

The Living Church



Under His Banner

BY MRS J. D. H. BROWNE

Men's hearts are thrilling as they see
Our banners waving to the war,
Waving to death or victory
On hostile shores or seas afar.

Our hearts are thrilling as we hear
The measured tramp of countless feet,
Of stalwart men who know not fear
And spurn the mention of defeat.

Our country's flag! O symbol dear
Of mother-land so great and free,
We hail thee with a smile and tear,
And bless the brave who fight for thee.

Yet when I see thy ample folds
Swell proudly to the conscious air,
And when mine eye the pride beholds
Of martial pomp and courage rare,

There comes a thought that quells my pride,
A thought that thrills with sudden pain,
Of thee, O King! O Crucified!
And of Thy Banner with its stain.

Thou blood-stained Banner of the Cross,
Time was that men would die for thee
All earthly things were counted dross,
Thy sign once stood for victory.

Where are Thy subjects, King of Kings?
O Lord of Hosts, Thy soldiers, where?
The love that, spite of peril, clings,
The faith that scorn and shame would dare?

O Love, that for the world didst die,
Make Thou our blinded eyes to see;
Thy blessed Banner lift on high,
Win for Thyself the victory.

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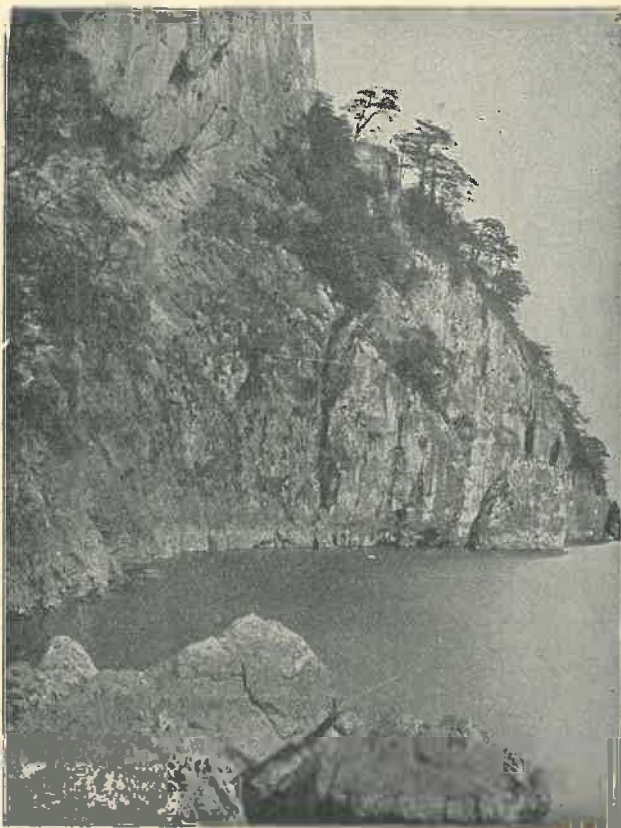
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The Living Church

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

CHICAGO, JUNE 4, 1898

News and Notes

THE birthday of Queen Victoria was honored not only by Englishmen, but by representatives of our army and navy, and many American citizens. The most notable of the celebrations was that of the British Schools and Universities Club, of New York city, composed of former members of Oxford, Cambridge, Eton, Rugby, and other English educational institutions, now resident in this country. The club held a dinner May 24th, at which there were elaborate decorations, the American flag being intertwined with the honored old flag of the mother land. Englishmen sang the American patriotic airs, and cheered earnestly every reference to this country and to the common racial history and aspirations. A number of high officers of the American army and navy were present as invited guests, and were as hearty as their English brothers in rendering honors to the "good Queen." Altogether it was an occasion quite out of the ordinary, and demonstrating the strength of mutual feeling. Among those present was the Rev. D. Parker Morgan, D. D., who is a director of the society. Bishop Potter made a telling address. Among the toasts was one to the "President of the United States," others to "The Queen, God bless her!"—both received standing, and with mutual marks of fraternal sympathy and enthusiasm. Toast was also given to the American navy, to which the Englishmen responded with special heartiness. The event has been hailed by the press and by the public, as one of the most significant in the current times, and the relation of the Churchmen to it is generally recognized on all hands.

ANOTHER interesting instance of the present kindly feeling toward England, was at Tampa, Florida. At the dinner at the Tampa Bay hotel, which is the headquarters of the military commander, the Queen's birthday was celebrated with great enthusiasm. General Shafter, who is in command, sat beneath a canopy composed of the Union Jack and the Stars and Stripes. In front was a crown built of red and white roses. The menu included ribs of English beef, Queen fritters, Victoria punch, and British plum pudding. The common toast at Tampa was "The Queen, God bless her!" At the port ten miles distant, the vessels were decked with festal array of bunting, and the Queen's day was observed on board with every manifestation of western respect. The royal salute was fired, and telegrams were read from her majesty's private secretary, conveying the thanks of the Queen to the officers and civilians at Tampa, and from the American secretary of State, approving the celebration of the Queen's birthday, and recommending a salute by the soldiers.

ONE of our army chaplains, requesting to have his copy of THE LIVING CHURCH forwarded to Camp Thomas, Chickamauga Park, says: "We have most interesting

services in camp, all the regiment attending. The singing by the soldiers is most hearty, led by a good choir and accompanied by cornet and clarinet. We have a celebration of the Holy Communion on Sunday mornings, at six o'clock." If such a report could only be made from every regiment and from every ship of the fleet! We are glad to learn that the Y. M. C. A. is earnestly engaged in helpful work among our soldiers, distributing religious and other literature, and furnishing tents for reading and writing, and for religious services.

THE Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, which has offered three prizes of \$500 each to seniors, and three prizes of \$300 each to juniors, for excellence in the classics, mathematics, physics, and English literature, conducted its examinations in the various institutions affected, from May 24th to 27th. An enlarged interest has been manifested this year by the colleges, and the number of contestants has greatly increased. The examinations have been arranged under the direction of Prof Harry Thurston Peck, of Columbia University, and conducted by a board of professors representing a number of universities, including Yale, Princeton, and Cornell.

OUR Roman Catholic brethren are not quite happy. So far as outsiders can make out, the division of sentiment or policy, of which Archbishops Corrigan and Ireland are the leading representatives, and which has been illustrated in recent days by mysterious dissensions at the University in Washington, has by no means disappeared. We read just now of the disappointment of Archbishop Corrigan's friends because he did not receive a gift from the Pope on the occasion of the recent silver jubilee in New York. It seems that it has always been customary at such times for His Holiness to send some token of good will, a chalice, cross, or altar ornament. The omission, therefore, is somewhat marked. The long-expected "red hat" does not materialize, though it is supposed to have been under advisement at the Vatican for several years. Neither Cardinal Gibbons nor Archbishop Ireland graced the jubilee of the Archbishop of New York, and the coming visit of Ireland to Rome is causing some uneasiness. It has been noticed that while Cardinal Gibbons, Archbishop Ireland, and Bishop Kean were the prime movers in the peace negotiations on the part of the Papacy, Archbishop Corrigan had no part in them. In general, it would appear that the prelate of New York represents the old, strictly ecclesiastical, non-adaptable position of the era of Pius the Ninth, while Gibbons and Ireland, with Kean, Spaulding, and others, are more national in their feeling and wish to adapt the Church to American conditions. When some future writer, with the independence of Mr. Purcell in his life of Cardinal Manning, or the insight and literary skill of Wilfrid Ward in his treatment of the life and times of Wiseman, shall employ his pen upon the movements now going on in this

country, we shall have a very interesting and perhaps important chapter of ecclesiastical history.

AS a feature of the Whitsun-tide festivities in Paris, the students of the Latin quarter undertook to revive certain mediæval customs. On Whitsunday this celebration included the "Feast of Fools and of the Ass," winding up with the twelfth century play called "The Mystery of Adam." The first of these is a combination of two of the strange mock festivals which were held in the churches themselves and participated in by the clergy, and even sometimes by monks and nuns, in which frolics and mummeries of the most profane character were indulged in. These occasions were more or less winked at or even sanctioned by the ecclesiastical authorities in some of the great centres of Christendom, but were in the end condemned by popes and councils, though they lingered for a long time in some localities. The present revival of these ancient observances is entirely separate from their former connection with the Church and clergy. It consisted simply of a grotesque parade. Civic dignitaries were represented in antique costumes. These were followed by the fools and their bishop with his attendants, archers, the ass ridden by a woman, Virgil and the Sybil, Gringoire and the students, the comedians, the vagabonds of the court of miracles, the emperor of Galilee, and the gypsy queen, Esmerelda. At night dancing was permitted in the cross streets of the Latin quarter. Altogether, Paris must have had much of the old mediæval atmosphere. "The Mystery of Adam" was repeated on Monday. All the proceeds of the collections and subscriptions were to be devoted to the poor of the city.

MR. SPURGEON'S celebrated Tabernacle was burnt out in April, only the walls being left standing. *The Church Review* regards the destruction of this notable strong, hold of Baptist religion as a parable of what is going on in the heterogeneous congregation which the genius of the great preacher brought together. In such organizations everything depends upon the preacher. His personality is all in all. When he is removed, the fabric which he reared sooner or later collapses. Sects may go on for a time, until they are disintegrated by the down grade of which Spurgeon himself complained, but a large building and congregation like these of the Tabernacle are almost certain to fail when the glamor of the founder's name has faded away.

A SCOTTISH correspondent of the *Irish Ecclesiastical Gazette* regrets that many Irish Churchmen who migrate to Scotland join non-Episcopal bodies there, chiefly because of the fuller ritual of the Scottish Church. He asks such persons to consider that truth of doctrine is much more important than such matters as turning to the East, and having a cross on the "Communion table." The non-Episcopal bodies in Scotland, he says, are saturated with naturalistic teaching. The Atonement, the fall of

man, the divinity of Christ and His miracles, are openly derided by so called preachers of the Gospel. Only in the Episcopal Church is one sure to find the doctrine of the Apostles' Creed firmly believed and clearly taught. The great majority of the clergy, whatever may be thought of their ritual, from the Irish point of view, are loyal to the Prayer Book and Articles.

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General Theological Seminary

The baccalaureate sermon was preached in the chapel of the Good Shepherd, New York city, on the evening of May 23d, by Bishop Talbot, of Central Pennsylvania.

On May 24th, the annual meeting of the associate alumni was held at Sherred Hall. After business session, the Rev. Alban Richey read an essay, and the Rev. Joseph Carey, D.D., LL.D., Archdeacon of Troy, presented the report of deaths of members of the association. Luncheon followed at Flouret's Cafe. The same afternoon was held the annual meeting of the board of trustees, and Dean Hoffman gave a reception in the evening. The commencement exercises proper were held in the chapel of the Good Shepherd, May 25th, beginning with the celebration of the Holy Eucharist at an early hour. For the graduating exercises, the students, clergy, and bishops proceeded to the chapel in vestments and hoods, singing the processional "Holy, Holy, Holy." The diocesans present were Bishops Potter, Scarborough, Coleman, Talbot, Hale, and Hall. The diplomas and prizes were awarded, and the Bishop of Vermont made an address. The degree of Bachelor of Divinity was conferred on the Rev. Cameron Josiah Davis, of Buffalo, the Rev. Wm. Levering Devries, of Washington, D. C., the Rev. Chas. Fiske, of Westfield, N. J., the Rev. Henry Watson Ruffner, New York city, the Rev. Walter Gardner Webster, of Providence, R. I., the Rev. Erskine Wright, of Philadelphia, and the Rev. Elias Boudiaot Stockton, of Goshen, Ind. It was announced that the degree was also awarded, to be conferred after their ordination as priests, to the following members of the graduating class: Messrs. Rudolph Emil Brestell, Harvey Officer, Chas. Malcolm Douglas, Sidney Key Evans, E. Briggs Nash, and Milton Sherk Runkle. The first three read the graduating essays on the following topics: "English Deism," "Dogmatic faith, the true basis of ethics," "Christianity, the old religion." The graduating class numbered 45. After the conclusion of the exercises, the commencement dinner was served in the refectory.

It is announced that the trustees have elected the Rev. Isham T. Beckwith, Ph. D., of Trinity college, Hartford, Conn., to be Glorvina Russell Hoffman professor of the literature and interpretation of the New Testament. Dr. Beckwith is a graduate of Yale university, from which also he received the doctorate of philosophy, on examination. He has been continuously engaged since in educational work, having been a member of the faculty of Trinity since 1879. He has been a writer on classics, and a contributor to *The Journal of Biblical Literature*, and is a member of several learned societies, including the Society of Biblical Literature and Exegesis, and the American Philosophical Association.

Western Theological Seminary

The annual commencement exercises took place Tuesday evening, May 24th, at the cathedral of SS. Peter and Paul, Chicago. After choral Evensong, the sermon was preached by the Ven. F. W. Taylor, archdeacon of Springfield, who emphasized the necessity of a high devotional life at the seminary, to develop personal holiness in candidates for the priesthood.

The senior class, consisting of the Rev. J. H. Dennis, and Messrs. Stowell, Beckman, Ochial, and Cole, was presented by the warden, the Rev. Dr. W. J. Gold, to Bishop McLaren, who conferred upon them their diplomas, and made a few remarks of counsel and advice.

The annual meeting of the alumni was held Wednesday morning, May 25th, at the seminary. The Holy Eucharist was celebrated by the Rev. F. W. Keator, and a short address was made by the Rev. F. J. Hall, on "Methods in reading the Fathers." At the business meeting afterwards, arrangements were made for an alumni prize to be offered next year for the best essay presented by a member of the senior class on some given subject.

The alumni luncheon was held at the Tremont House. Bishop McLaren spoke on "The foundation of the Seminary"; Dr. Gold, on "The spiritual foundations of the Seminary"; the Ven. Dr. Taylor, on "The system of appellate courts"; the Rev. W. C. De Witt, on "Christian optimism"; and Mr. J. K. Ochial, on "The types of Churchmanship." Mr. J. H. Parsons also spoke briefly.

Nashotah House Commencement

The annual commencement exercises of this venerable and historic theological seminary were held on May 26th, St. Augustine's Day. The board of trustees met the previous afternoon and evening, when, in addition to the transaction of the usual routine business, the Rev. Prof. William Walter Webb, M. A., was elected president of the seminary, and the Rev. Chas. L. Mallory, rector of Delavan, and Mr. J. H. Morehouse, of Milwaukee, members of the board of trustees.

The commencement exercises began at 10:30 A. M., with the usual procession to the chapel, where the "Bidding Prayer" was said by the Bishop of Milwaukee, followed by the conferring of the following degrees and diplomas:

D. D. (*Honoris Causa*) The Rev. Prof. William Walter Webb, M. A., president of the seminary
B. D. (*in course*) The Rev. Messrs. Walter G. Blossom ('95), of Fond du Lac; Daniel C. Hinton ('96), of Plymouth, Wis., and Herbert C. Dana, ('96), of Auburn, Rhode Island.

Certificates of Graduation: Messrs. James A. Bayton, Elton C. Healy, Wm. A. B. Holmes, and the Rev. Samuel Macpherson.

The high celebration of the Holy Eucharist was then proceeded with, the Rev. Prof. Jenks officiating, and the Bishop of Milwaukee assisting pontifically. The baccalaureate sermon was delivered by the Rev. Chas. L. Mallory ('72), from the text, Heb. xi: 27: "He endured, as seeing Him who is invisible." It was an interesting review of the lives and labors of the Rev. Drs. Breck, Adams, and Cole, the "three men of faith" to whom Nashotah owes her existence to-day. At the conclusion of the Celebration, the procession moved from the chapel across the grounds to the cemetery, where the monument lately erected at the grave of Dr. Breck was blessed by Bishop Nicholson. It is a stately granite cross, 10 feet in height, bearing the inscription "James Lloyd Breck, Priest, Pastor, Doctor. In peace, 1876. Jesu, mercy. An Apostle of the Wilderness." At the conclusion of the ceremonies, luncheon was served in the refectory.

At the meeting of the convocation of the alumni in the afternoon, the following officers were elected for the ensuing year: *Warden*, the Rev. Wm. Dafter, D. D. ('61), of Appleton, Wis; *treasurer*, the Rev. C. L. Mallory ('72); *secretary*, the Rev. H. E. Chase ('93); *directors*, the Rev. R. F. Sweet, D. D., ('64), of Rock Island, Ill., and the Rev. R. Heber Weller, Jr. ('84), of Stevens Point, Wis.

The commencement was one of the most successful and largely attended of late years.

Brotherhood of St. Andrew in New York State

The fifth annual convention of the Brotherhood of St. Andrew in the State of New York was held at St. John's church, Troy, on Saturday and Sunday, May 14th and 15th. A large number of delegates was present, and they were heartily welcomed by the local committee of arrangements, of which Mr. Chas. E. Allen, of the church of the Ascension, was chairman. They were entertained by members of the

chapters of the Brotherhood in this city, Lansingburgh, Cohoes, and Watervliet.

The opening service was held at 10:30 on Saturday morning. The clergy assisting the rector were, the Rev. Messrs. H. R. Freeman, E. W. Babcock, F. S. Sill, E. A. Enos, D. D., W. W. Battershall, D. D., and C. M. Nickerson, D. D. Several other clergymen were present in the congregation. The charge to the Brotherhood was delivered by the Rev. Dr. Battershall. Hespeke of organization as a feature of the age in the religious and secular world. He referred in stirring words to the present war and its moral justification. He then pictured the campaign which the Brotherhood was conducting, and urged that their work be carried on energetically.

Immediately following this service, a business meeting was held, the president, Eugene C. Denton, presiding. The devotional exercises were conducted by the Rev. Archdeacon Sill. Luncheon was served in the parish house, which was prettily decorated with flags and flowers.

At the afternoon session, the Rev. Dr. C. M. Nickerson conducted the devotional service. Reports were received from the local assemblies of Long Island, New York, Troy, Utica, Syracuse, Rochester, Buffalo, Westchester, and Binghamton. The committee on nominations reported, favoring the re-election of the present officers, excepting the corresponding secretary. A conference was held on the subject, "Wanted—men for the Brotherhood." J. S. Humphrey, of Rochester, spoke on "The kind of man wanted," and W. W. Canfield, of Utica, on "How to get them." A discussion by the members followed.

At 4 o'clock, a conference was held on "Brotherhood rules." An address on "How to keep the Rule of Prayer," was delivered by W. F. Dent, of Elmira, and Mr. E. E. McCandless spoke on "How to keep the Rule of Service." A brief business session was held at 5 o'clock.

At the devotional meeting which was held at 8 P. M., in preparation for the corporate celebration of the Holy Communion on Sunday morning, the service was conducted by the Rev. J. O. S. Huntington, O. H. C.

Sunday, at 7 A. M., there was held the corporate Celebration, the Rev. H. R. Freeman, celebrant. At the service at 10:30, the Bishop preached the anniversary sermon before the members of the Brotherhood, and Archdeacon Brown, of Ohio, made an address. At three in the afternoon, a general conference was held, at which the subject of discussion was, "The chapter and its work." A final meeting was held at 5 o'clock, after which the convention adjourned.

At the meeting in the evening, the subject under consideration was that of "The Church and the Brotherhood." Special addresses were made as follows: "The past and its lessons," by J. P. Faure, of New York city; "The present and its opportunities," the Rev. J. S. O. Huntington; a closing speech was made on "The future and its possibilities."

A farewell meeting, led by the president of the convention, was held at 9 o'clock. The officers of the convention were as follows: President *ex officio* (senior Bishop of the State), the Rt. Rev. Abram Newkirk Littlejohn, D. D., LL. D., Bishop of Long Island; president, Eugene C. Denton, of Rochester; first vice-president, Wm. B. Dall, of Brooklyn; second vice-president, Frank L. Lyman, Syracuse; third vice-president, W. S. Crocker, Utica; recording secretary, Chas. E. Allen, Troy; corresponding secretary, S. N. Forbes, Buffalo.

New York

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

CITY.—At the commencement of Miss Mason's School—the Castle, at Tarrytown, May 31st, Bishop Potter delivered an address to the graduates.

Bishop Potter made a visitation of Trinity church, Mt. Vernon, in the suburbs, on the evening of Whitsunday, and confirmed a large class presented by the rector, the Rev. S. T. Graham.

At All Angels' church, the Rev. Dr. Townsend, rector, the new choir organ, presented by a parishioner, has just been put into use, and is found to be an instrument of very rich orchestral effects.

At St. Luke's Hospital is lying ill the Rev. E. Gay, of Fernandina, Fla., under medical treatment. His family to be near him, have taken summer quarters among the hills at Summit, N. J.

At the national conference of Charities and Corrections which held sessions in this city last week, as already noted in the columns of THE LIVING CHURCH, Churchmen took leading part. At the annual election, Mr. Chas. R. Henderson, of the University of Chicago, was made president, and Dr. Seth Low, of Columbia University, first vice-president.

The Church Club has received from Mr. C. A. Satterlee, the gift of a Latin missal printed in France in 1515, not long after the invention of printing. It is in "black letter" with rubricated details, and illuminated capitals, and is bound in old style with heavy brass clasps. The ancient volume is in an excellent state of preservation.

Mr. Jacob Wendell, a well-known merchant of this city, and for many years a vestryman of Calvary church, died May 21st. He was a member of the ancient New England family of his name, and was born at Portsmouth, N. H., in 1826. He was a director of the Merchants' Bank, the Continental Insurance Company, and the North British and Mercantile Insurance Company.

At St. Paul's chapel, of Trinity parish, the Rev. W. M. Geer, vicar, a custom established during the Mexican War and the War of the Rebellion has just been revived, in the holding of a noon service at which prayers will be offered for the President, Congress, and the military and naval forces engaged in the present war with Spain.

The Church Club met May 25th, and discussed the report of the Joint Commission of the General Convention on the Revision of the Constitution and Canons. Among the speakers of the evening were the Very Rev. Dean Hoffman, D.D., D.C.L., Mr. John A. Beall, and Mr. Chas. G. Saunders, the latter, president of the Episcopalian club of Massachusetts.

Mrs. Matilda Mary Greene, long actively identified with the charities of St. Bartholomew's church, died May 23d. She was a director of the Woman's Hospital and the Home for Incurables, and earnestly interested in the Home for the Blind, and other institutions outside her parish. To missionary work for the Indians and colored people she worked and gave largely of her private means.

