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VOL. XX. No. 7

Saratoga Springs N.Y. CHICAGO MAY 15, 1897



The Living Church.

Prof. Jones

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The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago
\$2.00 a Year, if Paid in Advance
After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

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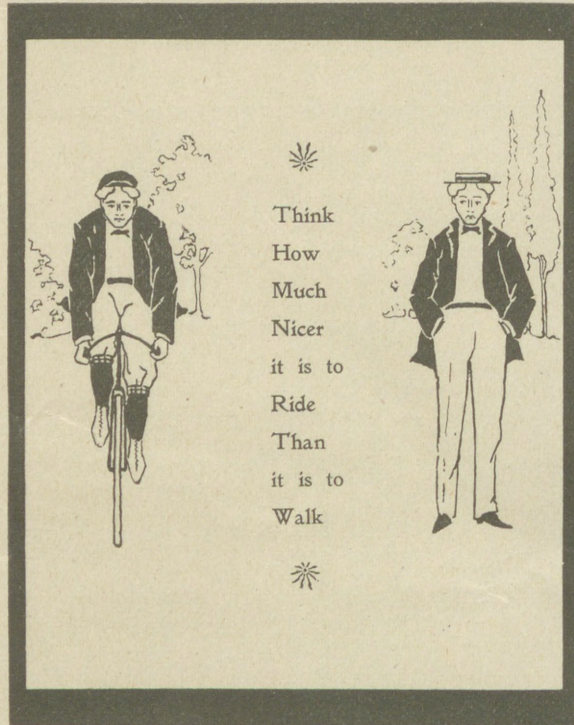


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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, MAY 15, 1897

News and Notes

THE difficulty over a family pew in the church at Warminster (mentioned in our issue of April 24th) has reached an acute stage. The pew has ceased to trouble the worshipers, but it is by no means certain that the matter has come to a complete end. The owner, Mr. Halliday, with true British tenacity, refused to surrender the structure or to have anything more in accord with the restored edifice put in its place. To the parishioners it was an eye-sore, and its retention an outrage. The courts, however, confirmed the owner's rights, and the monstrosity was re-erected in the otherwise beautiful remodeled chancel. But it stands there no longer. Some miscreants, it appears, have knocked it to pieces with axes and hammers and cremated the fragments in an adjoining field. This pious vandalism may cost the perpetrators dear if the angry proprietor chooses to press the matter. *The Church Times* advises him for the sake of peace not to go any further, but it is extremely improbable that such a person will care for peace or to win the esteem of the parishioners. The feud has already been going on for years.

CANON GORE, at Westminster, during Lent, lectured on the Epistle to the Ephesians. His instructions were much appreciated by large audiences. *The Church Review* says:—"They were, so long as he dealt with doctrine, entirely free from any suspicion of anything but the strictest orthodoxy. But when he came to the practical directions of St. Paul, the Canon's love of present-day socialism was so great that he lost all sense of proportion. He actually placed ordering one's clothes in good time and paying the market price for them—counsels of perfection which are admirable in their way—on the same level as such obvious and primary duties as saying one's prayers, reading one's Bible, and being a communicant. *Per contra*, he took the old-fashioned line on the position of women."

THE Archbishop of York spent Good Friday in St. Petersburg. He attended the liturgy of the pre-sanctified at the monastery of St. Alexander Nevsky. The *antidoron* or blessed bread was, at the close of the service, brought to him and to Mr. Birkbeck who was with him. This first visit of an Anglican Archbishop to Russia has made a very favorable impression, as is seen in the articles on the subject which have appeared in Russian newspapers. Much is said of the dawning possibility of unity between the two Churches, and of the impetus given to this cause by the Papal Bull against the Anglican Communion. The Archbishop had an interesting interview with Antonius, Archbishop of Finland, and some important conversations with the procurator of the Holy Synod. On leaving St. Petersburg for Moscow, where he was to spend Easter, a group of Russian choristers sang the Episcopal greeting as the train moved out of the

station. He was met in Moscow by the ecclesiastical authorities, and conducted to the Imperial Rooms. In the afternoon, he visited the Metropolitan, and in the evening attended vespers in the church of the Saviour, erected to commemorate the retreat of the French in 1814. On Sunday, the Archbishop preached at the English church of St. Andrew. Whatever the immediate outcome of such a visit may be, it certainly tends in the direction of a better understanding between the two Communions, and must help to pave the way to a future adjustment of relations. It is to be remembered, moreover, that one of the subjects of discussion at the coming Lambeth Conference is "Christian Unity in Relation to the Churches of the East", etc. On this head, the Archbishop will have something fresh and interesting to say.

THE Bishop of London, in a letter to the *London Times*, explains the proceedings in celebration of her majesty's reign on June 22nd. The real day of religious thanksgiving is Sunday, the 20th. On that day, special services will be held throughout the British empire. The affair of the 22nd will consist of a drive which her majesty proposes to take through her capital city, that she may receive in person the congratulations of her loyal subjects. These will consist generally of acclamations, but at two points they will be more formally presented. At St. Paul's cathedral she will pause while the *Te Deum* is sung by a large choir on the steps of the building. When she reaches the Mansion-house, *i. e.*, the residence of the Lord Mayor, she will similarly pause. But what occurs at these places is merely an incident in the procession, which is an end in itself. The singing of the *Te Deum* is merely a beautiful and appropriate incident in the day's proceedings. The bearing of this statement is to show that it is a mistake to speak of an "open air service of thanksgiving." The thanksgiving, says the Bishop, will already have been made on the previous Sunday. The *Te Deum* will be a reminiscence of it.

ON the 3rd of May, President Kruger, of the Transvaal, delivered a speech before the Legislature, in which he asked that, as a token of sympathy with Queen Victoria and appreciation of her long and glorious reign, the 22nd of June should be declared an official holiday in the republic, that being the date of the Diamond Jubilee. The President further expresses his regret that he cannot say that the political horizon is unclouded, but there are hopeful signs. "We are animated," he says, "with a firm resolve and an earnest wish to do what lies in our power, while guarding our independence, to break up the clouds which seem to menace the whole of South Africa, and to make the way clear and light by means of peaceable co-operation. We look to the future cheerfully and fearlessly, trusting in God, who holds the fate of all peoples in His hands, and relying also upon your hearty support and the righteousness of our cause."

In all this the dignity of the Dutch President shines in comparison with the arrogance of Mr. Chamberlain. But it is in order for the English papers to exploit the hypocrisy of Oom Paul.

THE terrible catastrophe in Paris by which, all in an instant, a scene of life and gaiety was transformed into a place of the most awful and heartrending agony, has sent a thrill of horror throughout two continents. At one moment all was fair and beautiful; the next, hundreds of fair women, many of the best and noblest of modern France, were struggling for life in a pit of fire. Few events have ever occurred which so fully verified the solemn declaration of the Burial Service of the Church—"In the midst of life we are in death." It is doubtless some consolation to reflect that the cause in which these sufferers were engaged when this appalling fate overtook them was one of Christian charity. At the solemn Requiem celebrated in the cathedral of Notre Dame on the 8th, at which the President of the republic, the members of the government, the diplomatic corps, and many of the most notable people of France were present, Father Ollivier, the preacher, took for his text the words: "Blessed are they who have passed from life doing good." The day was one of mourning throughout the city, and the majority of the large places of business were closed during the hours of the religious service.

THE "Royal Maundy" was on Maundy Thursday distributed in Westminster Abbey to seventy-eight men, and an equal number of women, the number of each sex corresponding with the age of the Queen. The lord high almoner and the sub-almoner, with the dean and canons, conducted the ceremony. The gilt dish containing the alms was placed on a table at the foot of the steps leading to the sanctuary. The office was a special one, containing three anthems. After the first of these, "Wash Me Thoroughly," came the first distribution, for clothing, about \$8 to each woman, and \$11 to each man. Then followed the second anthem, "O, Taste and See," and the second distribution consisting of red and white purses, the red containing \$5 each in gold, described as "representing part of the Maundy," and \$7.50 for provisions. The white purses contained as many pence as the Queen is years of age, given in silver pennies, two-pences, three pences, and four pences. The third anthem was then sung, "O, Sing unto the Lord a New Song." This was composed expressly for the occasion by Dr. Bridge, organist of the abbey. So ended a very interesting ceremony.

IT is reported that Count Tolstoi is engaged upon a commentary or exposition of the teachings of our Lord in the Gospel of St. John. It is said that of late years the tendency of this remarkable man has been in the direction of orthodox Christianity, and especially to the acceptance of the Divinity of our Lord. No doubt this develop-

ment of his thought will come to light in the pamphlets which are announced as now in preparation with a view to publication some months hence.—This is from an English (provincial) paper: "The bubble has burst, and the cloven hoof as to the character of the so-called Independent party has been exposed in its true colors."—*The Spirit of Missions* for May is mainly devoted to the work among the colored people. It is a subject of which we may all profitably learn more.—The abolition of slavery in Zanzibar, liberating 140,000 persons, is a cheering piece of news from one of the old strongholds of the slave trade. The slave markets have been closed since 1873, and abolition would have come sooner had it not been for fear of the consequences of so great a social change.



Bishop Bass' Centennial

The 100th anniversary of the consecration of the Rev. Edward Bass, D.D., as first Bishop of Massachusetts, was observed in Trinity church, Boston, May 7th, at 10:30 A. M. The clergy met in the parish rooms, together with Bishops Lawrence and Coleman, and marched in procession to the church. The office of Holy Communion was said by the Bishop of the diocese. Bishop Coleman reading the Epistle. The historical address of Bishop Lawrence occupied one hour in delivery, and, in part, he said:

"On May 7th, 1797, in Christ church, Philadelphia, the Rev. Edward Bass, D.D., was consecrated Bishop of Massachusetts and Rhode Island. To commemorate this event, to recall the life and character of the first Bishop of Massachusetts, and to thank God for His goodness to the Church in this diocese, we meet today.

"In the town records of Braintree stands this item: 'On the 12th month, 3, 1657, John Bass and Ruth Aulden were married by John Aulden, of Duxbury.' This Ruth Alden, daughter of John and his wife, Priscilla, was the great-grandmother of Edward Bass. In the town records of Roxbury is written: 'Deacon Samuel Bass, aged 94, departed this life upon the 30th day of December, 1694; who had been a deacon of the Church of Braintree for the space of above fifty years, and the first deacon of that church; and was the father and grandfather and great-grandfather of a hundred and sixty-two children before he died.' John Bass, who married Ruth Alden, was the son of this same Samuel Bass. From such sturdy stock came the first Bishop of Massachusetts.

"Edward Bass, son of Joseph and Elizabeth Bass, was born in Dorchester, Nov. 23rd, 1726, and four days later, braving the November winds, was carried to the First church, and there baptized by the Rev. Jonathan Bowman, pastor. The fourth child in a family of eleven children, in the Old Bay State, received an education in self-restraint, experience, and piety. The studies of Edward Bass were also encouraged, for he entered Harvard College at the age of 13. In a class of 33, he was 'placed' according to the standing of that day, 21st. The absence of his name from the disciplinary record suggests that he was a quiet, faithful student. Twice only was he fined for the mild offense of being absent 'from college after the vacancy.'

"Graduating in 1744, he remained at Cambridge, and three years later received the master's degree. The subject of his master's thesis is suggestive of his trend of thought. It runs thus: 'Will the blessed in the future world, after the last judgment, make use of articulate speech, and will that be Hebrew?' His decision that the blessed will use articulate speech, and that the language spoken will be Hebrew, gives force to a favorite dogma of that day—the small number of the elect. He seems to have had some hesitation as to his life work, for he remained in or about Cambridge for over six years after graduation. He taught school at intervals, and then turned towards the Congregational

ministry. Having obtained a license to preach, he supplied vacant pulpits in the neighboring towns. When supplying at Malden, he received from the wardens of St. Paul's church, Newburyport, a request to become the assistant minister of that parish. Such a call gives us the impression that he must have been considering a change from the Congregational order to the ministry of the Episcopal Church. What brought young Bass to his decision to take orders, it is not easy to discover. . . . Before going to England for ordination, he was examined by some of the clergy. The wardens asked him to read the service and preach in St. Paul's. In spite of the protests of some of his examiners, he did so, and they wrote to the Bishop of London that 'the forward young man did proceed, and Mr. Plant, thro' age & infirmity, was weak enough to countenance the irregularity, by the loan of his Gown, etc.'

"In April, 1752, Mr. Bass reported himself in London to the Society for the Propagation of the Gospel. Licensed by the Bishop of London 'to perform the ministerial office in the Province of New England in America,' and appointed missionary by the society, the young man was presented to the Archbishop of Canterbury, who gave him his 'Paternal benediction and instructions.' In the autumn of 1752, Mr. Bass entered upon his duties as assistant minister in St. Paul's church, Newburyport.

"St. Paul's had a congregation of good size and of large variety, the negro servants and a few of the richest shippers—men like Tristram Dalton, Elbridge Gerry, Rufus King, Thomas, Patrick, and John Tracy, who were the peers of any citizens of the Colonies. They were Churchmen; some of them had been in other countries: they were men of broad minds as well as strong character. In such a parish the Rev. Edward Bass, then only 26 years old, began his ministry. There he remained, with increasing influence and respect, for over fifty years, until his death.

"A few months after the arrival of his assistant, the Rev. Mr. Plant died, and Mr. Bass, now rector of the whole parish, officiated once a month for several years in the Queen Anne's chapel, Newbury. The stipend of £50 from the Venerable Society, supplemented by the contributions of the people, soon enabled their minister to take larger responsibilities, and in 1754 he married Sarah Beck.

"A great occasion to the parish and to the whole town was the purchase and installation of an organ. To have planned for such a radical movement suggests the wealth of the parish, and their appreciation of a richer service than was the custom of those days. The rector himself subscribed £20 from his small income. This organ had been left by Thomas Brattle to Brattle Square church, Boston, under the conditions of his will, which read: 'If they shall accept thereof and within a year after my decease procure a sober person that can play skillfully thereon with a loud noise. Otherwise, to the Church of England in this town, on ye same terms and conditions.' The organ was refused by the Brattle Square church, as 'they did not think it proper to use the same in the public worship of God.' Later it was accepted by King's chapel, and, having ravished the ears of the governors and citizens of Boston for over forty years, was transported to Newburyport.

"In June, 1766, Mr. Bass attended the first annual convention of the clergy of Massachusetts, at King's chapel, Boston. 'We met, fourteen in number,' wrote one of them, 'and made something of an appearance for this country when we walked together in our gowns and cassocks, and we were honored by the governor's company at dinner.' Their discussions turned upon the need of a bishop. The next year there went from the convention to the Venerable Society a strong letter, representing the conditions of the churches and their need of a bishop. The Church of England, however, was indifferent or deaf to the appeal. The Colonies were moving rapidly into the War of the Revolution, News of Concord and Lexington, and then of Banker Hill, reached the town. Strange emotions must have swept over Edward Bass, for he stood in a unique

position in the community. He, like the other citizens, was a subject of the king. He was a clergyman of the Church of England. But he was also an American. He had his duty to his own countrymen, and he was the pastor of a people. His common sense, courage, and prudence came to his aid. He would stand by his pastoral work, take sides with neither political party, conduct the services of the Church, and let events move on. The patriots called him a Tory, and he was mobbed. Then, ten days after the Declaration of Independence, his wardens called on him to omit from the service the parts relating to the king. He complied with the request. Soon various charges were brought against him in England. His stipend was cut off, and he was dismissed without a hearing. But members of his parish came to his aid, and he continued his pastoral work.

"After the Revolution, the Episcopal churches had before them three problems—the obtaining of bishops, the national organization of the churches, and the adoption of an amended Prayer Book. Mr. Bass became the leading counsellor in the Massachusetts Church, and finally, on June 4, 1789, he was elected Bishop by the clergy of this State. But his consecration was delayed, and again, on May 24, 1796, he was elected Bishop by the convention of the diocese in Boston. Finally, on May 7, 1797, in the the historic Christ church, Philadelphia, the Rev. Dr. Bass was consecrated by Bishops White, Provoost, and Claggett. On May 30, being the first day of the annual convention of the diocese, the Bishop was formally welcomed in Trinity church, Boston.

"For six years Bishop Bass filled with faithfulness, good sense, and industry, the offices of Bishop of Massachusetts and rector of St. Paul's church, Newburyport. The Church had not then caught sight of the modern bishop as a leader in missionary enterprises, and the organizer of work. The strange appearance of the lawn sleeves was enough to satisfy the different congregations. The territory of Bishop Bass' jurisdiction was large, including Massachusetts, with Maine and Rhode Island. He visited New Hampshire, though it was not until 1803 that that diocese formally asked him to 'take the churches in the State under his pastoral charge.' Vermont made the same request just before his death.

"With his added dignity he preserved the same simplicity. Clothed with a long black coat, with ample pocket fold, small clothes, and black silk stockings, he was a familiar figure on the street. His three-cornered hat shaded a round and kindly face, which was framed in a sweep of long, curling hair. His house was ever open to guests, and he was welcomed by his neighbors as a man full of anecdote, humor, courtesy, and humane disposition. His friend and warden, Dudley A. Tyng, caused at proper intervals a new three-cornered hat to appear upon the peg from which the old one as mysteriously disappeared. As a preacher, he was plain, practical, and full of kindly exhortations to good conduct, based upon the foundations of an evangelical faith. He represented our Church as distinctly a Church of order, dignity, and dutiful love. A vein of humor ran through some of his sentences, which was more clearly revealed in his social discourse.

"His last public duty was characteristic: At the invitation of the Newburyport Humane Society for the Preservation of Sailors' Lives, he preached a sermon in which he pointed out the Saviour as the One to whom the frightened sailors turned in their peril upon the Sea of Galilee. This sermon, which was afterwards printed, was preached on Tuesday, September 6. On the following Thursday, while preparing to go to Portland to consecrate a church, the Bishop was taken ill, and in two days, upon Saturday, Sept. 10, 1803, in the 76th year of his age, he fell asleep. On the following Tuesday his body was placed at rest beside the church, and in the midst of the people whom for half a century he had so faithfully served."

At the conclusion of the address, Gounod's anthem, "Happy are we with such a Saviour ful-

filling our redemption," was sung. The retro-cessional was hymn 522, "On our way rejoicing, we homeward move." The service was a very impressive one, and attracted a large congregation. The Episcopalian Club entertained the clergy and invited guests, after the service, at the Brunswick and Copley Square hotels. Speeches were made by the Rev. Samuel Hart, D.D., of Hartford, Conn.; Prof. George W. Pepper, of the University of Pennsylvania; Joseph Bryan, of Richmond, Va.; Joseph Packard, of Baltimore, and Bishop Lawrence.

Bishop Bass was 70 years of age when consecrated. He attended but one General Convention, that of 1799, and assisted in the consecration of the Rev. Dr. Abraham Jarvis, as Bishop of Connecticut, which event took place Oct. 18th, 1797, in New Haven. He consecrated but one church, that of St. Paul's, Newburyport. His widow, a second wife, survived. In 1754 he married his first wife, Miss Sarah Beck, whose demise occurred in 1789. Parishioners complained regarding this first marriage, and the Sunday following he preached from Genesis xx: 3, "Surely the fear of God is not in this place, and they will slay me for my wife's sake!"

Dr. Bass received \$500 a year as rector of St. Paul's church, although a greater part of the time but \$400. This amount was a matter of small moment, as it is related that the parishioners, being somewhat behind in the matter of payment, asked the Bishop what they should do. "Well," replied Dr. Bass, "let it go; I'll release you and we will begin again." He was much opposed to the revival system of the Methodists, and did not enter heartily into the movement of George Whitfield when in Newburyport.

Bi-Centennial of Trinity Church, New York

The notable event of the past week in New York has been the celebration of the 200th anniversary of Trinity parish. Keen public interest has been manifested by all classes of citizens. The church and chapels were handsomely decorated, the decorations at the church being of an unusual character. Flags of this country and of England and France were used freely, and a conspicuous feature to the outside public was the festooning in national colors of the monument of Gen. Montgomery in the portico of St. Paul's chapel, which fronts the postoffice on Broadway, in the busiest centre of the city. At Trinity church banners of rich materials, embroidered with ecclesiastical emblems, were hung on the walls; heraldic shields of iron were placed at intervals, with historic emblazonry, and figures of angels held electric lights especially introduced for the occasion. The chancel was magnificent with flowers, and fresh sprigs of evergreen were strewn on the floors of the church to give odor of the balsam in token of festival gladness.

