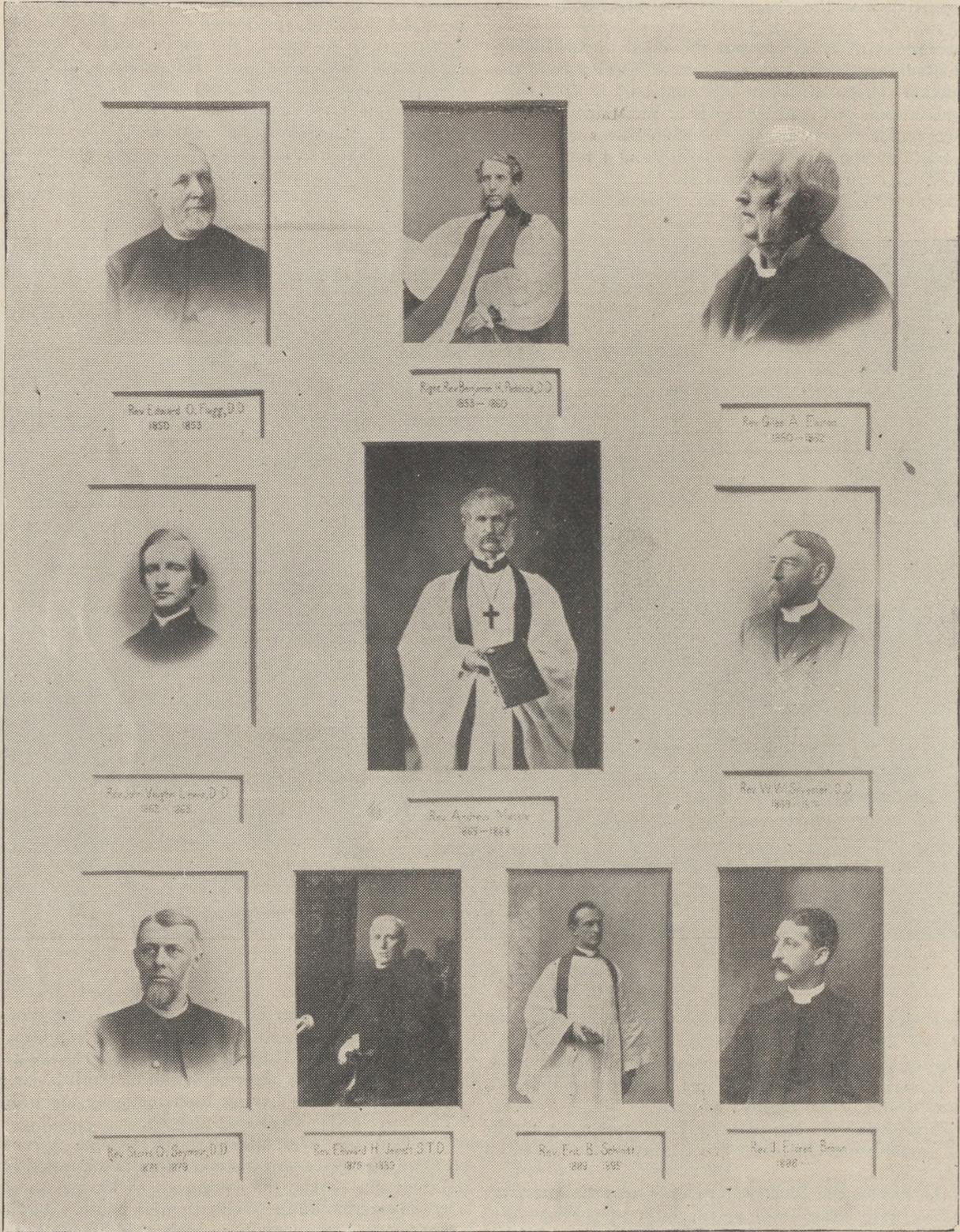
Pasadena has now grown from a little rural settlement in 1882, to a city of 12,000 people, famous all over the continent for its superb climate, the beauty of its surroundings, and its elegant homes. In the winter months it is thronged with tourists from all parts of the world. All Saints' has become one of the strongest parishes in the Diocese of Los Angeles.

A STORY goes that at a dinner where the Bishop of Chichester was a guest, another Bishop was telling how, after one of his sermons, the alms-bags were choked with the offerings, and ladies took off their jewels to give to the collection. In the silence which followed the Bishop of Chichester asked, in a stage whisper, "Could you lend me that sermon?"

FIFTIETH ANNIVERSARY OF A PARISH.

THE parish of Trinity Church, Norwich, Conn., celebrated its 50th anniversary on Tuesday, May 22nd. There was a morning service at which the Holy Communion was celebrated by the Rev. John Vaughn Lewis, D.D., assisted by the Rev. S. O. Seymour, D.D., both of whom are former rectors of the parish. In the evening there was a service of jubilation at which the Bishop and many of the diocesan clergy were present, as well as all the living former rectors of the parish with one exception.

Church. The next speaker was the Rev. W. W. Silvester, D.D., who accepted the charge of the parish while in deacon's orders in 1868, being advanced to the priesthood during the next year. Next came the Rev. S. O. Seymour, D.D., who had many incidents to recall, and who remarked that the date of the celebration was the 38th anniversary of his own ordination to the priesthood. A letter was read from the Rev. Edward H. Jewett, D.D., also a former rector of the parish and now professor at the General Theological Seminary. The final speaker was the Rev. E. B. Schmitt, the predecessor in the parish of the present



SUCCESSION OF RECTORS—TRINITY CHURCH, NORWICH, CONN.

The present rector, the Rev. J. Eldred Brown, with others of the clergy, intoned the service. The Bishop administered Confirmation and also made an address of congratulation. The several former rectors present were then introduced, each making appropriate remarks. The first was the Rev. Edward O. Flagg, D.D., now of New York, who was the first rector of the parish, and who remarked on the coincidence that the 50th anniversary of the parish was also the 50th anniversary of his own ordination to the priesthood. He recalled the early founders and parishioners of Trinity Church. The Rev. John Vaughn Lewis, D.D., followed, speaking of himself as the youngest rector ever called to Trinity

rector. The rectors who are not living are the Rev. Benj. H. Paddock, D.D., afterward Bishop of Massachusetts, the Rev. Giles A. Easton, and the Rev. Andrew Mackie.

At the morning service on the Sunday before the celebration a historical sketch of the parish was read by the rector. Trinity Church is an offshoot of Christ Church in the same city. The present edifice was erected as the church of Christ Church parish in 1828. Work was commenced on the present new church of Christ Church parish in 1846, the church being finished and consecrated in 1849. In the latter year the old church building was re-opened as a mission of Christ Church, but

during the next year a parish organization was formed and the Rev. E. O. Flagg, who had been in charge of the mission, was called to the rectorship. Mr. Flagg continued as rector until 1853, holding services also at Yantic. In the latter year he was succeeded by the Rev. Benj. H. Paddock,



TRINITY CHURCH, NORWICH, CONN.

afterward Bishop of Massachusetts, during whose rectorship the church was thoroughly refitted. Mr. Paddock's resignation took effect in 1860 and he was succeeded by the Rev. G. A. Easton. In 1862 Mr. Lewis became rector, during whose administration steps were taken toward the erection of a new church building. The Rev. Andrew Mackie succeeded to the rectorship in Oct. 1865 and was in turn succeeded by the Rev. Wm. W. Silvester in 1868. It was about this time that work was commenced upon a new church, a foundation being laid, but the new work was afterward abandoned and sold. A rectory, however, was purchased and much progress made. In 1874 the Rev. Storrs O. Seymour took charge of the parish and was succeeded in 1879 by the Rev. Edw. H. Jewett, D.D. From 1889 to 1895 the Rev. E. B. Schmitt was rector, during which time the chancel was re-arranged and many memorial gifts put in place. The present rector, the Rev. J. Eldred Brown, took charge of the church in Aug. 1896, and continued progress has been made during his rectorship.

AS I STAND BESIDE THE SEA.

As I stand beside the sea,
 Looking, list'ning to its rhythmic melody—
 From afar in sunlit splendor, as the eye can reach,
 Dancing waves chase o'er each other to the pebbly beach,
 Gleaming, beaming, laughing, flying,
 Sometimes sobbing, sometimes sighing,
 From the dawn till day is dying,
 Bringing peace to me.

As I stand beside the sea,
 And its music full of meaning comes to me
 While the moving tide is surging—with its ebb and flow,
 Would that I could but interpret songs that past me go—
 High, now low, the waves are flinging
 White foam spray with silvery ringing,
 As from dawn till night they're singing
 Bringing peace to me.

As I stand beside the sea,
 All life's vexing cares and trials pass from me,
 Vast, far vaster than the ocean seemeth to my sight,
 Thoughts sublime my soul are filling, of the Infinite,
 Sky and sea in one are blending,
 God above o'er both is bending,
 From the dawn till day is ending,
 Bringing peace to me.

MARGARET DOORIS.

NEW CHURCH AT ENGLEWOOD, N. J.

THE new building of St. Paul's Church, Englewood, New Jersey, was used for the first time on Whitsunday. The morning service was taken by the rector, the Rev. George F. Flichtner, assisted by the Rev. James W. Bradin, rector of St. John's, Hartford.

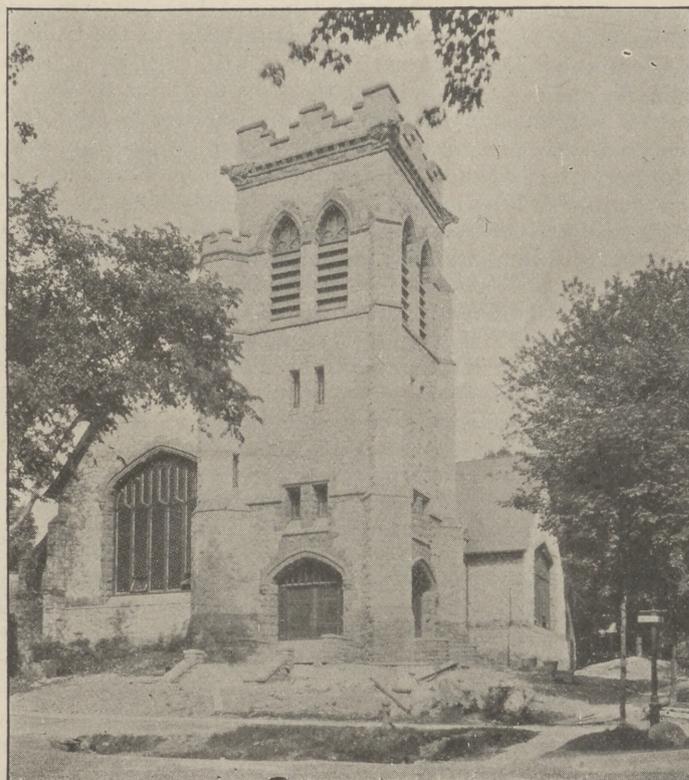
The new church is a beautiful example of Tudor-Gothic architecture, and is situated in one of the best sections of Englewood. It is surrounded on all sides by the residences of some of the leading people of the town, from whom its congregation is largely drawn. The church stands on the same site that was occupied by the old frame building which was torn down about one year ago, when the parish house of the new church was completed. Services have been held in the chapel in the parish house while the church was in course of construction.

The church plant is very complete. The church building stands on the corner of Engle and Church Streets, the front shown in the illustration facing the west. Directly behind it is the parish house fronting on Church Street. The two buildings are about twenty feet separate from each other and it is a part of the plan, not yet carried out, to connect them by two passage ways, one of them enclosed, and the other, running parallel to Church Street, being roofed over but with open arches at the sides.

The buildings are constructed of local sandstone, red and white, the stones being rough-faced and laid in irregular courses. The ground plan of the church is cruciform, with the choir and chancel at the eastern end and a massive square tower on the southwest corner. The principal entrances to the building are through the tower and at the northwest corner, where there is a porte-cochere.

The interior is furnished plainly in yellow oak and gray plaster. The windows are of a soft yellow cathedral glass and make the light in the church very soft and restful. The pews are of yellow oak with golden brown cushions and the pew ends have simple carved ornaments at the tops. There are two beautiful glass chancel windows made by the Tiffany Glass Company, each showing the figure of an angel with a trumpet. The figures are about one and a half times life size, and the prevailing colors of the windows are blue, purple, and gold. The organ is on the gospel side of the chancel, over the robing room. The organ console, however, is on the other side of the chancel. The organ has an electric action, but the console is not movable.

The new church and parish house, with their furnishings,



ST. PAUL'S CHURCH, ENGLEWOOD, N. J.

cost about \$60,000. The contract price of the church building alone, without furnishing, was \$30,000. This price is considerably lower than a similar building could be erected for in other localities because a material saving was effected by using stone from local quarries.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

RESERVATION.

To the Editor of the Living Church:

I HAVE read with interest and satisfaction your article on "Reservation" in this week's issue. May I say, without any fear of contradiction from anyone who will give the subject intelligent consideration, that our Prayer Book not only is not against "Reservation," but implies that it will be done.

We pray in the Invocation "that we and all others who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood," etc. Considering that in the Church of Scotland, from which we inherit these words, "Reservation" was the rule, what other interpretation of them is possible than that "the others" were those for whom some portion of that Holy Communion was to be reserved, and to whom it was intended to be taken?

O. S. PRESCOTT.

New Haven, May 25th, 1900.

FAILURES OF THE CHURCH.

To the Editor of the Living Church:

WHAT the R. C. paper says* about our not ministering to the poor is true. The only thing to do is, not, as I said, "to perform the ostrich act," but to renew the reproach by making the conditions other than they are. The old cry of "the Temple of the Lord" won't avail us, any more than it did the Jews; fruits meet for repentance are what the Lord demands, and when brought forth, the people will see them, and rate us at our real value. I maintain the ground, that as "God cares for no man's person," *i. e.*, his assumed dignity, so He cares for no Church's claims of superior advantages (privileges only increase responsibilities), unless backed up by deeds. The poorest and most obscure little sect in the land that does its duty as it sees it, is more acceptable to Him than any so-called Church, that is recreant to its duty. The times do not call for prophesyings of smooth things, but the declaring of the whole course of God, and showing the house of Israel its sins and shortcomings. If the next century is to bring in the triumph of Christ's Kingdom, as many hope it will, it is to be begun by laying the axe at the root of the trees that bear the baleful fruit of selfishness, negligence, and disobedience to the Lord's command—"Go ye into the world and preach the gospel to every creature." Instead of congratulations there should be lamentations for our failures and shortcomings in preaching the Gospel to the poor and sinful. Interest in missions is the mark of a standing or falling Church; as judged by that rule, where do we stand, or lie? At the foot of the class. Oh that it were at the foot of the Cross! We are ruled in missions by millionaires, who have all that the heart can wish on this earth, and don't care a fig for the wants of others. As soon as a Vanderbilt and John N. Brown—two genuine, generous, Christian gentlemen—are gone, what does the Board of Managers do? They pass that unrighteous rule, which you alone have condemned, to dock all Dioceses, regardless of location or length of time they have enjoyed the help of the Board of Missions, 20 per cent. per annum; with a threat of a continuance of that policy until every Diocese is wiped off the slate. Then, with the appeal for specials denied or discredited, the saints (?) of the East can have a good time. They can sit under their vine and fig tree with no missionaries from the far West to molest them or make them afraid with missionary collections. They can thus spend all their money on themselves, fixing up their already sumptuous churches, building Cathedrals on inaccessible heights or uninhabited plains, paying for high-priced singers and hireling priests that soothe their consciences with theological anodynes. What think you God cares for any such Church as that, unless it repents? What cared He for Jerusalem, or Alexandria, or Constantinople, or Rome, when they forgot their first love and became lukewarm? Did He not spue them out of His mouth? Shall any other or better fate await us unless we amend our ways and doings? The times call for

*This refers to a comment by a Roman paper, the *New World*, on the letter of Bishop Johnston in THE LIVING CHURCH for April 21st, which we considered editorially at the time—EDITOR L. C.

an Elijah or a John the Baptist and not for men who sit at ease in Zion and say "to-morrow will be as this day and yet more abundant."

I did not intend to write so much when I started. But "while I was musing the fire burned."

If you would use your columns for some such preaching as this, you might become a great blessing to the Church and help to bring in the Kingdom of God. Yours sincerely,

Episcopal Residence,

J. S. JOHNSTON.

San Antonio, May 29, 1900.

PILKINGTON NOT A BISHOP.

To the Editor of The Living Church:

OWING, no doubt, to a clerical error—in the report of the Woman's Auxiliary at the Convention of Tennessee the beginning of this month—the report states a paper was read by Mrs. E. A. Bazett-Jones on "Bishop" Pilkington. The paper was on the "layman" Pilkington. We did not know of any Bishop Pilkington in Africa. Yours truly,

E. A. BAZETT-JONES.

Nashville, Tenn., May 29, 1900.

ADDITIONAL OFFICES.

To the Editor of The Living Church:

I HAVE read with much interest your able editorial on the Archbishops' "Opinion" on Reservation. The question whether Family Prayers other than the form set forth in the Prayer Book is illegal is one extreme. The question whether Reservation for the purpose of adoration and benediction is illegal, is another extreme.