The athletic contest and competitive military drill of the Church Temperance Legion, under the charge of the Church Temperance Society, was held at the Armory of the 71st New York Regiment U. S. Volunteers, May 28th. The anniversary service of the Legion took place on the evening of Whitsunday, at Calvary church, the preacher being the Rev. Robert Rogers, vicar of Christ chapel, Brooklyn.

At the church of the Epiphany, a conference of Sunday school teachers of the diocese was held Sunday afternoon, May 22d, Bishop Potter presiding. There was an exchange of ideas as to improved and practical methods of teaching in Sunday schools. Addresses were made by the Rev. Drs. Mottet, Peters, and others. A movement was begun towards organizing a Sunday School Institute like that of the diocese of Pennsylvania.

At the church of the Incarnation, the Rev. Mr. Grosvenor, rector, was held the Ascension-tide service of the Knights Templar. The music and details of service were under the care of the society, with direction of the organist, Mr. Francis J. Barrett. The preacher, the Rev. Dr. Van De Water, had returned from the camp of the 71st New York Regiment at Tampa, Fla. Other clergy assisting were, the

chaplain of the Knights' Templar, the Rev. Dr. Dunnell, and the Rev. Henry M. Barbour.

It is announced that the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, is to have a new general secretary, in the person of the Rev. H. F. Fuller, who has accepted the election just tendered him, on condition that he shall retain the rectorship of his parish. He will accept but a part of the salary as secretary, and use it in providing a curate who will share the parish work with him. While thus enlarging his duties, he will receive no increase of support. Arrangements are making to increase the operations of this useful society, and to enlarge the co-operation of the parochial clergy in different parts of the country in aiding and promoting local work, as well as by means of missionaries specially adapted to this difficult branch of missions.

SING SING.—St. Paul's church has lost by death Mr. Wm. R. Twentymen, who, until recently, when failing health compelled his resignation, was organist of the church. The burial service took place May 30th.

FISHKILL.—In Old Trinity church, erected in 1756, and of which the Rev. Joseph H. Ivie is rector, there was a special memorial service for the Melting chapter of the Daughters of the American Revolution, on Whitsunday afternoon at 4 o'clock. The Rev. J. Lewis Parks, D. D., preached the sermon.

CHESTER.—The Ven. Archdeacon Thomas, D. D., of Orange, acting for the Bishop of the diocese, last week laid the corner-stone of the new edifice of St. Paul's church. Addresses were made by the archdeacon and the Rev. S. C. Betts. The latter gave a short historical sketch of the work in Chester, ending with a beautiful tribute to the memory of the late Mrs. Wilkin, to whose earnest efforts the establishment of the church was largely due. Other clergy participating in the ceremony were the Rev. Messrs. George Grenville Merrill, and David Evans, and the rector of the parish, the Rev. J. Holmes McGuinness. An orchestra of four pieces, accompanied by the organ, led the hearty singing.

PORT CHESTER.—St. Peter's church was consecrated, May 24th, by Bishop Potter, a large number of clergy being present. The last of the debt of \$132,000 was recently paid off through the energy of the rector, the Rev. Chas. Edward Brugler, and the parish has also added the beginning of an endowment. At the services the preacher was Bishop Talbot, of Central Pennsylvania. There were beautiful floral decorations. Following the services, the clergy and visitors were entertained at luncheon by the women of the parish in the parish hall.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—It is expected that the new church of the Holy Spirit, the Rev. Samuel H. Boyer, priest-in-charge, will be ready for occupancy on Sunday, July 3d.

The Rev. Leverett Bradley, assistant rector of St. Luke's and the Epiphany, sailed for Europe on the 28th ult., for a protracted absence.

There was a large attendance at the regular meeting of the Clerical Brotherhood at the Church House on Monday, 23d ult., the Rev. F. M. Taitt in the chair. After brief devotional services, the Rev. J. P. Tyler read a paper on "The inculcation of the missionary spirit essential to the development of Christian character."

A strawberry festival was held in the Sunday school rooms of old St. Paul's church, the Rev. Wm. McGarvey, rector, on Tuesday evening, 24th ult. The boys of the school gave a fine military drill, and a literary and musical programme was rendered. Despite the discouraging weather, a fair audience was present, and the receipts, which will be used for the benefit of the church, were quite creditable.

In the parish building of St. Matthew's church, the Rev. R. W. Forsyth, rector, on Friday evening, 20th ult., Mr. Herbert Welsh de-

livered an address, under the auspices of the Young People's Association, concerning his experience at the Rosebud Agency, in which this association has recently endowed a free scholarship.

At Easter of last year, there was placed in the alms bason of the French church of St. Sauveur, the Rev. Dr. C. Miel, rector, an envelope containing an offer of \$400, on two conditions: 1st, that the congregation should raise \$100 more, and 2d, that the full amount of \$500 should be used to diminish by so much the mortgage of \$2,500 still unpaid on the parish building. At Easter of the present year, a similar envelope was placed upon the plate by the same mysterious benefactress whose identity is unknown, except to a single member of the vestry.

The Northwest convocation met on Friday afternoon, 27th ult., at the church of the Beloved Disciple. The following officers were all re-elected: President, the Rev. Dr. Benjamin Watson; secretary, the Rev. R. W. Forsyth; treasurer, John P. Rhoads. The apportionments of the offerings from the various parishes were made. In the evening, a public missionary service was held. The services were in charge of the rector of the parish, the Rev. George R. Savage. Addresses were made by the Rev. Horace F. Fuller, on "Church work among the Jews"; the Rev. F. F. W. Greene, on "Church work among seamen," and Archdeacon Brady, on "Diocesan missions in general."

The annual meeting of the Northeast convocation was held on Tuesday afternoon, 24th ult., in the church of the Messiah, Port Richmond. The greater portion of the session was consumed in the discussion of the apportionment to be paid to the Board of Missions by the various churches. A committee of three laymen was appointed to arrange for raising a deficiency in the contribution. The following officers were elected for the ensuing year: President, the Rev. Dr. H. Richard Harris; secretary, the Rev. L. Caley; treasurer, Joseph S. Goodbread; lay delegate to the Board of Missions, Francis A. Lewis, Esq. In the evening a public missionary meeting was held, when addresses were made by the Rev. Messrs. H. L. Duhring and Joseph L. Miller.

Whitsunday, being the occasion of the annual parish festival of the church of the Annunciation, was observed with appropriate ceremonies. There were early celebrations of the Holy Communion, and at 10:30 a. m., a high celebration of the Blessed Sacrament, preceded by a procession. The rector, the Rev. Daniel I. Odell, was celebrant. The Rev. J. J. R. Spong, of New York city, preached the sermon. The vested choir sang Le Jeal's Mass in D; D. Gordiniani's *Veni Sancte Spiritus*, and La Hache's *Veni Creator Spiritus*. In the evening, there was Vespers, also preceded by a procession. The rector sang the office, and the choir rendered selections and arrangements from Mozart, Haydn, and Marzò, in addition to the proper Gregorian Psalms. The Rev. G. H. Moffett was the preacher.

Presley Blakeston, for the past quarter of a century an active and prominent member of Holy Trinity church, and for 55 years engaged as a book publisher, died on the 21st ult., after an illness of four days, in the 85th year of his age. He was perhaps the oldest active bookseller in the country, having been identified with the business since 1826. In the earlier period of his career as a publisher, he issued a number of religious works by writers of the Evangelical Lutheran body, chiefly among these being volumes by the noted scholar, Dr. Philip Schaff. Since 1860, Mr. Blakeston's specialty was the publication of medical works and allied sciences. The deceased had a country-seat near Holmesburg, where he passed his summers, and for a series of years was a vestryman and accounting warden of Emmanuel church, Holmesburg. His charitable gifts were many and unostentatious.

The body of the late Dr. Thomas W. Evans, the famous American dentist, whose death occurred in Paris, Nov. 14th last, reached New

York on the 18th ult., and was subsequently brought to this city. It rested for a single day at his former residence, in West Philadelphia, where, on the 25th ult., the Rev. Dr. Thomas C. Yarnall said prayers. Thence it was taken to St. Mary's church where the Rev. Dr. Yarnall, the rector, said the Burial Office, assisted therein by the Rev. Charles Morrison, formerly an assistant at the American church of the Holy Trinity, Paris, of which Dr. Evans was a member. The body was incased in an aluminum casket, covering one of lead, both being hermetically sealed. There were a number of floral tributes from old friends. The casket was placed in a vault in Woodland's cemetery, which had been constructed last summer for the body of Mrs. Evans, where both will rest until the erection of the mausoleum. Not until then will all that was mortal of Dr. Evans, commander of the Legion of Honor, and Grand Cross of the Order of St. Stanislaus of Russia, find a last and permanent resting-place. The Rev. Dr. Yarnall said the committal, and the vested choir of St. Mary's sang both in the church and at the grave.

CONSHOHOCKEN.—On Saturday night, 21st ult., after a parade of the civic and Church organizations, the national flag was raised on Calvary church, the Rev. H. J. Cook, rector, who delivered an address on the occasion.

NORRISTOWN.—The will of the late J. Waln Vaux was admitted to probate in this town, on the 24th ult. It contains but one public bequest; viz., \$2,000 to St. Thomas' church, Whitmarsh, with which the testator was prominently identified.

WEST CHESTER.—At a meeting of the vestry of Holy Trinity church, held on Friday evening, 20th ult., the resignation of the Rev. G. Heathcote Hills, rector, was presented and accepted, to take effect in October next.

Chicago

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

The annual diocesan retreat will be held at Waterman Hall, Sycamore, beginning Monday evening, June 13th, and continuing to the morning of June 16th; conductor, the Rev. R. R. Dolling, of England.

At the cathedral on Whitsunday morning a large congregation was present to witness the ordination of the Rev. J. H. Dennis to the priesthood, and Messrs. Stowell, Beckerman, Cole, and Ochiai to the diaconate. An account will be found elsewhere under the usual heading. The sermon was preached by Bishop McLaren, on the importance and results of having God as the objective aim in all spheres of our life. The Bishop also celebrated the Holy Communion, assisted by the Rev. H. G. Perry. The Rev. Mr. Dennis will be stationed at the cathedral, with which he has been for some time connected; the Rev. Mr. Stowell, at All Saints', Western Springs; the Rev. Mr. Cole at the church of the Annunciation, Auburn Park; the Rev. Mr. Beckerman at the church of the Good Shepherd, Lawndale. Mr. Ochiai will attend Chicago University for the summer, and will then leave for Japan via England and Europe.

The annual festival of the Guild of All Souls was held at the church of the Ascension, Chicago, Monday morning, May 30th. The attendance was the largest since its organization. A solemn high celebration of the Holy Eucharist took place at 11 o'clock. The sermon was preached by the Rev. J. G. H. Barry, of the Western Seminary. His subject was the Catholic revival. He said that there was great danger of such movements in the Anglican Communion being merely scholastic and *doctrinaire*, and never influencing to any great extent the mass of the laity. He thought therefore that great insistence should be made at this time on habitual practice of sacramental confession. Thus could real holiness be best cultivated among the laity, and only by the spread and deepening of holiness would the Catholic revival have any strong popular influence. After the service the business meeting was held, and a bountiful collation was served in the parish rooms.

Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

The 61st annual council of the diocese was held in Trinity church, Buffalo, May 24-5. The business sessions of the council were preceded by Morning Prayer and a celebration of the Holy Communion, the Bishop being celebrant. The music, under the direction of Dr. A. Gore Mitchell, organist of Trinity church, was rendered with great reverence by the vested choir.

The committee on the admission of churches to union with the council recommended the admission of St. Peter's, Buffalo, a former mission of St. James' parish, the council acting favorably upon the recommendation.

The Rev. Chas. W. Hayes, D.D., for many years secretary of the diocese, having declined a re-election to that office, the Rev. A. M. Sherman was elected to fill the vacancy. A resolution expressive of appreciation of the long and faithful services of Dr. Hayes as secretary of the diocese was passed.

In the evening the session was devoted to the cause of diocesan missions. Reports from the archdeacons of Buffalo and Rochester were read, and addresses made by the Rev. Messrs. Sanderson, Boynton, and Bragdon, the new archdeacon of Buffalo.

On Wednesday the elections showed the following results: For *Standing Committee*: The Rev. Drs. North and Converse, Rev. C. F. J. Wrigley, and Rev. Dr. Register; Messrs. W. H. Walker, Gilman H. Perkins, John E. Pound, and H. K. Hopkins.

Deputies to General Convention: The Rev. Drs. W. D'O. Doty, Francis Lobdell, H. W. Nelson, Jr., and Charles H. Smith; Messrs. Rufus A. Sibley, W. H. Walker, W. H. Adams, and Harlow C. Curtiss.

Mr. Haywood Hawks was re-elected treasurer of the diocese.

The Bishop's address was of more than ordinary interest. Dealing with local questions, he advocated a deeper interest in diocesan missions, while gratefully recognizing the progress that had been made the past year, and giving deserved credit to the efficiency of the Laymen's League of Buffalo, and the Church Club of Rochester. He made an eloquent plea for greater efficiency in the work of the Sunday schools, in which lay the future strength of the Church. He thought the time had now come for the diocese to consider the subject of a fitting memorial to the late Bishop Cox, and a committee was appointed for that purpose, the chancellor, Judge J. M. Smith, LL. D., being chairman. Referring to the present war, the Bishop spoke of the high principles with which the United States had entered upon the conflict; he characterized it as a war of humanity in the defense of right. The restraint which the people put upon themselves in the days before war was declared, he considered one of the sublime epochs in human history, showing the influence of Christian civilization. It is a page in history without a parallel. He desired that the Stars and Stripes should float from the turret of every church in the diocese, and expressed the hope that the God of battles would speedily bring the conflict to an end, with victory for the right. Speaking of legislation in the next General Convention, while deprecating the giving of opinions in advance, the Bishop spoke fearlessly on the subject of marriage and divorce as brought within the purview of his experience as a missionary in the West. While yielding to no man in his estimate of reverent research and scholarship, he condemned the "Higher Criticism," so-called, as dishonest and inconsistent with the vows of ordination.

The Confirmations reported by the Bishop numbered nearly 1,500, being the largest number of any one year in the history of the diocese.

After the reading of reports and other routine business, the Bishop offered prayer and pronounced the benediction, and the council adjourned *sine die*.

On Wednesday evening Bishop Walker held a reception at the see house, which was attended by delegates to the council, and Church people of the city.

BUFFALO.—A valuable piece of property, consisting of a lot 42 x 175 ft., corner of Niagara and Fall sts., and valued at \$3,200, has been given to Grace church, the Rev. C. A. Ricksecker, rector, by Miss Grace Bird, a parishioner, as a site for a rectory, or it may be sold and the proceeds used for a rectory. The sum of \$200, a memorial offering for an organ fund, has also been given to this parish. The Easter offering at Grace church aggregated the sum of \$700.

Missouri

Daniel S. Tuttle, D.D., Bishop

The 58th annual convention convened in Christ church cathedral, St. Louis, May 24th, at 10 o'clock A. M. The opening services were those of ordination, when the Rev. Frederick Norman Chapman, deacon, was advanced to the priesthood. The sermon was by the Rev. Carroll M. Davis, dean of the cathedral.

The convention organized in Schuyler Memorial House, Mr. John R. Triplett being re-elected secretary. After luncheon, the Bishop delivered his annual address. This dealt with the state of the country in the midst of war; the condition of the Church, detailing the various shadows which overcast it, and the lights which shine even through those shadows; referring to the death of four bishops who died during the past year, and to a number of the laity who also have been lost from the Church Militant during the same time. The reduced amount of the pledges for diocesan missions was strongly and sadly commented on: the duty of making the Church to appear, as well as to be, truly American, was vigorously urged, and as the proper means of securing the name itself; the work of the St. Stephen's (city) mission and its prospects, now that it is duly housed in a suitable home, were discussed; the action taken by the Bishop in response to the resolution of the last convention in regard to a Church hall in connection with the State University, was detailed, showing that now nothing but \$25,000, for the building and endowment, was needed to realize this most desirable object; the expediency of the rectors of parishes in general making an annual address to their respective congregations similar to those required of the Bishops to their conventions, was strongly urged. At Columbia, the church has been burned. At St. Mark's, St. Louis, the church has been torn down to make room for the encroachment of business. Six parishes are vacant, two of them seem not to be able to gather strength enough to secure pastors. St. Timothy's, St. Louis, has died out of existence, and is stricken from the list. St. Mark's School, Portland, has experienced to the full the sore difficulties besetting the maintenance of schools, and has decided it wise to close its doors. The address occupied more than an hour in its delivery, and was closely listened to by a full convention, and by very many others, both men and women.

A report from the Committee on Constitution and Canons opposed any change from Easter Monday as the time for holding the annual parish meeting and for the election of vestries, which was unanimously concurred in. The committee to whom was referred by the last convention the plan of definite pledges from the dioceses for the general missions of the Church, reported the following resolutions, which were passed without opposition:

Resolved: I. That this diocese will endeavor to follow whatever plan may be adopted by the Board of Managers.

II. That the Missionary Board be requested to appoint one of its members whose duty it shall be to further such plan.

III. That a copy of these resolutions be sent to the secretary of the Board of Managers.

The *Standing Committee* were re-elected, as follows: The Rev. Messrs. P. G. Robert, William Short, C. M. Davis; Messrs. M. S. Snow, T. K. Skinker, H. H. Denison.

After five ballots, the following were chosen *Deputies to General Convention*: Rev. Messrs. William Short, C. N. Moller, W. A. Hatch, and J. D. Ritchey; Messrs. F. J. McMaster, J. R. Triplett, T. K. Skinker, A. A. Lesuer.

The pledges for diocesan missions for the coming year amounted to only \$3,538, but this is an increase of more than \$200 over those of the past year, and some parishes which made no pledge, are expected, nevertheless, to make contributions.

A wise move was made by the Rev. C. M. Davis, dean of the cathedral, in urging most earnestly the revival of the defunct "Laymen's Co-operative Missionary Society," an organization which at one time was most effective, especially in one or more parishes, and possessing a constitution well designed to lead to good results, if only followed out persistently. A legacy left by the late Mr. Gill, of Kirkwood, to this society, has preserved its formal existence until now, when it may awaken to a new lease of life and active usefulness. The Executive Committee, required by its constitution for this society, was completed by the election of the following laymen from as many different parishes, by the convention; viz.: W. B. Chittenden, of church of Ascension; Wallace Delafield, of church of Redeemer; Charles Sparkes, of Grace church; S. M. Phelan, of St. Peter's; C. M. Jennings, of St. John's; M. P. McArdle, of St. Stephen's; E. S. Gatch, of St. George's; C. C. Curtice, of St. James'; G. P. Andrew, of church of Holy Communion. These, with the present officers of the society, will constitute the Executive Committee for the current year, and are expected to put the full machinery of the constitution into active motion as speedily as possible, when it is hoped that this organization will arouse among the men something like the knowledge and interest in missions developed among the women by the Woman's Auxiliary.

The convention was well attended throughout, and yet most remarkably quiet and concurrent in its proceedings. No contentions, no discussions of any warmth, almost no debates, were had.

Rhode Island

Thomas March Clark, D.D., LL. D., Bishop

The May convocation was held at St. George's, Newport, on the 19th inst., presided over by the Bishop-coadjutor. Most of the clergy were present at the 11 o'clock Eucharistic service, the rector, the Rev. Dr. Gilliat, being the celebrant, served by the Rev. R. Edwards Bennett, priest in-charge of Trinity. The business session opened at 3 p. m., and was marked by encouraging enthusiasm, each parish represented voluntarily increasing its pledge for the coming year, so as to put a working surplus in the hands of the treasurer. At 8 p. m., the church was crowded to hear missionary addresses from the Rt. Rev. Dr. McVickar, and the Rev. Messrs. E. H. Porter, and R. E. Bennett. Exceptionally liberal contributions witnessed to the interest excited.

Newark

Thomas Alfred Starkey, D. D., Bishop

The 24th annual convention of the diocese was held in Christ church, East Orange, May 24th, at 10 o'clock. The Holy Communion was celebrated by the Bishop.

The Bishop made his annual address, after which the convention organized. Referring to the war, he said:

"Patriotism and the duty which every man owes to his country are not obligations which are confined to the domain of merely secular affairs, but are moral duties also, which require and should have in alliance with them the purifying, refining influences of religion. Let it be, then, our daily prayer to God that His grace may keep alive in the minds and hearts of our people and their rulers the restraining instincts of humanity and justice. War is at best a fiery ordeal to be justified at last by its results. Let us hope that in the present instance these may prove to be a lasting rebuke to oppression everywhere, and, in the end, the lifting up of at least one debased and unhappy people to a higher ideal of Christian citizenship, its blessings, and its advantages also."

In the year just passed, it was reported, 172 persons were confirmed in the different missions of the diocese, not including the persons confirmed in those mission churches or chapels

which are under the care of parishes and are naturally chapels of ease.

The Bishop read a summary of the work he has performed during the past year. There were 9 priests received from other dioceses, 1 restored, 4 priests and 3 deacons ordained, 9 priests dismissed to other dioceses, 1 died. Connected with the diocese are one Bishop, 119 priests, 3 deacons and 6 postulants; 7 candidates for priestly orders; 3 priests licensed temporarily; 38 lay-readers licensed; one parish organized; two new churches opened, one church enlarged, 16 notices of discipline received from other dioceses as affecting priests and 8 as affecting deacons. The Bishop solemnized 5 marriages, celebrated Holy Communion 11 times, confirmed 1,442 persons, of whom 1,436 were confirmed publicly and six privately; delivered 91 sermons and addresses and attended 88 meetings, showing that notwithstanding his advanced years he goes up and down all parts of his diocese.

The Rev. John P. Appleton was re-elected secretary of the convention, and as he is ill, the Rev. John Keller was chosen secretary *pro tem*. The Rev. Richard M. Sherman was appointed assistant secretary. A vote of sympathy to the Rev. Mr. Appleton was passed by the convention.

The morning session was taken up with routine business.

