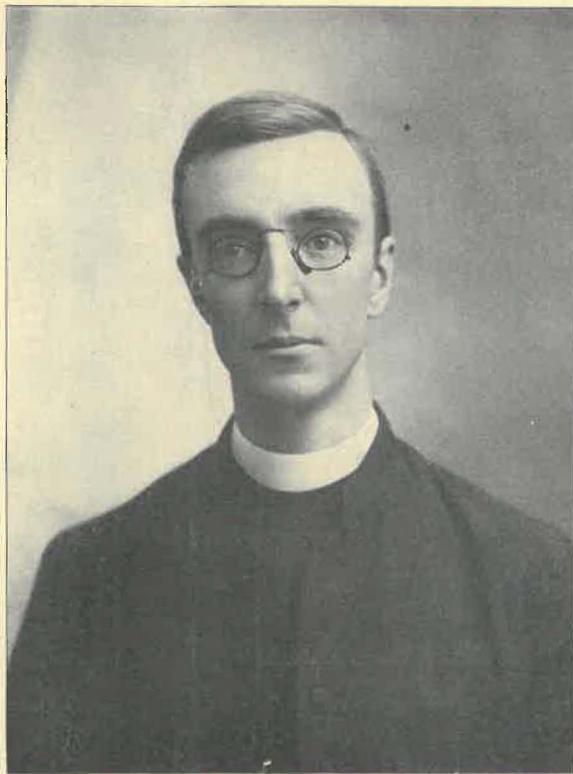


The Living Church

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



THE REV. JOHN HENRY HOPKINS

Rector of Epiphany Church, Chicago.

—P. 13.8

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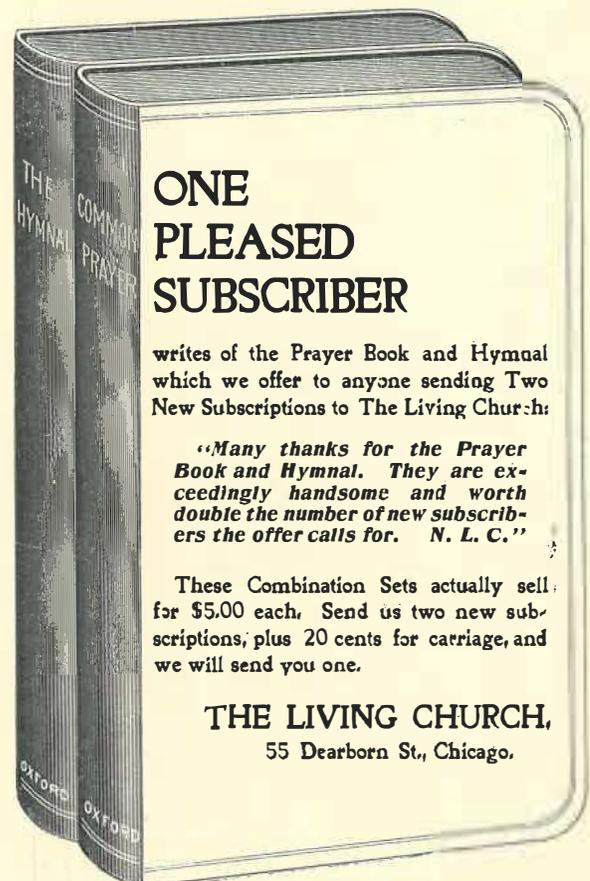
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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

Notes of the World's Progress

WOMEN ARE COMING TO THE fore in politics, at least in certain sections, as demonstrated in recent elections. At Chattanooga, Tenn., a proposition was before the city council to repeal the ordinance requiring the early closing of saloons. There was a probability of its passage, but the women put a quietus on the matter by marching to the council chamber, where a prayer meeting was held, and aldermen were besought to vote against the repeal. The saloonkeepers were routed. At the city election in Beattie, a Kansas village with a population of 628, there were two tickets in the field, one composed of women, the other of men. The former, profiting by the example of politicians, worked assiduously on election day, and brought out almost the entire feminine vote, which, by aid of the disloyal masculine element, resulted in the election of a mayoress, five alderwomen, and a clerk of the gentle sex. The men elected one alderman who, however, is not expected to have much voice or influence, or be of much consequence in the conduct of municipal affairs during the coming year. In Rio Township, Illinois, Mr. James Mansfield was the Republican, and Mrs. James Mansfield, the Democratic candidate for school trustee. The ladies rallied to the support of Mrs. Mansfield who defeated her husband by a good majority. The campaign was an exciting but good-natured one.

THE FINANCIAL REPORT OF THE UGANDA Railway Company, which has recently been made public, calls attention to an African enterprise, regarding which little has been written, and which has an important bearing upon African development. Great Britain is building a railroad, 660 miles long, to connect Uganda with the east coast of Africa, and the road, when finished, will be used largely for the transportation of beads and ivory. At least, ivory is about the only present commercial product of Uganda, and beads make up the largest part of the imports. The Uganda railroad was surveyed in 1892. It runs from Mombasa, on the east coast of British East Africa, to Unyoro, the capital of the Uganda protectorate, on the north shore of Lake Victoria Nyanza. The survey indicated a feasible route, and in 1895 the British government appropriated \$15,000,000 for the construction of the road. In December, the chief engineer and a large number of laborers from India arrived at Mombasa, and work began. By September, 1898, fully 200 miles of the Uganda railroad had been completed, and work has progressed steadily ever since. It is expected the road will be completed early in 1900. Eventually, the road already running from Cairo to Khartum will be extended to a juncture with the Uganda railroad.

THE DECISION OF THE NAVY DEPARTMENT, that it would be impracticable to float the Spanish armored cruisers, Cristobal Colon, Vizcaya, and Almirante Oquendo, sunk by the United States fleet, has been vindicated by an investigation made by the Neptune Wrecking Company, of Sweden, with a view to determining whether it would be profitable for the company to undertake to raise these vessels on a contingent contract with the United States. The company sent an engineer and divers to examine the wrecks, and the result of its investigation has been made known to the Navy Department in a report from the general manager of the company. The Oquendo was found to be beyond hope of saving. The Vizcaya, the manager says, can be floated, but would be of practically no use as a warship. As for the Cristobal Colon, which

Hobson was confident he could raise, saying he would appeal to the country for funds to do the work if the government would not undertake it, the Swedish company will agree to attempt to save her only on condition that the United States guarantee its expenses if the attempt should fail. As there is no appropriation for this work, the Navy Department will not accept the proposition. If any wrecking concern is willing to undertake the floating of any of these ships, it will be permitted to do so at its own expense, the government guaranteeing salvage, in the event of success.

RUSSIANS FULLY APPRECIATE THE fact that if their influence is to predominate at the court of the Shah they must make him commercially dependent on them. According to the Frankfort *Zeitung*, the Railway Department of the Russian ministry has under consideration a project for connecting Russia and Persia by rail. The line from the Alexandropol station of the Kars railway to the border station of Nakhichevan, offers few difficulties to the engineer, and can be built immediately. The continuation of the track on Persian territory to the custom-house at Julfa, presents serious difficulties, however, on account of the mountainous nature of the country, so that further surveys are necessary before the work can be begun. At the same time, a plan has been outlined to run a branch line from the Transcaspian railway to Karadagh, and preliminary work has been begun. The present commerce between Russia and North Persia, which embraces articles of great value, is carried on mostly by means of camels—a system that is slow and expensive.

MINISTER CONGER SENDS FROM PEKIN a printed translation of an edict issued by the Dowager Empress of China, and posted in all provinces of the empire. Following extracts will be of interest: "The people do not understand that the preaching of Christianity by Westerners is permitted by and stipulated for in the treaties with foreign nations. The missionaries of the different nations come here and preach to our people what is in their books, and though each has a distinct doctrine, the common aim of all is to induce people to be good and do good. All evil and crime are not only prohibited by our laws, but are also prohibited by the Christian religion. For instance, the would-be rebellion in Kiangsi which Yang Kungchen tried to raise, was found out and reported to us by a man belonging to the Christian religion. Thus it will be seen that a good man, whether he is a Christian or not, will obey the principles of being honest and true to others. We, therefore, immediately rewarded the said Christian, Lin Tsai-to, in order to show our impartiality to all. Hereafter, I desire that all people will treat foreigners as their own countrymen, and avoid all misunderstandings with them. I explain this fully now, and command all Viceroy and officials in provinces to emphasize my sincerity by exerting themselves to suppress all agitation among the people before any anti-Christian prejudice is displayed."

THE UNITED STATES DELEGATES TO the Disarmament Congress, which will meet at The Hague in the latter part of May, will be Andrew D. White, United States Ambassador at Berlin; Mr. Newell, United States Minister to the Netherlands; President Seth Low, of the Columbia University, New York; Captain Crozier, Ordnance Department, U. S. A., and Cap-

tain A. T. Mahan, retired, U. S. N. Mr. Frederick Hollis, of New York, will be secretary of the delegation. The American commission, as a whole, is regarded as an exceptionally strong body, being made up of men well known not only in public and political life, but in the world of letters and international affairs. They are all men of scholarship, fine linguists, and those attainments helpful in a congress representing the nations of the world, conducted under the diplomatic usage which makes French the accepted language.

FRANCE IS PASSING THROUGH A REnewal of excitement attending the Dreyfus case. The *Figaro*, an influential daily newspaper, has made some startling revelations which, if true, prove conclusively that the conviction of the famous prisoner was the grossest parody on justice in the annals of the French nation. The conviction of Dreyfus was based on a secret dossier, the documents comprising which neither the accused nor his counsel were permitted to see. Men high in civil and military life declared the prisoner to be guilty, and he was accordingly condemned. The *Figaro*, by some means, has obtained copies of these secret documents, which have been so zealously guarded, and has made them public. Further revelations are to follow. The outcome is problematical, for although much of the evidence of the dossier, it is believed, can be proven to be false, revision would mean the indictment of men of such prominence, that even the scandal attending the Panama revelations would be outdone.

A CORRESPONDENT OF THE *NORTH China News* gives some remarkable information regarding Russian progress in Manchuria. Russians in Manchuria are acquiring land as they please, and are already working mines. The railroad, too, is obviously a military one, and he asserts that there are 30,000 Russian troops at Port Arthur, 3,000 at Talien Wan, 2,000 at Kin Chou, 200 at Lunchow, 200 at Wafanglien, 200 at New Chwang, 200 at Haicheng, 200 at Liao Yang, 300 at Kirin, 20,000 at Haipion, north of Kirin, and, in fact, Russian soldiers are all over Manchuria. In Haicheng the Russians have taken a shop, and fortified it by mounting guns. At Liao Yang, they have a site 200 yards square, where they are building barracks. At Kirin the Russians have possession of the Chinese barracks, and 300 soldiers, with 20 officers and mining engineers, are quartered there.

A DVICES FROM CAIRO STATE THAT Emperor Menelek, of Abyssinia, has unexpectedly refused requests to both Russia and France. To France he has refused to promulgate a decree that all exports from Abyssinia shall pass through the French port of Jibuti, the Red Sea gateway to the only bit of French territory in East Africa. To Russia he has refused a proposal to reorganize the Abyssinian army, and place it under control of Russian officers. Russian activity in Abyssinia has puzzled those diplomats who are students in possible reconstruction of European, African, and Asiatic maps. For three years, the Czar has been profuse in presenting gifts to Menelek, recent ones being rifles, cartridges, and rapid fire guns. Some Englishmen see a purpose in the Abyssinian situation, believing that the far seeing Czar is preparing trouble for England in Egypt, should England attempt to forcibly interfere with Russian designs in the Orient. This, however, is pure speculation.

The News of the Church

Conference of Theological Seminaries

THE sixth Conference of Theological Seminaries was held at the General Theological Seminary, New York, on Tuesday, Wednesday, and Thursday in Easter week. The following seminaries were represented: General Theological Seminary—Dean Hoffman, Professors Cady, Hall, Richey, Jewett, Body, Riley, and Roper; Theological Seminary of Virginia—Professor Angus Crawford; Berkeley Divinity School—Professor Johnson; Philadelphia Divinity School—Professor James; Cambridge Episcopal Divinity School—Dean Hodges, Professor Drowne; Nashotah House—President Webb; Western Theological Seminary—Rev. Dr. Gold, warden; King Hall, Washington—Warden Tunnell.

The conference proceedings began with a paper upon the present position and methods of the study of liturgics, by Dr. Gold. The literature of this important subject was carefully reviewed, its increasing value in view of present needs emphasized, and helpful suggestions made for its treatment in the seminary course. The next subject taken up was that of "Beneficiary aid to divinity students." Papers were read by Dr. Hodges and Prof. Johnson, ably reviewing this difficult subject from different standpoints. After a full and careful discussion, the following recommendations received unanimous approval:

That it is desirable to remove, as far as possible, from the question of aid to students, any eleemosynary character.

That the normal method of giving aid to students who stand in need of it, should be by the requirement of a high grade of previous academical attainment, to be ascertained by a special scholarship examination, or otherwise, at entrance to the seminary, and the maintenance of a correspondingly high grade through the seminary course.

In cases where the preceding method is inapplicable, high character and the promise of special pastoral ability, may be taken into account.

That to remedy any cases of hardship which may result from such examination standard, as well as to meet in certain cases the evils of excessive strain arising from unwise attempts to earn money at the expense of health and time for study and devotion, the system of supplementary loans of smaller additional amounts with due precautions as to security and repayment in a reasonable time, seems worthy of consideration.

The subject of Honorary Degrees in Divinity, came before the conference in the report of a special committee appointed last year. The following recommendations, which are to be regarded as supplementary to those accepted by the conference last year on the subject of Divinity Degrees in course, were unanimously adopted:

That under no circumstances should the Degree of B. D. be given *honoris causa*.

□ That it is inexpedient that the Degree of D. D. should be given *honoris causa*, save in two clearly marked and exceptional cases: (a) where it is desirable to mark the Church's recognition of position of special ecclesiastical dignity. That the only persons of this class upon whom the Degree of D. D. should be conferred *honoris causa* are Bishops of the Church and Professors of Incorporated Seminaries; (b) where it is desirable to reward a really strong and important contribution to theological science, although the author's training has not made him eligible for the Degree in course. That whereas the present requirements for the Degree of D. D., approved at the last Conference, correspond generally in the Faculty of Theology to those usually required in general educational work by American universities for the Degree of Ph. D., the Conference is of opinion that this degree sufficiently covers the ground, and that it is undesirable that the degree of Doctor in Sacred Philosophy should be conferred by our seminaries.

One of the most useful features of the meeting was the earnest discussion of methods of aiding and maintaining missionary interest, and of promoting the systematic study of missions among the students. The general opinion was expressed that much could be done in this direction

by increased library facilities, by the co operation of the faculties in the organization and direction of classes for special study, and where practicable, by lectures on Comparative Religions in the seminary course.

The last morning was devoted to the subject of the spiritual preparation of candidates for Holy Orders. A suggestive paper was read by Professor Crawford, explaining the method of "faculty meetings" of a devotional character, which had been found so helpful at the Seminary of Virginia.

The conference accepted the invitation of Dean Hodges to meet at Cambridge next year. The executive committee of the conference, (to whom the general details of arrangement are entrusted) consists of Dean Hodges, and Professors Clark and Drowne. Special committees were appointed to report next year on the following subjects: "Is the ministry over supplied?" chairman, Prof. Body; "Summer schools for clergy or for Church workers," chairman, Dean Hodges. It was referred to the executive committee to arrange for the presentation of the subject of "The duty of the clergy in relation to social movements and problems of the day."

The Rev. W. H. K. Pendleton, traveling secretary of the Church Students' Missionary Association, was introduced at the close of the conference, and requested the aid of the faculties in promoting the Association's work. The chairman assured him of the interest of the conference, and explained the steps which had already been taken in the matter.

Chicago

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

At St. Ansgarius', Chicago, there is beginning on Wednesday of this week, a conference of the Swedish priests of the Church from the various States, with the rector presiding. The Bishop will confirm there on Sunday.

The Western Theological Seminary has received a valuable collection of old Church papers and other religious literature, from the library of the late Rev. Henry G. Perry, of Chicago. This gift is due to the kindness of Mr. Perry's surviving brother and sister.

At the monthly meeting of the Clerics on Monday, about 25 members were entertained at 6451 Woodlawn ave., by Mrs. Williams, wife of the rector of Christ church, and Mrs. Dunham, widow of the late rector, and founder of the church of the Redeemer.

The Rev. W. C. DeWitt was able to be out, and to preach on Sunday morning last; also the Rev. D. S. Smith, of St. Luke's, South Evanston, who was assisted by the Rev. A. T. Perkins.

The Rev. H. C. Goodman, who has for a year been temporarily in charge of St. John's mission, Clybourne ave., has been appointed by Bishop Morrison to supply St. John's, Dubuque, Iowa, during the vacancy of that parish.

A beautiful brass book rest for the altar in Christ church, Winnetka, has lately been presented by Mr. W. H. Martin and Mrs. Martin, in memory of their son David, who fell asleep January, 1898; and a pair of brass altar vases by Miss Mary Wakem, as a memorial of her mother. Both these memorials were solemnly blessed by the Rev. H. G. Moore, at Evensong, on Easter Even.

The Rev. Dr. Stone will deliver on the 20th, a lecture on "Some doubts and difficulties of the day," in St. Philip's church, Toronto, in which, his first rectorate, he ministered for four years, nearly 20 years ago. On the 21st, he will be principal speaker at the annual banquet in Hamilton, of the St. George's Benevolent Society, and preach the annual sermon in the same city on the morning of St. George's Day, Sunday, April 23d, leaving the same afternoon for Philadelphia, to speak at the annual banquet of the

St. George's Society in that city on Monday evening.

Gifts to Church of the Transfiguration

A valuable organ (Lyon & Healy, two manuals) has been presented to this parish by Mrs. Beatrice Champlin Pulsifer. It bears the inscription of her father and brother's names: "In memoriam, George W. Champlin and William Raymond Champlin." This organ was first used during the Easter service, and proved an admirable addition to the voices of the large vested choir. A carillon was presented to the parish by the choir.

Confirmation Classes Presented

On Low Sunday the Bishop visited St. Chrysostom's in the morning, and laid hands upon a class of 20; in the evening he confirmed in the church of the Ascension. Bishop Seymour confirmed for him in the Atonement, Edgewater, a class of eight, presented by the Rev. J. M. D. Davidson, and one of five from St. Luke's, South Evanston; there was an offering of \$21 for the Bishop's Students Fund.

Bishop Edsall's Visit

On Low Sunday the Bishop of North Dakota addressed his old congregation of St. Peter's, and after congratulating the vestry and people upon the choice of his successor, gave many interesting facts and incidents of his new work. He made a similar address at St. Chrysostom's in the afternoon, and assisted in the service at St. Peter's in the evening. He returns in a week to his work.

Woman's Auxiliary

At the usual monthly meeting in the Church Club rooms last Thursday, the 6th, there was a fine attendance to hear Miss Carruther's paper on "The Junior Auxiliary," and another very interesting one by Sister Margaret Clare, Superior of the order at Kenosha, on mission work, with emphatic reference to work of the Sisters of St. Mary for children at that place.

Girls' Friendly Society

The annual meeting of the Chicago diocesan organization of the G. F. S. was held at All Saints' church, Ravenswood, on Tuesday of this week, preceded by a celebration of the Holy Communion and a sermon by Bishop McLaren. After lunch, served by the ladies of the parish, the election of officers was held, and a conference of associates.

The New Rector of Epiphany

The Rev. J. Henry Hopkins entered upon his work by officiating on Friday evening, the 7th, in the chapel, which was filled, meeting the parochial chapter of the Brotherhood afterward. On Sunday morning last a large congregation heard his first sermon to his new charge. The rectory, 260 Ashland ave., being too large for Mr. Hopkins and his wife, the vestry have rented it, and leased a smaller place, 348 Ashland ave., into which the new incumbent has moved.

Presentation to the Rev. W. R. Cross

On the evening of the 6th, at a reception for the parishioners of Grace church, Hinsdale, the rector, the Rev. W. R. Cross, and his wife were made the recipients of a set of Limoge china and a very handsome sideboard, with \$55 intended for application on a summer vacation trip.

The Church of the Redeemer, Elgin

The parishioners, in vestry meeting assembled, on Easter Monday, after listening to the very favorable reports—for instance, that the Easter communicants exceeded, by three per cent, the total number in the parish returned to the last convention—made a substantial increase to Dr. Fawcett's salary. On the following day, the rector united in marriage the Rev. A. G. Musson, of St. Paul's, Pekin, Ill., and Mrs. Ida S. Richards, the service concluding with a celebration of the Holy Eucharist.