Where does THE LIVING CHURCH draw the line? You say that "all such additional offices" are not esteemed to be forbidden in the Book of Common Prayer. Is Reservation for the purpose of adoration and benediction included in all such "additional offices?" Is it right to say that anything that is not expressly forbidden in the Prayer Book may be introduced into public worship? Would it not be more consistent to insist on having a Prayer Book that would contain at least all the essential "additional offices," and further to insist on some binding authority in the Church to decide where the extreme limit of "additional offices" outside of the Prayer Book should begin and end?

We are told that the Prayer Book must be interpreted according to what the Universal Church did. What the Universal Church did is as much a matter of controversy as the true interpretation of the Prayer Book is. The "Opinions" or decisions of Bishops or Archbishops have no binding force.

Family Prayers, whether in or out of the Prayer Book, may be used, and both in effect have the same meaning; but the introduction of doctrines that are not to be found in the Prayer Book is a very serious matter, and seems to me ought to be done only by some authority that is binding in the Church.

Jacksonport, Wis.

JOSEPH SMITH.

[In answer to our correspondent we may say that while it might "be more consistent to insist on having a Prayer Book that would contain at least all the essential 'additional offices,'" we do not, as a matter of fact have such a book. It is sometimes "essential" for a Bishop to depose a priest, but there is no office in the Prayer Book directing how it shall be done. Because any given rite is not found in the Prayer Book neither makes such a rite legal nor illegal. In such case the legality depends on other considerations entirely. Thus the House of Bishops held in 1898 that Reservation was illegal for the purpose of "Benediction," but might be authorized for the purpose of communion. It is not correct to say that "anything that is not expressly forbidden in the P. B. may be introduced into public worship," but it is correct to say that many things may be.—EDITOR L. C.]

THE POLICY OF THE BOARD OF MANAGERS.

To the Editor of The Living Church:

LET me express my entire agreement with, and hearty thanks for, your excellent article on "Missionary Appropriations." And let me add to your list of Dioceses most stingily treated the name of West Missouri.

With forty counties where no service of the Church is held, with towns of three, four, and five thousand people where such services are very rare, we have hitherto received only \$1,500.00 a year, which is to be cut to \$1,200.00

We have gone on our way quietly. Our Bishop has staid at home visiting the many places to which he could send no priest. We have made no outcry; and this is our reward! The burden upon the few self-supporting parishes is very great. One of them pays \$950.00 a year for diocesan assessments; another \$800.

A parish giving its rector \$1,200 a year salary, and carrying a debt of \$10,000, with about 150 communicants and not a single rich parishioner, pays \$250.

And we raise besides over \$3,000 a year for diocesan missions. Is it any wonder that our contributions to general missions are small? Is it any wonder that we regret the division of Missouri, and would undo it if we could? Is it any wonder that our advice to any Western Diocese preparing to divide is, "Don't"?

What is the motive of the Board of Missions? Do they mean to *diminish* year by year the gifts of Churchmen till at last the happy day shall come when nobody in the East will be called on for a cent for missions?

Or is it that the work in Cuba and the Philippines looms so large that the Board feel they must stint at home to bestow abroad? I am no opponent of work in our new possessions. But I believe it to be work which can be largely supported by "specials." It has a tropical romance about it, a fern and palm-tree glamour, such as our corn-fields and pigs do not possess. And are not the ten Missourians whom the Church *can* get, worth at least as much expenditure as the one Filipino or Cuban whom she *may*?

CAMERON MANN.

A VIRGINIAN PROTEST AGAINST LAX CHURCHMANSHIP.

To the Editor of The Living Church:

I SEND you a copy of a letter which I received from a layman, a vestryman of the Church in Virginia, and which, no doubt, will be quite interesting to those who do not know the type of Churchmanship existing in many places in the Old Dominion. While the name of the sender and the city are omitted, I will assure you the letter is genuine.

N. W. HEERMANS,
Sycamore, Ills.

[COPY.]

"Rev. N. W. Heermans.

"MY DEAR BROTHER: I have faith to believe that Jesus Christ established a Church—not two Churches, nor yet two hundred. What means this infatuation of Christian union? Can there be a union of two hundred Churches and all be right? Can *the Church* yield any point of doctrine, or practice in order to unite with those who teach differently?

"I am led to these questions and thoughts from the actions of our rector. Last Sunday he invited the Presbyterian and Methodist preachers of our town to unite in a meeting. I call it a meeting, not a service. All three occupied the chancel. Our rector discarded his surplice and the Prayer Book ritual. Extemporaneous prayers were offered, hymns sung, a sermon preached by himself, followed by addresses or sermons by the others.

"Some months ago our rector invited the Presbyterian minister in his pulpit, he being present and discarding his surplice. And when the Communion was administered our rector passed the bread, and the Presbyterian minister gave the wine.

"Now, when I want Presbyterianism, or Methodism, I prefer taking it pure and unadulterated at their own meeting places. I have never seen or heard of the Church yielding as our rector does. He is a good man and popular, and seems to seek popularity by what he calls liberal ideas. Well, Peter might have been liberal with Simon, but—he wasn't!

"What do you think of such doings? It unhinges me. It is calculated to make me doubt whether Christ ever established a Church or not, and that our rector isn't very sure himself."

VESTED WOMEN AGAIN.

To the Editor of The Living Church:

IT has distressed me somewhat to see in your correspondence column strictures on what the authors of the letters call—and with your editorial sanction, apparently—"vested women."

Five or six years ago, our little church here organized a vested choir, composed of one or two devoted women, a number of small girls, and some boys, with such men as we could gather in. The ladies of the church worked devotedly to prepare the vestments, and devoted upwards of an hundred dollars, earned in little bits of ten to twenty dollars each, to the purchase of the materials; a kind friend gave us a handsome processional cross, and on Easter Sunday, in our small way, we offered our enriched service, as we thought it.

Since that day, our services have been aided by this choir; sometimes the boys have dwindled down to one or two; often we have had to do without any tenor or bass; but we have never

been placed in a position where there were not enough women and girls to sing the music of the service reverently and in order. We do not pay our singers; we are too poor for that. Often the congregations number no more than the two or three of St. Chrysostom's beautiful prayer. But we have always had the music. We have only about twenty singers in the church all told, but our choir always has twelve to twenty present. During these years there has never been any friction among the choir; they are all there for the purpose of doing what little they can toward beautifying the service. And they are all we have to sing.

Young men go out from our little town into the large cities and ally themselves with the services in more prosperous churches; but when they return the services of the Church find them in their places, and they come to the layman who conducts the choir with serious, happy faces, and tell him that no music, however beautiful, ever sounds to them as do the chants and hymns "in the church at home." One, who has no relative or friend here very near to him, says that no matter where he spends his vacation he has to be here one Sunday at least.

Young women marry and go to other places; whether they follow their husbands to the denominations or not, they come to us when they return here.

Must we give up our vested choir because it has never been discovered until late years that women as well as men have their place in the official worship of the Church? Does it militate against our Churchmanship that we take the only materials we have at hand and mould them into that most efficient aid to our services? And may not the one reason we give for having "vested women" excuse us in the eyes of your correspondent, Mr. Morrill?

Very respectfully, LAWRENCE RUSSELL.

[There is a difference between a *uniformed* choir of women and a *vested* choir of women. The former is most appropriate; the latter, vested in the ecclesiastical habit usual to men only, is for that reason inappropriate and objectionable.—EDITOR L. C.]

THE CHURCH OF CHRIST VS. METHODISM.

To the Editor of The Living Church:

I WOULD say to Dr. McGrew that "the facts," which he states, were before me. I know that John Wesley, in his old age, became very much muddled, in his own mind, as to what he believed, and that he did appoint Mr. Coke superintendent.

"These facts" *do not constitute what* "the judicious Hooker" called "the exigences of necessity," as was verified by "Samuel Seabury . . . writing to secure," etc. The episcopate was obtained.

I respectfully refer Dr. McGrew to another thought of the judicious Hooker, namely: His challenge to produce a single instance where anyone was ordained by any, save by Bishops before the Reformation period. If he is satisfied with a Presbyterian consecrating Bishops (*strange perversion of Revelation and history*), I must submit for him, but not for me. I will know nothing of such. I have nothing to do with it. I will hold to what *I know* to be right—Bishops, priests, deacons, and laymen. Authority always given by Bishops with Presbyters only laying on hands with them. If someone has improved on the Church which Christ established, what of Christ's omnipotence? (Oh! Blasphemy!) Dr. McGrew: "he (Wesley) took the step which made possible the formation of the most compact, energetic, and uniform religious organization in the United States," etc., notwithstanding.

REV. HENRY WINGATE.

Charlottesville, Va., June 2nd, 1900.

ERRORS CORRECTED.

To the Editor of The Living Church:

I HOPE that my type-writer and not your proof-reader is responsible for two words in my letter of May 26th, as it appears in your columns this week:

1. In place of the phrase *natural* Church, Mr. Wesley wrote *national* Church.

2. Instead of recommending Dr. Coke as "a fit *priest* to preside over the flock of Christ,"—thereby describing him as *only* a priest—Mr. Wesley wrote "a fit *person*."

If Mr. Wingate is inclined to be controversial he will surely make a point against me by quoting the second mistake noted above.

The difficulty of getting things printed as they should be, is one of the great discouragements in writing for the newspapers.

Very sincerely yours, GEO. H. MCGREW.

[The errors above corrected were not made in this office but appear as printed in the type-written copy sent by our correspondent.—EDITOR L. C.]

Editorials and Comments

The Living Church

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THE text especially fitting for Trinity Sunday is, "God is Love."

From all eternity, endless ages before men or angels, things animate or inanimate, had been created, still God existed with all His never-changing attributes. Then, as now, God was Love.

How could Love be love without an object to be loved? Such a contradiction is unthinkable.

But if God were a God of one Person, then His eternal love could be only eternal selfishness, in that He could love only Himself. What, then, are we to think of the God of the Unitarian? Was He not *always* Love? Was He then a fount of selfishness?

He who believes in the Trinity—three distinct Persons in one only God—is confronted by no such dilemma. God is Love. From all eternity, the Father loved the Son and the Spirit, the Son loved the Father and the Spirit, the Spirit loved the Father and the Son. There is no selfishness in the love of God.

So also, it then appears that the creation of men and angels was not an act for the selfish gratification of God. The love of the Persons of the Trinity, each for the others, must have been an all-satisfying love.

God created man in His own image, that man also might have the divine prerogative of loving. It was not that God was unhappy without man as an object of love that man was created; but man was permitted to make of God an object of His own love and adoration.

And that it might appear that the love of God was truly given to His earthly creatures, notwithstanding the sufficiency of the eternal Love in the Trinity, the Son of God—He who both loved and was loved by the Father and the Holy Spirit—became incarnate, and proved His love and the love of the Triune God, by giving Himself as a sacrifice for man.

Thus the Trinity becomes the explanation of the Love of God; as the Incarnation became the explanation of His love for man.

A mystery—true; but a God who could be measured and comprehended by the human intellect, would Himself be within the limitations of the same intellect. The intellect which would measure God could be only the infinite. If man could comprehend the Trinity, either the Trinity would be no longer God, or man would be no longer man.

THE RESCRIPTS ON RESERVATION.

TWO weeks ago an effort was made in these columns to show that the opinion on the lawfulness of the Reservation of the Blessed Sacrament for the sick, recently delivered by the English Archbishops, has no legal value in this country in itself, whatever may be its force in the English Church. The first reason given for such a conclusion is the fact that, so far as this Church is affected by English canon law at all, it is the state of that law one hundred years ago which is to be considered. Any interpretation of that law which has been made in England since the time of the American Revolution must stand wholly on its merits, so far as we are concerned. We are not bound by present day English decisions.

The other reason given was the circumstance that our concordat through Bishop Seabury with the Church of Scotland tends to modify the effect of English canons in this country, when there is an inconsistency between the English and Scottish canons; and the Scottish Church provided for Reservation for the sick then, as it does still.

It was also pointed out that the House of Bishops, in a recent pastoral, has declared it to be within the authority of each diocesan Bishop to sanction such Reservation when necessity arises.

We might well dismiss the subject at this point, were it not for the interest which American Churchmen feel, or ought to feel, in the important struggle now going on in the English Church, and the serious questions raised by the Archbishops' pronouncements—questions in which the whole Anglican Communion is vitally concerned.

WE POINTED out very briefly, three weeks since, that the Archbishops did not sit as a court when the questions of Incense and Reservation were brought before them. The Archbishop of Canterbury took pains to say, not long since, that their opinions on these questions have no binding force except in the Dioceses of those Bishops who decide to enforce them upon their clergy.

The *Church Times* expresses the character of the Archbishops' opinions with its usual accuracy, when it calls them "rescripts"—formal opinions given to certain Bishops who have asked for them. They are in the strictest sense extra-canonical pronouncements. They derive great weight from the circumstances under which they were made, and from the position and character of the Archbishops. But when this has been said, the limit has been reached of what can be conceded to them, considered apart from the use which the English Bishops may make of them. If any of these Bishops choose to be guided by them, and forbid their clergy to reserve for the sick, the question will arise—not as to the authority of the Archbishops' pronouncements, but—as to whether such a prohibition lies within the competency of a diocesan Bishop to enforce, in view of Catholic custom, spiritual necessity, and the absence of any legislation on the part of the English Church which can be shown to be intended to make the practice unlawful.

In this connection it is to be noticed that the Archbishops do not base their opinion to any large extent upon the rubric at the close of the Communion Office. This rubric requires that what remains from the Communion shall be reverently consumed before the priest leaves the church. History shows that the framers of this rubric did not have in view a prohibition of Reservation for the sick, but of the Puritan practice of appropriating what was left of the consecrated wine for common use. Administration to the sick may therefore be regarded as included in the meaning of the term "Communion." That is, the revisers of 1662 meant to prohibit the reservation of what remained after the Communion, whether of those present or of those absent, had been provided for. It must be acknowledged, of course, that the language of the rubric is unguarded, and seems to prohibit more than history shows it was intended to prohibit. Many other rubrics, and many contemporary laws, are similarly defective. But, in view of the spiritual necessity of Reservation under certain conditions, and of Catholic custom, the clergy are surely warranted in going back of the letter of the

rubric to what is known to have been its real intention when inserted in the Prayer Book.

WE HAVE alluded to the spiritual necessity of Reservation for the sick under certain circumstances. During a large part of the eighteenth century this necessity was not felt, because of the neglect into which the Sacrament had fallen. People who did not partake of the Sacrament oftener than three or four times in a year were not likely to miss the Communion very sorely when prevented by sickness from receiving it in church. Consequently, the occasions when the clergy were asked to administer in private houses were very rare. Moreover, the houses to which they were summoned on such occasions were possessed of decent surroundings, suitable for the use of the special Communion Office provided for such emergencies.

But the revival of Church life in this century has brought with it a multiplication of the demands for the administration of the Sacrament in private houses, while the conditions under which such administrations have to be performed have at the same time become much more difficult, by reason of the success of the Church in reaching the lower classes, who live in crowded tenement and lodging houses.

Thus it happens that two urgent reasons exist for the use of the reserved Sacrament which were not felt in the last century. In the first place a priest is often called upon to administer the sacrament in places where a decent place for celebrating cannot be provided. The use of the reserved Sacrament meets this difficulty, for but a moment of prayer by the bedside is necessary, and the priest can, if need arise, take the Sacrament from his own person and administer it directly, without the use of a domestic altar. Moreover, the quickness with which this can be done obviates the strain which certain patients would otherwise be called upon to endure, who cannot stand even the short Communion Office provided for the sick. The Archbishops show in their pronouncements a lamentable failure to realize these difficulties, and seem to have in view a condition of things which is rarely realized amongst the very poor classes of a modern city.

The other reason for regarding Reservation for the sick as sometimes necessary is one of which the Archbishops take no cognizance whatever. It sometimes happens, especially at Eastertide, when the Church requires all the faithful to communicate, that a priest is called upon to administer in a dozen or more houses on the same day. It is not necessary that a plague should be prevailing to cause such a difficulty. If a priest is successful in his work, and has, it may be, a thousand communicants under his care—which is frequently the case—he is reasonably certain, at times, of having many sick to communicate on the same day, or else compel his communicants to wait. It is surely out of the question for him to celebrate and consecrate at each place. Such a practice would not only be well-nigh impossible for a busy city priest, but is inconsistent with that Catholic instinct which discourages the duplication of celebrations by a priest on any single day beyond what absolute necessity requires. Reservation for the sick obviates all this difficulty. Three minutes only, instead of fifteen, suffices in each sick room. Communion of house-ridden invalids during the octaves of the greater festivals is practicable in no other way.