When, on Sunday morning, May 2nd, the chimes rang out for the principal service of the beginning of the octave, the stately fane was crowded to its utmost capacity. Celebrations of the Eucharist had preceded. The music was under the direction of Dr. Messiter, who retires from active duties at the end of the commemoration. The rector, the Rev. Morgan Dix, D.D., D.C.L., was celebrant of the Blessed Sacrament, and was assisted by the Rev. Drs. J. N. Steele, E. N. Potter, and Wm. S. Langford, and the Rev. Messrs. Monk, Griffin, and Hill. An historical address was made by the Rev. Dr. Dix, in the course of which he referred to the changeless attitude of Trinity parish, using these memorable words:

It has stood, and now stands, for the system which may be historically described as Anglo-Catholic Christianity. The island of Britain, Thule of the North, received the Gospel of Jesus Christ in the Apostolic Age, and from the Apostles or companions of the Apostles. The doctrine, discipline, and worship of the Holy Catholic Church of historic record, the Faith as contained in the creed, the regimen and discipline of episcopacy, the liturgical and sacramental system, have been transmitted from that primitive age to our day, and are now preserved in

England in her established Church. These have been modified, filled out, interpreted by special customs, uses, and traditions peculiar to the English branch of the Church of Christ; and this system, Catholic in generals, Anglican in particulars, was brought over to this place when New Amsterdam became New York. That was the system established here, as on a fresh foundation, two centuries ago. That is the system still represented by our parish. . . . The same that it was from the beginning, not to pose as inventor, or innovator, or setter forth of a new Gospel, or as council hall of a philosophy, but as a simple, honest witness to the Gospel, which was delivered to man by Christ, promulgated by His Apostles, and stamped with the seal of that which brooks not alteration, change, or substitution by any art or skill of man.

As such, the parish represented two things emphasized by our great Hobart, evangelical truth and apostolic order. . . . These are our inheritance; these were transmitted to this Church from the Church across the sea; and for these, so far, the parish has stood firm as a rock, and unshaken by the winds of change, experiment, revolt, revolution. Perhaps it is this attitude which awakens the hostility of those who think of religion as a product of evolution, of the Gospel as a variable stream of tendency, and of Christianity as changing from generation to generation, with every change in the thoughts of men on the subject of religion. I do not wonder that to such persons a conservative position is irritating and offensive; but I thank God with all my soul that we have the honor implied in their criticism and disapproval.

At the afternoon service in Trinity church, Sunday, May 2nd, the vicar, the Rev. Dr. J. Nevett Steele, was preacher. At night was held a festival of guilds. A procession carrying banners entered the church, having in line representatives of the guilds of St. Stephen, St. Monica, St. Ambrose, St. John the Evangelist, Holy Cross, the Good Shepherd, St. Mary, St. Ursula, St. Elizabeth, and St. Agnes, and of other organizations. The preacher was the Rev. Alfred W. Griffin, curate. The scene was very picturesque, as the brilliantly illuminated church shone resplendent with its many colored decorations and the banners of the guilds. The women of the organizations had upon their heads white caps, and the children and young girls, veils of blue.

On the same day a pastoral from the rector was read in all the chapels of the parish. There were repeated Eucharistic celebrations in all. At St. Paul's chapel, the venerable interior was beautifully decorated with banners, draperies, and floral designs. An emblem of the Blessed Trinity occupied the west end. At High Celebration the preacher was the Rev. Mr. Geer, vicar, who detailed the history of the chapel from the time when it stood in open fields, through days of change as the city advanced to it, and finally left it "far down town." The vicar *emeritus*, the Rev. Dr. Mulchahey, acted as celebrant of the Eucharist.

At St. John's chapel, Haydn's *Te Deum* was sung as an *Introit* at the chief morning service by a choir of 40 voices, accompanied by organ and orchestra. Under the leadership of Mr. Le Jeune, the music was elaborate and imposing. The altar was blazing with candles. The preacher was the vicar, the Rev. P. A. H. Brown, who took occasion to pay an affectionate tribute to the rector, Dr. Dix. Tributes were also given to former clergy of St. John's. The offertories were devoted to the summer home, at Islip, L. I. A musical service was held in the evening, at which was rendered for the first time in this country, Von Weber's sacred cantata.

At Trinity chapel, the music included settings by Tucker, Hayes, Woodward, Cooke, Boyce, Goss and Tours. The vicar, the Rev. Dr. Vibbert, was preacher and celebrant. At St. Chrysostom's chapel, flags were plentifully used in decorations, and the chancel was beautified with Easter lilies and palms. The choir was aided by a mixed quartette, accompanied by organ and orchestra. At St. Augustine's chapel, the vested choir, under direction of Mr. Arthur L. Brown, was aided for the occasion by two transept choirs of members of the chapel congregation, numbering 100 voices, with instrumental accompaniment—the result being the finest ever known in

this chapel. Mr. W. U. Walters was in charge of the supplemental choir. The offertory anthem was the "Hallelujah Chorus," and the *Sanctus* from Gounod's "St. Cecilia Mass." The vicar, the Rev. Dr. Arthur C. Kimber, made an address, and one of the curates, the Rev. C. H. Beers, was preacher. An interesting incident was the ringing of the old bell to announce service, which had been given by the Bishop of London to Trinity church, in 1704, and which now hangs in the tower of St. Augustine's.

At St. Agnes' chapel, notwithstanding the rainy weather, a large congregation listened to an historical sermon by the vicar, the Rev. Dr. Edward A. Bradley. The Rev. Dr. Ulmann, of Trinity School, and other clergy assisted. Stanford's *Te Deum*, in Bb, was sung at the *Introit*, and the Eucharistic music was from Gounod's *Messe Solennelle*. At St. Luke's chapel, special music was rendered morning and evening by a choir of 45 voices, under the charge of Mr. Frank P. Hoffman. In the morning, the curate-in-charge, the Rev. Mr. Logie, preached. In the evening, the Sunday school was largely present. The offertories were given to the House of the Holy Comforter.

On Monday and throughout the week, Trinity church, which is always open, was much sought by visitors, who viewed the splendid interior and decorations. Eucharistic Celebrations took place daily. On Monday noon, the Rev. Dr. Eliphalet N. Potter, late president of Hobart College, preached a sermon, recounting what Trinity parish has done to promote Church education, and instanced its relation to Trinity School, King's College—now Columbia University, Trinity College, and Hobart College.

On Tuesday, the Rev. Dr. Wm. S. Rainsford, of St. George's church, which was the first chapel founded by Trinity, was the preacher. It was observable that a large proportion of the congregation were business men from Wall st. and the neighboring business centres. The Rev. Drs. Dix and Steele were in the chancel. Dr. Rainsford took for his theme the history of the relations of St. George's with the parish, and eloquently discussed the importance of churches remaining at their posts instead of removing "up town," and the value of large ecclesiastical endowments.

On Wednesday occurred one of the most notable services of the octave. Distinguished persons from this and other cities had been invited, and admission was by card only. The service commemorated the relation of Trinity church to the State. The musical features were of an unusually elaborate character. An organ recital began at 10:30 A. M., and just before 11 o'clock Gounod's "Joan of Arc" was played as a prelude, introducing a full orchestra and both the great organs of the church. The chancel organ was played by Warren C. Hedden, of the church of the Incarnation, and the gallery organ by Victor Baier. The choir of the church was augmented for the day. A festival *Te Deum* by Sir Arthur Sullivan, was the principal musical feature, and was led by the veteran choirmaster, Dr. Messiter. It was the setting composed to commemorate the recovery of the Prince of Wales from his long illness about 20 years ago, and was first sung in Crystal Palace with a chorus of 5,000 voices. Its rendition Wednesday by the full musical forces, aided by contingents from the Damrosch and Seidl orchestras, occupied nearly 45 minutes, and was one of the most imposing musical events in the history of this country. In the chancel, with the rector, were the vicars and curates of the whole parish; Bishops Littlejohn, Walker, and Coleman and other clergy were present, as well as the pastor of the old Dutch Collegiate church of former New Amsterdam, and others. The prayers included a special thanksgiving for blessings vouchsafed this parish and people. An address was delivered by Bishop Potter, at the end of which he made a feeling and appreciative reference to the personality of the rector. At the close of service many entered the vestry to congratulate Dr. Dix. For an hour longer the chimes rang joyously in celebration of the actual date completing the 200 years of the career of

the parish. In the evening the church was packed to the doors, and many hundreds were unable to obtain seats—the crowd extending far along the neighboring streets. The service was choral, and the choir of the church was assisted by the choirs of the church of the Incarnation and of the church of Zion and St. Timothy. The Rev. Dr. Dix delivered an address upon the work of the church and its present position and influence in the community.

At the service Thursday, the Rev. Wm. R. Huntington, D.D., D.C.L., rector of Grace church, an early offshoot of Trinity, was the preacher. At the noon hour every seat was filled. Drs. Dix and Steele conducted the service. At night a special service was held at St. Paul's chapel, for guilds and Sunday schools of the church and all its chapels. Eight hundred children and teachers assembled at the parish house, which is used for the offices of Trinity corporation, and marched to the chapel, led by the choir, and followed by the parochial clergy. The Ven. C. C. Tiffany, D.D., archdeacon of New York, delivered an address.

The noon sermon at Trinity church on Friday was delivered by the Very Rev. E. A. Hoffman, D.D., LL.D., D.C.L., dean of the General Theological Seminary, and dealt with historical reminiscences. He made an interesting reference to the origin of the present parochial wealth, saying: "In the reign of Queen Anne the parish received by royal grant the tract of land known as the Queen's farm, which extended along the North River from the present site of St. Paul's chapel to what is now known as Christopher st., and which constitutes the endowment of the parish. Shortly after this the entire farm was leased to Geo. R. Yerse for one year for £35, provided he plant no Indian corn next spring therein, and leave the fences in good repair. At that period the rector's salary was £100 a year."

The notable octave of services was brought to a successful end on Sunday, May 9th, by services in the church and chapels, at which the preachers were bishops. At Trinity church, the preacher in the morning was the Bishop of Albany; at St. Paul's chapel, the Bishop of Long Island; at St. John's chapel, the Bishop of Delaware; at Trinity chapel, the Bishop of Maine, and at St. Agnes' chapel, the Bishop of Western New York.

Canada

The synod of the diocese of Huron meets on the 8th of June; the Bishop therefore does not expect to be able to leave for England, to attend the Lambeth Conference, till the middle of the month. He confirmed classes in St. James' and St. George's churches, London, April 11th, and a large class in Memorial church, in the same city, on the 14th. The receipts for the cathedral, London, for the year ending at Easter, were nearly \$16,000. The incumbent of the church at Leamington has asked for contributions towards the building of a new church, as the old one is in a very bad condition.

Archdeacon Lauder announced in Christ church, Ottawa, on the 18th, that the Bishop had requested him to state to the congregation, his desire to make the parish church the cathedral of the diocese. A meeting was to be called, when the whole matter would be more fully gone into, in order to carry the Bishop's plan into effect. Two of the Ottawa city churches, Christ and St. Barnabas, increased the stipend of the rector at the Easter Monday meeting. A branch of the Woman's Auxiliary was formed in connection with Grace church, Ottawa, lately.

The Bishop of Toronto held a service in the church of the Ascension, Toronto, April 5th, admitting two women as deaconesses; one, the daughter of Sir Leonard Tilley, is working in the parish of the church of the Ascension. The other, Miss Thomas, goes as missionary to the Aurucanian Indians in Chili. The Bishop of Huron preached the sermon, and a number of the clergy were present at the ceremony. There is now some hope that the fund for completing the cathedral of St. Alban the Martyr, Toron-

to, will be placed on a satisfactory footing. A meeting of the committee of laymen appointed was held in the synod office, Toronto, on the 7th ult., when the plan recently proposed by the Bishop to raise the needed money was discussed. Bishop Sweatman leaves for England in June. Canon Sweeny, of St. Philip's church, Toronto, goes with him as chaplain. A generous response was made on Easter Sunday to the appeal of the rector of St. Mark's, Port Hope, for funds. An oil painting of the chancellor of Trinity College, the Hon. G. W. Allan, was presented to the university after convocation, recently.

Bishop DuMoulin, of Niagara, confirmed a large class in St. Thomas' church, St. Catharines, April 6th. Among the candidates were a number of boys from Bishop Ridley College, St. Catharines. The Bishop held a Confirmation on the 4th, in St. James' church, Dundas.

The synod of the diocese of Quebec commenced its 22nd session May 4th, by a morning service and Celebration in the cathedral, Quebec. During Bishop Dunn's absence in England, Archdeacon Roe is to act as commissary for diocesan business. Bishop Dunn is to preach before the University of Cambridge, England, on the 30th of May. An appeal for funds for Compton Ladies' College has met with some success in the diocese of Quebec. The institution is free from debt, but needs repairs on the building. The jubilee fund for Lenn xville College has reached the sum of \$48,000; \$5,000 of this is conditional. More rooms are needed to accommodate the increased number of students, and the jubilee funds are not available for the extension of the college buildings. The missionary in charge of St. Clement's mission, Labrador, writes that the two most important places in the mission are Harrington and Mutton Bay. A nice little church was built at the latter place two years ago, but one is much needed at Harrington. A parsonage is being built at Cranbourne. A Confirmation is to be held at Moose River Mission, May 23rd, by the Bishop of Maine, in the absence of the Bishop of Quebec.

A new church has been built at Rossland, British Columbia, the greatest mining centre in the province. It is in the diocese of New Westminster, and the Bishop, Dr. Dart, arranged to consecrate it on his way east to England. St. Peter's church, Kamloops, was consecrated recently, and a new church at Steveston, the great fishing centre on the Fraser river. Bishop Dart also held an ordination just before his departure for Lambeth, and presided at a meeting of the executive committee, for the purpose of incorporating the parish of St. Thomas', Chilliwach. The mining interests now being developed in British Columbia cause great activity in Church work there.

A hope is expressed that Archbishop Machray, Primate of all Canada, may be able to visit the maritime dioceses this summer, on his way to the Pan-Anglican conference. The Primate being a Cambridge graduate, visited England last year to take part in the great tercentenary festival of his college. It is 32 years since his consecration as Bishop of Rupert's Land.

Large attendance was the rule at the Easter vestry meetings of the city churches in Montreal. The reports were, in the main, very satisfactory, and there were several instances of plans for enlarging or rebuilding certain churches. At St. George's church the debt is now only about \$4,000, and an effort is to be made to clear this off during the coming year. The old organ has been taken down, and it is expected that the inauguration of the new one will take place at the end of May. A resolution of sympathy with Dean Carmichael on his recent illness was passed by the vestry, urging him to take a leave of absence for four months. St. Matthias' church affairs are in a most prosperous state, and a committee has been appointed to consider plans for the new church. The debt on St. Mary's church has been entirely cleared off during the year, and a balance on hand has taken its place. The debt on St. Mar-

tin's church has been considerably reduced. The free seat system is still the rule. The salary of the rector of St. Simon's church was augmented. The floating debt on the restoration fund of Christ church cathedral has been entirely cleared off. The Bishop of Montreal has recovered from his recent illness, and is able to resume his Confirmations. He held one at St. Luke's church and one at St. Stephen's lately. The St. Jude's church Boys' Brigade were victors in the banner competition on the 27th. The Bishop confirmed a large class at Christ church cathedral May 2nd. Funds are being raised to complete the baptistry of St. John the Evangelist's church, in memory of Mr. Spence. The Easter services were very well attended in the city churches in Montreal, and the music and decorations were very fine.

New York City

The annual service of the Girls' Friendly Society of the diocese was held at Grace chapel, on the afternoon of Sunday, May 2nd.

At the church of the Ascension, Mt. Vernon, the Bishop made a visitation on the evening of April 28th, and confirmed a class of 26, presented by the rector, the Rev. F. M. S. Taylor.

By the will of the late Howard Potter, of London, provision is made for the relatives, including Bishop Potter. The testator's daughter-in-law, Mrs. James Brown Potter, the actress, is disinherited.

The chapel of St. Philip's Home for Colored People was consecrated by Bishop Potter on the Feast of St. Philip and St. James; the Rev. Messrs. Bishop, Smith, and Clifford assisting. The building is a memorial of Cornelia A. Guion.

The rector of St. George's church, the Rev. Dr. Wm. S. Rainsford, left New York Wednesday, May 5th, for a fortnight's rest at Hot Springs, Va., by advice of his physician, relinquishing work for the time being. Mrs. Rainsford accompanied him.

At the Pro-cathedral, on Friday of last week, medals were given to the cathedral cadets, who performed a very interesting drill in the presence of the Bishop, the Ven. Archdeacon Tiffany, D.D., and a number of the clergy. The corps numbered, on the occasion, 60 members.

The New York local assembly of the Brotherhood of St. Andrew held its monthly meeting at the General Theological Seminary, on May 7th. In the evening the themes for discussion were, "What the clergy expect of the Brotherhood", and "What the Brotherhood expect of the clergy".

Dr. James Hall McIlvaine, formerly pastor of the Presbyterian church of the Covenant in this city, and until now co-pastor of the brick church, was formally accepted as a candidate for Holy Orders of the Church, by the diocesan authorities, on May 6th. It is expected that he will return from Europe in the autumn, when he will be advanced to the diaconate. He has long been one of the most prominent Presbyterian divines in this city.

It is announced that the congregation of Transfiguration chapel, the Rev. Lawson C. Rich, vicar, has organized itself into an independent parish, and awaits recognition as such by the canonical authorities. The action was taken on account of the proposed sale of the building to St. Stephen's parish. The rector of the church of the Transfiguration, the Rev. Dr. Houghton, has granted the new organization the temporary use of the chapel edifice.

At the annual meeting of the Church Club just held, the routine reports of the committees indicated the affairs of the club to be in a very flourishing condition. Elections were held as follows: President, Mr. Wm. Bispham; vice presidents, Messrs. Stephen R. Nash, James Pott, and Wm. Davies; secretary, Mr. John H. Cole; treasurer, Mr. Edward R. Satterlee; members of the board of trustees to serve for the next three years, Messrs. Geo. Zabriskie, Wm. Fonlke, and Avery D. Andrews.

Bishop Potter sailed for England on the steamship "Lucania," Saturday, May 8th.

year ago he accepted an invitation from the authorities of the University of Cambridge to be select preacher to the university in the latter part of this month. He expects to preach the first sermon Sunday, May 23rd. Several other invitations to preach in England have been received by him. Of these he has accepted appointments to preach in Westminster Abbey, on Sunday, July 4th. He will attend the sessions of the Lambeth Conference in July, and expects to return to this city early in August.

Prof. C. F. Chandler has retired from his chair in the medical department of Columbia University. On the occasion of his last lecture he received a testimonial from his students in the shape of a loving cup. He has been connected with the university 33 years. Dr. Chandler has also resigned his position as dean of the school of mines, so that he may be able to devote his whole time to his professorship of chemistry in the college department of the university. He has long been one of the most eminent chemists of this country.

At the meeting of the board of trustees of Columbia University held Monday, May 3rd, President Seth Low, LL.D., announced several gifts. The first of these was one of \$5,000 from the executors of the estate of the late Joseph W. Harper. Another was of twelve lots of land in Brooklyn, by Mrs. Elizabeth M. Ludlaw, the proceeds to be devoted to the Robert Center fund for instruction in music. He also reported that he had received \$1,000 to be used for the equipment of the department of Mechanical Engineering. A letter was read from the class of '82 offering the university a large wrought iron gate, to be made from a design by Messrs. McKim, Mead & White. The offer was accepted with thanks, and when the gate is completed it will be placed at the 120th st. entrance of the new site of the university. President Low announces that work upon the new buildings is now being pushed with all possible rapidity, and it is expected that sufficient progress will be made during the summer to allow of occupation by the university in the early part of next autumn. The splendid library building which President Low is erecting at his own expense in memory of his father, is practically finished on the outside, and presents a noble appearance. The plans for dormitories have not yet materialized.