Easter in Suburban Churches

Grace church, Oak Park, the Rev. C. P. Anderson, rector, had 203 at the early Celebration, and 110 at the later, with an offering of \$3,880. In St. Paul's, Riverside, the Rev. G. Davis Adams, had 121 communicants, and an offering of \$450; and used a newly furnished solid silver Communion set, the donor of which is not named. Emmanuel, Rockford, is recovering slowly from the effects of commercial depression. The Rev. N. B. Clinch reports 100 communions at Easter, and an offering of nearly \$300. In Grace church, Freeport, gradually being built up again by the Rev. F. W. Keator, 52 communed at Easter.

At St. George's, Grand Crossing, the Rev. T. J. O'Curran reports, communicants, 44 and 30; offering, \$61, and from Sunday school, \$20; three adults and six infants were baptized on Easter Eve. In St. Luke's, Dixon, there were 66 at the early Communion, and many at the late; large attendance at the Maundy Thursday preparation service, on Good Friday at the Three Hours' Service, and on Easter, the offering being sufficient to meet all obligations. At the Holy Communion, Maywood, nearly all of the actual communicants, *i. e.*, 65, received at the early services, only five at the High Celebration which was full choral. At Trinity, Highland Park, the offering was over \$400.

Christ Church, Joliet

One of the surprises of Easter was that coming to the Rev. W. Bohlen Walker, where the communicants numbered 79 at 6:30 A. M., and 110 at 11 A. M. There was an offering of \$2,004, which includes a cheque for \$1,000 from one parishioner, and this against previous Easter offerings ranging from \$100 to \$250. The ladies of the parish have recently furnished exquisitely one of the rooms in the rectory, and sent the entire furnishing for the guest chamber in the rectory of St. John's, Lake Benton, Minn.

St. Bartholomew's, Englewood

On Good Friday there were large congregations at 10 A. M., from 12 to 3 P. M., and at 7:30 P. M. On Easter, at sunrise, the church was well filled; service, full choral, 146 receiving, and 35 at 8:30. At 11 A. M., 149 communicated. At the children's service, at 3:30, four infants were baptized. Offerings for the day were a little over \$2,000. The music, rendered by Mr. Chas. Kirk and his choir of 75 faithful men and boys, was exceptionally good. A special note of rejoicing was a telegram from the rector, the Rev. B. F. Matrau, now in Florida, read by his *locum tenens*, the Rev. G. D. Wright, conveying the gratifying intelligence of improved health, and intention to return early in May.

Easter at St. Paul's, Kankakee

A congregation of 1,200 filled the church at 11 A. M. Dean Phillips reports 97 at the early Celebration, and 106 at the later, a larger total than ever before in one day. The offering, including \$70 from the Sunday school, was \$503. In the evening, the very last service in the old church was held, and it partook largely of the character of an *agape*. Addresses were made by Messrs. Emery Cobb, senior warden, Hon. S. R. Moore, one of the founders, Clark, and Rogers; all highly extolling the work of the Rev. Duane S. Phillips who has been rector for nearly 32 years. On Low Sunday, the services were held in the public library room, seating barely 160, pending the erection of the new and larger St. Paul's, on the recently purchased site.

Increase in Easter Offerings

The offering of Christ church, Woodlawn, has to be supplemented by \$100 from a kind anonymous donor, who signs himself "A Friend." The offering of St. Mark's, Evanston, is now \$1,500. St. Paul's, Kenwood, had 415 communicants at the three services. Additions to the offerings received at Calvary on Easter, made the total \$560, and at the Good Shepherd \$280, besides \$73 at Douglas Park mission. Emmanuel, La Grange, the total has risen to \$4,670, and on Monday of this week every cent of floating debt was cancelled. Communicants at Our Saviour numbered 354. At the Transfiguration the new or-

gan was used. At St. Ann's the offerings aggregated over \$219, including \$42 from the Sunday school.

By way of summary it might be stated that the Easter communions of the diocese were nearly 10,000, and the offerings aggregated about \$70,000, the two figures fairly indicating the glorious Easter of 1899.

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

The rector of St. John's church, Yonkers, the Rev. A. B. Carver, D.D., has been suffering for some time from malaria.

At St. James' church, the Rev. E. Walpole Warren, D.D., the Easter offering amounted to \$3,000. It is contemplated completing the tower of the church.

The archdeacon of Westchester, the Ven. Dr. Van Kleeck who has been absent in Europe in search of health, is so far restored that his return at the end of this month is looked for.

At St. Andrew's church, the Rev. George R. Van De Water, D.D., a new window has been placed in position as a memorial of the late Irene Clifford Baily. The subject is the Angel of Faith. The window adjoins the door leading to the tower.

At the General Theological Seminary, the Very Rev. Dean Hoffman, D.D., LL.D., D.C.L., was celebrant at the Easter Eucharist at the chapel of the Good Shepherd. At sunrise the students sang Easter carols from the summit of the chapel tower.

On Saturday in Easter week, the choir of St. Peter's church, Port Chester, consisting of about 50 men and boys, was entertained in New York by Mr. and Mrs. N. F. Palmer, given an afternoon outing, and a dinner in the evening. The rector, the Rev. Chas. Edward Brugler, was with the party.

Easter at St. George's

At the early celebration of the Holy Eucharist on Easter Day, there were 1,380 communicants. Important repairs are contemplated in the sacred edifice, at an estimated cost of \$93,000. The Easter offering was for this object.

Easter offering at Grace Church

An enlargement of the chancel and other improvements of the sacred edifice are contemplated, including increased light and ventilation—the cost being estimated at \$50,000. Towards this sum, \$18,000 was presented on the altar on Easter Day.

Site for a New Church

A site has been secured on Longwood av. for the building of a new edifice for St. Margaret's church, which is under the general supervision of the Ven. Archdeacon Tiffany, D.D. St. Agnes' chapel has been co-operating earnestly with this congregation, both through its clergy staff and its lay forces.

Heroism of a Nurse

At the last meeting of the trustees of St. Luke's Hospital, a resolution was passed commending one of the trained nurses of St. Luke's Training School, Miss Frances C. Troop, for her heroism at the disastrous Windsor Hotel fire. Miss Troop who was in attendance on a sick person in the hotel, risked danger by remaining at her post, and finally succeeded in rescuing her patient and in herself escaping.

St. Agnes' Chapel of Trinity Parish

The new vicar, the Rev. Chas. T. Olmsted, assumed his duties on Low Sunday. During Lent, the Rev. Prof. R. H. Starr, of the University of the South, has been officiating. On Easter Day, the first of a series of new stained glass windows was unveiled. The window contains figures of SS. Jerome, Ambrose, Augustine, and Gregory, Fathers of the Church.

St. Bartholomew's Church

The offering on Easter Day reached nearly \$13,000. Part of this will be used for work in Cuba, and \$2,000 will be added to the capital of the loan bureau of the parish. The rector, the

Rev. David H. Greer, D. D., whose mother died shortly since in California, has started for a visit to his father in that State. During his absence, his place will be partially supplied by Bishop Kinsolving, of Brazil, and the Rev. James H. McIlvaine, D. D., lately of the Brick (Presbyterian) church.

Easter Memorials

At the church of the Transfiguration, the Rev. Geo. C. Houghton, D. D., rector, a feature of Easter Day was the unveiling of several small stained glass windows in the baptistry, as memorials of the founder of the parish, and first rector, the Rev. Geo. H. Houghton, D. D. At the church of St. John the Evangelist, a memorial window was unveiled in honor of the late Sarah Fuller Minch, from designs by Mr. R. Geissler. It represents Charity protecting a child. In the lower section of the window is an ornamental medallion with annunciation lilies. At Christ church, the Rev. Jacob S. Shipman, D. D., D. C. L., was used for the first time on Easter Day, a handsome new marble pulpit, as a memorial of Lucie Hitchings Hall.

Memorial to Dr. Chas. F. Hoffman

At the church of All Angels, the Rev. S. De Lancey Townsend, Ph. D., rector, the Easter music was arranged by Mr. Lacey Baker, of St. James' church, Philadelphia, the new organist, who will not, however, enter into residence until the end of the present month. The church choir was augmented for the occasion by orchestral pieces. Bishop Potter was the preacher, and celebrated the Holy Eucharist. In closing his sermon, the Bishop took occasion to refer to the project for a memorial to the late rector of the parish, the Rev. Dr. Chas. F. Hoffman. The memorial is to be an altar, reredos, and mural decorations, and subscriptions of \$10,000 are being sought to meet the expense. Besides his long service as rector of the parish, Dr. Hoffman was a benefactor to the extent of many thousands of dollars, having practically created the present parish plant out of his own pocket.

Cathedral of St. John the Divine

Bishop Potter, aided by several women of the diocese, is busily engaged in planning a method for Sunday transportation of the poor people of the pro-cathedral mission in Stanton st., to the cathedral of St. John the Divine, on Cathedral Heights. The Bishop is anxious to have the poor, as well as the rich, consider the new cathedral as a home in which all have equal rights, and a certain number of the poor will be freely taken on Sunday from the more squalid parts of the city to get acquainted with the new headquarters of the ecclesiastical life of the diocese. The grounds around the cathedral are to be arranged as a park, open at all times to the public. The plan includes the arrangement of playgrounds for children located near by, and open on week days. The first Easter in the cathedral was observed this year. The Ven. Archdeacon Tiffany, D. D., was celebrant at the Holy Eucharist in the morning, and Bishop Potter the preacher in the afternoon.

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

George W. Jacobs, treasurer of the Lenten and Easter offerings of the Sunday schools of the diocese, reports that already 21 schools have sent in the sum of \$1,176 03. In almost every case there has been an increase.

The Rev. J. J. Joyce Moore, rector of the church of the Covenant, Philadelphia, was united in holy matrimony on Thursday, 6th inst., to Miss Grace Browning. The marriage was solemnized at the church of Zion and St. Timothy, New York city, by the rector, the Rev. Henry Lubeck, LL.D., D. C. L.

An Easter Donation

The 590 boys and 530 girls—pupils in the A. D. Bache primary school, Philadelphia—on Thursday, 30th ult., brought to the school large quantities of canned goods, eggs, fruit, and delicacies, as Easter gifts for the sick, which were distributed among the following institutions: The

House of St. Michael and All Angels' for Crippled Colored Children, the North-west Sick Diet Kitchen of the City Mission, and the children's ward of the (unsectarian) Hahnemann Hospital.

Calvary Church, Conshohocken

The Good Friday services were unusually helpful and impressive. At the Three Hours' Service, the rector, the Rev. Herbert J. Cook, gave a new series of addresses upon "The Words from the Cross." In the evening the Rev. Addison Atkins Lamb preached. The Easter services, three in number, were well attended. New altar linen and antependium, recent gifts to the parish, were used for the first time. After the children's carol service at 7 p. m., the customary tokens were awarded for regular attendance at church and Sunday school.

Easter Services in Philadelphia

With an orchestra of brass and stringed instruments supplementing the organ, the well-trained vested choir of St. James', under the direction of Lacey Baker, rendered a wealth of harmony. A field of lilies in front of the chancel, yellow tulips on either side of the white, and gold-draped altar, and a profusion of azaleas and palms, made an exquisite picture. At Holy Trinity, a great cross of greens studded with lilies and azaleas, overhung the choir. The musical part of the service was rendered by the chancel vested choir and a volunteer choir in the organ loft. At the fifth celebration of the Holy Eucharist at St. Clement's church, the vested choir, under the direction of W. A. Goodwin, organist and choirmaster, sang "O Filii et Filiae," the Communion service being Horatio W. Parker's in E. At the fifth celebration of the Holy Eucharist at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, the vested choir, under the direction of Minton Pyne, rendered Gounod's "St. Cecilia" in C, and at the offertory, Spohr's "All glory to the Lamb."

At the midnight hour before Easter Day, 14 members of the parish chapter Brotherhood of St. Andrew, sang from the belfry tower of the church of the Saviour, West Philadelphia. The choir during the day was augmented by a number of voices and accompanied by a full orchestra. In the afternoon, the 66 classes of the Sunday school decorated with flowers a large cross set up in the chancel. A long list of children received gifts for good attendance; one young girl, especially favored, had not missed one Sunday in ten years. In the evening, the choir observed its 31st festival, under direction of the Rev. J. G. Bierck, rendering Bruce Steane's service in Eb, with the anthem, "The trumpet shall sound," Handel.

Death of the Rev. G. C. Bird

The Rev. Gustavus C. Bird, who was until recently rector of St. Martin's church, Marcus Hook, entered into rest eternal on the 5th inst. About the beginning of March he was prostrated from anxiety concerning parish affairs, and resigned the rectorship which he had held for 27 years. He went to a sanitarium for treatment, his family removing to Philadelphia. Mr. Bird's condition was considerably improved under the treatment until Easter, when he suffered a relapse which proved fatal. He was born at West River, Md., in 1839, was a graduate of Dickinson College, Pa., and of the Alexandria, Va. Theological Seminary. His first pastoral charge was at Centreville, Md., which he left to become rector of Grace church, Honesdale, Pa. Subsequently he was rector's assistant at Emmanuel church, Baltimore, Md., and in 1872, accepted the rectorship of St. Martin's, an old colonial church at Marcus Hook, Pa. The funeral services were held at the church of the Resurrection, Philadelphia, on the 8th inst., and the interment was at Chester rural cemetery, Chester, Pa.

Parish House for St. Peter's, Germantown

On Tuesday in Easter week, the parish building on the grounds of this church was formally opened. It is a gift of Mrs. H. H. Houston, in commemoration of the 25 years' rectorship of

the Rev. Dr. T. S. Rumney, and the existence of the parish. Bishop Whitaker presided, assisted by Dr. Rumney and the curate, the Rev. J. M. Hayman. Mr. Samuel F. Houston presented the building on behalf of his mother, and the gift was accepted in behalf of the vestry and parish by Dr. Rumney. Addresses were made by Bishop Whitaker and the Rev. R. W. Forsyth. Special music was rendered by the vested choir of the church. The new building is of the Gothic style of architecture, and is built of Holmesburg granite, with Indiana limestone trimmings. The first floor will be used by the kindergarten school attached to the parish, and contains also a sewing room and a ladies' parlor. The whole of the second story is arranged as a lecture-room. The basement contains a kitchen, also a gymnasium for the boys and young men of the parish. A handsome tower, 14 ft. square and 60 ft. high, is the most imposing feature of the building, and through this is the main entrance. Over the doorway, in a niche to the right, is a figure representing St. Peter, and in another niche on the left is a figure of St. Christopher—both carved in Indiana limestone. Over the hallway in the tower is a room which will be used as the rector's library and meeting room for the vestry. The top of the tower is battlemented, and is an attractive piece of architecture. The windows in the building are all of handsome design, particularly the bay-window in the tower; all are filled with colored glass. The wood work is of yellow pine. The ceiling in the lecture room is in open work. The building cost about \$20,000. The old parish house, which is connected with the new building by a covered cloister, will be used for Sunday school purposes.

New Pulpit at the South Memorial

At the G. W. South memorial church of the Advocate, Philadelphia, on Easter Day, just prior to Matins, the rector, the Rev. Dr. W. W. Silvester, standing in front of the new pulpit, read a special prayer, which was artistically wrought upon a tablet held in the hands of the Rev. R. E. Brestell, one of the curates. This was followed by the rendering of Handel's "Hallelujah Chorus" from the "Messiah," by the vested choir of 50 voices, under the direction of Paul P. Kirchner, organist. The dedicatory sermon was preached by the rector who paid a glowing tribute to the one who built this massive and costly church. The pulpit, which cost \$2,500, is a thank offering from the trustees and congregation, to Mrs. Harriet South Moore, in commemoration of the part taken by her in the founding of the parish and completion of the buildings. In addition to the brief notice given in THE LIVING CHURCH of the 25th ult., it may be stated, that in shape the pulpit is an octagon of nearly five feet in diameter. The body is placed on a large, round, central shaft, with eight small columns in an outer periphery, all resting on a large base, and each column surmounted by an elaborately carved ornamental cap. The stairway of six steps leading to the pulpit, is in a graceful curve, and is surmounted by a massive balustrade of solid stone. Carved figures enrich the stairway and pulpit, and give the work a striking character. On the newel post is a full length figure of an angel with face upturned, and bearing in the right hand a palm branch. The balustrade is divided into four elliptical panels, with carved figures: "Truth," bearing a burning lamp in either hand; "Faith," with her arms folded across her breast; "Hope," holding in one hand an anchor, the other at her brow, looking into the future; "Charity," with the dress caught up in the left hand, indicating the holding of gifts, her right hand open and empty. At the angles of the pulpit are figures of ecclesiastical significance, symbolical of the growth and periods in the Christian Church.

Iowa

Theodore Nevin Morrison, D.D., Bishop

A public reception was given to Bishop Morrison at Library Hall, Davenport, April 5th. The hall was handsomely decorated, and an orchestra, stationed in the alcove, played through-

out the evening. Bishop and Mrs. Morrison were assisted in receiving by the Rev. Messrs. S. R. J. Hoyt and C. H. Weaver, and their wives. Bishop Morrison was greeted by several hundred residents from all walks of life. There was an especially representative attendance of the local clergy, including the Very Rev. James Davis, vicar-general of the Roman Catholic diocese of Davenport, several Roman Catholic priests, and the pastors of the First Presbyterian, St. Paul's, Lutheran, Edwards Congregational, Calvary Baptist, United Presbyterian and the Methodist churches.

Debt Cleared at Cedar Rapids

Easter Day at Grace church was in many respects the most marked day in the history of the parish. A well-kept Lent and a devout Holy Week issued in a bright and joyous festival. The service sung by the choir of eighty voices, was superb; the number of communicants the largest in the succession of Easters. And the crown of the day was what the people did in response to the request of their rector, the Rev. Dr. Thos. E. Green. On Palm Sunday morning the congregation were informed that the rector had obtained gifts from those to whom parish indebtedness of \$15,600 was due, making it possible to discharge the whole for \$12,000 in cash. Dr. Green announced that he proposed to raise this sum during the one week before Easter Day. When the offering was counted it amounted to \$12,241.09.

Grace Church, Cresco

Congregations on Easter Day were very large, especially in the morning. The music, under the leadership of Mrs. Marshall, organist, was well rendered. At the Celebration many communicated, more than for many years in this parish at any one time. At the hour for Sunday school the sacrament of Baptism was administered to five persons—one infant, two children, and two adults. Easter eggs in various colors were distributed to the scholars who were instructed upon the validity of Baptism and the vows assumed in that sacrament, by the priest-in-charge, the Rev. A. W. Gorrell, whose services the people hope to retain.

South Carolina

Elison Capers, D.D., Bishop

Bishop Capers' Appointments

APRIL

- 6-8. Columbia.
9. A. M., St. Philip's, Charleston; P. M., Mt. Pleasant.
12. St. Thomas and St. Dennis, Wando,
14. P. M., Calvary, Charleston.
16. Charleston: A. M. St. Michael's; P. M., St. Mark's.
- 18-20. Columbia. 23. St. John's, Berkeley.
30. St. John's, Richland, Columbia.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Rev. John B. Skilton, assistant minister of St. Paul's church, Cleveland, has tendered his resignation, to take effect April 15th, and will become principal of Cheltenham Military Academy, at Ogontz, Pa., succeeding its principal, Mr. J. C. Rice, who died last January. Mr. Skilton has been assistant at St. Paul's since 1892, with the exception of one year which he spent abroad.

A joyful Easter was kept in all the Cleveland churches, in spite of the fact that winter held supreme sway outside. Large numbers of communicants at both the early and later Celebrations, proved that the people had not merely gone to see and hear.

Trinity Cathedral

The services were conducted by Dean Williams, assisted by the curate, the Rev. H. L. Gaylord. The music given by the choir of men and boys, supplemented by a number of fine soprano voices, under the charge of Mr. Joseph B. Hopley, organist and choirmaster, was elaborate and beautifully rendered. The number that came to the Holy Communion at the three services, was the largest in the history of the parish.

The children of both Sunday schools attended choral Evensong at the cathedral in a body.

