

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church



THE REV. CAMERON MANN, D.D.
Rector of Grace Church, Kansas City

The Living Church

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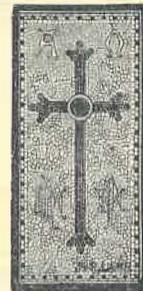
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The Living Church

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Notes of the World's Progress

IT IS LITTLE LESS THAN A YEAR AGO that the Czar of Russia issued invitations to the more powerful nations to a conference to consider the great question of disarmament. As the result of this invitation, representatives of governments involved will assemble at The Hague, May 18th. No more appropriate place for the meeting could have been selected than "The House in the woods," the summer palace of Queen Wilhelmina. The chief aim of the congress will not be toward immediate disarmament, but rather to agree not to increase relatively the military burden of Europe. Added to this will be discussed restrictions of certain practices in war. Although the United States is not as directly involved as are the nations of Europe, yet the delegates named by President McKinley being prominent in their respective spheres, will have an important part in the discussions. The points to be taken up are: An agreement not to increase naval or military forces and the corresponding budgets for a fixed period; an endeavor to find means of reducing the forces and budgets in the future; interdiction of the use of any new weapon or explosive of a power higher than now made; restriction of the use of the most terrible of existing explosives, and forbidding the throwing of any explosives from balloons or similarly; forbidding the employment of submarine torpedoes and similar contrivances; undertaking not to construct vessels with rams; application of the Geneva convention to naval warfare; neutralization of vessels saving those wrecked in naval battles; revision of the declaration concerning the laws and customs of war elaborated at Brussels in 1874; acceptance of the principle of mediation and arbitration in such cases as lend themselves thereto.

THERE IS TO BE NO LACK OF "NATIONAL" and "international" shows, if all projects now under way, or in contemplation, materialize. Omaha is preparing the "Greater America" exposition, which will be held from July to November. This will be the second growth of the Trans-Mississippi Exposition, which, owing to its great financial success, led to the formulation of further plans. The exhibits of the second exposition will be made up largely of products of Puerto Rico, Hawaii, and the Philippines, and will demonstrate the value and extent of our colonial acquisitions. The Paris Exposition will claim attention next year. The latest announcement of Commissioner Peck is the allotment of 8,000 additional square feet of space, which will be devoted primarily to exhibits of American manufacturers of bicycles. Following the great French event, is that at Buffalo, which is international in its scope. Then, if plans mature, there will be in 1903 a great exhibition at St. Louis, in commemoration of the Louisiana purchase.

A SENATORIAL COMMITTEE APPOINTED to investigate the subject of adulterated foods, having in view governing legislation, is holding sessions in Chicago. So far, Senator Mason, of Illinois, has been the only member of the committee present, but as their object is simply to bring out evidence as to adulteration, the object will be attained. The result of the investigation, so far, has been to show the wide extent of adulteration, and the inadequacy of our laws to protect the public. One expert states that probably ninety per cent. of food products, other than those sold in their natural state, are impure, and in many cases injurious.

Coffee and canned goods in many cases are doctored. Artificial coffee berries, so skillfully made as to defy detection by any save experts, are sold regularly when mixed with a proportion of the genuine article. It is also shown that many articles of food manufactured or put up abroad, which are not salable at home, owing to pure food laws, are exported to this country and sold at good prices. It is felt legislation is needed to protect the consumer. The latter, in paying full price for a pure article, should receive what is believed to be purchased. The aim is to provide laws which will compel manufacturers or dealers properly to label products, and thus render impossible the sale of adulterated substitutes.

THE PUBLIC WILL HARDLY BE SATISFIED with the report of the Court of Inquiry which has concluded its investigation of the Commissary Department and its operations during the Cuban and Puerto Rican campaigns. The report is made public in the form of answers to questions propounded by President McKinley, and to those who have followed the testimony, surprise will be felt as to the process of reasoning by which the court arrived at certain conclusions. In brief, the court finds that Commissary General Egan, now undergoing punishment of six years' vacation on full pay for attacking General Miles, committed "a colossal error for which there is no palliation," and his purchase of 7,000,000 pounds of canned roast beef, which has never been authorized as a field ration, is characterized as "unwarranted and reckless." Although canned beef was not a fit tropical ration, and should not be issued more than once in five days, the packers are held to be blameless, and their products supplied the troops, staple, and were bought on their merits. Sickness of troops is declared partially due to insufficient and unpalatable food, and Colonel Weston, Acting-Commissary-General, is held responsible for the use of canned beef. General Miles was not justified in making charges of embalming of refrigerated beef, but his charges as to the unsuitability of canned beef are sustained. General Miles did not report the facts as promptly as his duty required, and his newspaper allegations were not in harmony with the dignity of his high position. Finally, the court recommends that no further action be taken. In this, as in all the other recommendations of the court, the President concurs, and approves the finding and dismisses the court without comment.

AN ANTI-TRUST LAW OF STRINGENT nature is being considered by the legislature of Texas, and prospects indicate its adoption. Should this be accomplished, and after adjournment of the legislature, the governor will at once take steps toward calling a meeting at Dallas or Austin, to which governors of other Southern States will be invited, for the purpose of discussing some uniform policy of legislation against trusts. A conference of this nature may be productive of good results. At present the question as to what extent trusts can be curbed by State action, and to what extent the national government will have to be relied upon to suppress them, has not definitely been determined. The proposed conference may be the beginning of effective action. Knotty points of law bearing on constitutional rights and inter state commerce must be solved to insure protection. At the present rate of progression, there will soon be no branch of indus-

try left without the pale of combinations, and if industrial competition were to be finally eliminated, the consequences would be disastrous. The State of Arkansas affords a serious instance of independent trust legislation. A recent act affecting insurance companies has resulted in the latter withdrawing from the State, and, until some settlement is reached, the companies in the rate agreement will refuse to assume further risks.

FINNS DO NOT TAKE KINDLY TOWARD Russification; on the contrary, the proposed Russian programme has had the direct effect of causing an average weekly emmigration to America of about 500 young men. Already from some parishes every man of military age has set out, leaving farms to the care of the old and the women. Now, however, a much larger exodus is being planned to Canada, where a committee of leaders will go in June to secure a suitable district for a colony. A great terror to the Finns is the new military law, which threatens to send them to any part of the Russian empire for five years' service, and which compels them to stay in their own parish another thirteen years, in order to be ready for service in reserve. The conditions of the Finnish military law were two years' service, and only 1,900 conscripts were chosen every year. The standing army was fixed at 5,600 at the most, and, above all, the soldiers were not to leave the country. The Russian law, on the other hand, means the raising of a new army corps and a standing army of at least 36,000, or double that, if the Russian physical standard is adopted as Krapotkin desires.