St. Barnabas' Hospital in Newark was reported upon by the Rev. John S. Miller. By far the greater number of clinical patients have been non-paying. An average of 58 patients has been at the hospital. This year, for the first time in some years, all bills have been paid, but to do this, a note had to be issued. The endowment fund now amounts to \$31,100. The condition of Christ Hospital, Jersey City, was reported upon by the Rev. Dr. George S. Bennett. There were 3,440 patients cared for, and 6,907 were treated in the dispensary. Of the 750 patients in beds, 526 cared for without charge. This is the 25th year of the hospital's work, and its endowment now amounts to \$61,600. Its annual expenses are about \$15,000.

The report of the Standing Committee was presented, and various other reports were made to the convention.

In the evening a special service in honor of the 50th anniversary of the Bishop's ordination to the priesthood was held in Christ church. The office was sung by the Rev. John Keller, Bishop's chaplain, and an address made on behalf of the Bishop, by the Rev. W. W. Davis, rector of the parish.

The second day began by the reading of the portion of the Bishop's address relating to diocesan missions. [Because of pressure on our space, the reports of the archdeacons will appear in our next issue.]

The report of the Board of Missions was read, and the deficiency was made up by voluntary subscriptions on the floor of the convention.

The report of treasurer Henry Hayes showed a balance on hand of \$4,773.68.

The old *Standing Committee* was re-elected; viz. The Rev. Messrs. W. W. Holley, D. D., W. R. Jenvey, N. Barrows, D. D., and Frank B. Reazor; Messrs. Henry Hayes, Frederick W. Stevens, Alfred Mills, and D. Smith Wood.

Deputies to General Convention: The Rev. Messrs. George M. Christian, D. D., W. W. Holley, D. D., Geo. S. Bennett, and W. W. Davis; Messrs. Cortlandt Parker, Alfred Mills, Henry Hayes, and John B. Van Wagenen.

At the May meeting of the Newark Clericus, held on Monday, the 23d inst., the Rev. C. J. Mason, curate of St. Mark's church, West Orange, read a paper on "The Rubrics," which was fully discussed. The annual meeting of the Clericus will be held at the Essex Co. Country Club, West Orange, and it will be the ladies' day, as each member may invite one or more ladies.

In the Bishop's address on the occasion of the 50th anniversary of his ordination to the priesthood, a full account of which was given in our last issue, it was stated that in the 18 years' history of the diocese, since its separation from

the old diocese of New Jersey, there have been built 35 new churches, and 14 had been greatly enlarged, 28 parish buildings had been erected, 16 rectories, two hospitals and two parish buildings. The offertory was \$5,000, contributed by the congregations of the diocese to pay off the mortgage on the see house.

Connecticut

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

The spring meeting of the Litchfield arch-deaconry was held in the beautiful old town of Sharon, on May 10th and 11th; 13 of the clergy were present. The meeting opened with service on Tuesday evening, the 10th, at which addresses were made by Archdeacon George and the Rev. Messrs. John F. Plumb and George H. Smith. On Wednesday the Holy Eucharist was celebrated by the archdeacon, assisted by the rector, the Rev. Geo. C. Griswold. The sermon was preached by the Rev. Henry Tarrant. After service, matters of routine business were transacted, and many encouraging reports received from missionaries in the county. The literary programme consisted of a carefully written exegesis on St. Luke viii: 10, by the Rev. F. W. Barnett, followed by an able and interesting review of Bishop Westcott's "Some lessons of the Revised Version," by the Rev. Dr. Seymour.

FARMINGTON.—The faithful Churchmen of this Congregational stronghold have at last realized the object for which they have worked for many years. On the afternoon of Ascension Day, the Rev. A. H. Wright, archdeacon of Hartford, laid the corner-stone of the new church of St. James. The rector of Unionville, the Rev. W. W. Ellsworth, who has faithfully cared for the mission in Farmington, delivered an address on the origin, growth, and needs of the work. Dr. Hart, whose ties with Farmington are very close and strong, delivered an address of reminiscence and congratulation. St. James' mission has been established for 26 years and has long been self-supporting. The church which the people are now building, and the money for which has been largely raised by themselves, will cost \$4,000, without the interior furnishings. These are looked for from those who out of love for departed ones or abundant means, may wish to beautify this house of God; \$1,000 are still needed to complete the church without debt. The edifice is 60 ft. long and will seat over 200. The material is "stone-wall" boulders and rocks of the neighborhood.

Kentucky

Thos. U. Dudley, D.D., LL.D., D. C. L., Bishop

The 70th annual council of the diocese was postponed from May 11th to May 25th, and was called to meet in Paducah. On the evening before its opening, at the request of the citizens of Paducah, Bishop Dudley delivered a lecture on some of the distinctive features of the Church. The attendance was large, and probably one-half of those present do not belong to our Communion. The Bishop's lecture was a plain, manly, and forcible presentation of the claims of the Church. He began by assuring his hearers that he desired to speak no words which would wound the feelings of any one, much less would he speak in the spirit of controversy. At the same time, as the chief officer of the Church in the diocese, he must speak fearlessly and frankly. With that ease and graceful eloquence for which he is noted, he presented the Church as the constant and only proof of the fact of the Resurrection of our Lord. Men might, and would, question any reported occurrence, but still through nearly 1,900 years the Church had stood, and still stands, a living body bearing witness to what she had seen and known. The strong impression he made upon his hearers was evident as he passed from point to point in his argument: The Church as the keeper and interpreter of God's Word written; the extension of the Incarnation through her divinely appointed channels—life-giving sacraments, holy offices, and public and private ministrations; her charity and breadth in demanding of her children only those things re-

vealed to her of God, and in laying no fast and set lines as to what should be given up in every case; but he was especially strong as he urged upon his hearers that the Church demanded from all that they should give up anything and everything which stood between the soul and the dear Lord who has redeemed us.

On Wednesday morning the council convened, the opening service being a celebration of the Holy Communion, with the Bishop as celebrant, and the Rev. Wm. H. McGee as preacher.

The Rev. George Grant Smith was unanimously re-elected secretary, and he appointed Mr. T. A. Dudley, Jr., assistant secretary. Reports were received from diocesan institutions, and from the treasurers of the different boards, the Woman's Auxiliary and the Standing Committee.

The Bishop read his annual address. One very gratifying item was the statement that the parishes and missions have contributed more for diocesan missions than the last council had asked for. Evening Prayer was said at 8 o'clock, at which time the sermon was preached by the Rev. Mr. Rodefer.

It was with much regret that the council—following the Bishop's advice—concluded to discontinue the publication of the diocesan paper, *The Bishop's Letter*. Mr. Geo. S. Allison was re-elected as treasurer of the diocese, an office held by him for many years.

Standing Committee: The Rev. Drs. E. T. Perkins, J. G. Minnegerode, and C. E. Craik; Messrs. W. A. Robinson, C. H. Pettet, and A. L. Terry.

Board of Missions: The Bishop and Archdeacon Benton, *ex-officio*, and the Rev. Drs. Estill, Mason, and Minnegerode; Messrs. Johnson, Pettet, and Robinson.

Ecclesiastical Court: Rev. Messrs. L. W. Rose, B. E. Reed, J. K. Mason, D. D., L. E. Johnston, and J. C. Waller.

The election of *Deputies to the General Convention* was remarkable in that the whole number were elected at the first ballot; they are: The Rev. Drs. Perkins, Minnegerode, Craik, and Reed; Messrs. Rankin, Johnson, Robinson, and Covington.

Texas

Geo. Herbert Kinsolving, D.D., Bishop

The 49th annual council was held in Eaton chapel of Trinity parish, Galveston, May 8th. The Rev. J. Cooper Waddell preached the sermon.

The following were elected: *Secretary*, R. M. Elgin, of Houston; *treasurer*, Rufus Cage, Houston.

Standing Committee: The Rev. Messrs. Thos. B. Lee, C. M. Beckwith, and B. A. Rogers; Messrs. A. S. Richardson and R. M. Elgin.

Deputies to General Convention: The Rev. Messrs. C. M. Beckwith, George L. Crocket, H. D. Aves, and B. A. Rogers; Messrs. A. S. Richardson, H. D. Nugent, E. G. Hanrich, and Judge Maxey.

"Sunday schools" was the topic considered at the evening meeting, under the following heads, by the respective speakers: 1. "Their relation to the Church, the Rev. John R. Dunn; 2. "The relation of the rector to the school," the Rev. Geo. L. Crocket; 3. "Character of superintendents and teachers," the Rev. Frank Page; 4. "What system of instruction would best carry out the Church's idea," the Bishop.

A resolution provoking considerable discussion was one requesting the Bishop to communicate with the Bishop and convocation of Western Texas as to whether he and they would be willing for Bishop Kinsolving to take charge of that portion of Llano county lying north of the Llano river, on which the Texas Military Institute is situated, with a view of making it a diocesan school for boys, and to take such steps as shall seem advisable looking to this end. The resolution was adopted.

The treasurer's report showed an arrearage for the diocese during the past year of \$930.77.

On the second evening addresses were made on the following subjects: "Mission stations: how best established and maintained," by the Rev. George L. Crocket; "The layman's part,"

Mr. E. S. Atkinson; "Prayer Book as a missionary agency," the Rev. Dr. William M. Jefferis; "The obligation of parishes toward the moral and financial support," the Bishop. Bishop Kinsolving also preached at St. Augustine's church at 8 o'clock, and administered the rite of Confirmation.

Albany

Wm. Crowell Doane, D.D., LL.D., Bishop

The 55th meeting of the archdeaconry of the Susquehanna met in the parish of St. James', Oneonta, the Rev. John E. Bold, rector, on May 10th and 11th; 10 of the clergy of the archdeaconry were present, and also the Rev. J. N. Marvin, diocesan missionary. The first missionary service was held on Tuesday evening, when addresses were made by the Rev. Richmond Shreve, D. D., and the Ven. Archdeacon R. N. Parke, D. D. A marked improvement in the rendering of the services has recently been made in this parish (St. James') by the addition of a vested choir. The rector is himself the leader, and the training he has given the singers results in a very beautiful and devotional service. The diocesan missionary was the celebrant at the early service on Wednesday morning, the archdeacon taking that duty at the later, when the Rev. Ernest Melville was the preacher. In the afternoon the Rev. James E. Hall read an essay on "The Litany,—a separate service preparatory to, and preceding, the Holy Communion." The business meeting deserved its name, and fulfilled its purpose, since it was devoted to the study of the missions of the jurisdiction, and led to a solemn pledge on the part of the members to be yet more earnest in the work which is the *raison d'être* of the archdeaconries. In the evening of Wednesday, the second of the missionary services was held, when the Rev. Messrs. G. H. Sterling and Morris made addresses. The hospitality of the parish was unstinted, and the clergy returned to their somewhat isolated parishes strengthened by the intercourse with their brethren.

Central Pennsylvania

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

LEBANON.—The first visitation of Bishop Talbot to St. Luke's was an occasion of unusual interest. The altar was brilliant with red and white lilies and carnations, and both sanctuary and choir were enriched with the guild banners and with the national flag. The congregation filled the nave, and the 26 people who had come to receive the laying on of hands filled the forward pews; the eight women seated on the Gospel side, veiled in white; across from them the eight soldiers in full uniform, who had come up from camp Hastings to be confirmed before going to war, and back of them the men and boys of the parish. The processional was "Fight the good fight." The Bishop preached on "The blessed Gospel of the glorious God." The rector, the Rev. John M. Page, presented the class, and the Rev. Chaplain Lowry, the soldiers. The Bishop spoke to the candidates, noting, among other things, how the universality of the Kingdom of Christ was exemplified in the varied character of those confirmed together. There were soldiers, men of the ranks and men in command; there were women in middle life, and children; there were young men, and men who had left the most of their earthly course behind them. There were two deaf-mutes among the women, and among the men of the parish, one who was blind. The recessional, "The Son of God goes forth to war," was splendidly sung. The guild banners were carried, and the procession passed around the church.

JONESTOWN.—The long-looked-for visit of Bishop Talbot to St. Mark's church, Jonestown, occurred May 5th. Choral Evening Prayer was said by the Rev. B. F. Thompson immediately after which followed the Confirmation service when six children of the Church Home, two boys and four girls, were presented to the Bishop for that rite. The Bishop's address to the children was plain, beautiful, and forcible, setting forth in simplest language the duty and struggle of the Christian life. He followed it with a short and kindly address of greeting to

the people, on this, his first occasion of meeting them. The Bishop visited the Church Home, and made himself thoroughly at home with the children. All friends of the Home will rejoice to know that the recent epidemic of scarlet fever is happily over, and that the fiscal year closes on June 1st with an even balance.

Maine

Henry Adams Neely, D.D., Bishop

The 79th annual convention of the diocese assembled May 25th, in the cathedral church of St. Luke's, Portland. After Morning Prayer, the roll of delegates was called, the Bishop presiding. The Rev. C. Morton Sills, D. D., was re-elected secretary, and Mr. Wm. G. Ellis, treasurer, of the diocese.

At 11 o'clock the Bishop delivered his annual address. He mentioned the war, recited the list of the deceased, and gave an account of his labors. He devoted a large part of his address to the action of the Lambeth Conference, and to the reports of the committees appointed by it. Holy Communion was then celebrated.

The *Standing Committee* was re-elected: Rev. Messrs. C. M. Sills, H. W. Winkley, and I. W. Sparks; Messrs. I. Marshall Brown, Wm. G. Ellis, and R. H. Gardiner.

Deputies to General Convention: Rev. Messrs. C. S. Leffingwell, C. M. Sills, G. F. Degen, and J. C. Fortin; Messrs. John Marshall Brown, G. T. Sewall, J. M. Glidden, and M. L. Davenport.

The secretary presented a communication from the diocese of Florida, which had in view a change in law relating to the confirmation of a bishop-elect.

The change in the date of holding convention, from June to May, was affirmed.

At 4 o'clock the Maine Episcopal Missionary Society held its annual meeting, after which a discussion ensued as to the best plan of obtaining a larger attendance of lay delegates, and it was voted that the secretary officially notify all persons elected as delegates, of the time and place of the meeting.

R. H. Gardiner presented the following resolution:

That preference be given in all work for the convention to those printers who pay employes fair wages, and who have a liberal management and good sanitary conditions for their help.

The resolution was laid upon the table.

In the evening the Church Club held a meeting, and a reception was given to the clergy and delegates at the Bishop's residence.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Hon. Felix R. Brunot, so long and widely known as one of the most prominent and generous laymen of this diocese, entered into rest on the afternoon of Monday, May 9th, and was buried from Christ church, Allegheny, on Thursday, May 12th, the burial service being participated in by the Rev. Mr. Meech, rector, the Rev. Drs. Alsop, of Brooklyn, and White, of Pittsburgh, and the Rev. Messrs. Thompson and McLure. Interment was made in the Allegheny cemetery, where Bishop Whitehead read the committal service. The will of Mr. Brunot contains the following bequests to Church and charitable organizations: To St. James' church, Pittsburgh, \$5,000; to the Divinity School of the Protestant Episcopal Church in Philadelphia, \$29,000, for scholarships; to the Domestic and Foreign Missionary Society, \$60,000, to be divided in six equal parts amongst the work in Japan, China, Africa, Indian missions in the West, colored work in the South, and Domestic missions; to the American Church Missionary Society, \$10,000; to the Evangelical Education Society, \$20,000; for the work of the Church in Brazil, \$10,000; to the Western University of Pennsylvania, \$29,000; to the Allegheny Relief Society, \$20,000, the income to be spent for the poor; to the Western Pennsylvania Hospital, \$4,500; to the Homeopathic and Allegheny General Hospitals, each \$5,000; to the Church Home, \$5,000; to the Young Men's Christian Association, \$10,000; to the Pittsburgh and Allegheny Orphan Asylum, \$1,000; and a like amount to

the American Sunday School Union, Temporary Home for Destitute Women and Children, and Ladies' Bible Society of Allegheny; and to the Christian Home, \$2,000. None of these bequests are payable until after the decease of Mr. Brunot's wife.

CITY.—The annual festival service of the church of the Ascension was observed on the morning of the feast of the Ascension, when the sermon was preached by the Rev. Dr. Cartwright. The Holy Communion was celebrated by the Bishop. Many of the clergy of the city were in attendance, and luncheon was served, as is the custom at these annual observances, in the Sunday school room. The new church building, which adjoins the edifice now in use, although not fully completed, was open for inspection, and many availed themselves of this opportunity to see and admire its many attractions. It is hoped it may be ready for service in the early autumn.

The May meeting of the Pittsburgh local council of the Brotherhood of St. Andrew took place on the evening of Ascension Day, at St. Peter's church, when the special topic for discussion was, "The influence of the Church on the nation and on the history of the United States." Dr. Jillson, of Calvary parish, introduced the topic in an address of some length, and was followed by Mr. C. E. E. Childers, and others.

On the same day the local council of the Daughters of the King held its semi-annual meeting in Christ church, Allegheny, having a business meeting in the afternoon, followed by a tea in the schoolroom. At 8 o'clock there was Evensong and sermon by the Rev. J. R. Wightman who spoke ably and interestingly concerning the work and life of the members of the order. The Rev. Mr. Meech, rector of the church, presided, and the music was furnished by the vested choir of the church of the Epiphany, Bellevue, led by the Rev. Mr. Gunnell, rector of that parish. An offering was received for the treasury of the local council.

The annual sermon in behalf of the Prayer Book Society of the diocese was preached on Sunday morning, May 22d, at St. Peter's church, by the Rt. Rev. Cortlandt Whitehead, D.D., and an offering received in behalf of its work.

Maryland

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

The 15th convention of this diocese, and the third since the separation of the diocese of Washington, convened in Emmanuel church, Baltimore, on May 25th and 26th, Bishop Paret presiding. Holy Communion was celebrated by Bishop Paret.

The Rev. Peregrine Wroth, who has served as secretary for the past 12 years, resigned, but was appointed assistant secretary by the Bishop, to Mr. John T. Mason who was elected to the office. The Bishop in his annual address reviewed the year's work, and spoke forcibly upon Confirmation, and counselled the clergy to work for and seek large Confirmation classes. He also touched upon Baptism, and said that it was the duty of every rector to investigate and satisfy himself of the true and valid Baptism of a person before bringing him before the Bishop for Confirmation. "The statistics for this year," he said, "are about the same as last: 131 clergymen, 86 organized parishes and congregations, and 140 public places of worship. Of the changes in our clergy list, only two have been by death. The Rev. Savington W. Crampton died on Jan. 19th, and the Rev. George Toland Macoun on Feb. 7th. Seven clergymen have been transferred to other dioceses, and 10 have been received. Three have been added by ordination, and our roll to-day bears the names of one Bishop, 119 priests, and 11 deacons. My work by actual presence in the diocese was interrupted by an absence of four months in Europe, but, notwithstanding that absence, I have been able during the convention year to visit every parish, save four, and have held 99 Confirmations, confirming in public 1,485 persons, and in private 5, in all 1,190. I have preached 105 times, given 110 addresses, administered Holy Communion 48 times, consecrated 3 churches, held 3 ordina-

tions, given 11 lectures to theological students, and officiated at 3 burials and 3 marriages." In speaking of the ordinations during the year, the Bishop expressed his disappointment at the lack of interest and failure on the part of the clergy and people to support him in the matter of theological education.

The committee on donations reported that two bequests of \$5,000 each had been left the Church during the year, but that the money was not yet available, and that Mrs. Margaret T. Baker, widow of the Rev. Walter Baker, has offered to deed a lot, 242, in Greenmount cemetery, to the convention for burial of clergymen and their wives. This was accepted and put under control of the Bishop.

The trustees of the Keerl property reported that their receipts had been during the year \$89,127.41; that after expenses had been paid, including \$30,161.69 to the Washington diocese, in consideration of its interest in the property, there was a balance of \$30,127.77 in cash. The real estate, etc., brought the total value of the property up to \$95,000. Three lots in Tennessee had been sold, and also about 30 acres of land on Charles st. extended. The committee on disposition of the Keerl fund recommended that after an amount sufficient for the building of the library had been appropriated, the balance of the fund be kept for three years and the interest be used toward the Maryland Church Building Fund.

The report of the committee on the new library building was read by the Rev. J. S. B. Hodges, S. T. D., in which he stated that the committee had seized a desirable opportunity and purchased a lot and dwelling, adjoining the episcopal residence on the south, for \$12,000, out of the original appropriation of \$25,000. After investigation they had found the house unsuited to their purpose and desired an additional \$12,000 appropriation which, with the balance of the appropriation, \$13,000, would enable them to put up a handsome and well appointed building. Dr. Hodges stated that another lot, at No. 1104 Madison ave., could be purchased for \$7,500, when other plans for a reading room and a small chapel might be carried out. The committee, however, asked for only the \$12,000. After a lively discussion, an amendment by Mr. John Glenn authorizing an additional appropriation of \$25,000 to come from the Keerl bequest, or as much more as should be necessary, and directing that both lots, No. 1106 and 1104, be bought and a building be put up adjoining the Bishop's residence, was passed.

The Rev. Percy F. Hall reported from the committee on missions that of \$8,000 authorized to be raised, \$8,406 was apportioned, of which amount all had been paid but \$1,991.10 He offered a resolution for another appropriation of \$8,700 for this year, to be apportioned as formerly by the committee on missions among the different parishes of the diocese. An amendment was offered to this resolution, brought forward by the Archdeaconry of Baltimore, providing that instead of being distributed by the committee on missions, it should first be collected from the archdeaconries, who should assess the several parishes under their jurisdiction, and be then paid back in bulk to the archdeaconries by the committee. The money will then be apportioned by the archdeaconries to the parishes within their boundaries according to their wants and needs. Another amendment was made by the Rev. Charles C. Griffith, increasing the appropriation to \$9,000. This amendment, with the amended resolution, was unanimously carried.

The fund for superannuated clergymen showed receipts of \$4,507, disbursements of \$3,960, leaving a balance of \$546.

The Rev. Richard C. Hall, who recently died, by his last will left to the convention a legacy of \$1,000, the interest of which was to be paid to the vestry of St. John's church, Waverly, which was to see that the testator's cemetery lot in St. John's cemetery, be properly cared for. The will provided further that if the vestry fail to fulfill the requirements, the fund is to be turned over to the convention to be used for the good of the parochial schools. Mr. D. B. Thomas, secretary of the committee on church charities,

in making his report, stated that the committee after considering the bequest, had decided not to accept it, and offered a resolution to that effect. This caused a lively discussion. Finally, a resolution offered by Mr. Rich, was carried, accepting the bequest.