If Reservation were an innovation upon the ancient custom of the Church universal, it might be necessary to go on and prove the right of a priest to resort to such a method of meeting the difficulties referred to. But, so far from being an innovation, the practice has always been universally adopted in the Church, both East and West, as the only possible and proper means of meeting a necessity. One who puts the same value on Sacramental Communion that the Church does, cannot consistently deny that real necessity arises in this matter. Both Archbishops adopt the saying that necessity knows no law. Their mistake is that they fail to realize the necessity in this case, and reduce the practice of reserving for the sick to the level of a non-essential ceremony which a local Church may change or abolish. This is a dreadful blunder. The practice in nowise changes any of the services or ceremonial of the Church. In itself, it is neither a ceremony nor a rite. The Archbishops' appeal to the Thirty-fourth Article is not relevant. Reservation is but a non-ceremonial adjustment of time and place for the reception of a portion of the Sacrament, dictated by necessity, by common sense, and by eighteen centuries of Catholic consent. It also harmonizes completely with the emphasis placed by the Anglican Prayer Books upon the desirability of an habitual reception of the Holy Communion by the faithful.

THE Archbishop of Canterbury says, "The language of the Twenty-eighth Article cannot be taken otherwise than as condemning the practice altogether. To say that the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped, is to say that those who do these things use for one purpose what our Lord ordained for another." This is another mistake, and one which the study of a few of the recent commentaries on the Articles would, perhaps, have prevented. It is now widely recognized, what Evangelical prejudice alone has hindered men from seeing, that the purpose of the Article referred to was merely to correct the *disproportionate emphasis* upon these practices which, at the time of the Reformation, had come to overshadow the end for which the Sacrament was ordained. If the Archbishop's construction were pressed, it would make unlawful the "lifting up" and "carrying about" which occur in every administration of the Holy Communion, as truly as it would amount to a condemnation of the ancient custom of "reserving" and "carrying about" to the sick. But the Archbishop acknowledges elsewhere that this ancient custom "shows that such a practice was quite consistent with the Christian Faith and there was nothing in it that was wrong by itself." How Archbishop Temple would seek to reconcile such language we can hardly conceive.

Moreover, he admits that this ancient custom coincided with the practice of celebrating in private houses; which nullifies the argument that the provision in the Prayer Book for such celebrations implies a prohibition of Reservation for the sick. All that such provision implies is that when sick people desire to have a celebration, the clergy are directed how they may gratify them.

THE real animus of the Archbishop's appeal to the Twenty-eighth Article is theological. He says that external acts of devotion are forbidden by this Article in order to root out the false doctrine of Transubstantiation. Reservation and carrying about, he adds, were forbidden, as affording opportunities for such acts of devotion. This language makes us rub our eyes. Has he forgotten the decision made in the Bennett case, that Eucharistic adoration is lawful in the Church of England? The truth is that he confounds the theory of Transubstantiation with the doctrine of the Real Presence. And, although not many months since he himself declared, in the most public manner, that the English clergy could lawfully hold any belief in the Eucharistic presence short of Transubstantiation, he now objects to acts of devotion based upon the Real Presence, and not on Transubstantiation at all, as superstitious. If Christ is really present, no matter how, in the Eucharistic sacrament, He is adorable as thus present. It is idle to interpret such adoration as addressed to the elements, or as involving that definition of the *manner* of the presence known as Transubstantiation, when both inferences are rejected by those whose practice he condemns so unnecessarily.

WE HAVE said enough to show that the Archbishops have a second time failed to make profitable use of an opportunity. When they should have exhibited discernment and Catholic instinct, they have succumbed to Protestant prejudice, and have missed a God-given opportunity of vindicating the freedom of English Churchmen to practise the religion which they have inherited from primitive days.

We have shown that their pronouncements have no binding force whatever, in themselves, and those who are convinced of the soundness of our contentions will no doubt conclude also that the English clergy have abundant reasons to repudiate the claim of any Bishop to be entitled to prohibit them from "reserving" and "carrying about" the Sacrament to those who would otherwise be unable to receive it. A Bishop has great power, but to maintain that he may excommunicate the sick, by prohibiting the only means by which they can receive the Sacrament on Easter, for instance,—and that means innocent and lawful—is an exceedingly precarious position to take.

The English Communion service has a rubric reading: "And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one." We challenge any and every body to show how in any large city parish this rule can possibly be observed, except by the help of the reserved Sacrament. The Archbishops are literalists. Here is certainly a dilemma for them.

WE cannot permit the letter of the Bishop of Western Texas, printed in this issue, to pass without denying *in toto* the imputation that this Church is doing nothing for the poor. Very likely she ought to be doing more; but the work of the fathers of the Holy Cross, the clergy of St. George's, St. Augustine's, Calvary Chapel, and the Pro-Cathedral in New York, the Cathedral in Chicago, and similar work in other cities, absolutely disprove this charge. The Episcopal Church is *not* confined, even principally, to the wealthy. Many wealthy men are Churchmen; and the Church is as much their rightful place as it is the rightful place of the poor. So also, many poor men are Churchmen as well, and receive the same ministrations as do the wealthy.

It is one thing to condemn abuses in the Church; it is altogether another to misrepresent—even with the best of motives, even unintentionally—the Church.

Neither can we agree that money ought not to be spent on fine churches and expensive worship. Judas Iscariot was the first to raise objections to such extravagance when expensive accessories of worship "might have been sold and the money given to the poor."

But after all is said, we have very real sympathy for our hard workers in the mission field, who feel rightly that they do not receive the support their work deserves from wealthy Churchmen, and who feel that Churchmen in the large centers do not adequately understand existing conditions nor existing difficulties. They are right. We ought to make Missions our central duty in this American Church, and give ten-fold greater support to the work at home and abroad. If we cannot both carry on our missionary work and lavish wealth on the beauty of worship, we ought rather to do the former. As a matter of fact, however, we are able to do both. We have no condemnation for those who give liberally for sumptuous churches and for their support. These things ought they to do, but not make them an excuse for neglecting the paramount duty of extending and supporting the Church at large.

THE Churchman's League of the District of Columbia are giving attention to the subject of Burial Reform, in a way which must commend itself to Christian people everywhere. None of the other offices of the Church are attended in practice with so many customs repugnant to the mind of the Church, as cluster around the burial of the dead. The Church ideal for the burial of her children includes the celebration of the Holy Communion, either in immediate connection with the Burial office, or as an earlier service during the same day. Here may be united the strain of fervent petition for the loved one which will be poured from the broken hearts of those who remain; and also the highest comfort in affliction which the Church can give. This real comfort is, however, in marked contrast with the spurious comforts of the world. The artificial perpetuation of the material elements of the body by caskets and vaults arranged to retard the process of decay, shows the opposite spirit from that which is willing to sow in corruption that it may reap in incorruption; to that spiritual gaze which is fixed, not on the temporary death of the body, but on the ever living existence of the spirit, to which the future life of the body made perfect through decay shall sometime be joined.

The committee of the Churchmen's League which took the subject into consideration, have made the following excellent suggestions as to the beginning of a reform:

- "(1) Discountenance all floral gifts except a few loose flowers to be provided by the immediate mourners.
- "(2) Procure the simplest caskets, of wood which will easily perish, without ornaments, except a plain cross.
- "(3) Allow none but the family to escort the body to its final resting-place.
- "(4) Discontinue the use of vaults and bricked graves."

ANSWERS TO CORRESPONDENTS.

ALPHA.—If the Prayer Book office for Evening Prayer is said on Sundays at 7 o'clock, it is generally considered lawful and regular to have a later additional service, though there is no specific authority for such, and it might possibly be held to be illegal as a perpetual arrangement, under Title 1, Canon 24, §1. If the service were of an unobjectionable character and in good faith intended as additional to and not a substitute for the P. B. office, we doubt whether any Bishop would raise the question of legality, any more than it would be raised in connection with a service at opening and closing of Sunday School, which would be on the same legal plane.



Charles Sumner. By Moorfield Storey. American Statesman Series. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

A notable addition has been made in this sketch of the successor of Daniel Webster in the Senate of the United States to the long line of lives of men who have served well their country and deserve the name of American Statesmen.

Charles Sumner was a fitting representative of the conscience and culture of the old Bay State. He had all the traditions of the Puritan commonwealth, all the excellences of the comprehensive education of her schools and college; he had broadened his mind by foreign travel; he had formed enduring friendships with Americans and Englishmen of distinction; he had the habits of the scholar and the grace of the diplomat.

His public career covered a period of the gravest importance in our national life, when questions which affected the integrity of the Union and the good name of her citizens were earnestly and even angrily debated and finally submitted to the stern arbitrament of a fratricidal war. The admission of Texas to the Union as a slave state, the rousing of the slumbering conscience and righteous indignation of many in the Northern states against slavery as an institution, and the growth of a party determined to restrict and finally abolish traffic in human flesh, drew from his retirement the Boston lawyer and made him a vigorous advocate of the freedom and equality of all men proclaimed by the Declaration of Independence.

In the years when the pro-slavery and anti-slavery causes were the chief topic of Congressional discussion, Mr. Sumner stood firmly to his principles, and aroused almost to frenzy by his sarcasm and invective those who defended the "peculiar institution" of the South, or were willing to compromise. In the dark days of the Civil War he was a conservative force and a wise upholder of President Lincoln and those who were in cabinet or field endeavoring to preserve the Union.

In the divided councils and experimental legislation of the Reconstruction period he adhered to the fundamental philosophy of the Federal government as he had studied it out for himself many years before, and opposed all measures which, although expedient to a large number of his colleagues, were to his sense of right and justice, wrong, and in his opinion would lead to unhappy consequences.

The later years of his life were saddened by both domestic and public afflictions. He could not act with the majority of his party associates, for he thought they had departed from the true principles of their organization. The honors once gladly accorded him by his senatorial associates were withdrawn. Even his beloved state censured him for a proposed act of magnanimity. He stood almost alone, deserted by old friends, and with few new companions or confidants. He was, however, convinced that his course was right.

A man of unflinching courage, of great industry, of unsullied integrity, of extensive and discursive knowledge, an eloquent but sometimes turgid orator, a Senator who understood and wisely planned measures affecting our foreign relations, and above all a sincere lover of his country, there is every reason why the men of the present generation should know what Charles Sumner did in the thirty years of his active work for the welfare of the American people.

This is the purpose of Mr. Storey and it is well carried out. Without encumbering his pages with personal details, he gives a sufficient outline which can be filled up by the reader from the *Life* by Edward L. Pierce (Boston, 1878), or the vigorous and attractive monograph of Miss Anna L. Dawes (New York, 1892).

Many delicate questions and points upon which there were wide differences of opinion have to be mentioned. To uphold Mr. Sumner and to do justice to his opponents requires good sense and a nice discrimination. Mr. Storey succeeds in leaving upon the reader an impression of fairness and impartiality. Even the unhappy episode of the assault by Mr. Brooks upon the Massachusetts Senator, which won for him many new friends and admirers, is treated without bitterness or unnecessary comment.

Its calm and judicial tone, its sententious style, its epigrammatic force, make the book one to be read and studied by all Americans who desire to understand the principles which

underlie our constitution and the methods by which they were upheld in the past.

With much force and pertinence the author says, in considering the character of Mr. Sumner in his closing paragraphs: "To Sumner more than to any single man, except possibly Lincoln, the colored race owes its emancipation and such measure of equal rights as it now enjoys. To Sumner more than to any single man, the whole country owes the prevention of war with England and France when such a war would have meant the disruption of the Union. Such men are rare in the public life of any nation, and when we depart from the principles which they believe and practise, we may well tremble for the permanence of our government, for, as Lowell said, this will endure only so long as the ideas of the founders remain dominant."

The index is a remarkably good example of a comprehensive analytical one. In its elegance and neatness the work sustains the reputation of the Riverside Press. JOS. HOOPER.

Lord Lyttelton on the Conversion of St. Paul. New York: American Tract Society.

This is a reprint of a bit of "Evidences" which was useful in its day, but hardly meets the hostile criticism of the present age. The larger part of the book is devoted to proving that "Paul" was not an imposter, a charge which no one makes nowadays.

Outlines of the History of Religion. By John K. Ingram, LL.D. London: Adam & Charles Black. New York: The Macmillan Co.

This book is the work of an ardent disciple of August Comte. There is, of course, much in it which a Christian can only read with a feeling of strong protest. Yet its style is luminous, and it is to be noticed that the treatment of the Church in the Middle Ages and of the Catholic religion in general, is much fairer than that met with in the ordinary histories. While the author regards that religion as a mere natural development, he considers it a legitimate development, and the best possible agent in its time in the elevation of society and the promotion of civilization. In fact, he includes in the category of legitimate developments some features of modern Roman Catholicism which an Anglican is hardly prepared to regard as anything but corruptions, such as the Mariolatry which seemed to Cardinal Newman like "a bad dream." It is hardly necessary to say that while giving full credit to Christianity as a necessary stage in the history of religious progress, Dr. Ingram regards it as a spent force, except in so far as it forms the introduction to the next and final development, which is the Worship of Humanity.

The Conquest of Arid America. By William E. Smythe. New York: Harper & Brothers. Price, \$1.25.

Mr. William E. Smythe has done for the arid regions of the West and South in America what Mr. Tappan Adney did for the Klondyke regions.

Mr. Smythe spent ten years in exploring these vast plains. As editor of the *Irrigation Age* and officer of the National Irrigation Congress, he has had unlimited opportunities for observing conditions of climate, soil, and productiveness under irrigation of these waste places. He has given us a book which will appeal alike to the small farmer and to the capitalist. The anti-expansionist will find many arguments for his theories in this book, and the radical believer in Imperialism will find food for reflection. That within our own borders there lie ready to our hand millions of acres needing only money and labor to transform them into vineyards is startling. The argument of Mr. Smythe shows that less money and labor is needed to develop this country than in the islands of our new possessions. Then to this may be added the advantage of nearer markets, the domain of well-governed communities, and, in the words of the author: "Here is America, under the powerful dominance of the ancient Saxon spirit, engaged in the conquest of its waste places and the making of new forms of civilization worthy of the race, the place, and the age. In this vision of the future there is nothing impracticable. The field, the opportunity, and the people are ready. The hour is ripe for the advance. . . . The American people will press on, not through bloodshed or violent change, but wisely, patiently, and surely, by gradual industrial and social evolution, to the realization of their great destiny."

Illustrations of practical irrigation farms and districts are given. Maps showing the regions already reclaimed, and those waiting for the hand, and brain, and purse, that shall make the desert blossom as the rose, are scattered profusely through the book.

Hiwa. A Tale of Ancient Hawaii. By Edmund P. Dole. New York: Harper & Brothers. Price, \$1.00.

Mr. Edmund Dole has written a very pretty tale, using an old legend of Hawaii for his subject. Hiwa is Goddess Queen, and the story is woven from the folk lore of that people. The author has had unusual advantages by reason of long residence of becoming thoroughly acquainted with the manners, customs, and ceremonies of this people. He has heard the old wives' tales and the myths which a few years ago were freely told to the young as history. From these he has not produced a masterpiece, but an interesting, well-painted picture of primitive Hawaii.

He has also preserved for collectors of myths another title. The glossary is a veritable help, and will not only assist the reader here, but will also be of permanent value.

The Booming of Acre Hill, and Other Stories. By John Kendrick Bangs. Illustrated. New York: Harper & Brothers. Price, \$1.25.

A Cumberland Vendetta. By John Fox, Jr. Illustrated. New York: Harper & Brothers. Price, \$1.25.

In *The Booming of Acre Hill* Mr. Bangs has collected a few tales, which deal with certain phases of social life, in his genial, satirical manner. The book deals with some of the many amusing problems confronting the dwellers in small but growing cities.

Mr. Bangs never wearies one. He has the eye for the ludicrous in such various things that he will long be a welcome story-teller.

The new, attractive, and illustrated edition of Mr. Fox's strong story will be welcomed by the author's many admirers. That he sees the tragedy in all human life, and especially that in the lines of these mountaineers, is evident. The true history of much that has made Kentucky what she is, is preserved here in the form of character sketch; in description of the family life of the illiterate mountaineers. The lives of toil and scanty subsistence wrung from rocky and barren soil, the author pictures in all their dreariness.

With such heredity continuing under such sombre skies, and such scanty food, what can one expect, but what is: a race of vindictive, jealous, revengeful people?

A Cumberland Vendetta paints it all in, with skill and enviable ability. Rome Stettson, tall, lank, sallow-skinned, with muscles of steel, with an eye now sullen, now asleep, now lightning and storm, fearless, passionate, dare-devil that he is, is a type. With good impulses at heart he might have been a better man, judged by our standards. But with the struggle for a bare existence, and with jealousy and hatred only to feed on, he became mostly ruffian. The love for "Marthy" saves him from himself, and promises to make a something wholly good at last.

MR. A. E. BROWNE, one of the oldest members of the parish, has compiled with care and accuracy, *A Sketch of St. James' Church, Philadelphia, from its Foundation in 1807 to 1899* (Philadelphia, 1900, pp. 70). In 1806 the corporation of Christ Church determined to erect a "Chapel of Ease" in the western part of the city, to meet the needs of a growing congregation and the trend of population in that direction. The new church was built on a plot of ground on Seventh Street, and was consecrated on May 1, 1809, by the name of St. James' Church, by Bishop White. It was served until 1830 by the venerable rector of the United Churches and his assistants. Among those who thus officiated were Jackson Kemper, Wm. A. Muhlenberg, and Wm. H. De Lancey. After the separation of the three churches into independent organizations, although each retained Bishop White as rector, the Rev. Henry J. Morton became assistant at St. James' Church.