Emmanuel Church, Cleveland

The very beautiful musical service was rendered by the vested choir, under the leadership of Dr. Frederic Rogers, organist and musical director. All of the flowers about the altar were memorial gifts. The service was conducted by the Rev. Francis M. Hall, minister-in-charge, who was the celebrant at the 7:30, and also at the 10:30 Communion. At the festival of the Sunday school a large floral cross was constructed by each class, bringing with its offering of money in a white silk bag, a beautiful bouquet of flowers to place upon the cross. The Easter offering of the school for diocesan and general missions was \$82.50.

St. Mark's Church, Cleveland

A set of very tasteful dossal hangings was given as an Easter gift, and a litany desk, given by friends of the parish, and designed by a member of the vestry, was used for the first time at the Easter services. New choir stalls have been added, and the choir now numbers 40 voices. At the six o'clock Celebration, 70 communions, an event unprecedented in the history of this parish, the Rev. Frederic E. J. Lloyd, rector.

Nebraska

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

St. Matthias, Omaha, organized as a Parish

On the evening of Maundy Thursday, Bishop Worthington visited this mission and confirmed 22 persons, one of the largest classes ever confirmed in it. On Monday in Easter week a large and enthusiastic meeting of the congregation was held for the purpose of incorporating as a parish, adopting a constitution, and electing a vestry and wardens. St. Matthias having been a mission ever since its organization. A vestry of representative men was elected, and parish life begins with promise of great success. During the past winter the number of people attending the services has doubled, and all the work and services of the Church are well sustained. Dr. J. E. Reilly who has been priest-in-charge of the mission, becomes rector of the new organization, greatly beloved by a loyal and united people, and St. Matthias' church takes its place among the strong, self-supporting parishes of Omaha.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Easter Sunday ushered in a period of bright, pleasant weather. Large congregations were the rule at all the churches. The Easter offerings show a gratifying increase in most instances. In many churches special offerings were made, and memorials unveiled.

St. Thomas' Church, New Haven

The Easter offering, which is believed to be the largest ever given on that day during the parish's more than half century of organized existence, amounted to \$1,062. The rector had asked for \$600, and the response was beyond measure surprising.

Christ Church, New Haven

Easter was a joyous day. At the morning service the beautiful house of God was still further enriched by two massive memorial tablets, the gifts of parishioners. The tablets are of brass, with black and red letters, and excepting a richly chased border, are perfectly plain. The tablet in the nave is inscribed as follows:

Ad Majoram Dei Gloriam

In gratitude to Mrs. Lucy Hall Boardman whose munificence in the day of adversity made possible the erection of this church unincumbered by debt, and who further enriched and completed it by the gifts of its east window and tower, this tablet is placed here by the parishioners of Christ church, Easter Day, A. D., MDCCCXCIX.

Give her the fruit of her hands, and let her own works praise her in the gates.

The chancel tablet inscription is:

Ad Majoram Dei Gloriam

In gratitude to Mrs. Mary Elizabeth Ives whose mu-

nificence made possible the beginning of this church by the erection of its chancel, this tablet is placed by the parishioners of Christ church. Easter Day, A. D., MDCCCXCIX.

God is not unrighteous that He will forget your works and labor that proceedeth of love.

Another gift this Easter is a beautifully carved credence table, the gift of the Sunday school. It is of oak, to match the woodwork of the chancel, and is richly carved with a border of the symbolical vine about the top, and the linen fold on the front panels. The table will be placed in the little morning chapel.

St. John's Church, New Haven

Over \$1,000 was the amount of the Easter offering. The vestrymen of the church during the preceding three weeks had raised about \$9,000. The funded debt of the church is about \$12,000. When the announcement was first made that an attempt would be made to pay off that amount by Easter, few anticipated such success. At the Easter services it was announced that nearly \$10,000 of the \$12,000 had been collected or pledged. Of that amount, \$8,000 was contributed by Trinity church, and \$2,500 and \$500 by two individual members of St. John's, who did not wish their names made public. Other contributions ranged from one dollar up. The rector, the Rev. Stewart L. Means, and the parishioners hope to be able by the first Sunday in May to announce that the whole \$12,000 has been collected.

Long Island

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

The officers of the South Side Clericus, are the Rev. J. C. Stephenson, president, the Rev. Geo. D. Sparks, vice-president, the Rev. William Wiley, secretary and treasurer.

The auxiliary societies of St. Ann's church on the Heights united through Lent, and at its close sent to missionaries boxes amounting in value to \$365.12.

The Rev. S. R. Bailey, rector of the church of the Holy Comforter, Brooklyn, has recovered from a very severe attack of pneumonia.

Repairs on the organ at All Saints' church, Bayside, the Rev. Geo. W. Eccles, rector, have been completed, and services are again being held in the church. Since the accident which rendered the organ useless, services have been held in Literary Hall.

The treasurer of St. Luke's church, Sea Cliff, reports that during the year, the receipts from all sources, were \$4,488.45, and total expenditures, \$3,542.40, leaving a balance in hand of \$946.05.

A valuable window will soon be placed in St. George's church, Flushing. It is being made by Henry Holliday, of London, and will be placed in the north aisle of the church. The subject is the Nativity.

Funds for a New Church

An association has been formed by the young men of St. Matthew's church, Brooklyn, the Rev. A. A. Morrison, rector, to be known as the Young Men's Association of St. Matthew's church. The primary object is the obtaining of funds for a new church to cost not more than \$50,000, and the secondary, to create a more social feeling in the congregation.

Central Pennsylvania

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

Debt Lifted at Marietta

The parishioners of St. John's church are rejoicing over their release from a debt of \$200, which has been a burden on the parish for several years. Up to the present it seemed almost impossible to meet the interest, but at the beginning of Lent, the rector, the Rev. Bert Foster, D.D., pleaded for the lifting of the whole debt, and suggested a simple plan by which he thought it could be obtained. This was nothing more than for each society and every parishioner to make a willing offering as the result of special Lenten work and self-denial. God so blessed the efforts of the people, that at evening service on Easter Day the rector was en-

abled to announce that not only \$200, but \$310.98 had been handed in that day, and now the parish is on safe ground. In addition to this large sum, the children increased their missionary offering from \$22 in 1898 to \$42 this year. A handsome electric-light fixture has just been placed in the chancel as a memorial by one of the parishioners.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The 31st annual convention of the diocese will meet in Christ church, Oswego, Tuesday, June 13th, at 4:30 P. M., by order of the Bishop.

At the April meeting of the Utica Clerical Union, held in Grace church parish house on the 10th inst., the secretary, the Rev. J. E. Ramsdell, read an essay on, "How better to instruct the children of the Church."

Appointments

APRIL

14. A. M., Greene; evening, Good Shepherd, Binghamton.
17. Evening, Windsor.
18. Harpersville, commemoration and conference.
19. A. M., Guilford.
22. Evening, New Hartford.
23. A. M., Clinton; P. M., Chadwicks, Clark's Mills.

Reception to the Rev. Dr. Olmsted

A farewell reception was given Dr. and Mrs. Olmsted by the parish of Grace church, Utica, on the evening of Easter Monday. A large company gathered to say regretful adieus to him who had served faithfully as rector for 15 years, and his charming wife, before they removed to St. Agnes' vicarage, New York. The sentiment of the parish was expressed in formal resolutions of the vestry, read at the reception.

Easter Offering at St. Paul's, Syracuse

Easter Day was wintry in aspect throughout Central New York. The festival was joyfully celebrated, however, with Holy Eucharists and worthy offerings of praise to the Risen King. In St. Paul's, Syracuse, the Dr. H. R. Lockwood, rector, a feature of the day was the offering of \$1,700 for current expenses. At the evening service the children of the Sunday school joined in the processional with the vested choir, and occupied seats in the nave.

Washington

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

The Queen of Festivals was observed in all the churches with services as full of beauty and brightness as each could offer. There were large numbers of communicants at the early Celebrations, as well as crowded congregations at the later hour.

Easter Day Services

In the morning, the Bishop preached and administered Confirmation in Christ church, Georgetown, the Rev. Dr. Stuart, rector, and in the evening he officiated at the mission chapel of the Good Shepherd, now vacant by the transfer of the Rev. H. S. Smith to be rector of St. Margaret's church. On Easter Even, the Bishop confirmed a class at Grace church, South Washington, presented by the rector, the Rev. Mr. Sontag. At St. Paul's, there were three early Celebrations; and at 11 o'clock, choral Matins and Celebration. A memorial gift of a handsomely carved prayer desk of oak, for the Bishop's chair, was placed in the sanctuary; and the tiling of the choir and baptistry, lately completed, were also Easter offerings. At the children's festival service, Bishop Kinsolving, of Brazil, interested them with stories of his far-off field of labor. Prizes were bestowed for punctual attendance. A joyous choral Evensong closed the glad day, when the rector took occasion to express his appreciation of the work of the choir, not only at this festival, but at all times.

The Bishop's Guild

On Easter Monday, the members of the Bishop's Guild met at the pro-cathedral for their annual corporate Communion. The Bishop referred to the first service of this kind, a year

ago, when they gathered at St. Alban's, under the shadow of coming war. That occasion, he said, became historic, for out of it grew the idea of the Peace Cross. As those present left the church, they were given copies of "The Peace Cross Book," a little volume quaintly and beautifully gotten up, in which are collected various accounts of the unveiling of the cross, and other incidents connected with the cathedral site, with illustrations.

Michigan

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

Easter in Detroit

The weather was cold and blustry on Easter Day, but warm and bright services succeeded a well-kept Lent. The Church services were distinguished throughout the city by richly decorated chancels, fine music, and very large congregations. There were two Celebrations in almost every parish, and three in the larger ones. Bishop Davies was with St. Thomas' congregation, and administered Confirmation there. The children's services in the afternoon were a marked feature. The congregation of St. Andrew's parish contributed \$1,800 toward the building of their Bishop Harris memorial church, which is now in course of erection. The day was specially observed by nearly all the religious bodies in the city.

Easter Music at St. John's, Detroit

The music on Easter Day was marked by that excellence and worshipful spirit which has always characterized it. Besides the customary festive features of chant and song, "The trumpet shall sound," from "The Messiah," finely declaimed by Mr. Krolik, the baritone, followed by the "Hallelujah Chorus," was given as an offertory anthem, and during Holy Communion, Gounod's *Sanctus*, *Benedictus*, *Agnus Dei*, and *Gloria in Excelsis* were admirably rendered. Subdued music, admirably played by Mr. Fruttchey, the painstaking organist of the church, and accompanied by a harp, added much beauty and solemnity to the office. The Rev. Dr. Prall preached at the 10:30 A. M. service, and was assisted throughout the day by the Rev. Messrs. F. S. White and W. Warne Wilson.

St. Luke's, Ypsilanti

Beginning with a six o'clock Celebration and address, Easter Day in St. Luke's was very blessed. About 200 received at the two Celebrations, and in the neighborhood of 2,000 worshippers must have attended the four services at 6 A. M., 10:30 A. M., 4 P. M., and 7:30 P. M. The music, under Prof. Whittaker, was most effective. The offerings amounted to \$998.

West Missouri

E. R. Atwill, D.D., Bishop

Christ Church, St. Joseph

On Tuesday in Holy Week the Bishop visited the parish and confirmed a class of 38, half of them adults, and 16 being men and youths, presented by the rector, the Rev. John Henry Hopkins. On Easter Day there were 305 Communion (186 receiving at the early Celebration). The Easter offering for the rectory debt and other indebtedness was nearly \$3,400, the largest in the history of the parish. The children's Lenten savings for domestic and foreign missions were ten dollars more than last year, reaching \$159.08. The local commanderies of Knights Templar attended at choral Evensong. This was the last Sunday of the present rectorate, which has lasted nearly four years. A large reception was given for the Rev. and Mrs. Hopkins on the evening of Tuesday in Easter week, in the guild rooms of the church, when resolutions of regret were read by the vestry, and a large chest of silver tableware was presented to the retiring rector by the men of the parish. The Rev. George Heathcote Hills, the new rector, is expected to take charge on the 2d Sunday after Easter. The parish is in a strong condition, numbering about 700 confirmed persons and with only a very small indebtedness remaining from the \$8,000 debt of four years ago.

The Rev. Mr. Hopkins assumed charge of the church of the Epiphany, Chicago, on Low Sunday.

Maine

Rev. Henry Adams Neely, D. D., Bishop

At Grace church, Bath, on Easter Day, there were appropriate and forcible addresses by the rector, the Rev. W. C. Stewart, and delightful music rendered by the mixed vested choir, under the direction of the talented conductor and composer, Arthur S. Hyde. The attendance at both Morning and Evening Prayer was large, while the number out to the early Celebration was very fair. The Good Friday services, consisting of the litany and stations of the Cross in the morning, and Evening Prayer and sermon in the evening, were also well attended. One of the joys of this Easter tide is the paying off of a long-standing debt of \$500, through the efforts of senior warden T. Klippel.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

The Easter term at St. Mary's Hall, Faribault, begins Thursday, April 13th. The Rev. Chas. D. Andrews, of Christ church, St. Paul, gave the Three Hours' Meditation at St. Mary's, Good Friday. Bishop and Mrs. Whipple sent Easter greetings from New York on Saturday, as they were leaving for England.

On the afternoon of Easter Day, Bishop Gilbert visited the State's prison, Stillwater, according to his annual custom, and left a word of hope for the unfortunate prisoners. In the evening, he visited the parish church of the Ascension, and confirmed a class of 20. A handsome font was presented to the church by Mrs. Helen M. Torinus, and dedicated with appropriate ceremonies.

Holy Week and Easter in St. Paul

On Good Friday, the Three Hours' Meditation was held in a number of churches, the attendance was very large. Bishop Gilbert conducted the service at Christ church. Vincent's Passion Service was rendered at St. Paul's church before a large congregation, by the vested choir of 50 voices. During Holy Week, Bishop Gilbert visited St. Stephen's, St. James', St. Mary's, the Messiah, and St. Peter's parishes, confirming large classes.

Easter Day, the Holy Eucharist was celebrated in almost every parish, very large numbers receiving. Bishop Gilbert confirmed a class of 20 candidates at Christ church.

Minneapolis Churches

On Palm Sunday, Bishop Gilbert confirmed a class of 42 candidates at Gethsemane; amongst them were six colored people and the Rev. A. Bruce, late pastor of the African M. E. Church. He has applied for orders, and while preparing, will have charge of the St. Thomas' mission, recently started amongst the people. The Easter Day services in Minneapolis were similar to those in St. Paul. The parish vestry meetings revealed substantial progress, increased membership, and finances in a healthy condition. At Gethsemane parish meeting, \$1,000 of the rector's salary, voluntarily surrendered by the rector last year, on account of financial depression, was unanimously restored. The meeting was very harmonious throughout.

Holy Trinity out of Debt

Provision has been made for the payment of the \$5,000 mortgage on July 1st. The entire \$5,000 has been pledged. It was a joyous Easter to the parish and its rector, the Rev. S. B. Purves. The satisfaction of this mortgage will set the church well on its feet again, and it will be able to continue its work from now on with renewed vigor. The parish has done remarkably well in caring for this indebtedness. Seven weeks ago the possibility of such a thing had not even been thought of, but about that time Bishop Gilbert, in his address one evening to the congregation, mentioned, among other things, that it would be a glorious thing if the church could be freed from the burden by the beginning

of the year 1900. On the morning of the day following the Bishop's visit, one of the parishioners called upon the rector and offered to give \$1,000, if the other \$4,000 for the satisfaction of the mortgage could be secured by pledges payable on or before July 1st, by Easter Day. The offer was discussed in the vestry, and on the following Sunday was told to the members of the church. A committee was appointed, which has been at work ever since, and the full amount has been secured. When the rector announced the success of the work, the members of the congregation rose to their feet and enthusiastically joined in singing the Doxology. The church has just received a handsome white marble font, the gift of Mr. and Mrs. C. A. Heath as a memorial to their daughter, Alice V. Heath, who passed away a day or two before last Christmas. The font was dedicated Saturday afternoon at the annual Easter Eve baptismal service.

East Carolina

Alfred Augustin Watson, D. D., Bishop

The Bishop's Appointments

APRIL

9. A. M., Christ church, Rockfish; P. M., St. Andrew's, Flea Hill.
16. New Bern: A. M., Christ church; P. M., St. Cyprian's.
17. St. Thomas, Craven Co.
18. St. Paul's, Vanceboro.
19. P. M., Stonewall. 20. A. M., Stonewall.
21. P. M., Grace church, Trenton.
23. Wilmington: A. M., St. John's; P. M., Good Shepherd.
30. St. James', Wilmington.

MAY

- [7. Lake Waccamaw.

The Church people of St. Paul's, Clinton, are rejoicing in the consecration of their church building. Before this service took place, the pews were repainted and grained, a new carpet put down, and the old organ exchanged for a new one.

Newark

Thomas Alfred Starkey, D.D., Bishop

Memorial to Rev. O. Valentine

A special service was held in St. John's church, Bayonne, N. J., on Easter Day, at 4 P. M., at which time a beautiful memorial window to the late rector, the Rev. O. Valentine, was unveiled and blessed. The rector, the Rev. E. L. Jenner, preceded by crucifer and attendants, banner-bearer and acolytes, went to the window which is on the north side of the church, and pulling aside the curtain which veiled it, read appropriate prayers. The return of the procession to the chancel was to the music of "Blest are the departed," Spohr. Festal Evensong was then sung, the music being well rendered by the efficient choir of men and boys. Following Evensong, there was a procession of choir and clergy through the aisles of the church, during which the hymns, "The strife is o'er," and "Jesus lives," were sung. The design of the window is a large and beautiful figure of St. John the Divine, with a rich and effective canopied background. The lower part is in panels, the centre one bearing the appropriate inscription. Among the subscribers to the window were Bishops Seymour, Talbot, and Coleman, also many friends of the deceased priest among the clergy and laity. The window was made by Archibald D. Sawyer, successor to E. J. V. Stent, New York city.

Funeral of Mrs. Martha B. Stevens

The burial service of Mrs. Martha B. Stevens, of Castle Point, was held Tuesday in Easter Week, in the church of the Holy Innocents, Hoboken, which she founded in memory of her daughter. There were two early celebrations of the Holy Eucharist, and at 9:30 A. M., a third, at which only members of the Stevens family were present. At 11 A. M., the church was crowded, and nearly 3,000 people, many of whom remembered Mrs. Stevens for her charities, packed the adjoining streets which intersect the poor portion of the city. Bishop Starkey officiated, assisted by the Rev. Ernest Magill, rector of the church, the Rev. Dr. George C.

Houghton, long the rector of the Stevens family parish, Hoboken; the Rev. James Clayton Mitchell, and the Ven. Archdeacon Jenney. The choir of the church of the Holy Innocents was augmented for the occasion by the choir of the church of the Transfiguration, New York, under the direction of Prof. Dod, with orchestral accompaniment. The president and faculty of Stevens Institute of Technology, one of the philanthropic foundations of the Stevens family, attended in a body. The pall bearers were old male servants of the family.

Springfield

Geo. F. Seymour, D.D., LL.D., Bishop
Chas. R. Hale, D.D., LL.D., Bishop-coadjutor

Appointments of the Bishop

APRIL

- 16. A. M. Bloomington; P. M., Alton.
- 19. Springfield: 8 P. M., address to the citizens of Springfield on the anniversary of the battle of Lexington.
- 20. Night, Osco. (Diocese of Quincy.)
- 21. Night, Galva. (Diocese of Quincy.)
- 23. A. M., Martinsville; 7:30 P. M., Marshall.
- 26. Night, Pittsfield.
- 30. Elkhart.

May and June appointments will be given next week.

Massachusetts

William Lawrence, D. D., Bishop

A new lecturn has been placed in the chapel of the Church Home, South Boston. It bears this inscription: "In memory of Martha Dexter."

A solid silver chalice and paten, costing \$200, were recently stolen from St. Luke's church, Chelsea. The wafer-box, valued at \$15, was also taken.

Easter in Boston Churches

Easter Day called together large congregations in all the churches. The music and floral decorations at Trinity were unusually good. Emmanuel church, with its improvements, renovations, and decorations, presented a picture of beauty. The church of the Advent was obliged to close the door upon the crowds that flocked there. The Rev. Pelham Williams, D. D., preached the sermon. At St. Paul's church, a throng of worshippers not only filled the pews, but stood during the service in the three aisles. Old Christ church is always a centre of attraction on Easter Day and was well filled. The parishioners of St. John's, East Boston, welcomed the return of the rector, the Rev. L. D. Roberts, who has been ill. The large oak lecturn was used for the first time. It is a memorial of the Rev. J. H. Waterbury, who was a former rector of this parish.