The *Standing Committee* was elected, as follows: The Rev. Messrs. William M. Dame, J. Houston Eccleston, D. D., Frederick Gibson, J. S. B. Hodges, S. T. D., Wm. H. H. Powers, D. D., W. S. Southgate, D. D., and George C. Stokes.

Deputies to General Convention: The Rev. Messrs. William F. Brand, J. Houston Eccleston, D. D., Hall Harrison, J. S. B. Hodges, S. T. D.; Messrs. Bernard Carter, Wm. Keyser, Joseph Packard, Jr., and Skipwith Wilmer.

The trustees of church charities reported a bequest of \$900 from Miss Mary G. Perine, for superannuated and disabled clergy fund, a bequest of \$1,800 from the same person for missionary work of the diocese, and a bequest of \$5,000 from Miss Rosamond M. Whitridge, for the superannuated and disabled clergy fund. The treasurer, Mr. Wm. G. Bowdoin, made his report, as follows: Cash received, \$10,633.68; expenditures, \$10,639.50; balance, \$43.18; summary of funds, \$79,961.88.

At the night session the question of the new library building, passed upon the day previous, was reconsidered, and the original resolution of the committee, providing an appropriation of \$12,000 in addition to the \$25,000 already appropriated, with instructions to go ahead with the building, was passed. The resolution providing \$50,000 was lost.

The following resolutions were adopted by a rising vote:

The convention of the Protestant Episcopal Church of the diocese of Maryland would place upon record its profound sense of the loss occasioned by the death of the Rt. Hon. William Ewart Gladstone to all who value the blessings of sound learning, sincere piety, and generous philanthropy. They deplore his removal from the sphere of his great influence as the foremost statesman, scholar, and Churchman among the laity of the Anglican communion. To great natural ability he added all the beauty and strength of consecrated learning and lofty enterprise in the domain of law, letters, and religion. In common with the civilized and Christian nations of the world, we extend our condolence to the family he loved, the nation he served and honored, and to the Church of which he was an illustrious member. As an author, statesman, and leader of the thought and legislation of his age, his memory will be held in perpetual reverence.

Resolved, That a copy of this minute be placed upon the journal of this convention and sent to the family of Mr. Gladstone, and to the reverend rector of the church at Hawarden.

A resolution was also passed providing that the trustees of the Keerl fund be directed to pay a certain portion of the income to the committee of the diocese for missionary work, church building, and to support of the superannuated and disabled clergy.

It was resolved that the next convention be held again in Emmanuel church, Baltimore.

The Choir Guild of the diocese of Maryland has elected the following officers: Honorary president, Bishop William Paret; vice-presidents, the Rev. Messrs. Robert H. Paine, C. Ernest Smith, and Frederick Gibson; active president, J. Noble Stockett; vice-president, W. Tyler Page; secretary and treasurer, T. Buckler Ghequier; librarian, J. W. Beard.

BALTIMORE.—Friday, May 13th, was Founders' Day at St. Luke's Hall, and exercises in honor of the birthday of the late Rev. Dr. Charles W. Rankin, D. D., rector of the church, and the founder of St. Luke's Hall, about 24 years ago, were duly observed. The programme consisted of readings, recitations, and songs, followed by an address by the Rev. James Briscoe, acting rector of St. Luke's church. The most impressive part of the exercises was the wreathing of the picture of Dr. Rankin with lilies and smilax. After the programme, the school children, accompanied by their teachers, proceeded to the cemetery of St. John's church, Waverly, where Dr. Rankin is buried, and covered his grave with flowers. The celebration was directed by Miss E. H. Crowe, principal of the school.

The first meeting of the season of the Maryland Fruit and Flower Guild was held on May 13th, in the vestry room of Grace church. In the absence of the president, Mr. John K. Cowen, Miss Grace Balch, the secretary, presided. The object of the guild is to receive contributions of fruits and flowers, and distribute them among the sick in the hospitals. The railroads and express companies give free transportation to anything intended for their use. The guild has branches in Bel Air, Ellicott City, Easton, Westminster, Phoenix, and Perryville.

Long Island

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

The 32d annual convention of the diocese met in the cathedral of the Incarnation, Garden City, on May 24th. For the first time since his consecration, the Bishop was not present, owing to a severe cold. Though better, he is not yet able to be out. The services began with a choral celebration of the Holy Eucharist, the Rev. Dr. Swentzel being celebrant. The sermon was preached by the Rev. John G. Bacchus, D.D.

The convention organized for business in the crypt. The attendance was the largest since the celebration of the 25th anniversary of Bishop Littlejohn's consecration, there being present over 300 clerical and lay delegates. The secretary, the Rev. Dr. Cooper, being absent, the convention was called to order by Canon Bryan, the assistant secretary. Dean Cox, as senior presbyter, took the chair, and the Rev. Reese F. Alsop, D.D., was elected president.

Elections resulted as follows: *Standing Committee:* The Rev. Drs. C. R. Baker, J. G. Bacchus, J. Carpenter Smith, and Henry C. Swentzel; Hon. Augustus Van Wyck, William H. Male, Alexander E. Orr, and Augustus Rapelye.

Deputies to General Convention: The Rev. Drs. Reese F. Alsop, George F. Breed, S. D. McConnell, and E. D. Cooper; Hon. John A. King, William Nichol, N. Pendleton Schenck, and H. E. Pierrepont.

Missionary Committee: Bishop of the diocese, president *ex-officio*; the archdeacons; the Rev. Messrs. Albert C. Bunn and Lindsay Parker, D. D.; Messrs. A. A. Low, Lyman R. Greene, Alexander E. Orr, Frederick A. Parsons, Augustus Rapelye, and William Nickoll.

A letter was received from Archdeacon Edmund D. Cooper, secretary and assistant secretary for 30 years, stating that owing to illness, he could no longer serve in that capacity. A resolution of thanks to Dr. Cooper for his long and faithful services was passed unanimously, with expression of the hope for his speedy and entire recovery from his illness.

An election of officers resulted as follows: *Secretary*, the Rev. Dr. James Clarence Jones; *assistant secretary*, the Rev. Creighton Spencer; *treasurer*, Alexander E. Orr.

The war with Spain was touched upon, and the following resolution was unanimously adopted without reference to committee:

Resolution: That this convention hereby declares its deep interest in the efforts of the President of the United States, and all others in authority, to bring to a successful issue the war now being waged in the cause of justice and mercy, and that we commend to the faithful that they be instant in prayer to God that he may continue to the commander-in-chief that wisdom and piety which has thus far been vouchsafed to him.

The secretary was later directed to telegraph a copy of the resolution to President McKinley.

The proposed amendment to Article 11 of Canon 9, to reduce the number of archdeacons from four to one, who should receive a salary of \$3,000 per year, and devote his entire time to the work, was defeated by a large majority vote, and in pursuance of a resolution, introduced by the Rev. Dr. Darlington, a committee was appointed to consider what, if any, changes should be made in the missionary work of the diocese, and to report the result of their deliberations at the next convention.

Upon motion of the Rev. Dr. Swentzel, it was resolved that a sum, such as may be found necessary, be appropriated for such episcopal assistance as Bishop Littlejohn may need in his visitations among the churches of the diocese

during the next year. The Rev. Charles L. Newbold offered a resolution, which was adopted by a rising vote, tendering an expression of sympathy to the Bishop, with the earnest wish of the convention for his speedy recovery.

The Rev. Dr. Darlington offered a resolution of thanks to the Rev. Mr. Bridges for raising \$250 for each of the four archdeacons, to pay the cost of assistance for the archdeacons while absent on business in relation to their charge. The resolution was adopted.

The Rev. A. A. Morrison moved a resolution to thank the retiring archdeacon, Dr. Darlington, for his faithful and successful work. The same was adopted.

A committee was appointed to draw up suitable resolutions in memory of the late Justice Jasper W. Gilbert, the late Rev. T. Stafford Drowne, D.D., and the late William H. Fleeman, a prominent layman of the diocese, such resolution to be incorporated in the minutes of the convention.

The application of St. Matthew's church, Sheepshead Bay, to be admitted to the diocese as a parish, was acceded to.

Canon 9 was amended, making the titles of the archdeacons to agree with the recently made political changes on the island. The titles will hereafter be Northern Archdeaconry of the Borough of Brooklyn, Southern Archdeaconry of the same, Archdeaconry of Queens and Nassau, and Archdeaconry of Suffolk.

An amendment to Section 3 of Canon 2, proposed by the Committee on Canons, was adopted. This provides that the power to change the boundaries of a parish, forming new parishes, and establishing new churches or missions, shall be vested in the Bishop, acting with consent of the Standing Committee, "after an opportunity to be heard on ten days' notice thereof be served by mail on the rector and clerk of the vestry of each of the three nearest parishes."

The report of the missionary committee showed an encouraging state of progress in each of the four archdeacons of the diocese. In the Northern archdeaconry the church property of the several missions has been improved, a new rectory and Sunday school room added to the church of the Holy Comforter, St. Alban's; Canarsie has purchased lots for a church, and started a building fund; the mission of the Holy Cross has erected a two-story parish house at a cost of \$2,500, and the property has no debt. In the Southern archdeaconry a new church has been erected at St. John's, Fort Hamilton, and a new mission—that of St. Andrew's on Fourth ave.—is in a prosperous condition. In the archdeaconry of Queens the debts on several churches have been reduced. At St. Mary's, Dunton, a parish house has been built, and at St. Joseph's, Queens, several improvements have been made. A report of general activity in the archdeaconry of Suffolk showed improvement all along the line. The mission at Moriches has been revived, and is prospering. Caroline church, Setauket, has during the past year received legacies amounting to \$5,888, which will constitute part of an endowment fund for the support of the rector.

A comparative statement of the several funds, made by Treasurer Orr, shows an increase over last year of every fund, and a decrease of the indebtedness of certain churches to the funds, an evidence of increased prosperity throughout the diocese.

The Committee on Christian Education reports that St. Paul's cathedral school, of Garden City, closes the most encouraging year in its history. There are now 146 boarders and day pupils. Plans have been completed for a modern gymnasium, to be built at a cost of \$22,000. St. Mary's cathedral school, Garden City, is in a flourishing condition, as is also St. Catherine's Hall, in Brooklyn, and the summerschool of St. Catharine, at Holderness, N. H.

An interesting verbal report on the Church Charity Foundation was given by the Rev. Dr. A. C. Bunn. He dwelt on the excellent work done by St. John's Hospital, where 1,000 calls were responded to last year.

The report of ex-Senator John A. King on the

General Theological Seminary, was an encouraging one.

BROOKLYN.—On May 22nd, being the Sunday after Ascension Day, in St. Peter's church, the Rev. Lindsay Parker, rector, the services celebrating its 50th anniversary began. At 8 o'clock there was a celebration of the Holy Eucharist; at 11, Morning prayer, ante-Communion service, and unvailing of tablet to the late Bishop Paddock. The church was elaborately decorated, and the music, under the direction of Henry G. Erkuhe, choirmaster and organist, exceptionally fine. Bishop Littlejohn was expected to deliver the sermon, but owing to illness, was unable to be present. Dr. Parker read a telegram from him regretting his enforced absence, expressing his profound interest in the anniversary, and invoking God's blessing upon the rector, the vestry, and the congregation. An historical sketch of St. Peter's was read by M. Frank Tiemann. In November, 1847, the Rev. William Staunton, on his own responsibility, rented the second floor of a house on Power st. (now Third ave.), near Atlantic st., and held the first service there on Sunday, Nov. 21st., the attendance being about 12. Thus, in that upper room, with bare floor and rude benches, began the work which resulted in the organization of St. Peter's. A Sunday school was opened, and in the spring of 1848, the Holy Eucharist was celebrated for the first time—about ten persons receiving. On May 18th a vestry was elected. On the 22nd the Rev. Mr. Staunton accepted a call to the rectorship, and the church began its corporate existence, being admitted into the diocese of New York in September of same year. In April, 1849, Mr. Staunton resigned, and was succeeded by the Rev. John Stearns, who remained in charge till February, 1855. During his ministration lots were bought, and a building completed in which Confirmation was administered for the first time in 1850, Bishop Chase, of New Hampshire, performing the rite. The class numbered nine; the present junior warden, Silas M. Giddings, being one of the number. In 1852 there was discord in the congregation, part of which left, and formed the church of the Redeemer. The present location was purchased in 1855, during the Rev. John A. Paddock's rectorship, and on April 23rd, 1865, the church was consecrated by Bishop Bedell, at the request of Bishop Potter. Mr. Stearns, having resigned in 1854, the Rev. John A. Paddock accepted a call from the church, taking charge on April 15th, 1855, and remaining until elected Bishop of Washington Territory, preaching his farewell sermon Jan. 16th, 1881. The Rev. Charles A. Tibbals was rector from Feb., 1881 to Jan., 1886. He was succeeded by Dr. Parker, the present rector, under whose administration the congregation has very greatly increased, and the church property been much improved. After the reading of the historical sketch, Dr. Parker preached, and in closing, paid a tribute to the character and services of John T. Walker, with whom the idea of the memorial to Bishop Paddock originated, and who now lies dangerously sick. While he was speaking, the covering was withdrawn and the bronze tablet disclosed. It has a backing of highly polished dark marble about three ft. by five. The inscription runs:

To the glory of God. In loving memory of the Rt. Rev. John Adams Paddock, D.D., Bishop of Washington, now Olympia. Born at Norwich, Conn., Jan. 19th, 1825. Died at Santa Barbara, Cal., March 4th, 1894. Rector of St. Peter's for nearly 26 years. This memorial is erected by a few of his old parishioners and friends, on the fiftieth anniversary of the parish, May 18, 1898.

In the afternoon the Sunday school celebrated the anniversary. Addresses were delivered by several laymen of the parish, and by the Rev. Robert L. Paddock, of Cleveland, Ohio, son of the late Bishop. National hymns were rendered, and "The Star Spangled Banner" sung. In the evening the service was fully choral, the Rev. Wilmer P. Bird intoning. The Rev. Morgan Dix was the preacher. On Monday evening there was a special program of music. The processional, "Head of the Church, Triumph-

ant" was composed by Mr. Erkuche, and dedicated to the Rev. Dr. Lindsay Parker. Bishop Potter preached. In his introductory remarks he spoke of the relations existing between St. Peter's and the diocese of New York, and said that the last time he had been in St. Peter's was when he assisted at its consecration. His sermon was an able one, showing the relation of music to the Church.

On Tuesday evening a church reception was held in the parish hall, which was crowded. Dr. Parker welcomed the assemblage and introduced the speakers. Dr. John W. Chadwick, of the second Unitarian church, was the first speaker, followed by the Rev. Dr. J. M. Farrar, of the First Reformed church, the Rev. Dr. John Humpstone, of the Emmanuel Baptist church, the Rev. Dr. Dwight A. Jordan, of the Sands St. Memorial Methodist church, the Rev. Dr. S. D. McConnell, D. D., rector of Holy Trinity church, the Rev. Dr. Thomas A. Nelson, of the memorial Presbyterian church, Rabbi Tabenhaus, of Temple Beth Elohim, and Father Sylvester Malone, of SS. Peter and Paul's (R.C.) church. The Rev. Dr. R. R. Meredith, of the Congregational body, and the Rev. E. C. J. Kraeling, of the Lutheran, were unable to be present, and sent letters of regret.

On Wednesday afternoon there was an address to women by Mrs. Margaret Bottome, and on Thursday evening a dinner in the parish hall, under the auspices of St. Peter's Club. About 200 members of the club and guests were present. A number of prominent clergymen and laymen of Manhattan and Brooklyn spoke. On the octave—Whitsunday—there were special services to close the celebration of the jubilee of St. Peter's.

Duluth

Jas. D. Morrison, D.D., LL.D., Bishop

The third annual convocation of the district (the first since the consecration of Bishop Morrison) was opened on the morning of May 25th, in St. Paul's church, Duluth. The Bishop has made three visitations of the parishes and missions in the fifteen months since he took charge, and the interest he has aroused was manifest in the large attendance of the clergy and lay delegates. The Holy Communion was celebrated at 10 A. M., by the Bishop. The sermon was delivered by the Rev. A. A. Joss.

After the service, the convocation was called to order, and the Bishop delivered his address. It was a manly and vigorous effort. The outlook for the future in this part of the Lord's Vineyard is most hopeful. The number of Confirmations within less than a year and a half among the Indians on the White Earth reservations has been something phenomenal—out of a population of 5,000, 92 persons have been confirmed during that period of time. The work among the lumbermen and Swedes is showing satisfactory results. The Ven. Archdeacon Gilfillan, full of missionary zeal, finds time, in the midst of his multiplied duties among the Indians, to carry the Story of the Cross to the men of the lumber camps who otherwise would have no religious instruction. His work is augmented by the district missionary, the Rev. C. F. Kite. The Swedish work is in charge of the Rev. A. Kalin and the Rev. A. Andrew. The work in the mining towns of the Mesaba range, so long depressed by the closing of the mines and the removal of many people, now shows hopeful signs of renewed interest and spiritual strength. The work of the district missionary in the farming communities and in the weaker missions has been eminently successful, and has been endorsed and commended by the convocation.

The Rev. Dr. Ryan and Dr. J. E. Bowers were elected delegates to the General Convention.

At the invitation of Bishop Morrison, the members and guests of convocation assembled at the Spalding Hotel, where an elaborate dinner was served, after which Dr. Ryan, on behalf of the convocation, expressed their appreciation of the wise choice made by the House of Bishops in sending, as their chief shepherd, so able and efficient a man.

At 8 P. M. the usual missionary meeting was held, and was addressed by the Rev. Messrs. Francis Willis, A. Kalin, C. F. Kite, and W. W. Walton.

At 9 A. M. Thursday, the Holy Communion was celebrated by the Rt. Rev. Dr. Gilbert, coadjutor of Minnesota, who also addressed the Woman's Auxiliary. He paid a most touching and beautiful tribute to Bishop Morrison, and to the district of Duluth.

After the service, business was resumed, at the conclusion of which Bishop Morrison, with a few well-chosen and inspiring words, dismissed the convocation with his benediction.

The Woman's Auxiliary of the district met in annual meeting, on Thursday, the 25th, with a good representation from the different parochial branches. Mrs. Gilfillan, the president, has been most efficient in carrying on the work. On Thursday evening a reception was given by the Rev. Dr. and Mrs. Ryan to the members of the convocation, at the rectory.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

The Bishop, though still very weak, started with his wife and daughter for Vermont, on last Tuesday, where they will be with relatives during the summer. Jubilee College is again closed, the Rev. Mr. Whitty having removed to Arkansas. The work of raising funds to complete St. John's Swedish church, Galesburg, is being pressed, and Mr. Nybladh, the pastor, feels much encouraged. It is believed that with a suitable church the parish will make great progress.

On last Sunday occurred the first of the several interesting events connected with the triennial celebration at St. Mary's, Knoxville. A fine copy of Raphael's "Transfiguration" was unveiled above the altar, the gift of the rector who presented it in these words: "To the glory of God, an offering in grateful commemoration of the completion of thirty years of St. Mary's School, this picture of the Transfiguration of our Blessed Lord is placed in this church." It is the work of Miss Upjohn, the artist who painted the beautiful frieze in the cathedral of Fond du Lac. St. Mary's closes its 30th full year next Wednesday, June 8th. Bishop Hale will preside.

Massachusetts

William Lawrence, S. T. D., Bishop

The archdeaconry of Boston met at the diocesan house, May 26th; Bishop Lawrence presided. The reports of last year were read and accepted. The same board of officers was re-elected, with several exceptions. Mr. Edmund Billings was made secretary; the Rev. Dr. Donald, of Trinity, declined election, and the Rev. C. T. Whittemore was appointed in his place. The mortgages upon the property of the Swedish missions, at 777 Shawmut ave., were approved. The amendments of the Rev. Dr. Parks to the Constitution were accepted.

BOSTON.—The annual service of the Girls' Friendly Society was held in Trinity church, May 26th. The church was thronged with members and associates from all over the diocese. Bishop Lawrence and a number of the clergy were present. The sermon was delivered by Dean Hodges who spoke of personal service and personal sanctification as the whole meaning of the life of Christ. Tea before the service was served in the large hall of Mechanics Building.

The first section of the Choir Guild had their annual festival in St. Paul's church, May 25th. St. Paul's, Boston; St. Peter's, Beverly; Christ, Cambridge; Groton school, Groton; St. Anne's, Lowell; St. Paul's, Malden, and Emmanuel, Somerville, participated. Mr. Warren A. Locke was choirmaster, and Mr. J. Wallace Goodrich, organist. The anthems sung were taken from Tours, Garrett, Goss, Attwood, and Sullivan. The solo, "With verdure clad," from Haydn's "Creation," was well rendered. The *Te Deum* was from Martin. There are now 33 choirs connected with the guild, and about 1,000 chorists.

The Boston council of the Brotherhood of St. Andrew held its last meeting in St. Stephen's church, May 21st. The Rev. Fr. Torbert read Evening Prayer. At the business session, officers were elected: R. H. Gardiner, president; F. H. Gaylord, vice president; F. C. Folsom, treasurer and secretary, and an executive committee of four. Mr. Silas McBee made an address on "Prayer and service." The preparation for the corporate Communion was given later by the Rev. T. W. Nickerson. The Sacrament was celebrated the following morning at 8:15, and breakfast was had at 8:45. It was a very helpful gathering, and was largely attended.

Prayers for Queen Victoria and the Royal family were said on May 24th, in St. Matthew's, and a special sermon preached before the English societies present, by the rector of the parish.

BROCKTON.—A service in the interest of missions was held in St. Paul's, on May 20th. The Rev. E. L. Atkinson preached at the celebration of the Holy Communion. After the business meeting, addresses were made by Mrs. S. V. R. Thayer, Miss Helen Turner, Miss J. R. Reynolds, and others.

Lexington

Lewis Wm. Burton, D.D., Bishop

The 3d annual council of the diocese of Lexington was held in St. John's church, Covington, Ky., May 25th and 26th.