The new Home for Old Men and Aged Couples was opened May 4th by Bishop Potter. The chapel and hallways were filled with guests and those interested in the institution. The place was decorated with palms and flowers. The opening address was made by the Bishop. An address was also delivered by the Rev. Dr. Wm. H. Vibbert, of Trinity chapel. Music was furnished by the chapel choir and an orchestra. The new edifice was designed by Messrs. Cady, Berg & Lee, and is an L-shaped building 105x104 feet in its largest extremities. The basement contains kitchen, laundry, stores, heating arrangements, and a billiard room. The first floor has parlor, sitting, reception, and dining rooms, a board room, and servants' quarters. The parlor and sitting room are so arranged as to form a chapel for nearly 200 persons. The upper floors contain rooms for the dwellers in the house. The fifth floor has a well-appointed little hospital, with two wards, one for men and one for women, nurses' rooms, bath, etc. As an elevator runs through the several stories, all are equally convenient for the aged inmates. The aim is to avoid an institutional effect as far as possible. The walls are of washed brick, whose rough surfaces will before long be considerably covered by ivy. Red brick has been used, as nearly all the new buildings in that vicinity are of light brick, and pleasing contrast has been sought. Two rooms have been endowed, one in memory of Susan Moore Dutihl, the first president of the board of managers, by her friends, and the other in memory of Mrs. Richard T. Auchmuty, by her husband. The Dutihl memorial will be used by members who are sick. The edifice has cost \$184,000, and will accommodate about 60 persons.

Philadelphia

Mr. Geo. W. Jacobs, treasurer of the Lenten and Easter offerings, reports up to the 7th inst., receipts from 63 Sunday schools, amounting to \$5,580.24.

On Wednesday evening, 5th inst., a reception was given by Bishop and Mrs. Whitaker, at the Church House, to the deputies of the convention. The attendance was very large, both of the clergy and laity.

The Hope Association of old St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, which seeks to promote an interest in seamen, held its anniversary on the 6th inst., in the chapel in the rear of the church, when J. Percy Moore, Ph.D., delivered an illustrated lecture on "Deep sea fishing and fishes."

The Burial Office was said on Saturday, 1st inst., at old St. Peter's church, over the mortal remains of Mrs. Kirk B. Wells, who entered into life eternal on the 28th ult. Many were present to pay the last tribute of respect to her memory, as to one of the last of the old regime. As a Christian lady and a most generous benefactor of St. Peter's, she will long be remembered.

On the 3rd inst., the corporation of St. Stephen's church, the Rev. Dr. E. Worcester, rector, for a nominal consideration, conveyed to the church of the Holy Comforter, West Philadelphia, a plot of ground at 48th and Haverford sts., 149 feet 5 $\frac{1}{2}$ inches by 151 feet 8 $\frac{1}{2}$ inches, subject to a ground rent of \$120 a year. The lot adjoins the church of the Holy Comforter, and a new edifice may be erected there to take the place of the present frame structure.

In the will of Dr. George Myers, probated 1st inst., estate valued at \$18,000, are bequests of \$1,000 to a German Reformed congregation; two of \$500 each, to the endowment fund of the memorial church of St. Luke, the Beloved Physician, Bustleton, and to the Byberry library; and the residue to the Episcopal Hospital, on condition "that, if at any time, any near relative of mine should, through poverty, apply for admission, he or she shall be admitted and receive proper care and attention without charge."

On the evenings of the 4th and 5th inst., there were large numbers of people in attendance at the church of St. John Chrysostom, the Rev. J. Sherlock, priest-in-charge, where musical entertainments were given in aid of the building fund of that church. Among the numbers given was Haydn's Symphony, No. 9. A trained chorus of 35 voices, under the leadership of Wm. H. Brokaw, choirmaster of the church of the Covenant, rendered some very fine choruses; there was also an æolian recital.

A beautiful pair of brass gates have been recently placed in the church of the Ascension, the Rev. G. Woolsey Hodges, rector, at the entrance of the choir. They are the gift of the daughters of the late Mr. Wm. Penn Chandler, and are a memorial of their mother, who herself was the donor of the brass lectern and altar rail, memorials of her husband. These gates are not only an additional ornament to the church, but are a protection to the sanctuary, an important thing in a church which is always left open.

The 49th anniversary service of the Churchmen's Missionary Association for Seamen was held on Sunday evening, 2nd inst., in the church of the Saviour. An address was made by the Rev. F. W. Greene, in charge of the mission church of the Redeemer. On Sundays every ship is visited within a certain limit; and on Wednesdays, a visit is paid to Point Breeze. The sailors are invited to come up to the reading room, where they can write their letters. Almost invariably the invitation is accepted, and they attend the services also. On Tuesday evenings, a temperance meeting is held; on the rolls are the names of 2,600 seamen. An address was also made by the rector, the Rev. Dr. W. B. Bodine.

The simple and impressive service of the Church for the burial of the dead was said at noon on Wednesday, 5th inst., over the remains of Geo. W. Biddle, Esq., for many years a vestryman and, until recently, a warden of old St.

Peter's church, who entered into life eternal on the 29th ult., in the 80th year of his age. He was the Nestor of the Philadelphia bar, and one of the most honored citizens. During the singing of the hymn "Abide with me," the bier was removed, followed only by the family and vestry of the parish. The interment was in the cemetery of St. Thomas' church, Whitmarsh, Pa. A very noticeable feature was the great number of men, advanced in years, who were in attendance at the church; and these were of all creeds—Jews and Gentiles, Protestants and Romanists—but all friends of the departed. In the assemblage were many whom he had befriended, whose legal rights he had defended for charity's sake, for his great abilities were not alone for the service of the corporation or the capitalist. Many instances were told by those who lingered in the churchyard of his kindness to the oppressed widow and friendless orphans, and many were the grateful acknowledgments of his kind offices to struggling business men.

A missionary meeting was held on Sunday afternoon, 2nd inst., in St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, to consider the various interests of Church work among the Jews. Archdeacon Brady presided. The Rev. Charles M. Armstrong spoke of "The Jew in Scripture," whose "present condition," he remarked, "is eminently better than it was 1,800 years ago. Their distinct race preservation is a proof of God's promise." The Rev. H. R. Fuller's topic was, "The Jew in history," and he said that notwithstanding the constant persecution of the race, it has always occupied a prominent place, and has managed to hold the highest place in the courts of all the foremost nations. The Jew's commercial power has at times almost dominated the civilized world. Christians have ever persecuted the Jew, in spite of Christ's appeal to God to forgive them. It has been a blot upon Christianity and the Christian religion. The Rev. Robert Ritchie spoke on "The Jew in Philadelphia," where the race is rapidly increasing. The reformed Jew has, in a great measure, given up his belief in the coming of the Messiah. The Russian or Polish Jew does not take any interest in the synagogue services. Socialistic and anarchistic meetings are more attractive to the young Jew than the sermons of their rabbi. The Church has a great task in hand to undo the work which it has accomplished against the Jew in 1,800 years.

In celebration of the completion of his 25th year as rector of the church of the Resurrection, a largely attended reception was given on the 1st inst. to the Rev. Joseph R. Moore; and in the course of the evening, while he was absent from his study, a number of friends completely changed its appearance by the new furnishings which they supplied. Three notable services were held on Sunday, 2nd inst., in the church, which was beautifully decorated with azaleas, palms, and cut flowers. In the forenoon the rector preached an anniversary sermon. Reviewing the quarter century since he took charge of the parish, he said that there were but 10 communicant members on May 1, 1872, to which were added 42 from his previous charge, St. George's, the two congregations being soon after consolidated. From that date to the present, 819 persons were added to the communicant list; but by reason of deaths and removals, there remain 403 active members. During his rectorate there have been, Baptisms, 983; presented for Confirmation, 408; marriages, 180; burials, 704; sermons and addresses, 4,846. There are 483 children in the Sunday school. The rector announced the presentation of a new baptismal font from the guild of the Sons and Daughters of the King, which was used for the first time during the afternoon service. On this latter occasion, the Sunday school was addressed by Bishop Whitaker. The Rev. Dr. W. N. McVickar was unable to be present, through illness, at the night service, but addresses were made by the Rev. Dr. J. D. Newlin on behalf of the clergy, and by George C. Thomas, Esq., representing the laity. The offerings at the three services were for the

parish building fund, for the purpose of erecting a parish house at the corner of Tioga and Watts sts., in the rear of the church. The old church edifice was torn down some four years ago, and on July 1st, 1893, Bishop Whitaker laid the corner-stone of the new church. At present only the nave has been erected as high as the clerestory, and a temporary roof put in place. The seating capacity is 500, which will be increased to 700 when the choir and sanctuary are added. The architecture is pure Gothic, the outer walls of Port Deposit granite, and the interior is neatly finished in buff and red pressed brick. A rich and harmonious effect is produced by the beautiful tints of the seven artistic memorial windows already placed in position, forming a series of emblematic subjects. In the infant Sunday school is erected a large window, a memorial of Walter F. Miller, Jr. When the edifice is completed an immense memorial window, emblematic of the Resurrection, will be placed at the west end of the church, and eight other windows, representing leading events and scenes in the life of Christ, will be added. Of the chancel furniture, a priest's chair is the memorial of the first rector, the credence table is in memory of Elijah Wyatt, and the Bishop's chair is the personal gift of the managers of the Masonic Home, where the present rector has frequently ministered to the inmates. The music at the church is rendered by a vested choir of 30 boys and men. The new church, when completed, with the rectory, parish house, and Sunday school building, will represent an outlay of \$100,000. Already over \$20,000 has been expended on the new church. It may be added that since the parish was admitted into union with the convention of 1850, three self-supporting congregations have been established within the bounds of its original territorial limits.

Chicago

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

On Sunday, May 9th, Bishop McLaren confirmed a class of six at Trinity church, Aurora, the Rev. C. A. Holbrook, rector; and a class of 11 at Emmanuel church, La Grange, the Rev. Chas. Scadding, rector.

The Church Home for Boys, under City Missionary Chattin, has moved from its old home to larger quarters, at 5716 Ohio st., Austin. There are at present 19 boys in the home.

The spring convocation of the Northern deanery of the diocese of Chicago was held at Trinity church, Belvidere, on May 4th and 5th. On the first day Evening Prayer was said at 7:30 o'clock, at which three addresses were made on the topic, "A rule of life." The Rev. G. S. Whitney spoke of the rule as applicable to the Church at large. It was as necessary for a Christian as for a business man to have a definite system of life. Into this system should come certain well-directed efforts in the interest of the whole Church, such as prayer, support of Church missions, etc. Dr. Rushton made the same application to diocesan work. The diocese was a unit, and the parish simply a member. It was especially important to keep up diocesan missions. The Rev. F. W. Keator dealt with the rule of life as applied to the parish. There should enter into every scheme of life a willingness to help the rector by attendance on services, financial support, etc. On Wednesday, there was a celebration of the Holy Communion at 7:30 A. M., the Rev. Dr. Fleetwood, celebrant. Morning Prayer was said at 10 o'clock, with an address by the Rev. John C. Sage on methods of catechizing, followed by a business meeting. In the afternoon, there was a clerical meeting and discussion of the paper. There was a good attendance at the meetings, and the open discussion and interchange of views was very helpful to all present.

CITY.—Mr. Henry Keep, a prominent member of Grace church, and an active worker throughout the diocese, died on Tuesday, May 4th, and was buried Thursday.

The funeral services of Mrs. Bixby, wife of the Rev. C. H. Bixby, of St. Paul's church, were held at that church on Wednesday afternoon,

May 5th. Dr. Morrison, Dr. Rushton, and the Rev. A. L. Williams officiated.

The regular monthly meeting of the Woman's Auxiliary of this diocese was held in the Church Club rooms, on Thursday, May 6th. Arrangements were made for the annual meeting in La Grange on May 27th. A letter was read from Mrs. Higgins, a missionary to West Africa.

The 13th annual meeting of the Chicago branch of the Woman's Auxiliary to the Board of Missions, will be held on Ascension Day at Emmanuel church, La Grange.

The 10th anniversary of St. Peter's parish, the Rev. S. C. Edsall, rector, will be celebrated by a reception in the parish house on the evening of May 22nd. On Sunday, May 30th, an anniversary service will be held in the church. This calls attention to the striking growth of this parish, which is now one of the largest and most influential in Chicago. From the humblest beginning in a small store on Clark st., with Messrs. Edsall and Keator as lay-readers, the parish has steadily progressed to its now prosperous condition. The rapid increase in the number of communicants has necessitated many changes in the place of worship, culminating in the erection of the beautiful stone structure on Belmont ave. The Rev. S. C. Edsall has remained rector through all these years, and to him is certainly due a great part of this magnificent success.

New Jersey

John Scarborough, D.D., Bishop

The 113th annual convention met May 4th and 5th in Grace church, Plainfield. It opened with a celebration of the Holy Communion, the Bishop celebrant. The convention sermon was preached by the Rev. O. A. Glazebrook, D.D. After divine service, the Rev. E. K. Smith was chosen secretary. He appointed as his assistant the Rev. E. J. Knight.

The principal work of the afternoon session was the prolonged discussion of the resolution providing that:

In case of failure to receive the Holy Communion on the part of any communicant for three years, unless for reasons judged satisfactory by the rector or minister in charge of the parish, the name of such communicant shall be stricken from the list. A communicant removing from a parish and neglecting to ask for a transfer for three years, the rector shall strike the name of such communicant from the list.

The resolution was intended to clear parish lists of the names of merely nominal communicants, and to avoid the possible repetition of names on the books of several parishes. It was opposed very vigorously, however, and finally defeated, on the ground that to erase the name of a person from the parish register was practically to excommunicate that person, an act which is permissible only upon authority from the bishop, and then only in case of mortal sin, heresy, etc. It was also argued that the removing of a name from the register might hinder persons from returning to the Holy Communion, since, in the case of incoming rectors, there would be nothing to show the existence of such person in the parish. Later in the convention, Dean Baker introduced a resolution, which was favorably voted upon, providing that communicants be divided into three classes on the register—non-resident, nominal, and actual.

The Bishop's annual address showed that the year had been a very prosperous one for the diocese. There have been nearly 1,100 Confirmations, the opening of a number of new churches and parish buildings, and a very great improvement in the rendering of the service, about a dozen churches having purchased new organs, and a number of others introducing vested choirs. During the 23 years of the Bishop's episcopate the diocese has grown very steadily, and it is now as large as were the combined dioceses of Newark and New Jersey a quarter of a century ago.

In the evening, a missionary meeting was held. Dean Baker, of the convocation of New Brunswick, in his report said that the salient feature of the missionary operations of the year was the very considerable increase in the number of

points served by the Associate Mission. Although during most of the year the mission has had but one priest and three deacons on its working list, it has yet been able with this small force to maintain services in 32 places, many of which have never before been reached by the convocation. Dean Perkins, of the convocation of Burlington, said that the missionary work there, on account of the great distances between the different points, was largely in charge of the rectors of the neighboring parishes. The Rev. E. J. Knight read the report of the Associate Mission, and addresses on missions were made by the Rev. Charles E. Betticher and the Rev. W. Strather Jones, D.D.

On Tuesday the following were chosen on the Standing Committee: The Rev. Messrs. Alfred B. Baker, D.D., H. H. Aberly, Charles M. Perkins, R. G. Moses; Messrs. Richard S. Conover, Howard Richards, E. R. Saubrick, and J. B. Woodward; treasurer of the diocese, Charles E. Merritt.

There was considerable discussion of the proposed change in the constitution advocated by Dean Perkins, giving women the right to vote at parish meetings. The proposition was rejected by a large majority. Dr. Rodman offered an amendment, providing that only baptized persons might vote, and this was carried. It is in the line of the change made last year requiring that vestrymen should, if possible, be actual communicants in the parish.

There was also considerable discussion of the resolution providing for changing the time of the election of the vestry from Easter to Advent. The convention, by a large vote, approved the change, and requested the committee on Joint Legislation to confer with the like committee of the diocese of Newark, and, if possible, secure the passage of a law in the State Legislature making the change. Like action was taken with the resolution providing that at each annual parish election one-third of the vestry be elected, the term to be three years, and one of the two wardens for a term of two years.

By far the most interesting discussion of the convention was that on the proposed amendment of the Rev. C. M. Perkins, providing that in the election of rectors—

The Bishop should have the right to nominate to the vestry not less than two, nor more than three, clergymen as suitable persons, one of whom may then be chosen as rector of the parish. Should the parish not choose one of these, or should the one chosen not accept the election, the Bishop shall at once furnish other names in the same way until the parish is supplied with a rector. In case the Bishop declines, in writing, to make these nominations, the parish may proceed to fill the vacancy, or cause it to be supplied with temporary services. But before any election of a rector shall be effective, or a call extended by the parish, the approval of such call by the Bishop shall be had.

The debate was very extended. The proposition was finally referred back to the committee on Constitution and Canons for Revision, to be amended and reported upon at the next convention. The first two sections of the proposed canon, however, were adopted, as follows:

SEC. 1. On the organization of any new parish in this diocese, or the occurrence of a vacancy in the rectorship of any existing parish, it shall be the duty of the wardens, or other officers of such parish, to give immediate notice of the same to the Bishop.

SEC. 2. Upon receipt of such notice, the Bishop may perform any duty pertaining to the office of rector in the parish. He may, at his discretion, supply, or cause the parish to be supplied with services, missionary or other; and until a rector be elected, no clergyman shall be secured for any but occasional service without his consent.

The convention, before adjournment, accepted the invitation of the vestry of St. Mary's, Burlington, to meet there next year.

All Saints', Lakewood, the Rev. D. S. Schwartz, rector, has received a gift of \$1,000 from George J. Gould, as an Easter contribution to the work of the parish. Mr. and Mrs. Gould have been deeply interested in the work of All Saints', and this has not been the first generous contribution the parish has received from them.

The annual meeting of the Woman's Auxiliary

of the diocese was held in St. Michael's church, Trenton, April 28th. The rector, the Rev. Dr. Jones, assisted the Bishop at the opening service. At the business meeting which followed, there were present more than 150 delegates. The reports read were all of a most encouraging nature; they showed that very extensive work had been done for the support of the Mexican, Indian, and domestic missionary work, that among the colored people, etc. During the year very interesting quarterly meetings have been held at Woodbridge, Paulsboro, Roselle, and St. Paul's, Camden, at which a number of the Bishops have made stirring addresses. The annual election of officers resulted in the election of the same official board as the year before, except that the office of secretary and treasurer was divided, and the new office of secretary was filled by the election of Mrs. Charles J. Taggart. In the afternoon interesting addresses were made by the Rev. Dr. Langford, of the Board of Missions, and by the Rev. E. J. Knight, the executive head of the Associate Mission work at Trenton. The different local auxiliaries have aided the Associate Mission very much during the past year by gifts to the Mission House. One very encouraging feature of the annual meeting was the report on the work of the Junior Auxiliaries, of which there are now 31 in the diocese.

At Christ church, Bordentown, the Rev. R. E. Campbell, who was formerly rector of the church, but has recently been working in the diocese of Pittsburgh, has been re-elected to the vacant rectorship, and will enter upon his duties immediately. The Bishop, at his last visitation to the parish, confirmed two candidates.

Missouri

Daniel S. Tuttle, D.D., Bishop

At the meeting of the clericus on Monday morning, May 3rd, the Rev. William Short announced the death, at an early hour of that day, of the Rev. Edward F. Berkley, D.D., when, on motion, a committee was appointed to report a minute expressive of the feelings of the clericus, which resulted in the following being reported and unanimously adopted by the clericus:

The clergy of St. Louis and St. Louis county, duly assembled at the clericus on Monday, May 3rd, having heard of the entering into life eternal of the Rev. Edward F. Berkley, D.D., the oldest presbyter of the diocese of Missouri, at the ripe age of 83 years, desire to place on record a resolution of respect to his memory and of sincere sympathy with his bereaved family. The committee appointed to draft this resolution can find no more fitting words with which to express themselves than these taken from the Hymnal of the Church, and beginning:

"Now the laborer's task is o'er"; etc.

STEPHEN H. GREEN,
WILLIAM SHORT,
CARROLL M. DAVIS,
Committee.

