

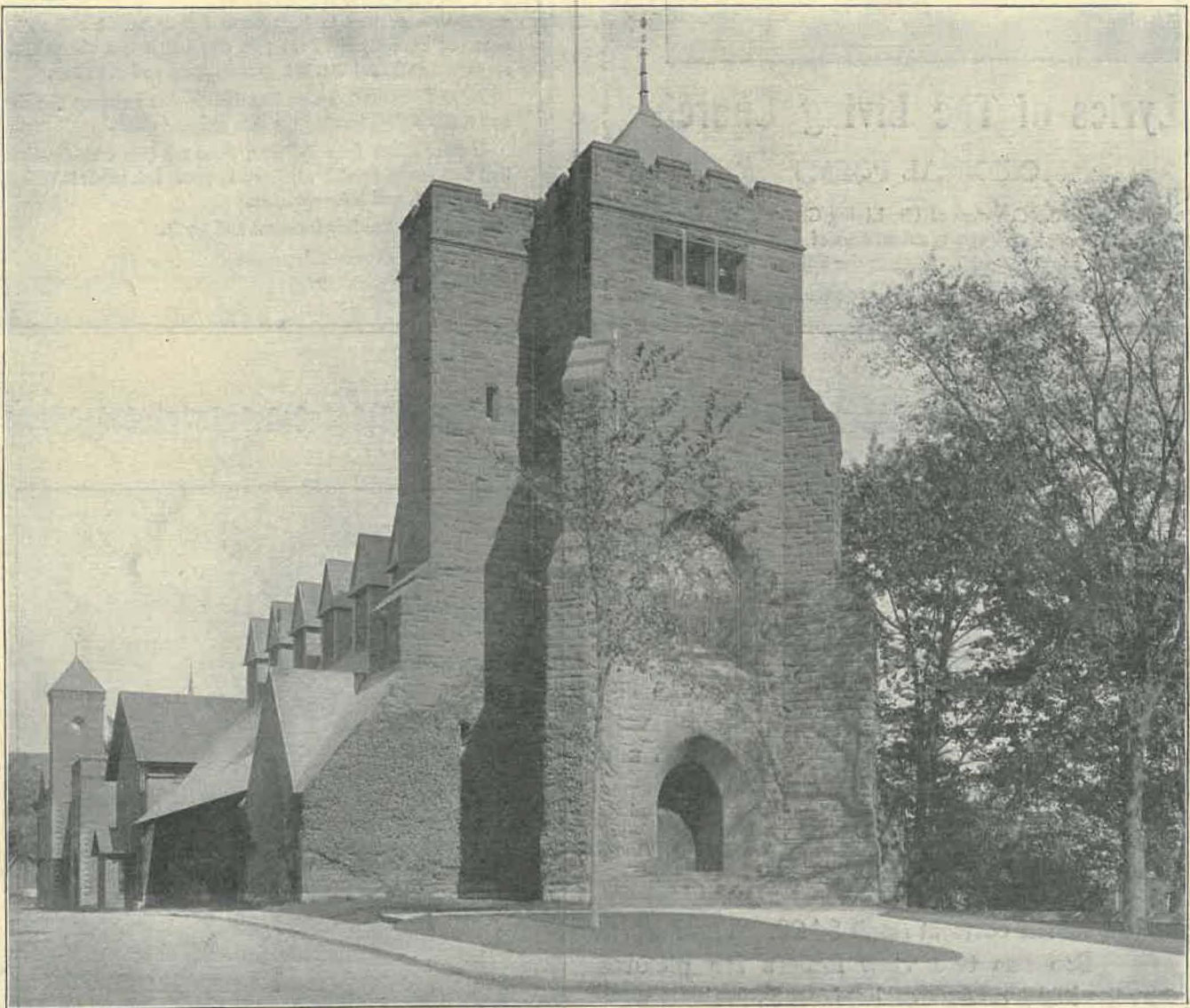
JUNE 18, 1898

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THE EIGHTEENTH  
CHURCH CONGRESS

# The Living Church

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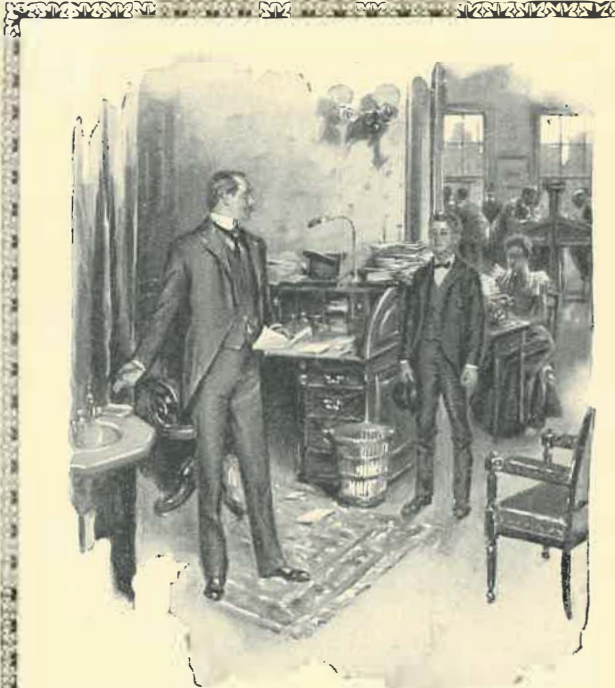


St. Stephen's Church, Pittsfield, Mass.



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# The Living Church

CHICAGO, JUNE 18, 1898

## The Eighteenth Church Congress

THE eighteenth meeting of the Church Congress was greeted with a delightful day in the beautiful city of Pittsfield, Mass. The opening service was held in St Stephen's church, at 10:30 A. M. Archdeacon Tiffany, of New York, began the service, and was assisted by the Rev. John W. Kramer, D.D. Bishop Lawrence was Celebrant. The address, based on St. Luke x: 22, was delivered by Bishop McVickar. He referred to the appropriate service preceding the Congress, and the doctrinal and practical subjects which were to follow:

They should all carry us back to the one fundamental fact—union with Christ, and union with each other. Back of all difference besetting this Congress, was the union of the human soul with Christ. As we gather at these meetings, we should realize the meaning of religion. The excursion of the seventy, and their coming back, showed them full of joy to tell what triumph they had won. That joy centres here in this fact, that it is not an exclusive joy, but that we are all members of one great Kingdom, and we are to bring in the reign of peace. From this service we take our inspiration. We are to feed upon Him, if we are to have any life. We are ready for vast divergence of opinion. We welcome differences. The scholar must not forget what lies behind his knowledge, otherwise he becomes a pedant. There is the broader and deeper knowledge of the Sonship of God. Theology is the philosophy of philosophies; let us get out of it all that God ordained. Christianity is deeper than theology. Philanthropy is a quality to be considered. Let it be done with all our soul.

I welcome you to this Congress. Many things you will be glad to hear. Enter it with all your soul, give your best thought and attention to it, for man has come to think wisely and broadly in this Church. Then you will have a heart generous and free to touch other hearts, to stretch your hands to that other Kingdom. Christ is the life, the hope of the soul, as it looks out weary and waiting for its summons. Not in this or that philosophy, but in the blessed company of all faithful people, I see in the Church Congress the future work of all the Church. In this unity of heart we shall find the one great Church, in the unity and life of that Church, the life that holds out hope to everyone. Rejoice, then, to-day, rejoice, for that joy must find the crown and consummation in the one heavenly Kingdom, which shall finally come to crown the history of man.

The address was delivered without notes, and made an excellent impression. After service, the clergy and laity attending the Congress were driven to Lenox, where they were generously entertained at the residence of Mr. John E. Parsons. Mention of the service held at this village for the opening of the parish house is referred to in the diocesan news column.

Tuesday evening, June 7th, in the Methodist church, the address of welcome was made by Bishop Lawrence. The Congress, he said, was postponed several times, and now could look upon Pittsfield as a refuge city for the homeless. He dealt with the provincial spirit as meeting the great catho-

licity of spirit and thought, which he illustrated in a happy way:

Two generations ago, a group of poets interpreted nature in the English language, and they were given the name of the Lake poets. No one can fully enter into the spirit of these poets without visiting the scenes which inspired Wordsworth and others. Berkshire puts its interest in life and thought in the beautiful surrounding valleys. He then referred to the religious spirit of the locality, as interpreted by Jonathan Edwards, to the birth of the missionary spirit at Williamstown, to the power of Ephraim Williams, and the influence upon education as excited by Mark Hopkins. The poem "Thanatopsis," the creation of Berkshire, showed the beautiful and thoughtful in expression, and helped to draw attention to the scenery and atmosphere of the invigorating thought of Western Massachusetts. He alluded feelingly to the death of the late secretary of the Congress, the Rev. George W. Wildes, D. D.

The Rev. Dr. Thompson, pastor of the Methodist church, also gave an address of welcome. Upon the topic for the evening, THE MOTIVE AND METHOD OF FOREIGN MISSIONS, the Rev. G. W. Douglas, D. D., read the first paper.

There are many motives for it. Missionary work is inwrought with human nature. The world is God's world. Its best aspect often rests upon the work of foreign missions. The motives and methods are the same as when Christ founded His Kingdom, and Christ's command is as great as ever. We have nothing to fear from popular misconceptions about missions. Christ wants the heathen. Christian missions in foreign lands are as permanent as they ever were. He quoted from Van Dyke's book a plea for foreign missions, and the opinions of army and navy officers, as well as the governors of provinces, all showing their endorsement of foreign missions. The results are grand. Church missions cause the movement towards civilization. Christ is the absolute Christianity. The constraining motive is the simple order of Jesus Christ our Lord. The first disciples had the argument of Christ for obeying, and this is just as weighty now as then. Supreme motive is the individual life. Prayer and the devout study of the Bible, personal contact with missionaries, are essential.

The Rev. W. R. Huntington, D. D., in his paper, said it was an illusion to believe that interest in foreign missions was declining.

The eclipse of faith in some, the study of comparative religion, had not materially weakened it at all. God was still interested in peoples. There are now 750,000,000 heathen, besides Hebrews and Mussulmans who are not counted. There are 50,000 ministers in missions. What are they among so many? The mistake is made in scanning foreign missions with an eye glass, not through a field-glass. Christianity is the civilization of the world, and the victory of the Cross is the reconciliation of the world. The Bible is the motive, and the fact is the great plan of God. The protection of missionaries by gunboats is ludicrous. The Apostles took their lives in their hands, and were contented. It is said that Japan was civilized before Christianized; they have ceased to be heathen over

there. Ah, but give them time. If satisfaction for our deepest needs must be found in Christianity, Japan has not got as far as that, but will some day feel the dreary futility of agnosticism. Material progress, unaccompanied by spiritual things, is a failure. Japan will find this out.

The Rev. James DeW. Perry, Jr., of Fitchburg, Mass., made the first address.

It is not necessary to speak about the righteousness of foreign missions, because we are Christians. We go back for the motive to the example of Christ, and the whole subject is the attitude towards one single Man. Christ recognized the individual possibilities of character. He thought the Church should recognize opportunity, not to introduce forms or peculiar doctrines into foreign lands, but to introduce potential character.

The Rev. Dr. R. F. Alsop, of Brooklyn, N. Y., placed the motive for missions in common humanity:

Believe that Christianity is the true religion, yet we shall believe that religions outside this have not been altogether false; they have done something to enlighten and to lift those who have received them. Our thought of God has changed, not so much now Creator as Father. Motive is simple obedience to Jesus Christ. Who that knows Him, who that knows the comfort, the blessedness, of companionship in Him, can fail to find the motive? Jesus Christ is the ideal man.

Dr. Gallaudet, of New York, laid stress upon the text: "This is the true Light that lighteneth every man that cometh into the world." Get out of the notion there is only a Bible. There is the Church, her ministry, and her sacraments.

The Rev. George Cox, of Poughkeepsie, N. Y., delivered the concluding address.

Wednesday, at 10:30 A. M., after the singing of hymn 491, and prayer by Bishop Lawrence, the subject,

### THE MORAL ATTITUDE OF CORPORATIONS

was introduced. Mr. Francis A. Lewis, of Philadelphia, read the first paper.

Corporations are distinctively modern. During 1754 to 1789, out of 248 cases in court, not a single case belonged to a corporation. Prior to 1835, the corporation life did not exist. Blackstone says the honor of inventing corporations belongs to Rome. Without corporations, there can be progress, and the moral attitude of them is not to be considered. In corporations, the average stockholder knows very little about their working. I am tired of hearing of the wrongs of the workingman crushed by corporations, he said. There is no reason why corporations are under moral obligation to provide for the workingmen, they are the authors of their own self-inflicted miseries. The moral attitude of the citizen towards the corporation was then examined, and the desire to sue corporations was shown and illustrated in many instances. They are charged with corrupting legislatures, and if the people persist in electing corruptible representatives, the people have nobody but themselves to blame.

Professor J. C. Schwab, Ph.D., of Yale College, New Haven, treated the moral at-

titude of corporations, and the duty they owe to society, whether they fulfill their duty.

Have corporations proved themselves beneficial to the human soul? Experience of the next century will answer this question. A belief in Divine appointment is as little to corporations as to slavery. The corporation is the leader of industry, it acts as a trustee. Its relations to the employes, to the investors, and general public, were then minutely treated. Real corporation consists of a mutual understanding. The nationalization of industry was considered in some lines, and it may answer as far as the water supply, postoffice, and other matters are concerned. In determining this, the survival of the fittest must prevail. Legislation in reforming corporations can accomplish little. An enforced publicity is essential, and much can be done by educational facilities in correcting wrong impressions.

Mr. Ernest H. Crossby, of New York, was the first of the speakers after the written addresses.

Corporations and trusts had been of value in developing civilization, and he saw no difference between their methods and those of private individuals. They create a vast lot of property owners, it is true; and then the speaker went in to a close analysis of the stockholder and his opportunities. It is narrow to believe these corporations must remain as they are. The value of Harvard University against the Standard Oil Company, both corporations, was then enlarged upon. One serves the public, and there are no bondholders. The public libraries have the same claim. After an advocacy of righteous competition, which is not charity, the speaker concluded by advocating in strong terms industrial organization.

E. R. L. Gould, of New York, followed with the avowal that he was president of a corporation, which he defined as an economical necessity, and enterprise could not be carried on without it.

It represents a convenience as to be almost a necessity. Personality stands at the bottom of corporations, and if the corporation was taxed as fairly as the individual, there would be no ground for its objection. Give the rights of individuals to the corporations and you avoid many serious drawbacks to their existence. The fault of the immoral attitude in corporations resides not with the stockholder, but with the voter. Everything done should have absolute publicity, and the Church should inculcate the doctrine of individual responsibility, and a higher idea of social righteousness.

The Rev. Thomas B. Angell, D.D., of Harrisburg maintained that a nation for its stability depends upon morality, as an individual must likewise do; so with corporations, we must discriminate between them. They exist, and have neither moral nor immoral methods for making money. The making of money is not a moral question, and in the study of corporations these features are palpable: their impersonality, their irresponsibility, their tremendous power, and their relation with legislators. These points were severally treated. Essence of all society is true sacrifice, and Lamennais was right when he said every individual must recognize his responsibility.

General Morris Schaff, the next speaker, spoke of corporations of two kinds, the quasi-public corporation, and the ordinary business one. These must be kept distinct and clear. Nothing is so good as a public corporation, but give them security and permanency in their investment. There is a moral attitude in corporations. The Christian and the gentleman in them are to redeem the world.

The Rev. Joseph F. Blanchard, of Philadelphia, referred especially to the bribery of legislature, and thought the evil less than we imagine; extensive priv-

ileges were given by virtue of bribery. He then alluded to two banks in his own city, which well illustrated his point. We cannot rely upon legislature, but we must educate the Christian conscience and make the act of legislation a moral act.

Wednesday night Bishop Lawrence presided. After devotional exercises, the topic:

#### AMERICAN INSTITUTIONS AND THE POLITICAL MACHINE,

was introduced. The first writer, Hon. Delano C. Calvin, of New York, began by declaring he would not impugn the character of the institutions themselves.

The history of American institutions was traced, and their principles. The people must be thoroughly educated in methods of government. The right of franchise is first and all important. There can be no government where ignorance prevails. Good government is the demand of party politics. The Congressman too often looks to see if a measure means his defeat for return to his seat. We want a government for the common good, not for private gains. The press has a hold on the government, it has a place, but how the mighty is fallen in these days! Its sensational aspect was referred to, and illustrated. Alexander Hamilton said any publication which tends to degrade another person, if untrue, is libel. There was the declaration of independence and equal rights for all, and the equal protection of law, but there is now wide departure from these, and the government is often made to be in favor of the few against the many. The domination of capital over labor is a perversion of equal rights; 4,046 families possess over \$3,000,000 each, and 90 per cent. of the people earn their daily bread. It is not a surprise that masses begin to fear that their liberties are fast slipping away from them. Starvation wages in Europe do not justify starvation wages here. The political machine is the organization giving activity to party plans. If the machine is welded for good, and under intelligent leaders, one might favor it; but if devised by bosses, it is a menace to society.

The Rev. Prescott Evarts, of Wappingers Falls, N. Y., read an exceedingly instructive and well proportioned paper:

The machines, he thought, threatened the State and local government more than the national government. Our American institutions are based on the assumption that every man may, and will, exercise the franchise, and shall have a voice in the election of him for whom he is to vote. Responsibility is divided. Public office is a necessary institution of government. There is a sense of public duty in holding it. Party must have organization. Political parties, offices to give out, and corruption of legislators, are the three conditions that make the machine powerful and perpetuate it. A party exists for the support of a principle, but when it becomes a mere machine, it is dangerous, and there are too many legislators in cities who are simply its agents. The machine works to hold its grip upon the party. The election of wise legislators is the crying need of the times, and so long as office, or the hope of office, holds the followers of a machine together, this will bring in the need of civil-service reform. The remedy for all this is not immediate. It is in the intelligent voters.

General Wager Swayne, of New York, asked the question: "Well, what are you going to do about it?"

Great cities are the great sores in the body politic. How to exorcise these sores as to prevent the virus from entering the body, we must consider. We are not discouraged in New York city. A project has been touched upon. It is this: The separation of municipal affairs from national politics. We must generate a power also independent of party. He showed the sufferings of the poor by bad government in cities. The Church is concerned with this, because it

is the behavior of its members who are Christians. Uphold a citizens' movement and cause national parties to let municipal elections alone, and cultivate personal freedom in regard to municipal affairs.

Mr. John Brooks Leavitt, of New York, said:

We are discussing morals, and there is no distinction between a business conscience, a political conscience, or a religious conscience. What ought to be our attitude towards politicians? that is the question. Smash the machine anyway. Not to vote against the party leads to bossism. Parties are necessary, but we must rely on the union of self-love and altruism to help us in this important problem. Get rid of the boss by the lamp of experience. The Pope of the 16th century equals the political boss of the 19th century, and this lamp of experience leads to constructive work. Keep up a ceaseless campaign of education, for we possess the stone of truth, and we are now preparing the sling.

Before the next speaker, the Rev. Dr. E. Winchester Donald, spoke, it was intimated that he would advocate machines in politics, which he did in his own unique way. He said:

I am the advocate of the machine, and of the boss, but not the advocate of the deliberate wickedness of bad men. The evolution of the conditions of democracy was then defined, and what is every body's business, is nobody's business. In the management of large cities, there must be a machine for the sake of directing the masses. The machine must have a mechanic to run it, and so long as we live under the Constitution of the United States, we will find its need in our government. The charge against the machine is love of spoils. Nothing of the kind need exist. The reason a boss is a boss, is because he loves to control power. Why is it men are elected to General Convention or to our Standing Committees? There is no remuneration to these. It is because they love to control power. So long as this is true, men will devote themselves to the machine. Read again and again Bryce's "American Commonwealth." In a country where there is universal suffrage, there is the need of this medium to control the mass of ignorant, unintelligent, selfish, venial voters. The machine, then, is not founded on wrong principles, and political life to-day without it, is an impossibility. The speaker deplored in scathing terms the impotent slanders upon public men, and the unrestricted denunciation of a means that could be properly turned to a righteous advantage.

The Rev. John T. Rose, of Cazenovia, New York, thought parties a necessity, and machines an accompaniment of them.

Parishes have machines. Names change, but the principles re-appear. Not less organization do we want, but higher organization; not to smash the machine in politics, but to bring such control upon it as to improve it.

The Congress opened Thursday morning with a large attendance. Bishop Lawrence opened with prayer, and introduced the first writer on

#### THE TEACHING OF CHRIST AND DEVELOPMENT OF DOCTRINE,

the Rev. Randolph H. McKim, D. D., of Washington, D. C.

The most significant movement in thought is "back to Christ"; it is a movement of reaction from scholasticism. Those who raise this cry have in reality gone back behind Christ. He examined critically the Ritschlian method, and its boast that it goes back to the person of the Founder. The teaching of Christ is dwarfed in the hands of this school, and they have overlooked some of the pregnant utterances of Jesus Christ. The development of doctrine in the New Testament will not be questioned. He dwelt upon the authority of the Apostles, as expounding Christ's teaching. St. Paul and St.

Peter were different, but in harmony with Christ. The writer showed by a number of passages the close connection of the Gospels with the Epistles, in the matter of the Incarnation, Atonement, and Resurrection. The Ritschlian school has not hesitated to eliminate eschatology from the teaching of Christ. The personal teaching of Christ was incomplete till the coming of the Holy Ghost, and the Apostles did carry forth the teaching of their Master, and a close comparison between the Gospels and Epistles will show these to be harmonious.

The second paper, by the Rev. Charles H. Babcock, D.D., of Providence, R. I., treats the personal teaching of Jesus in contrast to creed and systematic theology:

Christ is the essential part of Christianity. Christianity embraces many things which are not Christ. It is found in Him, all that is vital and permanent is the essence of His being. The text book out of which Jesus taught was His life. His life was the light of men. Fatherhood of God was the foremost truth which Jesus taught. The vital thing in fatherhood is the impartation of self; what He was, He taught. He taught immortality. He saw the lives people lived, and physical birth made necessary spiritual birth. Jesus did not teach immortality by reason. He illuminated it as a truth. He taught the essential nature of man ought not to die. There was development in the personal teaching of Christ. His teaching developed with His life. It was biological, as the flower exhales the perfume. Development of doctrine in the Christian Church as expounded in creeds, is incidental. It is an adaptation of Christian teaching to different types of mind. Theology contains the truth taught by Christ. But all theology is not the teaching of Christ. Between the essential and incidental teaching of Christ, the early Church failed to make distinction. Ecclesiastical vagaries have seized upon the Christianity of the Church.

The Rev. Charles A. Briggs, D.D., of New York city, as he began to speak, was long applauded by the audience. He thanked his hearers for the cordial reception.