Christ Church, Hyde Park, and Its Rector

The Rev. Samuel G. Babcock has just completed the seventh year of service here. The debt upon the organ, \$1,000, was cancelled at Easter. There were over 200 communicants on this feast day. During his rectorship, the list of communicants has doubled, a new church has been built, and the community has been visibly influenced, to a large extent, by the worship and teachings of the Church.

St. Matthew's, South Boston

Easter Day was one long to be remembered in this parish. There were over 300 communicants at both Celebrations. The rector, the Rev. A. E. George, has been here nearly 12 years. In that time, 606 have been baptized, 480 confirmed, and 672 buried.

Confirmations in Boston

Bishop Lawrence recently confirmed 20 candidates in the church of the Advent, 25 in St. Paul's, 25 in All Saints', 25 in St. Matthew's, and 13 in Grace church.

Death of a Faithful Churchman

Mr. Thomas Mair, who recently died, was for 20 years either a warden or vestryman in All Saints', Dorchester, and was one of the early supporters of this parish. He was a faithful worker, and labored in his community with zeal and consecration to teach the Church's ways, and was no inferior champion of her history and

claims. He was a frequent contributor to the columns of THE LIVING CHURCH.

Grace Church, New Bedford

The departure of the Rev. E. S. Rousmaniere from the rectorship, has called forth many expressions of great respect from the parishioners and citizens. Mr. and Mrs. Rousmaniere, with the assistance of the Rev. F. L. Whittemore, have presented to the parish a sedilia, organ screen, and lecturn. An anonymous giver has presented a brass baptismal font.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Visitatorial Appointments

FOR CONFIRMATION ONLY

APRIL

- 13. P. M., Christ church, Hazel Green.
- 14. P. M., St. Paul's, Beloit.
- 16. A. M. Grace church, Madison.
- 18. P. M., Trinity, Monroe.
- 21. P. M., St. Paul's, Hudson.
- 23. P. M., St. Mark's, South Milwaukee.
- 24. P. M., St. Paul's, Columbus.
- 28. P. M., Holy Innocents', Pine Lake.
- 30. Janesville: A. M., Christ church; P. M., Trinity church.

On Feb. 21st, at St. Andrew's church, Milwaukee, the Bishop gave an interesting lecture based on personal experience, and illustrated by stereopticon views, on the noted Passion play, which is held every ten years at Ober Ammergau, in Bavaria. The receipts were for the benefit of the building fund of this new and prosperous church. He repeated the lecture for the benefit of St. Stephen's, Milwaukee, on March 23d.

The Bishop addressed the students of the Milwaukee-Downer College, on the morning of March 7th.

Holy Week and Easter at the Cathedral

The many services at All Saints' cathedral, Milwaukee, during Holy Week and Easter-tide, were especially impressive and devotional in character this year, and attended by larger congregations than heretofore. On Palm Sunday there was the usual solemn procession with palms before the High Celebration. Portions of the blessed palms were distributed to all the people. On Maundy Thursday at the High Celebration, at 10:30 A. M., the Bishop, as has been his wonted custom, consecrated the holy oil for use in the diocese during the coming year for the unction of the sick and dying. He also preached the sermon. In the evening a large class was confirmed, several being converts to the Church from the Roman and Protestant bodies. On Good Friday, nearly every hour of which was taken up with services, meditations, and sermons, the Reproaches were chanted at 11:45 A. M., followed by the devotion of the Three Hours, beautifully and effectively preached by the Bishop. The sacred edifice was well filled during this entire service with a devout and earnest body of worshippers, most of whom remained throughout. On Easter Day there were Low Celebrations at 6, 7, and 8 A. M., at which the bulk of the congregation made their Communion; at 9:30 a high Celebration for the children, preceded by a procession with banners; at 11 o'clock a solemn procession and High Celebration with a sermon by the Bishop. The money offerings amounted to over \$900. After the evening service a solemn *Te Deum* was sung. Amongst the Easter gifts to the cathedral may be mentioned six stained glass memorial windows, made by Lavers and Westlake, of London, Eng., and three wrought brass sanctuary lamps (the first instalment of a set of seven) patterned after those in St. Mark's, Venice.

St. Matthias' Church, Waukesha

This parish is rejoicing over the hearty and inspiring services held on Easter Day, under the guidance of the Rev. John Brann, rector. A very pleasant and helpful part of the service was the dedication of a new dossel, given by Mrs. Jackson; a pair of magnificent brass candlesticks, presented by the organist and choirmaster, Mr. Ball. Never before had the choir sung so well. They seemed to feel that Christ hath risen. The whole day was one of rejoicing and thank-

fulness to our risen Lord and Saviour; 75 received at the 7:30 A. M. Celebration, nine at the Sunday school Celebration at 9 A. M., and 65 at the 10:30 A. M. service. With those at the Celebrations Monday and Tuesday, and some private Celebrations, it is certain that, with the exception of two or three individuals, every confirmed person in the parish has received during this Easter-tide. About \$160 was received as an Easter offering, and at a very pleasant parish meeting Monday P. M., a good vestry was elected, the mayor of the city becoming senior warden.

Southern Virginia

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

The Rev. J. B. Funsten, rector of Trinity church, Portsmouth, has reconsidered his decision, and has accepted the bishopric of Boise.

The English evangelist, Mr. John R. Matthews, has been holding a series of services in St. John's church, Houston, which have resulted in much good to the Church and community. The rector, the Rev. J. G. Shackelford, has been aiding Mr. Matthews.

Bishop Randolph visited Christ church, Amelia Court House, on March 14th, preached and confirmed a class of four persons.

On Sunday morning, March 19th, Bishop Randolph visited Trinity church, Portsmouth, preaching an eloquent sermon and administering the rite of Confirmation to a class of 20 persons. At night the Bishop preached at St. Peter's church, Norfolk, and confirmed a class of 18.

In old St. Paul's church, Norfolk, on Good Friday night, the Bishop preached an eloquent sermon, afterwards confirming a class of 11 men and women.

On the night of March 30th, Bishop Randolph visited St. John's church, Portsmouth, preaching and confirming a class of 19 candidates. The Bishop's sermon on "The Cross" closely held the interest of his hearers. He was assisted by the rector of St. John's, the Rev. Z. S. Farland, and the Rev. J. B. Funsten.

Easter in Lynchburg

Elaborate music and beautiful floral decorations were an important feature. Large congregations were present at St. Paul's and Grace churches, where special offerings were taken up. At St. Paul's, the sum reached \$2,450, while at Grace church, which has a much smaller membership, it amounted to \$300. An attractive part of the children's service at St. Paul's was the erection in the chancel of a tall floral lighthouse, each of the classes contributing a section of the structure which was built during the service, and when completed, was surmounted by a floral cross, beneath which beamed an electric light.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

The 62nd annual council of the diocese will be held in Trinity church, Geneva, beginning Tuesday, May 16th.

Lenten Services

The noon-day Lenten services held in St. Paul's church, Buffalo, were attended by larger congregations than in any previous year, the interest being maintained up to the last day of Holy Week. In this connection, it is matter for grateful recognition that the comment of the daily press on these services was both dignified and sympathetic. In Rochester the change this year from two services a week at noon, as in former years, to a daily service at St. Luke's, was a marked success, as testified by the increased attendance.

Offerings and Gifts

St. Mary's church, Buffalo, made an offering on Easter Day of \$6,000.

Five thousand dollars have been contributed by a devoted Churchwoman for the erection of a parish house for St. Peter's church, Geneva, as a memorial to the late rector, the Rev. J. Rankine, D. D.

A brass eagle lecturn of massive proportions has recently been presented to St. James' church, Batavia, a memorial to a deceased parishioner.

Editorials and Contributions

The Later Papal Policy

THE works of a German professor, of the Roman Catholic Church, have recently been condemned by the Pope. The strange mutations which accompany human affairs are illustrated in this action, when we reflect that the positions criticised are not very different from those once ventilated by the present Pope when he was simply Archbishop of Perugia. The professor maintained the possibility and expediency of some better understanding between the Church and modern society. But more than usual significance attaches to his condemnation, inasmuch as he quoted in support of his position the writings of certain American prelates, including Archbishop Ireland. The censure of his book is, therefore, regarded in line with the recent papal letter on "Americanism," as another indirect blow at these American prelates. The discipline so far has been of a rather gentle character, though two bishops from America, Keane and O'Connell, are even now retained in honorable retirement at Rome, a fate which it is not impossible may yet overtake the frank and irrepressible Ireland himself. At present, to outward seeming, the chances are evenly balanced between that result of his labors and a cardinal's hat.

BUT while the Vatican is pursuing a careful policy in this country, there is little question that in general a radical change has come over the relations of the venerable pontiff to the questions of most pressing importance which the Church has to encounter in the modern world. Professor Flamingo, in *The Contemporary* for February, traces the history of this change from the large and conciliatory spirit of the earlier period of Pope Leo's pontificate, to that shown at the present time. That earlier policy, which aroused the interest if not the hopes of the Christian world, has given place, it would seem, to an undisguised reactionary tendency. Professor Flamingo dates the change from the time when on the death of Cardinal Jacobini, Cardinal Rampolla succeeded him as papal secretary of State. There is certainly, on the surface, a broad contrast between the earliest of the numerous encyclicals on the unity of Christendom, and that on Anglican Orders two or three years ago. In the former, there was a marked avoidance of "every subject or allusion that could in any way have offended the prejudices or the *amour propre* of non-Catholics." But in the latter, there is a return to the old stereotyped position of the Papacy of the past. The arguments of the popes of the sixteenth century are reaffirmed, and where they failed, an entirely new argument is brought forward and elaborated. Anything must be resorted to rather than admit that the orders of the English Church are even possibly valid. That utterance has settled the question of the reunion of Christendom, so far as Rome is concerned, for many a long year to come. No platitudes from that source on that subject are likely to be received in future as having any serious significance.

A SIMILAR change is observed in the Pope's attitude on the subject of Christian democracy. He began in his famous encyclical, "*Rerum Novarum*," and in vari-

ous allocutions to workingmen's pilgrimages, by warmly encouraging the democracy. He ends by silence, or by censure, upon any particular development in this direction. The theories of the "*Rerum Novarum*" appear to have been virtually disowned, and the Papacy now for a long time has sought alliances with emperors and governments, rather than with the people. If Professor Flamingo is right, the first noble enthusiasm for humanity has given place to a narrow political policy. The promise of this pontificate to introduce a new era in the history of the Papacy is fast being extinguished, and greater causes are lost sight of in the one aim of recovering the temporal power. "In short," says Professor Flamingo, "we must arrive at this surprising conclusion; namely, that the holy see, instead of giving its attention to the spiritual needs of humanity, instead of dedicating itself to the progress of civilization, and to the comfort and welfare of the poor, is devoting all its energies and all its attention to regaining possession of a few square kilometres of land, or, in other words, of the temporal power!"



Shall We Drift?

CHRISTIAN Unity is much talked about, but we confess we see very few signs of its coming. The Presbyterians, after one achievement in that line years ago, have been unable to go one step further in the direction of healing the breaches among them. Multitudinous varieties of Methodists continue to exist. Even the geographical distinction of North and South still remains. As to Lutheranism, its very genius tends to subdivision. And so of all the other most notable sectarian names. We hear of no establishment of organic relations between those which, in origin and theological tenets are most closely allied. Sectarian jealousy, though it assumes new forms, is, in its essence, as rife as ever. With a curious obliquity of logical vision, ministers exchange pulpits with those of other denominations with a tacit agreement to suppress their peculiar convictions. They fail apparently to see that this is an admission that the peculiar principles of their sects are, after all, of no vital consequence, and that, therefore, such sects have no right to exist. But, on the other hand, let the Presbyterians or Congregationalists set on foot a "Christian Endeavor" society, and proclaim it as loudly as possible "non-sectarian," or "undenominational," the Methodists, instead of hailing such a universal solvent, and, in fact, implying that the profession of neutrality is not true, make haste to establish an "Epworth League." The Baptists in like manner organize a Young People's Union. Each is determined to preserve its own people from the malign influences of the other. We fail to see, when the facts are squarely faced, any real friendliness to the idea of organic unity.

YET, without doubt, there are movements going on, and movements of importance, which, we are told, show, in a larger and more general way, a marked trend toward an ultimate unity of Christians, at least here in America. We have lately read such words as these: "Foremost among these trends of thought is reaction against an excessively metaphysical theology, which

erected speculations into systems that left outside the pale all who could not assent to them as final. To-day the aspiration everywhere is less for an ultimate Christian metaphysic than for a fuller Christian life." Again: "The readjustment of ideas, the new definitions necessary to save the supernatural while making just acknowledgment of the human element, are bringing Churches once widely separated closer together, through a common effort to meet a common emergency." That "the excessively metaphysical theology which erected speculations into systems," includes the theology of the Catholic Creeds and the doctrinal decisions of the Ecumenical Councils seems plain from the writer's allusion to the "great speculative discussion of the patristic period into which the Church was forced in her controversy with error," which "issued in dogmas which saved the divinity of our Lord, but almost hid from men His real and tender humanity"; and to the necessity of returning "from metaphysical speculations."

NOW we fully acknowledge the necessity of returning from metaphysical speculations in theology, or speculations of any sort, as terms of communion. Such speculations have been erected into dogmas in modern times by John Calvin, and many other founders of sects. It is a mark of the period that those dogmas are losing their hold upon men just in proportion as they come to see that they are of merely human origin. This is very well. But the trouble is that, divesting themselves of these dogmas, they are substituting nothing for them. It is very clear, from popular literature, that Calvinism is commonly confounded with the Christianity of the ancient Church. The only refuge then is the "Bible only," but the discussions of the day have shaken confidence in the Bible, and there is nothing left to fall back upon except this vague prattle about "a fuller Christian life." But the fuller Christian life is not a growing feature of our times. Any one of the slightest observation or experience must be aware that the lives of a large proportion of the people who bear the Christian name, are not exhibiting any marked increase of fullness, at least in a religious sense.

THE implications of the article from which we have quoted, seem to us very serious, and as they are clearly enough the starting point of much of the reunion sentiment among ourselves, they are worth careful attention. In the first place, the American Church appears to be counted as one among the Protestant sects of the land. It owes its theology, like them, to metaphysical speculation. Like them, it must readjust its ideas and frame new definitions. Especially must it return from the patristic speculations about the Deity of Christ, and have a "fresh and vivid vision of His humanity." We deny these implications. As part of the one Holy Catholic, Apostolic, and Historic Church, this Church refuses to be classed with the sects, whether of ancient or modern origin. To recede here would be to stultify ourselves, and give up the claims which furnish our excuse for being. It is also contrary to the position of the Church to represent her theology, expressed in the Catholic Creeds and the Councils which the Church has universally

accepted, as the outcome of metaphysical speculation, and thus merely a product of fallible human thought.

THE really instructive and illuminating fact is to observe to what a remarkable degree the Church of the patristic period in the formal definitions of the Councils, refused to indulge in speculations, and contented herself with stating the great facts of revelation. If men through metaphysical speculation denied the Deity of the Eternal Son, the Church asserted it. If in reaction from this, they denied the true humanity, again she asserted that. The great Council of Chalcedon places these two great truths side by side. Precisely what the Church does not do is to attempt to explain the unexplainable. The mystery of the Incarnation admits of statement, very clear and explicit statement, but it does not admit of explanation. The union of the divine and human in One Divine Person is a mystery which it is not possible to comprehend in its profoundest aspects. It is one of those great foundation facts which present to faith a double truth. These two elements, the heavenly and earthly, may be separately apprehended, but the problem of their combination cannot be solved by the human intellect. It has recently been alleged as a defect in the early Church, that she failed to solve this mighty problem, that even in the decrees of Chalcedon this solution is not effected. In fact, the Church did not attempt any such solution. Her office was, through the great Councils, to state the two truths, the truth of the Divinity, and the counter-truth of the Humanity, and to guard the integrity of each by expressing a certain necessary relation. Beyond this she could not and would not go. But when it is indicated that in her zeal to vindicate the Divine, she neglected or obscured the truth of the human in Christ, we reply that the history of monophysitism, and afterwards of the monothelite controversy, prove the contrary.

DOUBTLESS many things which men have held, speculations which controversialists and individual theologians have insisted upon as true, and to which they have tried to give a place in the realm of dogmatic theology, may have to be given up or readjusted, but this is not the case with the Catholic Creeds, the doctrinal statements of the Ecumenical Councils, or any of the things which, as involved in the Faith once delivered to the saints, have from the beginning been universally held as part of the sacred deposit. These things the Church holds, not from man, but under the guidance of the Holy Ghost. As to the unity of Christendom, it will not be promoted by proving to the world that we hold our Christian Faith subject to change, according to the demands of human thought or whim in every age. The Church is always able to minister to the needs of human nature, and for that purpose to bring forth out of her treasures things new and old, new adaptations, old and unchangeable truths. Nothing is to be gained by evaporating the strong statements of a divinely authorized dogmatic system into a thin and intangible mist, nor yet by turning from the positive Faith to aspirations after a fuller Christian life, as if the latter had no need of the former. If there is ever to be any renewal of a Christian Unity worth the having in this land, at present so distress-

fully torn by religious division, it will be through a common attraction to a centre which has something in it that is firm and unshaken. Such a movement can never have any satisfactory result through the way of compromise. The greatest influence in bringing about a true Catholic unity, will be a body which shows itself ever confident of a divine mission, which has the courage of intense conviction, and the consciousness of a divine life. It is to a "kingdom which cannot be moved," that men will finally come when the things in which they have trusted begin to fail.

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Father Austin and His Teachings--XV.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

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FATHER AUSTIN often urged his people to ask him questions, a privilege which some of them did not fail to embrace. These questions ranged "from grave to gay, from lively to severe." Some of them were answered according to their folly, but with the good intent to make wisdom more attractive. He was ever prompt and ready to reply, and could not have done better had he enjoyed hours in which to prepare an answer.

A young lady from his own State of Connecticut who was teaching in the high school had an inquiring mind, and was much impressed by an Advent Sunday sermon, in which he advised every one to choose a spiritual motto for the year ecclesiastical, upon which they were that day entering; but she neglected to do so, through having been much occupied with the examinations of her pupils. Not long after the Feast of the Epiphany she met her rector at the door of the church, and said she was trying to fasten upon a motto for the year.

"Well, my child," replied Father Austin, "at this speed the year will run out before you get your motto. What procrastination!"

The smile with which he said it robbed the rebuke of its smart, and forestalled the irritation of a temper that was known to ruffle that fair brow at times. Children will tell tales out of school! But Father Austin was, as he thought, particularly qualified to sympathize with that kind of mental agility which our forefathers called choler, and that was the reason why he "sugar-coated" his rebuke with a smile. The artifice had good result, for Priscilla of the thin lips and eyes that flashed, returned smile for smile, and begged her spiritual pastor to choose for her a motto that should take in at a word the whole duty of a Christian, if such a word there were!

"And there is!"

"Then give it me, Father Austin!"

"It is this: 'I am the Almighty God; walk before me, and be thou perfect.'"

Just what was the significance of this command, as applied to her, did not appear; and she was about to ask an explanation, when the chimes began to ring for Evensong, and the good priest turned towards the sacristy; but the desired explanation came soon, for, strangely enough, the first lesson that evening was Genesis xvii: 1 to 23, and at the proper time the rector made an address on the first verse: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am

the Almighty God; walk before me, and be thou perfect."

Father Austin reverently alluded to these words as a birthday motto given of God to the old man who was nearing the end of his first century of years. What motto could have been more appropriate or beautiful? What more inclusive of every known duty? To walk before the Lord was thus inclusive, and well did the father of many nations, our father through faith, walk in that way. There is no other way. To walk before the Lord is to recognize His Presence continually. This is the very foundation of practical religion, for he who lives as seeing God shall attain perfection, with impossibility of default. St. Chrysostom contended that if we keep ourselves in God's Presence we shall think no evil, we shall say no evil, we shall do no evil.

But if faith's vision of the Presence is the foundation of the spiritual life, the vision presupposes love. It is love only which can truly walk before God. Fear may seek out the Presence when danger is nigh, and tremble as it cries for pity and help; but fear is nothing better than self-love in straits, and feels no drawings towards God when immediate distress or danger passes. What a despicable thing it is to neglect God when all goes well, and then, when only He can help, to turn to Him as the last resort. It does not appertain to mortal man to assign limits to anything so divinely mysterious as the forbearance and patience of God toward those who thus insult Him; but we may righteously condemn their conduct, and pray for them and for ourselves that we may serve Him with a generous affection all our days. It is possible to know God only by loving Him. It is possible to love Him only by loving Him for His own sake—not for the benefits it brings, not for future reward, but because His character constrains us to love. It is passing strange how many there are who never find God out, nor try to, who never come to know how glorious He is, and how irresistible the attraction of His Being is to those who do seek and find. They see Him to be Love, and their love is the recognition of His. They realize that, for all that He is, faith is not a sufficient response of appreciation, nor hope, which cannot sing the *Te Deum* that is His due; it is charity (love) only which can answer back in kind the wonderfulness of His love, and therefore it is love alone which has the power to keep the soul abidingly in His Presence.