Edward Fairfax Berkley was born in Washington, D. C., Sept. 20th, 1813. He was confirmed in Christ church by the Rt. Rev. William M. Stone, Bishop of Maryland, in 1831. In the fall of 1832 Bristol College, on the Delaware river above Philadelphia, was founded, and young Berkley was one of the members of the opening class. In 1835, he went to the theological school at Lexington, Ky., which had just been established by the Rt. Rev. B. B. Smith, Bishop of that diocese. He was admitted to the order of deacons in Christ church, Lexington, in Jan., 1839, and remained there until 1857. He was married May 2nd, 1839, to Sarah Slaughter Maury, the only daughter of Francis Fountain Maury, with whom he lived happily for more than 50 years, the golden anniversary being celebrated some two years before her death. They reared a family of seven children, all but one being at the bedside when he died, she being too ill to travel the long distance to St. Louis. His bringing Henry Clay, the statesman, into the fold was one of the first important achievements of his life. Dr. Berkley submitted the question to him in such a plain and forceful manner that in 1847 Henry Clay was baptized by him in the Lexington church. Henry Clay

was at that time 70 years of age, and was to the end of his life one of the closest friends of the young minister. Upon a second call from St. George's church, St. Louis, he assumed charge of the parish in November, 1857. The church prospered and grew under his ministration. In 1864, he was given the degree of D.D. by the Missouri State University. During the cholera of 1866 Dr. Berkley showed himself to be both a Christian and a hero. He hurried his family away from the city, and returned to the midst of the plague. He worked night and day among the plague-stricken people wherever and whenever he could be of any service. His personal safety was entirely disregarded, but he passed through the ordeal unscathed. He resigned the pastorate of St. George's in 1871, and a short time after organized the new church of St. Peter. When he was 70 years of age he resigned the pastorate, having left the church prosperous and out of debt. Dr. Berkley's life was one of broad Christian charity. He was every man's friend, and he had not an enemy in the world. People of all kinds went to him for help. Creed or station were never considered by him. He treated all alike, and did all he could for each one.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

The 75th annual convention was held in Christ church, Macon, May 5th, 6th, and 7th. The opening services were unusually interesting, most of the clergy and a large portion of the lay delegates being present. Priests and deacons, among whom were two colored clergymen, formed in procession at the rectory and preceded the Bishop to the church.

Instead of the customary sermon, the Bishop read his address, which embraced a large field of interesting topics, and was listened to throughout with marked attention.

The Bishop made special mention of the earnest co-operation of the clergy and laity in advancing the best interests of the diocese. Statistics were submitted showing 147 churches in 1897, as against 127 in 1896, and funds of the diocese and benevolent institutions under its control to the amount of \$219,343.04. General mission work came in for a good word. Mission work at Macon, Savannah, Augusta, Atlanta, and Columbus was especially noted.

Owing to its bearing upon the most vital relation of society, and the fearful havoc created by loose and inconsistent laws, the subject of divorce is rightly most prominent among the social problems, and our ecclesiastical settlement of the question for ourselves as Churchmen and Christians is taxing all thoughtful minds. But as our general canon in its last section is utterly unsatisfactory and will certainly be sharply debated in our next General Convention, it is not untimely for me to announce my position and to ask our clergy to defend theirs very closely.

1st. There is no law compelling us to marry divorced people, and therefore no danger in our refusing to do so.

2nd. The clergy are not free to act independently in the premises, but are required to refer to the Ordinary; *i. e.*, the Bishop of the diocese.

3rd. My convictions are clear that there are canons for the separation of man and woman who have been married, but that none of these canons carry with them or imply the right of a second union on the part of either the man or the woman.

4th. My conclusions are that divorce *a mensa et a thoro* does not give release *a vincula*; that willful severance of the tie by the infidelity of either does not give liberty to the other party to contract a new union. Our marriage service is consonant with the blessed Gospel; our canon is not."

After hearing of reports of various committees the first day's session was closed with an address by the Rev. Mr. Kinsolving, missionary to Brazil.

An interesting feature of the evening was a service of the St. Andrew's Brotherhood, with appropriate addresses.

Nothing of special interest characterized the second day's proceedings. The pledges of various parishes for diocesan missions are estimated, when all turned in, to aggregate about \$5,000. The order of the day was suspended for disposition of certain amendments to the constitution. The custodians of cherished rights and

parochial independence were opposed to the advocates of the cathedral system, and also those zealous for parochial rights were carried to the extremity of refusing lay representation to organized missions—even a little. When Archdeacon Walton remarked that such a bar would kill interest in this part of Christian labor, a motion was made to reconsider and restore these rights of representation to one-third of a vote. Under the picture of the Good Samaritan painted on a memorial window, which has so far withstood the accidents of time, except that the donkey has his skull fractured, eloquent and earnest pleas were made in behalf of the weak missions. The window told the story—the certain man, weak and feeble, but capable of restoration—the strong, firm-visaged Samaritan taking him to an inn. The Bishop left his seat, and with masterly eloquence spoke in behalf of the missions which need his fostering care. "Strike my oldest boy or girl, if you will, but when you strike my baby you strike me."

The Standing Committee elected consisted of the Rev. C. C. Williams, the Rev. C. H. Strong, the Rev. F. F. Reese; Col. Z. D. Harrison, W. H. Trezerant, T. U. Conner. Treasurer of the diocese, W. K. Miller, of Augusta. Treasurer of diocesan missions, R. C. D. Saussure, of Atlanta.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The first annual convention of the Daughters of the King of this diocese, was held in the church of the Ascension, April 29th. At 10 o'clock the Holy Communion was celebrated by the rector, the Rev. Dr. J. H. Elliott, who also gave an address upon the words, "She hath done what she could." A business session followed, and officers were elected for the ensuing year. Mrs. Davenport, wife of the rector of Emmanuel church, Anacosta, was re-elected president of the order. In the evening, a general meeting was held, and addresses made by the Bishop, the Rev. G. F. Dudley, and the Rev. Mr. Davenport.

On May 4th, the annual meeting of St. Monica's League took place in St. Paul's church. There was a short service and an address by the rector, the Rev. Alfred Harding, after which a business meeting was held. The object of this association is to aid schools and other work for the colored race, acting as an auxiliary to the Commission for Church Work among Colored People.

The last monthly meeting for the season of the Woman's Auxiliary of the diocese was held at St. John's parish hall, on May 4th, and was of special interest. There was a large attendance, and a summary of work done by each parish branch during the past winter was read. A pleasant feature of the meeting was the packing of boxes for a mission in the mountain regions of North Carolina, connected with the parish of the Rev. Churchill Satterlee, son of the Bishop of Washington. The members of the auxiliary had been much interested in the accounts of this mission given by Sister Ella, the deaconess connected with it, and it was decided that this should be the last work of this year. Donations of money were also given for the purchase of a home for the use of the deaconess in her work.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The 113th annual convention assembled in St. Luke's church, Philadelphia, May 4th. The service was that of the Holy Eucharist, Bishop Whitaker, celebrant. The convention sermon was preached by the Rev. A. Augustus Marple. Shortly before noon the convention was called to order by the Bishop, and the Rev. W. S. Baer was elected secretary and Ewing L. Miller, assistant secretary. The Bishop was authorized, by a resolution to that effect, to appoint the delegates to the missionary council to be held in Milwaukee, in October next. The Rev. S. C. Hill presented the report of the commission on Church work among the deaf. Attention was called to the necessity of a parish building for

All Souls' church, and rectors of parishes were urged to take collections in behalf of the cause. The report of the Church House stated total receipts of \$5,907.87; the deficit of \$1,071.31 was paid out of the Convention Fund.

Upon re-assembling in the afternoon, the Episcopal and Convention funds reported total receipts, \$26,195.81; present balance, \$4,852.49. The Christmas Fund's receipts were \$5,383.25. The Sustentation Fund's report stated that every parish had contributed, and asked for \$3,000 for the coming year, which was amended to \$2,500, and granted.

The Bishop's annual address to the convention contained the following summary of his official acts and other statistics; viz: celebrations of the Holy Communion, 27; Confirmation services, 171; persons confirmed, 2,971; lay-readers licensed, 57; candidates for Deacons' and Priests' Orders admitted, 4; postulants admitted, 6; ordained to the diaconate (including one by the Bishop of Delaware) 7; ordered priests, 5; deacons set apart, 2 (one for the Bishop of Connecticut); clergy received from other dioceses, 20; clergy transferred, 14; deceased, 1; dedications, 10; consecrations, 5; corner-stones laid, 3; clergy—bishop, 1; priests, 268; deacons, 12; total, 281. During the year, only one of the clergy died, the Rev. Isaac Martin, M.D. Of the laymen, the Bishop said that in the death of George B. Roberts, the business world lost one of its ablest men, and the Church one of its most conscientious members. Notwithstanding the depressed condition of business, there has been no falling off in contributions for diocesan missions; on the contrary, there has been a large increase. The mission of St. John the Evangelist, Lansdowne, has relinquished the missionary stipend, and is now a self-supporting parish; and the mission of St. John Chrysostom has also taken steps towards parochial organization. For the Bishop's Fund there have been received \$1,027.13; balance, \$34.46. The Bishop expressed his opinion that any change in the territorial limits of the diocese, whether by increase or division, would be at present inadvisable. There is not a parish or mission that cannot be reached in three hours from Philadelphia, and he does not think that any portion of the diocese suffers from lack of visitation. Concerning the reservation of the Blessed Sacrament, whether for service of benediction or for purposes of adoration, which question has been asked "in all sincerity and earnestness, I willingly answer it in the same spirit and the same faith of those who ask it; and there is no room for ambiguity in the answer." The Bishop then quoted both the rubrics of the American and English Prayer Books and the declaration of the 28th Article, and his decision is that reservation of the Sacrament "by any priest of this Church is unauthorized and contrary to law." He quoted from the Pastoral Letter of the House of Bishops of 1895, as to reservation for the sick, and from the first rubric of the Office for the Communion of the Sick in the Prayer Book of 1549, and also the 2nd rubric; but what was then the law of the Church of England "is not so now." Again referring to the Bishops' Pastoral of 1895, he said that the case of "extreme necessity" is but an illustration of the legal maxim that "Necessity knows no law."

The Rev. T. William Davidson read the report of the diocesan board of missions, which stated that 164 parishes and organized missions had been asked to contribute definite sums towards the \$16,000 for regular work in the mission field; of these, 134 have given all or more than asked for; 12 have responded in part; and 22 have given nothing. The amount contributed by the eight convocations was \$15,781.26; receipts from other sources, interest, etc., \$1,071.43; total, \$16,852.69, against \$16,695.87 of the preceding year. The appropriations made by the board have been paid in full. Towards the additional sum of \$10,000 to be expended for a special object or objects, the board has received an aggregate of \$5,469.28; and the building fund of the church of the Holy Spirit (Snyder ave. mission) was named as the special object. (Since this report was printed, the entire amount of \$10,000

has been raised.) The report contained a resolution that the sum for the current year be \$17,000. The Ven. Archdeacon Brady said that since the \$10,000 had been raised, there is now available for the building fund of the church of the Holy Spirit, \$19,000. Much of the \$10,000 came from the "pennies of the poor." It was finally resolved that \$26,000 be the amount for the present year, \$10,000 of which shall not be raised by apportionment, but by other modes.

On Wednesday, the matter of re-districting the diocese into convocations was referred to the Board of Missions, and unification of said board and the stewards of the Sustentation Fund was referred to a joint committee to be appointed by the Bishop.

The churches of St. John Chrysostom, Philadelphia, and St. John the Evangelist, Lansdowne, were admitted into union with the convention.

Section 3, of Canon viii, was amended so as to read that each convocation shall be composed of the clergy resident within its limits, and entitled to seats in the convention. The committee on canons reported that it was inexpedient to repeal Section 5, Canon xv (which refers to the registry of communicants). After considerable debate, on motion, the matter was referred to three clergymen and three laymen, who are to report to the convention of 1898 what modification of the canon is advisable.

The convention proceeded to consider the supplemental report of the committee on the parochial system of the diocese. Considerable debate ensued, resulting in the adoption of a new canon (xviii) to take the place of the old one. This refers to the establishing of new places of worship and Sunday schools, and changing of location of old church edifices, etc. The power to so do is placed in the Bishop who, however, is to notify the rectors and secretaries of vestries of the three nearest parish churches to show cause why permission should not be granted. Within 10 days after the hearing, the Standing Committee shall advise the Bishop of its opinion in the premises, and the reason therefor, and as soon thereafter as is convenient the Bishop shall either grant or refuse the prayer of petitioners.

The present Standing Committee were all re-elected, as were also the treasurer of the diocese and the registrar.

Both morning and afternoon sessions, on Thursday, 6th inst., were devoted to the consideration of new canons, and amendments of those existing. The proposed amendment to canon viii on territorial limits for parishes and mission stations was passed, both orders concurring. Canon xix was made to conform with canon xviii adopted the previous day. Canon xx was recommended to the committee to report to the Convention of 1898. William S. Pierce, Esq., was re-elected chancellor of the diocese for the seven years ensuing. Resolutions of congratulation were adopted, and sent to Trinity church, New York city, on the 200th anniversary of that parish; and to the diocese of Massachusetts on the centennial anniversary of its establishment. Resolutions of sympathy were adopted with the Rev. C. L. Fulforth, rector of the Messiah, Port Richmond, on the death of his wife, which occurred on the 5th inst. After routine business had been transacted, prayers were offered and the benediction pronounced by Bishop Whitaker, the Convention adjourning *sine die*.

The next convention will meet in St. Luke's church, Philadelphia, on Tuesday, May 10th, 1898.

The names of the Standing Committee as re-elected are: The Rev. Drs. B. Watson, J. Andrews Harris, J. De W. Perry, and J. D. Newlin, Rev. James Houghton; Messrs. W. W. Frazier, John Ashhurst, Jr. M.D., G. Harrison Fisher, John E. Baird and James S. Biddler.

Delaware

Leighton Coleman, S.T.D., LL.D., Bishop

On Thursday, April 1st, a Quiet Day for women was held in St. Andrew's church, Wilmington, by the Rev. G. M. Christian, D.D., of Newark, N. J. At 7:30 A. M., there was a cele-

bration of the Holy Communion by the Rev. Geo. C. Hall, and another at 10:30 A. M., the celebrant being the Bishop. The attendance of Churchwomen was large. There were two addresses by Dr. Christian, the first on "The law of obedience, as revealed on Calvary;" the second on "The law of mortification, as revealed on Calvary."

The quarterly meeting of the Wilmington assembly of the Brotherhood of St. Andrew was held March 29th, in the parish house of St. John's church. A half hour was devoted to conference on diocesan missions, and a half hour's devotional service was conducted by the Bishop.

On Sunday morning, April 4th, Bishop Coleman visited St. Andrew's church, Wilmington, preached an eloquent sermon on the Atonement, and confirmed nine candidates, afterward addressing them. Holy Communion was then celebrated.

Long Island

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

The regular meeting of the Southern archdeaconry of the diocese was held May 4th, in St. Ann's church, Brooklyn. The Rev. A. B. Kinsolving, as chairman of the special committee, reported in favor of establishing a new mission or Sunday school in the neighborhood of Fourth ave. and 40th st., and suggested that the archdeaconry appropriate \$200 toward the proposed work, stating at the same time that the parishioners of St. Andrew's church, the Rev. Wm. N. Ackley, rector, would raise an additional \$200 for the purpose. Mr. Ackley then spoke, approving of the report, and promising to do all in his power to assist the movement. Archdeacon Alsop, however, thought it would be better to defer definite action, and accordingly final action was deferred until the next meeting. Reports from the missions in outlying districts showed them to be in a healthy condition. Mr. Charles M. Allen, a layman who has been for some time in charge of St. Matthias' church, Sheepshead Bay, reported that it was very prosperous, and he thought a regular pastor should be appointed. The offerings pledged by the various parishes toward the support of the archdeaconry aggregated about the same as last year, and Dr. Alsop, before the meeting closed, made an address upon the work of the organization. After adjournment a collation was served. In the evening the Rev. Dr. S. D. McConnell preached.

Bishop Littlejohn opened the session of the Queens Co. archdeaconry April 28th, in St. James' church, Elmhurst. The election of officers for the ensuing year was followed by the reading of the treasurer's report. Archdeacon Cooper read the reports from the different missions. A luncheon was served. At the evening session the Rev. A. A. Morrison and the Rev. W. W. Belinger made the principal addresses.

The annual meeting of the archdeaconry of Suffolk Co. was held at St. Andrew's church, Yaphank, May 4th and 5th last. Tuesday evening there was a missionary meeting, at which addresses were made by several clergymen. Wednesday there was a celebration of the Holy Communion at 7 o'clock, and Morning Prayer at 9, followed by the business meeting.

BROOKLYN.—On Sunday, April 4th, a musical service was rendered by the choir of Holy Trinity church, the chief feature of which was Dudley Buck's cantata, "Christ the Victor," a sequel to his work, "The story of the Cross."

The 11th anniversary of the dedication of St. Phebe's mission house was celebrated May 5th, by special ceremonies. The Rev. Dr. McConnell made an address, and was followed by the Bishop, who complimented the board of managers upon their successful year's work, and also upon the financial position of the mission. The annual report was read by the Rev. Dr. Darlington, which showed clearly the immense amount of good accomplished by the mission, and the constantly increasing appreciation of its work by the Church throughout the diocese.

The Clerical League met Monday, May 3rd, at

the Montauk Club. The Rev. Henry C. Swentzel, D.D., is president of the league. The subject discussed was, "Christian Science," on which the Rev. Arthur B. Kinsolving read a paper. An animated discussion followed. The next meeting of the league will be held in June, when the Rev. Henry T. Scudder will read a paper on "Clerical salaries."

The work of tearing down old St. John's church, at Fort Hamilton, was commenced May 3rd, preparatory to erecting in its stead a handsome stone edifice. The new church, which it is expected will be completed early next September, will be somewhat larger than the present structure. Smith & Cromwell are the architects. The building now being razed was built 72 years ago, and is the second oldest in Long Island. The windows were obtained from St. Ann's, the altar from St. Paul's, and the doors from Holy Trinity. Stonewall Jackson was baptized in it, in 1847, while a lieutenant in the First United States artillery.

Bishop Littlejohn made his annual visitation to Christ church, the Rev. Jas. H. Darlington, Ph.D., rector, on Sunday evening, May 1st, and confirmed a class of 76 persons, nine of whom were from St. Albans, Canarsie, and five from Holy Cross Mission. The Bishop made an impressive and practical address.

On Saturday evening, May 1st, the pupils of St. Mary's school, Garden City, presented in the Casino a musical farce entitled "A Dress Rehearsal," which was rendered with great spirit and success, and the proceeds of which were for the work of the Order of Christian Helpers. These young ladies several months ago determined that they would provide whatever funds were necessary for the maintenance of the work in charge of Sister Augusta Winder, and their daily abstinence from desserts during Lent enabled them to add, as an Easter offering, nearly \$100 to this fund.

An amateur entertainment was given on the evening of April 29th, at the Richmond Hill opera house, for the benefit of the parish house fund of the church of the Resurrection. The sketch "A fair encounter," was given; then followed a comedy in three acts entitled "The hidden policy." It is believed that the proceeds of this entertainment have added materially to the fund for the parish house.

Massachusetts

William Lawrence, S. T. D., Bishop

The 11th meeting of the Sunday School Institute was held in Grace church, Newton, on the afternoon and evening of May 6th. "The cause of missions in the Sunday school" was presented by Miss Henrietta Sargent, of Brookline, and "The vocation of the teacher" by Mrs. Alice Freeman Palmer, of Cambridge. An interesting discussion followed. The addresses at the evening service were upon "The value of the Sunday school to the teacher," by the Rev. Dr. Vinton, and "The importance of the work of the Sunday school," by the Rev. W. W. Newton, D.D.

BOSTON.—Emmanuel church is contemplating the erection of a new structure, to cost over a half million of dollars, at the corner of Commonwealth ave. and Deerfield st. The matter is not yet settled, but is being considered, and the rector, the Rev. Leighton Parks, D.D., is in favor of removal.

Michigan

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

The spring meeting of the Detroit convocation was held in St. George's church, Detroit, on April 29th. The dean, the Rev. John McCarroll, M.D., celebrated the Holy Communion, and at the business session following presented a formal report covering his acts as dean in the last quarter. Reports from the missionaries of the convocation were submitted, as well as from a number of committees charged with the duty of determining how and when Church services should be undertaken at certain hopeful points. Owing to the present hard times, however, the policy of the convocation must be toward re-

trenchment and the strengthening of the missions now active. There was much earnest discussion of methods and means. At the afternoon session, a paper was read by the Rev. Louis A. Arthur on "The ground of personal service in the missionary cause." The rector of St. George's was called on to explain the methods and the result of his employment of a stereopticon in his popular evening service, throwing the words of the Psalter and of the hymns sung upon a screen near the chancel for general use. The summer meeting of the convocation will be held in St. Stephen's church, Wyandotte, when a discussion will be held on "Christian Science and Theosophy," and at an evening service addresses will be delivered on "Economy and enterprise in missionary work."

At the April meeting of the Detroit chapters of the Brotherhood of St. Andrew, held in St. Andrew's church, April 29th, addresses were delivered on the following topics: "How to talk—to a careless man; to a profane man; to an impure man; to an unbelieving man; to an indifferent man."