ACCORDING TO REPORTS PREPARED IN the Bureau of Statistics, China has 6,000 miles of navigable waterways, 3,000 miles of telegraph lines, but only 300 miles of railroad. There are projected, however, 3,000 miles of railroad, which will make a splendid system of communication for the Flowery Kingdom. The cost of these proposed railway lines in China will be, if carried out, enormous. Lines constructed up to the present time have been built at the expense of the Chinese government. Recent concessions permit construction by residents of other countries. Funds for this purpose are in most cases to be secured by mortgage on the railway thus created, the disbursement and further management to remain in control of the foreign lenders during the term of the mortgage, but the lines themselves after the mortgage lien is paid are in most cases to become the property of the Chinese government. Thus far, efforts of foreigners to obtain a share or stock interest in addition to the mortgage lien have usually been unsuccessful, though in many cases the length of time during which the loans and control are to run may be considered as equivalent to ownership, so far at least as the present generation is concerned. That the intention of the Chinese government is to control its railways is further evidenced by the fact that in its agreements with those proposing to construct lines it requires that schools of instruction for Chinese in the construction and management of railways shall be established, and that a certain proportion of the employes of the road shall be natives and citizens of the empire, thus providing for the complete education in railway construction and management of its own people by the time that the system of roads now proposed shall revert to the direct control and ownership of the government.

The News of the Church

Canada

Diocese of Niagara

At the Easter vestry meeting of All Saints' church, Hamilton, notice was given that a motion would be introduced at the next meeting of the synod, by which it would be left optional with the congregations of the churches in the diocese, either to continue the warden system, or to have executive committees, or a board of directors, to manage Church affairs. The report from St. Thomas' church, Hamilton, was very good. The rector had made a special request that an effort be made to wipe out the floating debt, which had been steadily accumulating, and he asked that \$1,000 be given on Easter Day for the purpose. In response, \$1,107 was received. The church has this year had the largest number of Easter communicants, the largest Confirmation class, and the largest offering, in its history.

Diocese of Algoma

Bishop Thornloe has gone on a long Confirmation tour on the great Manitoulin Island. Part of the journey will be on the lake, 20 miles on the ice in an open stage. One parish in Algoma is large—250 miles long—extending northward to James Bay. A silver Communion service has been presented to the church at West Fort William by a Quebec church society.

Diocese of New Westminster

A conditional grant of £1,000 has been obtained from the S. P. C. K. for the re-endowment of the Bishopric Fund. It will only be given, however, when £8,000 shall have been raised elsewhere. A beginning has been made; friends in England are helping, and Bishop Dart is still there doing what he can. Some progress has been made in the development of the plan for creating the new diocese of Kootenay by subdividing New Westminster.

Diocese of Fredericton

Bishop Kingdon held a Confirmation for a large class of candidates in St. John's church, St. John, in the end of March. Trinity church, St. Stephen, received a beautiful Easter gift in the shape of a handsome stained glass window.

Diocese of Nova Scotia

The report of the Easter vestries of Halifax churches, as to the financial statements, are most of them very satisfactory. A new rectory has been provided in connection with St. George's church, New Glasgow. Bishop Courtney confirmed a class of 41 at St. Paul's, Halifax, in March. He gave an address on "Catechising," before the last meeting of the Halifax Sunday School Institute.

Chicago

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

The Confirmation at St. George's, Grand Crossing, set for last Sunday morning, is postponed to the afternoon of the Sunday after Ascension, on account of the Bishop's indisposition.

The choir of St. James' was supplemented on Sunday afternoon last by that of St. Peter's, there being thus 100 vested choristers who rendered Mr. Lutkin's *Magnificat* and *Nunc Dimittis*; also the *Inflammatus*, and the Hallelujah Chorus.

Mr. Donan, of the Seminary, is now, and has been for some time, in charge of the flourishing mission at Harvey, and is ably assisted by his wife in the conduct of the Sunday school.

The Woman's Guild of St. Mark's, Chicago, has in two years realized \$1,200, the nucleus of a fund for procuring a parish house.

St. Paul's, Glencoe, in charge of the Rev. H. G. Moore, has received from Miss Mary Fuller the gift of a very costly Bible for the lectern.

At a parish meeting last week, Mr. W. E. Ritchie was elected senior warden of St. Paul's, Kenwood, in the place of the late Mr. Eugene B. Myers

We are glad to learn that the Rev. Percival McIntire, whose severe illness at the Hotel del Prado involved careful nursing, is slowly convalescing.

St. Luke's Hospital

The Rev. J. W. Van Ingen's official connection with St. Luke's Hospital as superintendent, terminated on the 8th inst., after six years of faithful and highly appreciated service. He leaves next week for the East, intending again to take up parochial work. Fire early on Saturday morning, apparently of incendiary origin, did considerable damage, probably to the amount of \$10,000, to the Clinton flats on Michigan ave., in rear of, and belonging to, St. Luke's Hospital.

Grace Church, Freeport

By the will of the late Miss Mary Stoskopf, who died at Freeport on Easter Day, Grace church receives \$1,000. The sum is to be invested, and the interest thus becomes a continuation of her annual subscription. At the expiration of ten years from her death the principal may be used for any Church purpose that the Church authorities may decide upon. Mrs. Hyde, another earnest worker in the parish, died on the 24th ult.

Rectory for St. Mark's, Evanston

The vestry of St. Mark's, Evanston, have purchased, at a cost of \$10,000, a rectory, situated only a very short distance from the church.

The Northern Deanery

The spring convocation met in Waterman Hall and St. Peter's church, Sycamore, on May 2nd and 3d. On Tuesday evening the opening service was held in St. Peter's church, at which addresses were made by the Rev. B. F. Fleetwood, dean, and the Rev. Messrs. J. C. Sage, C. A. Cummings, and F. W. Keator. At 7 A. M. on May 3d, the Holy Communion was celebrated, the dean officiating, and about 30 communicating. Morning Prayer was said at 10:30 A. M., by the Rev. Messrs. J. C. Sage and F. W. Keator. The business meeting was held at Waterman Hall rectory, where lunch was served at 1:15 P. M.

Notice of Ordination and Confirmation

The Bishop of Chicago will hold an Ordination at the cathedral, on Trinity Sunday, May 28th, at 10:45 A. M. There will be a supplementary Confirmation at the same place and date.