Mr. Brown dwells with enthusiasm and affection upon the sixty years of loving service given by Dr. Morton in the parish. He shows how its energies were developed, its material and spiritual interests advanced, until St. James' became one of the strongest and most influential parishes in the land. After forty years Dr. Morton and the vestry found that the changes in the neighborhood made a removal to a new location desirable. In 1870 ground at the corner of Walnut and 22nd Streets was purchased and the present church edifice built. Dr. Morton lived to see the church greatly prospered, and died full of years and honors on All Saints' Day, 1890.

The rectorship of Dr. Nichols, now the Bishop of California, is briefly mentioned, and the record of the ten years of Dr. Blanchard's incumbency detailed. The various parish char-

ities and organizations are given due space. The parish is well organized and equipped for its work.

A list of the wardens and vestrymen and a table of statistics are appended. Since its corporate existence the offerings of the parish have aggregated \$1,500,000, a large proportion being for diocesan and general purposes. The pamphlet has good half-tone portraits of Bishop White, Dr. Morton, Bishop Nichols, Dr. Blanchard, and views of the exteriors and interiors of the old and present church buildings.

The Happenings at St. Jude's.

By ETHEL M. COLSON.

CHAPTER I.

SPEAKING without prejudice," said an old parishioner who never exaggerated, "there are always three congregations at St. Jude's—the out-going contingent, the incoming contingent, and the small detachment of faithful attendants who stand loyally by the church through all its trials and vicissitudes. And but for this small and faithful detachment—well, there really is no knowing what might have happened, over and over again, in the history of the parish. St. Jude's really seems to be an ill-fated congregation, and that's a fact."

The sting and bitterness of this statement lay in its strict and absolute adherence to the truth. There are some people to whom unfortunate things are always happening, no matter how hard and how bravely they appear to be fighting against ill fortune, and there are some churches which always seem to be in a similar plight. St. Jude's was one of these churches, which was a distinct pity, seeing that it had been brought into being nearly twenty years before the old parishioner quoted above relieved his feelings in that fashion, by virtue of a high tide of enthusiasm and energy which swept all before it.

Born, like its divine Master, in a stable, St. Jude's Mission had drawn its congregation there, every Sunday, for several years. By slow degrees the mission had crept from the barn into the attic of a partially disused residence, thence into a public hall engaged for the purpose, thence, again, into a hall of its own, erected above the small store on a quiet but thriving business street, which the authorities of the mission had decided to build, upon a loan basis, as a business investment. The rent of the store paid many of the expenses of the mission, and helped toward preventing the interest of the mortgage from becoming too much of a bugbear. The next step taken had been to rent the hall for lodge and occasional use, and to fit up the store beneath it as the church. Later, when a real church could be built, the store might also be utilized as a source of income.

By the time this point of progress had been reached, St. Jude's had already passed through many vicissitudes, and was already beginning to be known, among regretfully-amused clerics and facetious outsiders as the "Church of Perpetual Strife." The story of the numerous and widely different ministers who had variously served it during its earlier days, would be too long in the telling to be attempted.

Four clergymen had already labored faithfully, giving their entire time to the work with St. Jude's and its people, before the store was turned into a place of worship. Not one of these had found it possible to remain longer than a year. Each of them, upon entering the field, had found his hands not only bound, but also weighted down sorely by the spirit of antagonism current among the friends and admirers of the last incumbent, and who deemed it a duty, apparently, to hamper and restrict and render as valueless as possible the efforts of his successor at every point. And there were always, as the old parishioner had said, "three congregations" at St. Jude's, a fact which did not endear the mission and its people to the clergymen of the city in general. In fact it was laughingly declared, occasionally, by amused laymen, that only clergymen from out the Diocese, or untried and self-confident young graduates from the Theological Seminary at the other end of the town, dared or cared to undertake the cure of souls furnished by St. Jude's Mission, except for an occasional Sunday or special service. It was also whispered, semi-officially, that the good and patient Bishop of the Diocese was wont to consider a term of service at St. Jude's in the light of a species of gentle but effective discipline for the

young or over-assured clergymen who applied to him for a field of labor.

One of the most trying details in connection with the entire matter of St. Jude's misfortunes, lay in the absolute impossibility of fixing the blame for these misfortunes upon any definite person or source. An unprejudiced observer might have been perfectly ready, at certain times, to declare that certain and particular members of the congregation were wholly and entirely to blame for the prevailing and perennial unpleasantness; another period, however, might have found him equally ready to modify this decision widely, and place a generous share, at least, of the odium upon the shoulders of the various clergymen who had filled the office of priest-in-charge. Impartial and unprejudiced observers were generally of the opinion that the blame should be shared by congregation and clergy alike. But so warm and cordial was the welcome invariably accorded the newcomer by the contingent which welcomed him at all, that the said newcomer was just as invariably persuaded that his predecessors had been solely responsible for all the previous difficulties—for a time. Later in the day he was exceedingly apt to reverse this judgment in a most sweeping manner, and after a most emphatic form.

At the time when the old parishioner spake his mind freely, as told at the head of this chapter, relays and successions of young graduates and undergraduates from the Theological Seminary had supplied the pulpit and read the services at St. Jude's for some time—pending the choosing of another incumbent, it was said. Then, suddenly, a couple of Sundays after this time, members of the St. Jude's congregation were electrified to read among the church notices of that particular Sunday, the announcement that the "Rev. E. A. Farson, priest-in-charge," would conduct morning and evening services from that time on.

Sure enough, the unusually large congregation which occupied the pews that morning was delighted with the sight of a tall and spiritual-looking young man, with fine voice and sympathetic delivery, as was shortly made apparent, coming from the tiny vestry-room to commence the service. The pleased glances and significant smiles of the three vestrymen present showed that they also were highly elated over the securing of the Rev. Mr. Farson, and over their own cleverness in keeping the secret until he was formally established in his place, as well.

The tide of public opinion seemed to set strongly in favor of the new incumbent from the very first. He was young, he was cheerful, he was unhampered by family of any kind; he was not only willing to work, but eager for work; he was overflowing with kindness and enthusiasm. The members of the "out-going" congregation hesitated before committing themselves to depart, and some of them finally returned to the fold; the members of the "incoming" congregation were joyful and enthusiastic in the extreme; the "few and faithful" contingent almost sang for gladness that peace seemed about to begin. The Sunday School thrived and prospered almost immediately, and everything went well for some time.

Then the Rev. Mr. Farson set about compassing some of the numerous reforms and improvements which he had brought with him from his three years' period of work in a London parish, where he had served faithfully under the direction of a noted High Churchman, and rumors of trouble began to make their whisperings heard once more.

The newcomer was only in deacon's orders when first he took up the work at St. Jude's, but he was ordained to the priesthood almost immediately afterward. With all the zeal of a neophyte, and with all the high sense of the dignity and mighty influence of the priesthood which comes with a realizing sense of fresh responsibilities in that direction, he became mildly autocratic in tone. The St. Jude's parishioners, always impatient of even the slightest and least noticeable of restraint, at once began to find flaws in his raiment.

The president of the Ladies' Aid Society, which Mr. Farson had re-named as the "Guild of St. Monica," but the older members of which obstinately refused to accept the new title, rebelled against his mandate that all work sessions in the church hall must cease while Lenten services were in progress in the church below, in order that all the ladies might attend these services.

"I've always had the ladies sew all day, ever since the society was started, and I'm not going to begin dictating to them when they shall attend services and when they shall stay away," she declared.

As Mrs. Drewly was stout, impressive, elderly, a general favorite, and had been president of the society ever since, in the earliest days of its inception, the ladies had worked together to render possible the purchase of the plain little altar before which

they still worshipped, a large majority of her associates immediately enrolled themselves under her banner, and openly, and with much outside talking, placed themselves in direct defiance to Mr. Farson. The quiet and peaceable members of the organization attended service or remained away as they felt inclined, but one and all talked about the trouble a little, both inside and outside of the mission precincts, and thus the trouble grew by what it fed upon.

Next, the two most prominent and influential members of the vestry, the men who had given the most money and time toward furthering the growth and interests of the Mission, and who had performed the most telling work in its behalf, publicly announced that they were quite out of sympathy with Mr. Farson's "Popish" practices, and would withdraw from the mission entirely unless these practices were either immediately abandoned or greatly modified. Mr. Farson announced, quite as publicly, that his principles and his practices were synonymous, and that he would quite as soon think of abandoning or modifying the one as the other. The disaffected individuals stormed and fretted; other members of the congregation protested that these individuals were altogether too valuable to lose; and the trouble grew apace.

The crowning straw came when Mr. Farson announced his intention of personally assuming all control of the Easter music, and spoke of presently establishing a surpliced choir. The organist, who had played for the mission ever since its stable days, and who was generally regarded as belonging to the mission quite as much as did the instrument which she manipulated, resigned promptly. The choir, which she directed rather ably whenever some ambitious member of this body was not endeavoring to "assist" her by becoming sole executive, resigned with her. The disaffected contingent refused to sing at all without the leadership of the choir, the various members of which occupied conspicuous places in the body of the church upon the Sunday following the choir rehearsal at which the trouble culminated, although during the whole of both services, they remained obstinately silent, while the organist alternately glared defiantly at Mr. Farson and wept softly into her handkerchief. The unaffected members of the congregation—and they were few by this time—were too timid or too bashful to lift up their voices in such small company, and the "few and faithful" contingent felt altogether too disheartened to sing. The voice of the priest-in-charge, consequently, was almost the only voice uplifted during the services of two miserable Sundays.

During the course of the second week, Mr. Farson called for aid upon the members of the Young Ladies' Society, which he had re-organized and entitled the "Guild of St. Agatha," and to which, as an assembled body, he had read selections from Tennyson and Browning, and the lives of the saints, while they sewed patchwork and did embroidery, and more than half regretted the old, pleasant, unsupervised, and gossipy days; and upon the members of the Altar Guild which he had lately brought into being and set to work upon a frontal for the plain wooden altar. The members of both organizations responded nobly, and by the coming round of the third Sunday, they were ready to render some sort of service as an impromptu choir. But long before this happened, the inevitable and perennial petition to the Bishop had been sent in, and the improvised choir was never called upon for service.

Precisely what happened after this petition reached the Bishop, or just what view of the matter the Bishop took, it is doubtful if anybody really knew; the vestrymen, at all events, were silent. The mission, which had been promoted to the dignity and the responsibilities of a parish during the last of the Rev. Mr. Farson's nine months of labor, was all agog to learn the particulars of the engagement, and it learned—nothing. Only, when the members of the congregation, excitedly expecting further trouble of some kind, just what they hardly knew, gathered for morning service on the following Sunday, a new development of affairs was made apparent.

The Rev. Mr. Farson, without so much as saying Good-bye to even his most devoted admirers and adherents, had quietly slipped out of the church—"called suddenly to New York," it was whispered about, and in his place a fledgeling of the Theological Seminary read so much of the service as his limited progress toward the priesthood allowed him to read. Steps would be immediately taken toward the calling of a new incumbent, the vestrymen explained, with real or seeming delight and satisfaction, during the course of the after-service social meeting in the aisles, which the Rev. Mr. Farson had tried so earnestly to abolish on the ground that it was irreverent and altogether out of place in the house of God; and services would probably go on regularly after a week or two. All possibilities

and problems would be fully and satisfactorily settled in just a little while.

But the "few and faithful" contingent sighed drearily as it wended its way homeward. It had passed through the coming experience so many, many times, and the hearts of the parishioners composing it were heavy. The advance guard of a regiment may rejoice greatly at going into battle, the rank and file of an army have even been known to sing and shout with gladness under these circumstances also. But it is rarely indeed, so rarely that the word "never" might almost as well be substituted, that the rear-guard, or the men who stand by the baggage-vans and the hospital supplies, and who do not themselves enter into the engagement actively at all, are known to welcome the onslaught of the enemy, or even the swift response of their own attacking forces.

And the "few and faithful" contingent of St. Jude's parish represented the one or the other, if not both, of the military bodies mentioned, in all of the wars and engagements from which it perennially suffered.

(To be Continued.)

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Family Fireside

PAN AMERICAN EXPOSITION.

BUILDINGS TO BE ERECTED AND EXHIBIT MADE BY THE UNITED STATES GOVERNMENT.

WITHOUT doubt the display made by the various departments of the United States government at the Pan American Exposition to be held in Buffalo, May 1 to November 1, 1901, will be superior in attractiveness and more complete than any government exhibit made at any of the previous great Expositions, not excepting the World's Fair at Chicago. For the purposes of this great display a magnificent group, consisting of three massive structures connected by colonnades, has been designed. The main or central building will be 600 feet long and 130 feet wide. The two other buildings will each be 150 feet square. The work on these buildings will be under the direction of James Knox Taylor, Supervising Architect of the Treasury Department.

The group will be architecturally treated in the style of the Spanish Renaissance, somewhat modified, as the details will suggest a Mexican rather than a strictly Spanish origin. The buildings will be covered with staff—the material which was so extensively used at Chicago and at Atlanta, Nashville, and Omaha Expositions. The color treatment will be rich and brilliantly aided in its pleasing effect by plastic decorations and groups of sculpture. Red Spanish tiles on the roof will add greatly to the effective character of the buildings.

The plan of the buildings somewhat resembles that of a letter U, with the opening toward the West. The main building will correspond with the bottom of the U, and therein the greater



portion of the exhibits of the government and the quarters of the officials will be accommodated. The top of the dome of the main building will be 250 feet above the floor level and will be surmounted by a figure of "Victory," 20 feet high. This will form one of the most conspicuous features of the Exposition grounds.

In one of the two smaller buildings, which will be connected by colonnades with the main building, will be displayed exhibits from Cuba, Porto Rico, Hawaii, and the Philippines, and the other building will contain a branch station of the Weather Bureau of the United States and a splendid exhibit by the United States Fish Commission. The spaces within the colonnades which connect the pavillions with the main building will

be filled with inlets from the lagoon. The central Plaza, or space enclosed by the arms of the U, will be decorated by steps, flower beds, and terraces, so as to enhance the beauty of the approach with the main entrance.

The Government buildings will have a most accessible and desirable location on the east side of the esplanade, a magnificent open space between the Triumphal Bridge and the great Court of Fountains. Congress has appropriated \$500,000 to defray the cost of the buildings and for the expense of collecting and arranging the exhibit, which will be under the control of a competent Board of Management.

A CUP OF TEA.

BY FRANCES BUCKLEY EMBREE.

ANNIE BETTINE began life in a tenement in the Nineteenth Ward. Father, mother, and seven children lived in two rooms in the basement. There were six other "apartments" in this tenement, three sweat-shops, a meat-market, and a Jewish Synagogue. The larger room in little Annie's home measured 10x12 feet, and was lighted by two windows opening on a three-foot alley, that separated two five-story tenements. The other room opened out of the first. It was 7x10 feet in size, and was lighted by one window, opening on the opposite three-foot alley. Its furniture consisted of a chair and one bedstead, on which was piled in the daytime the bedding, which, spread on the floor at night, furnished accommodation for nine sleepers. In the living-room were a table, a cook-stove, four chairs, a cradle, and a sewing machine. In case of fire the last-named would have been the first care of the family, for the mother eked out the family income by making "hickory" shirts at from 45 to 60 cents per dozen—according to the times. The small Annie soon learned that the rattle of the sewing-machine was her hush-a-by, and her weazened face seldom puckered for a good cry, such as in other households call for maternal care. Poverty certainly begets patience, and if only this virtue instead of charity formed a covering for sin, the tenement-house district might be relied upon to drape the nether regions.

At two years of age, little Annie had the face of a grandmother of eighty. The fact was always pointed out to visitors that she had never been known to smile, and this interesting item served her as a badge of distinction, much as David Copperfield's mother's death signalized him. Meanwhile her black eyes took in knowledge of the world with astonishing rapidity, and at the age of ten she was thought old enough to fetch and carry, in a sweat-shop, and not long thereafter she was sewing. Occasionally a factory-inspector made trouble for her employers, but as her parents had made affidavit that she was fourteen, and as her face corroborated the lie, nothing could be done. Once, indeed, her poor little body was weighed and measured in the inspector's office, and her true age guessed at. For a little while thereafter she ran the streets, and even enjoyed a few weeks' schooling in the wake of the truant officer, but as soon as the excitement died away, another sweat-shop door closed behind her. This time she continued at work without interruption, and at sixteen she was the proud recipient of \$2.50 per week. She was obliged to walk several miles to her place of employment, any aid from the street cars being out of the question.

Long before this, indeed, her girl companions had told her of an easier way to make money, but her baby habit of gloom had staid with her, and although she had taught herself to smile—a sickly, evanescent copy of Nature's spontaneous product—she could not be called an attractive girl. The "swells" of the neighborhood—the small shop-keepers and the cutters and pressers in the sweat-shops—preferred the brighter girls. This neglect she accepted, as she accepted everything in her sunless life, with a dreary patience. It came, therefore, as an overwhelming surprise, when a handsome youth on a junk-cart passed her the time of day, one morning when she was on her way to the shop. She took pains to be at the same point the following morning at the same hour, and was rewarded by a smile of recognition. The third morning he had waited for her some blocks nearer her home. Not many weeks elapsed before they took a wedding-trip to the Park, and on their return in the afternoon of the same day, set up housekeeping in a small room, from which, the day before, her husband's mother and sole relative had been carried, feet foremost.