The Church Club of Detroit held a banquet at the Russell House on Thursday evening, April 29th, the Bishop being in the seat of honor. In the absence of the president of the club, the Hon. Otto Kirschner, Mr. E. N. Lightner presided. The attendance was not so large as at other meetings of the club. The subject discussed was "Missionary effort in Detroit and its vicinity," and addresses were delivered by the Rev. Dr. Prall, Mayor Maybury, and others.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The Church Club held its Eastertide gathering and banquet at the West hotel, Minneapolis. From 7 to 8 P. M., an informal reception was tendered to Bishops Whipple, Gilbert, and Morrison and their wives. After supper and the customary speeches, an hour was spent in social intercourse. The whole affair was very enjoyable.

ST. PAUL.—The Rev. Dean Andrews, rector of Christ church, received from his parishioners, upon the 10th anniversary of his rectorate and the 25th of his priesthood, a very flattering and substantial testimonial in the shape of a well-filled purse of gold, a leave of absence for two months, and an expressed wish that the time be spent abroad. Mr. Andrews will probably accompany Bishops Gilbert and Morrison to the Pan-Anglican Synod at Lambeth, sailing about June 19th. After the conference, Mr. Andrews will visit the cathedral towns of England, and then cross the Channel to Paris, Berlin, and other continental cities, returning home the latter end of August.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—On Thursday evening, April 29th, the Rev. Dr. Campbell Fair, who for nearly 11 years has ministered at the altar of St. Mark's church, as his last official act presented a class of 38 persons to Bishop Gillespie for Confirmation; some of the candidates were children whom he had baptized almost in infancy. Each one was presented by the rector with roses as a farewell token. It was a sad occasion to many, as Dr. Fair was to leave almost immediately to take up his new duties as dean of Trinity cathedral, Omaha.

The 46th semi-annual missionary meeting of the diocese was held in St. Paul's church, Mendon, the Rev. C. R. Taylor, rector, April 27-29th. On Tuesday evening papers were read and discussed, bearing on the general subject of "The relation of the rector and the parish to outside local conditions." Such topics as "Local education," "The local press," "Neglect of public worship," and "Immorality among the youth," were presented by the visiting clergy. The Rev. W. F. Gardiner preached the sermon *ad clerum*. Wednesday afternoon, "Texas and its dioceses" was presented by the Rev. H. P. Vickborn, and "Crime and criminals," by the Rev. Cyrus Mendenhall. At a missionary service Wednesday

evening, papers were read and addresses made by the Rev. A. H. Locke, on "Mission work in New York City"; the Rev. C. R. Hodge, on "Church music"; the Rev. J. H. McKenzie, of Lima, Ind., on "Christian and Church education." On Thursday morning a conference was held and an address made to the clergy by the Bishop. The attendance was not as large as could be desired. St. Paul's church has been put in repair, and the people of Mendon are fortunate in having the services of the faithful clergyman who is now their minister.

Upon special invitation tendered through the rector of St. John's church, Ionia, the Rev. Dr. Wm. H. Thomas, the next annual convention will assemble in this parish, June 1st, instead of in St. Mark's, Grand Rapids.

Bishop Gillespie took part in the Three Hours' service held at Albion, on Good Friday, and confirmed a goodly number in St. James' church, the Rev. H. P. Vickborn, rector.

Connecticut

John Williams, D.D., LL.D., Bishop

A meeting of the archdeaconry of Middlesex Co. was held in St. John's church, Essex, April 28th. After the transaction of business, a committee, consisting of the Rev. J. Hooper, of Durham, and the Rev. Dr. Fenn, the rector of the parish, was appointed to draft and present to the Bishop of the diocese a set of resolutions expressing the deep affection of the archdeaconry for its revered head, and its sympathy for him in his present sickness.

In the afternoon of the same day, the cornerstone of the new church was laid by the archdeacon, Dr. Binney. The clergy present were the Rev. Drs. Binney, Hart, and Fenn, and the Rev. Messrs. Pardee, Ewing, Townsend, Merrill, Shepard, and Hooper. The service was impressive, and was witnessed by a large concourse of people. The box for the corner-stone was deposited by Judge Phelps, the senior warden of the parish. The church will cost nearly \$25,000, and when completed will be one of the most beautiful buildings in the country.

Indiana

John Hazen White, D.D., Bishop

A convocation of the northern deanery was held in Gethsemane church, Marion, April 27th and 28th. According to the present custom, the convocation proper was preceded, on Tuesday afternoon, by a meeting of the Woman's Auxiliary of the deanery, which the Bishop opened and addressed. Mrs. White, wife of the Bishop, presided, and also made an address, hearing thereafter reports of the parish branches, with practical discussions of the work. After Evening Prayer, the Bishop preached on "Woman's work in the Church." At 9 A. M. Wednesday, there was a celebration of the Holy Communion, followed at 10:30 by Morning Prayer and a sermon by the Rev. Thomas B. Barlow, on "The conversion of Saul." Wednesday afternoon, the Rev. Wm. Galpin presented a paper on "The peculiar conditions for Church work in Indiana." The Rev. W. W. Raymond, of Plymouth, following in discussion by appointment, remarked that every person, place, or people is necessarily peculiar by being unlike any other, and that Indiana was no more absolutely peculiar than Maine, Kentucky, or Missouri; that humanity the world over was in large sense one; that while the proportion of the whole population to which a clergyman of the Church ministered in the East is from 5,000 to 15,000, in the West it is from 40,000 to 60,000, and therefore more arduous and honorable and no more discouraging. Others followed, emphasizing the necessity of holding steadfastly to the true Faith in proper form and manner, resolutely fulfilling the great commission. At Evensong, addresses were made by the Rev. Edward W. Averill, on "The clergyman's care of the congregation," and by the Rev. Frank C. Coolbaugh, on "The congregation's care of its clergyman." At the business meeting, the Rev. W. W. Raymond was made secretary *pro tem*, reports of encouraging mission work were made, and the fall convocation was appointed to be held in St. Andrew's church, Warsaw.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

PROFESSOR GOLDWIN SMITH, well known both in England and America, has published a book in which he confesses that in his old age he has been led to give up the Christian religion. His position is very melancholy, inasmuch as he acknowledges that the Christian Creed "is still that of men who are the salt of the earth." He takes no pleasure in his unbelief, but rather is profoundly sorrowful. He knows of nothing else which can take the place of that which he has given up, and even says that no one would rejoice more than he to see the truth of the Christian religion re-asserted and confirmed by new evidence beyond all doubt. It is impossible not to feel a genuine sympathy with one who has arrived at such a state of mind, even while we wonder how it has come about. But as we examine his book it seems clear in many places that this scholar, distinguished as he is, has hardly apprehended, in some important respects, the true teaching of the religion he has surrendered. Certainly he can hardly have read and weighed some of its most valuable literature. Often he has taken up with merely trumpery and mistaken objections, such as may be found in cheap infidel prints, but are not commonly advanced by educated men who understand the subject. But when all is said, Dr. Smith remains a pathetic example of the fact that the God of Christian revelation is the only God who can satisfy the soul of man. He makes no pretense that the conclusions to which he has come are such as can give him or anyone any joy or satisfaction. Existence is reduced to a "riddle," and any solution of it is only a guess. He admits that Christianity is the only religion that is universal, and shrinks back from the idea of depriving the masses of people of their religion until some other motive can be found for morality. Yet with all this, he himself can no longer believe, and is going down to the grave in darkness. The instincts of the lower animals upon the earth always find satisfaction. No such instinct exists without something objective in the world of nature which matches it. Can it be true that man is the only exception? Shall man be so made that he must yearn after God when there is no God, or, at least, no means in all the universe of knowing Him? It is possible to indulge the hope that Dr. Smith's position, which fills the soul only with disappointment and a sense of futility, is, after all, not final.

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Thoughts on a Recent Secession

WE did not judge it necessary to emphasize the secession of Father Maturin from the Church of his Baptism to the Roman Communion. Looking at his great ability as a preacher and his personal piety and elevation of character, it was certainly a subject of sincere regret that he should have been so misled, and that his labors should henceforth be lost to the Church. But this desertion seemed to have no significance beyond itself. So far as appears, nothing has followed. As all the facts indicated, this act on Father Maturin's part had not been determined by recent events in the long contention between Rome and England,

but was the culmination of a struggle of mind reaching back through a number of years. It lacked, therefore, the importance which would have attached to it if it had appeared as the first fruits of the harvest the Roman Church has expected to reap as a result of the condemnation of Anglican Orders. In a word, this secession, much as it is to be regretted, appears to us to be "an incident" rather than "an event."

But in view of the large amount of notice which has been given to this matter in some of our papers, it seems proper that THE LIVING CHURCH should also express briefly certain reflections which have suggested themselves in connection with it. Thoughtful people at the present day are slow to attribute unworthy motives to those who think themselves compelled to repudiate or to alter the religious affiliations with which they have hitherto been identified. When Dr. Goldwin Smith announces that he has been sorrowfully driven, on what he imagines to be grounds of reason, to cast away the Christian Faith, there is a general inclination to express sorrow rather than anger. Likewise, when a man of unimpeachable character, lofty ideals, and intense earnestness, is carried so far from his moorings as to desert the Church to which his life has been devoted, and to join a hostile Communion, it is a cause for grave concern, an occasion for grief. We are at liberty to wonder by what process such a man could convince himself that he is doing right in making such a change, but we shall do well if we refrain from harsh accusations and charges of secret disloyalty.

It is a cheap and easy method of appealing to prejudice, when occasion is taken not only to accuse the person chiefly concerned, of unworthy conduct, but to lump together all those of his brethren with whom he has been associated in times past, and with whom he formerly worked in sympathy, as disloyal conspirators, and to warn them "to go where they belong." This kind of thing has been visited upon the Catholic movement since its earliest days. The secession of Newman was used to discredit all those who were known to have been in sympathy with him. Keble was an object of suspicion for many a day, and never obtained any promotion in the Church. Pusey was the target for every kind of obloquy until his steadfastness through years of trouble overcame suspicion. Church was dismissed from his tutorship and relegated to an obscure country parish for nearly twenty years. Space would fail us to enumerate the many cases of the same kind, and how the hostility and suspicion which had assailed the Tractarians was renewed again in the case of the leaders of the movement in its later stages. Meanwhile, the whole Anglican Communion was aroused to new life and vigor, and the indefatigable labors of these men wrought a religious revolution without parallel. At last, the decision in the Lincoln case, and now, the encyclical of the Archbishops, have vindicated the fundamental principles of the great theological movement of the century, and endorsed them as no narrow party views, but as the essential principles of the English Church.

We submit that charges of disloyalty and of secret Romanizing against the present successors of the earlier leaders of this school are out of date. That there have been errors, mistakes, exaggerations, there can be no doubt. By all means let them be pointed out and proper warnings uttered,

but let there be an end of indiscriminate charges and insinuations of dishonesty and of deliberately disloyal purposes.

It can be no matter of surprise to any thoughtful person that in the course of a movement so far-reaching, so difficult, presenting an ideal so far beyond the commonplace standard with which men are too prone to be content, and attended at so many points with bitter opposition, often from those high in authority—some should have fallen by the way. There must be in every such movement some unstable souls. The difficulties of the problems which present themselves prove too much for them. There are many who cannot understand that it is not possible that they should see a complete end of their work in their own days. Individually they find themselves thwarted, and they imagine that this means the rejection by the Church of the ideals for which they have striven, not seeing that it may really be owing to some fault in themselves. Or they are brought face to face with some crying evil or abuse which the Church of their own time and land seems in no haste to redress, and ignorant of the fact that such things are incident to the Church as a visible kingdom in the world, that the enemy will always be on the alert to oversow the field with tares—ignorant also of the many lessons of history touching this very matter—they grow discouraged and fall away. Thus the Catholic movement has suffered losses amid the stress and strain of sixty years, sometimes to infidelity, sometimes to Romanism.

Not all men are perfectly well balanced, able to take a large view of things around them, to survey clear-eyed and unmoved the troublous things full of perplexity and snares which face them every day and press on every side. It is easy to see things out of their just proportion, and not easy to be patient and long-suffering. Even men of intellectual power, but at the same time of strong emotional temperament, eager, enthusiastic, urgent, are liable to give way to the temptation of impatience. Their eyes become fixed upon some threatening evil, some monstrous inconsistency, their warnings seem to fall upon deaf ears, and they imagine the thing is incurable. It is a short step from this to an arraignment of the Church itself, and, finally, its rejection. Meanwhile, there is an enticing voice from another quarter, which says: "Such evils do not exist among us."

At the Church Congress held at Louisville nine or ten years ago, there was a public and audacious manifestation of rationalism and a bold rejection of Church principles as set forth in the Prayer Book, such as had hardly been seen before in this Church. Father Maturin who was present, was not prepared for what he saw and heard. He was reported to have remarked that he had never before met with anything so upsetting to faith. We are, perhaps, justified in dating the beginning of his doubts and struggles from that time. To many minds besides, the impunity which has been allowed to those who have no hesitation in setting at naught every vow and pledge, has been a sad trial of faith. It cannot be considered strange, as men are constituted, if in some cases faith is strained to the breaking point, when those sit silent who ought to act, and evils which threaten the foundations of Christianity are allowed to grow without one exertion of authority to check them. It is this, we firmly believe, rather than any

fondness, in the first instance, for the Church of Rome, which has impelled some from among us to shake off their true allegiance and seek elsewhere a uniformity of belief which they think cannot be maintained among ourselves.

The real danger to the Church at this time is not from supposed Romanizing conspiracies, but from the tendency to regard this Church as a free arena in which anything and everything may be held and taught—a verification of the satire of the "Comedy of Convocation," wherein the very being of God was represented as an open question. Though we may deplore the impatience and shortsightedness of men who cannot understand that such troubles have beset the Church in other days, nor realize that they are only called to be themselves the more steadfast and to labor the harder for the vindication of the truth, nevertheless, we cannot be much surprised if, under such circumstances, one here and there fall away, overcome by heartsickness and despondency, and sometimes, it may be, one whom we can ill spare.

Instead of wasting words in condemnation, we may better address ourselves to the work which presses upon us, of vindicating the Church from the assaults of enemies within her walls, of meeting and opposing, without compromise or temporizing, the progress of heresy, rationalism, and infidelity. When this has been done, we shall be in a better position to judge and condemn the course of those who forsake the mother Church for a foreigner. It is certain that if the predictions of those who declare themselves the propagators of a new theology shall come to pass, and the time comes that the Church, in Faith and in constitution, is transformed upon these new lines, and these leaders of religious revolution possess the land, there cannot fail to be a real exodus of those who continue to hold the Catholic Faith. It may be an exodus to Rome, or it may be in some other direction. But for our own part, we believe too firmly in the divine mission of the Anglican Communion to doubt for a moment that these present evils are destined to pass away like a morning cloud. Meanwhile, faithfulness and vigilance are the duties of the hour. God accomplishes His ends in the Church through human means, and thus we are called to labor for the upbuilding of the true Faith of Christ, and to defend it to the last, without vacillation, faint-heartedness, or compromise.

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Very Short Sermons

BY CLINTON LOCKE

X.

Isaiah liii: 3. "He was despised."

ONCE at a large dinner party, the hostess said to me: "You are the person whom I ought to take out to dinner, but I am going to take So-and-So. He has been very much maligned and unjustly treated of late, and I want to make him that little social reparation." That is the idea I have in view in this sermon, "Reparation"; and I want to apply it to the connection between Christ and yourself. Does it not lie at the bottom of all the beauty and glory of Church architecture and ritual and art? Think what a mean and sordid life Christ was compelled to lead on earth. I have seen carpenters' houses in Palestine; they were simply lairs. His companions were fishermen, and all the respectable people looked on Him exactly as you do on a Salvation Army soldier. People

threw stones at Him, hooted Him, drove Him out of town, and at last, killed Him, exactly as they killed the vilest malefactor. Now when men read of this and think about it, realizing who it was that was thus treated, they want to atone for the insult and make reparation for the bitter injury.

One way of making this reparation is by surrounding the service of Christ and the name of Christ with all the splendor that we can afford. So every cathedral that lifts its spire in air, every carved archway, every stained window, is an act of reparation to Him who had not even a little hut in which to lay His head. Every glorious burst of song in church is just an offset to that hideous cry, "Crucify Him." Why do we have so much ceremony? Why do we bow our knees and bend our heads? Because He was treated with such insulting indifference, and the knee was bent to Him in scorn.

A hundred years ago it used to be said that Christ was poor and lowly, and, therefore, a poor and lowly service is what pleases Him the best. He takes no joy in splendor and in expenditure, men said, but men do not say so now, and no time need be spent on the argument, for the very sects that used to exult in their four bare walls and their square windows now excel us in the magnificence of their churches, and day by day make fresh additions to the dignity of their service. Men often say that all this expenditure on Christian art can make no difference to God because He has all things. That is true; but God, who is our Lord Christ, does not value what we give Him at what it cost us in money, but at what it represents of love and faith, and a desire to make up as far as we can for the indignities men like ourselves heaped upon One who was worthy of the tenderest devotion and the most reverential care.

But there are other reparations far more important than this outward one. Insults, you know, are judged according to the person insulted. If I heard one neighbor calling another like unto him coarse names, it would not trouble me much; but if he were pouring out that volley of ribaldry and vile-ness on a refined and innocent woman, every drop of manly blood in me would boil with indignation, and I would burn to avenge the wrong. Remember, now, that before every one of us, unseen but present, before every heart and life, is ever standing the purest and the holiest Being in the universe. What does He have to see and hear and endure? Leaving out the horrible mass of general wickedness, what insults does He not receive from those who read these words! Some are insulting Him by a life so full of shame and sin that they would not dare to show it to men, and they would be overwhelmed if by one of those chances which constantly occur the daily press should get hold of it; and yet they show it to Christ every day and insult His purity by it. Some are insulting Him by a tissue of deceit and falseness, which they have worn like a garment over their lives; some insult Him by swelling vanity and overweening pride; some insult Him by ignoring Him; some by displays of temper, by miserable scandalizing, by unceasing detraction, by neglecting the most sacred duties. Is there any conscience that does not accuse its owner of some contumely heaped on Christ?

Now, when we insult a man, and come to our senses about it, and feel that we have behaved wrongly to him, unless we are dogs, we go to him and say: "I have acted very

meanly to you. I am sorry for it. What reparation can I make?" Have you not the manliness and the womanliness to do the same by Christ, your Saviour, whom you have insulted? Have you not a nature noble enough to go before Him in prayer, to come out before men, to show forth in life some atonement for the pain you have caused Him; for, remember, He feels as deeply as man could, indeed, far more so, because His nature is so infinitely more delicate. Now if you do want to make reparation, let it be just the reverse of the injury. If you have insulted Christ by impurity, gratify Him by leading a spotless life; if by lying, mark your future by even an excessive truthfulness; if by unguarded language, let your reparation be that of great simplicity in speech. Just as when you had traduced a man unjustly, you would, on repentance, speak even in exaggerated terms in his presence; so in whatever point you feel you have insulted Christ the most, bring out the reverse. It is a blessed thought we can always make this reparation to God. Alas! we cannot always do it to men.

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The Archbishops' Reply to the Pope

THE following "Ad Clerum" appears in the *York Diocesan Magazine*, and is the letter to which we referred in the last two issues of THE LIVING CHURCH:

MY REVEREND BRETHREN:—I should be very ungrateful if I did not acknowledge with much thankfulness the excellent spirit in which Churchmen, both clergy and laity, have received the letter issued by the Archbishop of Canterbury and myself on the subject of Anglican Orders. The task which we were called upon to undertake, not only by the circumstances of the case, but also by the strongly expressed judgment of our departed brother, was one of great importance, requiring very careful study, as well of the facts of the case as of the great principles which underlie the momentous question of holy orders and its history from the earliest times. It was important for us also to ascertain, as clearly as possible, the ideas and intentions of those who, in the crisis of the sixteenth century, had been instrumental in bringing about the happy deliverance of the Church of England from the entanglements and corruptions of Roman error. We did not hesitate to avail ourselves of the assistance of experts, both in theology and Church history, who had indeed been designated by Archbishop Benson for this purpose; and we owe to them a deep debt of gratitude for the readiness with which they placed at our disposal the stores of knowledge which, through long years of patient study, they had themselves acquired. It was impossible to hope that in a work of this kind, involving a multiplicity of detail, we could secure the complete assent of all persons who believed themselves to have sufficient knowledge to pronounce an opinion on the subject. But there can be no doubt as to the general welcome which has been accorded to our letter by the Church at large, and the widespread expression of thankfulness for the issue of our investigations.