Semi-Centennial of St. Ansgarius'

The congregation of St. Ansgarius' Swedish church, on Sunday, May 7th, celebrated the 50th anniversary of the church's founding. The Rev. Herman Lindskog, rector, was assisted, both morning and evening, by the Rev. O. A. Toftéen, of Minneapolis. At the morning service, Mr. Lindskog reviewed the work of the parish since its organization in 1849, and paid a tribute to the Rev. Gustavus Unonius and his labors as the first rector of St. Ansgarius. Music was furnished by Miss Annie Johnson and a choir of 25.

New York

Henry Codman Potter, D.D., LL.D., Bishop

At the church of Holy Trinity, Harlem, a memorial window is to be placed to the memory of the late rector, the Rev. Chas. DeWitt Bridgman, D.D. The theme will be the Resurrection.

At the cathedral of St. John the Divine, beginning Sunday, May 7th, the services will be, early Eucharist at 8 A. M., vespers 4 P. M., with the crypt chapel open for devotions three times weekly in the afternoon.

New York Churchman's Association

The May meeting at the Hotel St. Denis was given up to addresses by the Rev. Cornelius D. Smith, D.D., on "The Seven Lights of the Dark Ages," and Mr. Silas McBee, on "The American Cathedral."

Gift of a Nurse's Home

Mr. Harris C. Fahnestock has provided, at a

cost of \$75,000, the erection of a nurse's house in connection with the Post-graduate hospital, in memory of his wife. Plans have been approved and filed. The building will be located in E. 20th st.

Niobrara League

The May meeting was held at the Church Missions House, May 4th. A notable feature was an exhibition of lace made by Indian women, under the supervision of Miss Sybil Carter, which is to be sent to the Exposition of 1900, at Paris.

Twenty-five Years' Service of Mr. Prentice

At the church of St. Mary the Virgin, the Rev. George M. Christian, D.D., rector, a special choral service was held, Sunday, May 7th, in celebration of the quarter century of the services of Mr. Thomas Morgan Prentice, in charge of the music of the parish.

Barnard College

At a meeting of the board of trustees, held May 5th, an alumna trustee was elected: Miss Florence Colegate, of the class of 1895, for a term of four years. It was announced that a \$3,000 scholarship by the Brearley school, and three new scholarships by Miss Bourne, had been given.

Brotherhood of Nazareth

The earnest efforts to complete their new buildings were backed by the generous kindness of Mrs. George Crocker, on May 2d, by means of a drawing-room meeting at the Hotel Waldorf-Astoria, held under her patronage. The Rev. John W. Brown, D. D., of St. Thomas' church, presided.

The President at Sunday School.

On Sunday, April 30th, President McKinley made a special visit to the Sunday school of the church of Zion and St. Timothy, the Rev. Henry Lubeck, rector. On the way back to his hotel, the President was saluted by Troop A, of the national guard cavalry, returning from their annual service at the church of the Heavenly Rest.

Daughters of the American Revolution

The Mary Washington Colonial Chapter held a service at St. Paul's chapel of Trinity parish, on Sunday, April 30th, in commemoration of the inauguration of President Washington, and the service in this chapel, April 30th, 1789. On the following Day the chapter unveiled a tablet to note the site of the original presidential mansion at No. 1 Cherry st.

Ordination of Dr. Briggs

It has transpired that still other churches have been offered to Bishop Potter for the ordination of the Rev. Chas. A. Briggs, D.D., to the priesthood, the latest mentioned being All Souls' church, by the Rev. R. Heber Newton, D.D. The opposition to the ordination is determined in certain quarters, and as yet Bishop Potter has made no public announcement of a revised time and place, if any, for the service. Meanwhile it is stated that Dr. Briggs sails for Europe May 18th.

St. Matthew's Church

The reception to the men of the parish, by the rector, the Rev. Dr. Krans, April 26th, was largely attended. Vocal and instrumental music was given by Miss Howard and Messrs. Bachellor, Taylor, Potter, and Grant. The Rev. Dr. Gallaudet delivered a short address on the sign language; Prof. Jones gave recitations in signs, and Dr. Krans made an address of welcome. A design for the chancel window in competition by the Messrs. Parkhurst, was on exhibition.

The Church Club

At the annual meeting just held Mr. John H. C. le presided, and was re-elected president. Other elections were: Messrs. Geo. Macculloch

Miller, John W. Poisson, and Theodore K. Gibbs, vice-presidents; Mr. Robert S. Hone, secretary; Mr. Edward R. Satterlee, treasurer. On May 13th a Ladies' Day will be held, and Bishop Potter will make an address. The May theme will be, "The Church's work in our new possessions." Mr. Alfred Collett, of Keble college, Oxford, gave a lecture May 2nd, before the club, on "Lincoln cathedral."

St. Mark's Centennial

The 100th anniversary of St. Mark's church was celebrated the current week, beginning with a service Sunday morning, May 7th, at which Bishop Potter was the preacher. At night a special service was held, which was largely musical. On Tuesday night the Rev. Morgan Dix, D.D., D. C. L., delivered an historical address. Representatives of various churches and institutions which have been connected with St. Mark's were to take part—among the clergy mentioned for addresses being the Rev. Drs. Wm. S. Rainsford, and Wm. R. Huntington.

St. Simon's, Boro' of Richmond

The parish hall erected a year ago is now paid for, the money for the last outstanding debt having been raised at Easter, in response to a special appeal made to the congregation in Lent. This has been done without diminishing the Easter offerings or the Sunday school Lenten offerings for missions. The sewing school has just concluded another successful season, with 106 scholars, and 110 pieces of needlework completed. The boys' gymnastic class will show the results of their weekly practice in a display arranged for May 24th. The girls' gymnastic class has steadily increased. The Penny Provident Fund grows both in the number of depositors and in the amount deposited. The work thus accomplished, in addition to various lectures, meetings, and entertainments, shows how valuable an adjunct the parish hall is to St. Simon's church.

St. John's Guild

Its second floating hospital for sick children was launched May 4th. The boat, named the Helen C. Juilliard, after its donor, cost \$35,000. About 2,000 guests were in attendance. The boat was named by the doctor's niece, Miss Catherine Dodge, who liberated a flock of pigeons from the prow at the moment of launching, in accordance with the Japanese fashion. Admiral Philip and staff, of the Navy Yard, were present on the government tug "Narkeeta," and the band from the Navy Yard furnished the music. On the return trip to New York, addresses were made by Bishop Potter, the Rev. John Dows Hillis, Hon. John P. Faure, secretary of the Guild, and Dr. Charles A. Morris, superintendent of city dispensaries. During the summer of 1898, the guild carried 60,144 sick children, and gave 11,443 salt-water baths. The charity is confined to the poor of New York city, and is wonderful in its results. Main office is at 501 Fifth Ave., where donations for the work will be gratefully received.