The regular meeting was preceded, May 24th, by Woman's Auxiliary Day. Very encouraging reports were made of the work in the diocese. The Bishop of Southern Ohio spoke in the evening to a mass-meeting, upon the subject of general missions. The Woman's Auxiliary Day was perhaps the most enthusiastic and encouraging event of the council.

The Bishop's address was largely a charge upon the subject of Sunday school work. He reported the following statistics: Clergy, 18; candidates for Holy Orders, priests, 1; deacons, 2; lay readers, 19; Confirmations, 165; dedications, 1; receipts for "Bishop's Missionary Fund," \$253.73; contributions for general missions, \$404.11. The Rev. R. Grattan Noland was re-elected secretary, and T. B. Wood, treasurer.

Standing Committee: The Rev. Messrs. R. G. Noland, R. L. McCready, J. N. Lewis; Messrs. Jno. T. Shelby, F. H. Dudley, and T. B. Wood.

Board of Missions: The Bishop and the two archdeacons, *ex officio*, and the Rev. Messrs. R. G. Noland, R. L. McCready, N. C. Hensley; Messrs. F. H. Dudley, J. L. Amsden, and Wm. F. Warren.

Deputies to General Convention: The Rev. Messrs. J. N. Lewis, D. D. Chapin, R. G. Noland and W. G. McCready; Messrs. Fayette Hewitt, Jno. T. Shelby, Geo. P. Wilshine, and F. P. Wolcott.

The treasurer of the diocese reports a balance on hand of \$737.22. The treasurer of the Board of Missions reports receipts, \$1,953.01, and a balance on hand of \$376.60. The Bishop's Missionary Fund, chiefly contributed by the Woman's Auxiliary, is now sufficient to put an extra missionary in the field next year. Confirmations have been held in three places never before visited by a bishop.

A committee was appointed to propose to the next annual council, canonical action which will place the missionary, educational, and charitable work of the diocese, under the jurisdiction of the cathedral chapter.

The cathedral, tentatively recognized by the council last year, is in process of evolution into a real cathedral. The episcopal residence, a very handsome building, is completed and occupied by the Bishop. Its erection during such hard times by so new and weak a diocese, is at least a token of a good deal of diocesan vigor and a rich endowment.

An interesting meeting in behalf of diocesan missions was held Wednesday evening, and Thursday evening a very enthusiastic meeting in behalf of the Sunday school was addressed by the Rev. H. L. Duhring, in his own inimitable style.

The Living Church

Chicago

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

THE American people, especially of the Boston type and cult, seem to be very much like the old Greeks, always eager to hear some new thing, to try some new scheme of progress or reform, and each of these in its turn needs to be reformed out of sight, as a rule, so that the old Gospel may come back to do the work which it was sent into the world to do; viz., to save society by saving the souls and uplifting the characters of which society is composed. There is always something new, if not something good, coming out of the New England Nazareth, and just now it is "Christian Socialism," so called. To be sure, Christian socialism, in the old sense, is as old as Christianity, but that kind is too tame and unpretentious for these times, though it did impress the world in its day. The queer thing about it is that the Church failed to perceive what the modern apostles of socialism have discovered, that the whole Gospel lies in this cult. One of our preachers (not in New England) recently said: "It has taken the Church nineteen centuries to discover that Jesus was not a theologian, but a socialist!" Ah, how benighted the Church must have been in the days of St. Paul; and it is only now, after nearly two thousand years, that she has discovered that Jesus who was "the Power of God and the Wisdom of God," "was not a theologian!" We copy the following from *The Church Standard*:

The city of Los Angeles, with a population now of over 100,000, has been stirred up by the Rev. W. D. P. Bliss, of Boston, on the subject of "Christian Socialism." Some of his views seem to meet with approval, others with disapproval. At a meeting last Sunday afternoon, in the Los Angeles Theatre, where the Jewish rabbi, the Roman bishop, a Unitarian preacher, and other ecclesiastical differentiations sat on the platform, the wildest views were expressed by some speakers. The Roman Catholic bishop was exceedingly conservative, and carried the audience with him, the inference being that Christian Socialism, as expounded by Mr. Bliss, while creating a sensation, has by no means carried away every one by its theories.

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Gladstone

THE death of Mr. Gladstone, upon which we commented last week, removes from the scene of earthly activity the greatest figure in the history of the nineteenth century. To the future historian it must appear well nigh incredible that any one man should have spent so long a period in public life, and should, moreover, have occupied a prominent place in the history of his time from first to last. Born in 1809, he was educated at Eton and Oxford. At his graduation from the university in 1831, he took a "double first-class." At the age of twenty-three he entered Parliament, of which he remained a member for a period of sixty-two years. He was appointed to an official position during the administration of Sir Robert Peel, in 1834-35, and from that time onward, occupied offices of state whenever his party was in power. In 1841, as vice-president of the Board of Trade, his conspicuous ability as a financier attracted universal attention, and in 1852 he became Chancellor of the Exchequer, which corresponds to the position of Secretary of the

Treasury in this country. This office he held repeatedly until 1868, when he became Prime Minister. As the recognized leader of his party, he held this position repeatedly until his final retirement in 1894. His abilities in the field of national finance caused him to assume the office of Chancellor of the Exchequer during two terms of his administration as Prime Minister. Beginning life as a Tory, he ended as a leader of the advanced Liberals. His history as a public man, it has been said, is the history of the British Empire for the same period, so closely was his career bound up with all the important turning points of national affairs. The precise value of his influence upon his country will be a matter of dispute, but it is evident that as a statesman his attention was chiefly concentrated upon the internal affairs of the country. His foreign policy was often characterized as weak and inadequate, and it is not improbable that the embarrassments which are now beginning to show themselves in a serious form in connection with the relations of England and the chief continental powers, may hereafter appear in large measure traceable to his optimistic, and perhaps doctrinaire, tendencies in the management of foreign affairs. It may be contended, however, that in this he merely represented the growing English sentiment, averse to war, which has led up to the "splendid isolation" of the British Empire. As far back as the Schleswig-Holstein war of 1864, when the kingdom of Denmark lost a considerable part of its territory, it is considered that England made her first false step. The government protested and threatened, but in the end did not interfere. As a consequence, the power of Prussia was greatly increased. This was under a ministry in which Lord Russell was Foreign Secretary, and Gladstone Chancellor of the Exchequer. Mr. Gladstone was also much censured at a later time for surrendering the Transvaal, and again, for failing to relieve Khartoum—a failure which resulted in the death of the famous General Gordon. During the middle and latter years of the century, and until quite recently, the dream of peace fascinated the minds of the English people. It became increasingly difficult to believe that civilized men could continue much longer to employ war as a means of settling disputes. Mr. Gladstone may be considered as the embodiment of this sentiment. He began to rest diplomacy upon principles of righteousness, forbearance, and fair dealing, for which, probably, the world is not yet altogether prepared.

It is in the settlement of domestic questions that Mr. Gladstone's greatest qualities were exhibited. Whether his policy is regarded from a friendly or a hostile point of view, no one can fail to admire the consummate ability with which he grappled with these problems, and the increasing devotion and enthusiastic support he was able to win from a party composed of the most heterogeneous materials. Hardly a reform of any kind has been effected during the last half-century which is not associated with his name. And no one among his countrymen questions the disinterestedness of his policy or his entire conscientiousness, however much they may question the wisdom of some of the measures which he instituted.

He was a shining example of that combination which has so often been held up to ridicule on this side of the water, "the

scholar in politics," and no less was he a most distinguished representative of another combination often thought impossible: He was a religious man, and that in a positive and definite sense, and he never failed to bring his religious convictions to bear upon his political views and methods. More than once, he risked all his influence in order to save his conscience, and this sometimes in cases where other men, though they respected his motives, saw no reason for the sacrifice. It was not the least remarkable feature of his career that he, being a devoted son of the Church of England, and identified with the High-Church school, should have been for so long a time the leader of the liberals and radicals. In one of his earliest speeches, delivered in 1835, he strongly opposed an attack upon the property of the established Church of Ireland. In 1870, as Prime Minister, he initiated and carried through the disestablishment of that Church, thus accomplishing himself what, on the former occasion, he had "hoped he might never live to see." In this matter, and in the later unsuccessful attempt to disestablish the Church in Wales, he exhibited a complete departure from the position advocated in his earliest publication, "The State in its Relations to the Church" (1838).

Mr. Gladstone was deeply interested in the "Tractarian" movement, and was on terms of close friendship with the great leaders of the Catholic revival. He assimilated the principles of the movement, and they remained with him through life, however he might differ with some of his friends whose point of view was purely theological or ecclesiastical, in the practical application of these principles in legislation. In later years he was able by his influence in ecclesiastical appointments, to bestow a priceless benefit upon the Church. It is sufficient to specify the appointment of Dean Church at St. Paul's, and that of Dr. Benson as Archbishop of Canterbury. But there is no doubt the present high standard of the English episcopate is largely due to the conscientious manner in which he discharged his responsibility to the Church. Mr. Gladstone's knowledge of theology was abreast of many of the most learned divines of his day, and he was the author of various articles on religious subjects in the magazines and reviews, and occasionally of pamphlets dealing with controversies of the day. The most important of these were his pamphlets on "The Vatican Decrees" (1874-75). In general literature he was an omnivorous reader, and many notable books were reviewed by his pen. His "Studies on Homer and the Homeric Age" (1858), "Juvencus Mundi" (1869), and "Homeric Synchronism" (1876), by the accurate scholarship and profound acquaintance with the literature of the Homeric question which they displayed, attained no unimportant place in the learned world, and it seemed little short of amazing that work of this kind could be accomplished by a man who was engaged during the whole of this period in the most engrossing and exacting labors as leader of a great party, or actual ruler of a great nation. He was a man, therefore, not only of wonderful versatility, but of boundless energy. In an age and among a people distinguished for untiring devotion to business, he was the busiest of all. When at last the feebleness of old age compelled him to retire from public life, this was not to rest. At the moment of his last illness

he was engaged in preparing a work upon the early Fathers of the Church.

With his departure it would seem that an era has closed. Seldom has any one man been identified with so many great movements in State and Church, or seemed so thoroughly to represent the best spirit of his age and country. More seldom still has a great man of affairs preserved through all his original sincerity and simplicity of conscience, and his sympathy with every phase of human experience.

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The Pentecostal Morn and Octave

THE essential unity of the Church of God, in aims, if not in form and organization, was emphasized at the very start, on the Pentecostal Morn, and the lesson thus taught has been preserved in some shape and to some degree in spite of all the variations which men's tastes and differences in theology have introduced. It was directly the work of the Divine Spirit who, as the Lord and Giver of Life, not only spake by the prophets, but communicated the natal breath of the Church on earth with the sound of a rushing, mighty wind.

These two thoughts must ever link themselves indissolubly around the very name of Whitsun, and well entitle it to high rank among the greater feasts. The special work of the Holy Ghost as the Lord and Giver of Life was needed to consummate the blessed mission of the Redeemer on earth. Henceforth the Church went on its way as a human institution divinely aided. And nothing is more essential in Christian theology than the constant reference to the abiding mission of the Spirit of God, especially in an age when men talk of "progress" in theology. But religion does not consist in exegesis or homiletic learning; it is first of all a matter of profound feeling and conviction—not of mere sentiment, but of feeling which must depend for its breath and sustenance upon a distinctly higher than earthly agency.

"These Three agree in One"—the three persons of the Ever Blessed and Glorious Trinity. The honor of one is the honor of each of the others, and so there follow in close succession in the circle of the Christian Year, the final honors paid to our Lord's earthly mission on His glorious Ascension, the coming of the Holy Ghost, and finally the day of the Undivided Trinity.

It is a blessed thought that while the world at large has not taken hold of and commercialized these three early summer festivals, as in the case of Christmas and Easter, the Church has resolutely set them up, two of them as days of the highest obligation, and the third surely, though in a less technical and ecclesiastical sense, as deserving the heartiest recognition at the hands of true Catholics. Ascension, Whitsun, and Trinity Sunday may be grouped together. They are lovingly associated with all the sweet thoughts of reviving bud and bloom of which Easter in our climate gives only the cool and fitful premonition. Trinity, while of more recent origin as a regular Church feast, can surely not be neglected, for it is in a sense the crown and complement of the Christian Year, and its observance is in the highest degree obligatory on those who attach supreme importance to strictness of creed.

The rest of the Christian Year till Advent, not only dates from Trinity, the oc-

tave of Whitsun, but follows naturally as an opportunity for expanding the glorious thoughts which are suggested in such swift succession from Advent until Trinity. We have, perhaps, enough of the greater feasts and octaves, as human nature is constituted; enough of the special stimulus which their solemn and joyful lessons convey. We have not too many, however, and herein lies the wisdom and good fortune of the Christian Church. All that Protestantism of the old-fashioned sort may justly claim as needful in the way of religious contemplation and Biblical study in general, may well take precedence in these twenty-five, or less, Trinity Sundays, in which no supreme feature of the Creed is especially linked with the day, as on Advent, Christmas, Epiphany, Easter, and the others named. But the experience of the whole Church is that these higher days in the kalendar, which end practically with the close of spring or early summer, are not more than are needed to stamp the majesty of the central doctrines of Christianity. Order and system are just as necessary to true and enduring belief, as sincerity and devotion.

We love these dear old names, Ascension, Whitsun, and Trinity, for the sweet thoughts of material loveliness with which they are enwreathed; but how much more should we love them for what they are to us in the spiritual life, and as affording so many means of grace and inspiring so many hopes of glory! And here ends the grand circle of the greater feasts and octaves, until once more the harvester and vintager shall have crowned their labors, and the last leaves shall have strewn the wintry rill, and then again we shall hear the solemn call of the Church to prepare for the King who cometh—to rejoice over the Day Spring from on high, the Key of David, the Immanuel of our hearts and souls!

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Five-Minute Talks

BY CLINTON LOCKE

CLVII.

WHAT a commentary on our moral and social state mere words often are! Take the word "goods," what do we mean by it? Do we mean character, moral strength, love of God, love of man, nobleness, generosity? Do you mean when you say a man has much goods, that he is a very superior make of man, a splendid example of humanity? Not at all. You simply mean that he has a good deal of money, or dry goods, or hardware. The word, you see, has been degraded. Many words show the same history. Take the word "religious" throughout the whole Roman Communion. It does not mean a God-fearing man, or woman, it means a monk or a nun who may be or may not be, truly religious. Yes, a "good thing" with us is almost entirely connected with material meanings. The phrase, "my chances are good," refers entirely to worldly position. You will say, very truly, "There is no harm in that use of the word as long as we keep higher meanings for it, and we do that. We believe that things which are not seen, our intelligence, its capacities, its powers, its possibilities are better than great wealth and money power." That is true. A gifted man or woman, one who shows intellectual power, one who by thought has opened the eyes of his fellows on a wider mental horizon, is thought to have attained higher goodness. He is more highly valued than the mere owner of goods. We gather together in

crowds to honor a great commander, a great traveler, a great singer, a great dramatist, but we would laugh at the idea of honoring in any public or general way a man whose only achievement was that he had amassed a certain number of millions. Is this then your highest idea of "good"? It would be if great intelligence and wonderful genius and high achievement in art or science or patriotism were always allied with noble character; but that is very often far from being the case. Take Goethe, the greatest mind Germany has seen. He was a libertine and a free-thinker. Take Napoleon, what a magnificent mental endowment, what foresight, what powers of combination, what a judgment of men, and yet his private life was thoroughly abandoned, and he was the very prince of liars. Take some of the great artists, say Benvenuto Cellini, for example. His life was stained with every vice. Good taste prevents me from citing any living cases, but you know that there are great statesmen, men of science, artists, actors, poets, whose mean and vicious lives are a disgrace to them and a grief to those who admire them.

A curious view of things has arisen from this want of connection between high intellect and high virtue. We seem to think often that great gifts discharge us from certain responsibilities, that great talents excuse lapses from noble living. You will often hear it said that a highly endowed man, a genius, as we call him, cannot be bound by those ordinary rules of morality by which common mortals are bound, and that he must be allowed a larger license. I have just read an article on Lord Nelson, where his immorality is spoken of as a little speck swallowed up in the blaze of his naval glory. Nothing could be more absurd than this. Virtue and honor and integrity are principles which apply in all their force to every man, and are just as binding upon the most splendid mind in the universe as upon the dullest clod in it. God has not made two standards of morality, one for the wise, and one for the unwise.

But although it may be true that we do give the word "good" degraded meanings, yet by a good man we do not mean a rich man, or a bright man, but a man who loves God and his fellow-men, a just man, a pure man, a man who goes about trying to lighten the load of sin and sorrow. By a good woman, we do not mean a pretty woman, or a woman bedizened with fine clothes, but a woman who in her home diffuses an atmosphere of peace and love and softness and sweetness. We mean a good mother, a good wife, a good daughter, a good sister. By a good child, we do not mean a precocious child, an hotel dining-room child, but an obedient child, a loving, true, frank, open, trusting child. There is, thank God, no confusion in our minds, whatever there may be in our practice, as to the highest meaning of the word "good" when applied to men. We do believe that better than to be rich, better than to be brilliant, better than to be famous, is to be good. Woe to us as a nation, if we come to think anything else. It is because they lost that thought that so many nations once as famous as we are, have sunk and are lost for ever. All honor to the inventors and the painters, and the generals and the merchants, but above all, honor to the good. Good men, good women, good boys, good girls, these are what we want; nay, these we must have, or we become, like old Rome, like many an ancient

empire, a mere shell which the first wind that God blows will shatter like a house of cards. Beneath all this splendor and activity and intelligence and power and wealth, must be the foundation of character. God must reign, Christ, the Highest Example of goodness, must be the Highest Good. Thus, and thus only, can we hope to endure throughout the coming centuries.

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The Gospel for the World

BY THE REV. D. SUTHERLAND

IT is now generally admitted that the law of adaptation of means to ends dominates the entire universe. The air is adapted for the lungs, and the lungs for the air. The light is adapted for the eyes, and the eyes for the light. Music is adapted for the ear, and the ear for music. Food is adapted for the palate, and the palate for food. Truth is adapted for the intellect, and the intellect for truth. Goodness is adapted for the heart, and the heart for goodness. The secret of the perennial power of the Gospel of Jesus Christ is its marvelous adaptation to the spiritual needs of humanity. This fact has often been noted before, but in these days of stress and storm, when the waves of assault dash against the rock on which our Faith is built, it may be well to emphasize the fact once more.

The Gospel is adapted to the spiritual needs of humanity, because it offers a God worthy of trust and adoration. Man must have a God or he will invent one. The instinct of worship is universal. The ancient Greeks had 30,000 gods; the modern Hindoos boast of having 300,000,000. Even the self-satisfied exponents of science are compelled to confess that there is an immovable basis of religious sentiment in the nature of man. "My soul thirsteth for God," is the cry, more or less articulate, of every age and country. But all the gods of Paganism, whether ancient or modern, fail to supply the one God in whom the heart of humanity can find peace and strength. He is not to be found outside of Christianity. "Show us the Father, and it sufficeth us," is the wailing petition of children groping in the dark. Jesus Christ has revealed the one true God who is not only the Framer of the Universe, the Arbiter of Destiny, but also the Source and Sustenance of all Love. The one evangel which is really a message to both heart and intellect is that which proclaims that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Gospel is adapted to the spiritual needs of humanity, because it offers salvation from sin. The universal conscience is conscious of universal sin. The question of the ages has been: How may the awful burden of guilt be removed and man be reconciled to God? Every religious system has grappled with the question, and propounded its own solution of the problem. The streams of blood that deluged the groves of the ancient Druids, the immolations of Paganism, the pilgrimages, lacerations, and penances of so many creeds, all bear witness to man's sense of guilt and desperate efforts to gain peace. But the only real and abiding solution of the problem is the gift of Christianity. "Behold the Lamb of God that taketh away the sin of the world." "God in Christ reconciling the world unto Himself, not imputing their trespasses unto them." "Once, in the consummation of the

ages, Christ hath appeared to put away sin by the sacrifice of Himself." The Cross is at once the bridge which spans the yawning chasm between God and man, and the lever by means of which fallen man may be raised to communion with and likeness to God.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Gospel is adapted to the spiritual needs of humanity, because it offers the one universal religion. All false religions are province religions, empire religions, or continent religions, but the soul hungers for the universal, seeking for the disease a remedy that is equally universal. Jesus Christ is more than the Light of Asia; He is the Light of the whole world. The eternal system, revealed and applied in time, is a system broader, deeper, grander, and more comprehensive than the fragmentary and incomplete systems of men. Christianity, like the air, and the light, and the water, is intended for the world. Realization of this fact is the measure of responsibility. Selfish possession is treachery to the trust committed to our care, and a betrayal of the most sacred interests of our brethren living and dying in ignorance of the "one Gospel of light and salvation."

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?"

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War and Peace

War, horrible as it is, is sometimes a duty from which a nation cannot shrink. With the possible exception of the Mexican war, the United States have never engaged in any war that was unjust. We do not care to discuss the merits of the exception just mentioned. Let it stand in our history for what it is worth, for men will have different opinions about it. But as once more, and with great reluctance, after much patience and long-suffering on our part with the wretched misrule and cruelty of Spain in Cuba, our government has declared war and has asserted her intention to free Cuba, we express our unqualified opinion that our quarrel is just, and that, with God's blessing upon our arms, it will make for peace and prosperity in one of the fairest lands in all the world. And this is the true end of a just war, a peace, a larger liberty, a higher and more Christian civilization. It seems hard that Americans should be called from plough and counting-house to face the soldiers of another nation in a bloody strife, in a quarrel which is not primarily their own, but the whole nation has felt more and more deeply the responsibility which events, which Divine Providence, have placed upon it, and at last the response has been made in the only way it can be made effectively, by a declaration of war, and may God defend the right.

This sense of responsibility for the defense of the oppressed, for the extension of human freedom, which is at the basis of our present action, is more characteristic of the Anglo-American people than of any other nation upon earth. We believe that England and the United States are the only countries in the world where the meaning of the word "freedom" is really understood. Personal, political, and religious freedom is ours in the highest degree. Neither Germany, Austria, Russia, Italy, least of all Spain, can boast of that freedom which Englishmen and Americans enjoy. None of these countries have free institutions, as we understand them. We have sometimes thought that France was an exception but France is governed by the army, and by a horde of officials in such close combination that even the corruption which we in America deplore as arising from the "Spoils System" is a small matter beside it. And recent events in

Republican France have shown that personal freedom there is a very hollow thing.