Biblical criticism must go on the scientific basis. We must search for the truth, the whole truth, and nothing but the truth. The principles of development of doctrine were then explained. From the beginning of Divine revelation God has been teaching in Christian doctrine and Christian life. What is the place of Jesus in the development of doctrine? I will show this by induction. The teaching of Jesus is a development of the doctrine of the Old Testament. Do not discredit the Old Testament. Then there is a development of the teaching of Jesus in the Gospels themselves; going back to the original words of Jesus is essential. This was illustrated by the subject of divorce in St. Mark's and St. Matthew. The doctrine of sacrifice illustrates it. The Nicene Creed cannot be found explicitly in the New Testament. Implicitly it is there. The power of the Spirit is not limited to the Apostles, it is continuous. Lay hold of this Presence. Listen to His voice, so that every generation may be led on to the grandeur and evolution of Christ.

The Rev. Edgar Gardner Murphy, of Kingston, N. Y., thought

the teaching of Jesus broader and deeper than the Words of Jesus, and His life is the source of the experience which has come to us. The doctrine of the Brotherhood is the actuating and dominating philosophy of all the ministry of Christ. The doctrine of Divine Fatherhood is the unifying doctrine of all. That doctrine was brought home to the consciousness of men, was lived in human life. Speaking of the controversy with Arius, which the speaker elaborated in a unique and attractive way, he said: Athanasius here went back to the experience of the Christian heart. The fact that men prayed to Jesus, showed Jesus to be God. Faith must come out of the catholicity of the Christian consciousness.

The Rev. Lawrence H. Schwab questioned the developments of Christian theology.

He considered the Gospels from the Ritschlian basis, and found many phrases in the Gospel of St. John very questionable. The evidence for the acceptance of many Epistles of St. Paul as canonical, he thought was no better than the evidences for the acceptance of the productions of Hermas or Barnabas.

Thursday evening, Archdeacon Tiffany presided, and opened the session with prayer. He introduced the first writer, upon the topic:

PROTESTANTISM AND CATHOLICISM OF  
THE ANGLICAN COMMUNION,

the Rev. Dr. Charles R. Baker, of Brooklyn:

He condemned the claim that the Church of England began with Henry VIII.; he was not the first king who could claim to be the head of the Church. A comparison between the Anglo-Saxon and Latin Christianity was made. The Latins deified emperors. The Anglo-Saxon never surrendered his reason; to his own conscience he was true. Horace Greeley represented this in the words: "I accept unreservedly the views of no man, living or dead." The writer then entered upon the subject of the first planting of Christianity in Britain, which he considered belongs to the Eastern Church. There were other workers besides St. Augustine. He was important in his work, but failed in half his schemes. This paper treated the historical aspect of the subject, and demonstrated the power and influence of British Christianity apart from Roman control.

The Rev. T. E. Green, D. D., of Cedar Rapids, Iowa, was the second writer.

He spoke of the rapidity of events and change of environment. The dominant tendencies are in the Anglo-Saxon race. Current events bear the impress of divine destiny. To study the Anglican Communion is to gain a point of vision, looking backward as well as forward. Catholicism and Protestantism may be blended in unity. The Church is a vital, living thing, and not a combination of forces, men, and conditions. The Church includes all nations. The Church of England is apostolic, and has fought its battles through years, always Protestant and always Catholic. Strife between these has passed; out of it comes a wider knowledge, a deep and abiding charity. Men may have candles on the altar, and yet be Protestant. A man may wear a black stole, yet be a Catholic. The challenge of the twentieth century to divided Christendom is fatal to the philosophy of Dissent. The essentials of the Church are to live forever. God has his purposes for the Anglican Communion because she is both Catholic and Protestant.

The Rev. John T. Rose, of Cazenovia, N. Y., the first speaker, began by a definition of Protestantism, and how it began to be applied towards Rome:

The Nicene Creed is the safeguard of the Church against Pantheism, but it is not a fetter upon the free exercise of reason. By law, usage, and sympathy, we are Catholic. He defined the position of the Northmen against Roman race and the imperial system. If Erasmus had guided the Reformation, some of the dark pictures would have been saved us. We are Protestant in the sense of our freedom from the Papacy. The speaker supported his premises by illustrations from history. We have neither part or lot with Rome, while she is usurping power. We must have a greater union with the other Christian bodies which are Protestant.

The Rev. Murray A. Bartlett, of Rochester, N. Y., said:

Religion was a matter of life, of experience in relation to man and to God. To the Church of England is given a most wonderful opportunity to bind together the different divisions of the English-speaking races. He dealt with the religious ideal of the Anglo-Saxon, and referred to the mission of the Prayer Book. The Anglican Communion was considered in relation to its

mighty opportunity; if true to its principles, it would become a great power.

The Rev. John M. Page, of Lebanon, Pa., considered the many and diverse elements in the Anglican Communion. We find in the Anglican Communion some elements in common with Latin Christianity, and some peculiar to herself. The Catholic must often lead the Protestant element in the Church, and become the dominant idea. Where Catholic principles lead there is ample room for Protestant variations.

Friday morning, June 10, the session opened under the charge of Archdeacon Tiffany, who, in a few well-chosen words, expressed his gratitude to all those who had been instrumental in making the sessions of the Congress so helpful and interesting. The first writer upon the topic

THE POET AS A PROPHET,

was the Rev. Cornelius B. Smith, D. D., of New York.

What is a prophet? Not a man who foretells, but forthtells, who sends a splendid light into life's darkest mysteries. Science walks by sight, but prophesy works by insight. Science is king in the realm of the visible. It is the soul, not the mind, that makes the husband, the mother, the patriot. What would the world be without its prophets? Among them are our poets. Christ alone is a prophet always. A poet inspired with a high mission does a higher work for God than a hundred preachers. The power of Browning in bringing souls to Christ was alluded to. Wordsworth, Ruskin, Emerson, Longfellow, Lowell, were treated as prophets. These men, like the men of Jerusalem of old, are under the spell of wind and fire. Inspiration is not limited to those who are visibly set apart to the ministry. Rudyard Kipling had sent his poet's soul up into the atmosphere of heaven. To whom shall we appeal for inspiration? To Christ and the Holy Spirit. The great work of Tennyson and Browning is to make God vocal in their readers' hearts. Phillips Brooks was a poet and a prophet. Gifted with a wonderful imagination, the Spirit spoke through him in his grand and impressive sermons. The poet opens the way for God to be heard.

The second writer, the Rev. George C. Foley, of Williamsport, Pa., said:

The ancient prophets were poets. Poetry is the earliest expression of religion. The ideal is the truth. Both poet and prophet deal with the truth of things. Poetry comes nearer the vital truth of things than history. The poet understands the relation of truth to the human soul. All the great poets have taken seriously their prophetic ordination. They are not "idle singers of an empty day" (Morris). Poets have been the potent factors of their times. There is no history of the humanitarian movement without reference to the poets. Burns discovered the worth of the single man. Hood was with the down-trodden and lonely, and Mrs. Browning revolted against the injustices of the poor.

The first appointed speaker was the Rev. Charles J. Wood, of York, Pa.

Behind this world there is an existence that is mind. This mind is a conscious will, and is the origin of all forces. There is communication between the minds of men and the one supreme Mind. God is the eternal Mind, the great Poet. There is the question of the origin of the poet-prophet, of his ability and his influence upon the age in which he lives. The test of the inspiration of any word is that it inspires. The poets have become prophets, and have enlightened and uplifted. The dramatic and lyric poets were discussed.

The Rev. Preston Barr, of Enosburgh Falls, Vt., dealt with the genetic antecedents of prophet and poet.

The prophet is not the product of his own age. He is the interpreter of his age; the secretary of his age. The poet is not a theologian. The function of the prophet is to speak for another.

What the prophet does in the realm of ethical righteousness, the poet does in nature universal. It is difficult to separate the function of poet from that of prophet.

Mr. Hamilton W. Mabie, of New York, was the concluding speaker.

This subject is the heart of this whole programme, and all that has been said by preceding speakers has been a comment on the words, "I believe in the Holy Ghost." The *Veni Creator Spiritus* is the prayer of the man of genius. The older poetry has an invocation to the Muses, showing the pagan consciousness. The supreme function of poet is to make us feel the Living God in the living world—there is the necessity of the continued consciousness of the Spirit. The world is not stationary; the world of nature never represents fixed forms but the free flowing of the life of God. As the poet looks at nature, he sees the stream of God. The sterility of the world blossoms in his vision. He looks into human life and sees the absolute certainty of the law of God. I do not know what you mean by moral chaos. There is no such thing. God binds the world in absolute unity. The whole drama is the revelation of God in human affairs. The poet looks deeply. He sees the whole sweep of life with Dante. It is the need of our time that the poet speak, sometimes, in the preacher and in the priest

#### Incidents at the Congress

The Methodist church will hold 2,000. Only about 300 attended the session on foreign missions.

A picture of Bishop Brooks adorns the platform, with a background of flags, the Stars and Stripes, and the Union, and one solitary Cuban ensign.

Very few laymen are in attendance. It is peculiarly the clergymen's Congress.

Between the sessions of the Congress a number of excursions are made in sight-seeing. Many go every afternoon to Lanesboro, Lenox, Stockbridge, and Dalton.

In the discussion upon corporations and trusts, no speaker rebuked these except very mildly, and the laity were especially careful. There was no radical speech, which is something unusual.

Bishop Lawrence makes an admirable presiding officer.

The Park Club handsomely entertained the Congress in their rooms after the evening session on Thursday. About 100 clergy and laity were present.

#### New York

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

CITY.—At the church of St. Mary's in the Highlands, the Rev. Elbert Floyd-Jones, Jr., rector, a new organ costing about \$3,000, has just been completed, and dedicated to use.

Bishop Potter made a visitation of Bellevue Hospital on the afternoon of Trinity Sunday, and administered Confirmation to four sick inmates, presented by the hospital chaplain, the Rev. Arthur H. Proffitt.

There was a patriotic tea in commemoration of Alexander Hamilton, in the old house known as Hamilton Grange, June 8th, under the auspices of the Hospital and Charitable Committee of St. Luke's church, now owning this historic property.

The American Church Missionary Society, auxiliary to the Board of Missions, held a meeting at the Church Missions House last Thursday, at which they elected as general secretary, the Rev. J. A. P. McClure, of Wyncote, Pa., to fill the vacancy caused by the resignation of the Rev. J. Thompson Cole.

An incident of special interest connected with the Trinity ordination, reported elsewhere under the usual heading, was the presentation by the Rev. Thomas H. Sill, of St. Chrysostom's chapel, Trinity parish, of two sons, one for ordination to the priesthood, and the other to the diaconate—the occasion being also the 35th anniversary of his own admission to Holy Orders.

The clergy of the church of the Holy Cross have undertaken the management of St. Andrew's cottage, Farmingdale, N. Y., for the coming summer. It will give fresh air charity to boys and young men of the East Side, and the estimated cost for the season will be not more than \$500. The house goes into active operation at the end of the present month.

The class confirmed by Bishop Potter at the church of the Good Shepherd, Blackwell's Island, Trinity Sunday, numbered 52 men and women from the alms house, presented by the Rev. C. C. Proffitt. An interesting circumstance was the presence of 13 of the clergy whom the Bishop had ordained that morning, some of whom thus served for the first time.

The Woman's Auxiliary of St. John's Guild held a meeting at the guild rooms June 6th. As the City Hospital is now temporarily closed, pending the erection of a new and more suitable building, the work of the Floating and Seaside Hospitals will be increased. There will be three boats for the West Side, and an equal number for the East Side. The cost of each trip will be \$250, and indications are that a larger number of trips, and therefore a more liberal support on the part of the public than heretofore, will be needed. Many of the beneficiaries of this charity are wives and children of men who have gone to the war, some of them leaving families with little or no provision.

On June 6th, Bishop Potter dedicated the chapel of St. John the Divine, at the summer home at Tomkins Cove, of the pro-cathedral. A party of friends went up from the city, and were given a pleasant reception by a number of ladies connected with the work. The Rev. Dr. Geo. F. Nelson, superintendent of the City Mission, the Rev. Hiram R. Hulse, vicar of the pro-cathedral, and the Rev. W. A. Masker, were in attendance upon the Bishop. The summer home will be under the care of Miss Julia McAlister. Nearly 1,000 children and adults from the crowded district around the pro-cathedral will be given an outing during the next three months. The location commands fine views and air, and combines the attractions of both land and water.

The closing exercises of St. Mary's School, 8 E. 46th st., were held on June 2nd, the Rev. Dr. Richey, of the Theological Seminary, presiding. Bishop Potter presented the diplomas and delivered an address to the graduates, who, as they passed into the chapel, carried a beautiful banner, representing the Holy Child, which has been embroidered by St. Mary's Guild. On the altar in the chapel was a cloth of priceless magnificence, representing the Adoration of the Holy Name. This altar cloth was begun four years ago, and is not yet finished, but the portions which had not been embroidered were painted in so that it might be used for this occasion. The salutatory in German, and the essays in English, French, Latin, and Greek, were scholarly, and the music was well rendered. Bishop Seymour, of Springfield, gave a delightful address, in which he recalled his own experiences as a valedictorian. The exercises closed with the singing of the *Magnificat* by the school.

Mr. Thomas Newberry Rooker, a layman and vestryman of the Church, and for nearly 60 years connected with the staff of the *New York Tribune*, died June 6th. He was born in Hudson, N. Y., Dec. 4, 1815, and in 1841 was one of those who helped to get out the first issue of the *Tribune*, a fact of which he was always proud. He superintended the printing of the great journal till 1877, when, at his own request, he was relieved of his active duties, and virtually placed on the retired list. He did not long remain idle, however, but a year later entered the cashier's department. He had been secretary of *The Tribune* Association continuously since 1868, and had always been one of the trustees of the paper, owning part of the original stock. Just prior to his death he was the only man connected with *The Tribune* who had continued from the original foundation. Special resolutions of compliment and appreciation were presented to

him by *The Tribune* Association a year ago. At that time he again retired from active duties, and was voted a payment of salary for life, in recognition of his notable services. He was a steadfast Churchman, and an active Church worker.

Mr. Stephen P. Nash, one of the most prominent laymen of the Church in this city, senior warden of Trinity parish, a member of the Standing Committee, and for many years an influential lay deputy in the General Convention, died, after a short illness, June 4th, at Somerset Inn, Bernardsville, N. J., where he had gone for his health. He was born in Albany, N. Y., Aug. 26, 1821, and was a descendant of one of the original settlers of New Haven, Conn., in 1638-40. He was educated at the Albany Academy, and at the French College at Chambly, Lower Canada, subsequently studying law. Practicing for a time in his native city, he removed to New York in 1845, where he finally established one of the most influential law firms in the metropolis. He became distinguished as a specialist in equity practice, and took active part in the preparation of several law books of recognized authority. He early became connected with the various charities and other activities of the Church in this city. In 1868 he entered the vestry of Trinity parish. He was a trustee of the General Theological Seminary, and his connection with the diocesan convention and with the General Convention was always marked by active and wise participation in debates and in committee work, and was characterized in marked degree by loyalty and sterling Church principles, reverence for ecclesiastical authority, and moderation toward those who differed from him. He was a tower of strength to every good cause he undertook, and was unwearied in the spending of time and care upon the minutest details in all that concerned the welfare of the Church. He grew to be a trusted friend and adviser, not merely of the authorities of his own parish and diocese, but of bishops and leading clergymen and laymen in widely scattered parts of the land. He was elected a trustee of Columbia University in 1868, and largely aided in developing the law department of that institution. He was one of the founders of the Association of the Bar of the City of New York, and in 1880 was chosen president of the association, succeeding Hon. Wm. M. Evarts, its first presiding officer. He was for many years president of the New York Law Institute, and was a member of the Church Club, the Century Magazine Publishing Association, the National Academy of Design, the Scientific Alliance, and the Barnard Club. In 1888 Columbia University conferred upon him the honorary degree of doctor of laws, and he received the same degree from Trinity College, Hartford, Conn., *honoris causa*, in 1891. The burial service took place at Trinity church, June 7th, the officiating clergymen being Bishop Potter, the Rev. Dr. Morgan Dix, and the vicars of the chapels of Trinity parish. The interment was at Woodlawn.

PEEKSKILL.—Sunday, June 5th, Dr. Thomas Richey, of the General Theological Seminary, preached the baccalaureate sermon to the graduates of St. Gabriel's School. Wednesday, June 8th, in the morning, were held the class exercises; in the afternoon the pupils marched into the chapel singing the processional hymn, "Ancient of Days." Dr. Geo. M. Christian, of Newark, who kindly filled the place of Dr. Lowndes, unavoidably detained, delivered the address to the graduating class, nine in number. The school chaplain, the Rev. Frederick Smith, gave the diplomas and read several special collects for the school, its benefactors, and pupils.

#### Pennsylvania

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

PHILADELPHIA.—The Rev. Dr. Elwood Worcester, rector of St. Stephen's church, made the address to the graduates of Ogontz ladies' seminary on the 7th inst.

Messrs. Milligan and Webber, architects, have prepared plans for the Ryerss memorial

church of the Holy Nativity, which is to be erected at Fox Chase, 35th ward.

The congregation of St. Barnabas' church, Haddington, the Rev. Samuel P. Kelley, priest-in-charge, gave a reception to Bishop and Mrs. Whitaker, in the parish house, on Friday evening, 10th inst. There was a large number of the church members in attendance.

The relief committee of the Sisterhood of St. Mary, connected with the church of the Holy Apostles, the Rev. H. S. Getz, rector, has sent to the store rooms of the National Relief Commission, eleven boxes, containing 327 packages of delicacies for sick and wounded soldiers.

The Rev. H. M. G. Huff, on Monday afternoon, 6th inst., read the Burial Office at Fernwood cemetery, over Philadelphia's first dead soldier in the present war, private Gottlieb Schmerer who died on the 3d inst. at Camp Thomas, Chickamauga. Three volleys from three-score rifles ended the ceremony.

At the 142nd annual commencement of the University of Pennsylvania, held on the 8th inst. at the Academy of Music, the honorary degree of doctor of divinity was conferred on the Rt. Rev. Wm. N. McVickar, coadjutor Bishop of Rhode Island; and the honorary degree of doctor of laws on the Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania.

The Rev. Thos. J. Taylor who has been over 16 years priest-in-charge of Christ church mission, Franklinville, celebrated on Trinity Sunday, the 40th anniversary of his ordination. At the evening service he preached a sermon appropriate to the occasion. Since his connection with this mission, a handsome new edifice has been erected, and two outside missions inaugurated—the chapels of St. Faith and St. Ambrose.

At a meeting of the board of trustees and overseers of the Divinity school, held on the 8th inst., the Rev. William M. Groton was elected to the "Church of the Holy Trinity Professorship of Systematic Divinity," made vacant by the resignation of the Rev. Richard W. Micou, D. D.; and the Rev. H. W. G. Huff was elected secretary of the board, to fill the vacancy caused by the resignation of the Rev. Winfield S. Baer. The Rev. Mr. Groton is a graduate of the class of '76, and is at present rector of Christ church, Westerly, R. I.

The second annual supper of the male members of St. Mark's church, Frankford, on Monday evening, 6th inst., was preceded by the raising of a handsome American flag over the tower of the church. St. Timothy's guard fired a salute, and the church choir, under the direction of Frederick Leonard, sang national airs. The supper was served in the new parish house, the guests of honor being Messrs. Ewing L. Miller, John M. Justice, and James France. The Rev. J. B. Harding, the rector, was toastmaster. Responses were made by five of the members.

The old bell which has summoned the worshippers of St. James' church, of Kingsessing, the Rev. S. Lord Giberson, rector, to service for a long series of years, has been taken down and will be recast, having become almost useless through a fracture. This bell is a relic, having been in use when the congregation was one of the four Swedish Lutheran churches erected in Delaware and Pennsylvania. St. James' was the first church of any creed, erected in that portion of the city lying west of the Schuylkill river; and people for miles around would go there in all sorts of conveyances, and in all weathers. St. James' was admitted into union with the convention in 1844.

Graduation exercises were held on Thursday morning, 9th inst., at the Episcopal academy, and 22 young men received diplomas. The alumni prizes for scholarship in Latin and Greek were awarded by the Rev. Dr. J. Andrews Harris, president of the alumni, to Richard W. Micou; and for mathematics and English, to Robert H. Eisenbrey. Mr. Micou was awarded also the prize offered by the board of trustees for the best essay on Biblical ecclesiastical history, H. Phelps Reed receiving the second prize. The

exercises were held in the academy chapel, Herbert Burnside Winslow, president of the class, in the chair. Four members of the class were absent, three being in the army, and one in Europe.

Bishop Whitaker presided at the meeting of the Clerical brotherhood, on Monday, 6th inst. After prayers, the Rev. W. C. Richardson made an address on "General missionary work." Taking the recent statement of the Archbishop of Canterbury, that Christianity was of no moment if the missionary spirit be eliminated therefrom, as the basis of his remarks, the speaker showed that while we have a splendidly organized missionary society, what is needed is not so much organization, as the consecration of the individual heart and life to the cause of missions. Unless this can be effected, the evangelization of the world will not be accomplished. At the close of the address Bishop Whitaker made some remarks in commendation of the paper presented. The Rev. Lawrence B. Ridgely, of Salt Lake city, gave a statement of the work of the Church in Utah.

The annual meeting of the associate alumni of the Philadelphia Divinity school was held on the 8th inst. at the institution. In the morning the Holy Eucharist was offered, the Rev. H. M. G. Huff, celebrant. The sermon was preached by the Rev. W. G. Ware, of Washington, D. C. At a meeting held at noon, the Rev. Messrs. S. C. Hill and W. W. Newton, D. D., were recommended for representation in the board of trustees and overseers. The annual business meeting was held at 3:30 p. m., the Rev. H. M. G. Huff, president, in the chair, the Rev. A. H. Hord, secretary. It was stated that the total cost of the repairs of the chapel was \$1,500, all of which had been paid. The following officers were elected: president for two years, the Rev. H. A. F. Hoyt; vice-presidents, the Rev. Messrs. Henry Anstice, D. D., S. P. Keeling, and Samuel Ward; secretary, the Rev. J. Allan Montgomery; treasurer, the Rev. Horace F. Fuller. The Rev. H. A. F. Hoyt stated that a Chaplain's Aid Society had been formed in his parish. In his regiment at the services every Sunday, there is an attendance of over 500 men. At the meeting the same evening, an essay was read on "Parish work, mission work, and seminary training," by the Rev. L. B. Ridgely, class of '87, who is about to go as a missionary to China.