Death of Rev. Alexander B. Carver, D. D.

The rector of St. John's church, Yonkers, who died May 2nd, had been ill for several weeks, and toward the last suffered from blood poisoning, causing great anxiety in the community in which he was beloved. He was born in Philadelphia 43 years ago, and was a descendant of Captain Carver, of the "Mayflower." He studied at the University of Pennsylvania, and at the Divinity School at Cambridge, Mass., graduating from the latter in the class of 1878. During his diaconate he was assistant minister at Christ church, Brooklyn. On his ordination to the priesthood, he took charge of St. Gabriel's church, Providence, R. I. Five years later he became the rector of St. Peter's church, Narragansett Pier, R. I., and then accepted the curacy of St. Thomas' church, New York city. In 1887 he was elected to the rectorship of St. John's church, Yonkers. He received the degree of doctor of divinity from Ohio University. The burial service, which was held in St. John's church, May 5th, was one of the most impress-

ive ever held in this place. Bishop Potter officiated, assisted by a large number of clergy. The music was furnished by a choir of 50 voices. The interment was in Laurel Grove cemetery, Philadelphia.

The Rhinelander Memorial

The new church of the Holy Trinity, of St. James' parish, the Rev. E. Walpole Warren, rector, was consecrated by Bishop Potter May 6th. The main portions of this group have now been erected by Miss Serena Rhinelander. The parish church, morning chapel, parish house, and clergy house, are memorials of the giver's father, William C. Rhinelander, and her grandfather, William Rhinelander. The ground covers the last of the Rhinelander farm, which has been in possession of the family since 1798, and is now dedicated to divine uses in this crowded section of the city. The parish of St. James has set apart \$200,000 from the proceeds of the sale of the former church of the Holy Trinity, 42nd st. and Madison ave., towards the perpetual endowment of this new foundation which bears its name—the former parish having united with St. James' church, as at the time recorded in these columns. The new church occupies a space of 275 by 100 ft., and is in pointed Gothic, with a graceful spire, the general details being somewhat influenced by French Gothic ideals. A fine line of cloisters connects it with St. Christopher's House and the morning chapel. The clergy house adjoins. The buildings all correspond, and the outer finish is in pale fire-flashed brick, with terra-cotta trimmings of cream tint. An iron clock dial ornaments the front of the tower, and a chime of ten bells will ring the musical changes at the hours and quarters. Between the church and surrounding buildings, open space is assured, much increasing the picturesqueness of the effect, and also providing abundance of light. The stained glass of the cruciform church and the fine timber work of the roof lend artistic tone, and this is increased by the figures of saints in niches and by the conventional gargoyles as well as the graceful French lines of Gothic ornamentation. The church is heated by hot air, and lighted by electricity. The chancel is appropriately the point of climax, with fine carvings, choir and clergy stalls, and great windows. A sculptured font, representing an angel in a niche holding a baptismal shell, has been placed in the baptistry in commemoration of Muriel Stewart, a child of William Rhinelander Stewart. The work is by a German artist, and is of exceptional beauty. An eagle lectern has been given in commemoration of William C. Rhinelander. Several memorial windows will soon be placed in position by members of the Rhinelander family who have reserved the right during ten years of adding such family memorials. St. Christopher's house, at the western end of the close, is fitted with gymnasium, library, reading room, baths, club and guild room, assembly rooms, and all working appliances for vigorous church life on the modern plan, under the leadership of the vicar, the Rev. James V. Chalmers.

Columbia University

The trustees held the most important meeting of the year May 1st. While President Low attends the Czar's Peace Conference at the Hague, Prof. John Howard Van Amringe, dean of the School of Arts, will be acting president. The resignation of the librarian, Mr. Geo. H. Baker, who has served for 10 years, bringing the university library up to the second in size, of its kind, in this country, was accepted, and he was elected librarian *emeritus*, and placed on half salary for life, with special marks of appreciation. Dr. James H. Canfield, son of the late Rev. Dr. Canfield, of Brooklyn, and now president of Ohio State University, was elected his successor, the university indicating by the choice of a college president its sense of the great administrative importance of the position. President Low announced that his intention to reimburse the university for the interest incidentally borrowed by the trustees to build the library building, which he gave as a memorial of his father, the late A. A. Low. This interest

will amount to about \$75,000, and will make President Low's gift to the library nearly \$1,200,000. The trustees approved an agreement with a committee of the Chamber of Commerce in the matter of a memorial fund commemorating the late Col. Geo. C. Waring, of St. George's parish, who died as a result of government service in Cuba. The interest on \$100,000 of the fund will be paid to the family of Col. Waring for life, and then establish instruction in municipal affairs in Columbia. An offer from the Chamber of Commerce for the payment of \$15,000 a year for commercial instruction in the new mercantile school was also accepted. A memorial gift was accepted of \$10,000 from Mr. Isaac M. Dyckman, for the encouragement of biological research. A fund of \$11,000 was presented as a memorial of the late Anton Seidl. A vote of thanks was given to the Geo. William Curtis memorial committee, for \$10,000 for the founding of a scholarship, and to Catharine Wolff for a gift of \$10,000 to the department of astronomy, also to ex-Governor Roswell P. Flower, of St. Thomas' parish, for a gift of \$1,000, and to several other donors. The Minister-Interior of Holland was thanked for a valuable gift of books.

Pennsylvania

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

Miss Elizabeth Gill, one of the inmates of Christ church hospital, has left her whole estate of \$1,330 to that institution.

Provisional Bequest

In the will of William McMullin, estate valued at \$34,000, is a bequest of \$500 to the Episcopal Hospital, and the income of the balance to his sister during her life. In the event of other relatives not surviving, the residuary estate goes to the church of the Mediator, Philadelphia, for the relief of the poor of that parish.

Daughters of American Revolution

An original paper on "Christ church" was read at the meeting of this organization on the 3d inst., in the council chamber of Independence Hall. The meeting was presided over by Mrs. Charles C. Harrison who reported that the Philadelphia chapter now numbered over 340 members. The great majority of the members are prominent Churchwomen.

Sunday School Auxillary

The first annual meeting was held on the 29th ult., in Holy Trinity church, Philadelphia. Bishop Whitaker presided and made an address; the Rev. Floyd W. Tomkins also made some remarks. The Bishop announced that the offerings for missions amounted to \$15,917.11, or nearly \$4,000 more than last year before the schools were organized as at present.