But the life of Annie Petrosky differed little from that of Annie Bettine. A very practical, if primitive, meaning attaches to the office of wifely helpmeet in the slums, and Annie

worked harder than ever after her wedding day—in the sweat-shop as usual at first, her added task of housework coming in before and after shop hours; and when maternal cares made this no longer possible she did "hickory" shirts, as her mother had done.

One afternoon, however, when work was slack, she sat idle on the front steps of the tenement. The children were playing on the street as usual. For a moment life stood still. It is at such times new forces may give it a new direction.

"Good afternoon, Mis' Petrosky," said a cheery voice. "Sure, and it's yoursilf I niver saw shtoppin' worruk before, an' I take it fur a sign. For it's meself as was comin' aroun' this blessed minit to ax yer to go to the sisters' fur a cup o' tay."

Mrs. Petrosky's slow face turned a look of inquiry on her neighbor, which the quick Irishwoman interpreted before the question had time to form itself.

"No, it's not Catholic sisters they are, at least not my kind, but it's not religion I'm askin' ye to bother yer head about. It's a good cup o' tay they give a tired body, an' if there's a bit o' singin' an' a prayer it's not in a church, an' the blissed saints 'll protect ye if ye do but make the sign o' the cross, tho' it do sound nateral enough to be the rale thing. Jist come the onct, Mis' Petrosky, and see for yoursilf."

And so, Mrs. Petrosky's lunch having been light, she went, and the cool, pleasant room in the sister's house satisfied some hitherto latent sense of order in her soul, and, as Mrs. Maloney had assured her, the tea was very good. She did not cross herself, as her neighbor had suggested, during the singing of the Canticles, for religion of any kind was discounted in the Petrosky family. Not bitterly, but with the complete indifference of people who have never in their lives come under its influence. One hears a great deal nowadays about the Church having lost its influence over the masses. The allegation is false, since that cannot be lost which has never been held. Perhaps, in the far-away land of Mr. and Mrs. Petrosky's parents, some bond of religion had held them, but the American liberty that had enticed them over the seas had meant to them an inconoclast no less real because they were in a measure unconscious of their own belief. Their children, therefore, grew up as veritable heathen as those fortunate dwellers in the ends of the earth—fortunate, because the Church cannot misunderstand their Christless position and therefore sends her teachers to them.

The brief religious service, then, meant nothing to Mrs. Petrosky. The tea was good, and since Sister Lucile asked her, she would come again, even if she had to sew at night to make up lost time.

And come again she did. But she never evinced any show of religious interest. Her soul seemed atrophied in its sensibilities. Impassively she came and as impassively went away. Only on going she looked a trifle less hungry. But one afternoon she lingered a little, and when Sister Frances questioned her, it was found that some knowledge of the Cathedral service had come to her, although it seemed she had never attended it—and her boy could sing.

It is strange how the song-bird will persistently nest in the Italian throat. No mistreatment, no rude neglect can quite frighten it away. It warbles at one oftentimes from the throats of image-venders or beggars, who have never dreamed, even, of sunny Italy, and startles one coming from throats, the bad air of the tenements should have roughened into discord.

It was so with little Anton Petrosky. The choir-master breathed softly lest he should lose one exquisite tone when the little boy first sang for him. It was not many months before he was the drawing-card that brought not only the Petroskys but many of his companions to the Cathedral service. Mrs. Petrosky's face, dull, immovable, showed no sign of the pride it is charitable to suppose she felt, but Mr. Petrosky was less of a stone image. His dark, handsome face shone, and after awhile, if one may judge from appearances, the service itself found a way to his inner consciousness.

It is the fashion of the day to play upon the emotional sensibilities of the poor in so-called mission work, and to call the resultant effect religion. Men and women, questionable converts from a low life, prate of a changed being in parrot-phrases they have caught from their teachers; while deep down in the consciousness only God can touch, they remain unchanged. We intrude too often between the grand Church service and the religious awe it will inspire, if we do not overlay it with too much of personality and garish adornment. We are too anxious to show results.

This is but half a story. Mrs. Petrosky still goes for her cup of tea, unless the hickory shirts are piled too high. Whether

or not she finds mixed with it the Water of Life, who can tell? At least she has found kindness and sympathy, and the Church is no longer to her as though it did not exist. Some of the craftiness seems to be dropping out of the face of her husband, at which the parish priest rejoices, but not over-much lest he expect what has not been promised.

But little Anton! Surely, one may be confident that his young life will respond to the influences about him on every side! For his rare voice promises great things, and his manhood will find him outside of tenement life. And as he and his older sister shall kneel side by side in the days to come, while the Bishop's hands rest in blessing upon their bowed heads, who shall say a cup of tea may not bring about great things!

THE LEGEND OF ST. MARTIN.

When Christian faith was new
(Hast heard the legend old?)
A soldier—Martinus—
In trappings gorgeous strolled;
Cold was the wintry air,
Warm in his cloak was he,
Brave was the soldier's heart—
Christ's soldier* he would be.

His sword hung by his side,
Its hilt shone in the sun,
The keen and trusty blade
Had many a battle won.
Sadly a beggar stood—
Pleading was in his eye,
Asking an alm of him
So gaily passing by.

The soldier paused awhile—
No gold had he to give;
(Gold in a soldier's purse
Is water in a sieve.)
Then with a cheerful smile
Loosed he his ample cloak
And from its trusty shield
His gleaming weapon broke.

"Hold fast one side my cloak!"
He to the beggar cried
And firmly in his grasp
He held the other side,
Then with his lifted blade
The cloak he clove in twain
And left the beggar clad
In warmth from cold and rain.

That night the soldier dreamed
That heaven was opened wide;
He saw the Saviour stand
With angels by His side:
And, lo! the Saviour wore
That self-same riven cloak,
And from the angel-band
A storm of questions broke.

The soldier heard them ask:—
"Who gave Thy cloak to Thee?"
Ah, this! His Lord replied:—
"My Brother gave to me!"
With tears of rapture shed
Him Martinus adored,
And served through life alway
A Soldier of the Lord.

*Martinus was at this time a catechumen but not yet baptized.

KEEPING HOUSE AT SMALL EXPENDITURE.

IN A household of limited means the mother should add to her business-like qualities the patience, skill, and knowledge of a teacher. For in nine cases out of ten her servant will be ignorant of all but the most elementary principles of housework, and these she will know in rather a confused way.

Well-trained servants seldom fall to the lot of those who have a slender income. The only way in which the rather impecunious housewife can obtain them is to make her home temporarily a training school for servants, and although this method is open to all the objections invariably urged against it, although the trained servant goes away for higher wages as soon as she begins to be a comfort, still the method is more satisfactory than letting Eliza or Sarah Jane muddle along in her own haphazard way. After all, in training a raw girl she performs an act of truest charity.

In all probability, unless she obtains a natural genius in the cooking, washing and sweeping lines, the housekeeper will have to teach these gentle arts. She is fortunate if she knows how to do this. For most mistresses are as ignorant of the best way to do things—the quickest, neatest, and most thorough way—as are their servants, and more than that cannot be said. It must also be repeated that where only one servant is kept much of the actual work must be done, and all the finishing touches given, by the mistress.

It may be done, however, by a mistress who herself is really proud of the spotlessness of her glass and china, and who cannot but impart some of her enthusiasm to her servant, who should be taught to scrape all dishes free from scraps not with scratching knife, but with a broken piece of crust (which may be thrown to the birds afterwards), to pile the silver by itself, the plates of various sizes by themselves, the glass by itself, and so on.

The washing-up should be done thus: She should use two dish-pans and a drainer. In the first pan, full of clean, tolerably hot water—with a small bit of soda in it—each article should be carefully and separately washed. Into the second pan a wire tray should fit, reaching half-way down. When a number of dishes has been removed from the first pan into the wire tray, this should be lifted out of the scalding water which the second pan holds, and should then drain on the tray while each piece is quickly dried with a clean dish towel.

For keeping silver, brass, and copper in a state of glittering cleanliness, there are various plans. The housekeeper will teach some of them to her raw recruit. The silver in daily use will never need extra polishing if it is washed each day as directed above. Those pieces which are stained by egg or acid may be rubbed white with whitening damped with water or ammonia.

The silver which is not in constant use may be cleaned when it grows tarnished by rubbing with whitening or any of the silver polishes of repute, then being scalded and quickly dried. Brass and copper should never be touched with acid. Chalk finely powdered, damped with ammonia, and allowed to dry on, if then vigorously rubbed off with a flannel cloth, clean the metal; and to impart a brilliant lustre, nothing is better than the inside of lemons from which the juice has been squeezed.

In the well-regulated house the mistress will train not only her maid, but her family. The bed-room of each member of it will be opened to air when it is vacated in the morning. But lest any small boy, careless in great affairs, or small girl hurried in the before school half-hour, may have forgotten this duty, the maid should be instructed to visit the rooms each morning while the family is at breakfast, and to see that every piece of bed-covering is hung over a chair before an open, sunny window. They should be left thus for an hour. The bed should have the mattress turned each day. Sheets should be put on with the wide hem toward the head of the bed. Once a week the pillows should be well aired before a good fire, and once a month the mattress should receive the same treatment.

The bedrooms should, if possible, be kept even more scrupulously fresh and clean than any other room. For more time should be spent in them than in any other one room, and that the time of recuperation and recreation.

THE USE OF SULPHUR.

A GERMAN physician recommends to consumptives the sulphur treatment. This consists in the patients living in rooms where one or two drachms of sulphur are melted daily, on a hot stove. The first ten days there will be felt increased irritation and cough; these soon decrease and improvement is rapidly felt, and complete cures are often effected, if the disease is not too far advanced.

When plants, roses, etc., are at all affected with mildew, sprinkle the foliage with water, then dust on flour of sulphur quite thickly and allow it to stand for a few days, when it may be rinsed off, but is to be renewed if necessary.

To disinfect clothing, mix one teaspoonful of the milk of sulphur to one pint of water, sprinkle the clothing lightly with this, then iron it with an iron hot enough to volatilize the sulphur without burning the clothing.

Sulphur may be kept in small muslin bags in drawers and cupboards, as a protection against the ravages of the red and black ants.

For preventing vermin in bird cages, tie a little sulphur in a bag and suspend it in the cage. Sulphur is said to kill all kinds of fungus in man, beasts, or plants.

For diphtheria, put a teaspoonful of sulphur in a wineglassful of water, stirring it with the finger so that it will mingle with the water. After it is well mixed, let the patient gargle it, and after gargling, swallow a small quantity. If the disease is too far advanced for gargling, throw some sulphur into the throat by means of a quill, which will cause the fungus to shrink, after which the sulphur gargle may be used.

A sulphur wash is an excellent remedy for roughness and pimples on the skin. Make it by taking one ounce of sulphur flour and pouring over it one quart of boiling water; allow this to stand and steep for twelve hours; then apply it to the skin three or four times a week.

In cases of being very near to premises or apartments where there is diphtheria, the simplest, yet effectual mode of fumigating is to drop a little sulphur on a hot stove, or on a few hot coals carried through the rooms. In this way the spread of the disease may be stopped.

Sulphur makes one of the best treatments, both externally and internally, for skin diseases, particularly where itching is a symptom.

For a sweetish or bitter pasty taste in the mouth try a few doses of sulphur.

Sulphur is good for chronic diarrhoea. For constipation, sulphur will often given speedy relief.—*Good Housekeeping.*

Church Calendar.



June 1—Friday. Fast (White).
 " 2—Saturday (Red at Evensong).
 " 3—Whitsunday (Red).
 " 4—Whitsun Monday (Red).
 " 5—Whitsun Tuesday (Red).
 " 6—Wednesdy. Ember Day (Red). Fast.
 " 8—Friday. Ember Day (Red). Fast.
 " 9—Saturday. Ember Day (Red). Fast.
 (White at Evensong).
 " 10—Trinity Sunday (White). (Red at Evensong).
 " 11—Monday. St. Barnabas, Apostle (Red).
 " 12—Tuesday (Green).
 " 15—Friday. Fast.
 " 17—1st Sunday after Trinity (Green).
 " 22—Friday. Fast.
 " 23—Saturday (White at Evensong).
 " 24—Nativity St. John Baptist. 2nd Sunday after Trinity (White).
 " 25—Monday (Green).
 " 28—Thursday (Red at Evensong).
 " 29—Friday. St. Peter, Apostle (Red). Fast.
 " 30—Saturday (Green).

Personal Mention.

THE REV. W. E. ALLEN, of New Jersey, has accepted the rectorship of St. James' Church, Pittsburgh, and entered upon his duties there on Whitsunday.

THE REV. DR. H. G. BATTERSON wishes his mail until October 1st to be addressed care of J. S. Morgan & Co., London.

THE REV. DR. GEORGE THOMAS DOWLING, who has been travelling with his wife in search of health for her, has determined to settle permanently in Southern California, where she has greatly improved. He has purchased a residence in Pasadena and accepted the rectorship of Christ Church, Los Angeles, on condition that he shall have liberty to preach as "the broadest kind of a Broad Churchman." The church is already filled to overflowing, and the vestry have arranged to double its seating capacity.

THE REV. JOHN FEARNLEY has given up his work at Grace Church, Monroe, La., to take charge of St. Mary's Hall, Burlington, N. J.

THE REV. JOHN HEWITT, rector of St. Paul's Church, Columbus, Ohio, has been chosen and commissioned as chaplain of the Fourth Regiment, Ohio National Guard.

THE ADDRESS OF THE REV. E. N. JOYNER during the summer will be Saluda, N. C.

THE REV. CHAS. D. LAFFERTY has resigned the rectorship of Ravenna and accepted charge of the work at Galion and Bucyrus, Ohio.

THE REV. JAMES McLAUGHLIN has resigned charge of Brookville and Johnsonburg, Pa. Address, until Sept. 1st, Bradford, Pa.

THE REV. G. R. MESSIAS having resigned the rectorship of the Church of Our Father, Foxburg, Pa., that parish will be under the care for the summer months of the Rev. W. L. H. BENTON, formerly of Pittsburgh.

THE REV. R. J. MOONEY has resigned the charge of Gethsemane Church, Fargo, N. D., and accepted that of St. Paul's, Brainerd, Minn.

THE REV. R. S. STUART has taken up work on the Southern Pacific, making his headquarters at Columbus, Texas.

THE REV. W. WALKER'S address is changed from Cheshire, Conn., to East Berkshire, Vt.

THE ADDRESS OF THE REV. H. W. WELLS is changed from Chattanooga to Highland Park, Tenn., he being in charge of St. Mary's mission at the latter address.

ORDINATIONS.

DEACONS.

MILWAUKEE.—By the Bishop of Milwaukee, in All Saints' Cathedral, Milwaukee, on Whitsunday, June 3: MESSRS. HUGHELL EDGAR WOODALL FOSBROKE, FREDERICK ARTHUR REEVE, JOHN BARRETT, HENRY WILLMANN, PERCY LOWRY DONAGHAY, EDWARD FULLER BATES, and ARTHUR PRATT—seven in number. The first six are recent graduates of Nashotah House and Mr. Pratt is in charge of Trinity Church, Prairie du Chien. The candidates were presented by the Rev. Professors M. A. Smith, A. W. Jenks, and H. E.

Chase, of Nashotah House; and by the Rev. Geo. F. Burroughs, and the Rev. Canon St. George, of Milwaukee. The Rev. H. E. Chase, of Nashotah House, preached the sermon. The Rev. Robert Ritchie, of St. James the Less, Philadelphia, was also present, and assisted in the ceremonies.

PRIESTS.

PENNSYLVANIA.—By the Bishop of Pittsburgh, in St. Andrew's Church, Philadelphia, Friday, June 1st, the Rev. WM. CONEY, curate at the same church.

WESTERN TEXAS.—On the Fifth Sunday after Easter, May 20th, by the Bishop of Western Texas, the Rev. W. H. BROKAW, formerly a Presbyterian, in St. Paul's Church, San Antonio. The assisting clergy were the Rev. Messrs. J. T. Hutcheson, D.D., A. L. Bursleson, Samuel Thurlow, and A. J. Holworthy, the latter presenting the candidate and preaching the sermon.

DEPOSITION.

CENTRAL PENNSYLVANIA.—Notice is hereby given that, acting under the provisions of Title II, Canon 2, of the Digest, on Wednesday, April 25th, in St. Luke's Church, Scranton, Pa., in the presence of the Rev. Rogers Israel, Francis R. Bateman, and E. J. McHenry, I deposed from the Sacred Ministry, the Rev. INGRAM N. W. IRVINE, D.D.

ETHELBERT TALBOT,

Bishop of Central Pennsylvania.

DIED.

CLARKE.—At Lewistown, Illinois, entered into the rest of Paradise, on the Sunday after Ascension, ELIZABETH KNIGHT, widow of the late Edward M. M. CLARKE, in the 88th year of her age.