The annual commencement of the Divinity School was held on the 9th inst., in the church of the Saviour, the Rev. W. B. Bodine, rector. The opening service was said by the Rev. Dr. Henry Anstice. A thesis on "The sage of King Olaf, the saint," was read by the Rev. George G. Bartlett, A. M., a son of Dean Bartlett. Diplomas were conferred by Bishop Whitaker on the following: Fordyce Hubbard Argo, Geo. Griffith Bartlett, A. M., Edward Jones Burlingham, Turpin Andrews Daughters, B. A., David William Galway, Thomas Armstrong Hilton, Alfred Edw. MacNamara, Walter Antonio Matos, B. A., Carlton Miller Tanner, and Frederick Amaziah Wright, B. A. The degree of Bachelor of Divinity was conferred on the Rev. John Summerfield Bunting, class '93. The sermon was preached by the Rev. Dr. H. Richard Harris, his theme, "The Christian ministry." After the service, a fine collation was served, and in the afternoon, there was a social re-union in the choir-room, of the members of the faculty, associate alumni, and undergraduate classes. Bishop Whitaker presided at a meeting. Remarks were made by the Rev. H. R. Hulse and the Rev. H. A. F. Hoyt; the latter has been appointed chaplain of the 6th Regiment Pennsylvania Volunteers. On motion of the Rev. J. R. Moore, the alumni assumed the cost of a Communion service for the tabernacle of Chaplain Hoyt. The Rev. Dr. I. N. Stanger, Prof. Micou, and Dean Bartlett also spoke. Bishop Whitaker said that he could speak from personal knowledge, during his missionary work in the West, of the influence of the school on the formation of character. He prayed that its work in the future may be as satisfactory as that of the past.

**RADNOR.**—The Delaware Valley Naturalists' Union held their annual meeting in this township, on Saturday, 28th ult. Among the historical places visited was old St. David's church, where they were met by the rector, the Rev. George A. Keller who acted as guide in pointing out the objects of interest. At the entrance of the churchyard is the tomb of Anthony Wayne, father of Gen. "Mad" Anthony Wayne, in the stone cover of which is cut his name, and the words: "Died Dec. 2nd, 1739, ag'd 73 years." In the rear of the church, under a monument, are interred the bones of Gen. Wayne. The party then entered the old church, where they listened to an historical address by the rector. St. David's church was founded the first Sunday in September, 1714.

**SWARTHMORE.**—The annual meeting of the convocation of Chester was held on the 25th ult., in Trinity mission building. The treasurer's report showed: Receipts, \$5,225.02; present balance, \$1,499.86. The election of officers for the ensuing year resulted as follows: Secretary, Theodore D. Rand; treasurer, R. Francis Wood. A committee was appointed to prepare suitable resolutions on the death of the late dean of convocation, the Rev. John Bolton.

### Chicago

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

The Commencement exercises of Waterman Hall, Sycamore, were held on Tuesday, June 7th, Bishop McLaren presiding, and conferring diplomas upon 8 graduates, two of whom were post-graduates taking special courses in modern language and music. The address was made by the Rev. Thaddeus Snively, rector of St. Chrysostom's church, Chicago. The rector of the school, the Rev. Dr. Fleetwood, reported that the year had been very prosperous, the attendance having again reached its maximum. The Bishop made an announcement that the Board of Trustees had voted to send the rector abroad during at least six weeks of the vacation.

The church of the Atonement, Edgewater, has been organized as a parish with the following vestry: H. J. Glaspell, senior warden; A. M. Crane, junior warden; Walter Hannington, clerk; C. D. Dunlop, treasurer; A. B. Hunt, J. C. Brocklebank, H. W. Thornton. The Rev. J. M. D. Davidson has been elected rector, and will, by the Bishop's appointment, be duly instituted Sunday, the 19th, by the Rev. Luther Pardee, secretary of the diocese. The occasion will be also the 10th anniversary of the establishing of services of the Church in Edgewater.

**CITY.**—Father Dollings' return to Chicago has been much appreciated by the Churchmen in the city, and his numerous services have been well attended.

Fifty women were in attendance at the Quiet Day for women at the church of the Ascension, on Tuesday, June 7th. Luncheon was served in the parish rooms, so that there was no interruption.

The Quiet Day for men, conducted by Fr. Dolling, on Saturday, June 11th, in the church of the Ascension, began at 3:30 and closed at 8:30.

A large and successful meeting of the Girls' Friendly Society of the diocese was held in the cathedral, Sunday, June 12th, at 4 p. m. The sermon was preached by the Rev. R. R. Dolling.

A special intercession of nine days, June 11th to 19th inclusive, has been undertaken by the friends of the cathedral, for the guidance of the Holy Spirit for the establishment of the cathedral as a centre of spiritual life in the neighborhood. During the period, especial prayers are offered for the Bishop of the diocese and clergy at the cathedral, for the Sisters of St. Mary and the girls under their care, for the men and boys and communicants, for the rescue of the fallen in the vicinity of the cathedral, for the raising up of faithful workers, and for the gathering of a college of priests at the cathedral. It is hoped that all who read this notice will join in intercession for these objects, and particularly that they will remember the

cathedral at the celebrations of the Holy Eucharist.

Invitations are issued for a farewell reception to be tendered Mr. J. K. Ochiai Sunday evening, June 19th, by the members of the "Fellowship" Club of Park Ridge. On Sunday next, Mr. Ochiai will surrender his mission at Park Ridge to Mr. Webster Hakes, student in the senior class of the Western Theological Seminary, and will give himself needed rest during the summer.

A special children's festival service was held at the church of the Ascension, on Wednesday, June 8th. The altar and rood-screen were decorated with roses and peonies. There was a short sermon by Fr. Dolling, and a catechising by Fr. Larrabee.

To the great advantage of the city mission work during the summer, Fr. Chatin has given up his contemplated trip to Europe, and after this week will reside for the summer and until further notice, at the clergy house, 18 S. Peoria street.

The clergy house is being entirely renovated for its summer occupants. The rooms have been cleaned and calsumined, and the plumbing entirely renewed according to the latest approved models. When finished it will be occupied by the Rev. Messrs. Tate, Dennis, and Chatten, and Messrs. Parks, Chase, and Addison. These gentlemen, with Sister Fraances and Mrs. E. W. Grover, will constitute the force of summer workers at the cathedral.

The annual festival of the diocesan choir association, was held at Grace church on the afternoon and evening of Friday, June 3rd. Rehearsal at 5 o'clock was followed by supper, served in the parish house. At Evening Prayer the choirs of Grace church, St. Peter's, and part of the cathedral choir, were vested and in the chancel; the other members filled the nave. This immense chorus rendered Gounod's *Sanctus*, "The Heavens are Telling," by Haydn (*Creation*), and the *Magnificat*, and *Nunc Dimittis*, by West, with telling effect. Master George Meader, of Grace church choir, sang "The Holy City." The Rev. Mr. Edsall, president of the association, made an address. About 250 were present at the meeting.

At the annual business meeting of the diocesan choir association, held in the Church club rooms, Monday, June 13th, the Rev. Samuel Edsall, of St. Peter's church, was re-elected president; the Rev. E. L. Roland, of St. Margaret's church, Windsor Park, precentor. The following officers were also elected: Choirmaster, Mr. Harrison Wild, Grace church; organist, Mr. Thomas, St. Peter's church; secretary, Mr. Thompson, St. Andrew's church; treasurer, Mr. McDougal, St. James' church; librarian, Mr. Freeman, of All Saints' church, Ravenswood. These officers, with the Rev. Messrs. Stires, Snively, De Witt, Knapp and Howard, and Messrs. Bradley, of St. Mark's church, and A. E. Fisher, of St. Andrew's church, constitute the standing committee of the association. The president's report reviewed the events of a very prosperous year, and the treasurer's report showed a balance of \$162 to the credit of the association. The choirs of St. Margaret's church, Windsor Park; Epiphany; Winnetka; Maywood; and St. Paul's, Kenwood, were admitted to the association, and the Rev. Father Pardee was elected a member.

### Illinois

St. Mary's School, Knoxville, has just celebrated its Tricennial, and graduated its 28th class. The week has been full of events of interest, with a large attendance of friends and former pupils. Of the latter, more than 50 were counted. Besides the 12 graduates in the regular course, there were graduates in music, vocal music, and elocution. The lecture was delivered before the Current Events Club, on Monday evening, by the Hon. W. G. Ewing, of Chicago. On Sunday evening, the Rev. W. H. Benham gave the missionary address. The Tricennial exercises on Tuesday were a great success. The roll-call brought out responses from representatives of nearly every class during the last 30

years, and many eloquent tributes to St. Mary's were offered. Patriotic songs and school hymns were sung, and the class-stone was placed. In the evening, Mr. Wm. H. Sherwood gave a piano recital to an enthusiastic audience. The rector's Tricennial address was mostly historical. In connection with the present needs and future work of the school, he expressed the hope that assistance might be had in erecting a building for natural science and library purposes. At the trustee meeting, an appropriation of \$700 was made for this. The rector's contribution for a like amount being added, leaves about \$1,000 to be raised by friends of the school for this much-needed addition. Resolutions were adopted by the trustees, referring to the decease of the late Henry H. Candee who had been since 1882 a member of the board, and had attended nearly every meeting. The Rt. Rev. Dr. Hale, Bishop of Cairo, presided at the graduation, and delivered the diplomas.

### West Virginia

**Geo. Wm. Peterkin, D.D., LL. D., Bishop**

The 21st annual council of the diocese began its sessions in St. Paul's church, Weston, June 1st. Morning Prayer was said at 10:30, with a celebration of the Holy Communion, the Rev. N. S. Thomas preaching the sermon.

At the afternoon session, the Bishop read his report, which showed satisfactory progress all over the diocese, and that the Church is steadily gaining ground, and in a healthy condition; 66 churches and chapels are carried on by 38 clergymen, and the communicants number about 4,500.

The following were elected *Deputies to General Convention*: Archdeacon B. M. Spurr, the Rev. Dr. S. S. Moore, Rev. Messrs. Jacob Brittingham and G. A. Gibbons; General W. P. Craig-hill, Dr. G. A. Aschman, Messrs. B. M. Ambler and Joseph Trapwell.

The proposition to make such changes in the Constitution and Canons as would make the number of delegates to the council two instead of three, was deemed inexpedient.

A resolution was adopted instructing clerical and lay deputies to the General Convention of 1898 to use every endeavor to prevent the final adoption of the proposed changes of title of the Constitution and Canons, so far, at least, as concerns the words, "of that portion of the Catholic Church known in law as the Protestant Episcopal Church," and farther, to prevent the adoption of the canons requiring every minister to say daily the Morning and Evening Prayers, either publicly or privately, and forbidding the re-marriage of the innocent party in a case of divorce granted on the ground of adultery.

The matter of the election of a bishop-coadjutor came up, and a committee was appointed to bring it before the General Convention in October, and secure its consent. Trinity church, Huntington, was selected for the next council.

### Long Island

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

BROOKLYN.—At the regular meeting of the Board of Managers of the Church Charity Foundation, held on May 9th, the Rev. Dr. Swentzel in the chair, the Ways and Means Committee was authorized, on behalf of the dispensary, to purchase the building now partly occupied by the dispensary, on the corner of Atlantic and Waverly aves. A proposal to fund the debt of the Foundation was adopted. The bequest of \$5,000 for the Valentine memorial bed was accepted.

The Rev. S. D. McConnell preached the baccalaureate sermon to the class of '98, in the chapel of the Packer Collegiate Institute on the evening of Trinity Sunday.

A beautiful memorial window has just been placed in Grace church on the Heights, the Rev. Frederick Burgess, rector. It was presented by William McKnight, who has been for 35 years sexton of the church, in memory of his wife, who for 30 years was a communicant of Grace church. The subject is "Christ Blessing Little Children," and the window is placed just above the font. It is rich in coloring, and the story is well brought out.

At St. Luke's church, the Rev. Dr. Swentzel, rector, two of the clergy will remain on duty all summer. A handsome English body Brussels carpet for the church has been ordered, and will be laid some time in August. It is the gift of a Christian woman whose greatest pleasure is found in deeds of benevolence.

The South Side Clericus held its meeting at Babylon during the first week in June. The Rev. Dean Cox occupied the chair, and "A standard of Church music" was the subject of discussion.

A memorial tablet to William Dunne who was, from 1867 to 1898, vestryman and senior warden of the church of our Saviour, the Rev. Sherwood Roosevelt, rector, was unveiled on the evening of Whitsunday; a special programme of music was rendered. Addresses were made by the Rev. Robert C. Booth and the rector.

At St. Ann's church on the Heights, the Rev. Dr. Reese F. Alsop, rector, the vestry have adopted plans by which the chapel next the church will be transformed into a parish house. The pews have been removed and presented to the church of the Holy Comforter. This will change the main room into an open hall, and the building will generally be so arranged as to adapt it to the many uses to which a parish house is put. Ten years ago, Ascension Day was set apart as endowment day in St. Ann's, and the fund has been steadily growing. An organization has been started to promote this object.

On the evening of Trinity Sunday, at Christ church, South Brooklyn, the Rev. Arthur B. Kinsolving, rector, the rite of Confirmation was administered by the Rt. Rev. George F. Seymour, Bishop of Springfield, to a class numbering 19 persons. At the morning service, the rector presented the annual parish report, which is of a highly encouraging nature. The communicants number 644, with chapel, 995; Sunday school, 218. The expenditures for all objects the past year have been \$23,869.91, about one-half of this being used for expenses, including all salaries, the balance being applied to missions and charitable purposes, and endowments.

At the church of the Holy Apostles, Windsor Terrace, the Rev. Mr. Graham has resigned *locum tenens*, and the Rev. Thomas G. Losee has been appointed.

GREAT NECK.—Plans for a parish hall to be built for All Saints' church have been drawn, and ground will be broken for the foundation in a short time.

EAST HAMPTON.—St. Luke's church was reopened for the summer season on Whitsunday. The Rev. Charles W. Gardiner, of Shelter Island, N. Y., will, as usual, officiate.

HUNTINGTON.—The parish house of St. John's church was formally opened on Saturday afternoon, June 4th. After a service of dedication, consisting of the singing of a Psalm, a special litany, and prayers, a reception was given by the ladies.

GARDEN CITY.—The Commencement exercises of the cathedral school of St. Mary were held on the evening of June 6th, in the Casino. At the conclusion of the exercises a dance and reception were given, attended by over 500 relations and friends of the graduates. A special train from Brooklyn brought out many guests. The Casino was decorated with flags, hunting, roses, and palms, while the colors of the class, white and yellow, were in profusion everywhere. The special prizes and diplomas were presented by Bishop Littlejohn, who also made an address to the graduating class. Miss Elizabeth L. Kones, the principal of St. Mary's, gave the address of welcome.

HUNTINGTON.—The parishioners of St. John's church, the Rev. James F. Aitkins, rector, met in the new parish house on the Saturday before Trinity Sunday, to receive the report of the committee who have had the matter in charge. Mr. Duzenberry, chairman of the committee,



presented the building to the rector and the people in a few well-chosen words, in which he took occasion to thank Mr. Temple Prime for his generosity in presenting the house to the parish, and Dr. O. L. Jones for his liberal gift of the lots on which it stands. The committee reported the entire cost of moving and completing the house to be \$625, practically all of which is in hand. The house as arranged provides for an audience room 15 by 40 ft., a rector's office 15 by 20, and two cloak rooms on the first floor. The second floor is divided into four rooms, one of which will be devoted to the uses of the Men's Church Club, the others for church purposes.

**BAY RIDGE.**—At Christ church, the Rev. Bishop Falkner, rector, the 45th anniversary of the founding of the parish was celebrated on Trinity Sunday. In the evening a musical service was rendered. The selections were from Handel's "Messiah," Adams' "Holy Child," and "Cross of Christ," Gounod's "Redemption," and Shelley's cantata, "Death and Life" entire. Much interest was manifested in the anniversary, large congregations attending both services.

**Louisiana**

**Davis Sessums, D.D., Bishop**

The diocesan school for deaconesses held its annual commencement exercises at the diocesan house, June 1st. Several ladies received certificates for proficiency in their studies, and one young lady, Miss Clara Zergel, was graduated as a deaconess. Miss Zergel is a member of St. Anna's church, the Rev. E. W. Hunter, rector, and she will labor in that parish under his direction. The service was divided among the clergy present, while the Bishop, as president, and Dr. Warner, as warden, addressed the school and audience. The date for the setting apart of Miss Zergel will be selected by the Bishop, when an appropriate service will be held.

The diocesan free kindergarten held its annual meeting in the lecture room of the diocesan house, May 31st. A number of the clergy and ladies interested in the work were in attendance. Bishop Sessums, as president, conducted the meeting, opening it with some interesting and encouraging remarks. Mrs. J. L. Harris, chairman; Mrs. Bradford, secretary; Mrs. Forsyth, treasurer; Miss Katherine Hardy, principal, all read reports evidencing satisfactory progress. The school opened Friday, Dec. 3rd last, with 53 children; on Monday the number increased to 75, on Tuesday to 95, and the limit of 125 was soon attained.

**Indiana**

**John Hazen White, D.D., Bishop**

The 61st annual convention was held in Grace cathedral, Indianapolis, on June 6th, a choral celebration of the Holy Eucharist taking place at 11 A. M., and the senior presbyter of the diocese, the Rev. Walter Scott, delivering an interesting and appropriate sermon.

There was an almost full attendance of the clergy, and a large attendance of the laity, and the business was deliberately considered and wisely disposed of. Action was taken looking to the incorporation of the Howe school, which has had a prosperous year, with its own trustees, rather than, as heretofore, being under the trustees of the diocese. The reports of the Board of Missions, and of the deans, were submitted on Tuesday evening, when addresses on mission work were made by A. Q. Jones, Stuart MacKibbin, and the Rev. J. E. Sulger. A telegram of greeting and good wishes was sent to the Rev. G. A. Carstensen who is with his regiment, the 158th Indiana, at Chickamauga Park, Ga.

The elections were conducted on the Australian system, which proved very satisfactory, and resulted as follows:

*Secretary*, the Rev. Willis D. Engle; *treasurer*, Charles E. Brooks.

*Standing Committee*: The Rev. Messrs. E. G. Hunter, F. O. Grannis, and H. M. Denslow; Messrs. James M. Winters, Gilbert S. Wright, and Charles E. Brooks.

*Board of Missions*: The Rev. Messrs. J. E. Sul-

ger, F. O. Grannis, H. M. Denslow, and J. M. Francis; Messrs. Meredith Nicholson, Wm. H. Bell, M. D., James H. Winters, and Charles B. Stiltz.

*Deputies to General Convention*: The Rev. Messrs. A. W. Seabrease, J. E. Sulger, F. O. Grannis, and J. H. McKenzie; Messrs. Stuart McKibbin, Lewis B. Martin, Meredith Nicholson, and John H. Stotsenburg.

Many amendments were proposed to the canons, which were referred to a committee on revision, to report next year, consisting of the Bishop, the Rev. W. A. Seabrease, the Rev. H. M. Denslow, James M. Winters, and John H. Stotsenburg.

A memorial was adopted, asking the General Convention to set off the southern portion of the diocese as a missionary jurisdiction. Pledges were made for diocesan missions aggregating \$2,222.

The Bishop in his address, referred earnestly and patriotically to the war, and urged constant prayer for the soldiers, sailors, and all in authority. A summary of his official acts includes the following: Confirmed, 412; clergy received, 10; dismissed, 9; deacons ordained, 1; priests ordained, 5; candidates for holy orders, 6.

The members of the convention were delightfully entertained at the diocesan house with lunch; each day at noon.

The Woman's Auxiliary of the diocese held its annual meeting in St. Paul's parish house on Tuesday afternoon, which proved delightfully interesting. In addition to the report of the secretary, Miss Caroline H. Howland, and the address of the president, Mrs. John Hazen White, an address was made by the Rev. Thomas H. Yardley who has been doing the work of a general missionary for the last few months.

**Fond du Lac**

**Charles C. Grafton, S.T.D., Bishop**

The 24th annual council of the diocese was convened in St. Paul's cathedral, Fond du Lac, June 7th, and was opened with a celebration of Holy Communion, the Bishop, celebrant.

After the Celebration, organization was completed by the election of the Rev. Lucius D. Hopkins as secretary, who appointed as his assistant the Rev. Daniel C. Hinton. The morning session was taken up largely with routine business, among the several reports being one from a special committee appointed at the last council to suggest a method for providing a sustentation fund, from which to augment the incomes of the clergy; it is regretted that no action was taken by the committee to whom it was referred.

The treasurer of the trustees read a detailed report, showing the condition of the several trust funds, now aggregating some \$44,000, of which nearly \$20,000 is for the endowment of the episcopate.

In the report of the Board of Missions, expressions of encouragement were made, caused by the interest taken in the work during the year, which was gratifying, in the face of a falling off in the contributions within the diocese. Appropriations aggregating \$3,900 were made for the past year, and all payments were met in full. This includes the amount received from the General Board.

In his address the Bishop went fully into the detail of his visitational work, among other things, dwelling somewhat upon his attendance upon the Lambeth Conference, stating that during that time he had preached in several parishes, and elsewhere. Particular attention was called to the Indian mission at Oneida, and the consecration of the beautiful stone church there; to the convocational meeting held at Waupun last fall; to the need of an endowment fund in each congregation to aid the better support of the clergy, and to the needs of the Fund for the Aged and Infirm Clergy. Three congregations of size and importance were sadly in need of larger and better church buildings; these are Grace church, Appleton, the Rev. William Dafter, D. D., rector; St. James', Manitowoc, the Rev. S. R. S. Gray, rector; St. Mark's, Oconto, the Rev. George W. Lamb, vicar.

The council passed a resolution concurring with the proposed amendment to canon 19, paragraph 3, title 1, of the digest.

As the next council will mark the 25th anniversary of the organization of the diocese, and next year will complete ten years' work of the present Diocesan, a committee was appointed to prepare for a fitting celebration of both events.

The election and appointments for the following year were as follows:

*Treasurer of the Diocese*: Ernest J. Perry.

*Board of Missions*: The Rev. Messrs. B. T. Rogers and S. R. S. Gray; Messrs. E. R. Herren, G. W. Zerler, and Ernest J. Perry.

*Standing Committee*: The Rev. Messrs. Wm. Dafter, D. D., N. D. Stanley, Lucius D. Hopkins, and C. M. Pullen; Messrs. J. B. Perry, Geo. L. Field, and E. R. Herren.

*Deputies to General Convention*: The Rev. Drs. Wm. Dafter and W. R. Gardner; the Rev. Messrs. R. H. Weller, Jr., and B. T. Rogers; Messrs. Geo. L. Field, James B. Perry, E. R. Herren, and Louis A. Pradt.

**Kansas**

**Frank R. Millsbaugh, D.D., Bishop**

The corner-stone of the church at the mission at Yates Centre, the Rev. W. G. Coote in charge, was laid by the dean of Fort Scott, the Rev. John Bennett, May 24th; the church will be completed this fall.

After a successful year, the college of the Sisters of Bethany at Topeka, closed June 1st, when 10 young women were graduated, all of whom have become communicants of the Church. The Bishop distributed the awards of merit, at the same time speaking words of encouragement.

On Sunday, May 8th, the first visitation of a bishop was made to the mission at Garnett, which is under the pastoral care of the Rev. Joseph Mayou.