Cheltenham Military Academy

The formal installation of the Rev. John D. Skilton as principal took place on Monday afternoon, 1st inst. The students, together with the faculty, assembled in Norwood Hall, and Mrs. Rice, the widow of the late principal, introduced Mr. Skilton. Addresses were made by the Rev. J. T. Cole, Jay Cooke, and others. Mr. Skilton is a graduate of Kenyon College and of the Philadelphia Divinity School.

Death of Henry Whelen

Suddenly, on the 27th ult., at his residence, Bryn Mawr, aged 82. For over 30 years he was a vestryman of the church of the Redeemer, Lower Merion (Bryn Mawr), where the Burial Office was said by the rector, the Rev. James Haughton, on the 29th ult. Mr. Whelen was largely interested in charitable works; and the poor ever found in him a generous, though unostentatious, friend.

Lacey Baker Leaves St. James', Philadelphia

At Evensong, on Sunday, 30th ult., Mr. Lacey Baker concluded his service as organist and choirmaster. The programme included Rudyard Kipling's far-famed "Recessional," sung as the anthem, with Mr. Baker's setting; and the closing "Vesper Hymn," words by the late Lord

Tennyson, rendered by the choir, to a setting also by Mr. Baker, was most appropriate to the occasion. To this was added a "Music Half Hour," the 86th and last recital, including a violin solo, *Benedictus*, and a vocal solo, "The lost chord," by Sullivan. After a service of four years at St. James', Mr. Baker goes to the church of All Angels', New York city, where he will doubtless be as much appreciated as he has been in Philadelphia.

Deaf-Mutes Confirmed

On Sunday afternoon, 30th ult., Bishop Whitaker administered the rite of Confirmation at All Souls' church for the deaf, Philadelphia, to a class of 32 deaf-mutes, presented by the Rev. J. M. Koehler, missionary-in-charge. Nine candidates from Holy Trinity memorial church were presented by the Rev. R. A. Mayo, priest-in-charge, who read the service orally, while the Rev. Mr. Koehler was repeating the words in the sign language, assisted therein by Mr. F. C. Smielan, a deaf-mute, who is a divinity student and a lay-reader connected with All Souls'. Bishop Whitaker's address to those receiving Confirmation, was translated by Superintendent A. L. E. Crouter, of the Pennsylvania Institution for the Deaf, at Mt. Airy. After the service, an informal reception was held in the Sunday school room, where the members of All Souls' met the Bishop, and were also addressed by Mrs. Syle, visitor of the mission.

The 115th Annual Diocesan Convention

Assembled May 2nd, in St. Luke's and Epiphany church, Philadelphia. The sermon was delivered by the Rev. Dr. T. A. Tidball, and the Bishop was celebrant of the Holy Eucharist. To roll call, 129 clergymen responded, and 125 laymen, representing 88 parishes. The Rev. H. M. G. Huff, secretary, the Rev. Charles L. Fulforth, assistant, Benjamin G. Godfrey having declined renomination as treasurer of the diocese, a vote of thanks was tendered to him, he having served as treasurer for 30 years. The Rev. L. S. Osborne, of the diocese of Newark, addressed the convention in behalf of the Board of Missions. The memorial church of St. Paul, Overbrook, was admitted into union with the convention.

Bishop Whitaker, in his annual address, presented a record of his official acts during the year, viz.: Celebrations of the Holy Communion, 23; sermons and addresses, 215; Confirmation services, 162; confirmed, 2,580; lay-readers licensed, 60; candidates for Deacons' and Priests' Orders admitted, 5, in the diocese, 18, for Deacons' Orders only, one, for the priesthood, four; postulants admitted, nine, in the diocese, 18; ordered to the diaconate, five, to the priesthood, four; deaconesses set apart, three; clergy received from other dioceses, 21, transferred, 16; clergymen deceased, eight, deposed, one; dedications, one; corner-stones laid, three; marriages, two; burials, 4; number of priests in the diocese, 263, deacons, 11. The Church Training and Deaconess' House has sent out 23 graduates who have been set apart as deaconesses, eight of whom are working in this diocese. In the past 12 years (since he assumed the episcopal charge of the diocese), 32,311 persons have been confirmed, of whom 1,078 received that rite from other bishops, and the number of those whose religious antecedents have been reported is 23,757; of these, 14,388 were brought up in the Church, or had been for a considerable part of their lives under the influence of its teaching. The contributions of the Woman's Auxiliary were as follows: Gifts of money, \$23,015; value of boxes, \$14,815.88; total, \$37,830.88.

The report of the Standing Committee was presented; it was also announced that the treasurer's report had been audited and found correct.

The 40th annual report of the diocesan Board of Missions was read by the Rev. T. William Davidson. It stated that out of 173 parishes and organized missions, 139 have given all or more than they were asked to contribute, 11 have responded in part, and 18 have given nothing. The total receipts were \$16,254.74; expenditures, \$16,615.05; deficit, \$360.31. Special contributions were received to the amount of \$406.45, which

was applied on account of the appropriation made from the capital fund of 1897, known as the "\$10,000 Fund No. 2." The report contained resolutions recommending that the office of diocesan archdeacon be abolished on and after Sept. 1st prox., and that the parishes be requested to contribute during the year the aggregate sum of \$20,000, subject to the provision of Section 7, Canon viii. The latter was adopted; but after a long discussion *pro* and *con*, the recommendation to abolish the office of archdeacon was lost.

The Rev. Dr. J. Andrews Harris, chairman of the Committee on Canons, reported the following amendment to Article IX of the Constitution:

The election of a bishop, or of a bishop-coadjutor, shall be made in convention by a concurrent vote of the clergy and of the laity, the two orders voting by ballot, separately, and simultaneously, in open convention, and when all the votes of both orders shall have been deposited, the tellers of the clerical and of the lay vote, respectively, shall proceed to count the votes, and if any qualified clergyman shall be found to have received a majority of the votes of the clergy, and also a majority of the votes of the laity at the same ballot, he shall be declared to be duly elected.

Mr. Francis A. Lewis who offered this amendment, stated that at present the clergy of the diocese nominate, and the laity confirm or reject. The object of the change is to give the laity an equal opportunity, as at present they are not capable of taking any original action. The laity should have an opportunity to say who shall be the bishop of the diocese. The report of the committee was adopted, but final action will have to be taken at the next convention.

An amendment to Canon xxi was adopted, that,

Any rector receiving an appropriation from the Sustentation Fund, shall, in addition to the care of his parish, perform such other duty as shall be assigned to him, subject to the approval of the Bishop.