It may be objected that it is impossible to keep our attention consciously applied to the Divine Presence every moment. Certainly it is not possible. God has fashioned us with limitations as well in our intellectual as in our physical being. We cannot be in two places at one time, neither can we think of two things at one time. Thought has the velocity of light, but it is consecutive. It is therefore true that one could not engage in direct contemplation of God without intermissions and to the exclusion of all other objects of thought. A thousand duties press upon us, some of them most importunate, and to discharge them, entire concentration of the faculties becomes necessary, during which it may be said of us that God is not in our thoughts, in the sense of the conscious elevation of the soul to His Presence. But this does not create a difficulty. We have limitations, and must accept them. He who made us expects us to observe the laws of our being. What He forbids is that

we shall engage in other duties or plunge into other absorptions without holding strongly to the intention of doing everything that we do as in His sight and unto Him, that He may be honored in, and we sanctified by, all that we do.

There is not any danger of our spending so much thought upon our Heavenly Father that we shall neglect other duties. The danger is quite in the opposite direction. If we cannot be always thinking of God's Presence, it does not follow that we should think of Him only at long intervals. The length of those intervals is the curse of the Christian. We must learn to practice the Presence of God, both by direct cognition and by casting over our whole lives the general intention that whatever we do we shall do to the glory of God.

Then he went on to mention three ways in which to practice the Presence of God:

1. The way of the reason.

One of the attributes of God is His immensity. By this it is meant that nothing exists save in Him. "In Him we live and move and have our being." All finite things, reason teaches, are included in His infinitude. Nothing by virtue of its greatness is too great, nothing by virtue of its insignificance is too small. They are in Him as fish are in the ocean, and yet their finiteness does not impart itself to Him, nor does His infinitude impart itself to them. They are creatures; He, the great Creator-Spirit, and although they are inclosed in His spirituality, there accrues to Him neither pain nor suffering nor composition of nature nor derogation of His holiness. It would then be contrary to reason to infer His absence. "Whither shall I go from Thy Spirit, or whither shall I flee from Thy Presence?"

Not only are we God-inclosed, but we do, for like reasons, believe that we inclose God. He is more really and essentially within our souls than our souls are within our bodies. He is the Soul of our souls, the Spirit of our spirits. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Let us linger long on the thought that God is living His life within us in an abiding fellowship; that there is a real mingling of the two without loss of identity, and that He is within us for our good, perfectly sincere and wise in all that He does. Then, touched and melted by the wonderfulness of this companionship, let us seek a word that shall express our spiritual stupidity and sin in refusing to recognize this indwelling Presence.

Reason also teaches that as we are in God and God in us, so He dwells within all His creatures and they in Him. How impossible, then, it would be to escape from His Presence. Well might St. Augustine present the challenge: "If you wish to sin, seek the place where God will not see you, and if you can find it, do what you wish!"

2. By way of the imagination.

We can cultivate a constant sense of the Presence of God by disposing the mind to conceive of Him in His manifestations. We could imagine ourselves standing with Moses before the bush which burned and was not consumed, a symbol of the Presence of Him whom eye hath not seen. We might think ourselves to be bowed at the foot of Sinai, "because the Lord descended upon it in fire," or in that temple of apocalyptic vision which was filled with smoke from the glory of God, and from His power.

But still more helpful would it be to think of ourselves as blessed with a place in the presence of the great Manifestation, to think of Him as the child on the bosom of Madonna, or as the young carpenter at Nazareth, or the boy disputing with the doctors, or the miracle-worker, or the teacher upon the mountains, or the tried one in the desert, or the suppliant in the garden, or the sufferer at the pillar, the victim on the Cross, the silent occupant of Joseph's tomb, the Risen One of Easter. The strong impression thus made upon the mind should abide with us for hours, and help us to feel that the Lord is very near. This exercise would accustom us to familiar intercourse with Him, as if He were at our very side, walking with us as He walked with His Apostles, and receiving our prayers, our aspirations, our protestations of love. He that desires to walk before God and be perfect, let him cultivate this adorable companionship, for its fruits are most precious and its joys most elevating.

3. The way of the altar.

The most sacred humanity of our Lord is at the right hand of God in heaven, and is not omnipresent as to its natural state; but as to its sacramental state, it is in a wonderful mystery present in the Sacrament which He instituted ere He was crucified. Here He makes good His promise to be with the Church to the end of the world. Here He manifests His glory, here reveals the beauty of His glorified Countenance, here dispenses to His disciples greater blessings than heart can conceive. In this sacramental visitation, although hidden behind the veils of material signs, He makes His whole Person over to our souls and bodies, and thereby establishes with firmer grace the sanctifying union of these with Himself, according to His Word—"He that eateth my flesh, and drinketh my blood, dwelleth in Me, and I in Him."

Such were the main points of the address. It concluded with an impassioned plea for greater reality in our relations with the Infinite Spirit, more concentrated recognition of His Presence, more purity of intention to please Him in all that we do.

Not many were in the church that evening, but all felt their hearts burn within them, as though they had walked with Jesus on the way to Emmaus. One who was there chose her motto for the year, and it has been her motto every year since.

— x —

The Resurrection

THE Resurrection has brought us so near to the unseen universe that we see it as our own country, where our higher interests and relations are. The haze is dispersed which lay on the landscape in which we saw, as weird spectres of the Brocken, the journeyings, the meadows, the judges at the cross-roads, the fates, the transmigration. We see the eternal in the Trinity of the Father, Son, and Holy Ghost, which gives to the country the family feeling, and the family is the paradise of country and home.

"In my Father's country are many stations; I go to prepare the next station for you; there we shall meet; a little while and ye shall not see me, and again a little while and ye shall see me." This earth station in the flesh, in the visible of matter, force, life, is a realm of the fatherland; and the next station, in the invisible of these same elements, is adjacent, over the hills and behind the sunset and beyond the sky. The visible

and invisible are one demesne, and death joins them as the isthmus which joins two continents. A marriage joins two hearts once divided, and the experience of the Resurrection power is pictured as the wedlock of the visible and invisible estates. We take our lamps and go forth to meet the bridegroom. The lofty conditions are the hardest fates, and it is because we are climbing up into one of the highest eminences that death becomes the hard fate it looks.

Progress is the simple idea of our future, which we have obtained; continuity is the simple plan; personal identity is the simple hope. The air is quite clear. The future is a scene of labor, service, sacrifice, as here. We drop love to take it up again; we drop service to find another manner of it; we drop the tools of wood and iron, and the methods of steam and electricity, for tools of the unseen in matter and force. We meet with beauty and love in their own native land.

The evolution of the conservation idea took its more ideal form in the bold paradox of the Master: The dead are not dead, and death is not death; death is a moment in life, an incident of being; it is the point of junction between the seen and unseen of us, now in a grating friction. "I am the Resurrection and the Life," and he in whom the Resurrection is translated into experience never dies—death is only a seeming.* The experience of men looking westwards towards the dipping sun, who have told us their interest in the landscape of the unseen, affirms the deathless death. The researches of biology are into life, and the closing phases of it are the sincerest, and the evening air of it is the calmest. Blake, poet and artist, says he "was going to a country he had all his life wished to see." Kingsley says: "God forgive me, but I look forward to it [death] with an intense and reverent curiosity." Faraday, explorer of physical forces, asked about his theories, says: "They are now over, and I am resting on certainties. I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him." Buckland, with a humor not far from pathos, and with a true scientific instinct of unseen modes of life, said: "God is so good, so very good to the little fishes, I don't believe He will let their inspector suffer shipwreck at last; I am going on a long journey, when I think I shall see a great many curious animals." Dr. Stewart, of Ballahulish, who has written charming books on the folk-lore of the Scottish Highlands, tells us that he once asked a rustic parishioner, "When did your father die?" He was answered with indignation, "Men, women, and children do not die, and are not to be spoken of as dead. They shift from this scene, they depart, they change, they sleep, if you like, and are gathered unto their fathers." And Tennyson, like the Gaelic rustic, knows death as the time "when that which drew from out the boundless deep turns again home."

An unearthly splendor breaks out on the Alps, when eight or ten domes, cones, obelisks, lifting their heads in the eastern sky, above a range of mountains miles long, are lit up by the rosy glow of the setting sun, while the huge mass of the mountains and the deep valleys are in shadow. But it is the shadowed mass which holds up the peaks to the evening rose. We look with delight and hope on select spirits who have seen lovingly the fatherland from these

* John xi: 25, 26.

shores, but they are only the summits of the general level of heightened life which has been lifted by the pressure of the Resurrection force.

When the religious faculty received impression from the worship of Christ, then our future unfolded into a certainty and into a scheme of beautiful thought. It passed the stage of gleam and hint. In the ancient world the intimations of immortality were everywhere, but mostly indistinct and awful. The Hebrew would not speak of it; the Greek argued it out with metaphysics, and as often wavered; the Roman was like the Greek. Euripides suggested, "Who knows that death is life and life is death?" Tacitus suspected, closing his affectionate monograph of Agricola, "If, as the good and wise affirm, men live on and never die, Agricola is among the immortals." But Paul uses the language of assertion and desire—"For we know that when our earthly house of this tabernacle is dissolved we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."—*W. W. Peyton in Contemporary Review.*

—X—

Beside the Sepulchre

Beside my dear Lord's sepulchre,
I'll watch until the morning break;
Nor will I leave the sacred tomb
Until the Prince of Life awake;
Nor long nor dark the hours will be
While I, dear Lord, am close to Thee.

I shall not fear the beasts of night,
Nor storm clouds gath'ring o'er the hill;
For well I know that He who sleeps
Rebukes the winds and they were still;
Nor man nor demon will I fear
The while I watch His sepulchre.

In vain the city's far-off light
Shall lure me from my hiding-place;
I shall not stir nor leave the spot
Till I behold my Master's face.
Until my Risen Lord I see,
This hallowed rock my home shall be.

IMOGENE.

Letters to the Editor

'OUR ROUNDED DUTY AND SERVICE'

To the Editor of The Living Church:

With regard to the rubric which commands the faithful to make their Communion at least thrice a year, in addition to what W. L. D. has urged, I should like, with your permission, to point out: 1. That before the Reformation on account of the habit people had fallen into of attending at Mass, and never communicating, a canon had been passed directing that all should communicate at least once a year. The rubric inserted by our reformers was therefore a step in advance, an attempt to get people to communicate more frequently. 2. It is often overlooked that in Elizabeth's reign, sad to relate, the Blessed Sacrament was made a test of loyalty. The wardens were bound by law to present annually the names of all who had failed to communicate. Naturally they could only take into account Communions made at a parishioner's own church. This rubric was probably partly intended to assist the wardens in this duty, and so cannot be understood as indicating a minimum number of Communions, but only the minimum number which must be made at the person's parish church. For various reasons, it might be more convenient for a person to attend the services of a church in another parish, but even if he communicated there every Sunday, he had still failed to obey this rubric, which required him, however often he communicated elsewhere, to communicate at least three times in the year, of which Easter should be one, at his own parish church. This rubric

therefore, cannot, it seems to me, be fairly understood to justify infrequent Communion.

Denver, Colo.

W. J. MOODY.

"LOW SUNDAY"

To the Editor of The Living Church:

In answer to the query of F., "why should the octave of Easter Day be termed Low Sunday?" I would venture to reply: Easter has always been observed with a solemn octave, both because it is the direct Christian counterpart of the Jewish Passover, and on account of its dignity as the "Queen of Festivals." For this reason the first Sunday after Easter is called "Low Sunday," as being a "little lower" only than the feast itself.

"The Ritual Reason Why," furnishes this information, and answers the question so constantly asked: What mean ye by these things?

J. HOLWELL GEARE.

Cape Vincent, N. Y., April 8.

To the Editor of The Living Church:

In the letter to the Editor, of your to-day's issue I read under "Low Sunday" that *Quasimodo geniti*, the name of the 1st Sunday after Easter, is derived from the beginning of the Epistle of the day. This is a mistake, and the name is taken, as in fact most of the old Latin names of the Sundays throughout the year, from the Introit of the day, in this case being from I Peter, ii: 1, 2:

*"Quasimodo geniti infantes, Alleluia!
Rationabile sine dolo lac concupiscite!
Alleluia, Alleluia, Alleluia!"*

"As new-born babes, Alleluia,
Desire the sincere milk of the Word!
Alleluia, Alleluia, Alleluia!"

The Vulgate renders these words, "*Stcutimodo*," instead of "*Quasimodo*."

G.

Cleveland, Ohio, April 8, 1899.

Personal Mention

The Rev. Geo. P. Armstrong has been transferred to the diocese of Newark, where he has charge of Christ church, Stanhope, N. J.

The Bishop of Quincy does not gain strength, and will remain at St. Alban's, Vt. He requests all post-office matter to be addressed to him there.

The Rev. Walter E. Bentley has been placed in full charge of St. Mark's church, New York city, since the vacancy in the rectorship. He has resigned the vicarship of the chapel.

The Rev. John Brown has resigned his charge of St. Andrew's-in-the-East, Cleveland, Ohio, to take effect at Easter.

The Rev. Andreas Bard has accepted the rectorship of St. Paul's church, Walla Walla, Wash.

The Rev. Marcus H. Carroll has resigned the charge of Trinity chapel, Woodford's, Me, and accepted the position of assistant to the Rev. W. G. Davenport, rector of Emmanuel church, Anacostia, Washington, D. C.

The Rev. Ernest J. Dennen has resigned the position of assistant at St. John's, East Boston, Mass., and will take work in Trinity church, Newport, R. I.

The Rev. Isaac Dawson, of Grant's Pass, Ore., and the Rev. Charles Booth, of Newport, Ore., have exchanged work for a year. Mr. Booth, having been at the coast for 12 years, seeks the change for the benefit of his health.

The Rev. George William Douglas, D. D., has been appointed commencement preacher at the University of the South.

The Rev. James Ward Gilman, of Racine, has accepted a call to Grace church, Menomonie, Wis., in succession to the Rev. W. B. Thorn.

The Rev. A. A. Lamb has become assistant at the House of Prayer, Branchtown, Philadelphia, the Rev. George Bringham, rector.

The Rev. G. W. Preston has accepted work as general missionary in the diocese of Springfield, under Bishop Hale, to begin Apr. 15th.

The Rev. Geo. F. Smythe has resigned the rectorship of St. Paul's church, Mt. Vernon, Ohio.

The Rev. W. T. Snead has resigned the charge of All Saints' church, De Lamar, Nev., to accept that of Christ church, Aspen, Colo.

The Rev. Colin C. Tate is serving as chaplain of Kemper Hall, Kenosha, Wis.

The Rev. Erskine Wright, of Philadelphia, has accepted the rectorship of Christ church, Danville, diocese of Central Pennsylvania.

The Rev. F. C. H. Wendel, Ph. D., has accepted the appointment of the Bishop to the work of St. Paul's church, Huntington, Conn. He has been in charge since Quinquagesima Sunday, and expects to go into residence there very soon.

The address of the Rev. B. E. Whipple, now rector of St. John's church, is Altmar, N. Y.

The Rev. John I. Yellott is in charge of St. Mark's and Mt. Calvary churches, Howard County (with postoffice at Highland), Md., and not St. Mark's parish, Frederick and Washington Counties, Md., as incorrectly reported in some of our Church papers. The Rev. Edw. T. Helfferstein is, and has been, rector of the latter parish for the last nine years.

To Correspondents

S. B. D.—We regret that we cannot recall the name for which you inquire.

SACERDOS EXPECTANS.—We are unable to give the names and addresses of persons who have left us for Rome and have returned to us again. We doubt whether any record has been kept. At the same time, cases of the kind have not been infrequent. Perhaps the most conspicuous instance was that of Dr. Forbes who went to Rome and was a priest of that Communion for ten years. He then returned, and afterwards became dean of the General Seminary in New York.

DRUMMER.—(1). The only reason we know against the use of the term "Mass" as applied to the Holy Eucharist, is that it has long been monopolized by the Roman Catholics as the name of that Sacrament, and its use among us is thought to savor of Romanizing tendencies. (2). We can hardly give a "doctrinal" reason against the use of incense, which is said by St. John to denote "the prayers of the saints"; i. e., as we suppose, sanctified worship. The objection to it is, as above, that it is used in the services of the Roman Church.

Official

THE annual C. A. I. L. sermon this year will be preached in St. George's church, Stuyvesant square, by the Rev. W. S. Rainsford, D. D., rector of that church, on Sunday evening, April 30th. On that Sunday, clergymen in every diocese, whether C. A. I. L. members or not, are requested to preach on the interests of labor from any standpoint that appeals to them and also to give some account of the object and work of C. A. I. L. The secretary, Room 62, 281 Fourth ave., will be glad to furnish information to any clergymen who are willing to comply with this request.

Died

BIRD.—Suddenly, on the 25th inst., the Rev. G. C. Bird, late rector of St. Martin's church, Marcus Hook, Pa.

CORNING.—At Albany, N. Y., on Easter Sunday, April 2, 1899, Mary Parker Corning, widow of the late Erastus Corning.

WILMER.—At Colorado Springs, Colo., on March 19, 1899, in the 28th year of his age, John Ringgold Wilmer, son of the late Rev. Geo. T. Wilmer, D. D., and brother of the Rev. C. B. Wilmer, of Price Hill Cincinnati.

Appeals

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

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

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

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

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

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location. For the season, six months, \$350. To a clergyman, \$300. Address W. E. McLAREN, Highland Park, Ill.

The Editor's Table

Kalendar, April, 1899

1. EASTER EVEN.	Violet (White at Evensong).	
2. EASTER DAY.		White.
3. Monday in Easter.		White.
4. Tuesday in Easter.		White.
9. 1st Sunday (Low) after Easter.		White.
16. 2d Sunday after Easter.		White.
23. 3d Sunday after Easter.		White.
25. ST. MARK, Evangelist.		Red.
30. 4th Sunday after Easter.		White.

Wishes

BY MARGARET DOORIS

Lighter than down of the thistle
That summer winds blow,
Or the waft of each white, airy flake
Of the winter-time's snow,
Are the wishes we make,—
From whither? and where do they go?

The wishes that fall from the lips
Without thought, have no cost.
Unhallowed by word of a prayer,
Waft away, tempest tossed,
In no sunshine have share—
In clouds or in mist they are lost.

But the wishes, all good from the heart,
Swift winged like a dove,
Soar up with each sweet, cheery tone,
To the country above,
Until at the foot of His throne
Wait the fervent wishes of love.

There, touched by His hand and His smile,
Into blessings they grow,
And flowers that evermore bloom;
Then the angels bear them below
To brighten our pathway through gloom.

London, Ohio.

— x —

THE REV. JOHN HENRY HOPKINS whose portrait appears on our cover page, was born at Burlington, Vt., in 1861. He is a grandson and namesake of the late Rt. Rev. John Henry Hopkins, first Bishop of Vermont, who was for many years the Presiding Bishop of the American Church. His father was the late Rev. Theodore Austin Hopkins, first principal of the Vermont Episcopal Institute, at Burlington, where his mother is still living. The Rev. Mr. Hopkins was fitted for college at his father's military school, and was graduated from the University of Vermont with the class of 1883. He at once went to California, and engaged in business. In the summer of 1887, he went to New York City, and entered the General Theological Seminary, graduating with the class of 1890. During his seminary course he was organist of the seminary chapel, and one of the layworkers of Calvary parish, the present Bishop of Washington being then rector. On graduating from the seminary, he was ordered deacon at St. Paul's church, Burlington, Vt. Soon afterwards, he married Miss Marie Moulton Graves, eldest daughter of the Rev. Gemont Graves, of Burlington, and one of the descendants of Bishop Philander Chase, the first Bishop of Illinois, and a member of the well-known Church family to which belong the Bishop of Laramie, Mr. Edward Lowe Temple, and many others who are devoted to the Church and her work. The Rev. and Mrs. Hopkins at once took up their residence in New York City, working in Calvary chapel, where Mr. Hopkins was assistant to the Rev. Benjamin Brewster, now at Colorado Springs. In the spring of 1891, after being ordered priest by Bishop Potter, at the seminary chapel, Mr. Hopkins was called to St. James' parish, Chicago, where he was for nearly two years the first assistant, the Rev. Floyd W. Tomkins, Jr., being rector. From Chicago, the Rev. Mr.

and Mrs. Hopkins were called in April, 1893, to Atchison, Kas., where they resided for a little more than two years, taking part in much diocesan work, as well as in the work of Trinity parish, Atchison. One of the permanent results of this work is the parish house, built in the fall of 1894. In July, 1895, they went to Christ Church parish, St. Joseph, West Missouri, the work which they now leave to return to Chicago. Mr. Hopkins was a deputy to the last General Convention, where Mrs. Hopkins was also a delegate to the Woman's Auxiliary, in which work she has taken an active interest. For three years, during his St. Joseph rectorate, he wrote the weekly Bible Lessons in *St. Andrew's Cross*.