"The strife is o'er, the battle done,
 The victory of life is won."

COOK.—Entered into life eternal from her home at Wyoming, Illinois, on Friday, May 18th, 1900, in the 86th year of her age, BERTHA, widow of the late Dr. William Cook.

A mother in Israel with children and grandchildren around the altar on earth in the joy with her of the Communion of Saints.

OBITUARY NOTICE.

Departed this life at Winter Haven, Fla., May 21st, after a short but severe illness, Mrs. H. A. PARKER.

She was the daughter of the late J. M. Verdier, of Beaufort, S. C.—a family whose ancestors belonged to the good old Huguenot stock, that were ever valiant for the truth as it is in Jesus. The deceased was borne in affluence, but early inured to hardships, from the necessities and privations of the war.

The family refuged in Florida, when the struggle began, and made it their home afterwards. Mrs. Parker began to teach at an early age, and was very successful in her vocation, always endeavoring to lead the minds of her pupils from things temporal to things eternal, and to love the Sunday School, where she taught them hymns of praise.

The year 1875 found her in Tampa, where the Church people were few in number and without a place of worship. With heart and hand she joined the few laboring in the cause, and at this day the modest little Church of St. Andrew's stands, the crowning effort of their labors, begun in a small way.

In the year 1878, she was united in marriage to H. A. Parker, Esq., of Myers, Fla. This union was unblest by children, but a step daughter, and the orphan children of a beloved brother received her tenderest care and love.

In the course of time, the family removed to different places, but wherever her lot might have been cast, she always associated herself with the Church people in their work, and in writing for the Church papers.

The trials of life were very heavy on her at times, but she bowed in meek submission to the Divine Will, for "her life was hid with Christ in God." The last trial found her ready, and when the intense pain had subsided, she slept, and the silver cord was gently loosed from earth for the glories of the eternal world. Now, clad in raiment pure and white, she rests with the loved ones gone before, for "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

TRINITY COLLEGE.

Hartford, Conn., June 1, 1900.

Examinations for admission to the Freshman Class will be held at the office of J. H. S. Quick, Esq., 95 Dearborn St., Chicago, Ill., Thursday, Friday, and Saturday, June 21st, 22nd, and 23d.

GEO. WILLIAMSON SMITH,
 President.

RETREAT AT KEMPER HALL.

The Annual Retreat at Kemper Hall, for Associates and other ladies, will begin with Vespers on Tuesday evening, June 19th, closing with celebration of the Holy Eucharist on Saturday, June 23d, the Rev. Fr. Osborne, S.S.J.E., conductor.

Ladies wishing to attend will please notify the Sister Superior.

APPEALS.

"THE BISHOP GILBERT MEMORIAL."

The committee having in charge the raising of funds for "The Bishop Gilbert Memorial Sustentation Fund for Seabury Divinity School" desire to announce that contributions may now be sent to the Treasurer, the Rev. G. H. Ten Broeck, Merriam Park, St. Paul, Minn. It is hoped that all who were confirmed by the Bishop, as well as his many other friends, will accept this opportunity to perpetuate his name and his work. The work of the school was close to his heart, and it was largely on its behalf he went East, where he contracted the fatal cold. The committee are striving to secure \$30,000, and request that all remittances, small or large, be sent in at once.

STUART B. PURVES,
 THEODORE PAYNE THURSTON,
 For the General Committee.

This appeal has my hearty approval and must be a great blessing to the Church now and in the future.

H. B. WHIPPLE,
 Bishop of Minnesota.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., New York.

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

WANTED.

A CLERGYMAN having two children to be educated seeks position as instructor in a Church school. PRECEPTOR, care of LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

THE CHURCH ARMY *Bugle Call* will keep you informed on the Church Army and Rescue Mission work of the Church. 50 cents a year. Box 1599, New Haven, Conn.

BOOKS RECEIVED.

LONGMANS GREEN & CO.

London to Ladysmith, via Pretoria. By Winston Spencer Churchill. \$1.50.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

The Healing of the Nations. A Treatise on Medical Missions. Statement and Appeal. By J. Rutter Williamson (M.B., Edin. Univ.) Travelling Secretary Student Volunteer Movement. Price, 40 cts.

E. P. DUTTON & CO.

Nancy's Fancies. A Story about Children. By E. L. Haverfield, Author of "Our Vow," etc. With Four Illustrations by Percy Tarrant. Price, \$1.25.

Bach. By C. F. Abdy Williams, M.A. Cantab.; Mus. Bac. Oxon et Cantab. With Illustrations and Portraits. Price, \$1.25.
The Head of Pasht. By Willis Boyd Allen, Author of *Navy Blue*, etc. Price, \$1.50.

A. C. Mc CLURG & CO.

McLoughlin and Old Oregon. A Chronicle. By Eva Emery Dye. Price, \$1.50.

THE MACMILLAN COMPANY (Through Messrs. Des Forges & Co.).

The Epistles of the New Testament. An attempt to present them in Current and Popular Idiom. By Henry Hayman, D.D.

Evolution and Theology. And other Essays. By Otto Pfeleiderer, D.D., Prof. of Theology at the University of Berlin. Edited by Orella Cone.

Pro Christ et Ecclesia. Price \$1.50.

HOUGHTON, MIFFLIN & CO. (Through Messrs. Des Forges & Co.).

The Light of Day. Religious Discussions and Criticisms from the Naturalist's Point of View. By John Burroughs. Price, \$1.50.

From Sand Hill to Pine. By Bret Harte. Price, \$1.25.

The Integrity of Christian Science. By Mrs. A. D. T. Whitney. Price, \$1.00.

PAMPHLETS.

Expression and Inspiration. A Sermon delivered under the Auspices of the Actors' Church Alliance on the evening of the Third Sunday in Advent, December 17th, 1899, in the Church of Zion and St. Timothy, West 57th St., New York. By the Rector, the Rev. Henry Lubeck, D. C. L., Chaplain Actors' Church Alliance.

The South African Question. By S. M. Macvane, Professor of History in Harvard University. Price, 5 cts.

Thoughts on the Mormon Question. By A. T. Schroeder of the Salt Lake City Bar.

Yearly Famines in India. Their Cause and the True Remedy. By George E. Buell. Price, 10 cts.

New Testament Studies in Missions. Part I., Missions in the Light of the Gospels. Part II., St. Paul and the Gentile World. By Harlan P. Beach, Educational Secretary of the Student Volunteer Movement for Foreign Missions. Price, 15 cts.

The Church at Work

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Convocations—Other Organizations.

THE spring meeting of the Convocation of the third District was held in St. Andrew's, New Berlin (the Rev. G. H. Kirkland, rector), May 15 and 16. The Rev. S. D. Day was the preacher, and the missionary addresses were made by the Rev. Messrs. J. H. LaRoche, D.D., E. W. Colloque, and A. H. Grant. The report of the Dean, Rev. G. G. Perrine, showed every mission station occupied and but one parish vacant. At a meeting of the Binghamton Parsons' Club, held in conjunction with Convocation, able papers were presented by Dean Perrine and the Rev. S. D. Day.

The 1st District Convocation held its spring meeting in St. John's Church, Cape Vincent (the Rev. Dr. E. T. Evans, rector), May 22 and 23. The Rev. English Crooks was the preacher. Eleven clergymen were present. The treasurer's report was a favorable one. Much financial and other business was transacted. The meeting closed with the reports of the Dean (Rev. Dr. O. E. Herrick) and missionaries.

THE Syracuse branch of the Guild of St. Barnabas for Nurses will hold its annual meetings on St. Barnabas' Day, June 11, in Grace Church, Syracuse (the Rev. H. G. Coddington, rector). The branch has eleven active and seven associate members, with Mr. Coddington as chaplain.

THE twelfth annual meeting of the Girls' Friendly Society of the Diocese was held in St. Paul's Church, Watertown (the Rev. Dr. C. H. Mockridge, rector), May 29 and 30. The corporate Communion, reports, elections, and conferences were the features of this ever-profitable gathering.

AT THE June meeting of the Utica Clerical Union an essay on "Recent Research in Bible Lands" was presented by the Rev. Charles Broughton.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, Bp. Coadj.

Seminary Commencement—Alumni—Woman's Auxiliary.

THE Commencement of the Western Theological Seminary was held in the Cathedral

on Wednesday evening, May 30th. After evensong Bishop Anderson conferred diplomas on the nine graduates. These were Rev. Messrs. W. C. Hengen, W. W. Fleetwood, F. W. Barker, O. M. Gromoll, W. H. Bliss, H. Ljostrom, and Messrs. A. E. Knickerbocker, C. N. Lathrop, A. C. Chapman. Mr. Lathrop took the alumni prize for his thesis on the "Development of the Papacy." A very helpful sermon was preached by the Rev. J. H. Hopkins. His subject was St. John's vision of the four walls of the Church, and he impressed upon the class the importance of Faith, Worship, Discipline, and Work in all their efforts in Church building.

THE alumni of the Western Theological Seminary assembled in the chapel on Thursday morning at 11 o'clock. The Rev. E. J. Randall was celebrant at the Holy Communion. The sermon was preached by the Rev. C. E. Bowles. His subject was the Great High Priest and the bond of sympathy between Him and His priests on earth.

The alumni held their annual dinner at the Sherman House on Thursday, May 31st. The Rev. John A. Carr, president, acted as toastmaster. The speeches were of a nature to encourage and develop the spirit of faithfulness and loyalty to the best traditions of the Seminary. The Rev. P. C. Wolcott spoke of the need of using good English in sermons and addresses. Mr. E. P. Bailey touched upon the qualifications of the priesthood from a layman's standpoint. Mr. Arthur Ryerson gave unqualified testimony to the faithfulness of the graduates of the Seminary, with many of whom he had come in contact. Dr. Brower, one of the trustees, urged upon the alumni the needs of the Seminary. The Rev. F. W. Keator and the Warden, Rev. Dr. Gold, spoke of the work and internal life of the students in the seminary course.

THE sixteenth annual meeting of the Chicago branch of the Woman's Auxiliary was held in Trinity Church, Thursday, May 31st. A large assemblage gathered for the morning service which consisted of a celebration of the Holy Communion and a sermon by the Bishop Coadjutor of Chicago. The interval between the morning and afternoon sessions was delightfully filled in with a luncheon served by the women of Trinity parish. The afternoon session devoted to the necessary business

of the Auxiliary and to addresses, was called to order by the president, Mrs. Lyman, shortly after 2 o'clock. The rector of Trinity Church extended a cordial welcome to the visiting branches. The unusually large number of 47 branches represented by nearly 400 women responded to the roll-call.

Miss Emery of New York, General Secretary of the Auxiliary, was introduced by Bishop McLaren and spoke of the underlying spirit that prompts Missions. She said the general character of the people who gave was worth far more than the money itself; that, while the help of the rich was large, the greatest aid came from the rank and file of the Auxiliary. The general offering, made up of the small gifts of the many rather than the large gifts of the few, is a forcible illustration. The Bishop, touching on what Miss Emery said regarding the awakened missionary interest felt in a foreign locality by the presence there of someone we knew, spoke with tenderness of the heroic efforts of Miss Higgins, sent from Chicago to Africa. He announced that the offertory of the day would be given toward the scholarship for one of Miss Higgins' pupils.

The reports of the Comfort Club by Mrs. Blair, and the Church Library, by Miss Banks, preceded the feature of the afternoon, the address of the retiring president of the Chicago branch, Mrs. Lyman. This address breathing forth the deep spirituality and perfect consecration of this beloved president, who has served the Auxiliary for five years with such untiring effort and incomparable success, was one of appealing fervor. One of its thoughts, "Where there is the love of God there can be no failure," has been admirably illustrated by Mrs. Lyman's noble work in the Auxiliary.

The pledges for the city missionaries brought the session to its closing business, namely, the election of officers for the ensuing year. The Bishop presided. The choice of a president was finally left to the selection of the Bishop and executive committee. The following officers were then chosen: Vice Presidents, Miss K. D. Arnold, Mrs. V. B. Fullerton, Mrs. W. C. D. Street, Mrs. J. H. Hopkins, Mrs. M. T. Duncombe; Treasurer, Mrs. James T. Hoyne; Corresponding Secretary, Miss Mary L. Banks; Recording Secre-

tary, Miss Florence Beckett. A vote of thanks feebly expressed the appreciation of those present to the retiring president, Mrs. Lyman, and retiring Corresponding Secretary, Mrs. Meacham, who declined re-election. The Corresponding Secretary's report showed that during the year, 398 boxes valued at \$8768.70 had been sent.

The Treasurer's disbursements were \$7627.66, and the total of all work done, including that of the Comfort Club, amounts to \$19,207.44. This report embraces 102 branches with about 2,900 members.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church Consecrated—Approaching Events.

TRINITY CHURCH, South Norwalk, Connecticut, has been practically rebuilt under the able rectorship of the Rev. F. W. Norris. Saturday, May 26th, the Bishop of the Diocese, assisted by a goodly number of the clergy, consecrated the edifice to the worship of Almighty God. Mr. Norris has accepted a call to St. Matthew's Church, Brooklyn, and enters upon his duties June 3rd.

Diocesan Convention meets at Bridgeport Tuesday, June 12th, at 9:30 a.m. The Rev. Dr. William G. Andrews will preach the sermon. The constitution of the Standing Committee will be the most important topic for discussion. Connecticut, following the Seabury tradition, has only presbyters in the Committee. Forty-three out of forty-six Dioceses have laymen in part, and a resolution offered and adopted at the last Convention which provides in the future for four clerical and three lay members for the Standing Committee will come before the council for adoption or rejection.

A QUIET day under the auspices of the Woman's Auxiliary will be held June 6th in St. Paul's Church, Bridgeport. The Rev. M. G. Thompson of Greenwich will conduct the services, Holy Communion at 10 o'clock; 11:15, Morning Prayer; addresses at 10, 11:15, and 2:30 o'clock.

EAST CAROLINA.

A. A. WATSON, D.D., Bishop.

Woman's Auxiliary—Brotherhood of St. Andrew.

ON FRIDAY, May 25th, the last day of the Council, the Woman's Auxiliary of the Diocese held their annual meeting at 7:30. They had the privilege of a corporate celebration of the Holy Eucharist, the Bishop being the celebrant, assisted by several of the clergy of the Diocese. At 10 o'clock on Friday morning the Auxiliary assembled in the Masonic Hall of the town, where they were addressed by the Rev. Messrs. I. W. Hughes of Fayetteville, and T. P. Noe of Beaufort. In the afternoon a business meeting was held and reports made by the representatives from the various diocesan branches.

THE Convention of the Brotherhood of St. Andrew in the states of North and South Carolina followed immediately upon the adjournment of the Council of the Diocese. The opening meeting was held on Friday night, and addresses were made by the Rev. Robt. Strange, D.D., and Mr. Jno. W. Wood, on the subjects of Prayer and Service, respectively. The business meeting followed on Saturday morning. Saturday night there was a service in preparation for the corporate communion at 7:30 on Sunday morning. At 11 o'clock on Sunday morning prayer was said and the annual sermon delivered by the Rev. Theodore B. Bratton, of Raleigh, N. C., and a splendid sermon it was. At 4 p.m. on Sunday there was a public meeting in the opera house, at which addresses were made by Mr. J. W. Wood of New York, on Citizenship, Mr. S. S. Nash of Tarboro, N. C., on the Call to Service, and the Rev. Dr. Strange of Wilmington, N. C., on Success. The closing service was at 8:30 p.m. Evening prayer was said, and addresses were made by the Rev. T. M. N. George on the

Relation of the Rector to Men in Parish Work; and by Mr. Jno. W. Wood on the Church's Appeal to Men. Then the Rev. N. Harding, rector of the parish, said a few words.

The venerable and beloved Bishop followed the Rev. Mr. Harding in a few tender and touching words, closing the service with collects and apostolic blessing. All were ready to return to their respective posts of duty Monday morning with new hope, new encouragement, and glowing enthusiasm.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

New Church at Ocean City.

WORK has begun on the new St. Paul's by-the-sea at Ocean City, the Rev. J. Gibson Gantt, rector. The new church will be 70 by 35 feet, with a parish room attached, and when completed will be a substantial and beautiful building. About \$1,000 has already been contributed, and work will be continued as the contributions come in, as it is not intended to go into debt for the building. The building committee is Messrs. Robert J. Showell, L. L. Dirickson, Jr., and Edw. M. Scott.

IOWA.

T. N. MORRISON, D.D., Bishop.

Woman's Auxiliary.

THE Woman's Auxiliary of the Diocese of Iowa held its thirteenth annual meeting at Council Bluffs May 22-23, the gathering being by far the largest and most enthusiastic in its history. Every subject in turn evoked the deepest interest, and the spirit of zeal and earnestness was very marked. Keeping pace with the extraordinary missionary activity of the Diocese the past year, the Auxiliary has doubled its work in the twelvemonth, and increased the number of its branches by 13. Every delegate in turn reported progress. Pledges were made for foreign, diocesan, and general work. The subject for special conference, "Missionary Work in and for the Sunday School," proved of such absorbing interest that it was continued through an after-meeting on the second day, and even the final hour of adjournment left much still unsaid. It was resolved to carry the matter home for discussion and agitation, with the hope that much good may result.