**Alabama**

**Richard H. Wilmer, DD., LL.D., Bishop**  
**Henry Melville Jackson, D.D., Coadjutor Bishop**

The 69th annual council in the diocese assembled in the church of the Nativity, Huntsville, Tuesday morning, June 7th. The clergy and the Bishop, led by the vested choir, marched in procession from the chapter house to the church. The ante-Communion office was said by the Rev. J. L. Tucker, D.D., the sermon preached by the Rev. D. C. Peabody, and the Bishop celebrated the Holy Communion, assisted by the Rev. Dr. Banister, rector of the parish.

Immediately after service the council met in the chapter house and organized, re-electing the Rev. R. H. Cobbs, D.D., as secretary. The remainder of the day was given over to the Brotherhood of St. Andrew, whose convention had begun its session the day previous. On Wednesday the council met for business and completed its labors by 1 P. M. Friday. Much was accomplished, but mainly of a diocesan nature.

The election of the *Standing Committee* resulted as follows: Rev. Messrs. J. L. Tucker, D.D., R. W. Barnwell, and D. C. Peabody; Hon. H. T. Toulmin, Hon. O. J. Semmes, and Mr. W. W. Screws.

*Deputies to the General Convention*: Rev. Drs. T. J. Beard and R. H. Cobbs, R. W. Barnwell, and J. G. Murray; Messrs. J. H. Fitts, R. N. Rhodes, Dan'l. Coleman, and A. L. Tyler.

A resolution was unanimously adopted by which the deputies of this diocese to the General Convention were requested to draw up and present to that body, a memorial of like import to that from the diocese of Florida; urging such an alteration of the canons as would eliminate the necessity of obtaining the consent of Standing Committees to the election of a bishop.

The Bishop Coadjutor was confined to his home in Eufaula by illness, and hence was unable to be present during the council. Despite his age and infirmity, Bishop Wilmer presided over all the sessions, and was present at most of the night services, confirming a class of four, and making an address Thursday night.

The treasurer of the Diocesan Missionary Fund reported an increase of fifty per cent. in

contributions to this fund this year over the amount of last year. All missionaries have been paid in full, and there is a balance in the treasury.

On the whole, the outlook for the Church in Alabama is very promising, and there are well-founded hopes for large advances in the immediate future.

The next council will assemble in Grace church, Anniston, Wednesday, May 3d, 1899.

### Los Angeles

**Jos. H. Johnson, D.D., Bishop**

The third annual convention of the diocese met on Wednesday, May 25th. The opening service—the Holy Eucharist—was held in St. John's church at 10 o'clock, the Bishop being celebrant, assisted by the rector of the parish, the Rev. B. W. R. Tayler, and the Rev. J. D. Easter, D. D. The preacher was the Rev. John Gray. The service was most devotionally rendered, and the large vested choir distinguished itself by the excellence of its work.

After lunch the convention organized for business, in the parish hall. The Rev. M. C. Dotten was re-elected secretary, and re-appointed the Rev. Alfred Fletcher assistant secretary. Before taking up the regular business, a resolution was adopted by a rising vote, assuring the Rev. A. S. Clark, rector of Christ church, Los Angeles, who has gone to the front as chaplain of the 7th Reg't California volunteers, under orders for Manila, of the good wishes and prayers of the members of the convention, and of their high appreciation of his action.

The Rev. A. G. L. Trew, D. D., chairman of the committee on canons, presented the committee's report, recommending the incorporation of the convention under the civil code of the State, and moved a suspension of the rules, so that the report might be acted on at once, in order that all the legal steps might be put through while a full attendance was still present. The report was adopted, and also a series of resolutions on which the articles of incorporation were to be based. An evening session was held, at which the by-laws to govern the directors of the corporation were proposed and adopted. The whole business was effected harmoniously and promptly after frank discussion, but with no useless argumentation on side issues. Seven directors or trustees of the corporation were elected by ballot, as follows: Rt. Rev. Joseph H. Johnson, D. D.; the Rev. Messrs. A. G. L. Trew, D. D., and B. W. R. Tayler; Messrs. Henry T. Lee, Thos. L. Winder, James F. Towell, and J. E. Cowles.

The Bishop's address was delivered at the close of the afternoon session, the convention moving from the parish hall to the church, to receive within the sacred wall the counsels of him whom the Holy Ghost has made overseer of the Church in this diocese. The address dealt wisely with several points of great importance to the well-being of the Church; and the several matters were afterwards referred to appropriate committees.

Thursday morning was occupied with the reports of the finance committee, the diocesan treasurer, and the Board of Missions. The latter was especially encouraging in the prospect of growth; while equally discouraging in the fact that the work called for is beyond the resources entrusted to the Board. The diocese of Los Angeles is a large missionary field, while receiving very little assistance for its missionary work.

The elections resulted as follows:

*General Convention:* The Rev. Messrs. J. D. Easter, D. D., H. B. Restarick, A. G. L. Trew, D. D., and B. W. R. Tayler; Messrs. Henry T. Lee, J. M. Radebaugh, Thos. L. Winder, and J. Bakewell Phillips.

*Standing Committee:* The Rev. Messrs. John Gray, B. W. R. Tayler, A. G. L. Trew, D. D., and S. M. Wren; Messrs. James F. Towell, Thos. L. Winder, James A. Anderson, and Daniel Cleveland.

*Mission Board:* The Rev. Messrs. J. D. H. Browne, Wm. B. Burrows, H. B. Restarick, and Henderson Judd; Messrs. Chas. T. Hinde, J.

Bakewell Phillips, Geo. W. Parsons, and J. E. Cowles.

Mr. Geo. Parsons was re-elected *treasurer*.

The convention adjourned at noon on Friday, 27th, after the most successful meeting yet held. On Thursday evening, Bishop and Mrs. Johnson gave a delightful reception to the members of the convention and the Church people of Los Angeles.

### Michigan

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

The 64th annual convention of the diocese assembled in St. Paul's church, Flint, June 8th. On the preceding evening a missionary service was held in the interest of the Michigan Branch of the Woman's Auxiliary, and an effective sermon delivered by the Rev. J. C. H. Mockridge.

At the opening service of the convention the Bishop was celebrant, the sermon being delivered by the Rev. Louis A. Arthur. In his annual address, the Bishop reviewed the state of the general Church and the special needs of the diocese of Michigan, commending particularly the work of the Woman's Auxiliary, the Junior Auxiliary, and the Brotherhood of St. Andrew. In the last year 7 clergy have been received into the diocese and 9 transferred; 2 deacons ordained and 4 priests; 100 sermons and addresses delivered by the Bishop; 836 persons confirmed.

The convention spent the major part of the time on both days of the session in considering the new Constitutions and Canons proposed by the committee of revision. On this important matter much progress was made.

On Wednesday evening, the usual missionary service was held, and addresses were given by Mr. Thos. Cranage, the Rev. R. W. Clark, D. D., the Hon. Jas. O'Donnell, the Rev. John McCarrroll, M. D., the Rev. R. E. Macduff, and Mr. Frank Webber, of the General Council of the Brotherhood of St. Andrew. Parochial pledges for the missions of the diocese were made to about the usual amount.

The elections were as follows:

*Deputies to General Convention:* The Rev. Messrs. T. W. McLean and R. E. Macduff, the Rev. Drs. William Prall and John McCarrroll; Messrs. H. C. Parke, S. D. Miller, Thomas Cranage, Theo. H. Eaton.

*Standing Committee:* The Rev. Messrs. R. W. Clark, D. D., S. W. Frisbie, R. B. Balcom, and William Gordon; Messrs. H. C. Parke, and S. D. Miller, Gen. W. H. Withington.

The convention of 1899 will be held in Christ church, Detroit.

### Southern Ohio

**Boyd Vincent, D.D., Bishop**

The convocation of the Dayton deanery held its first service on the evening of May 31st, in the church of the Epiphany, Urbana, at which time Bishop Vincent delivered an admirable lecture on "The English Reformation." After a celebration of the Holy Communion next morning, a business session was held, when the Rev. A. C. McCabe was elected dean, and the Rev. D. C. Wright, secretary. Archdeacon Edwards reported that he had visited Washington, and thought it offered a good field in which to start a mission. The Rev. Isaac T. Bagnall stated that the mission at Yellow Springs was in excellent condition, considering that the work there had only lately been revived, after having been without services for a number of years. The mission at Waynesville and the work among the colored people in Dayton were both reported to be doing well. At the noon hour Bishop Vincent made an address on "Teach us how to pray." At the afternoon session, the Rev. Abdiel Ramsey opened the discussion on the subject of "The organization and work of the Sunday school Institute." It was the sentiment of all the clergy present that the institute ought to be revived in the diocese. An admirable paper was read by the Rev. James H. Young, on "Missions and men." At the missionary meeting in the evening, addresses were made by Archdeacon Edwards and the dean.

Fifteen parishes were represented at the meeting of the officers and teachers of the diocese, which was held in Christ church, Cincin-

nati, on the afternoon of Sunday, May 29th, in the interest of the work of Sunday schools. Stirring addresses were made by Bishop Vincent and the Rev. Herman L. Duhring, secretary of the American Church Sunday School Institute. The parishes and Sunday schools of the diocese were requested to observe annually the third Sunday and Monday in October as days of intercession for Sunday schools.

### Easton

**Wm. Forbes Adams, D.C.L., Bishop**

The 30th annual convention convened in St. Paul's church, Centreville, Queen Anne's Co., on June 7th, 8th, and 9th, Bishop Adams presiding. There was a service preliminary to the convention on Monday, June 6th, with a sermon by the Rev. G. T. Fitzhugh. Bishop Adams administered the rite of Confirmation to a class of three persons. The opening service was held at 11 a. m. Tuesday, and was partly dedicatory of the new chancel added to the church in 1893. Bishop Adams read the consecration service, and the Rev. James L. Bryan preached, after which the Holy Communion was celebrated.

The convention was called to order by the Bishop. There were 36 clergy and 40 lay delegates present. The Rev. Edward R. Rich was elected secretary.

The Rev. George C. Sutton, D. D., offered the following resolution, which was adopted:

*Resolved,* that the following be added to Canon XIV, Section 1: Provided that no clergyman whose parish receives aid from the Board, shall be eligible for membership in the same.

The Rev. Stephen J. Morgan offered the following preamble and resolutions, which after considerable discussion, were adopted:

**WHEREAS** the United States government, so long favored with immunity from serious complicity, with foreign powers, is now confronted with the tragedy of war, it is

*Resolved,* that this convention, while deploring the necessity of such a conflict, recognizes on the part of the government the duty of self protection, and the obligation to help the weak, condemn cruelty, resist oppression, and hold up a high standard of civilization as necessary for the welfare of mankind:

*Resolved,* that this convention also knows of and applauds the untiring efforts of the President of this republic to avoid the horrors of war, and secure the deliverance of a down-trodden people, by means of judicious diplomacy and Christian statesmanship; and, while we regret the failure of those efforts which sought a settlement without destruction of life, we now pray that this government may be victorious in all its battles, and prosperous in all its undertakings for the advancement of civilization and the amelioration of the race; and finally be it

*Resolved,* that this convention hail with pleasure the prospect of a closer relationship between this country and the kingdom of Great Britain, which warrants the hope that these two English-speaking, Christianized, and liberty-loving people, may exercise a salutary influence upon the nations of the earth, so that the kingdoms of this world may become the kingdoms of our Lord.

The Bishop read his annual address, giving the statistics of the diocese. He was extremely gratified at the progress and improvement during the past year. With one exception, every parish is supplied with a rector: the financial returns to all demands are commendable, and the increase in membership is encouraging. The subject of "diocesan missions" was discussed by the Rev. Messrs. Leonidas B. Baldwin, David Howard, and T. Carter Page, with special reference to advisable and efficient methods of securing larger collections. The system of pledges from each member of the congregation, and of developing the resource of children's contributions, were recommended.

The *Standing Committee* was elected as follows: The Rev. Messrs. James A. Mitchell, S. C. Roberts, Wordsworth Y. Beaven, Algernon Batte, and David Howard.

*Deputies to the General Convention:* The Rev. Messrs. Edward R. Rich, T. Carter Page, J. Gibson Gantt, and Oliver Murphy; Messrs. P. Lee Goldsborough, Edwin H. Brown, W. S. Walker, and William Collins.

*Board of Missions:* Bishop Adams, the Rev. Messrs. L. B. Baldwin, T. C. Page, J. G. Gantt, Dr. J. E. M. Chamberlaine, and Mr. P. K. Wright.

Bishop Adams has just completed the 10th year of his relations with the diocese, and a resolution was adopted by the convention, warmly eulogizing the large-heartedness and vigor of the Bishop's administration during the decade.

It was decided that the diocesan paper, *Church Affairs*, should become the property of the diocese, and its publication continued.

The report of the diocesan treasurer showed a good financial condition. The division of Holy Trinity church, Oxford, from Whitemarsh parish, of which St. Paul's church, Trappe, is the parish church, was amicably arranged without any one dissenting from the separation.

Mrs. Hall, of Wilmington, and Miss Emery, of New York, addressed the convention on the subject of missions. The Rev. J. G. Gantt stated that the money pledged by the different parishes over the diocesan fund, was \$460 short of the amount required, and requested that the deficit be made up. It was resolved that the next convention be held in Easton.

The meeting of the Woman's Auxiliary was held in the chapel, Mrs. Anna Physick, the diocesan president, presiding, with Mrs. W. T. Malster, of Baltimore, as secretary. The Rev. David Howard conducted the opening service. There were 32 delegates present. The reports showed a satisfactory progress in general work. The secretary reported that several new branches had been organized in the diocese, both woman's and junior, and that good work had been done by all. The president was authorized to pledge \$25 for any special appeal that may be made at the General Convention. The sum of \$53 was pledged for work in Crisfield. Addresses on the work of the organization were made by Mrs. Malster, of Baltimore; Mrs. Hall, of Delaware, and Miss Emery, of New York. Mrs. Physick was elected president, Miss Danson, treasurer, and Miss Adams, corresponding secretary. Mrs. Malster was elected president of the Babies' branch.

The Northern convocation of the diocese met in St. Paul's parish, Kent Co., the Rev. C. T. Denroche, rector, May 25th, the sessions being held in the parish church. At the opening service, which included the celebration of the Holy Communion, a sermon was preached by the Rev. Wm. Schouler. Services were also held in the afternoon of the 25th, and on the 26th, morning and afternoon. The subjects presented had reference to the missionary work of the Church, the deepening of the spiritual life in the parish, and to necessary conditions in connection with the Church's public services; the speakers being, besides the dean, the Rev. Dr. Roberts, and the Rev. Messrs. Ware, Edson, and Schouler. At a business meeting, the Rev. Giles B. Cooke was re-nominated to the Bishop for the office of dean for the ensuing year. The Rev. Alexander M. Rich was re-elected vice-president, and the Rev. Wm. Schouler, secretary and treasurer. Before the adjournment of the convocation, a minute was adopted by the clergy, expressive of sympathy with the Rev. Samuel Edson and family in their recent heavy affliction.

### Iowa

The Muscatine deanery held a convocation at Burlington, under the presidency of Dean Paget, at which appropriate resolutions were passed on the death of the late lamented Diocesan, Bishop Perry, whose heroic and marvelous energy in visiting almost every portion of the diocese during the last six months of his life, while it unquestionably hastened the end, has left comparatively little to be done until next fall, when it is hoped his successor will be elected.

SPENCER.—The consecration of St. Stephen's church took place April 18th. Bishop Perry conducted the service. The instrument of donation and the request for consecration were read by Dr. W. P. Woodcock, and the church was then solemnly set apart from all unhallowed and secular uses, and consecrated to the worship of God, the celebration of the Sacraments, and the preaching of the Word. Evening Prayer

was said by the Rev. Dr. Jackson, the lessons being read by the rector, the Rev. T. F. Bowen, and Mr. Alex. Peddie. The Rev. Dr. Cornell preached an able discourse, after which the rector presented a class of eight for Confirmation. The Bishop made an address both to the class and the congregation. The people of St. Stephen's church are to be complimented upon the record they have made in the building of this edifice for divine worship. The parish is only three years old, and the work has practically been done in two years, during which time the old rectory has been renovated, at a cost of \$600, and the new church built and furnished, at a cost of \$4,700, and now stands entirely free from indebtedness, largely through the liberality of Dr. and Mrs. Woodcock. At the close of the service, the Bishop and visiting clergy met at the home of Dr. Woodcock, the senior warden of St. Stephen's, and were hospitably entertained.

### Minnesota

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

Trinity Sunday, the Rev. Prof. Ten Brock celebrated the 38th year of his priesthood. In the chancel were two of his sons, one a priest, the other a deacon, while the third son presided at the organ.

The Brotherhood of St. Andrew has been enjoying a season of spiritual refreshment. John W. Wood, general secretary, arrived in St. Paul on Decoration Day. He was met at the depot by some Brotherhood men, and escorted to the Commercial Club rooms, where an informal reception and luncheon was tendered him. He took the afternoon train for Faribault, where he held a conference with the local chapters, addressed the diocesan convention, and then proceeded to Winona to meet the chapters and confer with them. Trinity Sunday a corporate Communion was celebrated at Christ church, St. Paul, at 7 A. M. At 11 A. M., Mr. Wood addressed St. Peter's congregation, upon "The Brotherhood man"; 3 P. M., at the church of the Messiah, his address was upon "The boys' chapter and Sunday school"; 4:30 P. M., at St. Clement's, subject, "Chapter meeting." In the evening, he visited St. Paul's, Minneapolis, and delivered an address. He met the chapters at Holy Trinity and Gethsemane, also. Monday he returned to St. Paul, and held a reception for business men at the Commercial Club. A general conference was held at Christ church, between 5 and 6:30, the chief topic under discussion being "The chapter man," viewed from a half-dozen standpoints. Mr. Wood discussed his qualifications, and several local Brotherhood men spoke of "His work: In the Sunday school; in the mission; in the prison, and in the hotels." A paper was read by Arthur Lambert, on "The chapter boy," which was exceptionally well given, and well received by the clergymen. Mr. Wood concluded the conference with an address on "The chapter meeting."

Following this meeting, the women of Christ church entertained the Brotherhood at supper. President Geo. Dunlap presided at the evening session, which was opened with an address by the Rev. Charles Holmes who read a paper on "The Rule of Prayer," followed by an address on "The Rule of Service," by the Rev. H. M. Hood. Mr. Wood spoke next, upon "Do we keep them?" He enlarged upon the distinctive features of the two requisites to every Christian life, prayer and service. All the meetings were well attended.

FARIBAULT.—The annual dinner of the Seabury Alumni was held in the refectory of Seabury Hall, on June 6th, vice-president, the Rev. L. G. Moultrie, in the chair. The toast given covered admirably a large subject, which included "The ideal bishop," "The ideal diocese," "The ideal priest," and "The ideal parish," and were responded to by Bishops Whipple and Gilbert, Warden Butler, and the Rev. C. C. Rollit. At the business meeting held on Tuesday morning, the Rev. J. B. Halsey, of Salt Lake, was elected president, and the Rev. C. E. Farrar, Hutchinson, Minn., vice-president; the

other officers were re-elected. The alumni scholarship fund now amounts to over \$2,000. The school Commencement took place on Tuesday, the baccalaureate sermon being preached in the oratory, by the Bishop of Duluth. Five graduates received diplomas and degrees of B. D., and two special students were presented with certificates of satisfactory work by Bishop Whipple. A reception in the hall followed the graduating exercises. The graduates were the Rev. John Flockhart, W. J. Lockton, W. A. Smith, W. M. Walton, and Elias Wilson; special students, the Rev. H. D. Chambers and Schreiber Werner; all except Lockton are from Minnesota, while he belongs to Indianapolis.

### Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop  
Chas. Reuben Hale, D. D., Bishop Coadjutor

SPRINGFIELD.—St. Barnabas' Day being the 20th anniversary of the consecration of the Rt. Rev. George F. Seymour, S. T. D., LL. D., as Bishop of the diocese, the Bishop celebrated the Holy Eucharist at 7 A. M., assisted by the Bishop of Cairo, and the Ven. Archdeacon Taylor, rector of St. Paul's pro-cathedral. All the city clergy, and a large number of the faithful were present, and received the Holy Communion with the Bishop. The offerings were devoted to a fund for a new diocesan house in connection with the pro-cathedral, and about \$250 was received, partly from the parish, and partly from gifts sent in from all over the diocese. It is hoped that the house can be built long before the Bishop's 25th anniversary falls due.

### Delaware

Leighton Coleman, D. D., LL. D., Bishop

The 112th annual convention of the diocese opened June 1st, in St. Paul's church, Georgetown. The sessions were largely attended, and great interest was manifested. They opened with a celebration of the Holy Communion, Bishop Coleman, celebrant. The vested choir of the church gave a fine musical programme, and the sermon was delivered by the Rev. J. H. Chesley. The business sessions were held at the parish house.

S. M. Curtis was re-elected secretary of the convention for the 39th time, and Dr. Horace Burr, on behalf of the clergy, presented Mr. Curtis with a handsome solid silver, gold-lined bowl, about 12 inches high, and more than a foot in diameter. Around the top was a wreath of flowers in heavy repousse work. On the side was beautifully engraved the following inscription:

To S. Minot Curtis, from friends in the diocese of Delaware, in grateful recognition of his valuable services as secretary of its convention for nearly forty years. June 1, 1898.

Archdeacon Dame presented resolutions endorsing President McKinley, and they were unanimously adopted.

The Bishop called the attention of the convention to the residence in the town of the oldest presbyter of the diocese, the Rev. John Linn McKim, who had just celebrated the 60th anniversary of his ordination, and had been canonically resident in Delaware since 1844. Archdeacons Dame and Hall were appointed a committee to wait upon him and assure him of his brethren's affection, and to request his attendance, if possible, at the convention. Mr. McKim subsequently appeared for a short time.

Bishop Coleman, in his annual address, referred to the Lambeth Conference. He said:

The remarkable unity in essential things among the nearly 200 bishops of the Anglican Communion assembled from all parts of the world, was not only an inspiration, but a solid fact upon which one can build with the utmost confidence. A serene trustfulness in the catholicity of our ecclesiastical system was also evident and helpful. But that which more than anything else impressed one who was constant in attendance, was the burning missionary zeal pervading the many discussions which occurred. . . . It was felt that the Church needed a new quickening of conscience, until the supreme aim of her very being was more universally and heartily recognized. . . . It perhaps is not altogether a matter of wonder if some should be faint-hearted and slow to believe all that the Church really is and has. As a contribution

to this larger faith, the Lambeth Conference is constantly growing in importance and influence. Viewed first with suspicion by some, it has come by degrees to be recognized more and more as almost a necessity in the ever-widening field of our spiritual horizon.

Bishop Coleman spoke of the signs of progress in the diocese. He had confirmed 369 persons during the year, of which number he confirmed 221 in this diocese. He also baptized in this diocese, 16 persons, 15 of whom were children; officiated at 2 marriages, 4 funerals, ordained 2 priests, consecrated 1 church, laid 1 cornerstone, conducted four services of benediction, instituted 1 clergyman, conducted 96 celebrations of the Holy Communion, and delivered 274 sermons and addresses.