Because this freedom is ours, we are bound to extend it in the world. It is the fruit of Christianity, of an intelligent, thoughtful, prayerful, and thoroughly practical Christianity, the leadership of which rests with the Anglican Communion. It was the Church of England as well as the realm of England which in the early part of the 16th century declared for liberty and law, for human right and freedom, and for orderly government, and which maintained that position against all comers until it was established. The sons of Old England went forth into the West to found new empires, but they were inspired by the same spirit of freedom and obedience to just laws, and when England, in an evil hour, forgot her own teaching, she learned the lesson afresh from her own children in the wilderness of America, and she will never forget it again.

In the 16th century the richest and most powerful nation in the world was Spain, and Spain engaged in mortal conflict with England in order to subject her again to bondage, religious and civil, and to cripple her power to extend freedom to the Lowland Provinces. England crushed the power of Spain when she defeated the great Armada, and from that time Spain's place among the nations has grown less and less, and she has lost nearly all those vast possessions, the larger part of that Western hemisphere which a Roman Pontiff blasphemously bestowed upon the Spanish crown: "It is the Most High God who ruleth in the kingdom of men, and He appointeth over it whomsoever He will." And such is the lesson of history, as well as the teaching of Holy Scripture. What England began when Admiral Lord Howard's ships defeated the Spanish Armada, we have good hope that the United States will finish in this year of grace, and thus terminate Spanish rule upon a continent for which she never did aught but misrule, plunder, and oppress, from the days of Cortez and Pizarro to those of Weyler.

We repeat it, we are put in trust with the highest gifts of civilization, with human freedom, right and just laws and principles of government. We may not force these gifts upon those who care not for them, but when other people are struggling to obtain them against fearful odds, it is our bounden duty to go even to the extremity of war to aid them, and so to establish peace and freedom in place of oppression and tyranny; just and equal laws instead of military rule; and prosperous commerce instead of the payment of tribute. In this responsibility England and the United States are at one. If both nations realized and acted upon it, in a union of peace, they would dominate the world for peace, civil and religious freedom, and all the arts that make for happiness and prosperity.—*The Diocese of Springfield.*

Boston Correspondence

IV.

Boston is rich in good preaching. Its preaching is more cultivated than its theology. I think the people of this community crave it more than of any other city. Of course in saying this, nothing is to be construed as derogatory of any other place, but there is more demand made for good preaching here than elsewhere, and it is in a large degree gratified. There may be a tendency, here and there, to overstrain for effect, but this is an intellectual characteristic of the times.

This good preaching marks all the Christian bodies, and sometimes, alas! it is used in the most fruitless endeavors. To hear a preacher, Sunday after Sunday, pounding against errors of Rome, with a slight blow at our Church, apparently satisfies every week over two hundred people. Certainly it is not what the preacher says that makes the attraction—it is the way he says it.

We are great admirers of manner. My good friend, the Broad Churchman, knows this well. I have heard the rankest heresy preached in Boston under the garb of splendid diction, and in a voice of charming volume. These were so

prominent that they concealed the poisonous opinions. The generality of people are hasty in conclusions, though always slow in denouncing mannerisms.

I think our preaching is attractive largely because of the forms and ways in which it is fashioned. A good sermon is sometimes nothing more than a mental exercise. It is the supremacy of an individual mind tackling a religious truth, and by a process of mental agility, weaving out an interpretation which is as ingenious as it is sometimes destructive. After all, it is a great blessing to fall back upon the fact the Church teaches this or that, and let the mind be limited and confined by her guidance.

To hear some sermons in Boston is simply to grow familiar with the powers or capacities of a certain mind. It is always refreshing, like the east wind upon a sultry day, to find a preacher proclaim "the Church is our teacher," and put a momentary stop to all mental gymnastics.

To preach revealed truth is certainly a nobler aspiration than to erect one's mind into an infallible tribunal of truth. While there is good preaching all around us, it would be lasting and effective if it were more of a message than an individual's interpretation.

Much is said, in consequence, about thinking out your belief or theology. So many came into the Episcopal Church during the eloquent appeals of Phillips Brooks that, at his death, it was hard for them to determine why they should longer continue amongst us. Some have gone into the ranks of Christian Science, and one clergyman has gone back to the embrace of his old love, Unitarianism. If these same could only have argued: "I still believe this upon the authority of the Church," they would have ceased their wandering and silenced their doubts.

There is a reaction among many of the graduates of the Cambridge Theological School. Their heads ached, no doubt, with the learning of Pfeiderer, when undergraduates, and they speculated wisely or unwisely over Strauss, Baur, and all that type. A change has come over the spirit of their dreams. Some of the strongest Churchmen in the diocese were nursed there in their theological infancy, but their present attitude through the diocese would indicate a reversal of opinion. If this school of the prophets aims to teach a student to think for himself upon theology, there is apparently some disgust at this liberty, or some inconvenience about it, when one gets into the details of parochial work. Anyway, not a few of the best priests in the diocese, and strongest advocates of the heritages of the Catholic Church, come from Cambridge.

The clerical meetings at the Diocesan House this year have been better attended than formerly, but nothing, as yet, has come up to the old-time interest felt in the former quarters, at 5 Hamilton Place. "The old, old familiar faces," to borrow Charles Lamb's expression, are greatly missed. Dean Gray was the life of many of those meetings. He had always something fresh and interesting to say, and made himself attractive to all types of Churchmanship. At present, these gatherings are in the possession of the "Broads." Sometimes the queerest statements are made here, and often with a looseness that is not only displeasing, but even repulsive. Very few of the High Churchmen attend, and the reason is not far to discern when one recounts a few practical experiences with the discussions.

The parishioners of Emmanuel church have now taken possession of Association Hall, where the Sunday services are held. The new church will be built over the site of the old, at an expense of \$100,000. Dr. Leighton Parks is still worthy of the confidence placed in him, for he is gifted as a speaker, and has a clearness in setting forth his views which invariably make them pleasant to the ear, as well as attractive to the understanding, though not always convincing. I have no sympathy at all with the characterization of Dr. Parks by the society journal, *Time and Hour*, which declares "Bishop Brooks' love for Leighton Parks was the final seal of his Boston acceptance."

This is not so. This clergyman has always had sufficient originality and ability to keep the admiration of Boston without the intervention of another. It is strange how often there is the desire to lay at the feet of a great man some other greatness around him, with which he had nothing to do.

Now and then one meets an old-fashioned Churchman, displeased with the modern ways of conducting the service, crying aloud for the good old days of Bishop Eastburn who always, upon her birthday, drank to the health of Queen Victoria, and did it with such formalism in removing his hat as to inspire his witnesses with momentary reverence for everything English. Well, Bishop Eastburn was great, but he was not Broad in any sense. His sermons were very uniform, and always lasted thirty minutes, and often he would use the phrase about a doctrine: "There it stands, just as I have shown you. Reject it at your peril."

How would Boston to-day stand such a remonstrance from the pulpit, especially from a man who, as a bishop, declared openly he had never changed his religious views since he was seven years of age?

I have heard numerous comments about the porch of Trinity church. Some are very favorable, others are not so, and are mainly based upon the omission of the frieze, "The Crucifixion," for which is substituted "The triumphal entry of Christ into Jerusalem." After being assured that no style of Churchmanship was involved in this change, but it was mainly determined by the exigencies of the sculptor's art, any further comment is unnecessary.

How beautiful Trinity church in its interior would be, if it had a large altar. One cannot help but admire the grand chancel, yet its lack is very conspicuous. Some years ago, a large marble altar was offered to the church, but refused. If Churchmanship will determine the beauty of a church edifice, and if art is to be cribbed, cabined, and confined within the area of a limited religious sentiment, no wonder some are forced to accept the conclusion of a writer in *Modern Art*: "Our churches have become bare, ugly meeting-houses, destitute of symbolism, either in ritual or ornamentation, or else vulgar and offensive exhibitions of tawdry wealth striving to purchase for itself the covering of art wherewith to hide its nakedness."

I am very glad to read in the current number of *The Church* this statement—it is a comment on Dr. McGiffert: "The Church is not responsible for all the vagaries of individual ministers."

This is very good. It has in it much to reconcile all of us to the peculiar utterances that come from a certain school of theological thought in this diocese. We have all along felt they were vagaries. However, no one was discourteous enough to pronounce them so, but now that authority has been given to call them this, our courage is greatly helped, and we need not be termed narrow if we cannot accept these vagaries. Verily, a change is coming to us, and how THE LIVING CHURCH was faulted a year or two ago for the same or a similar remark! I can go now into the cloister of my theological views with a renewed heart, and hear these rumblings of a change all around, with anticipation for better things by and by. "BOSTONIAN."

Personal Mention

The address of the Rev. Theo. L. Allen is changed from Van Etten, N. Y., to Mexico, N. Y.

The Rev. W. R. Brander has been appointed assistant to the Rev. F. W. Clampett, of St. Peter's church, Baltimore, and will enter on his duties at once.

The Rev. Herbert E. Bowers, LL. D., late assistant at Trinity church, Newport, R. I., has taken charge of Trinity parish, Hamilton, S. Ohio.

The address of the Rt. Rev. Alex. Burgess, D.D., Bishop of Quincy, is St. Alban's, Vt. The Bishop, with his family, left Peoria for the East on Tuesday last.

The address of the Rev. Clarence Buel has been changed from 714 Park ave., Baltimore, Md., to 615 Jefferson ave., Detroit, Mich.

The address of the Rev. George G. Carter, S.T.D., rector of All Saints' church, Hudson, is 84 Green st., Hudson, New York.

The Rev. Wyllys Hall, D.D., late of San Mateo, Cal., has accepted a call to St. Paul's parish, San Rafael, and entered upon his duties.

The Rev. Daniel D. Hefter has been transferred from the diocese of Central Pennsylvania to the diocese of Quincy. He is serving as chaplain of St. Alban's Academy.

The address of the Rev. Arthur F. Lewis is changed from 7 Pacific ave., Butte, Mont., to 111 Pembroke st., Bridgeport, Conn.

The Rev. G. Sherwood Whitney, rector of St. Thomas' church, Thomasville, Ga., sails June 2d on the "Konigen Luise" of the North German Lloyd, to spend four months in England and on the continent.

Official

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.

Ordinations

In Grace church, New York city, May 25th, Bishop Potter ordained to the diaconate, Dr. Charles Augustus Briggs, formerly of the Presbyterian body, and Mr. Charles H. Snedeker, formerly of the Methodist Episcopal denomination. Both candidates were presented by the Rev. Dr. Huntir gton.

At the cathedral of SS. Peter and Paul, Chicago, on Whitsunday morning, Bishop McLaren ordained the Rev. J. H. Dennis to the priesthood, and Messrs. Hanson A. Stowell, Frank F. Beckman, and John S. Cole to the diaconate. They were presented by the Rev. F. G. Hall and Dr. Wm. J. Gold, who also, with the Rev. H. G. Perry, assisted in the laying on of hands in the ordination of Mr. Dennis, who was ordained with *porrectio instrumentorum*. The Rev. H. G. Perry read the Epistle, and the Rev. J. S. Cole, the Gospel.

At St. Paul's pro-cathedral, Springfield, Ill., on Ascension Day, Bishop Seymour advanced to the priesthood the Rev. Henry Watson Ruffner. The Bishop was assisted by the Ven. F. W. Taylor arch-deacon of Springfield, who presented the candidate and read the Litany, the Rev. Frank D. Miller who was the preacher, the Rev. Messrs. Alexander Allen and L. B. Richards, and the Rev. Edwin S. Hoffman, of Hornellsville, N. Y.

In Christ church cathedral, St. Louis, Mo., May 24th, Bishop Tuttle advanced to the priesthood, the Rev. Frederick Norman Chapman. The candidate was presented by the Rev. G. D. B. Miller, and the sermon was by the Rev. Carroll M. Davis, dean of the cathedral. Four of the clergy united with the Bishop in the laying on of hands.

Died

HUTCHINSON.—Entered into rest, April 26th, the Rev. Thomas Poole Hutchinson, aged 58 years. Funeral services held in Calvary (Monumental) church, May 18th. Interment private in Mt. Moriah cemetery, Philadelphia.

TUCKER.—At Pawtucket, R. I., May 4, 1898, the Rev. William Packard Tucker, D.D., in the 64th year of his age.

"Well done, good and faithful servant."

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 KIMBER, 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

PERSONS having no use for THE LIVING CHURCH after reading, would confer a favor on many a Texas soldier by sending it to the Rev. W. K. LLOYD, chaplain 3rd Texas Infantry, Austin, Texas.

The Editor's Table

Kalendar, June, 1898

1. EMBER DAY.	Red.
3. EMBER DAY.	Red.
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 Hymn

BY TEN EYCKE

A little while and I am gone;
The spot that knew, no more shall know my face;
I am forgot; some other one
Shall fill my place.

As smoothly on through night and day
Adown the paths of time, as God doth list,
This ancient world shall take its way,
I am not missed.

Then why should I my corner fill?
And why, then, struggle on with groan and sigh?
What power have I for good or ill?
Then why not die?

There is a better world: Amen!
And there my God hath made a place for me;
A little struggle here, and then
With Him I'll be.

Then give me strength to be a man,
This earthly path to tread without a fear.
And do what little good I can
While I am here.

And when I join the mighty throng
That sings around our King, my voice I'll raise
And shout His mercies ever strong
Through endless days.

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Thoughts for Trinity Sunday

TOMORROW will be Trinity Sunday, the greatest of the minor festivals. There are three of the very highest order; namely, Christmas, Easter, and Whitsunday. Of these, Christmas may especially be regarded as the festival of the Father who that day in the most transcendent way witnessed to the infinitude of His love; to the fact that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Easter may be regarded as especially the festival of the Son, who that great day most notably made manifest the perfection of His divine power in overcoming death, and opening unto us the gate of everlasting life; while Whitsunday may be regarded as especially the festival of the Holy Spirit who, as on that day proceeding from the Father through the Son, came in the plenitude of power to be the divine Comforter, Teacher, Monitor, and Guide of the sacramental host.

The Church has duly celebrated these great days in their order, and now having declared, severally, the glory of the Father and of the Son and of the Holy Ghost, on Trinity Sunday we weave these three glories into one glory, by declaring the Father, the Son, and the Holy Ghost to be one God blessed forevermore. On Trinity Sunday we come to the end of our long journey up the holy mount, and now, as if stopping to look back on the way we have gone, and see to what it is that we have attained, we declare it to be this, a knowledge of the one Lord God Almighty, as He has revealed Himself to men in the threefoldness of the Divine unity.

To what, then, do these great days witness? The answer cannot be better given than in this well-known question and the

answer thereto, contained in the catechism: "What dost thou chiefly learn in these articles of thy belief? First, I learn to believe in God the Father who made me, and all the world. Secondly, in God the Son who hath redeemed me, and all mankind. Thirdly, in God the Holy Ghost who sanctifieth me, and all the people of God."

This, then, is the substance of the Christian Faith, "the Faith once for all delivered unto the saints." It was intimated from the beginning, and more and more suggested in later revelations, and finally and fully stated in the authoritative teaching of our Blessed Lord, and plainly set forth by His inspired Apostles. This Trinity teaching is now, and always has been, the sum and substance of the revelation made as to the being of God. That it has been the teaching of the Christian Church from the beginning there can be no question.

The most common objection urged against this Trinity teaching is that it involves unfathomable mystery. The objection is a striking example of the *reductio ad absurdum*. It holds equally against the universal conviction of men as to the eternity, the omniscience, and omnipresence of God. That God is everywhere present, that He can at one and the same time be in more than one place, is mysterious. And no less of mystery is wrapped up in the thought of the omniscience of God. These primary convictions do involve unfathomable mystery. Nor is it strange that it should be so. All life is full of mystery. We meet with it even in the tiniest blade of grass that grows. But, we hear it said, this Trinity teaching is not only mysterious, but unreasonable. It has its elements of mystery, but it is not unreasonable. Quite the contrary. It is most reasonable, for, aside from the teaching of Scripture and the uniform witness of the Church, it is in keeping with the universal law of life that in all its higher forms we find unity in manifoldness, and the higher the life the greater is the complexity in unity. In the lowest forms of life, we see simple unity, and no complexity at all. The jelly-fish is a mere receptacle, a sort of receiving sack, an example of simple unity, and nothing more. But in ascending the scale of created life, through fish and fowl up to man, we find unity in manifoldness. In feathered fowl we find unity with complexity far beyond that seen in the fishes of the sea. The bird has correspondence with a wider, richer environment; and in man we find unity in combination with still greater manifoldness. In short, unity with complexity is seen to be an ever-increasing law of life.

Reason, therefore, tells us that this unity in manifoldness we should expect to find also in Him from whom all things proceed—in God! If we find this unity in manifoldness even in man, then how much more a great deal in God, in the Eternal and Everlasting One! While there is, must be, much in God altogether beyond the comprehension of human understanding, still there is little in this blessed Trinity teaching that removes it out of the apprehension—we do not say comprehension, but apprehension—even of a little child. We confidently affirm that no Christian child will find any difficulty in gaining some clearly defined thought of the one Lord God Almighty so lovingly revealed to men as the Father, the Son, and the Holy Ghost,—"God the Father who hath made me, and all the world, God

the Son who hath redeemed me, and all mankind, and God the Holy Ghost who sanctifieth me, and all the people of God." S.

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CANON GORE is the Senior Brother of an association called "The Community of the Resurrection." He was recently asked what was the special object of this community, to which he replied: "To promote religion among the people. To go into populous districts and assist the clergy, who are frequently overworked. To give them occasional relief, to conduct missions, to send out literature, and generally to serve the people." The Canon added, that they should not obtrude themselves in a diocese where the bishop was not friendly to their propaganda, nor should they go into a parish against the wishes of the vicar.

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FROM the annual report of the Missions to Seamen, we take the following timely mention: "The gathering of the war fleets of many nations in the China seas, emphasizes the greatness of the commercial interests in which mercantile navies are engaged in those waters. It is encouraging that, for both war and commercial fleets, the banner of Christ is upheld by "The Missions to Seamen," in four of the larger ports in the far East. Seamen's chaplains and staffs proclaim the message of salvation at Hong Kong, at Shanghai, and at Yokohama, being each furnished with a steam mission vessel, church, and institute; whilst a Scripture-reader officiates amongst crews at Kobe, having a mission boat and institute. As many as 227 divine services were conducted afloat in China and Japan waters last year, beside constant ship visitation and the work amongst seamen ashore."

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POSSIBLY willful injury to other people's property at the hands of college students might be lessened, if a hint were taken from the following incident: "One of the Church Army mission vans having been broken into one night last week by the pupils of a well-known college, and several articles broken and damaged, the rector of the parish took up the matter so energetically, that the headmaster decided to impose a fine upon each of the delinquents, with the result that some ten guineas were handed over as compensation for the frolic, accompanied by a full apology."

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ARCHBISHOP TEMPLE not long ago, while still Bishop of London, remarked that the ties between the Bishop of London and the other inhabitants of the neighborhood ought to be of a very close character, "for," said he, "we have been neighbors for a thousand years." This is literally true. The manor of Fulham, where the Bishop's palace stands, was granted to the fourth occupant of the see in the year 631. It has been in the possession of these bishops ever since, except during the commonwealth when the bishop was turned adrift and the place was sold to one of Cromwell's officers. Nothing now remains of the original buildings. The oldest portion of the present structure, the great court or quadrangle, was built in the reign of Henry VII. The chapel was erected by Archbishop Tait, and has been adorned with a stone reredos of great beauty, by Bishop Creighton. The library is said to date from the reign of

Charles II. It contains a valuable collection of theological works bequeathed by Bishop Porteous, a century ago. Both the great hall and the library are adorned with many portraits of kings and queens and bishops. Such an edifice, with its contents, is "historic" in every sense.

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WE have heard that in times past it was not unusual for bishops to make their visitations mounted upon donkeys, but the following is the first instance we have met with of a bishop riding on such occasions in a donkey cart:

On Palm Sunday, says the *Daily Telegraph*, the Bishop of Marlborough was due to hold a Confirmation service at St. Lawrence's church, Brentford, but when his lordship arrived at Gunnersbury railway station in time, as he thought, to take a cab to the place of appointment, he found, to his great chagrin, that vehicles for hire were conspicuous by their absence. The distance was too great for walking in the few minutes to spare, and the Bishop had almost made up his mind to be late for the ceremony, when suddenly there came on the scene a humble coster with his "moke" and cart, the man having apparently been turning an honest penny by providing the locality with oranges and apples. The aproned ecclesiastic explained to the coster in a moment his dilemma, and asked for a "lift." The kindly owner of the ass at once consented, the Bishop scrambled into the cart, and the donkey, entering into the humor of the situation, used its four noofs with such dispatch that his lordship's ride through the principal street of the town was like a triumphal procession. Thanks to the donkey, the Bishop arrived at St. Lawrence's in a good time.

What would the dignified and stately prelates of the pre-Tractarian period have said to this!

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A FRENCH dictionary by Pierre Laroche gives this wonderful account of the English Church: "Anglicanism dates from Henry VIII. who broke with the Pope, from whom he had not been able to obtain the dissolution of his marriage with Katherine of Aragon. The king or the queen is the head of the Anglicans who are divided into Methodists, Evangelists, and Calvinists."

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THE parish of Coxwold, once held by Sterne, is not without its good points, though the living is only worth to its vicar \$250 per year. Besides the fragrance of Sterne's name, which perhaps has become sweetened by lapse of time, the neighborhood is beautiful in the extreme, and the people so warm-hearted that no length of time can impair their affection. A few years ago there was an old curate in those parts called Winter who was said only to have been absent from service twice in sixty years. Someone wrote to Archbishop Thomson to say he was inaudible, and ought to be retired. When it came to the ears of the people at large, they answered that they preferred Mr. Winter, if only to look at, to anyone else. So the old curate stayed to the end of the chapter. The place, therefore, despite drawbacks, has compensations.