The general missionary meeting at St. Paul's Church was very largely attended, members also being present from Omaha. The diocesan officers reported briefly on the year's work, and addresses were made by Bishop Morrison, Mrs. D. B. Lyman of Chicago, the rector of St. Paul's, the Rev. Geo. E. Walk, and by Bishop Williams of Omaha. The charming hospitality extended throughout by the two Council Bluffs parishes added greatly to the enjoyment and success of the occasion.

Diocesan officers of the Auxiliary for the coming year are: President, Mrs. Henriette E. Henningsen, Lyons; 1st Vice Pres., Mrs. Simon Casady, Des Moines; 2nd Vice Pres. (in charge of Junior work), Mrs. T. J. Foley, Council Bluffs; Secretary-Treasurer, Mrs. Samuel Mahon, Ottumwa; Secretary Church Periodical Club, Miss Susanna H. Weare, Sioux City.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Fort Scott Deanery.

THE Fort Scott Deanery, comprising southeastern Kansas, met in convocation in St. Paul's Church, Coffeyville, on the three Rogation Days in May. The meetings opened with evensong May 21st, the Dean, the Rev. John Bennett, preaching an able sermon on the subject of "Amusements." The Holy Eucharist was celebrated next morning at 7:30 a.m., and after matins, Convocation came to order. A resolution was passed calling upon the

local representatives and senators to support the bill before congress for the organization of industrial schools for freedmen of the South, and other matters of local interest were discussed. Rain interfered with the missionary meeting on Tuesday evening, when spirited addresses were made by the Dean and the Rev. Messrs. J. J. Purcell of Parsons, and J. T. Foster of Emporia.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Flower Charity—Junior Brotherhood.

THE Maryland Fruit and Flower Guild has already begun its summer mission of distributing fruit and flowers among the sick in city hospitals. Contributions are received at the parish house of Grace Church. Spring flowers in profusion have already been received, among the contributors being the branch guild of Smithsburg, Md., of which Miss Iva Slangenaupt is directress.

A SPECIAL meeting of the Baltimore Junior Local Council of the Brotherhood of St. Andrew was held Thursday afternoon, May 31st, at St. Peter's Church. A special feature of the meeting was the singing, which was led by the combined boy choirs of the city. Short addresses were made by Mr. Ewing L. Miller, chairman of junior department executive committee, Philadelphia; Mr. William H. Owen, Jr., secretary junior department, New York; the Rev. W. B. Stehl, assistant rector of Memorial Church; Mr. William B. Stubbs, St. George's Junior Chapter; Mr. Harry P. Green, Emmanuel Junior Chapter, and Mr. Frank Ing, St. Peter's Junior Chapter, Baltimore.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Death of Robt. S. Olney.

THE death of Robert S. Olney, of Leicester, is a severe loss to the Church in that community. Mr. Olney was only 31 years of age, and a graduate of Brown University. He took an active part in Church and public affairs and had made many friends. He was a nephew of the Hon. Richard Olney, Secretary of State under President Cleveland.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Deaf Mute Anniversary.

ON MONDAY evening, May 28th, the twenty-fifth anniversary of the foundation of Ephphatha Mission was observed at St. John's Church, Detroit, with a good attendance of deaf mutes. The founder, the Rev. Austin W. Mann, was present to interpret for Bishop Davies, and give a brief history of the mission, which was read by the Rev. F. B. Hodgins, the curate. A reception followed, at which the Bishop conversed with the deaf mutes by finger spelling, in which he is an adept, having learned the same during his connection with the Pennsylvania Institution as one of the directors.

Similar services were held at St. Paul's Church, Jackson, and St. Paul's Church, Flint. At the latter place, the state school for deaf children is located. There, from 1867 to 1875, the Rev. Mr. Mann held a position as teacher.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Nashotah Commencement—Woman's Auxiliary—Palmyra—Janesville.

THE commencement at Nashotah occurred on Thursday, May 31st. The day was ideally bright, making more beautiful the spacious grounds. The trustees met on the previous evening and learned that the institution is in excellent financial condition. On Thursday the main service was held at 10:30. The long line of seminarians and clergy with the Bishop of Milwaukee the latter vested in cope

and mitre and attended by his chaplain, moved up the nave to the choir singing a processional hymn. The bidding prayer was read by the Bishop, after which the degree of B.D. was conferred on the Rev. William Taylor Daykin, '97, and the Rev. Arthur Goodger, '99. The graduates then received their diplomas, as follows: John Barrett, Edward Fuller Bates, Percy Lowry Donaghay, H. E. W. Fosbrooke, Frederick Arthur Reeve, and Henry Willmann. A choral celebration of the Holy Eucharist followed, the Rev. A. W. Jenks being celebrant. The sermon was preached by the Rev. Robert Ritchie, rector of St. James the Less, Philadelphia. The many visitors partook, after the service, of the cordial hospitality of Nashotah, always lavishly bestowed upon guests by President Webb and his associates. Nashotah has the distinguished honor of being second only to the General Theological Seminary both in age and in size, and in being the only one of the seminaries of the American Church which is invariably full, and which annually receives more applications for entrance than can be granted.

The meeting of the Woman's Auxiliary to the Board of Missions, held in the new parish house of St. James' Church on Tuesday, May 29th, was largely attended and of especial interest. Miss Julia C. Emery was present and gave an interesting address. She prefaced her remarks by a commendatory tribute to the efficient work of the newly appointed General Secretary, Dr. Lloyd. Miss Emery made an earnest plea for zeal in missionary work and declared that no woman could take an interest in Missions unless she knew something about it. To that end she suggested that every member of the Woman's Auxiliary should read the *Spirit of Missions*, the official organ for missionary news, edited by their corresponding secretary, Mr. Wood. Miss Emery not only wished the members to take the magazine, but suggested several ingenious ways by which they might interest their friends in it. "Never think the usefulness of a magazine is over when you have read it," she said, "but hand it to your neighbors who would not otherwise see it." Miss Emery referred to the phenomenal growth of the united offering of the Woman's Auxiliary. The first one given at the general meeting in 1886 amounted to \$72.00. At the last meeting of the General Convention held in Washington in 1898, the total sum contained in the little missionary boxes amounted to \$82,000. Among the contributions received were some of peculiar interest. The boys of the Alaska Mission sent little sealskin bags filled with gold nuggets, which when sold brought \$250 to the treasury. The Empress of China showed her interest in the work of the missions in China by sending, tied up in an embroidered Chinese silk handkerchief, a sum of over \$100.

The interest in woman's work in the Church is rapidly growing, Miss Emery declared; in Sendai, Japan, they are to have a church and also a parish house built for the woman's work. For that purpose \$3,000 is asked from the Church in America. An interesting incident cited by Miss Emery was that of the attendance at the triennial Convention in Philadelphia of a Miss Warner of Atlanta, who became so interested that she offered herself as missionary to China, and she is now at work, supported by the Daughters of the King, so that this organization is also interested in woman's missionary work. Miss Emery has the work of missions very much at heart, and her earnestness and enthusiasm deeply impressed her audience.

It was suggested that the altar guilds of the various parishes should add a little altar linen to their mission boxes, when needed, thus bringing that association in touch with the Auxiliary. It was also suggested to send the united offering boxes to individual members of parishes having no branches of the

Auxiliary. A letter was read from the wife of a missionary in Mississippi appreciative of the Easter box sent from St. James' Church.

AT PALMYRA it is expected that a church will soon be erected. A mission was established last October, under the direction of the rector at Whitewater, the Rev. M. A. Johnson, D.D., with Saml. G. Prince, M.D., as lay reader. A suitable lot has been donated by Mrs. Carlin and her daughter, Miss Emma Carlin.

AT JANESVILLE, Trinity Church and the rectory adjoining have been renovated and improved throughout, the improvements in the church being so extensive as to require closing it for several weeks. It was reopened on Whitsunday. The parish (Rev. J. A. M. Richey, rector) is in excellent condition.

THE Rev. Frank J. Mallett, rector of St. Paul's, Beloit, preaches before the graduating class of the High School in that city on the evening of Trinity Sunday.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Knights Templar Service—Priest's Anniversary—Confirmation at Gethsemane.

ON THE evening of Ascension Day a special thanksgiving service was held at the Messiah, St. Paul, to commemorate the event of the wiping out of the bonded debt on the parish church. The rector, the Rev. H. Jones, and the Rev. Messrs. Wilkinson, Pope, and Mueller delivered short, appropriate addresses. The vested choir rendered festal music with great taste.

THE Rev. Edward Moyses of Dundas celebrated the 50th anniversary of his ordination on Monday, May 28th.

ON THE Fifth Sunday after Easter the class of 41 confirmed by Bishop Whipple at Gethsemane Church, Minneapolis, 12 of which came from St. Thomas' Mission, were made up as follows: 18 were of the Church, 3 Lutheran, 4 Presbyterian, 7 Baptist, 3 Metho-

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dist, 3 Roman Catholic, 1 Swedenborgian, 2 Congregational. The average age of the class was a little more than 22. They received their first communion on Whitsunday.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Guild Anniversary—Brotherhood S. A.—Missions—Memorial Day—Convocations—New Church at Chester—Daughters of the King.

ST. AMBROSE'S Guild of St. Timothy's Church, Roxborough, celebrated its 22nd anniversary on the evening of Ascension Day in the parish building with a musicale and a collation. The guild presented the rector, the Rev. R. E. Dennison, and the curate, the Rev. Geo. W. Lamb, handsome oak rocking chairs in appreciation of their efforts towards the guild in the past.

THE eleventh sectional conference of the Brotherhood of St. Andrew was held on the evening of Ascension Day in the Sunday School building of St. David's Church, Manayunk, Director R. E. Marsden of St. David's Chapter in the chair. The Rev. Franklin N. Strader of Williamsbridge, N. Y., formerly of Roxborough, gave a very instructive address. At its conclusion, St. David's Chapter, as hosts, invited the brothers to partake of luncheon.

THE Rev. C. T. Wilson and Eugene Stock, Esq., of the C. M. S. were recently in Philadelphia, and both made addresses on missionary topics on Sunday, 27th ult., the former at St. Matthias' Church in the morning and at the Church of the Nativity in the evening; Mr. Stock at Holy Trinity Church in the morning, St. James' in the afternoon, and at the Church of the Saviour in the evening.

IN ANTICIPATION of Memorial Day, the streets of Philadelphia, on Sunday evening, 27th ult., were filled with bodies of grey-haired men, wending their way to various places of worship, marching behind bands discoursing hymn tunes and patriotic airs. U. S. Grant Post, G. A. R., went to All Saints' Church, Moyamensing, Philadelphia, where they were addressed by the rector, Rev. Robert A. Tufft; Ellis Post, No. 6, was at Christ Church, Germantown; General John F. Reynolds Post, No. 71, worshipped at St. Timothy's Church, Reed St., and Encampment No. 63, Union Veteran Legion, were at St. Timothy's Church, Roxborough. At the Church of the Holy Apostles, there was a special service of the Charles D. Cooper Battalion, of that parish, when addresses were made by the Rev. A. L. Royce, U. S. N., chaplain of the U. S. Naval Asylum, Philadelphia, and the rector, the Rev. N. S. Thomas.

AT ST. PAUL'S Church, Chester, on Sunday, 27th ult., the rector, the Rev. F. M. Taitt, preached a Memorial Day sermon to Wilde Post, No. 25, G. A. R., from the text, "This is the victory that overcometh the world, even our faith" (I. St. John v. 4). The memorial window provided by Wilde Post in memory of Mrs. Thomas B. Shaw, sister of Lieutenant Wilde, was placed in the church a few days previously.

THE Clerical Brotherhood, at their meeting on Monday, 28th ult., at the Church House, Philadelphia, were addressed by the Rev. C. T. Wilson and Eugene Stock, Esq. of the C. M. S.

THE Southwest Convocation met on Monday afternoon, 28th ult., in Holy Trinity parish house, Philadelphia, Rev. G. Woolsey Hodge, Dean, in the chair. The Rev. R. A. Mayo was elected Secretary, Mr. H. E. Drayton, treasurer, and Lewis H. Redner, Esq., lay delegate to the Board of Missions. The report of the committee on apportionment, made by the Rev. Dr. A. G. Mortimer, recommended that Convocation take charge of the mission of St. Simon the Cyrenian. The report was adopted.

THE Northeast Convocation met on Tuesday afternoon, 29th ult., in St. Barnabas' Church, Kensington, Philadelphia, the Rev. Dr. H. Richard Harris, Dean, in the chair. The Rev. N. L. Caley was elected secretary, Mr. Joseph S. Goodbread, treasurer, and Francis A. Lewis, Esq., lay deputy to the Board of Missions; also a committee of two clergymen and two laymen on Appropriations. The treasurer reported a balance of \$132.28. It was resolved that mission work among the Germans in the vicinity of St. John's Church, Northern Liberties, be referred to a special committee, with power to act. It was reported that the work at the Galilee mission is still being carried on; the appropriation for the ensuing year was, on motion, reduced from \$750 to \$500. The special appropriation of \$100 was made to the Church of the Messiah, Port Richmond, for the work of a deaconess in that parish. A public missionary service was held in the evening.

THE Convocation of Germantown held its annual meeting on Tuesday, 29th ult., in Calvary Church, Germantown. In the morning, the Holy Eucharist was celebrated, and the sermon was preached by the Rev. Leverett Bradley. At the business session, the Rev. Dr. J. DeWolf Perry, Dean, presided. The Rev. Joseph Wood, Jr., was elected secretary; Orlando Crease, treasurer, and Dr. Thomas Betts, delegate to the Board of Missions. Three clergymen and three laymen were named as the committee on appointments and appropriations. The treasurer's report showed receipts, \$1,242.81, of which \$528.43 belongs to the contingent fund. Dean Perry presented his financial report showing receipts, \$1,882.24; expenditures, \$1,453.85. It was resolved to hold the October meeting at St. Paul's Church, Doylestown.

THE Convocation of Chester held its annual meeting on Tuesday, 29th ult., at St. John's Church, Lower Merion (Cynwyd), Rev. George Keller, Dean, presiding, and celebrant of the Holy Communion, the sermon being delivered by the Rev. Arthur Rogers, rector of Holy Trinity, West Chester. After dinner, provided by the ladies of the parish, a business session was held in the parish house, and officers for the ensuing year, as well as a committee on appropriations, were elected. The Dean re-appointed the members of the committee on New Places of Worship, and a resolution was adopted authorizing the said committee to report on the advisability of establishing a mission in Malvern, Chester county. The treasurer's report showed receipts, \$8,137.32; expenditures, \$7,580.04. Minutes were adopted on the death of Thomas Louis Ogier, a layman of Holy Trinity Church, West Chester, who, at the time of his death, had charge of the mission at Chadd's Ford; and the Rev. Daniel M. Bates of St. Stephen's Church, Clifton Heights. After accepting the invitation from St. Paul's Church, Chester, to hold the October meeting there, Convocation adjourned to take part in the ceremony of breaking ground for the new edifice for St. John's Church. Prayers were offered by the Dean, after which the rector's warden, John Marston, Sr., dug a spadeful of earth and deposited it in a wheelbarrow. Others followed until the barrow was filled, and then the Doxology was sung.

The new edifice will be the third of a cluster of three buildings which the parish of St. John will have completed before another year, one being the parish house, which was erected in 1897, at a cost of \$10,000, donated by Mrs. Wm. Simpson, for whom a memorial tablet has been placed in the vestibule; this building is now used for Sunday School purposes; the other is the new rectory, which was begun on the 9th ult. The entire cluster of buildings is designed after the old English style of architecture, the material being Chestnut Hill grey stone with Indiana limestone trimmings. The church building will

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be erected by contractor A. L. Fretz, a member of the vestry, from plans prepared by Field & Medary, architects, and is to cost \$20,000. It will be one story high, tower shape, 40 feet square, with a belfry rising to the height of 73 feet from the ground. The altar, chancel, choir, and robing rooms will be included within an octagonal shaped recess 26 x 38 feet. Numerous stained glass windows will adorn the building. The interior walls will be stone finish with a hardwood wainscot. There will be sittings for 400 persons. The main edifice will occupy the southern portion of the lot, and the parish building will be between it and the rectory, which latter is the gift of Mr. Frederick McOwen of Overbrook, a member of the vestry. St. John's dates from 1863, and the rector is the Rev. H. A. F. Hoyt, D.D., he having during the last week of May received that honorary degree from the American University of Tennessee.

A MEETING of the Pennsylvania Council of the Daughters of the King was held on Tuesday, 29th ult., at Grace Chapel, West Philadelphia. The afternoon session was a business one, that in the evening was a public meeting, at which the Rev. W. S. Baer presided and addresses were made by the Rev. Messrs. R. H. Nelson, of old St. Peter's, Philadelphia, C. E. Betticher, of St. Stephen's, Beverly, N. J., and Henry Thomas, of St. Peter's, Smyrna, Del.