There was a long discussion on the subject of the "archdiaconate," which terminated by the adoption of an amendment to Section 2 of Canon viii, so that it shall read: "The Bishop may" (instead of shall) "appoint an archdeacon." The charter of the memorial church of the Holy Nativity, Rockledge, was approved, and its deputies were admitted to the convention.

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

Treasurer of the diocese, Ewing L. Miller. A resolution was adopted fixing the third Tuesday in May, A. D. 1900, as the date of the next convention.

On the appointment of an archdeacon to succeed the Rev. C. T. Brady, a resolution was adopted by which the whole subject was referred to the "Committee of Twelve," with instructions to report at the convention of 1900.

The report of the Committee on Charters submitted an amendment to the canon, which was adopted.

The Rev. W. S. Baer offered a resolution of sympathy with Dr. Ashhurst, which was adopted, and with concluding prayers by the Bishop, convention adjourned *sine die*.

Reception by the Bishop

Bishop and Mrs. Whitaker tendered a reception on Wednesday evening, 3d inst., to the diocesan convention. The assembly room of the Church House, Philadelphia, was handsomely decorated with flowers. At least 500 were present, the clergy and laity being accompanied by ladies. Mrs. Whitaker was assisted in receiving by several prominent Churchwomen.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

In our account of the recent semi-annual missionary conference held at Muskegon, it should have been stated that the paper on the Girls' Friendly Society was given by Mrs. I. G. Rumney, of St. Luke's church, Kalamazoo.

Iowa

Theodore Nevin Morrison, D.D., Bishop

St. George's, Le Mars

The Bishop made his primary visitation of this parish on St. Mark's Day, accompanied by Dean Cornell. A reception was tendered to him by St. Mary's chapter of the Daughters of the King. At Evensong, ten candidates for Confirmation were presented by the rector, the Rev. W. P. N. J. Wharton. Dean Cornell delivered an address, and the Bishop preached.

Hope Church, Fort Madison

The Bishop made his first visit April 29th and 30th. He preached at both services and confirmed a class of 15 in the evening. The music was admirably rendered. The Bishop created a most favorable impression, both within and without the parish, and complimented the rector, the Rev. Dr. Berry, and his large vested and ladies' auxiliary choir on their efficient work.

The Bishop at St. Thomas, Sioux City

The morning service on the third Sunday after Easter, found the beautiful church, with its seating capacity of 650, crowded. The large vested choir, of which the parish and the city are justly proud, and which the week before had given its annual recital of sacred music, was never in better voice and training. The choir has proven a strong working factor in Church work and Church progress. At the close of his impressive sermon, the Bishop, in a short address, spoke of his future work, and in words of tenderness, asked for the prayers of God's people. The offering for diocesan missions amounted to over \$100, and a class of 27 received the Apostolic rite of laying on of hands. In the afternoon Bishop Morrison preached, and confirmed a class of five at St. Paul's mission, the Rev. E. H. Gaynor, rector, and took part in Evensong at St. Thomas, at 7:30 p. m. On Monday, April 24th, a public reception was given the Bishop, at the home of Mr. W. H. Beck, vestryman and treasurer of St. Thomas' parish. St. Thomas' parish has 360 communicants, and the Rev. Dr. Cornell has entered upon the 11th year of his rectorship.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A new church is to be erected at Davis at an early date. The congregation are now holding religious services in a hall.

The Easter offering of St. Matthew's church, Wheeling, towards canceling their church debt, was \$4,500; that of St. Luke's, Wheeling Island, amounted to \$3,975, which frees them from debt. Trinity church, Moundsville, on Easter Day received for different diocesan objects, the sum of \$266.

The Northwestern Convocation

The spring meeting was held April 11th and 12th, in St. Paul's church, Sistersville, the Rev. J. F. Woods, dean. It opened with Evening Prayer and sermon by the Rev. L. W. Doggett; April 12th, 7 a. m., Holy Communion, celebrant, the dean; 9 a. m., business meeting; 11 a. m., Morning Prayer; 7:30 p. m., missionary meeting, speakers, Dr. S. S. Moore, the Rev. N. S. Thomas, Archdeacon Spurr.

South Dakota

William Hobart Hare, D.D., Bishop

The Bishop's Visit to Flandreau

The Bishop visited this place on Good Friday, holding services in St. Mary's (Indian) church in the afternoon, and in the church of the Redeemer in the evening. Two Indians were confirmed. Local ministers of other bodies were present in the evening, to hear the Bishop tell the Story of the Cross. Easter Day, there was dedicated a massive oak altar, the gift of Mrs. Jesse A. Smith. The Sunday school offering was \$18, very large, considering the number of pupils. The regular twenty-mile drive from Flandreau to Dell Rapids on the afternoon of Easter Day, was not very pleasant; too much storm and snow, but the evening service was

well attended. The Sunday school offering was \$9. On Wednesday of Easter week, the Bishop confirmed six persons.

The Black Hills Deanery

Easter Day the snow came down abundantly on the Black Hills, but did not prevent a large attendance at the services in St. John's church, Deadwood. The offering of the congregation was \$195; that of the Sunday school, \$20. Archdeacon Ware has trained the choir during the eight years of his ministry in Deadwood. After the rehearsal Easter Even, one of the little girls handed him a box having the inscription, "Easter greetings, from the choir," and inside was found an exquisitely embroidered silk stole. The Church work in the deanery has been efficiently helped by various gifts, among which are an altar and reredos for the church in Deadwood; an altar for the new church at Lead City, from St. Bartholomew's church, New York, and a small Communion set for the archdeacon. The mission at Spearfish has a church, a convenient rectory, and three well-organized guilds. St. Cecilia's Guild for girls has been working specially for the clergyman's salary. The congregations filled the church on Easter Day. The offering of the people amounted to \$35, that of the Sunday school to \$6, a large increase compared with any previous offerings. Mr. Pond has several other places in charge, in all of which there has been an encouraging growth during the past year.

Massachusetts

William Lawrence, D. D., Bishop

St. Michael's church, Milton, is a new edifice costing over \$10,000, and is well situated for an aggressive work in this community.

Church services have been suspended at Rockland for a time.

The Rev. Andrew Gray, D. D., is doing an excellent work for the Church in Edgartown and the outlying districts.

The Rev. James S. Lemon, of Washington, D. C., has taken charge of the services in Winchendon.

At the Sailors' Haven, on Water st., Charlestown, Church services are held regularly every Sunday evening. They are conducted by the superintendent, Mr. Stanton H. King, and generally a clergyman preaches.