The reception which it has met with from the Roman Catholic community in England is very remarkable. The English Cardinal, passing by the whole of the arguments contained in the Papal Bull, and the detailed confutation of them, one by one, contained in our letter, has taken an altogether new departure. Driven from one point of attack to another, and dislodged in turn from each, he has at last narrowed the issue within very definite limits. He now puts forward as the root of the whole matter, as the absolute essential for the validity of holy orders, the *sine qua non* of all true ordination—the acceptance of the mediæval doctrine of Transubstantiation. He states this conclusion in the

form of a question as regards the Anglican priesthood—"Do they claim the power to produce the actual living Christ Jesus by Transubstantiation upon the altar?" And he makes his meaning more clear by adopting the language of the Council of Jerusalem, held in 1673. That Council asserts:

That after the consecration of the bread and wine, the bread is changed, transubstantiated, transmuted, and passes into the very Body of the Lord who was born in Bethlehem of the most pure Virgin, etc.; and the wine is transmuted and transubstantiated into the very true Blood of the Lord which, when He hung upon the Cross, was shed for the life of the world.

The Cardinal adds that this is "the root and the very heart of the discussion on Anglican Orders."

It is certainly remarkable, and in some sense regrettable, that this fundamental claim has not been brought forward till now. There is not an allusion to it in the Papal Encyclical which professed to deal with the whole question. But now that all the arguments in that document have been before the world for many months and have been elaborately dealt with on the part of the English Church, an entirely new line of attack has been adopted, and the issue has been narrowed within these contracted limits, which render both needless and valueless at once the arguments in the Papal Bull and the replies which have been made to them. If this movement may well excite surprise, it certainly gives no ground for complaint. There is no issue upon which the Church of England is more ready to meet the Church of Rome. There is none upon which she can more confidently make her appeal, alike to Holy Scripture and to the Primitive Church. I may add that there is none upon which her own teaching has been more grievously misrepresented and misunderstood.

In the prayer of consecration in the Office of the Holy Sacrament, the Church employs the very words used by our Lord himself in the institution of the Lord's Supper, and desires to use them in all the fullness of meaning which He intended them to bear: "This is My Body," and "This is My Blood." But she declines to elaborate from these words any theory as to the process by which the bread and wine are made efficacious for the spiritual cleansing and nurture of the soul, or to analyse the conditions under which the Real Presence of our Blessed Lord is associated with them in the Holy Sacrament. She affirms that Real Presence in the clearest and most emphatic terms, when she asserts in her catechism, and teaches her children from their earliest years, that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." She does not profess to explain, either in a figurative or a fleshy sense, the operation of a spiritual fact, than which there can be none more mysterious, involving as it does the mystery of the Divine nature in the Person of the risen Lord, and its actings in a sphere far above and beyond all powers of human intellect and all refinements of human language. She does not attempt to deal with it by the use of philological argument, or to apply to it the terminology of pagan metaphysics. She remembers that these methods belong to the natural, not to the spiritual, order, and she does not forget the warning of St. Paul, "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." She adopts in all their significance the words of the Apostle, "The cup that we bless is it not a partaking of the Blood of Christ; the bread which we break is it not a partaking of the Body of Christ?" for she prays in her consecration prayer that we, in our Holy Communion, may be "partakers of His most blessed Body and Blood." But she remembers also how St. Paul at the same time speaks of "eating this bread, and drinking the cup," and with equal faithfulness she adopts again his teaching in the phrase "we receiving these Thy creatures of bread and wine." She does not say—she does not even inquire—whether any and what change has passed over these creatures in their conse-

cration to this holy purpose. She is content to regard these things as "holy mysteries," but not less really spiritual facts, and to believe in the unparalleled and unspeakable blessing which they convey to the faithful soul. "He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." She does not seek to explain these words, still less to explain them away. She realizes a presence of our Lord, unique in its character, but undefinable in its conditions. She receives Him into her heart; in no vague sense of subjective emotion, but in all the power of His incarnate life. And while she thus receives His life, she "shows His death till He come." She proclaims it before men as their only hope; she proclaims it before God as their only plea; the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

The more we study this singularly beautiful, this absolutely scriptural office of our Church, rich in its reminiscences of apostolic thought, and not without its traces of apostolic liturgies, the more we must feel thankful to Almighty God, that, by the guidance of His Holy Spirit, He should have delivered us from all lower and less spiritual conceptions of the Blessed Sacrament of His Body and Blood, and above all, from that theory of Transubstantiation which so immeasurably degrades the idea of the Real Presence of our blessed Lord. Of such a theory there is not a trace in the Holy Scriptures—nay, it is negative in anticipation alike by the words of our Lord Himself and of His Holy Apostles.

There is not the slightest reference to such a doctrine in the writings of the apostolic Fathers, or in any author during the earlier centuries of the Christian era. It is true that in a "Catholic dictionary," published with the imprimatur of Cardinal Manning, one, and one only, of the Ante-Nicene Fathers is quoted in support of this doctrine. It is alleged that Tertullian, Adv. Marc. iv. 40, says (of our Blessed Lord) "taking bread He made it His Body"; the words are "*corpus suum fecit*," an expression which indeed presents no difficulty, even from the Anglican standpoint. But the writer has suppressed the second half of Tertullian's sentence, which points exactly in the opposite direction, "*id est figura corporis mei*." The truth is that Tertullian is dealing with a perfectly different question, and his words have no value on the one side or the other in this particular controversy, which had never been heard of in his day. Nor is it even referred to in any Council of the Church for the first 1,200 years. It was only when the shadows began to fall, which deepened into the gross darkness of the Middle Ages, that the subject became one of keen controversy within the Roman Church; and it was not till the thirteenth century that, for the first time, it was accepted and promulgated by the Fourth Lateran Council, in 1215. And this is the doctrine the non-acceptance of which is to render null and void the holy orders of the Church of England! We need not be much disquieted by such a contention. We are content to make our appeal to the Holy Scriptures, to the apostolic Fathers, to the early Councils, and to the Ordinals of the whole Christian Church for more than 1,000 years.

The recent controversy with Rome has not been without its great gains for the Church of England. Not only has our whole position been established, strengthened, and settled by the searching investigation of its claims, but throughout the length and breadth of Christendom a spirit of inquiry has been developed with respect both to our history as a Church and our theological standpoint; an inquiry from which we have everything to gain and nothing to fear.

We make no claim either to infallibility or to perfection, for, as St. Paul reminds us, "We have our treasure in earthen vessels that the excellency may be of God and not of us;" but we desire "to contend earnestly for the faith once for all delivered to the saints;" neither to add anything to it, nor to take anything from it. We give due weight to the voice of the undivided Church, as expressed in the canons of her early councils; we study with a reverent respect

those "ancient authors," to whom an appeal is made in the preface of our Ordinal; but we are pledged—and it is well—to teach nothing as required of necessity to eternal salvation but that which we shall be persuaded "may be concluded and proved by the Scripture." In this confidence and in this spirit, we are content to work the works of Him that sent us, and to bear witness to His truth.

"May the God of Peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, our Lord."

Your faithful and affectionate brother in Him,
WILLELM. EBOR.

Letters to the Editor

COUNTRY PARISHES NOT A FAILURE

To the Editor of *The Living Church*:

It seems to me that it is too readily conceded that country parishes or missions are a failure. That they do not show results as glowing as those of the city parishes is true, but they meet a very important need of the Church in this country. Suppose that to-day our larger parishes were without the support which is given them by those who received their Church training in the country missions. Can we not safely say that their strength would be reduced one-tenth—perhaps more? I can now name many prominent Churchmen in cities of this diocese who were baptized and confirmed in this parish, or at St. Mary's mission, Waterville.

Granted that many country missions have become extinct, can we for that reason say that their work was a failure when we see the fruits of their labor evident in the Church for generation after generation? Further, there are many children of the Church living in the country far from any city parish. To these and their children the Church is in duty bound to bring the sacraments, and to neglect this would be to neglect one of her most serious obligations.

We should not expect too much of the country mission. Where the congregation must drive from one to six miles to reach the church, we cannot expect more than one service each Sunday, followed by the Sunday school. Nor can the services be elaborate when, for the greater part of the year, the congregations are small. But though the services are plain, they meet the needs of the people. The difficulty of the support of the missionary can, in many cases, be met by placing him in charge of two points. He ought to live among his people, have the use of two or three acres of land, and keep his own horse and buggy. Never let him think that he can do his work with a wheel. For he must be ready to go at any time, regardless of the weather. He should be a man who has had some experience of the farmer's life; be able to understand and sympathize with the farmer, and practical farmer enough to make his garden go a long way toward supporting his family. And if two missions cannot support him, then grant him a stipend from the Mission Board. There is no injustice in this. On the contrary, he has a perfect right to such aid, for the greater part of the results of his labor goes to the support of other parishes. And by all means, he should be a man "full of faith". If he is not so blessed, he will very likely give up in despair, when, for three or four Sundays in succession, his congregations consist of one or two people. This sometimes happens in stormy winter weather. And further, he must realize, no matter what the weather is, he must go. He may feel certain, when he starts from home, that he will be the only one there. But if the members of his congregation find that he disappoints them on account of a storm, they will disappoint him on account of a black cloud.

Let me add that much more Church work could be done in the country if the rector of each parish in a small town would recognize the fact that the neighboring farmers are under his charge; and if the diocesan council has not defined the limits of his territory, it extends until he begins to conflict with the rector of the next

parish. I see no reason why all the parishes in our smaller towns should not have a strong following among the farmers. H. E. CHASE.

Delafield, Wis., May 3rd, 1897.

REMOVAL OF DR. BRECK'S REMAINS TO NASHOTAH
To the Editor of The Living Church:

In your issue of last week, in the very interesting article by the Rev. Mr. Holcombe, concerning Dr. Breck's early work in this section—"An Apostle in the Wilderness"—there is a suggestion by him of a matter which the immediate family and friends of Dr. Breck have lately held in deep consideration, and concerning which they have been, and yet are, in active correspondence with me.

I refer to the proposed transfer of his remains to the Nashotah cemetery grounds, originally laid out by Dr. Breck, and where are now resting the bodies of Bishop Kemper, Dr. Adams, Dr. Cole, and some others of those early pioneers who have laid such strong foundations for the Church. I am now in receipt of letters from the immediate family of Dr. Breck who strongly urge me to act on this behalf, and carry through their desires. The expense would not be very great—perhaps between \$300 and \$400—but it is one doubtless in which many who venerate the name and work of that great "Apostle in the wilderness" would be glad to share.

May I say, on behalf of the authorities of Nashotah House, that such an action would be most cordially welcomed and met by us, and we desire to carry it through? A small sum of money is already in hand, which shall be a nucleus for this devious purpose—the bringing of Dr. Breck's remains from the distant California coast to this consecrated ground, which his own hands laid out, and which seems the most fitting place for his final rest, until the great Resurrection Day. I write this advisedly, and venture to suggest that funds for this purpose can be sent to the Rev. Mr. Holcombe, in New York, who is authorized to receive contributions; or to the Rev. Prof. Wm. Walter Webb, Senior Professor at Nashotah House and Acting President, under due appointment, who is so efficiently carrying on the noble institution, with a rare measure of educational skill, personal enthusiasm, and exact business ability, alike unusual and gratifying; or to the writer of this appeal,

ISAAC L. NICHOLSON,

President of the Board of Trustees and Treasurer of Nashotah House.

Milwaukee, May 10th, 1897.

CONVICT LABOR

To the Editor of The Living Church:

The statement contained in your last number to the effect that a new law in the State of New York forbids the employment of convicts at any productive labor, should be contradicted because untrue.

The law referred to expressly provides that all prisoners in prisons, reformatories, and penitentiaries, who are physically capable, shall be employed at hard labor, for not exceeding eight hours daily, except Sundays and holidays, but such labor shall be either for the purpose of the production of supplies for said institutions, or for the State, or any political division thereof; or for the purpose of industrial training or instruction or partly for one and partly for the other of such purposes. Idleness is by no means the provided policy, but rather restriction of prison productive work, the purpose being to lessen its competition with the labor of workmen outside the walls.

There has been, necessarily, attending the introduction of the new order, some enforced idleness, but it is less and less, and will doubtless continue to diminish. S. EDWIN DAY.

Moravia, N. Y., May 3rd, 1897.

[The statements contained in our note were taken from the newspapers of that week, copied ostensibly from journals in New York city. It is a satisfaction to know that they have so little foundation. We thank our correspondent for his correction.—Ed. L. C.]

Personal Mention

The Rev. Chas. Morris Addison, Archdeacon of Worcester, has resigned the rectorship of Christ

church, Fitchburg, Mass., and accepted the rectorship of St. John's, Stamford, Conn. His address after May 10th will be St. John's rectory, Stamford, Conn.

The address of the Rev. Henry Anstice, D.D., is changed from Rochester, N. Y., to 1917 Wallace st., Philadelphia, Pa.

The Rev. Amos Bannister will sail for England on May 29th, to remain until August.

The Rev. A. V. Gorrell has resigned the rectorship of the church of the Good Shepherd, Des Moines, Ia. His address, until further notice, will be 475 S. Oakley ave., Chicago.

The Rev. E. H. Helfenstein is to take a vacation in Colorado.

The Rev. Joseph H. Ivie has accepted the rectorship of Trinity church, Fishkill, N. Y.

The Ven. Dr. Lobdell, rector of Trinity church, Buffalo, N. Y., has resigned the position of archdeacon of Buffalo, for want of time to attend to its duties.

The Rev. Henry Macbeth has accepted the rectorship of St. Paul's church, Windham, Conn.

The Rev. Theodore D. Martin, Jr., has accepted the rectorship of Grace church, Stafford Springs, Conn.

All communications intended for the secretary of the diocese of Marquette, should be addressed to the Ven. Archdeacon Robinson, Marquette, Mich.

The Rev. J. H. Rylance, D.D., has sailed for Europe.

The Rev. A. H. Redding sailed Saturday, May 1st, for a vacation abroad.

The Rev. U. H. Spencer has been appointed to take charge of the work at San Buena Ventura, Cal., and should be addressed accordingly after May 1st.

The Rev. E. K. Tullidge has resigned the rectorship of old St. Paul's church, Philadelphia, to take effect June 1st.

Ordinations

In St. Paul's pro-cathedral, Springfield, on Pastoral Sunday, the Bishop of Springfield advanced to the priesthood the Rev. Samuel Rhodes, officiating at Holy Trinity church, Danville, Ill. The sermon was preached by the Ven. Dr. Taylor, archdeacon of Springfield, who also presented the candidate. The Rev. John Chandler White read the litany. The two priests united with the Bishop in the laying on of hands. The newly ordained priest will continue to officiate at Danville for a few weeks, until his departure for England, whither he goes for a visit to his relatives.

Official

DIocese of MASSACHUSETTS

At a meeting of the Standing Committee, held Tuesday, May 4th, Messrs. James Clement Sharp, William Frederic Williams, and Charles Edward Hutchison were recommended to the Bishop for ordination to the diaconate; the Rev. Messrs. Frank Alan Brown, Arthur Newton Peaslee, John Ogle Warfield, John Edward Borncamp, Charles Samuel Hutchinson, Edward Henry Newbegin, Leslie Elias Learned, Frank Lawrence Vernon, Henry King Hannah, and Francis Lee Whittemore, deacons, were recommended to the Bishop for ordination to the priesthood, with consent given in certain of the cases to the shortening of the term of the diaconate. Mr. Albion Herbert Ross, lately a Congregationalist minister, was recommended to the Bishop as a candidate for Holy Orders. Application was received from Mr. Charles Kendall Drake to be recommended to the Bishop as a candidate for Holy Orders, and the same was laid over for one month under the rules. The articles of association, constitution, and by-laws of St. Martin's parish, New Bedford, seeking admission into union with the convention of the diocese, were formally approved, evidence being submitted that certain changes therein, advised by the committee, had been duly made. A special meeting of the committee will be held Tuesday, May 18th.

EDWARD ABBOTT,

Secretary of the Committee.

Cambridge, Mass., May 5th, A. D. 1897.

Died

PICKSLAY.—Entered into rest, April 29th, 1897, Clare Hope, wife of the Rev. Wm. M. Pickslay, rector of St. John's church, Dover, N. J., and daughter of W. E. Adams, Esq., of Dingmans Ferry, Pa., aged 33 years. Funeral services were held at the church of the Transfiguration, N. Y., Saturday, May 1st. The interment was at Roslyn, L. I. "Grant her, Lord, eternal rest, and let light perpetual shine upon her."

Obituary

THE LATE SENATOR CAMERON

The following minutes and resolution were adopted by the vestry of Christ church, La Crosse, Wis., on the death of ex-Senator Angus Cameron, late senior warden, and were unanimously approved at the annual parish meeting:

The rector and vestry of Christ church, La Crosse;

Wis., pay this tribute to the memory of its late senior warden, Hon. Angus Cameron, a member of the vestry for nearly forty years, who entered into rest the 30th day of March, A. D. 1897, at the advanced age of seventy-two years. We mourn the loss of a sincere Christian gentleman who lived by faith and showed its fruits in good works. From the church of his love and faith he never withheld his warm and generous support.

Born of Highland Scotch parentage, in a Scotch settlement in Caledonia, Livingston Co., New York, knowing no language in childhood but Gaelic, his last words, as the spirit passed away, whispered as if to himself, were in the Highland tongue.

He had filled the full measure of a useful life. No man in our midst was more trusted, and he surpassed all in ability and honors. His career at the bar was successful and distinguished. In the Legislature of Wisconsin he was twice a senator, twice a member of the assembly, and speaker for one term. For nine years he was a regent of the State university. Afterwards he represented the State for ten years in the United States Senate. His career in public life was full of honor and distinction.

In his character and conduct he was singularly unostentatious, and he had always lived an exemplary life. He made his way in life by straightforward and sincere methods. In his friendships he was frank and faithful. The charm and grace of his manners endeared him to all. Sincere and gracious, liberal and tolerant, he was yet firm and decided when principles were involved, and his fund of worldly wisdom was always equal to his needs. If he ever made men fear him, it was when they tried to tamper with rights he had in charge.

So lived and died this upright, good, accomplished, strong man. To us who were his associates in Church work there is left the sense of a great loss, which we do not know how to supply, and a deep sadness and regret. To his bereaved widow, to whom we tender our deep sympathy and condolence, whose heart he never pained until he sickened and died, may the Good Master give comfort and solace.

Resolved, That this minute and resolution be entered in the journal of the vestry, that a copy of the same be sent to the widow of our deceased friend, and be published in *The Church Times*, of Milwaukee, *THE LIVING CHURCH*, of Chicago, Ill., *The Churchman*, of New York, and in the local press.

Appeal

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

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Spirit of Missions, official monthly magazine \$1.00 a year.

Acknowledgment

Bishop Millsbaugh desires to express his gratitude for a gift of \$50 for work in the diocese of Kansas, from E. A.

Church and Parish

FOR SALE—At a great bargain, a three-manual pipe organ, in good condition. Can be seen and heard. For particulars, apply to GEORGE S. HUTCHINGS, organ builder, 23 and 37 Irvington st., Boston, Mass.

COMPETENT organist and choir-master wanted in small but growing parish, in large Western city, to introduce and take full charge of vested choir. State references and lowest terms. Address the Rev. A. G. SINGSEN, 721 Indiana ave., Kansas City, Mo.

LADY in a pleasant, healthy suburb will receive into her family three little girls, ages ranging from three to eight years, for the summer months, giving them personal attention and care. Ten dollars a week, including washing. References exchanged. Address SUBURB, care THE LIVING CHURCH.

WANTED.—Vols. I-III. of THE LIVING CHURCH. Also the following issues of *The Living Church Quarterly*: Aug., '85; Feb., May, '86; March, June, '87; March, Sept., '88; March, June, Sept., '89; March, June, Sept., '90; June, '91; March, '92; March, Sept., '93. Unbound copies preferred. Will purchase or exchange. Address, LIBRARIAN, General Theological Seminary, Chelsea re, New York City. □

The Editor's Table

Kalendar, May, 1897

1. SS. PHILIP AND JAMES.	Red
2. 2nd Sunday after Easter.	White.
9. 3rd Sunday after Easter.	White.
16. 4th Sunday after Easter.	White.
23. 5th Sunday after Easter.	White.
24. ROGATION DAY.	Violet.
25. ROGATION DAY.	Violet.
26. ROGATION DAY. Violet. White at Evensong.	White.
27. ASCENSION DAY.	White.
30. Sunday after Ascension.	White.

The Pine Tree

BY FRANK H. NEWTON

In gold and in crimson the trees were arrayed,
With joy and with triumph their branches they
swayed,

While rank upon rank their glory was seen,
And only the pine tree was sombre and green.
The valleys were bright with a flame as of fire,
And the hillsides replied with a many-hued pyre,
Till from edge to edge all the land was aglow;
But the pine tree smiled grimly, for well did he know
That the fires would burn out and the ashes would fall
O'er the whole happy world like a funeral pall.