— x —

Pen-and-Ink-lings

THERE is no single day of the week which is not accepted by some portion of the human race as the "day of rest." For example: Christians, Sunday; Greeks, Monday; Persians, Tuesday; Assyrians, Wednesday; Egyptians, Thursday; Turks, Friday; Jews, Saturday.

"Oh, give me"—'twas in rhyme he sighed—
"Within your heart a place!"
The literary lass replied,
"Declined for lack of space."

--Stamford Daily Advocate.

THE *Lancet*, the leading medical journal of Great Britain, if not of the world, has this to say of medical missions: "We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundred of such men in the next half century would powerfully affect the history of China, India, and Africa. If men of commerce would give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened."

JULIAN RALPH, in *Harper's Magazine*, says: "An American's first month in England is a sore trial of his nerves. Every succeeding month is more and more a rest. As long as you expect to do anything, get anything, or reach anywhere in a hurry, you are on the rack of despair. Once you realize the folly of trying to reform thirty-eight millions of easy-going, deliberate people, you begin to feel grateful for the calm and peace and restfulness they carry about with them like an atmosphere."

WHY should not the veterans of learning be pensioned as well as the veterans of war? Harvard University has during the last eighteen years been building up a fund for the purpose of pensioning professors, and has now adopted a plan for regular retiring allowance for professors and assistant professors who have served the institution for twenty years or more. This is a most gratifying sign of educational progress.

ALONG with Saxon arts we shall find startling survivals of Saxon speech among the Appalachian mountaineers, says President Frost in *The Atlantic*. The rude dialect of the mountains is far less a degradation than a survival. The Saxon pronoun "hit" holds its place almost universally. Strong past tenses, "holp" for helped,

"drug" for dragged, and the like, are heard constantly; and the syllabic plural is retained in words in -st and others. The greeting as we ride up to a cabin is: "Howdy, strangers. 'Light and hitch your beasties." Quite a vocabulary of Chaucer's words, which have been dropped by polite lips, but which linger in these solitudes, has been made out by some of our students. "Pack" for carry, "gorm" for muss, "feisty" for full of life, impertinent, are examples.

THERE is a certain mass of stock phrases, anecdotes always related in the same words, standing illustrations, and the like, which are of the nature of literature, and might be called the literature of the illiterate. As an instance of this, we recently jotted down the following apothegm of a mountain preacher: 'Yeou caynt help a-havin' bad thoughts come inter yer heads, but yeou hain't no necessity fer ter set 'em a cheer.' The saying was repeated in a gathering of ministers in the East, and an aged man who was born in England, said that he had heard the same thing from an unlearned country preacher when he was a boy. Doubtless that saying has been passed from mouth to mouth for generations."

IT is a curious fact, taken in connection with the hostility displayed by some Irish Church people towards the cross, that the word itself should be of Irish origin, according to Part VII. of the new English Dictionary, as noticed by a reviewer in *The Guardian*. The word in its present form may still remind us that Irish missionaries once bore an important part in the Christianizing of England. The form *cross* seems to have been first used in the North and East of England, in that part of the country which was occupied by the Danes, and was probably borrowed directly from the old Norse form *kross*; compare such northern-place names as Crosby, Crosthwaite. It was through Irish missionaries that Danes and Norsemen first came into contact with Christianity, and the Norse form *kross* is simply adopted from the old Irish *cross*, which had been directly borrowed from the Latin *crucem*. The native English name for "cross" had been *rod*, whence, *rood* in rood-screen, *Holyrood*, etc., and the French form in England was *crois* after the Conquest; but the English and the French words have long disappeared from the standard language, and "cross" is the only survivor.—*Irish Ecclesiastical Gazette*.

DR. HARRIS, United States Commissioner of Education, gave recently interesting statistics as to the efforts to overcome the illiteracy of the South. In 1876-'77, the enrollment in the schools of the Southern States was a little more than 14 per cent. of the whole population, white and colored included; five years later, it had risen to 17 per cent.; in 1892, to 21½ per cent., and in 1897, despite the five years of special business depression, it reached 21½ per cent. of the population. The length of the school year in the rural section has also increased from 91 to 106 days' duration.

THE Clothing and House-Furnishing Bureau of Pittsburgh is an enterprise founded four years ago by some good Churchwomen for the benefit of their poorer neigh-

bors. Cast-off clothing and second-hand furniture are received from those who have no further use for them, and put into such good condition as is possible, and then sold to worthy persons who are known to the management and their friends. Mrs. F. A. Sawyer says in her report: "The prices are moderate, and the articles are often very good. A bunch of tape for a penny, a cooking stove for a dollar, a bed, a hair brush, a wash tub, a suit of clothes, a warm bed comfort, a pair of shoes, a cradle, a penny bundle of pieces of new cloth, muslin or calico, much in demand, give but a faint indication of the variety sold. The purchasers are needy, and many buy these things who would not seek charity or accept it. One mother told the writer that for two years her children could not have gone to school but for the shoes and clothes she had been able to buy of the Bureau." The money received from these sales has amounted to nearly \$1,000 in the four years, and has been used to give employment to poor women. The store is open every Saturday afternoon.

IT is interesting to note the exact state of the English university incomes. Seventeen colleges at Cambridge have between them an income of £299,381. In addition to this, the university has an income roughly amounting to \$42,000, making a total for colleges and university of £335,614. The undergraduates in residence are about 3,000. Thus, the colleges and university together enjoy an income of about £111 for every undergraduate. The position of Oxford is not quite so favorable. The income of nineteen colleges amounts to £198,800, and the income of the university to £60,000, giving a total of £258,800, and an average income of £86 for each undergraduate. But these figures, as far as they relate to the colleges, only represent endowment, and do not include other sources of income. If these latter were included, it is probable that the average income per undergraduate would be very nearly equal to that of Cambridge.

SUGGESTIONS as to new employments for women are always to the fore. The latest is the success of Miss Mona Selden whose health succumbed to the taxing duties of a school teacher, and who therefore was compelled to seek other means of livelihood. These she found in a frog farm at Friendship, N. J. Buying marshy land there at \$2 an acre, she fenced it in, "spent a winter learning to hit a target the size of a frog, and now picks off frogs with a rifle as easily as she once called off the roll in her school-room, making thereby from \$3,000 to \$5,000 a year."

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Journalistic Blunders

WE are familiar with the vagaries of the "ritualistic reporter" who gravely states that in a certain London church, seven acolytes were suspended, filled with burning incense; that Bishop Potter, on a special occasion, sat upon the altar; and that at the opening of a Mission, the usual "evening Mass" of the Episcopal Church was sung. Lately a lady of rank in England has added her contribution to the popular feeling there, by a story of a highly ritualistic vicar who rode into his church upon a donkey in a Palm Sunday procession. Accounts of Mr. Gladstone's funeral in Westminster Abbey, spoke of "the singing men, clad, some of them in plain white surplices,

others, in violet stoles"! It was also stated that "up in the chancel, a bright light burned upon the altar cloth." Recently, a reporter supported his impression that a church was very ritualistic, by remarking that he saw several disused "thurifers" lying in a heap in the corner of the vestry. A daily illustrated journal this spring edified its readers with a picture of Archbishop Benson opening convocation the previous week, nearly three years after the death of that distinguished prelate. Another paper, reporting the moving utterance of Archbishop Temple on the same occasion, on the "peace that passeth all understanding," encloses the words, "loud laughter," in brackets at the end. Still another laments that it is becoming a growing practice of the clergy to imitate the Roman Catholics by "carrying the vatican to dying persons." It is hardly surprising to learn from *Church Bell's*, from which we cull some of these choice specimens of journalism, that a guild of Church journalists has been formed with the view of securing greater accuracy and avoiding these ridiculous blunders. However, remarks one of the secular papers, by way of comment upon this undertaking, "the journalists of the country will go on maintaining the high excellence of the press, quite irrespective of the Church Guild." It is much to be feared that this will indeed be the case. It is asserted that the majority of the papers of largest circulation in England are controlled by Jews or Roman Catholics.

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The Church Relief Fund

BY B. T. B.

I HAD come home, one afternoon, worn out with trying to arouse a little more life in my small mission. I had visited a number of cold, careless, indifferent communicants; I had attended a meeting of the guild, and had had the discouraging statement made to me that the ladies could do nothing just then to aid the finances of the Church, owing to house-cleaning, etc. I had said Evening song to the customary two or three, and I felt altogether "blue." My meagre stipend was far in arrears, and the fact that several bills about town were daily increasing in size had that day been very unpleasantly forced upon my attention. These, and a notice from the landlord that he would like the rent, now long overdue, had brought things to a climax. As I sat in my study in the growing darkness, thinking how a rectory would solve most of my difficulties, I was soon dreamily picturing my little family in a cosy little parsonage, reveling in the freedom from a monthly visit of an exacting landlord, when the door burst open, and in rushed my sprightly little daughter.

"Papa, a gentleman to see you," said she, and laying a card down on my desk, she ran out as quickly as she had entered, nearly colliding with the gentleman who had closely followed at her heels. I glanced at the card, which, to my surprise, bore the name of a well-known Wall Street speculator and financier, and hurriedly rising, begged my visitor to be seated, saying at the same time: "What can I do for you, my dear sir?"

Apologizing for troubling me, he at once made the following most interesting statement:

"I am a stranger no doubt to you, except by name, and you are even more so to me. You will therefore be surprised at my visit; this, however, I can easily explain. I am an

old member of St. John's church in the neighboring metropolis, but had not till recently given much thought to the practical adaptation of religious truth. The past Lent I attended the noon-hour services for business men, at which some splendid addresses were given by noted priests. One given by Dr. Spires on the Parable of the Rich Fool made, I believe, an impression on me that will last. I sat down when I returned to my office, and refusing myself to all callers, began to consider my past life. I found that I had been heaping up riches, not caring much who would inherit them, or how they had been secured; not even like the rich man in the parable, was I intent on the future possibilities of ease and luxury contained in my millions. I was simply basking in the excitement of the pursuit of riches. Mammon had me in his clutches; I was his slave, and simply piling up my bank account, being drunk with the lust of gold. Any and every scheme of the money market—more or less iniquitous, it mattered not—was pushed to its utmost limit if it promised to increase the size and weight of my already well filled money bags. This was my life as I faced it in the solitude of my office, on the afternoon of March 1st, and as I sat and pondered, I heard a voice saying as certainly as I heard yours just now: 'Thou fool! rich indeed beyond measure towards men, but poor, miserably poor, towards thy God.' From that moment I resolved to devote my money to the betterment of those about me, and strive to act, as the preacher very forcibly declared us business men to be, a steward of God-given riches. I have therefore divided my wealth into several portions: one, for the improvement of my native town; a second for the establishment of hospitals, reading-rooms, and dwellings for the poor in the crowded metropolis; a third for the service of God; and the remainder to be divided equally among my poor and hardly known relatives and myself. Thus I trust I may make amends somewhat for my past selfish life; and the personal oversight of one or more of these funds will keep me busy, and help me to grow out of myself, and realize the truth that no man can live to himself; that is, no man worthy of the name of a man, especially if he enter truly into the spirit of this holy Passion-tide, which, thank God, I believe I am doing.

"And now I've got to where I want your assistance. I have concluded to invest \$10,000,000, to form what shall be known as the 'Church Relief Fund,' the capital not to be touched, but the annual income to be applied to providing temporary churches and guild halls, and particularly rectories for needy and struggling missions. I say rectories particularly, as I have been reading lately about the starvation stipends of many and many of the clergy holding the mission stations of the Church; and I believe that if they were provided with a home—a roof over their heads—they would be able to disregard many of the other unpleasantnesses and privations attendant on their work, and so, relieved from an ever-pressing burden, rent, do much more and a nobler work for the Master. You noticed, too, no doubt, that I said temporary churches. I did so, as I have no wish to pauperize any organization, my intention being to help it get a good start, so that in a few years it will be able to care for itself as a self-sustaining parish. This work, to carry out my idea, must not be confined to any one diocese, or to any particular standard of Churchmanship; it is for

the good of Christ's Church at large, and must not bear the stamp of any individualism.

"Now here is where you will come in, if you please. The Bishop has recommended me to you as to a man who is most likely to carry out my wishes, the details of which I leave in your hands if you will devote yourself to the task of managing the 'Church Relief Fund.' The income of the fund will be paid over to you to apply as you think fit, provided that under no condition, and for no purpose whatsoever, you make use of my name, or divulge my identity. You will correspond with me through my law agents, giving me quarterly a detailed statement of the application of the fund, so that I may rejoice with the relieved stations of the Church. And now, my dear sir, let me have your acceptance, and so start the work into life."

Needless to say, I sat as one confounded at the idea of such a responsibility so suddenly thrust upon my quiet life, but soon the blessedness of such a task opened as a flash upon me, and blessing God that He had chosen me as the instrument for such a noble and glorious beneficence, I accepted the work with tears of gratitude, warmly calling down the blessing of God and of the Great Head of the Church upon such a noble endeavor, and such a signal sacrifice. Assuring my visitor that my life should henceforth be devoted, entirely and solely, to the work of the fund, and solemnly pledging myself in the sight of God to be a faithful steward of the trust committed to me, I bade my noble guest "farewell," and then threw myself on my knees in renewed consecration to God and His Church.

Having soon settled my affairs in my little parish, I began the active development of the fund. I first of all moved to a city centrally situated, and there placed the headquarters of what I firmly believed would be the greatest motive power in the Church in this memorable age. Then having thus settled my family in a cosy little home, I entered into communication with a man I had long known, not only as a good Churchman, but also as a splendid designer and mechanic, to take charge of a shop in which I intended to make the necessary Church furniture, windows, doors, etc., for the sanctuaries and priests' houses, which I knew would soon be dotting the land far and wide. As one of my most determined resolves was to make the fund reach as far as possible, I intended to have all the churches, halls, rectories, etc., built to one plan, so that I could manufacture their fittings, etc., in large quantities, and therefore cheaply. I next wrote to the bishops of the dioceses in which I intended to begin work, for a list of mission stations worthy and desirous of help, and then sat down to await developments. Very soon my plan became known, and letters came in from all directions, and I was quickly on the road, personally superintending the work here, or looking into the requirements there, while my workmen at headquarters were busily fashioning the necessary furniture for the houses of God which were beginning to spring up as the fruit of the "Church Relief Fund." In sympathy, too, with my patron's ideas, I paid particular attention to the providing of rectories, never leaving a town till I had made certain that the priest of the Church was blessed with a home.

I had returned from one of my long trips, thrilled with enthusiasm for the good work

going forward, and was glancing through the correspondence which had piled up in alarming proportions during my absence, when my patron suddenly appeared in my study, and warmly shaking me by the hand, exclaimed: "Thanks be to God, dear sir, for the splendid way you are using my money. I have been so delighted with the opportunity God has given me of extending His Church, that I have called to say that I have just taken the necessary steps to double the capital sum of the fund. Please God, the little struggling missions of the Church shall grow fewer and fewer, till 'the desert shall blossom as the rose.'"

"*Gloria in Excelsis Deo!*" I exclaimed, and springing up to grasp his hand—I awoke, and found my wife standing by my side, her hand upon my shoulder. "I am sorry to disturb your dreams, my dear," said she, especially such a pleasant one, as from a word or two you have dropped, I should imagine you have had, but the landlord has just been to say that unless we can pay the rent this week we must move, as he has a prospective tenant."

"Oh!" cried I, "for the Church Relief Fund! How long, O Lord, how long!"



Book Reviews and Notices

Social Pictorial Satire. Reminiscences and Appreciations of English Illustrators of the Past Generation. By George Du Maurier. With illustrations. New York: Harper & Bros. Price, \$1.50.

Delightful book, and written by a delightful man. The illustrations are nearly all old friends, but they are very dear friends, and we welcome them with outstretched hands. The author had for a purpose an analysis of those famous etchers whom Punch introduced to us, John Leech and Charles Keene, and to speak of that craft in which he himself greatly excelled, the craft of portraying by means of little pen and ink strokes, lines, and scratches, a small portion of the world in which we live; such social and domestic incidents as lend themselves to humorous or satirical treatment; in fine, the illustrated criticism of modern life. It is needless to say that the task is well done. Du Maurier wields a pen as facile as his etching tool. He makes this very true observation: "Hogarth seems to have come nearer to the ideal pictorial satirist than any of his successors. He was not merely a light humorist and a general caricaturist, he dealt also in pathos and terror, in tragic passion, and sorrow and crime, and he often strikes chords of too deep a tone for the pages of a comic periodical."

Instinct and Reason. An Essay Concerning the Relation of Instinct to Reason, with some Special Study of the Nature of Religion. By Henry Rutgers Marshall, M. A. New York: The Macmillan Company. 1898. Price, \$3.00.

It is satisfactory to find a student of the biological development of man who does not shut his eyes to one of the most important, really the most important, factor of the problem, namely, the religious instinct. The author, after an exhaustive, though somewhat discursive and laborious, discussion, fully develops the fact that the religious instinct is persistent in man, and possesses the general characteristics appearing in the higher instincts. Its function is to restrain and to subordinate the lower instincts, which are naturally more prompt and powerful in their impulses, together with those which are of individualistic import, to the instincts which have a social significance. He finds that while the function of reason is to control instinct, and thus to accomplish a variation of biological development in each individual case, we have in the religious instinct that which "must be looked upon as our highest instinct, because its function is regulative of reason, tending to bring about subordination of variation to the typical reactions lower than those expressive of the religious instinct itself, in case variation

becomes overinfluential." The relation of reason to instinct in general, and to the religious instinct in particular, leads us on to the consideration of the ethical conception, its basis and active manifestation in a rule of conduct. The theory of hedonism is severely criticised, and shown to be based upon an incorrect psychological analysis. The high-sounding phrases of modern utilitarianism are devoid of meaning as practical ethical concepts. In order to the satisfaction of conscience, in each case we must so act that the remembrance of our act will show it to be harmonious with our ethical ideal. "The whole drift of our argument," the author concludes, "has made it apparent that the important consideration in the guidance of our lives is attention to, and the strengthening of, the more far-reaching and pervasive and persistent, although often less emphatic, impulses within us; and that this is necessary if we are to become efficient individuals in the racial group to which we belong, and which we hope will persist and develop in the future." "In other words, be religious" (pp. 567-9). This argument is upon a strictly scientific basis, dealing with the principles of biological development which are accepted by the followers of the Darwinian hypothesis of evolution, and it does not deal with man as belonging now or hereafter to any other world or sphere of existence than that of this present natural life. Hence this essay is exceedingly interesting, not to say valuable, to the believer in a supernatural revelation, and in man's destiny in a future life, in that the learned author establishes the truth that even for the present life, and for man as a social being, the religious instinct is the highest factor in his development, and the basis of a reasonable ethical conduct.

A Literary History of India. By R. W. Frazer, LL. B. New York: Charles Scribner's Sons. Price, \$4.