Trinity church, Haverhill, is in a very prosperous condition. At Easter, the offering was nearly \$1,000. The rector, the Rev. D. J. Ayers, is at present abroad, and will return in November. The parish is under the charge of the Rev. H. S. Clode Braddon, Ph. D.

The 114th Annual Diocesan Convention

Held in Trinity chapel Boston, May 3d and 4th. The opening service was a celebration of the Holy Communion in Trinity church. The Rev. R. C. Smith preached the sermon. The Rev. Wm. H. Brooks, D. D., was re-elected secretary, assistant, the Rev. L. C. Manchester, D. D. The report of the Standing Committee was read by the Rev. A. St. John Chambre, D. D. The treasurer's report showed a balance of \$1,600. A vote of thanks was extended to Mrs. Paddock, the widow of Bishop Paddock, for a gift of valuable books. Mr. A. J. C. Sowdon reported for the Episcopal Fund that the principal amounted to \$140,817.10. It received during the year, the addition of \$600. The Episcopal Association reported that it had received no gifts or legacies during the year, and that upon the Diocesan House, there was yet a debt of \$35,000. A new Diocesan House was urged by the Rev. Dr. Shinn, and a committee appointed to take the subject under consideration. The Rev. Albert E. George reported for the Committee on Parish By-laws, urging the adoption of the following resolution, which was carried:

That the sense of this convention is that an existing parish changing its by-laws should be instructed to insert the following clause in them: "This parish accedes to the Constitution, canons, doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America, and to the

Constitutions and canons of the diocese of Massachusetts, and acknowledges their authority."

Mr. Robert Treat Paine made an excellent statement in behalf of the Committee on Clerical Support, and quoted the number of parishes in the diocese which had increased the salaries of their rectors.

After luncheon at Hotel Brunswick, Bishop Lawrence delivered his address in Trinity church. Besides commenting upon the progress of the diocese, and the deaths of Bishop Williams and four of the diocesan clergy during the year, he made a strong, touching appeal to the clergy about their work and its sacrifices. He also said these words to the laity:

No man can test the value of a clergyman by the amount of salary he receives. There are men in this diocese in receipt of very meagre salaries, who are doing some of the finest and most efficient work. You can always count on some sacrifice and heroism in the ministry; greater, of course, in some men than in others. A Christian layman is the last man to take advantage of that spirit, and relieve himself of the duty of giving cheerfully and generously to the support of his rector.

Moreover, let me press upon you that though the clergyman may suffer under a meagre salary, it is the laity who also suffer, and far more than they realize. A skilful surgeon may perform an operation with a penknife, but if we want our surgery well done, we will see that the surgeon has the best of instruments. Study such modern buildings as the City Hospital, the Eye and Ear Infirmary, and the McLean Hospital, and you will see with what generosity and perfection of detail the public supplies its physicians for work in behalf of the poorest of our citizens. Cut the clergyman off from good tools, fresh books, and invigorating influences, lay on him the petty economies of a narrow income, depress him with anxiety as to the future of his family in case he should be cut off in the prime of life without saving a dollar or even being able to obtain an adequate life insurance, and while you can get some work out of him and keep the parish going, and while some exceptional men may under such conditions do heroic service, you cannot expect that buoyancy, freshness, and uplift which a rector ought to give, and which he can give, under favorable conditions. The one reason that I press for the more generous support of the clergy is not for the clergyman's sake, not because he is poor and his wife overworked (I am sure that the clergy would rebuke me for urging that motive), but because the spiritual life of the laity suffers; they do not get from their rector the uplift that they need. Good food, good literature, relief from sordid care, are essential to the best work, and with these, I believe, the clergy can be trusted to do stronger, finer, and more self-sacrificing work for and with the people.

The following were elected on the *Standing Committee*: The Rev. Drs. A. St. John Chambre, J. S. Lindsay, E. W. Donald, L. K. Storrs; Hon. Robert Codman, Messrs. Francis C. Foster, Chas. G. Saunders, A. J. C. Sowdon.

The Rev. Herman Page and Mr. Henry M. Lovering were elected on the Board of Missions. The majority and minority reports on the Canon of Discipline, a subject which has been before the convention for three years, were discussed; the adoption of Canon 1 of the minority report, with modifications, was carried, as was also Canon 2, which provides for a mixed court of clergy and laity to try a clergyman. A committee of four clergymen and four laymen were appointed by the Bishop to act with the Board of Missions of the Church. The Rev. C. H. Leary was elected treasurer of the diocese. The report of the Diocesan Board of Missions was circulated in a printed form among the members. Resolutions on the observance of Sunday and arbitration were presented, and other routine and local business, after which the convention adjourned with prayer.

North Dakota

Samuel C. Edsall, D. D., Bishop

The Rev. Roderick J. Mooney, rector of Gethsemane church, Fargo, has been presented with a finely equipped wheel by his appreciative friends and parishioners.

St. John's Church, Dickinson

Bishop Edsall visited here from April 20th to 24th, and was very warmly welcomed by the citizens. A public reception was given in his

honor, at the residence of Mr. and Mrs. J. J. Freeman. At morning service there was a celebration of the Holy Communion. The musical portion of the service was efficiently rendered by a volunteer choir, led by the Rev. C. E. Dobson, of the diocese of Montana. The Bishop preached eloquent and stirring sermons, both morning and evening, to large congregations of people of all denominations. The Rev. J. P. Lytton has been in charge of the mission the past year, and will continue his work at this post. It is felt that his scholarly Church teaching will do much to build up the Church at this outpost. Previous to his appointment the church had been closed for some years. The Bishop expressed himself much gratified over its present condition, and its undoubted prospects for future growth. Bishop Edsall has won all hearts in Dickinson, as he has done at every other point in North Dakota. Rector and people feel that his visitation has been a real strength to St. John's church, and never before in the history of the work have the people felt more encouraged.

Quincy

Alexander Burgess, D. D., LL. D., Bishop

Bishop Seymour visited Osco on Thursday evening, April 20th, and confirmed a class of four, presented by the rector, the Rev. William M. Purce. The parish is in better condition now than it has been for years, and the prospects for the future are most encouraging.

Church Progress at Galva

At the mission church of the Holy Communion, Galva, Bishop Seymour confirmed a class of five, on Friday evening, April 21st, presented by the priest in-charge, the Rev. Wm. M. Purce. It is the first Confirmation service which has been held in Galva for years. The little church has been furnished by various parishes in the diocese. The pews are from St. Matthew's, Cambridge; altar cross from Princeton; lecturn from Bradford; candlesticks from Canton; bishop's chair from Osco; chalice and paten from Galesburg. The interest in the work is growing. The Sunday school Lenten offerings for general missions was \$5.43.