Through the dark pine branches a dolorous breeze
Went singing a dirge to the dying trees,
While the rain fell like tears on the sodden leaves,—
Like the tears of some heavenly spirit that grieves;
And the dismal earth and the leaden sky
Oppressed my soul till I longed to die.

But little the pine tree could guess of the spring,
When the flower blossoms burst and the little birds
sing,

When the trees all awake from their death-lik-
sleep,

And blithely the brook o'er its pebbles doth leap,
When the skies are blue and cloudless and clear,
And only the pine tree is darksome and drear.

Cleveland, Tenn.

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THE present King of Denmark, Christian IX., lately celebrated his birthday. He has been thirty-four years on the throne, though at his birth his prospects for such an elevation seemed almost as distant as those of any other man of Danish blood, yet he became King on the hereditary principle. Frederick VII., who came to the throne as the only son of Christian VIII., in 1848, was childless. The next heir was an uncle, who was an old man and also childless. After him was the son of the Landgravine of Hesse, and he also was without an heir. It was feared that on the death of King Frederick there might follow a war of succession. Consequently, in 1852, a conference was held in London to settle the question, and the present King, to his own complete surprise, was found to be the next in succession, being descended from Christian III. of Denmark, who died in 1559. It had been necessary to go back 300 years in order to trace the royal line.

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The Beauty of Holiness

THE decorations of Trinity church for its bi-centennial festival present a most striking combination of richness, harmony, magnificence, and good taste. They fit so well into the glorious church that it seems they must have been always there. They do not surprise one any more than the flush of flowers on the chestnut trees in the graveyard, soon to bloom out, will seem extraordinary, beautiful and transporting as they always are. So these decorations seem to have bloomed and blossomed from the dear old walls, and all is as fitting as if they grew there. The whole scheme of decoration is thoughtful, well designed, and admirably executed.

The great events of the Church's Year,

the Names and Titles of our Lord, the symbols of the Apostles, the armorial bearings of primatial sees and bishoprics connected with the history and planting of Trinity church, the emblazonments of nations and of cities, the seals of great corporations—all are used in their proper heraldic form and color, with a grand effect of sumptuous magnificence. There is not a hint even of tinsel or mere show; the shields are metal, the banners satin, the fastenings are of ingenious form and made of bronze, fitting in deftly to arch and moulding, so that none of the fabric of the building is marred by nails or wedges. The effect of the whole, as one takes in the lofty nave, with its long lines of shaded electric lights, its angel forms bearing lamps in their hands, its blaze of resplendent heraldic banners pendant upon the walls, recalls the heroic days of the Church; the times of knightly prowess, of adventurous deeds, of resplendent courage. This glorious display of the bi-centennial of Trinity tells us that all the glory and beauty of the Church's past has place among us now and to-day, though in different guise. Men are men, whether in the formal monotony of modern garb, or in the surcoat and mail of times past; and men now do deeds as worthy of knightly reward and the power granted to emblazon coats-of-arms, as ever they did in days of yore. On the walls of Trinity are tablets to modern men who have laid down their lives for faith and duty. In her congregations are souls pledged to entire and utter devotion to the work of God, having left all to follow Him. In her congregations are those who give time and toil and rich gifts that Christ's poor may have the gentle care of His Church, and in all this glory of adornment for the bi-centennial of the old parish it is, after all, but the budding out of the old life, in the old way, which made the Church all glorious within and her clothing of wrought gold.

In glad octave of two Sundays, with a mid-week civic and ecclesiastical celebration of most splendid dignity, the bi-centennial moves on. Orchestral instruments add their power to the great choir, and the voice of the people is heard through all in glad-some hymns. On four days of the week an additional noon service is held, of the simplest type, consisting of collects read in the pulpit, two hymns given out by the preacher, and the "blessing," also given from the same place. The effect of this simple singing, from the very heart of the people, without any choir whatever, is inspiring. The great worshiping crowd seems to be smiled upon by all the resplendent decorations, which seem to utter words like these: "We are here, also, to praise God, and magnify Him forever; we, inanimate creatures, but yet glowing in beauty and color, unite in your praise; and we are glad that you are so near us, and make vocal the utterances which, with sentient soul, we, too, would fain sing." K.

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Letters on the Religious Life

II.

MY DEAR MELLA:—In reply to your questions about the mode of entrance into a Religious Community, the time of probation, and the financial and other practical business connected with that entrance, one must say that these matters differ in details in the various societies, yet they are settled by essentially the same general principles.

The property qualification is not one of the essentials in a candidate. It is said that no woman otherwise qualified for the Life, would be rejected for the lack of a dowry. But those who are able, naturally, during the time of probation, contribute to the support of the House in which they are living. Upon profession, the settlement of property, in present or prospective possession, is decided with careful regard to principles of right and justice toward all concerned.

The communities are supported in part by the income of their members, in part by gifts of associates or other friends interested in them and their works, and in part by the work of the Sisters in schools, hospitals, or in other ways.

The aspirant to the Religious Life who, after a visit in the House of some society, desires to try her fitness for the Life, may be admitted as a postulant, when, for some months, she shares in the life and work of the community and receives religious and practical instructions. The postulant does not wear the habit, and is free to return at any time to her home, or she may be advised to do so, as not fitted for the Religious Life.

If, at the expiration of the time of postulancy, she still desires the Life, she may be received as a novice, when she assumes the dress of the order, and adds the prefix of Sister to her Christian name, or some other that may be chosen. The novitiate of about two years is spent in a training, which varies according to the rule and aim of the community, fitting the novice for the spiritual and corporal works of mercy of the society, and cultivating, by practices of prayer, self-discipline, and meditation, her own interior life, from which all must grow.

In the Sisterhoods of our Communion the active and the contemplative life are combined in varying degrees, and, while in one the novice will be trained for a nurse, teacher, or director of some institution, in another she will spend much time in the study of the Bible, Prayer Book, and Church history and doctrine, looking forward to instructing others. The time given to prayer, meditation, and intercession is greater in one community than in some other where the Sisters must be occupied in the care of schools, orphans, or the sick. But you must remember that work is prayer when it is offered to God for His glory, and in the same community some Sisters engaged in active outside works are consciously supported in them by the prayers of others, and neither offer to God a more acceptable prayer or work.

So the Sister's character grows, nourished by spiritual study, prayer, and sacraments, the guidance of experienced superiors and chaplain, the silence and the discipline of the regular life, and the atmosphere of the House in which others are with her, striving in all things to live for God's glory, and to grow up into Him. Increasing forgetfulness of self and selfish interests, regard for those with whom one is associated, and for whom one works, and, most of all, growing love for Christ Jesus, and the bending of every energy to do His will, ought to be the precious fruit of the novitiate and its great preparation for profession.

During the time of probation, the novice has tested herself and has been tested by the community, and at its close, if elected by a solemn election held by the Sisters, she joyfully gives herself wholly and forever to God and His service.

It will be seen that the long time of trial offers the aspirant to the Religious Life the greatest opportunities for a well-considered decision, and that it is no easy thing to become a Sister. It is, however, comparatively easy to withdraw from a Sisterhood; there are no legal barriers against such a step, yet it is not often taken. A bishop with large experience in the Religious Life says: "The most careful inquiry made in Religious Houses reveals the shining fact that there is no body of women so universally contented and constantly happy in their lot as Sisters."

Some persons who in many ways approve the life and work of Sisters, are much disturbed by the habit. "Why," they say, "make one's self so peculiar?"

I am sure you will see many reasons for the habit; the necessity that members of the community should be clad in the same way, the embarrassing difficulties of a body of women dressing according to individual taste, and the absolute need of uniformity in dress as a matter of economy in time and money. The habit is also a protection in the Sister's work; the rudest and most hardened respect it and its wearer. But the Religious dress has also its symbolic meaning: the plain dark habit is the wedding garment of the life devoted to Jesus; the cap and veil, the tokens of modesty and obedience; the girdle, with its knots, of the three-fold vow; the ring is the pledge of loving dedication to the Bridegroom, Christ Jesus, and the cross reminds its wearer that, bearing all her trials, and suffering for the sake of Him who bore His Cross for all, she must constantly take up her cross and follow Him.

The rule of our communities is based upon the religious rule of St. Benedict and St. Augustine, but it has many modifications suiting it to our own time and circumstances, and it varies according to the spirit and aim of the various communities. The rule deals with three matters. First, it deals with the aim and works of the society, its mode of election, its officers, admission, and government; secondly, it defines the duty and work of the Sisters, the division of time between labor, rest, recreation, and choir offices, and treats of matters relating to food and clothing; and, thirdly, it refers to the development of the spiritual life and union with Christ.

While the rule varies in different communities, in all it is founded upon the three great principles of poverty, chastity, and obedience; the three vows or counsels of perfection. By the first, the Sister is separated from the life of the world; by the second, she is drawn nearer to God, and by the third, she is placed entirely under the control of His will.

The Sister hears and obeys the call to leave all; she has no longer goods of her own; her life is the life of the poor. The food of the community, though wholesome, is plain and is eaten for necessity, not pleasure, and the vow of poverty binds the Sister to use carefully and sparingly everything entrusted to her; time as well as property. She is pledged to follow in every way the example of Him who chose poverty for Himself and His friends, and it belongs to her, too, to cherish that poverty of spirit without which the mere lack of worldly goods is not blessed.

The Sister leaves not only riches, houses, and lands, but also father, mother, friends, and human affections for Christ's sake.

With her the love of God is first, and all other love is for His sake; not so much that she renounces, but rather that One, her soul's Lord, comes into her life, filling it so full that there is room for nothing save what is in Him. She has heard His voice calling, "Rise up, my love, my fair one, and come away," and He is set "as a seal" upon her heart.

Following the example of her Lord who came not to do his own will, the Sister takes the third vow, obedience to the will of God as shown to her in the rule of her community and in those placed over her, not, of course, in opposition to the revealed will of God and her own conscience. This vow is evidently necessary to insure the peace and order of a Sisterhood, but more than this it brings the life under control, and trains it to lay itself aside.

Do you ask, "Why take the vows, or, at least, why take them for life? Is it not nobler to live in freedom, giving yourself from moment to moment to Christ's service?"

Would it be better so to do with the marriage vows? The Religious vows, like the marriage vows, are the outward symbols of true and devoted love; they are not fretting fetters, but the "easy yoke" of the Soul's Beloved; and the vow means more than giving service—it means giving self.

If you have questions to ask, will you write to me in the care of THE LIVING CHURCH? I hope in the next letter to say a little of vocation, or the call to a Sister's life.

Faithfully Yours,
ALINA.

Running a Newspaper

IT is wonderful how many persons think they can "run" a newspaper, and how free they are in their advice about how this and that department should be conducted. The ideas of those who have had no experience, either in newspaper management or editorship, are as variant and conflicting as inexperience can make them. One suggests an alteration in one direction that would lose him a hundred subscribers; a second calls for the introduction of a feature which would bring a protest from scores of readers by the next mail; a third proposes an addition which would increase expenses without material advantage; a fourth urges a new department that would give him room to air certain opinions without bringing in any remuneration in proportion to the money outlay; a fifth desires an additional page or column devoted to some hobby which, while dear to him, would not interest the average reader; and a sixth wants space to treat at length a particular subject, which the editor, in deference to the wishes and demands of his constituency, generally seeks to condense, so as to give as much variety of thought and matter as space will permit. It may, and should, be taken for granted that the conductor of a newspaper will do his best to make it attractive, readable, varied and useful. He is ready to take suggestions kindly tendered, and act upon them as far as is possible, but he usually has a larger knowledge of existing conditions than the majority of those outside of the office. If those who write to him from a distance about so-called improvements or special changes were on hand to take in the entire situation, they would think and write differently from what they did away from the scene of action. The gift of pleasing every-

body in conducting a newspaper is as rare as is the gift of preaching to meet everybody's satisfaction, or teaching according to everybody's notions, or of doing business in a way to satisfy every taste. An editor can only use his best judgment and consult variant tastes and needs as far as conditions will permit, and then abide the result.—*The Presbyterian*.

Book Notices

Upon the Tree-Tops. By Olive Thorne Miller. Illustrated by J. Carter Beard. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Nearly everybody loves birds, yet few have the patience and opportunity to study and understand them. Mrs. Miller has devoted herself to them, finding in them not only beauty but such a degree of intelligence as the ordinary observer would not suspect. She seems as fond of them as a mother of her children, and counts no toil too great which brings her new revelations of their pretty ways, and Mrs. Miller knows how to tell what she hears and sees of bird-life, in a charming way. Nearly a hundred birds are described in this interesting book, with stories of rambles which brought them to light, and with some excellent illustrations. The chapter on the "solitaire," or clariu, is especially fine and admirable.

For the White Rose of Arno. By Owen Rhoscomyl. New York: Longmans, Green & Co. Pp. 324. Price, \$1.25.

The scene of this stirring tale is not laid, as one might at first sight suppose, under the sunny skies of Italy, but in the north of England and Wales. It is a story of that ill-fated attempt of the Scottish Pretender to snatch the crown of Britain from the house of Hanover, which ended in the collapse of the Jacobite movement at Derby. The author claims a historic value for his work, as laying bare the secret of that disastrous failure and bringing to light evidence heretofore unknown. Whether this is so or not, he has given us an exciting narrative, full of intrigue and bloodshed, and culminating in a very tragic style. The picture which he presents of high courage and sterling worth thwarted by base cunning and cowardice, is very true to life and lends its highest interest to the tale. Owing to this and other causes, the course of true love, as in real life, does not by any means run smooth.

The Clock of Nature. By Hugh Macmillan, D.D., LL.D., etc. New York: Thomas Whittaker. Pp. 366. Price, \$1.50.

It is now fully a quarter century since Hugh Macmillan's first book appeared and quickly earned a world-fame by its striking development of Gospel truths out of the objects of nature. The title of the first chapter in this latest volume is a fitting indication of the character and scope of the series of four and twenty which follow it, and whose effort is to minister to that "second sight" which beholds in nature a world that appeals, not to the mind only, but also to the soul, and sees the Lord God walking in the garden in the cool of the day. The beauties of thought, mated with congenial expression, which abound in the work are both many and great, and all will surely help their author's aim: "to illustrate the spiritual revelation of God in Christ, by the revelation of God in nature, and prove that, as the dial of a clock reveals the unseen movements within its case, so the visible world reveals the working of the invisible."

Christianity and Idealism. By John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. New York: The Macmillan Co. Price, \$1.25.

This book is the second in a series of publications projected by the Philosophical Union of the University of California. Its theme is "the interdependence of Christianity and idealism; of Christianity regarded, not as historical theology," etc. In fact, history does not count for much in this treatment, "but as an ideal of conduct." "No doubt," we are assured with ad-

mirable coolness, "from this point of view, a large part of historical theology called Christian will fall away, even that which has been regarded as of the essence of Christianity." Perusal of the book soon makes it evident that this means that Christianity is to be regarded as a higher kind of ethical philosophy. Everything that has given it power over all sorts and conditions of men will be eliminated. We have never seen a better example of the cutting and trimming of history to suit a preconceived theory. Certainly there is no accounting for the author's method of accepting some things and ignoring others—in his sketch of our Lord, for example—but the exigencies of a theory.

The Time is Coming. By W. B. Bolmer. New York: G. W. Dillingham Co.

It is not easy to classify this book. It is written in the form of a narrative, and as it chiefly concerns religion perhaps it may best be designated a religious novel. The scenes are laid in the twenty-first century. Wonderful and strange are the developments of science and mechanics, and the various adjuncts of social life, as described by Mr. Bolmer. The chief interest of the book attaches to the return to this life of Elijah, as preparatory to the advent of Christ. The prophet appears in a fashionable church, and sadly disconcerts the wordy rector and congregation. At another time he makes his appearance at a Church congress where the Broads are evidently in possession. A foreign prelate, My Lord Archbishop of Lindesfarne, makes a great speech on behalf of the Higher Criticism, and affirms the "Myth of Elijah." The audience is carried away, finally the prophet addresses the meeting and lays low the Archbishop and the Dean of Crozland. In the chapter describing the congress there is a good deal of very subtle sarcasm against the Higher Criticism. The Rev. Ambrose Hilary, an ideal priest and scholar, is associated with Elijah in his vigorous and continued efforts to purge the Church and society. By their determined labors they arouse the seen and unseen powers of evil and are at last madly hurried on to a mysterious end, testifying all the while that they are servants of the Lord and that He will come quickly.

"OLIVER CROMWELL, a Study in Personal Religion," by Robert F. Horton, M.A., D.D., will be published early in May by Mr. Thomas Whitaker

Books Received

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

THOMAS WHITTAKER

In This Present World: By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. \$1.

HOUGHTON, MIFFLIN & CO.

The Day of His Youth. By Alice Brown. Price, \$1.
The Open Mystery—A Reading of the Mosaic Story.
By A. D. T. Whitney. Price, \$1.25.

THE ESKDALE PRESS

Leo XIII and Modern Civilization. By J. Bleeker Miller. Price, \$1.50.

R. H. RUSSELL

Cuba in War Time. Illustrated. By Frederic Remington. Price, \$1.25.

Magazines and Reviews

The magazine "What to Eat," for May, is richer in dainty illustrations than any former one. Dr. Hoy, of Chicago, writes on the question "Are apples unhealthy?" R. H. Broat tells of his funny experience in a Mexican restaurant, and the other contributions are fully up to the mark. Pierce & Pierce, Minneapolis, Minn.

The name of Daniel Chester French is closely associated with the memories of the World's Fair as the artist of the beautiful sculptures, "The Columbus Quadriga" and "The Republic," in the Court of Honor. As one of the leading American sculptors of the day, there is much of vital interest in the account of his life and work

which appears in *The New England Magazine* for May. Old Farmington, Conn., is the historic town described and illustrated in this issue. Greenland is also represented in some fine illustrations accompanying an interesting article by Russell W. Porter.

The Church Defence Quarterly is a new periodical, issued by the American Church League, at Kennett Sq., Pa., at the very low price of 25 cents a year, and devoted exclusively to the cause of Church defence, which the league, under the administration of the Rev. Wm. Wirt Mills, has been pushing vigorously. The magazine makes a neatly printed pamphlet of 64 pages and cover. The first issue gives the full Latin text and the English translation of the Archbishops' Encyclical and the reply of the Archbishop of York to Cardinal Vaughan, and recommends a series of books and pamphlets on the controversy.

The Church Eclectic for May (Young Churchman Company, Milwaukee) is a strong number. It opens with a charming article by Dr. Little, "Hora Latina", which will please those who love the royal tongue. Dr. Geo. H. McKnight contributes a timely article in which the Revised Version is most unfavorably compared with the Authorized Version. We commend this to the General Convention, as it will effectually dispose of the attempts to secure permission to use the new version, if the deputies will read this article carefully. The Rev. Roland Ringwalt writes interestingly on "George Berkeley—Sage, Seer, and Saint." There is a good assortment of reprint matter from the English magazines, including comments on the Archbishops' Encyclical, and Canon Gore's lecture on Evolution. The editorial deals with the Kenotic Controversy, with especial reference to Canon Powell's able "Principle of the Incarnation," which it strongly commends, though in indicating the scope and purpose of the book, the article is weak. The Home and Foreign Summaries are, as usual, full of interest.

Two of *The Century Magazine's* favorite topics are still under treatment in its pages for May—General Grant and Joan of Arc. In a certain way the popular interest in the former is always alive; the latter would seem to have survived her usefulness as a subject for further investigation. The out-door season having arrived, "Bicycling in the Tyrol", by Colonel Waring, of New York street-cleaning fame, details some experiences that are novel and interesting. An unusual subject forms the theme of three papers; viz., kite-flying, which, we are informed, was invented by the Chinese, and the first record of its use is in 400 B.C. In connection with the current interest in Greece, two articles will find favor: "The Royal Family of Greece" and "Crete, the Island of Discord," the first-named by Prof. Benj. I. Wheeler, of the American School at Athens, who writes from personal acquaintance with King George and Greek princes; the latter by a Greek writer educated in America, but now resident in Athens.

Opinions of the Press

New York Examiner (Bapt.)