In conclusion, the Bishop said:

You may be expecting me to say something with reference to the war in which, unhappily, this nation is at present engaged. My foremost feeling is one of profound sorrow that in this age of the Church two professedly Christian nations were unwilling to submit their differences to the methods of arbitration, to which it had been supposed that we, at least, had almost wholly committed ourselves. Sympathy for the wronged and suffering is undoubtedly a Christian obligation, but with many it is still an open question whether the best way to benefit and preserve the lives of such is to be found in the unmeasured agony and destruction of other lives quite as valuable, to say the least. We have already experienced, and doubtless will experience all the more quickly, some of the horrible demoralization that always accompanies the resort to arms, a resort that only serves to emphasize a part which our religion should have helped us to deny, so far as Christian people are concerned; namely, that man is the chief adversary of man. . . . The President was not oblivious of such things, and while eventually executing another policy, we ought, in no stinted terms, to record our admiration of his sincere and statesmanlike and strenuous efforts to avoid the necessity of war. Now that he has been required to use other methods for accomplishing the object which he had in mind, it is unquestionably our first duty to stand by the country as he administers its affairs, and I yield to no one in my patriotic desires and efforts in this direction. Such a disposition is quite consistent with the hope and prayer which I trust, will be common to us all, that God in His wise and merciful providence may soon grant us an honorable peace, and overrule the portentous evils of war to His own glory and the nation's welfare.

There are, I know, those who would discourage the offering of such prayers, on the plea that our enemies will also be offering prayers for the success of their arms. But we must remember that all through history the great majority of prayers have been against some other prayers. Because these are conflicting prayers, we will not be any the less earnest in asking God what we ourselves most desire. It is but prayer. It is not dictation. We leave Him to decide between those who are praying against each other. Without this faith in Him and our belief that our cause is right, our courage and our patriotism would soon expire. We do not stop to think whether or not our opponents are making the same sort of appeals to the same common Father of us all. We make our own request known to Him, and are, or ought to be, content to abide His own impartial and righteous judgment.

In the unity which so happily prevails throughout the republic, whereby, without regard to former convictions and partisan distinctions, the whole nation loyally supports the administration, I read a most timely and emphatic call to unity in things spiritual and ecclesiastical. The call is to Churchmen to beat one with each other, and to all Christians of whatever name, to restore organic unity throughout the world. By every argument by which we would enforce the necessity and advantage of national oneness, and by other arguments of even greater weight, should the disciples of the one Lord and Saviour and of the Head of the one Holy Catholic and Apostolic Church cease their quarrels, and unite for the world's redemption.

The following were elected *Deputies to General Convention*: The Rev. Messrs. H. Ashton Henry, George C. Hall, Kinsey J. Hammond, and J. Leighton McKim; Judge Edward, Greene Bradford, S. Minot Curtis, Dr. Horace Burr, and Col. G. H. Raymond.

*Standing Committee*: The Rev. Messrs. Chas. E. Murray, H. Ashton Henry, and George H. Dame; S. Minot Curtis, and Dr. Horace Burr.

*Missionary and Education Committee*: The Rev. Messrs. E. K. Miller, and W. J. Wilkie; Messrs. Francis G. duPont, and John S. Grohe.

The session was a very pleasant and harmonious one.

An interesting address on Church temperance work was made by Robert Graham, of New York, and steps were taken to form a department to have charge of such work.

The semi-annual dinner of the Church Club was given lately, and was largely attended. Among the speakers were the Bishop of the diocese, the Bishop of Easton, the Rev. Dr. Harris, the Rev. Dr. Batten, and Mr. Francis Lewis, of Philadelphia, and Mr. Silas McBee, of New York.

On the Sunday after Ascension Day, the Bishop consecrated St. Andrew's church, Ellis Grove, the Rev. Dr. Du Hamel, rector.

### Maryland

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

ROSSVILLE.—Bishop Paret, on Sunday morning, May 22d, preached and confirmed a class of eight persons in the church of the Holy Comforter, the Rev. William McPherson, rector. In the afternoon he preached and confirmed three persons in St. Clement's chapel, near Herring Run.

TOWSON.—By the will of the late Elizabeth Hutchins, which was admitted to probate in the Orphans' Court, on May 17th, was bequeathed \$3,000 to the Church Home and Infirmary, Baltimore, to endow a bed in the children's ward, in memory of Mary Louisa Pearce, and \$1,000 to St. James' church, My Lady's Manor.

Bishop Paret visited Trinity church, the Rev. W. H. H. Powers, rector, on Sunday, May 29th, preached, and administered the rite of Confirmation to a class of eight persons.

FREDERICK.—The Rev. Osborne Ingle has just completed his 32d year as rector of All Saints' church.

COCKEYSVILLE.—On Sunday, May 29th, the Bishop confirmed a class of 17 persons in Sherwood church. It was the largest class for Confirmation of any one year during the 20 years' rectorship of the Rev. Adolphus L. Pindell. The interior of the church has undergone repair, and the walls have been oil painted at a cost of \$160.

CATONSVILLE.—St. Timothy's church, the Rev. Percy F. Hall, rector, is to be enlarged, as a memorial to the late Henry James, at a cost of \$2,000. The present vestry room will be removed to make room for the new organ chamber, which will fill out the square between the chancel and the transept. It will open on both the chancel and transept through five large arches, which will replace the walls of the present structure. The organ, now in the transept, will be placed at the north end of the chamber, while the choir will face the transept and be in full view of the congregation. The vestry rooms will be placed back of the chancel and the organ chamber. The new additions will be of granite, to conform with the remainder of the structure. The parish hall connected with the church is also to be enlarged. The improvement will be 24 by 38 ft. and will cost \$2,800.

CUMBERLAND.—The Rev. George F. Bragg, Jr., rector of St. James' church (colored), Baltimore, is conducting a mission for colored people at St. Philip's chapel, under the direction of Emmanuel church.

### New Mexico and Arizona

(Including Texas west of the Pecos River.)

**John Mills Kendrick, D.D., Bishop**

The 6th annual convention was held in the church of the Epiphany, Socorro, May 19-20. After the celebration of the Holy Communion by the Bishop, convocation was called to order, and various matters of business relating to the welfare of the Church in New Mexico and elsewhere were dealt with. Amongst these were the following: There election of an auxiliary board of missions to promote, in New Mexico, the interests of domestic and foreign missions; the repression of entertainments for the support of the Church, and the development of the idea of parish offerings for that purpose; the maintenance of "The Fund for the Relief of Widows and Orphans of the Clergy."

The present unsatisfactory state of the Canon Law on marriage and divorce was discussed. The development of a system for the endowment of the episcopate fund in New Mexico was decided upon.

The Rev. W. Selby, of Las Vegas, preached the convocation sermon. The Rev. W. Martin and the Hon. L. Bradford Prince were elected respectively clerical and lay delegates to the ensuing General Convention. An interesting feature of this convocation was the presence of the Rev. Mr. Gay, of the diocese of West Missouri, who is temporarily in charge of the Holy Faith mission at Santa Fe. Mr. Gay is the oldest priest of the American Church in active work, and will be 89 years old in September.

Next convocation will meet (D.V.) in St. John's mission, Albuquerque, on the 2d Thursday in May, 1899.

### Ohio

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

Bishop Leonard spent May 25th and 26th in Gambier; on Wednesday evening he confirmed a class of 12 in the college chapel. He delivered several lectures to the senior class of the divinity school. Competitive prize examinations of the Association for Promotion of the Interests of Church Colleges have been in progress this week, and there were ten entries from this college. The prizes are three senior prizes of \$500 each, and three junior prizes of \$300 each.

TOLEDO.—Calvary church, the Rev. T. N. Barkdull, rector, has recently recovered its Communion set of silver. It had disappeared some months ago, and has just been found under a lumber pile some three miles from the church.

The Bishop has just confirmed four candidates in St. Andrew's church, in charge also of Mr. Barkdull.

St. Paul's churchyard, East Toledo, is now an ornament to the city, being levelled and sodded.

The annual report of the Society for the Relief of the Widows and Children of Deceased Clergymen of the Church in Ohio, is just out. The Rev. T. M. Hall, the efficient secretary for years has been re-elected, and under his energetic care the society is growing in every way. During the year ending May 1st, '98, the names of seven new members were added to the roll, making now 103, the largest number yet reached during the 53 years since the society was organized. From the report of the treasurer, Mr. Chas. E. Burr, who is a worthy co-operator with the secretary in ability and zeal for the cause, the invested fund has made an increase of \$1,236.97, as compared with an increase of \$2,550.98 in the previous year. The amount of this invested fund is now \$55,485.23. The offerings from the parishes have been fairly well sustained, in some cases with marked increase. Annuities have been paid this year to 26 widows of deceased clergymen, amounting in all to \$2,575. Total receipts, \$3,158.38; disbursements, \$2,973.38; balance on hand, \$185. The most signal remembrance of the good work made during the year, is the bequest of \$5,000 by Mrs. Bedell, widow of the third Bishop of Ohio. As a widow of a deceased member of the society, Mrs. Bedell was entitled to the sum of \$100 each year as an annuity; not only did she waive this claim, but each year since her husband's death, gave to the society the amount which he had contributed to it every year of his episcopate, the sum of \$100.

### Southern Virginia

**Alfred Magill Randolph, D.D., LL.D., Bishop**

The 6th annual council of the diocese began its sessions in Trinity church, Staunton, June 9th. Morning Prayer was said, the Rev. Carl Grammer, S.T.D., preaching. Holy Communion was celebrated by Bishop Randolph.

On calling to order 110 delegates were found present. A report from the committee on Revision of Canons was presented. The revision of Canon 14 provides that none shall be vestrymen but communicants, and Canon 9 refers to method of raising contingent fund.

At night a missionary service was held in the interest of diocesan missions. Addresses were made by the Rev. Messrs. J. S. Alfriend, and O. S. Bunting.

The next day Bishop Randolph made his annual address. He had confirmed 848. The total receipts of the diocese were \$157,450.13, and the disbursements, parochial \$138,000.62; diocesan, \$12,707.06; general, \$4,396.83; total, \$155,104.51. The Sunday school collections amounted to \$3,550. The Bishop referred with much force and fervor to the lives of the late Rev. Dr. Barten and the Rev. Jno. D. Powell. He also spoke of the Rev. Frank Stringfellow, and the Rev. R. M. Patton, who had gone with their regiments as chaplains, the former with the 4th Virginia, and the latter with the 2d Virginia. He congratulated the council on the progress of the diocesan work. He reported added by ordination: Priests, 4; deacons, 7; lay readers, 26, which number should be increased; 7 new churches had been completed.

The *Standing Committee* was elected as follows: Rev. Messrs. Arthur Lloyd, R. J. McBryde, D.D., T. M. Carson, D. D.; Messrs. C. A. Blackford, R. G. H. Kean, and M. P. Burke.

The report of the Parochial Committee showed: Baptisms, 654; Confirmations, 848; marriages, 219; burials, 497; communicants, 9,679; Sunday school teachers, 799. scholars, 5,988; in Bible classes 772; members Woman's Auxiliary, 829; value of church property, \$981,279.00; debts \$75,392.00. The Standing Committee reported candidates for Holy Orders 5; for deacons' orders, 10; for priests' orders, 3.

*Deputies to General Convention* elected, were as follows: Rev. Drs. B. D. Tucker, J. J. Floyd, R. J. McBryde, and Mercer Logan; Messrs. W. W. Old, R. E. Wethers, W. B. Martin, and C. M. Blackford.

Fortescue Whittle was appointed treasurer.

The Rev. W. S. Campbell, of the Virginia Bible Society, made an appeal for help to supply Bibles to jails, almshouses, and the penitentiary. He stated that of the 2,800 Bibles distributed to the volunteers at Camp Lee, Richmond, 1,400 had been provided for by the St. Andrew's Brotherhood in that city. The council refused to consent to a proposed change of name to "the Catholic Church." A foreign missions service was held at 8:30 p. m., when the Rev. Messrs. W. C. Brown, of Brazil, and T. S. Tyng, of Japan, made addresses.

The first local assembly of the Daughters of the King in this diocese, was held in St. Paul's church, Norfolk, May 24th. Holy Communion was celebrated at 10:30 a. m., after which reports were read from the various chapters, exhibiting excellent Church and other spiritual work. Suggestions were made for the good of the assembly, by the Rev. Messrs. A. S. Lloyd, J. B. Dunn, and C. E. Woodson. An excellently prepared paper entitled, "A Daughter of a King" was read by Mrs. McNair, after which the question box was opened and many valuable suggestions were offered. The proposed constitution and by-laws were adopted. The assembly accepted an invitation to meet at Suffolk next year. At the evening session addresses were made by Bishop Randolph, the Rev. J. B. Dunn, and the Rev. C. E. Woodson.

On Sunday, May 22nd, the new St. John's church, Petersburg, was opened for divine service. The several churches in the city were represented by their vestries, and a large congregation crowded the beautiful edifice. The services were conducted by the rector, the Rev. W. A. R. Goodwin, who made a brief statement of the work of erecting the new church, on which there is now a debt of but \$1,000, which will be cancelled in a short time. Bishop Randolph preached an eloquent sermon, and confirmed a class of adults. At night the Bishop visited St. Paul's church, Petersburg, preached to a large congregation an earnest and impressive sermon, complimenting the congregation on the beautiful improvements that had been made in the chancel, after which he confirmed a class of 22 persons.

The Rev. Frank Stringfellow, who was re-

cently appointed chaplain to the 4th regiment of Virginia volunteers, has been given leave of absence from his parish, and has left to join his regiment at Jacksonville, Fla. He was presented by Mr. Mann S. Valentine, of Richmond, with his uniform. Mr. Stringfellow performed very valuable service in the war between the States, as a scout in the Confederate army, after which he studied for, and entered the ministry.

**Colorado**

**John Franklin Spalding, D.D., Bishop**

Wolfe Hall, Denver, held its Commencement exercises on Tuesday, May 31st. Four young ladies graduated, and had their diplomas conferred upon them by Bishop Spalding. Jarvis Hall held its Commencement exercises on the evening of the same day, when Bishop Spalding conferred diplomas upon four graduates. Three of these are prepared to enter universities.

**Western Michigan**

**Geo. De N. Gillespie, D.D., Bishop**

The 18th annual meeting of the Woman's Auxiliary to the Board of Missions was held in St. Thomas' church, Battle Creek, May 31st. The experiment was tried of having the meeting in connection with the diocesan convention, in order to enlist still more the interest of the clergy. At 9 a. m., the Bishop, assisted by the rector, the Rev. Lewis Brown, celebrated the Holy Communion. After an address by the Bishop, on "The ministry of women," Mrs. W. G. Austin, president, called the meeting to order for business. The usual reports were read, and the reports from parishes indicated gratifying progress. The report of the treasurer, Mrs. A. U. Noble, showed that the pledges were generally paid in full. Mrs. Austin's address was teeming with good suggestions, and Mrs. Pomeroy's memorial to Dr. Lungford touched all hearts. In the afternoon the junior work came up for discussion, and Mrs. M. M. Loomis' paper on the "Work and purpose of the Auxiliary" was read by Mrs. Wells, of Traverse City. The following officers were elected: President, Mrs. W. G. Austin, Kalamazoo; vice president, Miss Cora Wilkes, Allegan; corresponding secretary, Mrs. Mary Dix, Grand Rapids; treasurer, Mrs. John T. Starr, Colwater; recording secretary, Mrs. W. H. Van Antwerp, Holland.

The music rendered by the vested choir at Evening Prayer was unusually good. Missionary addresses were made as follows: The Rev. R. R. Claiborne, "The motive for missions in the Christian life;" the Rev. Wm. Lucas, "The domestic field—the West;" the Rev. A. H. Locke, "The foreign field—China;" the Rev. W. H. Thomas, D.D., "The present duty of the Church towards missions." There was a good congregation, and all acknowledged that the work of the Woman's Auxiliary was becoming a power in Michigan.

The Bishop's journal of official acts contains this summary for the year just past: Baptized, 4; marriages, 6; burials, 7; preached 98 times; addresses, not including Confirmation addresses, 18; children's services and addresses, 24; celebration of the Holy Communion, 35; confirmed in 19 parishes and ten missions, 233; meetings and conferences, 73; number of visitations in 44 parishes and missions, 88; services participated in, 147; visits to schools, 20, State institutions, 17, jails, 22, poorhouses, 13.

**Massachusetts**

**William Lawrence, S. T. D., Bishop**

LENOX.—Many of the clergy and others attending the Church Congress at Pittsfield were present at the service for the opening of the parish house. The vested choir preceded the clergy and walked to the house, where, after the singing of a few hymns, and a short service of prayer, the rector, the Rev. H. Arrowsmith, made an address, in which he described the beginning of the work, and expressed his gratitude to the generous benefactor. Mr. John Parsons said the house was in memory of one who dearly loved children. She loved the Church of God, and anything which aided the upbuilding of its kingdom was near to her heart. Bish-

op Lawrence accepted the gift, in behalf of the diocese, and said that the work was not only in memory of a devoted life, but for the upholding of the people of this community. The parish house, metaphorically, is her hands, her heart, and her spirit is with it. The Rev. W. Grosvenor, of New York, made an address, defining the mission of the Church in Lenox, where he was once rector, and referring to the great reservoir of intellectual life there. The parish house is of stone, measuring 73 ft. by 23 ft., with carved oak and elaborate decorations and furnishings; it cost over \$30,000, and is in memory of Mary Dumesnil Parsons. It contains this inscription:

To preserve the memory of whose loving regard for this parish, this house has been built by her husband. She was the daughter of Bowes Reed McIlvaine, of Burlington, N. J., and later of the city of New York, and Catharine Salles Dumesnil, of Lexington, Ky., his wife. She was born in Louisville, Ky., April 19, 1834. On Nov. 5, 1856, she was married to John E. Parsons, of New York, and of Rye, in that State. Lenox became her summer home in 1871. She died there on Aug. 18, 1896.

**Connecticut**

**John Williams, D.D., LL.D., Bishop**  
**Chauncey B. Brewster, D.D., Bishop Coadjutor**

NEW HAVEN.—At Trinity church, Bishop Brewster held a supplementary Confirmation recently, when the Rev. Dr. Douglas presented five adults for the laying on of hands. Great regret is felt over the departure of Dr. Douglas. He has greatly quickened the life of the parish, and in this last year has presented the largest number ever confirmed in a single year within it.

Christ church in this city will lose its efficient assistant on Sept. 1st, when the Rev. Charles Judd will retire. The Rev. Geo. Brinley Morgan sails for Europe on June 18th, in search of much-needed rest.

MERIDEN.—At a parish meeting held in All Saints' church, it was voted not to accept the resignation of the rector, the Rev. A. Sprague Ashley, and a committee was appointed to confer with him. The latter asked for a week in which to consider the matter, and at the earnest request of the parishioners, the resignation has been withdrawn. By vote of the parish, a vacation of two months, July and August, has been granted to Mr. Ashley.

SANDY HOOK.—Bishop Brewster visited St. John's church in Ascension-tide and confirmed 11. The rector, the Rev. Otis Olney Wright, completed the seventh year of his work here on Whitsunday. The largest number of families in this parish at any time within this period was 75, and the largest number of persons, 270. In all, 61 have received Baptism; 64 have been confirmed in five classes; communicants added, 88; removed, by transfer, 15; by death, 19; received by transfer, 26; marriages, 9; burials, 58. The number of communicants has increased from 98, in 1891, to 145, in 1898. Until two years ago the parish received aid from the Board of Missions, but is now self-supporting.

BETHLEHEM.—The Rev. G. D. Pond has lately become deacon-in-charge of this old parish. Through the liberality of Mr. E. L. Beecher, of Trinity church, New Haven, the church has come into possession of two handsome mahogany chairs for the chancel. On May 8th, Bishop Brewster visited the parish and confirmed a number of persons.

MILTON.—Last year, Trinity church, the Rev. Hiram Stone, rector, was struck by lightning, and considerably damaged. Money has been raised to paint the building, and it has been much improved by the gift of a stained glass window from St. Michael's church, Litchfield.

NORTHFIELD.—This lovely little town in the Litchfield hills is in the cure of the active rector of Thomaston, the Rev. A. T. Parsons. The pretty little church depends, for such ministrations as he is able to give, on Mr. W. H. Jepson who, while making Northford his home, is pursuing his studies at the Berkeley Divinity School.

## The Living Church

Chicago

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

IT was predicted in Europe that the conduct of the war would be seriously hampered by the impatient and uncontrollable demand by the American people for "news," and the impossibility in a republic, priding itself upon the freedom of the press, of keeping anything out of print. No matter how important it might be to preserve secrecy regarding military or naval movements, it was assumed that no check upon the publication of every item likely to interest a curious public could be imposed. But now that the war has actually set in, a rigid censorship has been imposed, by which only such facts are given out as it can do the enemy no good to know, and news is often suppressed entirely for days together. These precautions, so far from exciting resistance or arousing indignation, are acquiesced in by the people everywhere as wise and commendable. It is true a few of the newspapers, with a sordid self-interest opposed to every patriotic consideration, are bold enough to criticise the government for this restraint upon their columns. We have seen one in which complaint was made that the large sums lavished by the press upon their correspondents were not allowed by the despotic censorship to yield adequate returns in the shape of detailed accounts of every movement of ships or armies. No lover of his country, however, can have any other feeling but that of contempt for such complaints. No people in the world have a larger share of common-sense than our countrymen, or are more willing to practice self-restraint when there is a plain reason for so doing. A child can understand that secrecy is often essential to success in warlike operations, and that the violation of it may lead to unnecessary loss of life, if not complete disaster.

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### The Handmaid of the State

THE Church has nothing to say to the State as to its national policy in war or peace; it only stands ready to perform its own sacred offices in the wake of the State's majestic forward march. The Church did not counsel, or even approve, the mad rush to the frozen regions of Alaska and the Klondike, in quest of yellow metal; but it is already doing a work there which it foresaw would be needed. It surveyed from afar the sturdy forms of young pioneers, recking little of crevasse and moraine, of storm-swept heights, valleys deep in snow, and river courses the wildest and most treacherous on the continent. It knew that the old argonaut days of '49 would repeat themselves; that there would be the song and dance, the hurdy-gurdy life in "shacks" and saloons, at Dawson and on the Bonanza and Gold Bottom creeks, as a reaction from hard days of felling timber and thawing out river beds. It foresaw also that its ministrations would be needed, and also heeded, and it girded its loins for the work. Our recent letters from the gates of the Chilcoat show what the Church is doing, and trying to do, in those chaotic caravan towns. The Church now seeks to nurse frozen limbs and bathe fevered brows. Such is one phase of its mission in the sad and frowning North.

Another mission is now opened for it in an opposite direction. It is too early to map out the work of the Church in relation to the war of pacification and independence which our government is waging in Cuba. The Church as such has nothing to say in regard to it, except that having prayed for the prevention of war, and praying still for the early dawn of peace, it can but recognize the lofty purpose of our government and people, in a war which is proclaimed to be not for territorial acquisition or national aggrandizement. It is now looking around to see how it can best reach the American soldier who may fall by the way in that torrid climate; how it may comfort the sick, and hold up the Cross of Christ to the dying. It will also help to feed the famished reconcentrados, and seek in every way to mitigate the inevitable horrors of the strife.