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IN *The Scottish Guardian* of recent date are some remarks upon the good intentions of those religious bodies which appoint committees to keep an eye on the depravity of the times in which we live. "The 'unco guid' flavor which surrounds the reports of such committees is emblematic of the pro-

verbial type of the Scottish religious character." The utterances of a Greenock elder at the Free Kirk synod of Glasgow are referred to as a case in point. This worthy gentleman objects to the laudation of Robert Burns by Christian ministers. "Burns," he considered, "was a man who would not have been allowed to sit as a member of the synod. The more he read of him, the less he thought of him." We should hardly imagine that any laudation of Burns by Christian ministers would go the length of setting him up as a model of morality. But while we deplore his sins and shortcomings, we may be allowed to give him credit for a better side, and to recognize the genius which adorns his poetry, most of which is without moral blemish, and some of which, like "The Cottar's Saturday Night," is replete with religious feeling.

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AN old lady in South Carolina has a scrap book with the following clipping:

"In Georgia an old sign on a bridge reads: 'All persons must walk their horses here; infringement of this rule will be punished as follows, five dollars fine if white, twenty-five lashes if a negro. Half the penalty to go to the informer!'"

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"EVERY schoolboy," as Macaulay used to say, "knows the difference between St. Ignatius, the disciple of St. John, the noble bishop of Antioch, the steadfast martyr, and Ignatius Loyola, founder of the 'Society of Jesus.'" But the schoolmaster does not yet seem to have reached all our friends in the north of Ireland. A paper was distributed not long since among the synodsmen of Down, Connor, and Dromore, in which the S. P. G. was gravely taken to task for printing and circulating in India a "Life of the Founder of the Jesuits." This seemed an extraordinary course for the venerable society to pursue, but a little investigation showed (a) that the accuser had confounded one Ignatius with the other; (b) that the Life of the Saint and Martyr which had been translated for the use of native Christians owed its existence not to S. P. G., but to the S. P. C. K.—a society ever foremost in such good works.—*The Irish Ecclesiastical Gazette*.

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SOME of our readers may remember the appeal published not long since for funds for the restoration of the old cathedral at Clonfert, Ireland. It dates back to early Christian days, and contains the grave of St. Brendan, the navigator who is reported to have landed in America nine hundred years before Columbus. The appeal was made by Canon Robert M'Larney, rector of Clonfert, Banagher, Ireland. The old cathedral was described as belonging to the Church of Ireland. Upon this, a Roman paper in this country attacks Canon M'Larney and his appeal as "impudent," and says he has as much right to call his Church the "Church of Ireland," as to call it the Church of China, and further, that Clonfert cathedral is stolen property; that it belongs to the Roman Catholics. Americans are then advised to contribute nothing to Canon M'Larney, but to send their money to the Roman Bishop Healy who is building a new cathedral at Loughrea, which he would not have to do if he had his rightful property. To this the Canon, nothing daunted, makes reply: "The Church of Ireland is the true

Irish Church. Its bishops are the legitimate and only successors of St. Patrick and his followers in Ireland. The present Roman Catholic episcopacy in Ireland was schismatically introduced by the Papacy two hundred and fifty years ago, in opposition to the successors of St. Patrick and of the Apostles of Christ." Nevertheless, he does not retaliate by warning people against Bishop Healy as an imposter, but advises Roman Catholics by all means to send subscriptions for his new cathedral, while members of the Anglican Communion continue to send theirs to Canon M'Larney. We trust the restoration at Clonfert may be accomplished, especially as no more than \$5,000 is required for the purpose.

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King James, His Charge

DEAR LIVING CHURCH: A friend lent me an original print, from which I have carefully transcribed the enclosed, following (and verifying) exactly the spelling, capitalization, punctuation, etc. The paper, type, and printers' work correspond with the date affixed—1679.

I send you this copy, thinking it may possibly be of interest to the readers of THE LIVING CHURCH, and that you might find it a place in your columns. If you do so, I, for one, shall clip it and preserve it, as a small side light on English Church history.

G. F. GLADDING HOYT.

KING JAMES HIS CHARGE

To the judges before they went their circuits. Relating to priests, Roman-Catholicks, etc. Taken out of the library at St. James's, London: Printed for Langley Curtise on Ludgate Hill. 1679.

I Protest unto you, nothing in the earth can grieve me so much as mens falling away from Religion in my days, and nothing so much joys me as when Religion increaseth under Me; God is my Witness. I speak nothing for vain glory, My heart is grieved when I hear Recusants increase, Therefore I wish ye Judges to take it to heart as I do, and prevent it as you can, and make me known to my people as I am.

There are three sorts of Recusants, the first are they that for themselves will be no Recusants, but their Wives and their Families are, and they themselves do come to Church but once or twice in a year infor'd by Law, or for fashion sake; these may be formal to the Law, but more false to God than the other sort.

The second sort are they that are Recusants, and have their conscience misled, and therefore refuse to come to Church, but otherwise live as peaceable Subjects.

The third sort are practising Recusants, these force all their Servants to be Recusants with them, they will suffer none of their Tenants, but they must be Recusants, and their Neighbors, (if they will live by them in peace) must be Recusants also. These you may find out as a Fox, by the foul smell a great way round his hole.

This is high pride and presumption, that they for whose souls I must answer to God, and who enjoy their Lives and Liberty under me, will not only be Recusants themselves, but infect and draw others after them.

As I have said in the Parliament House. I can love the Person of a Papist, being otherwise a good man, and honestly bred, never having known any other Religion: But the Person of an Apostate Papist I hate; and surely for those Polypragmatick Papists, I would you would study out some severe punishment for them, for they keep not infection in their own hearts only, but also infect others Our good Subjects.

And that which I say for Recusants, the same I say for Priests. I confess I am loth to hang a Priest only for Religion sake, and saying Mass; but if he refuse the Oath of Allegiance, which (let the People and all the Devils in Hell say

what they will) yet, as ye find by my Book, and divers others, is meerly civil; but those that so refuse the Oath, and are Polypragmatick Recusants, I leave them to the Law. It's no Persecution, but good Justice.

And those Priests also, that out of my Grace and Mercy have been let go out of Prisons, and banish'd upon condition not to Return, ask me no questions touching those, quit me of them, and let me not hear of them; and to them I joynt those that break Prisons, for such Priests as the Prison will not hold, it's a plain sign nothing will hold them but a Falter; such are no Martyrs that refuse to dye for their Conscience, *Paul*, notwithstanding the doors were open, would not come forth, and *Peter* came not forth of the Prison, till led by the Angel of God, but these will go forth though with the Angel of the Devil.

FINIS.

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From Caterpillar to Butterfly

BY FRANK H. SWEET

THE butterfly or moth, in its winged state, deposits its eggs on different kinds of trees and plants. Instinct teaches it just what leaves its young will require for food; for when the caterpillar first leaves the egg it is so small and weak that it is necessary that food should be supplied at once. As soon as it is born it begins eating eagerly, and increases in size very rapidly. It almost always remains through its short life on the tree or shrub on which it first made its appearance. In size and color caterpillars differ greatly from each other. They are of all tints, from dull gray or brown to the most brilliant combinations of green, red, and yellow. The caterpillars of the moth are almost always larger than those of our common butterflies, some of them measuring three and four inches in length.

A caterpillar changes its skin several times, each time generally assuming a coat of a new color. Some caterpillars are born black, and after appearing in dresses of white, red, and orange, finally end their existence in a delicate coat of pea-green. Before each change the caterpillar leaves off eating, and remains motionless a certain length of time. It sometimes suspends itself from a twig by a slight web, where it hangs until the old and dry skin crackles open along the back, when by various twistings and turnings the caterpillar frees itself from its old coat, and crawls off to begin eating again.

When the caterpillar is fully grown and ready to assume the pupa or chrysalis state, it seeks out a place of concealment, and fastens itself to the under surface of some object, where it usually hangs by the hind legs. The skin then parts on the back, and the covering of the chrysalis is formed by the drying and hardening of a transparent fluid immediately under the skin. The insect then appears as a lifeless, oblong body, with no distinct head or limbs. These chrysalids have a hard polished outside, and are often very rich in color. Some are green, or yellow, others rich brown. Some caterpillars of the moth spin themselves up in a web which they fasten to a twig or the under side of a leaf, and within this web form a cocoon. Others go into the ground, and there pass through the transformation.

The pupa state is the second period of the butterfly's existence. Its duration depends much on external circumstances. If the change in the caterpillar takes place during hot weather, the butterfly will often appear in two or three weeks; but if the pupa state occurs late in autumn, the chrysalis will re-

main closed until the following summer. When the time for the change comes, the chrysalis swells and bursts, and from out of the dry husk the butterfly creeps forth, and enters upon the third and last period of its existence. At first its wings are damp and crumpled. It perches on its old home until the air has dried and strengthened them, and then flies away to enjoy its short life in fluttering from flower to flower.

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Spontaneous Speaking

M. PAUL DE REMUSAT relates that visiting once his friend, M. Thiers who had not yet become president of the French Republic, but was one of the most noted orators of Europe, he found the great statesman at his desk, busy with paper and pen.

"You come just in time," said Thiers. "I am just finishing the speech that I am to deliver in the *corps legislatif* to-morrow. I will read you some passages, and you may tell me just what you think about it."

It was, perhaps, M. Thiers' most famous speech—his great impeachment of Napoleon III. and his policy. The young man listened with interest, and ventured to say after the reading that, while the address was a remarkably strong one, he missed something of the easy, natural, perfectly simple method which was characteristic of M. Thiers.

"You are right," said the great orator. "I haven't put in the negligence yet."

Taking his pen, he proceeded to add a touch of negligent ease here and there, changing careful expressions to careless ones.

"Now," he said at last, "it is spontaneous!"

M. Thiers once wrote to St. Beuve: "I have spent my life in public assemblies, and have been struck by one thing: the moment a speaker begins to make what we call phrases the audience begins to smile disdainfully and to cease to listen."—*Youth's Companion*.

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Book Reviews and Notices

Our Redemption, Its Need, Method, and Result. By Frederick A. Noble, D.D. Chicago: Fleming H. Revell Company. 12mo, cloth. Price, \$1.25.

This work from the pen of the pastor of the Union Park Congregational Society, Chicago, will doubtless receive a hearty welcome by many readers, both within and without the lines of his own religious body, and it deserves it. Dr. Noble is always clear and direct, and commands a hearing. This work maintains his reputation as a writer and preacher. Its contents fall into three main divisions—"Redemption Made Necessary by Sin and its Consequences"; "How Redemption is Secured"; "Redemption in the New Spirit and Outlook it Furnishes." In the first main division, the facts and ground of sin, its universality, its disclosure and inevitable punishment, are very fully and carefully considered in the light of the sacred Scriptures. Seldom does one meet a more candid, careful, and grave handling of the awful subject of eternal punishment. Dr. Noble, from his commanding position, speaks out clearly regarding a subject which many preachers either ignore or slur over or deny; viz., the everlasting alienation from God and righteousness of those who die impenitent. In the second main section it is ably maintained that man has no power of self-recovery from the chains of sin, nor capacity to make satisfaction. Christ alone is able to make atonement, which we appropriate through trust or faith in our Redeemer. Of course th

Churchman looks in vain for any recognition of the fact that the Church is the sphere of the redeemed life, and also that the sacraments are the channels of this "plenteous redemption" and justification. But notwithstanding this, Dr. Noble has written much that is worthy of careful reading. His treatment of the subject of our Lord's propitiation is well retained within the scriptural expressions covering this difficult and important topic. The various theories, however, are pointed out, but the aim is to avoid extensive theorizing about a fact that is wrapped in mystery. In the closing sections, which treat of "the redeemed sinner in heaven," are some things which do not harmonize with our doctrine of the Intermediate State.

Vibration, The Law of Life. A System of Vital Gymnastics. By W. H. Williams. Denver: Temple Publishing Company. Price, \$1.25.

All life is motion. This book claims to furnish a solution of the relations between form and motion, and to teach "a mastery of the motor power by which the human machine may be kept running and in perfect repair as long as we please to use it." This is a large contract, and we can best judge as to whether this book fulfills it, by giving a passage or two from its pages. We will take the opening of chapter VII, which has for a motto Shakespeare's words, "We are such stuff as dreams are made of." We respectfully suggest that the last words of the motto be dropped, and it be read: "We are such stuff"—but to the extract: "Man has three personalities that must be developed and mastered according to the laws of this planetary circle before he can enter the next higher circle. The law of attraction and repulsion is dual, positive and negative. It is also sexed, masculine and feminine. This law personifies itself, and your present sex, whether masculine or feminine, is a personification of the law. If you are positive masculine, your sub-conscious is negative feminine. This must be expanded and elevated to balance your present personality, and from this springs a third personality, which is your highest on this planet." This word to the wise will certainly be sufficient, and no more need be said.

History of the Episcopal Church in Alabama—1763 to 1891. By the Rev. Walter C. Whitaker. Birmingham, Ala.: Roberts & Son. Price, \$1.25.

This is another of those very valuable diocesan contributions to our American Church History. It is carefully written, and does not overlook any important detail. It is not without an occasional dash of humor; e. g.: "That presbyter must be before bishop in order of time is a proposition that would have impressed St. Paul very deeply, and probably have occasioned another epistle." We hope for his own sake, that Bishop Cobbs was not as homely as the likeness here given of him. The book reveals the astonishing fact that the General Convention in 1832 admitted Alabama as an autonomous diocese, though there were only two presbyters in its limits, and the diocesan convention numbered ten souls. In 1833 there was only one clergyman, and no diocesan bishop. The account of Bishop Wilmer's difficulty with the army officials at the close of the Civil War is very interesting. An officer "drest with a little brief authority," undertook to forbid Bishop Wilmer to officiate or preach in Alabama, unless he ordered the use of the prayer for the President of the United States. This was Church and State with a vengeance, and the Bishop, a plucky man, refused to comply. The officer was obliged, by higher authority, to rescind the order, which he did in a most insulting and improper letter. We commend this book to those interested in the history our Church.

Life, Death, and Immortality. By Wm. M. Bryant, LL. D. New York: The Baker & Taylor Company. Price, \$1.75.

The nine essays comprised in this volume have been, so it is claimed, "developed from the modern, scientific, and critical point of view," which point of view is thought to supersede the old dogmatic position of the Church and the

ancient Creeds. From such sources as Mr. Bryant develops his positions, we do not think the "Faith of the Gospel" can be drawn. We are inclined to estimate very highly the subsidiary aid modern physical science and philosophy may lend to theological science, but it is futile to attempt to build on them as on a foundation. Other foundation has been laid. The Divine Revelation was given centuries before the era of modern and critical science. We will lay before our readers a few typical extracts: "The Church is a human institution, expressive of human convictions respecting a divine principle." "I am driven to conclude that the miracle is essentially psychical and only in appearance physical." "It has taken place within my own mind, and it is only by a sort of divine illusion that this inner transformation has appeared as taking place in the form of a suspension of the workings of the actual outer world of nature." The Gospel account of the death of Lazarus is thus written in "modern scientific" terms: "A state of trance, with rigidity and seeming lifelessness of body." The appearances of our Risen Lord are thus spoken of: "Assuredly we may easily see at the present day that these psychological conditions were such as to render the apparitions easily explicable as simple psychological phenomena. In which case we are left free to regard the miracle of Christ's bodily Resurrection as thus far a purely subjective miracle; that is, as having taken place only in the highly wrought imagination of some (not all) of His disciples." We do not deny that the book contains many things well worth reading, such as the articles on "Buddhism and Christianity," "Christianity and Mohammedanism"; "Christian Ethics as Contrasted with the Ethics of Other Religions," but the main trend of the book is reflected in the quotations we have laid before our readers, and can, therefore, be only characterized by us as erroneous and dangerous.

The Autobiography of Chas. H. Spurgeon. Compiled from his diary, letters, and records, by his wife and his private secretary. Chicago. New York, Toronto: F. H. Revell Company. Vol. 1. 1834-1854. Price, \$2.50.

Here is a portentous work. This is only the first volume, and yet it contains 373 pages, of the size of the Encyclopedia Britannica, and there are to be three more of equal size, and the whole work will cost you \$10. It is beautifully printed and properly illustrated. There is a portrait of the celebrated preacher, in regard to which his wife says: "I think no angel could look half so lovely." We are not familiar enough with angelic appearance to say. No one can deny that this book is interesting. It is written in a quaint, bright, taking style, and the humor scattered through it is so keen that any one, religious or irreligious, would find amusement at least in it. Of course it is, like the Pilgrim's Progress, which the author often imitates, a story of purely subjective religion, and Church clergymen are generally called "legal" preachers in it. No Churchman could possibly sympathize with much he would find here, and yet it is the earnest and evidently heart-inspired record of a great preacher, and a man of unbounded influence and wonderful popularity. As he was only human, the constant worship of him by so many thousands could not help telling on his character, and cleverly as he tries to conceal it, the conceit will sometimes crop out. Some of the experiences are very curious. He says: "For five years as a child there was nothing before my eyes but my guilt, and though I do not hesitate to say that those who observed my life would not have seen any extraordinary sin, yet as I looked upon myself, there was not a day in which I did not commit such gross such outrageous sins against God, that often and often have I wished I had never been born." This seems a most unhealthy condition for a mere boy to be in. He was converted, he says, Jan. 6th, 1850, between 10:31 A. M. and 12:30 P. M. Every public man will sympathize with him when he says: "I am quite willing to take my fair share of the current criticism allotted to

public men, but I cannot help saying, that I very seldom read in print any story connected with myself that has a word of truth in it. Old Joe Millers and tales of the remotest and farthest antiquity, are imputed to me, as they have been to men who went before, and will be to men who follow after." We presume this book will command a large sale.

Matthew Arnold and the Spirit of the Age. Papers of the English Club of Sewanee, with an introduction by the Rev. Greenings White. New York and London: G. P. Putnam's Sons. Price, \$1.25.

This is a collection of various essays by ladies and gentlemen, members of a literary club in Sewanee. We judge from them that the club contains a great many bright people, and the essays show a high degree of culture. Whether they deserved a wider circulation than the precincts of the University, and whether they are of any great value as contributions to the literature of the day, are debatable questions. If the club thought they were, and could pay for getting them printed, no one certainly can object. They are not all about Matthew Arnold, but touch on Clough, Meredith, Lord Leighton, Mrs. Humphry Ward, and the poets, Austin and Watson. They are of very unequal merit. To us, the best one seems to be No. IV., by Prof. Du Bose on "The Late Course of Religious Thought." We extract some timely and true words from it: "God, Incarnation, Atonement, Eternal Life, once given to humanity can never be taken away, because they are its nature and its destiny. Such a view makes us comparatively indifferent to questions of many external forms of authority, upon which some think the existence of our religion depends. Christianity has been, is, and will be believed, not so much upon any external proof or authority, as because it is, in itself, the truth of God, of ourselves, and of the world."

Periodicals

Included in the issue of *Harper's Weekly* of May 28th, is a four-page supplement devoted to the life and career of the late Mr. Gladstone. The illustrations are of especial attractiveness, including several portraits of Gladstone, taken at different periods of his life. This journal is furnishing every week fine pictures of persons and scenes connected with the war.

Besides its four serials, *St. Nicholas* for June furnishes its young readers with much entertaining information as well as fiction. All the boys will want to read of the boy who, forty years ago, was carried away in a balloon, when he didn't want to go! "The Art of Whittling," and what can be accomplished by a skilled whittler, "A Stamp Collector's Experience," "Our Little Gray Helper," and an account of the Bumble Bee, are all worthy reading.

Quite in keeping with the war interest of the day are several articles in the *June Century*; viz., "The Spanish Armada," described and illustrated from manuscript records and the narratives of survivors, with an introduction on the reasons for its failure, by Capt. Mahan, now of the Naval Strategy Board. "Ten months with the Cuban Insurgents" in the province of Santiago de Cuba, the experiences of a major in the Cuban army under General Garcia; "The Confederate Torpedo Service," by the electrician of the torpedo division in the Confederate navy. Mr. Stephen Bonsal, formerly of the American legation at Madrid, writes of "Toledo, the Imperial City of Spain," with illustrations. Bret Harte contributes a characteristic story to this number, and W. D. Howells has an article on "Pictures for Don Quixote," accompanying some hitherto unpublished drawings by Vierge.

Opinions of the Press

The Christian

THE TRIBUTE OF THE NATIONS.—The way in which Mr. Gladstone's death has been received by the civilized world is the most remarkable

tribute to the power of a pure Christian character that has been paid in modern times. It is impossible to believe that the eulogies paid the dead statesman by the leaders of thought in every nation were prompted so much by admiration for his long political career and of his liberal principles, or by wonder at the multiplicity and extent of his endowments, as by respect for his unwavering faith in God and man, and his undeviating adherence to the highest moral and spiritual standards in a career not favorable to the development of the Christian virtues. His statesmanship, his scholarship, his marvelous versatility, have all been taken into account, but his truly sublime Christian character has formed, and will continue to form, the broad and stable base of the towering pyramid of his fame. It speaks well not only for Mr. Gladstone that such should be the case, it speaks well for humanity.

Christian Work

"LEST WE FORGET."—If we start wrong we shall assuredly end wrong; we may win victories, but they will not be blessed to us if we assume them for ourselves, and ascribe them to our Deweys and Sampsons, to our ships, our big guns, our men, and our generals in the field. Do we need to learn now the lesson that God "setteth up one nation and putteth down another"? Have we forgotten the lesson of our Revolutionary War? And is it not a fact, that while from Tacitus down men have declared God was on the side of the heaviest battalions, we yet won our cause with forces inferior to the enemy, with only one little foundry that could cast six pound shot and cannon? We ask the question, because so far there seems to be such little recognition of God's hand in our war; and yet if we interpret correctly what is right and what is wrong, we must believe that God favors our country in the present struggle—that our victories will be won in accordance with His will. And have we really to go to Spain to learn this lesson? Had Admiral Dewey been defeated at Manila, do we not know what would have happened? All Spain would have been on its knees, and every cathedral and church bell in Spain, and in every Spanish colony, would have rung out its peal, while *Te Deums* would have been sung to the joyful strains of the organ, and the sermons in the churches would have directed attention to the signal blessing to their arms which had been bestowed by Almighty God. Yet in this country there was no public acknowledgment of God's hand in our victory, except in the prayers of the Senate and House chaplains, with possibly some allusions in our churches, while in the most of them the victory was not mentioned. More than that, in few, very few, churches was any voice of thanksgiving raised in pulpit or choir gallery, recognizing the act of God and the course of His providence. Yet if we may judge from what we see, the end of Spain's miserable priestcraft rule is coming, and it is God who is hastening it.