FREE EDUCATION.—Do not the objections which lie against our education societies also apply to every form of public free education? Why should the State educate the children free of charge? Because the State needs, as its citizens, men and women raised above the level of ignorance. Why should the nation educate soldiers at West Point and sailors at Annapolis, and not only educate them, but give them an adequate, though modest, support all through the course? Because the State, for its own safety, needs educated soldiers and seamen. And is there not the same reason why the Christian Churches should educate those who are to be its ministers? There would be real ground for objection to the education societies if they permitted a low standard. Every one is proud

to have been educated at West Point or Annapolis, because the fact of his having been graduated from either school is a certificate to his scholarship and his professional ability. In a still higher sense, it ought to be understood that every one aided by the education societies is, by that very fact, declared to be eminent in ability, in character, in manliness, in sincerity.

The Outlook

OTHER PEOPLE'S TIME.—There is among a great many people a singular lack of the sense of the value of other people's time. No man goes to his neighbor and asks him for a hundred dollars for his own use, except upon a business basis; but there are many men who do not hesitate to ask services of their neighbors, involving the expenditure of more than a hundred dollars' worth of time, with no thought, apparently, of the value of that for which they are asking. Men understand very generally the value of money; they do not understand the value of time or of effort, and those who would be the very last to ask for a gift of money are the very first to ask for a gift of time quite as valuable. Eminent actors and singers are, for instance, constantly asked to give benefits by people who have absolutely no claim upon them, but who suppose, because they are not asking for a gift of money outright, that they are making a perfectly natural and reasonable request; as a matter of fact, they are very likely asking for a donation of five hundred or a thousand dollars. There is probably nothing which the busy American needs quite so much as time; nothing which the successful preacher or speaker, for instance, finds himself so sorely puzzled to preserve, and of which he feels so constantly the need. Men will respect a minister's rights on every side except his right to this priceless possession. For time is only another name for intellectual growth and intellectual power, if a man knows how to use it properly. The man who does know how to use it properly is very glad to give it where he would give money of the same value, but he objects to the assumption that in cases in which he would not be asked to give money he will give time, because time has no value.

Jamestown Island in 1861

How very interesting are the notes in the *Diocesan Journal* of those old Virginia churches, especially that regarding "Jamestown," and in connection therewith recurs to my memory a curious circumstance which happened in 1861. The Confederates were making a battery at the upper end of the island, near to the old tower spoken of, when, at the very extreme end (not in the churchyard proper), was unearthed a complete coat of mail; there was a steel cuirass, shoulder straps of brass scales, such as those worn by ancient warriors, and some buckles, but not a bone, or a vestige of bone! All had crumbled into dust. The engineer in charge sent these relics to some antiquarian in Richmond. There was also a tree in the churchyard proper, imbedded in the trunk of which was one-half of the old rector's gravestone, thus forming a nice seat. At the foot of said tree was the other part of the stone in the grave of the old rector, which had fallen in and left a large hole.

I was a major and quartermaster then in the service of Virginia, and I begged the engineer not to cut down that tree, on which was cut in said stone the name, age, etc., of the old rector. After many years a small book, written by "Wirt," fell into my hands, and therein "Wirt," writing on "Jamestown," says, as near as I can now remember: "The grave of the old rector has fallen in, and the stone tablet is broken in two, and a small sycamore tree has forced its way up through the fissure in the same." Now this was written some seventy odd years ago, and this small shoot of which he speaks, had, at the time of my visit in 1861, grown to a tree, full 10 feet in circumference and 70 feet high, and in its growth had carried up the one half of the old rector's gravestone, imbedded in the trunk.

The Household

In Memoriam (E. A. W.)

BY ELSIE WHITE GAYNOR

Her voice is hushed, the floors, the stairs,
Return no more her quiet tread;
Her hands are folded peacefully
And she is dead.

"And she is dead," How many hearts
Have said the words and said them o'er;
On earth will meet and greet the loved,
No more, no more.

So young, and yet a life so full
Of days of love and hope and cheer,
And kind administering deeds,
Doth long appear.

Her life was full, and fame was hers,
And what in truth were fame more sweet
Than this—that we should number friends
In all we meet.

Serene, a gentle wisdom gave
Her power to sway or power to soothe;
Her secret few have learned on earth—
She led by love.

Her love for humankind was great;
And in such sympathy was shown,
Till love she won from all seemed to
Reflect her own.

Hers was the perfect, rounded life;
The heavenward path of light she trod.
She early learned that love to man
Is love to God.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER XVI.

"MARGARET, he is pulling your hair down".

"Yes'm, I know it", and catching the two mischievous, chubby hands in her own she drew them around her neck to press them, one after the other, to her lips, as she laughed up at little Jack's mamma from her lowly seat upon the carpet.

"You are spoiling him dreadfully", said that little lady reprovingly. "I never allow him to pull my hair down. But then," she added, with a loving, admiring glance at the happy face peeping at her through the soft cloud of dark curling hair, "I have not the same temptation. I do not look in the least picturesque under such circumstances. Doubtless," regarding her quizzically, with her head a little on one side, "if I could make a gipsy of myself in a deep, splendid red gown (in which I would look a fright) and had hair like that, I might also be betrayed into allowing such a liberty. As it is, I am a model of propriety".

"You absurd creature!" exclaimed Margaret, the pretty color in her bright face deepening. "Here, Master Jack, give me that comb and pins!" And with a quick motion she twisted up the beautiful hair, securing it in place, but not before the minister, coming at that moment into the room, had paused in mock horror on the threshold at the sight of his guest upon the floor, his son standing behind her with his arms about her neck.

"Fanny, you told me that he was not in the house!" exclaimed Margaret reproachfully as she extricated herself with what grace she might, and with the help of the minister's hand rose, laughing and blushing, to her feet.

"Neither was he", protested that gentleman's wife; "and if he was a man of his word he would not be here now. Paul, you certainly told me that you were going over to the Mills".

"Yes, I know that I did. But", sitting

down and drawing his boy within his arms (that young man having deserted Margaret with a shout at the sight of his father), "I had a presentiment that if I took you two young women by surprise I might make some interesting discoveries. And I have. I have discovered that Mrs. Preston can be most undignified; a fact of which I had not the slightest suspicion".

And he looked at her with laughing eyes, across his small son's restless golden head.

"She is a good many other things of which you have not the faintest suspicion; there are undreamed depths of wickedness in her even yet. But, Paul, have you heard that they have finally prevailed with Miss Hester"?

"No. Have you really"?' turning with deep interest to Margaret who had picked up her work and was sewing sedately.

"Yes", she replied, with a nod, "yes, we have prevailed, or rather Oliver has; for she resisted all my coaxing and blandishments. When I tried to impress her with the fact that her company would be a perfect boon to me, especially during the winter evenings when he may often be away, she replied that I could either run over here or that you and Fanny would come to me. When I told her how miserable it would make us both to think of her so much alone, she did not say a word; and it was only after hours of questioning that I finally discovered that she thought it unfair to Oliver to bring an outsider—imagine that!—into his home; to which was added the half confessed fear of making us trouble! You know," with a sigh and a clouding of the happy face, "that she is failing, and though she does not say so, we think that she realizes, what Oliver has told me is the truth, that she will not be able to be often out of her room this winter, and will consequently need more waiting upon than ever. It is this very fact that made him as anxious as I that she should be where I could give her the care that she needs, and where he could watch her constantly. And as for Martha! Well, she thinks that Aunt Hester is a saint, and is fairly counting upon serving her. She says that she will have nothing to do when Nanny comes. But after all I could not make her promise to come to us, and so came back in despair. But when Oliver heard her objections, he caught up his hat and marched straight up there, and in less

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than half an hour was back (I had spent days and failed), announcing with exasperating coolness that she was coming to us as soon as her room was ready for her. But there is good deal to be done to make it just as he wants it for her. She will be able to go out so little, if any, this winter, that he is going to make her what he calls a sun parlor, which is to be accomplished by throwing almost the whole of the south side into a great window where she can have her plants, and where she can sit and bask as she loves to do. Beside which he is to have the fireplace opened up; for you know, or perhaps you do not know, that he found it built up when he took the house, and having no occasion to use the room, has never attended to it. Well, I must go home now. I only came to tell my news, and have remained far longer than I intended".

"Wait just one moment, please. I cannot tell you how more than delighted I am to hear this. I could see all the time that you were away how she was missing you, and with what dread looking forward to the winter without you. It will give her a new lease of life, I am quite sure. But I also have a bit of news, though whether good or bad, the future only will disclose. I did start on my way to the Mills (with a glance of severe reproach at his wife), but had not gone half a mile when I met the man whom I was going to see coming over here, and so was able

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to accomplish my business and bring upon myself the charge of breaking my word. Is that the manner in which you greet Oliver, Mrs. Preston, when he comes in a little before he is expected? But then, waiting for no other reply than was to be gathered from the bright smile and deepening color in the beautiful face, went on: "It was from this man that I learned my news. The Dexter Company, for reasons of their own—which we may conclude are not disinterested ones—have decided to sell all their land but that occupied by the mills themselves, including, of course, the houses. And so you see that it depends upon the hands into which they fall whether things there will be better or worse. The latter, I fear, is the more probable, as the valuation, which they will be certain to set at the highest possible figure, will influence any but a philanthropist against improvement of any kind".

"Oh!" exclaimed Margaret, "how dreadful to think of! and yet it does not seem possible that things could be worse, Mr. Raymond. But I am very much surprised to hear that they are willing to sell. Oliver thought that nothing could induce them to part with the property, which, conducted as they conduct it, must be a good investment".

"It will take a good deal, as it is", said the minister laughing, though half sadly. "The Dexter Company is not a corporation which means to lose money, and it will be a temptation of those who buy to get back their money in the rents".

"They could never raise the rents! That will never happen! I am sure that it never will happen! But really, I must go. I ought to have been at home long ago".

"Quite true; so you ought!" declared a laughing voice in the doorway, and turning they beheld Doctor Preston.

"Things have come to a pretty pass when a man has to go searching the town over for his wife," he declared. "I have been way up to Miss Hester's, and"—

"And, as usual, looked too far away for your blessings", said the minister. "Heard about the prospects over at the Mills, Oliver"?

"No. What do you mean? I have been there all the afternoon but I heard about no prospects, as you call them".

"Didn't hear that the company was going to sell the houses, with the land they stand upon"?

"No. You don't mean it!" he exclaimed. Then turned suddenly and looked down into his wife's face. But the next moment he was offering his hand to Mrs. Raymond. "And how is the missis?" he asked.

"I don't at all wonder that you need to ask; there has been time for all sorts of things to happen to her since you took the trouble to inquire. But there, you need not offer your patients as an excuse. You are looking wicked, and I know that you are longing to quote Scripture in defense of your neglect, only you do not quite dare".

"Please, ma'am, will you come home? the missis is so cross", he said, turning to Margaret.

"Poor, abused boy!" she said, rising and gathering up her wraps. "Yes, I will come home".

"Margaret", said Doctor Preston coming up behind his wife and laying a hand on either shoulder as she stood, an hour later, at her window watching the gorgeous sunset which was turning the whole world to a

glory of crimson and gold, "what are you thinking about"?

She had not known that he was in the room, and she glanced back at him with a little start, over her shoulder before replying. "I was thinking"—she began. But then breaking off suddenly, "Why do you ask, Oliver?" she said.

It was a coincidence which had just occurred to Oliver Preston, that from that very window he had watched just such a sunset, six months before, while he dreamed those dreams and saw those visions which were now blessed realities, and such a wave of thanksgiving and gratitude broke over him as to take away his power of speech and fill his eyes with sudden tears, so that for a moment he did not, could not, reply; and it was not till she had repeated her question that he answered, looking down into her upturned face with a smile, the meaning of which she did not understand:

"Shall I tell you what it was that you were thinking—and wishing—dear"?

"Yes", she answered, "if you can".

"Well, then, you were looking, not quite to the sunset, but to that long line of smoke rising above the hills between it and us, and you were wondering what was coming to our poor friends over yonder, and wishing—what I have long wished, my darling, that—Margaret, shall I make that my thank offering? You know that we agreed that the money left after those debts were paid should lie where it was till we could decide where it would do the most good. Shall we buy this property and enlarge and improve the huts till they are what we have longed to see them, and thus give the people the chance which they have never had? Ah! I thought that it would please you," as she turned her radiant face towards him. "No, dear", a moment later, in response to an eager question with which she broke the silence which had fallen between them, "you may not use any of your little fortune. You know, Margaret, that but for knowing you always will have that in any contingency, I should not consider it right, much as we both desire it, to use this money in this, or any other way, but should have put it all

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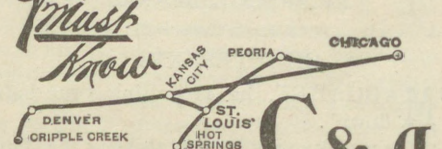
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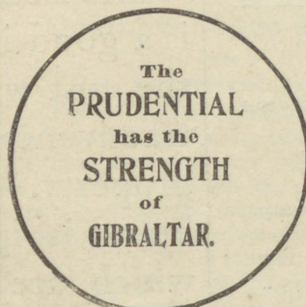
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away for you. As it is, we can gratify ourselves; and if the investment never returns us a cent we shall not mind. If it does, we shall have means for further usefulness. And now, if you have any mercy in your stony heart, come and give me some supper, for I am half famished; the odor of that coffee is simple torture"

Doctor Preston, with the wisdom of the serpent, realizing that the Dexter Company, from frequent encounters and passages at arms, understood only too well his interest in the mill hands, and how strong would be his desire to possess the property, left the management of the transaction entirely in the hands of his lawyer, thereby securing much better terms than they would have given him personally. As soon as the deeds were signed and the transfer concluded, the alterations and improvements were at once begun and pushed rapidly forward, so that by the time severe weather had fairly set in all was accomplished, and they had the satisfaction of knowing that no leaky roofs, ill-ventilated rooms, or lack of proper drainage would add numbers to the sick list in the little community during the coming winter.

"The trouble now will be that Margaret will expect miracles," said Doctor Preston one evening when, in celebration of the completion of the work, they had bidden their friends to what Fanny Raymond termed a "jubilee supper." "I find it necessary to warn her frequently," he went on, glancing with eyes twinkling with mischief across to where his wife sat at the head of her table, "that she must not look to see the women transformed at once into models of housewifely thrift because we have put them into sweet, clean homes; nor must she be disappointed to find her white floors covered with dust, as of yore, or her immaculate walls decorated with finger marks and pencil sketches. Rome was not built in a night, I tell her."

"I see that you are both impressed by this eminently practical view of the matter," said Margaret dryly, though she with difficulty kept the dimples from appearing; "and so was I the first, and even to the twentieth time, that I heard it. But when it is served up with one's every meal, and sandwiched in between, it loses the force of novelty. At first I really believed that the warning was intended for me, but of late I have come to see that he is whistling, like the boy in the reader, to keep up his own courage. Oliver has such a faint heart!"

"And yet he won the fair lady!" said the minister with a laugh, as Margaret rose and led the way into the cozy little library, lighted by the blazing fire.

"That is very pretty, and as a reward you shall have Oliver's easy chair close by the fire. No, we will not sit down, Fanny, I promised Aunt Hester to bring you up to her room. Will you come now? she is feeling so bright and well to-night that Oliver thinks it will not excite her too much. I did not have the lights made as I know you both prefer the firelight. Come, Fanny."

Long after they had gone Oliver Preston stood gazing down into the fire, his arm resting upon the mantel, his head slightly bent. So long, indeed, that his friend, regarding him from his great easy chair, began to wonder at his abstraction. But finally, with a deep-drawn sigh of utter content, he lifted his head and meeting Paul Raymond's questioning glance, smiled down upon him, a bright, beautiful smile.



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"Parson," he said, "I have been looking back, thinking of what I was a year ago, and of what I am, and have, now. I used to wonder," turning to glance about the dainty room, full of suggestions of a sweet presence, "wherein lay the difference between your rooms and mine. I had chairs and tables, and even curtains, and yet these were no more home than the open wayside. But I understand it now, thank God! Aye, and I do thank Him, Parson, daily, almost hourly for"—

But there he paused, and turned his head to listen eagerly, with a tender smile upon his lips, to the sound of his wife's glad young voice, as she came down stairs with her friend.

"God bless her!" he said fervently. "God forever bless her!"

And Paul Raymond, rising to his feet as he heard them coming, laid his hand with a warm, affectionate pressure upon his friend's broad shoulder, and in a voice deep with feeling—

So He has blessed her, Oliver," he said.

THE END

Ned's Dutch Marbles

"GET out, you Dutchman!" called Ned as the new butcher's boy stepped up to take a game of marbles.

"For shame!" said Frank. "Come on, Otto."

"I don't want to play some," Otto answered offended.

"I'm an out-and-out American boy," Ned defended himself, "and I'll associate with Americans who know how to play American games."

"Pshaw! Don't you know that the game of marbles was invented before ever Americans were?"

"Well, where did they get the marbles, I'd like to know? They don't know how to make them anywhere else."

"Don't they? That's where you are mistaken. Most of the marbles are made in the old country. Don't you remember father teasing us about marbles coming higher this year, when the papers were saying so much about the protective tariff last winter?"

"But one of the boys said they didn't have the kind of clay out of which to mould them anywhere else."

"That was one of your patriotic American boys, I guess, who thinks it smarter to brag about his country than it is to learn the truth. They don't happen to be molded of clay. Why do you call them 'agates'?"

"Don't know; that's the name, I s'pose."

"But why not call them sandstones or brickbats? Agate is a kind of a stone, isn't it?"

"Yes; but you don't mean your agates are cut out of stone?"

"I mean that they are broken and ground out of agate."

"Broken?"

"Yes;" that's the first thing. They use the small pieces from the quarries and mills, breaking them into little cubes with hammers."

But how do they get them round?"

"These small blocks of stone are thrown by the shovelful into the hopper of a small mill, formed of a bedstone having its surface grooved with concentric furrows; above this is the 'runner,' which is of hard wood, having a level face on its lower surface. The upper block is made to revolve rapidly, water being delivered upon the grooves of the bedstone where the marbles are being rounded."

"Isn't that dreadfully slow?"

"It takes about fifteen minutes to finish a bushel of good marbles ready for the boy's knuckles. One mill will turn out 160,000 per week."

"Well, I declare! Where is that mill, Frank?"

"At Oberstein, Germany."

"Oh, Oppenstein bees mine home!" cried Otto, with gleaming eyes. "I see them marples."

If there ever was a sheepish looking boy, it was Ned. But he steadied himself up and said:

"Come on Otto, and have a game. I'm ashamed I said anything."

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HIRES ROOTBEER MUST NOT BE IMITATED

It is doubtful if any modern commodity, excepting money, has been counterfeited more than Hires Rootbeer, its wide popularity and immense sale having proved an irresistible attraction for the unscrupulous imitator. Justice is beginning to realize that the public must be protected from such practices, as is evinced by the decision just rendered by Judges Finletter and Gordon in Philadelphia, Court of Common Pleas No. 3, restraining George A. Hires, a namesake of Mr. Charles E. Hires, from manufacturing and selling a preparation under the name of Hires Rootbeer. In giving their decision, the judges said: "Whether this case be considered as one of infringement of a trade mark or as a simulation intended and likely to deceive the public, the evidence is most conclusively with the plaintiff. It is established that an article of commerce known as 'Hires Rootbeer', by a long and costly method of advertisement, has attained a trade mark and value peculiar to itself. The sales have reached an extraordinary yearly volume, and the article is known to consumers and merchants by the designation of 'Hires Rootbeer', and often, and perhaps as commonly, by the name of 'Hires' alone. But for the fortuitous identity of family name, it is clear that the respondent would never have embarked in this proposed commercial venture, and the evidence shows that their studied purpose was to copy as close to the appearance and name of plaintiff's article as possible, and preserve similarity while yet presenting minor differences. We find, therefore, upon the evidence now presented, that the allegations of the plaintiff's bill are established, and that the temporary injunction prayed for should be awarded".

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Apples supply the higher nerve and muscle food, but do not give stay.

Prunes afford the highest nerve or brain food; supply heat and waste, but are not muscle-feeding. They should be avoided by those who suffer from the liver.

Oranges are refreshing and feeding, but are not good if the liver is out of order.

Green figs are excellent food. Dried figs contain nerve and muscle food, heat and waste, but are bad for the liver.

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All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously.

Lemons and tomatoes should not be used daily in cold weather; they have a thinning and cooling effect.

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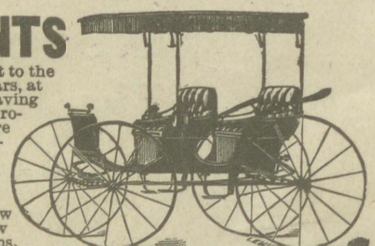
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