This volume forms one of a most interesting series called, "The Library of Literary History." It is history treated not from the standpoint of battles and conquests, and treaties, and the rise and fall of dynasties, but from the development of intellectual growth and artistic achievement. We grant that is by no means as romantic and fascinating as the *motif* first named, nor can it be expected that it would interest as wide a circle of readers, but it reveals to the student something at once more vital and more picturesque than the quarrels of rival Parliaments. The Literature of India is very copious, very ancient, and much of it is of a very high order, dealing with the deepest problems of life with keen skillfulness. Of course the language makes it a sealed book for the multitude, and even the translations are often too literal and muddled. This book gives us India's history as shown in the works of poet and philosopher and dramatist. The power of the Brahmanic writers, then the transition from Brahmanism to Buddhism, and the influence of both on the life of the people and the course of events, is well shown. The last chapter is by no means the least in interest, for in it are given short sketches of the leading Indian writers of to-day, no mean company, including poets, novelists, playwrights, theologians, and lawyers. The head of all the lawyers in Bombay was Judge Telang, a Hindoo. These writers are all better known in England than in America. Year by year, however, the leaders of Indian thought in India spread their influence over ever-widening circles, though what the final result may be when these leaders, infused with all the best of the spirit of the East and the West, rise up to proclaim that East and West have met, and from the ruins new solutions of religious, social, and moral problems have been produced, is to be watched with hope, not fear or doubt.

Wessex Poems and Other Verses. By Thomas Hardy. With 30 Illustrations by the author. New York: Harper and Brothers. Price, \$1.75.

Thos. Hardy is known, wherever English is spoken, as a writer of virile, dramatic, and often immoral prose. It was a well-deserved criticism that said his novel, "Jude, the Obscure," ought to be called "Jude, the Obscene." Mr. Hardy's

plea would be that the "young lady" cannot be considered always, if there is to be any true picture of life in novels, and there is much truth in what he says; but the sense of decency of the old lady and the old man, and everybody else, need not be outraged to give us pictures of life. This volume of poetry shows the versatility of Mr. Hardy's talents in two ways—as a clever draughtsman and a clever versifier. We say "clever" advisedly, for neither illustrations nor poetry rise above that, but they do rise as high as that, and a vast deal of modern verse falls far below even that guarded word.

Korean Sketches. By the Rev. James S. Gale. Chicago and New York: Fleming H. Revell Co. Price, \$1.

Mr. Gale spent some time in Korea as a missionary, and used every opportunity for the study of the country and the people. The result is a valuable addition to our stock of knowledge of the hermit kingdom, and an interesting story of his experiences. The book is useful from the standpoint of a missionary, and it is as attractive as the stories usually written for young people.

Life Lessons from the Book of Proverbs. By William Stevens Perry, D.D., LL.D. New York: Wilbur B. Ketchum. Price, \$1.50.

These addresses were delivered by Bishop Perry when he had charge of a congregation. The author makes no pretense at originality, as he says, but the addresses will do much good if placed in the hands of the young. The style is interesting, and the subjects are treated with evident earnestness and knowledge of the needs of youth.

Sir Jefferson Nobody. By Effie W. Mersiman. Chicago: A. C. McClurg & Co. Price, \$1.25.

An interesting and well-written narrative is the life, struggles, and generous deeds of Sir Jefferson Nobody who grotesquely—for he was no aristocrat, but a poor forsaken child—dubbs himself and other characters in the story with far-fetched and aristocratic, and even royal, appellations. The kindness, generosity, self-denials, industry depicted in the story of Sir Jefferson will furnish a noble ideal and pattern of usefulness for the children who may enjoy the good fortune of having this book placed in their hands. We hope many children will have the pleasure of reading it, and of learning its lessons of goodness and industry.

"Irish Life and Character," by Michael MacDonagh, will be published next week by Mr. Thomas Whittaker. The great number of illustrative anecdotes, many of which are entirely new, will appeal to all lovers of Celtic wit and humor.

Mr. Thomas Whittaker will publish on the 20th inst., "An Epic of the Soul," being a cycle of eighty short poems, of a new form, which records the experience of one who has sounded the depths of doubt and despair, and emerged into light on the farther side. The author, whose name at present is withheld, is already known in more than one department of literature.

Books Received

HARPER & BROS.

The Span of Life. By William McLennan and J. N. McIlwraith. Illustrated. \$1.75.

Fragments of an Autobiography. By Felix Moscheles. \$2.50.

HOUGHTON, MIFFLIN & CO.

The Conjure Woman. By Charles W. Chestnutt. \$1.25.

ADVANCE PUBLISHING COMPANY, Chicago
A Matter of Business. By W. C. Stiles. 75 cts.

FUNK & WAGNALLS COMPANY

The American Colonial Handbook. By T. C. Copeland. 50 cts.

JAMES POTT & CO.

Early Christian Doctrine. By Leighton Pullman. 25 cts.

Gems From the Fathers. By the Rev. Edwin Davies, D.D. \$1.75.

J. B. LIPPINCOTT COMPANY, Philadelphia
The Taming of the Jungle. By Dr. C. W. Doyle.
The Daughters of Babylon. By Wilson Barrett.

DODD, MEAD & CO.

The Song of the Rappahannock. By Ira Seymour Dodd. \$1.

Joubert. Translated by Katharine Lyttelton.

T. Y. CROWELL & CO.

Contemporary French Novelists. By Rene Doumic. \$2.

LEE & SHEPARD

Fighting in Cuban Waters. By Edward Stratemeyer. \$1.25.

THE MACMILLAN COMPANY

An Introduction to the Study of Literature. By Edwin Hubert Lewis, Ph.D. \$1.

The Student's Life of Paul. By G. H. Gilbert, Ph.D., D.D.

The Gospel for a World of Sin. By Henry Van Dyke, D.D., LL.D.

American Art Annual, 1898. Edited by Florence N. Levy. \$3.

Pamphlets Received

Roger's Travels. By E. Payson Hammond. (Fleming H. Revell Company.)

The Church on the Hillside. By the Rev. C. N. Hall, New Milford, Conn.

Memoir of the Rt. Rev. William Bacon Stevens, D.D., LL.D., Bishop of Pennsylvania.

The Church's Lay Discipline. By the Rt. Rev. George D. Gillespie, D.D.

The Prison Guild.

Sixteenth Annual Report of the Executive Committee of the Indian Rights Association.

The Talisman of Unity. By William Reed Huntington, D.D.

Sewanee Calendar, 1898-'99.

Fifty-fourth Annual Report of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.

Report of the Domestic and Foreign Missionary Society for the year ending Aug. 31st, 1898.

University of Pennsylvania Bulletin.

In Memoriam the Rev. Edmund D. Cooper, D.D.

The Business of the Church vs. Offerings in the Church. By the Rt. Rev. George William Peterkin, D.D., LL.D.

Memorial Sermon on the Thirtieth Anniversary of the Consecration of the Bishop of Albany. By Edgar A. Enos, D.D.

Periodicals

Robert de la Sizeranne's essay on Caricature, which *The Living Age* has translated from the *Revue des Deux Mondes*, is an extremely brilliant and exhaustive survey of the history and methods of caricature, from the pen of one who never writes without a complete mastery of his subject. The Quarterly Review's striking paper on Women Poets is to be reproduced in *The Living Age*, the first half of it in the number for April 1st.

The leading attraction of *The Cosmopolitan* for April is the beginning of Count Leo Tolstoi's new novel, "The Awakening." It has been suggested that the author's own career as a young man has helped to form the picture. Several of Verestchagin's pictures of Napoleon at Moscow are reproduced in this number, with the skill usual to this magazine. "Recent Developments in Industrial Organization" are discussed by F. W. Morgan, and commented on by the editor effectively. "The Nemesis of Motherhood," by Harriett Prescott Spofford, ought to be read widely. It will set many a woman thinking to good purpose.

Opinions of the Press

The Congregationalist

A PUBLIC SPIRITED CIVILIAN.—By the death of Prof. O. C. Marsh, of Yale University, the scientific world has lost one of its foremost leaders. It is the testimony of Darwin himself, that no other man has contributed so much as Professor Marsh towards the demonstration of the doctrine of evolution. The wonderful paleontological collection at Yale, which contains more than a full thousand of specimens of which no other examples are known to exist, and which is a goal of pilgrimage for European scientists in search of knowledge, is chiefly his work. It is mainly the result of his own researches, and will be his lasting monument. He was a great explorer, a great teacher, and a great man. But his fame as a scientist should not be allowed to overshadow his services as a patriotic citizen. Few other men have done as valuable corrective work as his in connection with the abuses of the Indians. His many expeditions into the Far West in search of fossils brought him into personal relations with a number of Indian tribes, and gave him ample opportunities of informing himself thoroughly about the shameful frauds regularly perpetrated upon them by government officials. With many men this knowledge would have led to nothing. The labor, cost, and risk involved in what was hardly less than a personal conflict with the ad-

ministration at Washington, would have deterred them. But Professor Marsh was not a man of that sort. He recognized his duty and did it.

New York Evening Post

LIQUOR IN THE ARMY.—The unanimous action of the House in adopting an amendment to the Army Bill which abolishes the army canteen and forbids the sale of liquor in any camp or post of the United States, formulates a conclusion towards which impartial students of the problems involved have been drifting for some time. The canteen is a place where the lighter kinds of "drinks" are sold, under the regulation of the authorities, and without the incentive that the ordinary saloonkeeper has to promote excess in order to help his business. The argument for this institution has been that drinking could not be entirely prohibited, and that there would be less drunkenness if the government allowed the soldiers to buy beer in camp than if they were tempted to go outside for whiskey. This seemed plausible, and a good many army officers were at first inclined to endorse the system. But the experience of the recent war furnished overwhelming evidence for the opponents of the canteen. Each colonel was allowed to establish a canteen, or prohibit it, and in Florida, in Cuba, and in the Philippines alike, those regiments which were forbidden it, not only suffered much less from drunkenness than the others, but had by far the smallest percentage of sickness and death from disease. Every general in the army who has expressed an opinion, now opposes the canteen, except one—and his dissent is the strongest argument on the side of the majority, for he is Eagan. Gen. Wheeler has said that "I am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them." Gen. Shafter said that he had "always been strongly opposed to the canteen system, or the sale of intoxicating drinks of any kind, on military reservations, and have opposed it until absolutely overruled, and required to establish a canteen at my post. I regard it demoralizing to the men, besides impairing seriously their efficiency."

The Advance

STABILITY OF TRUTH.—What our age needs is men and women who have absolute confidence in the power of the truth to survive amid the clash of opinions, and who will earnestly speak the truth, as they see it, their minds being kept open for greater enlightenment by an ardent desire to see the truth as it is. Let the minister preach convictions, not doubts, or mere speculations. Let the editor publish his opinions, rather than to be an echo of prevailing public opinion. Letters of advice and criticism will doubtless come to his desk, and irate subscribers will try to knock him out by landing "Stop my paper!" swings on the point of his jaw, but these amenities form part of the price of opinion. Let Bible critics, high, low, broad, and narrow, state their opinions; and whatever may happen to their personal opinions, not one jot or tittle of truth in the old Book will go down in the wordy war. Let reformers utter their message; and in so far as it is God's message, it will prevail. Above all, let us keep our minds open to the truth, for it is by the power of truth that "the thoughts of men are widening with the process of the suns."

New York Observer (Pres).

ONLY ONE SAVIOUR.—The great struggle in theology is over the position that Jesus Christ is the only Saviour of the world. Many are willing to admit that he is a Saviour, one of several spiritual helpers of mankind. But we must be strenuous for more than this. Jesus is absolutely unique, and wholly divine, or He is nothing at all. No defence of Christianity is really possible, unless it be along the line of its absoluteness. Its position can only be maintained by an uncompromising assertion, not alone of its superiority, to every form of competing faith, but also of its absolute apartness from all rival systems. Christianity is not simply one way to be saved, it is the only way to be saved. Only when so believed in and so preached, will it have genuine converting power in the world.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER VIII.

IT was a late April day in 1775. The valley was luxuriant in all the fresh verdure of early spring, and radiant with the sunshine which shimmered on the river and danced on every filmy leaflet.

The Tryon County Court was in session at Johnstown, and Mr. Underhill who was greatly interested in a case which concerned the revenues of the Church, rode thither in the early morning. He found the courthouse and its vicinity well thronged, for not only was there much legal business to be dispatched, but this was the centre of political interest for the neighborhood, and the news of hostilities with which the air was even then palpitating, was sure to be received here. Among that somewhat motley assembly were ardent sympathizers with both sides of the great question of the day. Here were gathered the dignitaries of the county, the powerful baronet, Sir John Johnson, of German cast of countenance and ungenial expression; the more politic Col. Guy; the stern Butler, and his dashing, cruel-hearted son, and the short, square-built, light-complexioned Indian chief, Joseph Brant who had been closely allied to the great Sir William. Here also were the well-known figures of staunch valley patriots, chief among whom were Sammons and his gallant sons, while the Tory ranks were further swelled by the Scotch Highlanders and the dependents of the Johnson family.

Mr. Underhill entered, with others, the fine new courthouse, built of imported bricks. Within, Col. Guy Johnson, in his official robes, was just taking his seat as chief judge, surrounded by six other justices fully gowned and bewigged. The clergyman's garb made a new feature in the already contrasting spectacle of dress presented by the legal magnates, the kilted Highlanders, blanketed Indians, Dutchmen in voluminous breeches, and various other onlookers, each in his own distinctive attire. Presently the triangle of iron in the belfry was struck by an important functionary in a mongrel legal costume, and the honorable court of Tryon County was in session.

The day wore on, and the assembly dwindled somewhat. Even the clergyman, as the particular case in which he was interested was bandied back and forth between prosecution and defence, grew weary of monotonous citations and elaborate arguments. Decorum demanded that he should not leave until the final counsel had delivered his closing speech, and yet it must be confessed that it was with some relief that his ears now caught the sound of horse's feet with out. It might be that the tardy intruder was the bearer of important news. At any rate, the interruption was a welcome one.

Nearer and nearer clattered the hoofs, beating on the half-dry road, ringing on the out-cropping stone ledges, directed straight toward the pent-up gathering. Their insistent speed attracted the attention of the whole august assembly. Young Sammons, nearest the door, slipped quietly from his place. Outside, he saw a strong-limbed young man throwing himself from his flank-sweated horse.

"What is it?" cried Sammons, laying hold of the messenger's coat.

"You shall hear within," returned the other, "and the ears of every man who loves his country shall blister with the news."

On into the droning assembly strode the two, electrifying the listless audience. The spring sunshine showed off every lineament of the eager face of the youth as he stood bending over his father and whispering into his ear, for the bearer of the dispatches was Alan Underhill.

All eyes were turned upon the father and son. The counsel hurriedly brought his speech to a lame conclusion. The spectators, alert and eager, craned their necks forward. Then Mr. Underhill, rising, notified the Court that he had received news, forwarded from Albany, which concerned the whole assembly.

"This court is adjourned for recess, announced Sir Guy authoritatively, "and now let us have the dispatches, good sir."

Then amid a stillness, portentous in intensity, was read the news from Lexington and Concord!

But at the close of the reading, there was no silent voice in that whole gathering. Such a scene followed as was never surpassed even in the Massachusetts Congress, or the Virginia House of Burgesses. No Tory was there who did not loudly triumph at the news from Lexington; no patriot who did not burn to have fought with the Minute Men. It was only, perhaps, through the overawing presence of the county magistrates that fiery altercation did not then and there culminate in violence. To many more than Alan Underhill the shock of that day came as a revelation of his own standing-point in the momentous issues now confronting him.

"I like not to see you with such rebellious consorts," said Mr. Underhill sternly, at the first opportunity to withdraw his son from the group around young Sammons, who were re-reading the dispatches with evident satisfaction. "How came it your part to bring these tidings?"

"Were they not for your own reading, father?" asked Alan, surprised. "I should not have carried them less swiftly, though less joyously, had their tenor been different."

"Take care! the spirit of these pestilent times may carry you too far."

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"Not farther than my heart goes with it, sir." Alan's lips were firmly set, and though his voice was respectful, his eyes were kindling with a new freedom.

"Mr. Underhill, sir," cried young Butler, coming up to the black-browed clergyman, "here is a paper drawn up by the friends of good order, which doth protest against these present outrages, as also against the enactments of the last Colonial Congress. I beg of you your signature."

"'Tis a rare maneuver," said Alan scornfully, "to prepare such document on such a heated occasion, and to present it under the noses and bearing the signatures of all the county grandees."

"Peace, son," said the clergyman, with authority, as he extended his hand, in which young Butler, with a smile of triumph at Alan, placed paper and quills.

The Tories had indeed been wise to prepare their document beforehand, for as another Congress was now pending in Philadelphia, this was an important step. The Whigs, recognizing that they had been so far outwitted, were bitter in their denunciations, and a fierce and angry dispute arose, in which threats, hardly becoming to the dignified body, were freely exchanged. It was well that such of the patriots as could, speedily withdrew from the assembly and dispersed to their own homes, there to retail

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the stirring news, and to concert measures for the upholding of their own cause.

Mr. Underhill and Alan rode home together, but the latter found, to his real grief, that the son had that day slipped the swaddling bands of youth, and come out, in the strength of his manhood, on the side of freedom. Ignoring by any direct reference the subject uppermost in the minds of both, Mr. Underhill presently asked: "Do you still wish, Alan, to go forward in the vocation of your choice, the sacred ministry?"

"Aye, indeed, sir," replied Alan, astonished. "The matter has never been far from my thoughts or purpose."

"Know, then, that your mother and I have given much consideration to this desire of yours, and have determined that you shall go to New York to pursue your studies. I speak now of this, for you may see for yourself that it is unseemly in one looking towards the Master's work to put himself forward in the stirring of strife. I ask that you give me your word to keep from these so-called patriot gatherings until the time for your departure come."

For a moment Alan shrank from answering. His spirit, all on fire with the day's excitement, quivered as though from a bodily shock. Was his father holding up to him his heart's desire, earlier denied, as the reward of babyish obedience to a blind prejudice? His voice was thick with but half-suppressed anger as he answered: "I wish not to be entrapped into any hasty promise, sir; I will think further of your words."

"You use strange speech when you say 'entrapped,' Alan, and what I have asked of you as a son, I can lay upon you in command as a father. You shall not consort with these tools of the Evil One."

So the two rode on, sore at heart with one another, and the first little rift of misunderstanding started between them.

Nor in Evelyn did Alan find sympathy. Her eyes were bright with the news of the day, and her tongue ardent for the king and his cause, while in every tossing ringlet was a defiance of him who was suspected of disloyalty. And though Alan knew that she would rejoice in his liberty of taking up his chosen work, much of the inspiration of present approval was thus lost to him.

The next few weeks were indeed busy ones for the patriots of Tryon County. Committees were formed, arms secretly collected and stored, and constant gatherings took place at the favorite meeting points, while all sorts of rumors were rife, and distrust of former leaders daily increased. From all such active measures Alan kept aloof, according to his father's wish. He had fully decided that as the way to his chosen vocation now lay open to him, he had no right to close it by his own willful act.

It was thus by pure chance that he was present at Caughnawaga when the first liberty pole was about to be raised, amid an excitement which was intense, if not noisy. About three hundred patriots were there assembled upon a green not far from the Dutch church, when Alan rode into the settlement, accompanied by McKaye who was again on a mission to the valley. Already the ropes were fastened to the tall hickory pole, and the hole for the socket was being rapidly spaded out by eager hands. Alan alone took no part in the proceedings, though he lingered near the scene, with sparkling eyes and short-coming breath.

"Belike you are weary with your long ride," sneered Sandy Cairnewas, for there

was much resentment at the young man's supposed defection, "but fash not yoursel', John Aberdeen's bairn has hold of the sma' end, and is not o'ermuch in fear o' his father."

"The young dominie has done his part," growled Dick Myndert. "Yonder come Sir Guy's roysters, and who else hath warned them?"

The angry youth, glancing up the valley road, indeed saw Sir Guy dashing forward at a gallop, accompanied by Colonels Claus and Butler, and all the dependents he could muster. From the other direction, almost at the same moment, appeared Sir John Johnson and every retainer of the Hall, from his own body physician down to artisans and agricultural laborers. With him, also, were a few Highlanders, the very sight of whom inflamed the people's rage, as it was rumored that Sir John was recruiting a regiment of them for his own special service.

"What is this, my good friends?" called aloud the baronet, in a most unsuccessful attempt at suavity. "You do but stir up needless strife in a peaceful community. Disperse, now, and do not bring upon yourselves a merited punishment."

Although the patriots were unarmed, while the newly arrived antagonists all carried weapons, no broad back bent over that day's work was even raised at the baronet's command. Instead, a hundred hard and knotty hands were stretched forth to guide the butt into its socket, and a hundred copper-buckled feet were spread wide in defiance, while the leaders directed the work as before.

Guy Johnson, more ready in speech than Sir John, mounted a high stoop and began to harangue the crowd with great vehemence. He preached to them of the power of the



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king and the folly of revolt, upbraiding them for past acts of disloyalty, and vituperating their present conduct in violent and bitter terms.