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The Household

The Fiddle Contest

BY FRANK H. SWEET

THERE had been an epidemic of "contests" up in the Moose River country during the past few years—spelling contests, skating contests, sledding contests, snow-shoe contests, and even chopping contests, in winter; and rowing, sailing, swimming, and more other contests than could well be enumerated in summer. Most of the boys and girls who were not actual prize-takers in something, were pretty sure to be prize aspirants in something else, not yet come off. And all the men who were fairly well-to-do and ambitious of being popular, were pretty certain to have arranged one or more of the contests and paid for the prizes which had been triumphantly borne off by some loudly applauded boy or girl.

But it remained for Bat Pinaud—poor, slow-witted, joke-harassed Bat, who was too good-natured to refuse anybody anything, and too simple not to believe he was the idol of every child in the neighborhood, to think of something entirely novel in the threadbare list of contests.

Bat had one master passion, and that was for his "feedle," as he called it. With it he could draw out the weirdest, most excruciating chords that ever tortured a frightened boy's heart, and the sweetest, tenderest, daintiest little trills that only a hermit thrush in spring song could imitate; and with it he could bring moisture to the hardest eyes, and lightness to the most sluggish of feet, and gentleness to the heart that had bruised itself into callousness. And yet he was no musician, he would tell you, with a deprecatory wave of his hand. "Non, non, M'sieur," he was "no educat, no po-leesh, no noting but a poor little Canuck who love de feedle."

This was the one grief of his life, that he was "no educat, no po-leesh." Music to him was only a common, natural thing, like breathing, without notes or science. He realized, with humble self-abasement, that he was no musician, but he *did* love to put "de heart of de feedle up under de chin, an' play, play, play."

So it was only natural, when an unexpected thousand dollars came to him from a relative, that he should put aside half of it for a "feedle contest," in which the successful "under sixteen" competitor should have a free course at the Boston Conservatory of Music. And with the free course was to be included a generous amount of music, and the best "feedle" that could be purchased for fifty dollars. There should be "de best educat, de best po-leesh," Bat declared, beamingly.

The judges were to be the audience itself, and the decision to be reached by a popular vote. Bat would take no part in this, nor make the speech awarding the prize. He was "no easy for talk," he said, apologetically.

There were not many young people among the rough farmers and lumbermen of the neighborhood who aspired to be violinists, but during the four weeks which intervened before the contest, the taste for this branch of music rose astonishingly. Everything in the shape of a violin which could be purchased in the small stores of the vicinity, or in the stores of the larger towns in accessible distances, were taken surreptitiously to

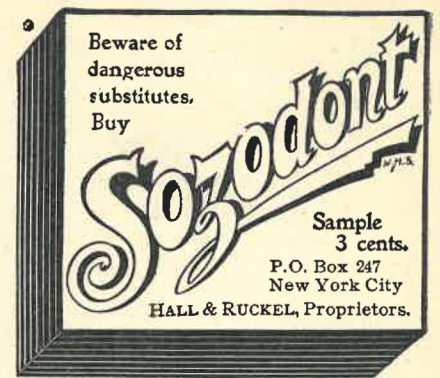
frame houses and cabins and camps, and there tortured into hideous variations of ex-postulatory discords. By the end of the second week, however, it was generally conceded that the contest lay between Hugh Wylie, the contractor's son, and little Pierre, whose lame father mended the neighborhood shoes.

Hugh was a bright, whole-souled boy of fifteen, a leader among the young people, and having a decided taste for music. For three years now he had been taking regular lessons, and was able to read music at sight, and to play any but very difficult pieces. On the other hand, Pierre was a natural musician, like Bat, playing entirely by ear, and absolutely ignorant of notes. Moreover, his instrument was a tawdry three dollar affair, purchased from the sale of muskrat skins, while Hugh's was a choice Stradivarius, direct from a reputable Boston dealer.

With the boys, this instrument was an object of awe, and although they were willing to acknowledge Pierre's playing was fine, they declared he was not "in it" with Hugh. The Stradivarius would take the prize. It was too sure a thing to argue about.

But Hugh was not so confident. He realized the situation better than they. With no change in the violins, he felt that he had a pretty good chance for the prize; but if he were obliged to use Pierre's, and Pierre could have his, he understood only too well who would win the contest. In his secret heart he acknowledged that Pierre was the greater musician. And again, with the good-natured but ignorant audience to judge, he knew that correct, classical notes would go but a very little way; it would be the tender, homely, heart-reaching music which would take the popular vote. And in this, Pierre was fully his equal. No, it would not be the player, but the instrument which would win.

As the days went by, interest in the contest grew more intense. People began to talk about their favorites, generally Hugh or Pierre, but sometimes making sly, jocose allusions to "dark horses" who were torturing the evenings in their vicinity by frantic efforts to master the violin before the night of the contest. Boys who could not play a tune, encouraged by the admiration of their "folks," struggled valiantly with the elusive chords, and declared that nobody knew how the thing would come out; judges were not



always obliged to "give to them as counted on."

Then one black night a lurid glare was seen on the sky above the edge of the forest, and the next morning it was learned that the shoemaker's cabin had been burned, with all its contents. He and Pierre had been up the river, hunting by flash light, and had carelessly left a fire in the cabin. When they returned, there was nothing but a pile of smouldering ashes.

When they heard the news, most of the neighbors laughed and began to search their pockets for stray half-dollars. It was not so very bad after, all, they declared; thirty dollars would replace the cabin better than ever, and ten more would restore the contents. But when they learned that Pierre's fiddle was included in the contents, their indifference gave way to sudden concern. There was not another available fiddle within a radius of fifty miles; for, of course none of the contestants, not even the most obvious failures, would give up his or her chance for the prize.

Hugh heard the news with mingled feelings of regret and relief. He felt sorry for Pierre, but glad on his own account. The prize would now be his, without question; and the thought of a course of music at the Conservatory made him rush upstairs and take his violin from its box and examine it curiously and critically, as though it was something he had never seen before.

But even as he looked, there came to his mind poor little Pierre, who had never had any opportunities for an education, and who never would have if this chance went by. And it meant so much more to Pierre than it did to him. He would have an education anyway. His father intended to send him

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to an academy, and then to college, and after that give him a year's travel. But for poor little Pierre there was nothing in the future but drudgery and ignorance. And yet he was the better musician of the two. If his natural gift could be rightly trained, what might not be expected of him in the future?

Hugh replaced the violin carefully in its box, shutting down the lid as though he were bidding good-by to something he loved. Then with the box under his arm, he stole down the back stairs, and out through the woods by a circuitous route to where Pierre and his father were camping until they could build a new cabin. When he returned he was whistling cheerfully, as though there were no such things as regrets in the world. And yet he had left the violin behind.

Life Insurance and Beer

THE effects of beer drinking and violent exercise, such as bicycle riding, football, and track athletics, on longevity, were discussed at length at the annual meeting of the medical directors of the life insurance companies in New York. Dr. Gordon W. Russell, of the *Ætna*, introduced the subject of beer drinking in a paper which he read on "Selection of Lives for Insurance." He said that the consumption of beer was rapidly increasing, and that it had a bad influence on the human system, making persons addicted to its immoderate use poor risks for life insurance companies.

Dr. Rogers, of the New York Life, followed Dr. Russell. He said:

"Recently I had occasion to make some study of what happens among persons engaged in the manufacture of beer, defined generally as brewers. My cases included not only the workmen engaged in breweries, but also the proprietors of breweries. It is a curious fact that the mortality among the proprietors is about as high as among the workmen, showing that they are all given to copious libations.

"Another curious fact is that the data that I have been able to secure indicate that Urtello's point, emphasized by Dr. Bernacki, that mortality is very high at advanced ages, is very well borne out. The mortality is strikingly low among brewers in early years. Up to 40 or thereabout, brewers seem to be about as good risks as pretty much anybody else. After 40 the mortality rises very high, and I should say that at 55 or 60 years of age about three brewers may be expected to die where one average person dies."—*New York Sun*.

Brain Fatigue in School Work

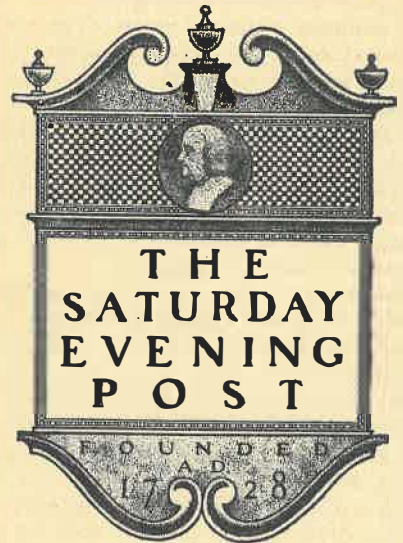
A QUESTION of interest to teachers is raised by a recent paper by Dr. Kemsies, the headmaster of a large German school, who gives his personal experience of the conditions which influence the working capacity of his pupils: "The best work," he says, "is done at the beginning of the week, after the Sunday holiday; and by Tuesday afternoon, it has already begun to deteriorate. Again, the mornings produce the best work, and the midday rest, during which the midday meal is taken, does not produce the same recuperation as the night's rest. If these results are to be taken as correct, it would seem as if many of our educational customs might be reformed with considerable advantage. We have long thought that a reversion to the two half holidays

would be a great advantage to the children, however much the teachers may dislike it, and these investigations only tend to confirm our idea. Young ladies, again, used to go to school in the morning and the afternoon, with a two hours' interval between the two sessions. But how it is thought desirable, we suppose, that they should be free to pay calls with their mothers in the afternoons, and everything is crowded into one long grind of four hours in the morning. Moreover, a modern blackboard lesson is a very different thing from the work that used to be done in school hours, much of which would now be called preparation; and, although as a means of teaching facts, its value is obvious, so also is its power of producing fatigue. Curiously enough, the German experience is that gymnastics, which we are apt to class with play, produce the greatest fatigue of all, rendering the work done after it practically useless. But, then, the gymnastics are probably done in a class, each pupil having to do as he is told. This is practically another lesson, and is not to be put into the same category with half an hour in a five-court, or at football. It must not be forgotten that the effort to make teaching interesting, which is its great characteristic in modern times, does not really lighten the burden on the child. It makes learning easier, but it makes him learn more; it keeps him always at it, and it steals from him those moments of torpor and stupidity, of dreams and vacancy, in which his little brain used to take furtive snatches of repose.

IN an interesting review reported in *The Methodist Recorder*, Mr. Barring-Gould was asked: "What was the origin of your great hymn, 'Onward, Christian Soldiers'?" "I'll tell you that," he replied. "When I was a curate I had charge of a mission at Horbury, one mile from Wakefield, and one Whitsuntide my vicar wanted me to bring all the Sunday school children up to the mother church for a great festival. 'Well,' I thought, 'there's that mile to tramp, what shall I do with them on the way?' All of a sudden it struck me, 'I'll write them a hymn.' And I did. It was all done in about ten minutes. I set it to one of Haydn's tunes, and the children sang it on the way to church. I thought no more about it, and expected the hymn would be no more heard of."

A student of the University of Virginia, writing to *The Petersburg Index-Appeal*, says: "An editorial in *The Index* on the fighting qualities, or rather the lack of fighting qualities, of the fire-eaters in the late war, puts me in mind of a conversation I had with one of our professors some time ago. He said that he would be glad to have war with Spain on one condition; namely, that only the Jingo and yellow journalists would compose the army. He then told me an anecdote of Gen. Early who signed the Secession papers, with tears in his eyes. Near him was an old fellow from Charlottesville, who was just howling for secession. Turning to him, Early said: "You'll never spill a drop of blood for the cause," and, sure enough, about six months later, Gen. Early came upon this fire-eater driving a wagon loaded with shoes, which he was selling. 'Help yourselves, boys,' said the General to his troops, and they did it."

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Children's Hour

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

Little Water-Cresses

BY CAROLINE FRANCES LITTLE

"WATER-CRESSSES, who'll buy my water-cresses!" cried a voice under the windows.

"O mamma," said Violet, "can I stop that dear boy and buy some cresses? You know papa likes them, and he'll be at home to-night."

"Tell Janet to stop him."

"O mamma, please let me!"

"Well, run quickly, or he will be gone."

Running to the door, Violet called: "Little boy, little boy, stop, I want cresses for papa."

The little fellow, of not more than eight years, looked up at the vision of white that stood on the threshold, and smiled.

"Come right in," said Violet.

Mrs. Fenwick stepped to the door: "What do you ask for your cresses, little man?" she said.

"Two bunches for five cents; please buy some. I haven't sold one, nobody wants them." And the tears filled his eyes. Violet gave her mother a look, and Mrs. Fenwick said:

"I will take all, how many bunches have you?"

"Ten."

Janet came and took the cresses; and as Mrs. Fenwick handed him the money, she said:

"You are a little fellow to be out alone, where do you live?"

"In Lamb's Court. I never came up so far alone before, but mamma is ill, and the doctor said she must have wine and milk; and we are poor, for she can't sew now; she didn't want me to come, but papa told me to take care of her." Here he broke down and cried, adding between his sobs: "I must run home now, or she will be worse, and I thank you, and—and, will you buy some to-morrow?"

Mrs. Fenwick was used to the city impostors, but this seemed such a dear little boy. Violet whispered: "Mamma, please let him come in and have a lunch."

Her mother hesitated. "What did you have for breakfast?"

"A piece of bread."

"Come in and have a lunch, and I'll give you something for your mother," said Mrs. Fenwick. "Where is your father?" she asked, as she took him down to the dining-room.

"He has gone to be with the Lord, mamma says," he answered.

"What is your name?" she asked.

"Almon."

After he had eaten all that he could, Mrs. Fenwick gave him a basket with rolls, oranges, and a package of tea, saying:

"Come to-morrow, and we will buy more."

"Thank you, O, so much," said the little fellow.

"Good bye, Little Water-cresses," Violet called after him, as he trudged down the street.

When Mr. Fenwick returned home after a week's absence, he was met at the door by his pet who almost forgot "Little Water-

crosses" in her joy. At the table he said: "These are uncommonly fine cresses."

"Oh, papa!" began Violet, and in a torrent of words, she told all.

In a small attic-room Mrs. Tracy lay and waited. "Oh! I did wrong to let Almon go," she murmured. "Will he ever come back?" Every moment seemed an hour, but at last she heard his step, and he rushed eagerly into the room.

"Look, mamma, look!" he cried, and he laid the basket and money on the bed.

"Mamma, dear, you said the Lord would care for us, and He has!"

The next morning Violet said: "Papa, don't you think he will come?"

"I hope so, darling, but often we cannot believe all that these street Arabs say."

"Oh! papa, he isn't a street Arab; he's a darling little curly-headed boy."

"Water-cresses, water-cresses," called a voice under the windows.

"There he is," cried Violet. "Oh! papa, I told you he was no 'poster like the Arabs."

"Here is your basket," the little fellow said to Violet, after Janet had brought him in; "and mamma thanks and blesses you, and I hope you'll like these cresses; and yesterday she ate two oranges, and I bought her some milk."

"Tell us all about your mother," said Mr. Fenwick.

"Mamma is ill," he said, taking off his cap and putting it under his arm.

"And is your father dead?" asked the lawyer.

"Yes, papa died two years ago; he was good, but grandpa didn't think so; he was good, mamma said so," he added, decidedly.

"What is your full name?"

"Almon Fenwick Tracy; Fenwick was my mamma's name, and I was called after her papa."

Mr. Fenwick started up. "What is your mother's first name?"

"Violet."

He turned to his wife, saying in a low tone: "Uncle Almon's Violet married Tom Tracy!"

"Little Water-cresses" had a fine breakfast, and then, to his surprise, the lawyer went back with him. It caused a sensation in Lamb's Court when the carriage and fine span of horses drove up to the door of the tenement where Mrs. Tracy and Almon lived. Mr. Fenwick was much agitated as he thought it possible that this might be the home of his beautiful cousin whom they had heard nothing of for ten years.

"Cousin Roger!" exclaimed a weak voice, from a bed under the eaves, as Almon led him into the room.

"Violet," he cried, "is this you?"

When all had been explained, the little boy said: "Oh! mamma, aren't you glad you let me go out to sell cresses?"

"The Lord be praised," cried his mother, "for He put it into your heart to go, and guided your foot-steps to the right door."

So Violet found a dear cousin and playmate in "Little Water-cresses," and for the rest of their lives one roof sheltered them both.

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"I Forgot"

BY N. N. S.

MAX was a very bright-looking boy. "I think I never saw a finer brow," said Uncle Will, "or a pair of clearer blue eyes can't imagine any trouble about his remembering things." This was in answer to Mamma's troubled question. It seems Max would say, fifty times a day, "I forgot," until his poor mother, who had three little girls to care for, and no help while nurse was sick, was nearly worn out finding his school books, searching for his cap, running half a block after him with his luncheon. He was always very sorry, would give her a loving kiss and say, "I forgot I put them there," or "I forgot to hang my cap on the rack," and so on, until the day of which I am writing came, and after Uncle Will had gone to see his patients, Mamma called him and said: "Max, this has gone on long enough; it will not do to say 'I am sorry I forgot,' you must learn to remember. I love you very dearly, but I am not going to find things for you any more; you must use your own memory." He saw that Mamma looked very grave, but her behavior the next day puzzled him very much. "O Mamma!" he called, while he was dressing in the morning. "I can't wear my blue blouse, the string is out." "I forgot to run it in," she answered, "wear another." Then, at breakfast, "Can't I have some cream on my oatmeal, Mamma?" "I forgot to buy enough, so you must take milk this morning," and, at the last minute, with a glance at the clock, he exclaimed, "O Mamma! it is ten o'clock! I'll get a bad mark for being late, hurry and give me my luncheon," to which she only answered quietly, "I forgot to wind the clock, so it stopped last night, and I forgot you wished any luncheon, but never mind to-day, as you will be late, if you wait for it." Max felt he never had known such a provoking day, but thought, "I'm going out to Grandpa's farm on Saturday, and then I know I'll have a jolly time." Judge of his disappointment, when that evening, Mamma said: "Max, I forgot to tell Samson, when he brought in the vegetables, to stop for you to-morrow, so you must wait until next week." This was too much, and in spite of his seven summers, down went the curly head on Mamma's shoulder, and sobs shook his little body as he said: "O Mamma! all this day you have said 'I forgot!' 'I forgot!' and it has been dreffully hard for poor Max," but just then a brisk step was heard, and Uncle Will's cheery voice called out, "Hello little man! The shoe was on the other foot, wasn't it? Did you ever think how 'dreffully hard' it has been for poor Mamma, many days when Max said, 'I forgot?'"

From that day Mamma seldom heard these words; he did not always remember, but he tried very hard, and when he came back from a long holiday spent at his Grandfather's, Mamma said: "I am so glad to have him at home again Uncle Will, he helps me in so many ways, because he remembers."

God is Keeping Watch

A LITTLE story, which beautifully illustrates the child-like faith that may be every Christian's, is told to a four-year-old, who inquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?" The lamp had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the

bright moon out of her window, and it suggested the question: "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

Then came the next question from the little girl: "Will God blow out His light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

"Well, mamma, while God's awake I'm not afraid."—*Union Gospel News.*

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Hints for the Sick Room

For binding up cuts and wounds always use linen, not cotton, as the fibres of cotton are flat and apt to irritate a sore place, while those of linen are perfectly round.

ONE of the most satisfactory ways of giving an invalid raw beef is in a sandwich. Butter lightly on the loaf of bread twenty-four hours old, and then slice it very thin. Scrape a choice, tender piece of beef, season it with salt and also pepper, if the latter can be taken; spread it upon the buttered bread, put another piece of bread over it, and then cut the sandwich into finger pieces, being sure to remove all the crust. Serve them upon a prettily embroidered doily or a fringed napkin as soon as they are made.

ALWAYS give a patient beef juice in a colored glass, a red one if possible. A good plan is to have for the purpose a claret glass or a pretty sherbet cup ornamented in gilt and standing upon a saucer to match. Put a hot toasted cracker upon the saucer, to be eaten after the juice has been taken. Beef juice offered to an invalid in this manner, is not so likely to be greeted with the words, "I cannot take it."—*Good Housekeeping.*

A DISH that is a great favorite in sanitariums when the brain of the nurse is racked to devise dishes to tempt the invalid, is simple but usually pleasing. Put in the bottom of a wine glass two tablespoonfuls of unfermented grape juice; add to this the beaten white of one egg, sprinkle sugar on top, and present in this way to the sick one. Unfermented grape juice is healthful without the effects of liquors. It can be purchased by the bottle if one has not been fortunate enough to make it in grape season.—*What To Eat.*

PHYSICIANS usually sneer at the reputed merits of beef tea as an article of invalid diet, and declare that by no ordinary method of manufacturing it is any particular nutriment derived. Beef juice is another matter, and that may be extracted according to the following directions: Have a juicy piece of beef cut one and a half inches thick from the tender part of the round or the rump, taking away all the fat. Heat a frying pan, and rub it lightly with a bit of the fat, just enough to keep the meat from sticking, but leaving, of course, no fat in the pan. Lay the beef on the hot pan, adding a little salt, and cutting into as it heats. Press with a knife and turn over and over, but do not let it cook much. Then take from the fire, and press thoroughly in a lemon squeezer.—*N. Y. Evening Post.*

FORMERLY a fever patient was forbidden to take milk, while in modern practice it is about the only food allowed, and a well-nigh exclusive diet of that liquid is said to be very efficacious in diabetes. At the German spas, Carlsbad, Wiesbaden, etc., a very little bread is allowed, the diet being mostly made up of milk, eggs, grapes, and lean beef; a non-starch diet is the rule, bread, starchy vegetables, and cereals being almost excluded. Rice is easily digested and an excellent food, except that it abounds in earth salts. Fruits are not only digested in the first stomach, but they have a large part of the nourishment already in a condition to be absorbed and assimilated as soon as eaten. The food elements in bread and cereals have to undergo a process of digestion in the stomach, and then be passed on to the intestines for a still further chemical change before being of use to the human system, showing the advantage of a diet of lean meats and fruits.—*North American Review.*

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

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