Thus the Church, in no wise a political factor, still strives loyally to aid and support the government and flag under the shadow of which its altars rest secure, and to which its members as individuals are pledged by the most sacred earthly ties. May every Churchman stand ready to respond with voice and sympathy and active aid, to the solemn demands of the hour. And may the Ruler of nations guard us as a people, and enable us to succor the oppressed, and set at liberty them that are bound.

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### The Provincial System

FOR many years the arrangement of our dioceses into groups for special purposes has been under discussion. Reports on the "Provincial System" may be found entombed in journals of the General Conventions of more than thirty years ago, with the fatal verdict of "inexpedient" attached to them by the committees to which they were referred. The Church was sufficiently aroused to feel the need of something of the kind, but not sufficiently clear on the subject to know what to do with any particular proposal.

As soon as the matter was faced, all manner of questions arose. How would such provinces and their synods or councils affect the authority of the General Convention? On the other hand, what would be their relation to the diocesan conventions? Was there any sphere of operation for them which would not trench upon either the one or the other? Many, not seeing any satisfactory answer to such questions, were inclined to regard the whole scheme as unpractical, as nothing more than an imitation of an order of things which has no natural place in our system.

Nevertheless, the constant agitation of the subject bore fruit at length in the canon on "Federate Conventions or Councils," a notable example of "how not to do it." It was regarded as an entering wedge, and as providing a method on which experiments might be tried, and which might lead to something. It has, in fact, led to nothing. In the two States of New York and Illinois, the canon has been applied. But it did not take long to make the discovery that such a council was as destitute of authority as a voluntary debating society.

New committees have been appointed to sit from one General Convention to another. But the successive plans have failed to commend themselves to the Church. If the General Convention would not give up any part

of its powers and the dioceses would concede none of theirs, the difficulty still remained of finding a sphere of operation for the province. But it has gradually been borne in upon the mind of the Church that there is a sphere, and a very important one, which remains unappropriated, and which can probably be dealt with in no other way so well as by an arrangement of dioceses into groups. It is only too clear that we have in the American Church no judicial system worthy of the name. We have diocesan courts, but no courts of appeal. It is not necessary to dwell upon the consequences of this. Every thinking person sees at once that such a state of things is completely ineffective. There can be little respect for the decisions of a court which, just or unjust, cannot be reviewed. Here, at least, the province has a legitimate place. It is a starting point from which something definite and useful may be attained. We do not say that a province has no other possible field than this, but simply that this is open to it, and that there is involved a very important and even necessary class of things.

Much, however, still remains to be settled, even when we have got so far as to have a distinct object before us to be accomplished through a provincial system. One question, and that the first one, is, on what principle shall dioceses be grouped? Shall we have State provinces only, or shall the scheme be flexible enough to include adjoining States? What title shall be given to the president of the provincial synod or council? Shall he be called Metropolitan, or Archbishop, or by that dear old term, "Presiding Bishop"? Then, again, shall he hold his position by virtue of the importance of his see, or of seniority, or by election?

In view of the number and difficulty of the points to be dealt with, it appears to us that the Committee on the Revision of the Constitution has acted most wisely in making no attempt to embody in a Constitution a full-fledged, cut-and-dried scheme of provincial organization. It has contented itself with vindicating the principle of such organization, and leaving all details to be provided by canonical legislation. The proposition embodied in the published report is as follows:

#### CONSTITUTION VII.

Dioceses and missionary districts may be united into provinces by the General Convention, in such manner and under such conditions as shall be provided by canon.

This leaves all such questions as those we have suggested to be hammered into shape through canonical enactments which may be more or less tentative and experimental, and which are easily amended as experience may suggest. The Rev. Dr. Egar dissents from the rest of the committee, and presents a minority report, embodying the principle of State provinces. His scheme has meritorious features, but, in our opinion, it would be better to introduce it as a canon than to attempt at the outset to engraft it upon the Constitution. It is, moreover, extremely doubtful whether we are prepared to commit ourselves to the State province in an exclusive sense. It would seem better to allow for differences of circumstances, and to leave room for more than one method of bringing dioceses into provincial groups. By all means let us have State provinces, but let us also have a grouping of States where such a restriction is not at present practicable.

THE treasurer of our Domestic and Foreign Mission Society shows in his last financial statement that up to the first of June there was needed for the three months to ensue, to meet the appropriations of the Board of Managers for the present fiscal year, about \$195,000. In this statement, however, those legacies received which are within the power of the board were not deducted, as no order has yet been given for such use of them. If they should be so applied, there would be still needed, in round numbers, \$135,000, and an average amount of contributions for the four months would give us \$116,000. There would still be a deficit of \$19,000. It is a plain statement, therefore, to say that, at the least, the society, from June 1st, needs \$135,000 more to meet its engagements for the present fiscal year.

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### Why an American Should Choose the Episcopal Church

BY THE REV. EDWARD M. DUFF

BEING an American, I admire (I) a Church which gives the laity an equal voice and vote with the clergy in its legislation.

II. As an American, I feel most at home in a Church which gives me as well as the minister a part in its public worship. This inestimable privilege is afforded through the Book of Common Prayer.

III. As an American, I prefer a Church which does not dictate to me my amusements, meats, and drinks; but assumes that my profession of Christ in Confirmation was *bona fide*.

IV. As an American, I respect law, order, and constitutionality. I demand that my Church be (a) constitutional in Faith; (b) constitutional in its institutions and rites; (c) constitutional in its government.

(a) Constitutionality in Faith: I want to be certain that the Faith which I profess is no more and no less than that which was "once for all delivered unto the Saints." I find this Faith clearly and definitely summed up in the Apostles' Creed; and I find that the Episcopal Church alone requires that ancient and scriptural faith of its baptized adherents, and alone makes its repetition an unerring part of public worship.

(b) Constitutionality in its Institutions and Rites: Taking the Apostolic Church as described in the New Testament as my standard of constitutionality, I find therein three principal institutions or rites practiced, with an inward and spiritual meaning definitely attached to them; namely, (1) Baptism, (2) Laying on of Hands, (3) the Lord's Supper or Holy Eucharist.

(1) I find the Apostles invariably baptizing their converts; baptizing households, which, in the Orient, invariably included children (Acts xvi: 15; 1 Cor. i: 16); teaching that Baptism is necessary to salvation (St. Mark xvi: 16; 1 Pet. iii: 21); teaching that it regenerates and washes away former sins (St. John iii: 5; Acts ii: 38; Titus iii: 5); teaching, in short, that it is something more than a perfunctory ceremony to be gone through because Christ, for some inscrutable reason, commanded it.

(2) I find the Apostles laying hands upon the baptized to bestow the gift of the Holy Ghost (Acts viii: 17, and ix: 6). I find them classifying the laying on of hands along with such things as Baptism, repentance, and eternal judgment (Heb. vi: 2). I find

that the Episcopal Church retains, where Protestant Communion have rejected, this Apostolic rite of Confirmation, or laying on of hands.

(3) I find the Apostolic Church holding the Lord's Supper of sufficient importance to celebrate it weekly (Acts xx: 7). I find the Apostles teaching that it is an oblation of the Lord's death (1 Cor. xi: 26), and the Church writers following the Apostles teaching the same thing (Justin Martyr, Dialogue: Ch. xli. A. D. 145; Irenæus, Heresies, Bk. iv, Ch. xviii, § 4, A. D. 180). I find them teaching that it is a real Communion of the Body and Blood of Christ (1 Cor. x: 16), and that failure to discern the Lord's Body therein is sacrilege (1 Cor. xi: 29).

I find the Episcopal Church practicing and teaching these same things, where other Communion celebrate this Sacrament infrequently, reject its oblationary character, and deny that its reception conveys any special grace.

(c) Constitutionality in Government: That is to say, that it be a justly and lawfully constituted Church. This much I demand of my lodge. Why may I not demand the same of my Church? The lodges to which I belong were not organized and officered on the responsibility and authority of private members who thought that a lodge of — would be "a nice thing" to have; they hold their charters, under which they act, by and through the authority of the grand lodge, which, in turn, derives its authority from the supreme national lodge. "Orders" recognize no lodge of their name whose charter is not thus properly and duly derived. I demand, accordingly, that my Church be able to show a "charter" derived from a source more authoritative than a voluntary aggregation of Christians who thought it might be "a good thing" to start a "Church." I find that every Church mentioned in the New Testament was under Apostolic oversight, or under the supervision of men especially commissioned by Apostles; e. g., James at Jerusalem, Timothy at Ephesus, Titus in Crete. I find that presbyters in the Apostolic Church were ordained by Apostles, or by men commissioned by Apostles. I find no instances of either presbyterial or congregational ordinations separate from apostolic co-operation. I find in the Church of the first century three orders of ministers: Apostles, presbyters, and deacons; though the name "bishop" was applied to the second order. I find Clement of Rome, a contemporary of St. John, in his epistle to the Corinthians, comparing the threefold order of the Jewish ministry with that of the Christian. I find Ignatius of Antioch (died 107 A. D.), in his seven epistles, repeatedly referring to the ministry of the Church as composed of bishops, presbyters, and deacons. I find Polycarp who, according to the statement of his disciple Irenæus, "was also by Apostles in Asia appointed bishop of the Church in Smyrna." I find this venerable companion of the last surviving Apostles writing a letter wherein he appears as a bishop surrounded by his staff of presbyters; in which same letter he refers to the epistles of his brother, Ignatius. I find Papias, bishop of Hierapolis, another hearer of St. John, referring to James, the Lord's brother, as an apostle and bishop. I find Hegesippus who, as the historian Eusebius affirms, "flourished nearest the days of the Apostles," relating in his Commentaries on Church History how he held familiar conversation with bishops of various apostolic

Churches, and enumerating the succession of bishops in the Church of Jerusalem after the martyrdom of James. I find Irenæus Polycarp's hearer, enumerating the succession of Roman bishops from the times of SS. Peter and Paul to his own day (180 A. D.), and affirming that each Church could trace its episcopal succession back to the Apostles' times.

Thus I find that episcopacy in succession from the Apostles is necessary for any Church, in order that it be justly and lawfully constituted; i. e., constitutional in government. I reject the Roman Church, because it has overthrown the ancient universal episcopate, making the latter subservient to a supreme bishop called a pope. Besides this, I find that Rome teaches things repugnant to the ancient Apostolic Faith.

I find that I cannot accept those sects of Protestantism which have discarded the episcopate of lineal descent from the Apostles, because they lack thereby the essential of lawfully constituted Churches. I find, also, that they are moored to no ancient authoritative standard of faith; and that their drift is ever away from Apostolic Faith and apostolic practice.

I find that the Episcopal Church, because it has retained those things which marked the Church of the Apostles, and has rejected those things repugnant to ancient Faith and practice, which Rome has added, is the Church of my choice—Catholic, Apostolic, Reformed, and American.

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### Five-Minute Talks

BY CLINTON LOCKE

CLIX.

AMONG many ancient legends about our Lord, there is this: He was ever bringing forward to the notice of His disciples the good points in everything, and avoiding the bad ones. One day in their walk, they passed a dead dog, and the whispering disciples said: "Surely He can see nothing good or worth noticing in this." But as they passed, our Lord turned to St. Peter, and said: "See what beautiful white teeth that dead dog has." Now, I want to apply this to something that is uppermost in all our hearts, and that is—war. People say: "What good can there possibly be in war? Nothing belongs to it but misery and heart breaking. All that we can see in it are ruined cities, and battlefields drenched in blood, and homeless children, and young lives, racked with the awful pain of gunshot wounds, ebbing away in hospitals. War is just a nursery of fierceness and cruelty and deceit and wretchedness." All this is, alas! too true, and every Christian man should struggle to avoid war, to head it off, and when it comes, to bring it to a close as soon as possible. I do not think it can always be avoided. It might be in Paradise, though we know there was once war there, but as we are at present living on earth, I do not believe it possible to settle all things without sometimes appealing to arms. I do not, indeed, hold to the opinion of an old clerical friend, which was, that every now and then a war is as necessary to a nation as purging to an individual; that it relieves the body politic of dangerous elements, gives them an outlet, and calms the fever in the blood of the State. He also held that war was necessary to conserve the virility of a nation; that peoples who were ever at peace, lost manliness, lost toughness of fibre,

lost the power to contend forcibly against evil.

While I do not share these views, I am yet able to see many good things in war, and to recognize many virtues which find in it a fertile soil for growth. I often read in American papers, fierce denunciations of the vast standing armies on the continent, and their enormous expense, and the contrast with our own inexpensive army is drawn out with gusto. As far as expense goes, it is a false conclusion, for in no country does the army cost as much as our annual pension bill. I conclude, also, that most of us wish we had spent a little more on our soldiers. We would be saving money now. That, however, is not to the point. My own observation led me to conclude that the immense standing armies of Germany and France, and the enforced military service, are in reality great, if expensive, blessings to those countries. They take dull, ignorant, dirty peasants and transform them into quick-acting, intelligent, orderly, neat, dutiful, handy men. It is like sending a boy to a first-class training school for two or three years. It improves men physically, mentally, socially, and certainly is no more demoralizing than college, or any other secular community life of men. I hope never to see the system adopted in my own country, where, with greater intelligence, there is no need of it, but it certainly is not without good across the water.

War, remember, may often arise from the most sacred of causes. Take the war of Holland against Spain, in Queen Elizabeth's time. Why was it? It was the determined effort of a brave people to be allowed to worship God according to the dictates of their conscience. Nothing could be a holier or a grander motive, and no matter if it cost oceans of blood, it was worth it, in the cementing men's hearts fast in the faith they thought the true faith, and making them consider all things as dross, if so be they could adore their Lord Christ as they judged His Revelation willed them to do. Any war waged against cruelty, against oppression, against religious tyranny, is a noble war, and those fighting in it are not lowered, but dignified, by their vocation, and the victory gained for the right is cheap at any expenditure of life and fortune. But without any reference to the high or low causes of a war, and no matter whether it spring from the ambition of self-seeking men or from a stern conviction of duty to a neighboring people, as our present war does, there is one great virtue that any war when it comes upon a nation is sure to bring out, and that virtue is an almost priceless one. I mean unselfishness, self-sacrifice, and all those traits which go with it. We see men giving up dear firesides, where love and sympathy sit ever welcoming them; lucrative positions, where they see their way clear to great fortunes; pleasant lives replete with every comfort, and exposing themselves to all sorts of hardships and exiles and chances of wounds, disease, and death, and for what? Not for money, not for pleasure, but for their country, because they thought that duty to their native land called for it. Men in war show such devotion to their comrades, to their flag, to their commander, casting away all self-preservation even, that the cry of admiration goes up from the whole world. There never was a war, I care not how unjust, that was not studded all over with these jewels of heroic self-sacrifice and supreme unselfishness. Mothers

give up their sons, wives part from their husbands, men tear themselves from their children, and an army goes forth with a great multitude who are making tremendous sacrifices in one way or another. I have said this, not to justify war, not that I do not mourn over all its horrors, but because I think very many people are apt to think nothing good can come out of it, and that nothing but evil can possibly be said about it.



### The War and Missions

The world to-day is witnessing the spectacle of a great nation at war for the ostensible purpose of relieving the physical burdens of an oppressed people. Immense sacrifices of treasure, and possibly of human life, are freely made in the cause of humanity. A hundred millions of money are considered a mere trifle compared with the national reputation for upholding the rights of the oppressed, and at the nation's call men will go shoulder to shoulder to their deaths in the same cause.

But stop a moment and consider whether there is not laid upon us as a Christian nation a far greater duty and responsibility towards our fellowmen; namely, the relief of the awful spiritual burdens under which millions upon millions are suffering, and the promotion of spiritual peace and happiness, and the restoration to spiritual citizenship, of multitudes upon multitudes of souls who have been enslaved by sin and forced to live in a state of spiritual starvation and misery. Is not a great cry for spiritual help sounding from one end of the earth to the other? Is not the appeal for spiritual food being made to the civilized nations with ever increasing force, and are not men blessed with every blessing of Christianity, returning answer to that appeal with stones instead of bread, and with powder and bullets instead of the Word of God? Hundreds of millions of dollars for war, and one or two millions for promoting the cause of Christ's kingdom. Hundreds of thousands of men ready to give their lives for the relief of physical distress, and only a few thousands offering themselves to relieve spiritual destitution, and to provide men with that blessed instruction which is calculated and divinely designed to purify the hearts and motives of men, and to substitute for the unholy passions of war, the holy and blessed arts of peace.

Upon each of us rests the great responsibility of engaging our brother in the exercise of all those holy, spiritual influences which make for eternal peace. It is folly to say that spiritual burdens are those in which we cannot share, and that we ought not to interfere in religious matters. The soul's burdens are heavier than any others that we are ever called upon to bear. For the relief of those burdens Christ came and gave His life on the cross. His precious blood was shed that the burden of the world's sin might be removed, and with such an example before our eyes, we cannot say the religious state of another is no business of ours. By bearing the burdens of others we are fulfilling the law of Christ, and unless our membership in the body of Christ, and our outward conformity to the requirements of His holy religion is unreal and merely a question of words, we must be active in our well doing, freely distributing the good things which we ourselves possess, and not growing weary if our first attempts do not bring forth immediate fruit. What seemed to men the greatest failure the world ever witnessed, namely, the death of Christ upon the cross, was in God's design the most fruitful and abundant source of every blessing. Success depends on God alone, and some day we may see those whose burdens have been lightened by our prayers and counsel and example, standing before the throne of God with the emblems of victory in their hands, and with words of gratitude upon their lips, and we shall have our reward.—*The North East.*

### The Church Newspaper

FROM ST. LUKE'S Parish Visitor, JAMESTOWN, N. Y.

A parish paper should not be allowed to supersede or take the place of a general Church newspaper. It should rather serve to suggest the need of having one in the family. Every family that can possibly afford it should take a Church newspaper. Secular publications of all kinds are freely subscribed for. Men and women subscribe freely for those which deal with the particular art, profession, trade, amusement, in which they are interested. They want to learn of their progress; they want to be informed as to the latest discoveries in them; they crave the instruction that is given about them; they want to hear the latest news in regard to them.

But how rare it is to find a Church family taking a Church paper. Most Church people appear to have a "plentiful lack" of interest in what concerns the Church—her history, her activities, her progress, her news. They are consequently uninformed about the Church to a degree which would cause them shame in any other matter. They are unintelligent, inactive persons, therefore, in the Church. They live to a large extent apart from her life and progress, and knowing nothing of these, they make mistakes about them, and entertain prejudices against the manifestations of them, which they would not do if they kept themselves informed. Why not be as ready to keep up with the march of the Church as with that of the world? Perhaps you will say: "Church papers are expensive." They are not so expensive as the daily papers and other publications which are taken without making objections to the price. If more Church families would subscribe to them they could be published more cheaply. As intelligent Church people, you should take a good Church paper; I say a good one, which defends the Faith and order and worship of the Holy Catholic Church.

### Personal Mention

The address of the Rev. E. C. Alcorn is changed from Oriskany Falls, N. Y., to Hammonton, N. J.

The Rev. R. J. Adler, of Green Island, N. Y., is to spend three months in European travel.

The address of the Rev. J. W. Bleker is changed from Paris, Tex., to St. Mark's church, Beaumont, Tex.

The Rev. T. Lewis Banister has resigned the rectorship of St. Stephen's church, New Hartford, C. N. Y., to take effect July 1st.

The Rev. Charles W. Brooks, rector of St. Philip's chapel, Annapolis, Md., has accepted a call to St. Mark's church, Birmingham, Ala.

The Rev. J. B. Blanchet, D. D., has been assigned to the charge of Zion parish, Windsor, C. N. Y.

The College of the Reformed Presbyterian church, at Cedarville, Ohio, conferred the degree of Doctor of Divinity upon the Rev. Frank Woods Baker, rector of St. Paul's church, Cincinnati.

The Rev. H. D. Chambers has resigned the missions of Pine Island, Timbuctoo, and Mazeppa, Minn., and has accepted a call to Christ church, Albert Lea, and began work at latter place on Trinity Sunday.

The Rev. Douglas F. Forest has accepted the rectorship of Christ church, Coronado, Cal.

The Rev. John W. Gammack, who for the past year has been minister-in-charge of St. Paul's church, Glen Cove, diocese of Long Island, has accepted a call to the rectorship.

The Rev. W. E. Hayes, of Wellesley, Mass., sailed June 1st for Liverpool, on the steamship "Victorian."

The Rev. Frederick A. Heisly has accepted appointment on the staff of the Associate Mission, Trenton, N. J.

The Rev. Rowland Hale, of Sewanee, Tenn., and Mrs. Hale, will sail for England on S. S. Campania, June 18th, to be absent until October.

The Rev. Thomas G. Losee has accepted temporary charge of the church of the Holy Apostles, Brooklyn, Greater New York.

The Rev. Reginald Pearce, of Providence, R. I., has accepted the curacy of the church of the Holy Trinity, Brooklyn, Greater New York.

The Rev. Arthur Belding Rudd has accepted appointment as one of the curates of St. Mark's church, Philadelphia.

The Rev. Brian C. Roberts who for the past two



years has been in charge of the various missions around Lake Chelan, has been appointed by the Bishop to assist in the work of All Saints' cathedral, Spokane.

The Rev. William Sturtevant Rafter has been appointed rector of St. Paul's parish, Waterville, Conn.

The Rev. Dr. James Tuttle Smith is to pass the summer at Ridgefield, Conn.

The Rev. Francis C. Steinmetz, curate of Christ church, Philadelphia, is spending vacation in New York and Newport.

The Rev. T. H. J. Walton has accepted charge of the parishes in Buffalo and Casselton, in the jurisdiction of North Dakota, and has taken up his residence in the latter place.

**Official**

THE Rev James Clarence Jones has been elected secretary of the diocese of Long Island. His address is 51 Eldert st., Brooklyn, N. Y.

AT a meeting of the Standing Committee of the diocese of Western New York held in Buffalo June 7th, the Rev. Dr. Walter North declined re-election as president, and the Rev. J. A. Regester was elected in his place; the Rev. Walter North, L.H.D., secretary. His address is changed to 230 Bryant st., Buffalo, N. Y.

**KEMPER HALL, KENOSHA, WIS.**

The annual Retreat at Kemper Hall for associates and other ladies will begin with Vespers on Tuesday, June 21st, closing with the Celebration on Saturday, June 25th, the Rev. Wm. McGarvey, of Philadelphia, Superior of the congregation of Our Holy Saviour, conductor. Please address the SISTER SUPERIOR, at Kemper Hall.