A MEETING of the local assembly Brotherhood of St. Andrew was held on Tuesday afternoon, 29th ult., in the Memorial Church of the Holy Nativity, Rockledge. Addresses were made by the Rev. R. W. Forsyth, G. Harry Davis, Esq., and others. In the evening the meeting was addressed by the Rev. C. T. Wilson of the C. M. S.

MEMORIAL DAY was, as usual, celebrated in Philadelphia with elaborate ceremonies, and in the many Church cemeteries where sleep those who have fallen in their country's cause, due homage was paid to their memory. The vested choir of the Church of the Beloved Disciple, singing the processional hymn "O mother dear Jerusalem" as they marched through the Mechanics' Cemetery, accompanied by the band, opened the exercises of Anna M. Ross Post, No. 94. They afterwards sang an anthem, "Lord, speak to me." The address of the day was made by the Rev. George R. Savage, rector of the Beloved Disciple. Naval Post, No. 400, at the graves of deceased shipmates in Mount Moriah Cemetery, were addressed by the Rev. Dr. Royce, chaplain U. S. N., his subject being "The Unknown Dead." An innovation in the way of memorial services was inaugurated, as an annual custom to be hereafter observed, by Pennsylvania Reserve Post, No. 191, which, assisted by the Bramble Club, a patriotic organization, went to the cloisters of old Christ Church, where they profusely decorated the tomb of Robert Morris, the financier, who pledged his fortune to support the colonial army with supplies during the Revolutionary War. They then entered the historic old church and placed wreaths in the pews which at one time were occupied by George Washington and by Betsy Ross, who made the first American flag. The post next proceeded to Christ Church Burying Ground, and, as is its annual custom, decorated the graves of Benjamin Franklin, Dr. Benjamin Rush, a signer of the Declaration of Independence, and Surgeon General of the Colonial Army, and 68 veterans of the wars of '76 and '12, including Commodores Truxton and Bainbridge. At the tomb of General McCall, first commander of the Reserves, special services were held. The grave of Franklin had already been decorated by his oldest living descendant, Mrs. E. D. Gillespie, but it is a sorrowful fact to record, that before the afternoon was half spent, the beautiful cross of white immortelles and the wreaths of wild

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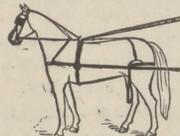
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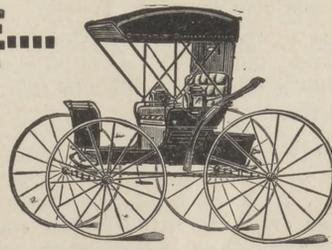
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flowers placed there by his great-granddaughter, and the choice flowers by the Grand Army, had been stolen by some vandal; the stone slab was bare again. In Doylestown, Genl. Bodine Post and other patriotic organizations were addressed by the Rev. Samuel P. Kelly, rector of St. Barnabas' Church, Haddington, Philadelphia.

THE Rev. Dr. John K. Murphy, who has been rector of St. Michael's Church, Germantown, since 1867, recently tendered his resignation to the vestry, who accepted the same conditionally, to take effect when his successor shall be in charge. One year ago, Dr. Murphy celebrated his 50th year in the ministry and was tendered a reception by the congregation and Church people of that suburb. He will be rector emeritus of the parish, and will continue to occupy the rectory adjoining the church.

THE West Philadelphia Convocation held its 46th regular meeting on Thursday afternoon, 31st ult., in St. Mary's Church, W. P., Rev. Dr. Charles A. Maison, dean, in the chair. The Rev. S. Lord Gilberson was elected secretary; W. D. Squire, treasurer; and Moses Veale lay delegate to the Board of Missions. The Church Extension committee reported that the new mission at 56th and Market Streets, to be known as St. Anne's, would probably be completed by August 1st. At 6:30 p. m. the Convocation adjourned for supper, which was served in the parish building by the ladies of the congregation, and one hour thereafter reassembled, when an essay on "The Sunday School and Its Workings" was read by Mr. Washington J. Peale, the essayist.

THE Northwest Convocation met on Thursday afternoon, 31st ult., in the Church of the Covenant, the Rev. Dr. J. N. Blanchard, dean, presiding. The Rev. R. W. Forsyth was elected secretary; John P. Rhouds, treasurer; and E. H. Bousall, lay delegate to the Board of Missions. A communication was received from the Board of Missions stating that this year's apportionment would be \$1,600. A resolution, introduced by the Rev. Dr. Henry Anstice, was adopted, providing that the apportionment be accepted, and divided among the missions of Convocation the same as last year.

THE vestry of St. Peter's Church, Phoenixville, at a meeting held on the 1st inst., requested the Rev. William H. Burbank, of Roxborough, Philadelphia, to take charge of the parish until a rector is elected.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Musical Services—Church Club—Daughters of the King—St. Barnabas' Guild.

DURING the months of June and July St. Mary's Church, Charleroi, will be cared for by the Rev. L. F. Bower.

ON THE eve of the Ascension, at the St. Mary's Memorial Chapel, there was a special musical service as a sort of opening for the new pipe organ, presented to the chapel by Mr. Andrew Carnegie. Professor Hall, organist and choirmaster of Trinity Church, Pittsburgh, presided, and choral Evensong was rendered by the vested choir of Trinity parish, with some anthems and selections for the organ. The Bishop spoke a few words of greeting to the large number of friends assembled for the service, and at its close there was held a parish reception in the Sunday School rooms.

THE Festival service this year at the Church of the Ascension was a particularly fine one, the music being made more elaborate than ever before, the Psalter and Communion service being sung, and two anthems rendered. The sermon was preached by the Rev. Thomas E. Green, D.D., of Cedar Rapids, Iowa. Luncheon in the parish house

followed. There was a large number of the clergy of the city and suburban towns present, and the occasion was a notable one.

ON THE evening of Ascension Day the third annual banquet of the Church Club of the Diocese took place at the Hotel Schenley. The address of welcome was delivered by the President, Mr. Reuben Miller. The Rev. Dr. Green, of Cedar Rapids, responded to the toast, "The Value of the Church Position in Extending the Gospel"; the Hon. Charles C. Harrison, Provost of the University of Pennsylvania, to the toast, "The Religious Element in the Life of an American University"; and the Rev. J. H. McIlvaine, D.D., to the toast, "A Great University." The banquet was largely attended by the clergy of the Diocese and the members of the Club.

Preceding the banquet was the annual election, when the following persons were chosen to fill the various offices for the season of 1900-01:

President, Reuben Miller; First Vice-President, J. J. Miller, Esq.; Secretary, Mr. C. E. E. Childers; Treasurer, Mr. L. H. Wheeler; Trustees for three years, Messrs. Wilson Miller, H. Lee Mason, and W. L. Lenhart.

THE quarterly meeting of the Local Assembly of the Daughters of the King took place at St. Peter's Church, on Friday afternoon and evening, May 25th. In the afternoon Miss Emily J. Paddock made an address in behalf of the work of the Girls' Friendly Society, and after a business meeting tea was served in the Sunday School room. In the evening the Rt. Rev. the Bishop of the Diocese presided, and the address was delivered by the Rev. Dr. McIlvaine, the vested choir of the Church of the Epiphany, Bellevue, furnishing the music.

THE May meeting of the Pittsburgh Branch of the Guild of St. Barnabas for Nurses was held in Emmanuel Church, Allegheny, on Tuesday evening, May 22nd. The Guild service was read by the Rev. Mr. Danner, chaplain, assisted by the rector of the parish, the Rev. H. E. Thompson. Bishop Whitehead delivered a very helpful address on the subject of Prayer, suggested by the fact that the date of the meeting coincided with one of the Rogation days.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Church Burned at Pioche, Nev.

IN A VERY destructive fire which destroyed a considerable part of the village, the little edifice of Christ Church, Pioche, Nevada, was destroyed on May 30th.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bp. Coadj.

New Church at Oxford—Art School—School for Deaf Mutes.

THE new church of Holy Trinity Mission, Oxford, the outcome of about a year's work by Archdeacon Edwards, was consecrated on May 25th by Bishop Vincent, eleven of the clergy being present, and assisting in the services. Archdeacon Edwards took charge of the mission when it was in debt. In a short time he cleared off the debt, and then raised the funds for the new church. He will remain in charge of the mission until some arrangement can be made to unite it with some other work in the Diocese.

ST. PAUL'S School of Art, Cincinnati, held its closing exercises on the morning of May 26th in the lecture room of the Cathedral. The programme consisted of mandolin solos, recitations, and calisthenic exercises. The Rev. F. W. Williams made an address and presented the diplomas to the graduates. During the year there were 150 scholars studying in the different departments. The

[Continued on next page.]

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work of the school in the different departments was on exhibition and much of it displayed a high order of talent on the part of the pupils.

THE Rev. A. F. Blake, who for twenty-eight years was rector of Grace Church, Cincinnati, died on May 24th and was buried from Grace Church on the 26th, Bishop Vincent, the Rev. Peter Tinsley, D.D., and the Rev. John H. Ely conducting the services. The pall-bearers were eight of the city clergy. Mr. Blake was rector of Grace Church from 1867 to 1895, when he resigned and went to Carthage, Mo., and became rector of Grace Church, remaining there until about six months ago, when he returned to Cincinnati.

FOR the seventh time, on Sunday, May 13th, the Rev. A. W. Mann delivered the sermon to the Graduating Class of the Ohio School for Deaf-Mutes. His text was, "Go, and the Lord be with you."

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

Church Consecrated at Norfolk.

ON THE Sunday after Ascension, the Bishop of the Diocese consecrated St. Luke's Church, Norfolk, one of the most important parishes in the Diocese. He was assisted by the Rev. Dr. A. S. Lloyd, who was rector of the parish until he entered upon the general secretaryship of the Board of Missions.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Sunday Schools—New Missions—Palestine.

IN REPORTING the proceedings of the Council of Texas, the matter of the Sunday School, perhaps, should have been mentioned. On the afternoon of the second day a number of the Sunday School children of Trinity Church, Galveston, attended the Council for the purpose of giving a demonstration of the teaching of the Trinity System of Sunday School Instruction. The founder of this system is the Rev. C. M. Beckwith, rector of Trinity Church, Galveston. Mr. Beckwith's ability as a teacher is beyond question; he ranks among the first. The children were catechized by him, and the answers were promptly and clearly given; evidently to the satisfaction of many of the clergy and lay delegates.

AT ANGLETON the faithful Church people have erected an edifice costing about \$1,000, and all paid for. The appointments are thoroughly Churchly, inside; and it is the first or second Episcopal church built in Brazoria county. At Dickinson a mission has been organized, and has been admitted to union by the Council. The Rev. A. J. Burnett, missionary in charge of these points, presented last year 33 candidates for Confirmation, which indeed speaks well of his zeal and energy. The mission at Dickinson has secured ground, 130x300 feet, for a church. Vigorous efforts are going forward to secure the necessary funds to build the church edifice.

AT PALESTINE, on the Fifth Sunday after Easter, the "Woodmen of the World" unveiled a monument over the grave of a young man, communicant at the time of death of St. Philip's Church—H. D. Evans. The cemetery was thronged with thousands of people to witness the ceremony. The Rev. I. M. Merlino, rector of St. Philip's, delivered the oration. He took occasion to speak in plain and unmistakable language of God's care and forethought for us in sending His Son to redeem us from sin and death, and everlasting despair.

A CHORUS choir to consist of thirty voices is in course of formation in St. Philip's Church, Palestine. Palestine is one of the most important cities in Texas, being the headquarters of the offices and shops of the

International and Great Northern Railroad, many prominent officers of which are communicants and vestrymen of the Church. The town has about 15,000 inhabitants.

THE Rev. J. A. Duncan has a large field, comprising Georgetown, Belton, Rockdale, and Lampasas, three of which are county seats. There is a church edifice in each place. From sectarian education and prejudice, the Church—in these places as well as many other parts of the country—has to bring herself to bear persistently as a religious educator upon the people of Texas, and consequently progress is slow; but such faithful priests as Mr. Duncan and others, are laying deep foundations—foundations of permanency, because laid on the Rock of Eternal Truth. So, while the work is necessarily slow, yet a splendid work is being accomplished. The ground becomes more valuable as it is contested by the opposing forces, inch by inch.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Knight Templar Service—S. S. Institute.

ON SUNDAY, May 27th, a service was held in Trinity Church for the Knights Templar. The handsome edifice was crowded. The service was conducted by the rector, the Rev. R. P. Williams, who delivered an eloquent discourse.

AT EPIPHANY Church, on Sunday afternoon, was held the annual meeting of the Sunday School Institute, when nearly every parish was represented. The children entered singing the hymn, "Golden Harps are Sounding." The Rev. A. Harding, of St. Paul's; Rev. C. H. Hayes, of the Pro-Cathedral; and the Rev. Drs. Elliott and McKim participated in the service with the Bishop, who gave a very pleasing and interesting address to the children. He told them about the "Anemone Coronalia," which he saw growing in great profusion round about Jerusalem; also that he had had one thousand bulbs of this plant sent to him. These he had distributed among the Sunday School teachers, hoping by this means the scholars would take an interest in this "Lily of the field," referred to by our Lord, and cultivate it so that it might be growing all over the Diocese, and that the children would next Ascension-tide bring some to church with them. Dr. McKim also gave an address.

The Rev. Mr. Wood, the secretary to the Sunday School Institute, read the statistics, and said there were 462 teachers in the Diocese and about 3,000 scholars, and that the amount collected by them for missions during the year was \$4,719. The Rev. A. Harding delivered a message of thanks for contributions to the "Bell Home" at Colonial Beach, Va., which was collected in small barrels given out last year, as well as in envelopes provided for that purpose. The rest of the alms would go to the Children's Country Home.

IN THE evening, assisted by the Pro-Cathedral staff of clergy and Rev. Messrs. Rhineland and Stetson, the Bishop conducted the dedication service of the site for the proposed Church of the Good Shepherd, on Sixth Street above H., Northeast. The Rev. Philip M. Rhineland gave an address full of hope and good cheer for the future of the new church, which is to cost about \$8,000. The

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chapel, which was the outgrowth of the work of St. Mark's Chapter of the Brotherhood of St. Andrew, has for a long time been too small for the constantly increasing congregation.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Commencement at Hobart College.

THE arrangements for the commencement of Hobart College are as follows:

Sunday, June 17th—8:00 a. m., Early Communion at St. John's Chapel, the Rev. Chaplain officiating. 10:30 a. m. (Trinity Church), Sermon before the College Missionary Society, by the Rev. William W. Bellinger, rector of Grace Church, Utica, N. Y. 8:00 p. m. (Trinity Church), Baccalaureate Sermon by the Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y.

Monday, June 18th—9:30 a. m. (Latin Room), Entrance examinations begin. 2:00 p. m. (Library Hall), Freshman prize declamations. 3:30 p. m. (College Campus), Baseball. 8:00 p. m. (Opera House), Students' entertainment.

Tuesday, June 19th—10:00 a. m. (Library), Meeting of the Board of Trustees. 10:00 a. m. (Library Hall), White Rhetorical Prize Orations. 11:00 a. m. (College Grounds), Class Day Exercises. 3:00 p. m. (Alumni Hall), Meeting of the Associate Alumni. 4:00 p. m. (Alumni Hall), Election of an Alumnus Trustee by the Alumni. 4:30 p. m. (Latin Room), Meeting of the Hobart College Chapter of the Phi Beta Kappa Society. 9:30 p. m. (Collins Music Hall), Alumni Smoker.

Wednesday, June 20th—9:00 a. m., Prayers at St. John's Chapel. 10:00 a. m. (Opera House), Seventy-fifth annual commencement. Undergraduate addresses. Oration by John Jay Chapman, Esq., of New York, before the Hobart College Chapter of the Phi Beta Kappa Society. The awarding of prizes. The conferring of degrees. 12:00 m., Laying of the cornerstone of Medbery Hall. 1:00 p. m. (Gymnasium), Commencement dinner. 8:00 p. m., reception by the President.

CANADA.

News of the Dioceses.

The First Synod of the New Diocese of Kootenay.

THIS Synod met May 30th in the city of Nelson, British Columbia, for organization, the Bishop of New Westminster presiding. Seventeen clergymen and a large number of laymen were present. At the synod service in the evening, the Rev. Dr. Paget, vicar of Revelstoke, a distinguished graduate of Keble College, Oxford, preached. The Synod continued in session for two days.

Diocese of Montreal.

THE Archdeaconry of Bedford will hold its eleventh annual Sunday School Institute meeting, June 26th, at Bedford. After celebration of Holy Communion in St. James' Church, Bishop Bond will address the teachers.

Diocese of Toronto.

AT THE May meeting of the rural deanery of Durham and Victoria a resolution was passed that the Archdeaconry consider the desirability of memorializing the Provincial and General Synods to have a form of family prayer incorporated with the Prayer Book.

Diocese of Ontario.

AN ARRANGEMENT has been reached in the matter of a Bishop Coadjutor, whose election is to take place June 6th. The diocesan Synod opens on the 4th. Archbishop Lewis sails for England as soon as the Bishop Coadjutor-elect shall have accepted. The Archbishop will return for the consecration of St. George's Cathedral, Kingston, on St. Luke's Day, Oct. 18th.



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