"He speaks well," muttered McKaye aside to Alan, "but a hungry stomach was never filled with curses."

The patriots had now stopped to listen to the speaker. Indeed, Sir John had so closed about the pole, that any attempt to raise it would have been followed by immediate bloodshed. But at last young Sammon's blood boiled over. Crowding nearer to Col. Johnson, he interrupted him to hurl back his abuse upon his own head.

"Liar!" he cried, "liar and villain, though it were in the presence of the king himself!"

Fired by the insult, Johnson leaped from his rostrum and seized young Sammons by the throat. Down in the dust the youth was forced, but was able to free himself, and, springing up, unharmed, to grapple with his adversary.

"Coward and villain," he choked, who bringest swords and pistols against men unarmed!" Again the young man bit the dust, and this time many pistols were presented at his breast.

It was a crucial moment. Many of the patriots, long accustomed to yield obedience to the authority of the Johnsons, and perhaps in salutary fear of real weapons, now slunk away. Alan Underhill and McKaye, unable longer to restrain themselves, had dashed forward with one impulse. The braver spirits who had not yet deserted from the rescue of their comrade, were being forced back by the superior number of the Tories and handled most ungently. Sammons himself was already severely bruised and beaten.

Alan, his strong young frame erect upon his powerful horse, charged directly into the crowding mob, dispersing friend and foe alike before his fierce onset. McKaye, following, made use of the weapons with which he was always armed, to cover the body of young Sammons. "If this youth be injured," he cried fiercely, "Tryon County will be the least safe place in all these colonies for Tory goods and bodies this night!"

But the Johnson party had now expended their first rage, and were really desirous to avert present bloodshed. Not too hastily, but of their own grace, they allowed young Sammons' friends to withdraw their champion, and he was borne safely away, carrying upon his body the first scars which Tryon County yielded to the new-born Revolution.

Alan's conduct in this adventure—as told by Tory friends—but increased Mr. Underhill's anxiety for his son's speedy departure. Alan himself was not loath to go. He honestly feared the temptation to a more active part in the coming strife than must be for one who had set his hand to higher work.

But it was upon McKaye that Evelyn's wrath this time was centred. "I have no patience with you inciters of mischief," she cried. "It is that you hate all authority, religious or royal."

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responded the captain, "and I know not that I myself have disclaimed the authority of the Presbyterate. I can e'en say my prayers for the king's counsellors, and pray God hasten the day to give them better minds."

"I could the more resent your words, Captain, were it not for your late kindness to our family. For Griffith Underhill's sake, I can forbear."

The captain's dark eyes sobered beyond their usually grave expression. "I have come again to bid you goodby, fair mistress," he said abruptly, "but tell me not as before, 'come back when the cause is settled,' for 'tis a far lookout."

He rode away with the touch of Evelyn's warm little palm still upon his, but to himself he was muttering: "Forbear for his sake, forsooth! Aye, for his sake and hers I do forbear. He is but a lad, a weakling, and a woman's love may make a man of him."

Time passed, and with it Alan to his new duties. Evelyn found that she sorely missed him who had been her sympathizer in all her enthusiasms, even when they brought out that rarely playful smile of his. Nothing now remained for her but to extend her sisterly influence to George, fast growing into a long-legged, keen-eyed lad, whose highest tastes were for hunting with gun and rod in the company of Philo. And, indeed, there was another sphere of usefulness to be found in the black boy. Surely none needed more tutoring. To think was to act with Evelyn in those days, and she straightway undertook the instruction of Philo in manners and Franklin's primer. Suffice it to say that her new labor was not without its difficulties, seeing that her pupil's head was apt to be found where his heels ought to be, and his capacity for confounding "ds" and "bs," "fs" and "s's," was phenomenal.

(To be continued.)

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The Girls of St. Dorothy

BY IZOLA L. FORRESTER

CHAPTER I.

A VERANDA SESSION

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"IN the first place," Eleanor said judicially, from her elevated perch on the veranda rail, "in the first place, it must be kind of a secret society, because the boys' club is a secret society, and they have signs and passwords and initiations, and all that sort of thing, you know, and Jerry won't tell me a single thing about it. So we want to have something that they will want to know all about, too."

Four heads nodded approvingly from the veranda steps, where the girls sat in solemn conclave, and Eleanor Edsall went on: "Of course it will be in the church, but we don't want it to be altogether a sewing or charity affair."

"Something more social?" Evelyn Ferner interrupted, thoughtfully rearranging the knot of red, white and blue ribbon on her sailor hat, with dainty fingers. Eleanor hesitated.

"Well, yes, in a way," she answered slowly; "you see, there is the Ladies' Guild for sewing, and the Junior Chapter looks after all the charity work, so I thought a girls' club after the same style as the boys' Excelsior Club would be a splendid thing."

"And what would our work be, Nell?" asked little earnest-eyed Alice Jardine, leaning forward so that she could look up at Eleanor.

"Something like the St. Andrew's Brotherhood, only of course on a small scale," Eleanor replied, and there was an enthusiasm and earnestness in her voice and face as she continued, that were infectious: "I want you girls to help me start a club that will promote sociability and faithful friendship among all of us. Here we are, all the way in age to Alice and Laura at fourteen, to myself at seventeen, and we seem to be the odd lot at church. We're too old for the Juniors, and not old enough for the Guild, so we must find something to do with ourselves. As we are now, we drift off into little cliques of three or four, and there isn't any kind of a mutual purpose or common interest to bring us together, and make us loyal to each other. So I thought it all out, and it struck me that the boys had accomplished so much, that we could not do better than to follow in their footsteps."

"How do we know what they've accomplished?" put in Alice aggrievedly, "when they won't tell us a single thing about their old club."

There was a hearty laugh over Alice's tone of despair, and then Molly Gray exclaimed, as she glanced up from her task of tying Pirate's long ears under his chin, "Well, anyway, if they won't tell us what they do, I know one thing. They stand by each other splendidly, and they've got a lot of outside boys into the Church who never would have come in any other way, and when any extra help or any money is needed, the Excelsiors are always ready before they are asked."

"Hurrah for the girl with two Excelsior

brothers of her own!" cried Laura, and Mollie blushed hotly beneath her freckles, for she had not meant to defend Dave and Arthur specially, and all the girls knew how she loved and admired these two big brothers of hers.

"Well, is that all you mean for us to do, Nell?" Evelyn asked. "Just have entertainments to raise money, and persuade all the nice girls that we know to join?"

Eleanor was silent, and a troubled look came into her steady blue eyes. Someway Evelyn always had the knack of treating her pet schemes to ice water douches. She would think up a new plan, trim it all up with firm purposes and good resolutions, and just gave it a fair start down the toboggan of success, and biff! one of Evelyn's cool little queries had come like a rock on the track, and her plan was jolted rudely from its course, and she felt as if it had never been a very good one anyway.

"I mean that, and more, too," she said slowly, trying to think of all her best arguments in favor of the club. "I mean for us all to be true to each other, and not to gossip or tattle the way girls do about each other. I mean for us to try to bring girls into the Church the same way the Brotherhood boys bring men. Oh, I can't exactly explain it, but I mean for us to live a little of our Sunday lives during the week, to carry some of the things that we hear and say on Sundays into our everyday life. Don't you all understand?"

"I do," Alice said promptly, and Mollie broke in with her usual impulsiveness:

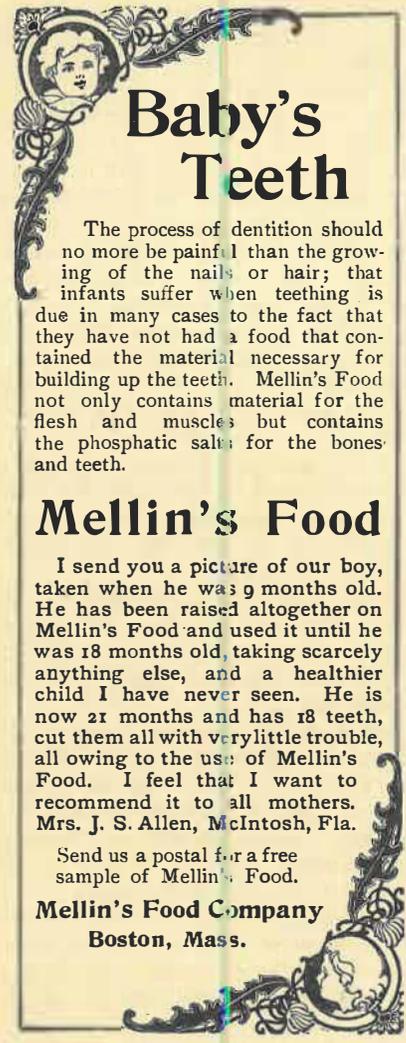
"I think that your idea is splendid, Nell Edsall. We go to church Sundays as a matter of course, and because its heathenish and horrid to stay away, and we learn our Bible lessons about some old folks who lived, goodness knows when, and who did a lot of things that we would never think of doing, anyway, and when it's all over, do we ever think of it during the week? I know that I don't. It all seems to belong to Sunday the same as your best dress."

Mollie's honesty and blunt personal frankness were sometimes a little embarrassing, but the girls were used to her ways, and it did seem as though she were talking plain truths this time, so no one, not even Eleanor, stopped her, or spoke.

"Don't you know we say we are Christians," Mollie went on, holding Pirate by his paws and making them emphasize her words, "but we don't bother our heads over it week days. We don't honestly try."

"I don't think that any of us are very bad, Mollie," Evelyn said, in gentle rebuke.

"Oh, it isn't that we aren't very bad," Mollie retorted, "it's that we aren't very good. I don't mean that we smash all the commandments, but it's just as Nell says. We all tattle. Don't you know we do?" She looked around at the circle of unre-



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sponsive faces, and laughed merrily. "Oh, but I know that we do, because you've all tattled to me, and I've tattled back, so that we're all in the same glass houses, and can't throw stones. I think that your plan is fine, Nell."

Eleanor smiled down on the rosy face of her champion. She was glad that Mollie's sympathies were enlisted so ardently in the good cause, but still, she knew the will-o'-the-wisp nature of Mollie's sudden enthusiasm too well to place much confidence in her steadfastness.

"I am sure that you all understand what I mean now," she said. "That is the real inward purpose of the club, to be better ourselves, and try to bring others into the Church, but now for the other—"

"The outward and visible sign," murmured Mollie.

"We want to rival the Excelsiors in all things, so that our entertainments will have to be—"

"Brilliant!" exclaimed Mollie. "We can get up some beauties, because Dave and Art will help us—"

"That's just what we can't allow," Eleanor interposed decidedly. "Any assistance whatever, *whatever*, mind, Mollie, is strictly forbidden from members of the Excelsior Club, because if we let them help us they will say that we could not get along without them."

"But there are only five of us," said Laura Naylor, "and the boys have over fifteen."

"Oh, well, you know that we must bring in what new members we can. The more the merrier," answered Eleanor.

"Anybody at all, Nell?" anxiously.

"Y-es," hesitatingly.

"How about Virginia Hardy?" and Laura's hazel eyes danced with mischief.

Eleanor did not answer for a moment, and a perplexed look came over her face as she tapped abstractedly on the veranda rail with her pencil.

"I don't see why she shouldn't belong as well as any of us," cried Mollie, breaking the silence. "Just because she lives in the biggest house in town, and drives a span of ponies, and all that, doesn't cut any figure. She's only a giri, the same as the rest of us, after all."

"But they're so rich," Evelyn said reflectively, "and I see her out on the veranda often, and I think she's rather—oh rather exclusive, you know."

"Oh, bother," Mollie said, "she can't do any worse than refuse, and she could be a lot of help to us. I'd just as soon ask her as not."

"Then you may take it right on your shoulders, young lady," said Eleanor laughingly. "I move that we appoint Miss Gray a committee of one to call on Miss Hardy."

"Oh, you needn't laugh," Mollie said stoutly, "I'm not a bit afraid."

So the matter was settled, the motion being duly seconded and passed.

"Now, what are we going to call ourselves?" asked Laura, and at the question all the bright eagerness returned to Eleanor's face.

"Why, I thought that the very best name of all, girls, would be St. Dorothy's Sisterhood."

"Why?" inquired Mollie bluntly, releasing Pirate, and leaning forward, her chin on her hands.

"Because she was so young," Nell said earnestly, and did her saint's work in the world instead of being shut up in some old out-of-the-way convent, praying, praying,

praying all the time, and never trying to do any of the Master's work herself."

"I like that kind of a saint," Mollie said. "St. Dorothy it is, then," and all the others assented with the same readiness.

"And you're the president, of course, Nell," Evelyn said, "and Laura and Alice, secretary and treasurer, and Mollie, the committee."

"No," Eleanor replied, "all the rest of you must be the executive committee."

"Then there won't be any members. We'll all be officers," cried Alice.

"Not a bit of it," Mollie said, rising energetically from her seat. "There will be one member, and that member will be a host in herself."

"Who, Mollie?" asked the others in one breath.

"Miss Virginia Hardy," announced Mollie in triumph. "I'm going to call on her ladyship right away."

(To be continued.)

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Finance and Commerce

THE industrial life of the country is fast settling down to the ordinary details of production and distribution. The speculative period has passed. The time when the idea in respect of nearly all articles constituting the raw material for different manufactures was that they must be bought at once as prices are going higher, has passed. Distributors, too, have no longer the speculative fever to buy in excess of the prospective season's wants, and are now satisfied to carry usual stocks, and trust the future course of prices.

On the whole prices are steady; in some cases there are slight recessions. This does not apply to wages, they are advancing, in many instances, and it may safely be said that the tendency of wages is higher. The business situation is prosperous and the outlook is encouraging. The secret of it all lies in the fact that consumption of everything everywhere is at a maximum, and there is nothing in sight which causes apprehension of a rainy day ahead, and a consequent tendency towards retrenchment. Wall street had a shock for a day last week. High interest rates for money, and the almost impossibility of borrowing on many of them, caused the slump. The whole list recovered in good form, but in the natural course of things it is not unlikely that the reckless speculative buying that has been mainly responsible for the extreme prices of many stocks of late, has received a shock from which it will not entirely recover. As we have all along foreshadowed, the expanding business of the country has continued to draw currency from New York, and the further small decrease in legal reserve was only saved from being a larger one by shrinking the loans. Of course the recent high interest rates brings in some contributions from the outside, but high rates will have to be maintained to keep it there.

Exports continue in excess of last year in manufactured articles, notwithstanding that the advance must have checked further buying in some directions. They were particularly large in cotton goods, in fact, way beyond all former like periods, although it is said the purchases were largely made some time ago, and before the price had advanced.

Raw cotton has been rather dull, and prices have dragged off some.

There has been considerable interest manifested in wheat the past week, and at times the market has been quite active and unsettled. Prices on the whole have not gained much however, although the reports from the growing crops have been almost uniformly bad. Up to the close of last week there had been no growing spring weather to make it certain that real conditions are as bad as appearances. Pending that, time traders have not felt sufficiently confident in the interim to buy and hold with determination. The next week or ten days ought to reveal the true condition of the growing crop, when a marked change in prices is not unlikely.

Corn has dragged off some in price. Receipts at primary markets are small, but the shipping demand has been unsatisfactory. Probably buyers are awaiting the lower transportation rate which the opening of lake navigation will give.

Oats have been supported some by the lateness of the season. Very little planting has yet been done, but of course much can be accomplished in the next two weeks, with favorable weather.

In the provision market slightly firmer prices have obtained.

It is generally thought that the busyness of farmers when spring work begins, will make small receipts of hogs for awhile. The speculative support is however, not first-class.

Philippine Products

THE agricultural, mineral, and commercial opportunities in the Philippines are discussed in detail in the Monthly Summary of Commerce and Finance, just issued by the Treasury Bureau of Statistics. This discussion shows that, although agriculture is the chief occupation of the Philippines, yet only one-ninth of the surface is under cultivation. The soil is very fertile, and even after deducting the mountainous areas, it is probable that the area of cultivation can be very largely extended, and that the islands can support a population equal to that of Japan (42,000,000). The chief products are rice, corn, hemp, sugar, tobacco, coconuts, and cacao. Coffee and cotton were formerly produced in large quantities—the former for export and the latter for home consumption—but the coffee plant has been almost exterminated by insects, and the home-made cotton cloths have been driven out by the competition of those imported from England. The rice and corn are principally produced in Luzon and Mindoro, and are consumed in the islands. The rice crop is about 765,000 tons. It is insufficient for the demand and about 45,000 tons of rice were imported in 1894, the greater portion from Saigon, and the rest from Hongkong and Singapore; also 8,669 tons (60,000 barrels) of flour, of which more than two-thirds came from China, and less than one-third from the United States. The cacao is raised in the southern islands, the best quality of it at Mindanao. The production amounts only to 150 tons, and it is all made into chocolate and consumed in the islands. The sugar cane is raised in the Visayas. The crop yielded in 1894 about 235 000 tons of raw sugar, of which one-tenth was consumed in the islands, and the balance, of 210,000 tons, valued at \$11,000,000, was exported, the greater part to China, Great Britain, and Australia. The hemp is produced in southern Luzon, Mindoro, the Visayas, and Mindanao. It is nearly all exported in bales. In 1894 the amount was 96,000 tons, valued at \$12,000,000. Tobacco is raised in all the islands, but the best quality and greatest amount in Luzon. A large amount is consumed in the islands, smoking being universal among women as well as men, but the best quality is exported. The amount in 1894 was 7,000 tons of leaf tobacco, valued at \$1,750,000. Spain takes 80 per cent. and Egypt 10 per cent. of the leaf tobacco

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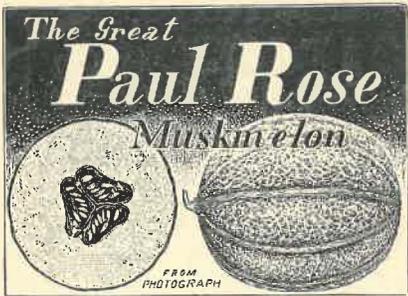
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Occupations for Little Fingers

FROM Harper's Bazar

EVERY one knows about the use of small wooden boxes for rooms of doll houses, but how many mothers have thought of what nice little shops can be made from this material? Let a boy who can use simple tools fit up a grocery-shop, by painting such a box on the outside, then painting or papering its walls and ceiling, and staining its floor. A neat little sign can also be made out of a strip of wood, and fastened over the front of the shop. A cigar box, without its lid, sawed carefully in half lengthwise, will yield two counters. Sets of shelves for merchandise are easily put up on the walls. Meantime, the little sisters are busy getting ready a supply of bottles and small pasteboard boxes to serve as receptacles for candy, rice, and such matters. They are also rolling long strips of cloth about thin bits of board, from one to two inches wide, to make them look like miniature bales of calico, muslin, and woolen goods. Last of all, a little settee can be made out of cigar box wood. A set of scales may be found for from ten to twenty-five cents to set on one of the counters. Over the counter a spool of coarse white thread is slung by a cord from the ceiling of the little shop to serve as twine.

Such a shop can be used, by way of variety, for a grocery, a dry goods shop, and in summertime, when there are plenty of flowers, a florist's. This last plan will delight small lovers of nature. Empty spools will make nice pots, with a sprig of a bush or flowering plant stuck into the hole of the spool flower pot.

Few mothers know about the possibilities of the great boxes in which upright pianos come as play-houses for children. One mother utilized such a piano box as a doll house. She had a carpenter fill out the top, which is always slanted off, so the whole was a great square box. He also put in partitions, which made two upper and two lower rooms—all very large. This house was for dolls, but a piano-box will make a real play-house that the children themselves can get into. It will furnish close quarters, but all the more fun in that for the children! Do they not love to crowd under an umbrella for a tent, or play house in the exceedingly cramped space under the dining-table?

When the box has been made the right shape by the carpenter, and he has sawed out two square openings in the sides of the house for windows, the work of young fingers can begin. First a coat of paint will be needed on the outside. Then the window sashes must be put in, by tacking two thin slats at right angles across the centre of each window, or fastening rope sashes in the same way. These rope sashes are often seen in tent windows at the sea shore. Little curtains of thin stuff, shirred on strings, and looped back, will furnish work for girls. The papering of the walls will be done by all the young owners. Pictures, unframed, of course, will add to the coziness of the little house. A table hinged to the wall at the back will open out across the depth of the room, with legs that unfold on its outer end. A bench couch is easily made out of a narrow box turned upside down. The top of the couch is padded, and top and sides are covered with gay cretonne. One or two little pillows of the same, stuffed with excelsior, cover it nicely.

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