**CAUTION**

I desire to warn the clergy and others against a man who in the diocese of Quincy represents himself as a nephew of Bishop Burgess—a bad boy from Hartford, Conn.—his father is a rich man, president of an insurance company there. In Iowa he tells the Hartford story, without the connection with Bishop Burgess. He is a railroadman, and is to enter on work the next morning as a fireman. He does not ask for money, but he has a fire, and feels that it is hard to go without lodging and food for the night. He has written Bishop Burgess for a letter, and desires to connect himself with one's parish and begin the work of reformation. Altogether he is a monumental liar, has blue, bulging eyes, and a vulgar face.

R. F. SWEET.

**TRINITY COLLEGE COMMENCEMENT WEEK**

Sunday, June 26. Morning Prayer and Holy Communion, in the chapel; Evening Prayer, in Christ church, with Baccalaureate sermon by the Rt. Rev. Dr. Brewster, Bishop-coadjutor of Connecticut.

Tuesday, June 28. Class Day exercises, on the campus; Class Day reception, in Alumni Hall.

Wednesday, June 29. Annual meeting of the Alumni Association, in the Latin room; President's reception, at his residence.

Thursday, June 30. Seventy-second Commencement, in Parsons' Theatre; Commencement dinner at the Allyn House.

**MASSACHUSETTS STANDING COMMITTEE**

The Standing Committee of the diocese of Massachusetts, elected for the conventional year 1893-1899, organized on the 6th inst. by the election of the Rev. Dr. John S. Lindsay as president, and the Rev. Dr. Edward Abbott as secretary. Having before them the renewed request of the Standing Committee of the diocese of Arkansas for consent to the consecration of the Rev. William Montgomery Brown as bishop-coadjutor of that diocese, and having duly considered the same, it was voted that action thereupon be indefinitely postponed. The next regular meeting of the committee will be held on the second Tuesday in September, at 3 P.M.

EDWARD ABBOTT, Secretary.

Diocesan House, 1 Joy st., Boston, June 7th, 1898.

**MINUTE**

At the meeting of the Board of Trustees of St. Mary's School, Knoxville, Ill., on June 7th, the following was adopted:

WHEREAS, during the past year Henry H. Candee, sometime a member of this Board of Trustees, was by the good will of God, our Father, called to his rest in Paradise, this Board desires to record its sense of the loss which St. Mary's School has suffered in his passing from the labors of this life to the peace and joy of the life beyond the grave.

Mr. Candee was one of the charter members of the present Board of Trustees, as organized under the authority of the Province of Illinois. His interest in St. Mary's School was always manifest, and he never missed being present at the annual meeting of the Board so long as his health permitted him to attend to such duties. The devotion of his energies for furthering the cause of Christian education was only one

of the characteristics of the sincere and noble Churchman and Christian gentleman whose whole life was given to the advancement of the Kingdom of God, and of the things which really benefit mankind. It was because he so highly appreciated all that a thorough Christian education can accomplish for the daughters of our land, that he gave his time and interest to the work, and often when failing strength made it particularly difficult for him to do so. Such an example as his life furnished will be treasured in the memory of all who knew him, and most of all by those who were for many years associated with him in the various works of the Church in the State of Illinois. To us the entrance of Henry H. Candee into life eternal is a loss indeed, but to him it is the great gain and consummation for which he longed, and in which he is blessed. May he rest in peace, and may the light perpetual shine upon him.

F. W. TAYLOR,  
E. H. RUDD,  
C. W. LEBFINGWELL,

Committee of the Trustees of St. Mary's School.  
Knoxville, Ill., June 7, 1898.

**Ordinations**

A special ordination service was held at St. John the Evangelist, St. Paul, Minn., May 25th, when Bishop Gilbert advanced the Rev. Owen F. Jones and the Rev. Lewis G. Morris to the priesthood. Mr. Morris has been appointed rector at Watertown, S. D. Mr. Jones returns to his charge at Le Sueur.

On Trinity Sunday Bishop Coleman held an ordination in St. John's church, Wilmington, Del., admitting to the diaconate S. Harrington Littell, presented by his father, the Rev. T. G. Littell, D.D., and the Rev. W. B. P. Harrison, presented by the Rev. Walter G. Read. The sermon was preached by the Rev. Dr. Littell. The Rev. Mr. Littell goes in the fall to China, and the Rev. Mr. Harrison to Milton, Del.

On Trinity Sunday, at the cathedral of the Incarnation, Bishop Littlejohn elevated to the priesthood the Rev. John W. Gammack who for the past year has been rector of St. Paul's church, Glen Cove. Four young men were ordained to the diaconate. Holy Eucharist was celebrated by the Bishop. The service was intoned by the Rev. Wilmer P. Bird. The charge to the candidates was delivered, on behalf of the Bishop, by the Rev. Spencer S. Roche.

Ordained to the diaconate, at the church of St. John the Divine, Burlington, Wis., by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, on St. Barnabas' Day, June 11th, Elton Carlos Healy. The candidate was presented by the Rev. Dr. Webb, president of Nashotah House. The Rev. L. P. Holmes was the preacher. The other clergy present and assisting were the Rev. Dr. C. B. B. Wright, the Rev. Dean Mallory, the Rev. Messrs. Bloor, Bissell, and Areson. The Rev. Mr. Healy is to become curator of Nashotah House, assisting the president in the duties of the House, and will also be in charge of the church of St. John Chrysostom, Delafield.

The Rt. Rev. Thomas Alfred Starkey, D.D., Bishop of Newark, held an ordination of deacons on Trinity Sunday, in Grace church, Newark. Charles Malcolm Douglas was presented by his father, the Rev. Chas. Douglas, who also preached the sermon; George Biller, Jr., was presented by the Rev. Frank Albion Sanborn. The Rev. Mr. Douglas who is a graduate and honor man of the General Theological Seminary, is to be in charge of All Saints' church, Leonia, N. J., under the Rev. J. A. McCleary, rector of the church of the Mediator, Edgewater. The Rev. Mr. Biller, a graduate of the Berkeley Divinity School, will be in charge of St. John's church, Ivoryton, Conn., for the summer, and in September he will go as a missionary in the district of Oklahoma.

At the Trinity ordination in Calvary church, New York, the following were ordained to the priesthood: The Rev. Messrs. Edward Geo Clifton, D. D., Carroll Perry, Ellis Bishop, Chas. Edward Hutchinson, Edward Moore Parrott, Jr., James B. Sill, Willis Breckinridge Holcombe, Theodore Irving Reese, John M. McGarr, Rockland Tyng Homans, and Henry Rowe Wadleigh, the latter at the request of the Bishop of Massachusetts; to the diaconate, Messrs. Thomas Worrall, Rudolph Emile Brestell, Frederick Augustus Peters, Arthur Belding Rudd, Frederick Herbert Sill, and John Henri Sattig; also for the Bishop of Michigan, Mr. Edward Wells Burleson; for the diocese of Iowa, Mr. Milton S. Runkle; for the Bishop of Shanghai, Messrs. Frank E. Lund and Carl F. Lindstrom; for the Bishop of Pittsburgh, Mr. Wm. R. Watson; and for the Bishop of Milwaukee, Mr. Ralph Jones Walker. The sermon was preached by the Rev. Edgar G. Murphy.

In the cathedral at Faribault, Minn., on Trinity Sunday, Bishop Whipple ordained three deacons and four priests. The deacons, Elias Wilson, William M. Walton, and John E. Armfeldt, were presented by

the Rev. Profs. Wilson and Poole. The priests, the Rev. Schurer Werner, the Rev. Messrs. Henry L. Streeter, Crozier G. Adams, and John Flockhart were presented by Warden Butler, of Seabury. The sermon was preached by Bishop Whipple, from Col. iv: 7, 8, and was a forceful and inimitable presentation of the duties and blessings of the priesthood and the diaconate. All the young men ordained are graduates of Seabury Divinity School, except the Rev. Mr. Armfeldt who is engaged in work among the Swedes at Cokato and adjoining missions. All of them go at once into the mission work. Mr. Wilson, to Pine Island, and its missions; Mr. Walton, to Cannon Falls; Mr. Werner, to the Swedish parish at Litchfield; Mr. Streeter, to White Bear, and its missions; Mr. Flockhart, to Chatfield and St. Charles; and Mr. Adams to Rushford, and its missions.

At the church of the Holy Trinity, Philadelphia, on Trinity Sunday, Bishop Whitaker ordained to the diaconate Walter Antonio Matos and George G. Bartlett, presented by the Rev. E. T. Bartlett, D. D.; H. C. McHenry, presented by the Rev. Edward J. McHenry, of Scranton, Cent. Pa., and Thomas A. Hilton, presented by the Rev. Edgar Cope. The Rev. Lyman Pierson Powell, presented by Dean Bartlett, was advanced to the priesthood. The sermon was preached by the Rev. Frederick Palmer, of Andover, Mass. There was an elaborate choral service, commencing with Bishop Heber's Trinity hymn, "Holy, Holy, Holy," and including Tour's Communion service in F; "O Lord, Our Governor." was rendered by the vested mixed choir, under the direction of Charles A. Brann, choirmaster; Edward B. Halsey, organist. Bishop Whitaker was the celebrant of the Holy Eucharist. Mr. Powell is in charge of Trinity mission, Ambler, Pa. Mr. Bartlett, for the present, will be an assistant at Holy Trinity, going in October to Grace church, New York city, as an assistant in that parish. Mr. McHenry is in the City Mission, and has been assigned by Bishop Whitaker to act as assistant moral instructor at the Eastern Penitentiary (State prison). Mr. Hilton is at the Church Home, Angora.

**Married**

DOGGETT—PORTER.—On Thursday, June 9th, at Morrissetown, N. J., by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Central Pennsylvania, Evelina Sanford, daughter of Gen. Fitz John Porter, to the Rev. Walton Hall Doggett.

**Died**

RICHARDS.—Entered into Paradise, at her late home in Norwich, Conn., Tuesday, June 7, 1898, aged 88, Susan Huntington Richards, widow of Wolcott Richards, M. D. One son survives her, the Rev. George Augustus Strong, of Cambridge, Mass., and also her son-in-law, the Rev. C. A. L. Richards, D.D., of Providence, R. I. "Beneath the shadow of Thy throne, Thy saints have dwelt secure."

**Appeals**

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

Domestic Missions in nineteen missionary districts and forty-one 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-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBEK, Associate Secretary.

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

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

**Church and Parish**

WANTED.—By successful and experienced schoolmaster (choirmaster and organist), somewhat infirm, position in family or Church institution. Salary proportionate to services. DAVID S. L. JOHNSON, Edgefield, C. H., South Carolina.

WANTED CLERGYMAN.—Would like a married man of middle age, energetic, and good Sunday school worker. Address J. I. MONKS, JR., Warden, Watertown, S. D.

ORGANIST AND CHOIRMASTER—City church—will during his vacation, July and August, accept an engagement. Extreme Northern States preferred. Address "GUILDSMAN," care THE LIVING CHURCH.

## The Editor's Table

Kalendar, June, 1898

1. EMBER DAY.	Red.
3. EMBER DAY.	"
4. EMBER DAY.	Red. (White at Evensong.)
5. TRINITY SUNDAY.	White.
11. ST. BARNABAS, Apostle.	Red (Green at Evensong)
12. 1st Sunday after Trinity.	Green.
19. 2d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
26. 3d Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

### A Vision of the New Century

BY THE REV. R. H. GESNER

The world is rolling into light apace,  
And idols rot within their crumbling shrines;  
The æon staggers 'neath the weight of years,  
The sun that lit its warlike birth declines.

But lo! now brighter lights leap up the sky,  
And, like auroral splendors, flash and flee;  
The rays, that through the ages shine from Christ,  
Glow steadier in this opening century.

A ceaseless gathering tide of moral force  
That frowns on deeds of shame and brands them base,  
Laps far the shore of nations stained with crime,  
And rising, sweeps them from their haughty place.

The serf by Arab lash through deserts whipped,  
The men who strive for freedom's priceless crown,  
The martyr by the ruthless Turk impaled—  
No plea of greed their piteous cry can drown;

While in the wide sweep of that nobler creed,  
Where love of truth sets men forever free,  
A new perception of their duty springs,  
Man vies with man in sweet sodality.

The slave who starved when Plenty ruled the land,  
The toiler bound beneath the boot of Greed,  
Now lift their gaze to nobler living won  
By him who follows in his Master's lead.

The social bond grows stronger with the age,  
And treaties international for God,  
For peace, for help reciprocal prevail  
Where once with blood the nations soaked the sod.

The Voice that pleads for manhood, which we hear  
Re-echoing through the nations near and far,  
Thine Thine, O Christ, and Thine the reign of love  
That dawns beneath the Anglo-Saxon star.

The thoughts that kindle all the world anew,  
Quick'ning to fresher visions of the truth,  
Are born of Thee, O calm, Eternal Christ,  
Strong in the strength of Thy immortal Youth.

So re'gn, O Christ, deserving of Thy rule,  
So blend the hearts of all to all in Thee,  
That far as beat the beams of upper day,  
So wide Thy empire o'er humanity.

— 2 —

### The Nativity of St. John Baptist

THE first thing to think of in connection with the feast, is the fact that it is the feast of a nativity. In no other case does the Church commemorate the birth of those of "the glorious army of martyrs," but only the day when, through the fiery furnace of death, they entered into life—the life everlasting. Why? Manifestly because we are not to be congratulated simply because we have entered into "the life that now is," but it will be occasion of devout thanksgiving when we pass, in the true faith of God's holy name, from this life into that which is to come. Through the gate of death we pass into the higher life—true life, everlasting life.

In the general thanksgiving we are taught to thank God for creation, and, for the faithful, the fact of creation is occasion for thanksgiving. And yet while still "in the flesh" who can tell whether it will turn out a good thing for him that he was born into the world? Life in itself, no doubt, is to be numbered among the "good gifts" from

above, but whether it will become a "perfect gift" remains to be seen. It is a good gift that has in it the potentiality of a perfect gift. Will the good gift of life develop into the perfect gift, the life everlasting? That will be made manifest in the hour of death, and the day of judgment. In the well-known proverb that says: "Let no man be accounted happy until he is dead," the world itself seems to recognize the fact that life here is a warfare to the very end, and no man can confidently affirm that he will certainly be a victor on life's battlefield. And so the Church has congratulated her saints and martyrs, not on the mere fact that they were born into the world, but on their glorious passing into life everlasting.

The only exception to this rule is to be found in this feast of the nativity of St. John Baptist. True, we keep joyfully the feast of the nativity of our Blessed Lord and Master, but then we do not number Him among "the glorious army of martyrs," because He was so much more than a martyr. The early Church commemorated also the beheading of St. John Baptist, and yet the present festival of his nativity seems to be the more ancient, and the one more generally observed. St. Augustine speaks of observing it in such a way as would lead us to infer that he did not know of any other festival in honor of the saint.

St. John Baptist was the last and greatest of the prophets of the Old Dispensation. His life and work are briefly but strikingly portrayed in the Gospels. No man ever merited, and certainly no man ever received, greater honor—with God. Infallible lips, lips that never uttered unmerited praise, or any mere compliment, said: "Of those born of woman, there is not a greater than John Baptist." His life was as exceptional as his work. It was not what the world could account a successful life. Far from it. To see the world's great pageant pass and have no place in it; to strip life bare of all that is bright; to give up all that men generally hold dear; to have no part in the world's honors or the world's rewards; to witness against its sin and sensuality; to do God's work at whatever cost; to proclaim His truth; "boldly to rebuke vice," even in high places, and at the certain risk of liberty and life; "patiently to suffer for the truth's sake"—this demanded faith and supreme courage.

It brings honor with God, but never brings what those of the world account success. It brought St. John Baptist self-denial, hardness, privation, the fiendish hatred of a wicked, wanton woman, a tyrant's dungeon, a martyr's death. It brought honor, great honor with God, but not with men. Who would want such a work? Who would crave such a mission? What parent would willingly give his son, even to God, for such a work? To be "clothed in soft raiment"; "to be in king's courts"; to stand with the great in the high places; to get position, power, titles; to gain the world's rewards and the world's applause—these are the things that men work and scheme for, both for themselves and their children. It does not require much, very much, self-denial to go to church on St. John Baptist day; to hear of what he did and suffered, or even to say with the lips the prayer of the collect: "Make us to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently

suffer for the truth's sake," but to make that the prayer of our heart—this is quite another matter. It is not in poor, weak human nature to do it. God's grace alone may help some to do it, but it is a dangerous, costly thing to do. As the world goes, it does not pay. It never yet brought a man honor among men in his day. It never will. It is not the way to place or power or honor with men—but with God! It is the reward only of heroes and saints. It was the lot of "the goodly fellowship of the prophets, and the noble army of martyrs." They have their reward—with God! Among men "they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented; of whom the world was not worthy."

"Who shall be the last great seer  
That the world goes forth to hear?  
What shall be his warning cry  
When the day of doom draws nigh?  
Whence shall come the magic power  
That in man's supremest hour  
Smooths the rough and rugged road  
For the Highway of our God?"

"Few and short the words he speaks;  
Plain and straight the goal he seeks;  
Round his path shall never shine  
Festal pomp nor wondrous sign:  
Lonely course, and hopeless flight,  
Rising doubt and dwindling light—  
Such the lot of him whose name  
Burns with more than prophet's fame.

"Change the heart, and soul, and mind,  
Dark for bright and hard for kind;  
Wash you clean from stains of earth,  
Leap into a second birth;  
People, soldier, scribe, and priest,  
Each from thrall of self released,  
Live a life sincere and true,  
For your King is close in view.

"Thus appeared the heaven-sent man;  
Foremost in the battle's van,  
Herald of an unseen light,  
Martyr for the simple right.  
May we learn, on this, his day,  
That in duty's homely way,  
Bravely, firmly, humbly trod,  
Man can best prepare for God."

S.

— 2 —

A DEVOUT old man was one day talking to his district visitor who, in the course of conversation, remarked to him that the days were shortening. "Yes," he answered, "but of course if they didn't we should not be saved." A good deal puzzled, the lady asked him what he meant, and he said: "It says in the Bible that 'except those days should be shortened, there should no flesh be saved.'" "Oh, but, Mr. H—, it does not mean exactly that," remonstrated the visitor, prepared to explain the text. The old man looked at her severely, as he answered: "Our clergyman says we are to take the Bible in its most literal sense, and that is how I am going to take it." And very naturally the district visitor thought she was left with nothing to say.

— 2 —

HERE is a story of General Gordon which we not remember to have met with before. It was related by the Archbishop of Canterbury at a recent missionary meeting in London: Shortly before General Gordon left on his last expedition to the Soudan, he called upon the Archbishop (who was then Bishop of Exeter), in order to settle some doubts as to the future of that country. An idea had been formed by General Gordon that if he could purchase 1,000 slaves he could take 100 of them as soldiers in his service. But as he had conscientious scruples about purchasing slaves, he communicated with the

Bishop who told him that it would be a very Christian duty to purchase slaves and make them free. In the matter of their conversion, however, Gordon had said that he would convert the whole of Africa if only he could permit the men to retain the same number of wives. The Bishop was obliged to tell him that they could not eliminate from Christianity the law which permitted to Christians no more than one wife; and Gordon replied sadly that, as the wives did most of the work, he could convert Africa if four wives could be allowed to one man.



**Book Reviews and Notices**

**The Vicar.** A novel. By Joseph Hatton. Philadelphia: J. B. Lippincott Company. Price, \$1.25.

A good old clergyman, a son who turns out a villain, a village girl betrayed by the latter, a ward of the vicar's who is a lovely character, a scheming countess, and the usual results of such a combination, give the plot for this story, which is pleasantly written and has a few dramatic scenes which stand out prominently. The book may be pleasant reading for those who like to know how the aristocracy of England live when they give themselves over to pleasure and worldliness, but there is very little in it that will be of any value to Christians, and much that will offend their love of the Church and its work.

**Sermons on Some Words of St. Paul.** By H. P. Liddon, D.D., D.C.L., LL.D. Late Canon Residentiary and Chancellor of St. Paul's cathedral. London and New York: Longmans, Green & Co. Pp. 290. Price, \$2.

This volume contains some of the maturest and most precious products of Canon Liddon's genius. It was natural that it should be so. He was for twelve years professor of New Testament exegesis at Oxford, devoting himself especially to the study of the works of St. Paul. For twenty years he was canon of the great metropolitan cathedral of St. Paul. It was inevitable that the life and doctrine of the great Apostle should claim a chief place in his interest, and should profoundly influence his preaching. It is natural to expect that some of his strongest sermons would grow out of this intimate relationship between the two greatest preachers of ancient and modern times. We are not disappointed in this expectation. Some of Dr. Liddon's greatest sermons are to be found in this book, and the collection as a whole is fully up to the level of his best work. In fact, there is none amongst the ten volumes of sermon literature with which he has enriched the world, of more solid and enduring worth than this.

**Current History.** Edited by A. S. Johnson. Vol. 8, No. 1. First quarter, 1898. Boston: New England Publishing Company, 8 Somerset st. Pages 256. Price, \$1.50 a year; single numbers, 40 cts. Specimen pages free.

The volume of this publication for 1898 will be one of surpassing interest, not only on account of the war with Spain, but the stirring political developments in other parts of the world. In the present number the developments leading up to the crisis with Spain are fully presented; and the contents of the number also embrace a world-wide range, including the political problems in the Orient, the Hawaiian and Bering Sea questions, the problems arising out of the Greco-Turkish war, the general situation in Europe, the working of the Dingley tariff, the Dreyfus case, currency reform, the relations of the powers in Africa, the rush to the Klondike, United States and Canadian politics, the general business situation, labor and social problems in various countries, progress of science and mechanical invention, etc., etc. The annual volumes are really a cyclopedia of the world's progress, free from religious or political bias, and will be found a most valuable addition to any library. They are of convenient size, and abundantly illustrated with maps, portraits, and views.

**The Spaniard in History.** By James C. Fernald. With colored maps of Spain and Cuba. New York and London: Funk & Wagnalls Company. 12mo cloth, 144 pages. Price, 75 cts.

To review within the space of one hundred and forty-four pages the eventful history of Spain for two thousand years is no slight undertaking. The author has accomplished it by a series of flash-lights, bringing out the salient features of Spanish character as exhibited at critical epochs of Spanish history. The concluding chapter, "The Spaniard on the Sea," shows how continuously the Spanish have been defeated on the ocean by the Dutch, English, and Americans, as especially exemplified in the thrilling story of the Armada, and in Admiral Dewey's victory at Manila. On reading the book the conclusion becomes inevitable that there has been a wonderful unity of character and purpose in the Spanish race for four centuries past, to which the preceding centuries were steadily leading up—that none of the wrongs and atrocities of recent days in Cuba and the Philippines are accidents or sporadic instances of perfidy or cruelty, but the direct outgrowth of deeply rooted traits of Spanish character, and that, as Admiral Cervera recently declared, "Spain to-day is the Spain of all time." We do not know that there can be found in any other single volume so comprehensive and clear a review of the essential facts of Spanish history as illustrating Spanish character. The author has fortified his positions throughout by constant quotation and citation of standard works on the different divisions of the subject, so that the book is at once seen to be not a war-time philippic, but a truly historical review.

**The Validity of Papal Claims.** Five Lectures Delivered in Rome. By F. Nutcombe Oxenham, D.D., English Chaplain in Rome. With a letter by the Archbishop of York. London and New York: Longmans, Green & Co. Pp. 112. Price, \$1.

Dr. Oxenham has long been known as a learned theologian and an able writer. He is, by past experience and present position, singularly well qualified for the writing of such a book as this. His work is worthy of consideration, both for its intrinsic merits and as a voice crying out against Roman usurpation, from the very midst of Rome itself. It is to be presumed that so scholarly a man, resident in Rome, is thoroughly well informed as to the grounds at present occupied by Roman controversialists, and that whatever he may have to say will be peculiarly *apropos*. Accordingly, Dr. Oxenham wastes no time upon subsidiary questions, but addresses himself at once to the vital issues upon which the whole controversy depends. The Roman claims with which he undertakes to deal are these: 1. That St. Peter was by divine gift and ordinance the supreme ruler of the whole Church, and infallible. 2. That these prerogatives were handed on by divine decree to St. Peter's successors for all time. 3. That the Popes, as Bishops of Rome, are those successors who inherit that supremacy and infallibility with which Christ Himself endowed St. Peter. This is the exact position defined by Leo XIII. and his theologians in his recent utterances. Within the limits of so small a book, it was impossible that Dr. Oxenham should deal with all the details of these vast and audacious claims. But the main issues are frankly and fully met by an appeal to Scripture, tradition, and history. The author's style is learned, and at the same time popular, and the book will prove of interest to every intelligent reader. It is one of the most admirable pieces of controversial writing which the Church of England has produced within the present century.

"THE CHURCH HYMNAL," with music, has been issued in a new and smaller-sized edition (6x8½ in.) by the "Parish Choir," Boston, which is specially prepared for use in the congregation, being lighter in weight than that designed for choir service, and it contains also, additionally at the end, some simple music for the Communion service. Cloth. \$1.

The fifty-fifth volume of *The Century*, November to April inclusive, has just made its appearance. There are four articles about Andree, and an account of the message sent by carrier pigeon, the only word received from him since his departure. In the series of "Heroes of Peace" there are illustrated articles on "Every-Day Heroism," "Heroes of the Life-Saving Service," and "Heroes who Fight Fire." Two articles on the new gold fields describe "The River Trip to the Klondike," and "The Rush to the Klondike over the Mountain Passes." Five notable papers by Mrs. Sara Y. Stevenson are devoted to "Maximilian, his Allies and Enemies." Mrs. Stevenson was in Mexico at the time of the French intervention. Mr. V. C. Scott O'Connor has contributed two articles concerning the life of Tennyson at his Isle of Wight home, illustrated. The famous sea-fight in 1879 between Chilean and Peruvian warships is described by Claude H. Wetmore, and Theodore Roosevelt discusses "Fights between Iron-clads." In the way of art there are a number of wood engravings by Timothy Cole, articles on Jean-Charles Cazin, and Fritz von Uhde, engravings from Gilbert Stuart's Portraits of Women, and illustrations by Castaigne of the Mammoth Cave, the Seven Wonders of the World, and "The Steerage of To-day." The fiction of the volume includes Dr. S. Weir Mitchell's "Adventures of Francois"; Mrs. Burton Harrison's "Good Americans"; eight "Gallops," by *The Century's* new writer, David Gray, and many short stories. [New York: The Century Company. Price, in gilt cloth, \$3.00].

**Books Received**

- THOMAS WHITTAKER  
Comfortable Thoughts for Those Bereaved. 25c.
- FLEMING H. REVELL COMPANY  
Studies in the Revelation. By W. W. White. 35c.
- Is My Bible True? By the Rev. Charles Leach, D. D. 50c.
- The Ministry of Intercession. By the Rev. Andrew Murray. 75c.
- E. & J. B. YOUNG & CO.  
Sermons preached in Westminster Abbey. By Basil Wilberforce, D.D., \$1.75.
- THE MACMILLAN COMPANY  
Philology of the Gospels. By Frederick Blass, Dr. Phil., D. Th., Hon. LL.D. \$1.75.
- The Gospel According to St. Mark. By the Rev. M. F. Sadler. \$1.50
- The Gospel According to St. Matthew. By the Rev. M. F. Sadler. \$1.50.
- At You-All's House. By James Newton Basket. \$1.50.
- THE CENTURY COMPANY  
William Ewart Gladstone. By James Brice. \$1.

*Harper's Bazar*

MRS. GLADSTONE'S WIFELY DEVOTION.—There are some of us who have long believed that lovers are never so beautiful as when they have grown old—when youth and romance, and the ardor which comes with a first awakening, are no longer theirs; when, in place of expectancy, peace has come; when unrest has matured into confidence, sentimentality becomes sentiment, and poetry a fact. Now and then we see lovers of this kind—lovers who have become comrades, friends; who live for each other because they live for a common end; and who count the cost of no service to each other, because all service counts the same with love. Beautiful stories have been told of such lovers; beautiful pictures have been drawn. It is as old lovers that many of us like to think of Mr. and Mrs. Gladstone who for fifty years or more have loved and labored, suffered, conquered, and grown feeble together. If unrest and ambition for herself ever came to the wife, the world has never known it. Hers was absolutely the consecrated life, and hers has been the privilege of ministering to him to the last. Sometimes when one hears an impatient woman murmur at the absorption of a busy man, at the constant putting aside of herself in order that life may be arranged for him and for his work, one wonders why so few can realize what the privilege of such service can mean. Mrs. Gladstone, we are sure, would hardly have resigned hers for any individual honors that the world could have offered in their stead.

## The Household

### Summer Doctors

BY V. C. C.

SHE was a sensitive, highly strung little woman, the visitor to Hillside farm, and she had spent most of her life in the school-room, either as pupil or teacher. Her nervous organization had been overtaxed until rest was imperative for mind and body. That was why she came to the quiet country, to take up her abode with us in this smiling valley encircled by giant mountains. She would have no physicians, nor nurses, having planned treatment for herself in that determined manner none might gainsay. I doubted the wisdom of her course until I came to know her better; then I realized she had followed the true instinct of her nature.

I am an old man, "threescore years and ten," who has seen something of the world of men and of books. Nowadays I read little and reflect much; and this newcomer gave me food for reflection. She was a part of the new era, a writer as well as a schoolmarm, alert and self-reliant, yet curiously dependent, withal, upon human sympathy. At first she was very, very quiet, the weariness of exhaustion from that other life upon the plains, where the days are one continual rush of competition. She would lie for hours in her hammock, swung under the shade of the walnut trees, through whose green fringe were to be caught glimpses of blue sky and floating clouds. From my post of observation on the porch corner not far off, I noticed that though she lay motionless the greater part of the day, she did not sleep. No; the large eyes, dry and bright, gazed absently into space, usually turned towards the purple mountains in the distance. There was a drawn look of suffering in the wan face, which gradually softened as the quiet days wore on, into an expression of peace. The sight of the mountains seemed to soothe her, and she never grew weary of watching them; her silent enjoyment of them touched me; for in our country men too readily take for granted the beauties of nature. I began, as it were, to look about me with her eyes, noting each changing mist as it curled about the mountain summits, knowing how the beautiful tints of the landscape impressed the invalid, as the pale blue outline deepened into indigo, or at sunset took a lavender hue. It was she who called my attention to this peculiar tinge of the sunset hills, and there was a note of gladness in her voice; it was the first time she had spoken voluntarily, although her manner was ever courteous. I wondered what heart-pain lay at the bottom of this nerve malady; but I knew well the effect of long-continued mental work upon a sensitive organization like hers, and I asked no questions.

After a week of rest, neither seeing nor desiring company, our visitor began to rally, as certain signs gave proof. She no longer gazed unceasingly into space; she began to note more closely her surroundings. The fern leaved branches of the walnut, bending caressingly around and above her, awakened in her heart a pleased response; the fleecy clouds upon the blue ceiling of her "sanitarium," as she styled the hammock retreat, were an endless source of interest to those color-loving eyes; the wild flags blooming among the bare old rocks waved to her a continuous greeting. Across the corn field thousands of plumed tassels,

oft yellow touched with purplish hue, rustled in the summer breeze or swayed violently in the gathering storm, as the wind swept towards us from the mountain wall. Then the colony of woodpeckers inhabiting the grove were to her an interesting study. From tree to tree they whirled with their peculiarly graceful spreading of broad-banded white wings; the scarlet-hooded rascals stood erect upon the tree bark like trained English soldiers, their pert ways eliciting more than one laugh from the watcher in the hammock. "You are very unmusical," I heard her say one day, as the birds in question were quarreling among the branches with a speech not unlike the caw of the crow, though fainter. But she endured the music for the sake of the fun, the humorous vein beginning now to awaken in her reviving faculties.

The harsh trill of the red-head as he bored his bill into the wood, and his numerous antics helped to enliven the days. Once I saw her lying very still for a half hour, her eyes fixed with interest upon a bare, rotten limb of a neighboring tree; upon the end of the limb sat Mrs. Woodpecker, leisurely taking her afternoon bath; wings were alternately outspread, breast feathers ruffled and aired; the headdress, less brilliant than that of her lordly mate, becomingly arranged, and all in the calmest manner, regardless of spectators. The schoolmarm told me about it.

"So you don't need a doctor, eh? Aren't you afraid of colds, rheumatism, and such?" I remarked to her one morning (I had been saying the same thing nearly every morning, by way of making conversation as I passed the "sanitarium" in my daily walk). To-day she smiled as usual; then she added, a faint flush overspreading her face, "I do not take cold easily; and as for doctors, I have a whole corps." I looked my surprise. "Haven't you noticed how I appeal to them each day for help—the mountains first—yes, they've helped me most; then the breezes singing in the trees and across the corn—how cooling this hot weather! And there are the woodpeckers, practical, business-like doctors, who advise that all emotions, all sentiments, be banished, and only the common-sense existence allowed. I do not altogether agree with them, being an idealist, you know, but they are a rather bracing set. And lastly—here her voice softened to tenderness—I had a new physician last evening, a nerve specialist who came at twilight as I lay here watching the stars coming out one by one. He is a physician of the new school, which advocates the use of certain kinds of music in the treatment of nerve maladies. He tried the experiment upon me, and it succeeded well. Ah, I see you don't quite understand; it was the wild dove, I think, for he crooned in a soft, low monotone, with frequent pauses between, to note the effect upon the patient, maybe. It was so beautiful I can hear it now, and I went to sleep last night dreaming of it. I saw the bird as he flew away, large but slenderly fashioned, of a soft gray hue, but the wings white underneath. Wasn't it a wild dove, now?"

"I must write and ask Olive Thorne Miller," I replied gravely.

"How long have you lived here?" she queried a bit irritably.

"Only thirty years," I replied meekly; "but I'm a lawyer, not an ornithologist," I added apologetically, for it did seem as if I ought to know the birds of Hillside.

"I forget you are not musical," she said, with a smile that disarmed sarcasm; then we went into the house to dinner. The next evening I found her investigating the pasture field, whence came distinctly the soft "coo-oo-oo-oo" described. At last she had found an object for a walk, the first of many during the remaining weeks of her stay.

The summer sped by, bringing ever nearer the day of departure. The schoolmarm stood on the porch that last afternoon, awaiting the carriage to take her to the train. Plump and rosy she had grown. I could scarcely realize her to be the same person who had come to us six weeks ago, so wan and tired then, now serene and smiling, and full of new energy for the old life upon the plains. "The 'summer doctors' have scored a great success," I said. She laughed, understanding me, then grew suddenly thoughtful.

"There was one I have not mentioned to you; he was perhaps the wisest of them all, in his way; he was three-score years and ten, but always hopeful, always kind; and he helped me to renew my faith in God and man"—then she shook hands in parting, stepped lightly into the carriage, and was gone. And I, the gentleman of the old school, mused upon the strange manner in which I had come in touch with the new.

### The Exploit at Santiago

IT was a daring exploit, maturely planned and bravely and brilliantly executed. Say what we will of heroes of peace and of civic courage equalling military, there is something in such a crowded hour of glorious life that sets the pulses leaping in unwonted fashion. The cool measuring of danger, joined with proud contempt of it; the importance of the end aimed at, and the complete success with which it was attained; the calm ignoring of the terrible risks run and the entire self-effacement of the young officer and his heroic crew, make Lieut. Hobson's deed one of the most notable in naval annals—and high and reckless daring is the characteristic note of naval annals. The fact that Hobson is a Southerner is also one to cause especial satisfaction both North and South. As a result of the Civil War, almost all the higher officers of the navy are now from the North; and it was a peculiarly happy thing that this strong appeal to a united national sentiment should have been made by a man from the South.—*N. Y. Evening Post*

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**More Ways than One**

"DO you feel specially cross this morning, May?" asked little Dolly Dearborn, peering with merry eyes into her elder sister's face.

"Why, no, Dolly, I think not," replied May; "but why do you ask?"

"Because everybody else in the house seems uncommon sober, or something. I haven't seen a smile on anybody's face, and I'd like to know what the matter is."

May did not tell the cheerful little sister to go and look in the glass if she would see a smiling face, but she thought it. She only said, "What are you going to do about it, Dolly, dear."

"Nothing, I suppose, except to keep the crossness from spreading; that is, not catch it myself," laughed the girl, and snatching a kiss, she was about to start for school when a dismal "ow-o-o!" from the dining-room made her run hastily there—to find baby Tom looking in dismay at his overturned bowl of bread and milk rapidly spreading over the table where he sat at breakfast. Dolly whisked him away just in time to escape the on-rolling flood, and in two minutes had the puddle dipped up, a fresh supply brought in her own pink bowl, with a dry towel spread beneath, and Tommy all ready to begin over again.

"Isn't you sp'y, Dolly!" An' you's dood, too," said the little man, gratefully.

"Well, then, said Dolly, "see that you be good, too, and don't break my pretty bowl;" and away she hurried, just in time to join May on the steps and tell her of Tommy's mishap, causing a merry laugh and the remark from May: "You seem to have been successful in preventing something besides 'crossness' from spreading, little sister."

Their laugh was so contagious that the invalid father upstairs smiled involuntarily as the pleasant sound floated upward, and he turned resolutely from the dark forebodings that had clouded all the morning, thinking with a grateful glow of feeling, "I must not add to my dear ones' burdens by showing a gloomy face."

May hurried along to her day's work in the tailor shop—work that was often hard and always uncongenial—carrying with her the memory of her little sister's determination to keep crossness from spreading.

"There are other evils, too, plenty of them, that ought to be kept from spreading. One girl can not do much; but she can watch herself, and at least try to check sinful tendencies as opportunities offer."

The remembrance of Dolly's quaint thought brought a smile to her lips and eyes; she carried it into the room full of workers, causing Maggie Rowe to inquire in her usual scornful voice:

"What special piece of good fortune has fallen to you, Miss Dearborn?"

"None that I know of," replied the girl, "unless—yes—I really think it is a special piece of good fortune to have such splendid health as I enjoy, and to find such piles of coats to make as I see here this morning."

Her cheery reply silenced her questioner, and insensibly heartened all her fellow-workers. Soon they were busy at their tasks with machines noisily humming, while voices of all tones added to the confusion.

"Did you know that Jule Weston had come home?" asked the girl nearest May. "And they say"—lowering her voice a little—"that she was discharged on account of some money trouble; there was some money missing"—

"That will do, Sarah," spoke up May decidedly. "I do not care to listen to such a slanderous story about Jule. I'm sure it is false." She was one of the most honorable girls that we ever had here. Let's do all we can to suppress this report, Sarah, and speak a good word for her."

"All right," assented Sarah, who was not at all malicious, only unduly fond of gossip without consideration of its nature, and, therefore, one of a multitude who do untold harm by lack of consideration. "I haven't mentioned it to any one else. Cousin Ned told me only yesterday; he lives where Jule worked, but he went right back again. Perhaps no one else around here has heard it yet."

May looked relieved, for she had been sure that the story was false; and Sarah turned pleasantly to show a new hand how to fit a troublesome pocket.

At noon, when May passed the store of Deal & Barter, she said to her companion: "I have ten minutes to spare, and will just stop in and speak with Fred. He hasn't been to Sunday-school very regularly lately, and I am afraid he will drift beyond my influence if I do not watch carefully."

Fred was a clerk in the store—a place which she had helped him to secure—and he turned with mingled pleasure and shyness to meet his teacher. It was an honor coveted by all the boys to be noticed by "Miss May."

She could not know how that brief call of bright, sympathetic interest in his work, and cheery words of encouragement turned the tide of influence in the right direction—away from the evil company just beginning to allure him, with some of whom he had an appointment for that very evening under consideration.

After a cordial invitation to spend the evening at her home, May hastened on her way, spending the all-too-short noon recess in mixing a simple cake, which her mother offered to finish baking for the evening's refreshment.

"Boys always like something good to eat, you know, mother, said May, as she hurried on her wraps; "and Fred's boarding-house fare is none to good, I suspect."

"Mother Dearborn is just the dearest woman!" she said to Dolly as she passed through the sitting-room. "No matter what her own cares are, she always shows such a cordial interest in all my plans, and does all in her power to further them."

"I think folks ought to spread all the good things they can," murmured Dolly, and forthwith made an errand to find "mother," and tell her what sister May had said. "I think May is going to be just like her," Dolly confided to herself.

The next day, in the shop, the gossiping Sarah took an early opportunity to whisper: "That was all a lie about Jule Weston, just as you thought, May. She has come home to get ready to be married. One of her em-

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ployers made her a present of ten dollars towards her outfit, and that was how that horrid story about missing money came out, I suppose; but Jule hasn't heard of it, and never will, I hope. She has told mother about the gift. It seems that the cashier was just handing Jule her month's wages when a gust from a suddenly-opened door blew one of the bills out of his hands. They all hunted high and low for it—found it later lodged in a box of yarn—and during the search one of the firm, not often in the store, overheard something about Jule's leaving to get married, and presented her on the spot with ten dollars, as a token of the firm's appreciation of her faithful services. Jule said his kind words before them all did her more good than the money. I declare! you could call that an 'ill wind,'" said Sarah, stopping long enough to get breath.

"You'll not wish to hinder me from spreading this story, will you," she questioned smilingly.

"By no means; the wider the better!" said May emphatically, her own face reflecting the show of honest pleasure on Sarah's.

Bending busily over her work, and thinking of Sarah, May reflected, "How true it is that when an unsightly weed is torn up, the ground is always left more free and mellow for the growth of a flower! And I've begun to realize, too, that people may sometimes really help by hindering in the right way."—*American Messenger*,

### Doing Errands With the Heart

TOM was reading about a boy who did errands with his heart, as well as with his hands and feet. "Did errands with his heart?" Tom said, in a vexed tone. "That's a silly way to talk."

Grandma, who heard Tom's remark, said: "Will you go to the attic, Tom, and bring down an old jacket that you will find on the blue chest?"

Tom drew a long sigh; then he frowned and stretched and yawned, as he said to his sister: "Can't you go? You are not doing anything."

Belle did not wish to go, so Tom dragged himself slowly out of the room, and after a while came back with a sour face, and drawing the jacket along by one sleeve.

"It seems to me," said grandma, "that you are not much like the boy in your book."

"Why, grandma?"

"Because you do errands with your hands and feet, but not with your heart. Your feet and hands obeyed, but the best part of obedience was left out. If I should ask you to go to my closet for a bag of candy for yourself, would you go for it just as you went for the jacket?"

Tom thought he would go fast enough for that.

Then said grandma: "Real love does not seek one's own pleasure, but is kind, and patient, and unselfish."

"If an errand is done, what does it matter how it is done?" asked Tom.

"Service without love is like sounding brass, or a tinkling cymbal," said grandma.

Then Tom understood about the boy who did errands with his heart, and when his mother called him to get a pail of water for her, he tried to be like that boy.—*Westminster Junior Lessons*.

### Curious Facts About the Toad

THE toad lives ten to forty years, does not begin to produce young until the fourth year, but then lays over one thousand eggs a year. It has lived two years without food, but cannot live long under water. It never takes dead or motionless food. It takes its food by means of its tongue alone, and it operates this so rapidly that the eye cannot follow its motions. It captures and devours bees, wasps, yellow jackets, ants, beetles, worms, spiders, snails, bugs, grasshoppers, crickets, weevils, caterpillars, moths, etc. The stomach that doesn't flinch at yellow jackets, wasps, blister beetles and click beetles or pinch-bugs, would seem to be prepared for anything in the insect line, and it doubtless is. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will in three months devour over ten thousand insects. If every ten of these have done one cent damage, the toad has saved ten dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit-grower, and can be made especially useful in the greenhouse, garden and berry patch.—*Exchange*.

A LICE MORSE EARLE tells in the October *Atlantic* of the quaint customs in vogue in the churches of Old New York. She tells of one church where the contribution box used contained a small bell concealed in it, which would ring only when a contribution was made. The collection was usually taken during the sermon, and no stingy church-goer could fail detection.

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## Hints for the Table

STRANGE as it may seem, baked potatoes are still occasionally seen on the table in a covered dish. Served this way, they become soggy almost at once. After pricking them with a fork, as they are being taken from the oven, they should be laid on a folded napkin on a platter, the napkin folded so that one corner will cover the potatoes, in order to preserve their heat without condensing the steam from them.

A PROGRESSIVE idea was appropriately introduced at a supper recently given in honor of a silver-wedding anniversary. The wedded pair who were the host and hostess of the occasion, were seated at a central table at which eight places were laid. The rest of the company were distributed through the room at various small tables; and between the courses, with the exception of the host and hostess, the company changed places. By this means, before the supper was over, every one of the company had occupied a place at what was called the bride's table.

ENGLISH WALNUTS added to a chicken salad are delightful. Boil halves of the nuts in salted water, or, better still, some of the liquid the chicken was cooked in, so long that the brown skin can be easily removed. When they are cold, mix them with the prepared chicken and celery, putting as many in as will suit the taste, and cover with mayonnaise dressing.

THE pecan, hazelnut, peanut, and, in fact, nearly all nuts may be prepared like "salted almonds." To blanch almonds and filberts, throw them into boiling water for a few moments, and then turn cold water over them, and the skin should rub off readily. To a cupful of nut meats add a tablespoonful of olive oil, and let them stand an hour; then drain and add to them a tablespoonful of fine salt. Put into a shallow tin pan and place in moderate oven, and stir them frequently until they are a delicate brown on all sides.

AN experimenting housekeeper finds that the simple blanc manges and jellies which she offers to her family of growing young people are much better liked when served in individual cups. A dozen glass lemonade mugs, to be had anywhere for five cents a piece, make an admirable service, and into these are poured, as they are made, chocolate and corn-starch blanc manges, Spanish creams, lemon, orange, coffee, and fruit jellies, anything, in fact, that does not need to go into the oven. In the same way, individual cups of cottage pudding have proved more acceptable than when the servings have been cut from the common loaf. The cottage pudding is baked in custard cups, and turned out on a platter, upon which, before serving, is laid a folded napkin.

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