The rector of St. John's Swedish church, Galesburg, has been appointed on the committee of Swedish clergy to translate the Swedish service book into English. His part of work is the translation of "High Mass."

Work has at last been commenced on Christ church, Meyer, and it is hoped that in a short time the building will be ready for use. The general missionary, the Rev. Wm. Francis Mayo, is superintending the work.

Arkansas

Henry Niles Pierce, D. D., LL. D., Bishop
Wm. M. Brown, D. D., Bishop-Coadjutor

The 27th Annual Council of the Diocese

Met at Trinity cathedral, Little Rock, May 3d, and was opened with celebration of the Holy Communion, the venerable Diocesan being celebrant. Secretary elected, Hon. John M. Daggett. The annual report of the Bishop was read, which shows that in spite of his advanced years, he has a great deal of energy, the work which he accomplished during the past year would do credit to many a younger man. All the clergy, with one exception, were present, and a goodly number of delegates responded to their names. *Deputies to General Convention* were elected as follows: The Rev. Messrs. Chas. H. Lockwood, J. J. Vaulx, D. B. Ramsay, and G. Gordon Smeade; Messrs. Joseph A. Reeves, P. K. Roots, S. S. Faulkner, and John M. Daggett. Major P. K. Roots was unanimously re-elected treasurer. The Rev. R. W. Rhames and Mr. Jos. A. Reeves were elected representatives to the Missionary Council.

The annual report of the Bishop-Coadjutor was made the special order for Wednesday night. At the close of the address, the Hon. William G. Whipple (the leader of the opposition during the election of Bishop-Coadjutor) in a most touching manner made a few remarks

which greatly affected those present, and concluded with the moving of the following resolutions, which were unanimously and enthusiastically adopted:

WHEREAS, Since his consecration, less than a year ago, by his exclusive devotion to the duties of his high office, by his tireless energy, his visitations to every portion of his broad field, his efficient work in many parishes, his fervent zeal, his broad catholicity of spirit, and his executive ability, our Bishop-Coadjutor, William Montgomery Brown, has merited special recognition and won general approval. Therefore be it

Resolved; That this council voicing the sentiment of the diocese, heartily accord Bishop Brown their unqualified approbation of his work.

Standing Committee elected: Rev. Messrs. Charles H. Lockwood, G. Gordon Smeade, W. D. Buckner; Major P. K. Roots, and Mr. J. A. Reeves. *Board of Missions:* Rev. Messrs. Lockwood, Smeade, and Buckner; Messrs. Gatling, Adams, and Trulock. On the recommendations of the several convocations, the Bishop appointed the deans as follows: Rev. G. Gordon Smeade, dean of the Little Rock convocation; Rev. J. J. Vaulx, dean of the Fort Smith convocation, and the Rev. Charles H. Lockwood, dean of the Helena convocation.

On Thursday afternoon the Woman's Auxiliary met at the cathedral, and, after presenting the reports of the officers, and transacting other routine business, elected the following officers: President, Mrs. J. B. Pillow, of Helena; vice-presidents, Mrs. Logan Roots, of the cathedral, Mrs. Boone, of Pine Bluff; secretary, Mrs. Cantrell, Christ church, Little Rock; treasurer, Mrs. P. K. Roots, of the cathedral. President of Junior Auxiliary, Mrs. Valliant, of Pine Bluff; secretary of the Junior Auxiliary, Mrs. Morrison, of the cathedral; treasurer, Mrs. J. Secord, of Hot Springs.

The Very Rev. Stephen Green, dean of St. Mary's cathedral, Memphis, was present at the meeting of the council as a representative of the General Board of Missions, and delivered a stirring address on missions.

Bishop Brown was consecrated on St. John's Day—June 24th, 1898—and since then he has visited 35 places; total number of visits, 65. His visitations extended over from one day to seven days, during which time he held from one to 18 services. The Bishop adopted the plan of extended visitations because he believed it to be his duty as a chief shepherd to know the flock and to take part in its instruction in the way of life. With one or two exceptions he has so far succeeded in calling at the homes of all our people in the several mission parishes and stations visited. Services held, 135; sermons preached, 94; addresses made, 42; lectures delivered, 53; baptized, 15; confirmed, 56; celebrations of Holy Communion, 33; marriages, 2; consultations with vestries and parish meetings, 14; attended three meetings of the Board of Missions, and assisted at the consecration of the church at Helena. After defining his future policy in regard to the work of the diocese, the Bishop-Coadjutor closed his admirable address with the following words:

I cannot close this, my first annual address to the Council, without some expression of appreciation and gratitude for the kind reception and cordial co-operation that have been accorded me by all our rectors and missionaries, and by every parish and mission station. Human nature being what it is, this is more than I had dared to hope for. I really expected and dreaded a good deal of coldness and some opposition. But in this I have been so far most happily disappointed, and as I have visited every congregation in the diocese, and have heard nothing to the contrary, I conclude that there is not a single clergyman or layman who would lay a straw in the way of my usefulness or happiness. Not only have I escaped opposition from the quarters in which it was expected; but some of my most efficient helpers have been from among those who were most strenuously opposed to my election and confirmation as the Bishop-Coadjutor of Arkansas; and I have no reason to doubt that all others who were on their side in that unhappy and prolonged controversy, would have been equally helpful with the same opportunities. For all this I bless God and thank my noble-hearted Christian brethren who, for the love they bear to Christ and His Church, have sacrificed so much for the peace and harmony of this diocese.

The sessions of the council were remarkable for the harmony and good will which prevailed. The next meeting will be held at the Cathedral, Little Rock, in May, 1900.

Virginia

Francis M. Whittle, D. D., LL. D., Bishop
Robert A. Gibson, D. D., Bishop-Coadjutor

Bishop coadjutor Gibson will deliver the baccalaureate sermon before the graduating class at Hampton Sidney, his *alma mater*.

Bishop Whittle visited Hamilton on the morning of April 15th, preached, and confirmed a class of eight. In the evening he preached at Round Hill. He confirmed a class of seven at St. James' church, Leesburg. The Bishop still preaches with all the ability and force of a man in the prime of life.

Ground has just been broken for the new parish hall to be erected at once by Epiphany church, Barton Heights.

Minnesota

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

The Rev. John Wright, of St. Paul, and Mrs. Wright expect to make an extensive trip through Europe on account of Mrs. Wright's health.

Christ church, Redwing, mourns the removal by death of one of its staunchest supporters and loyal Churchmen, Harry Bernard Lovgren, March 27th, vestryman, chorister, and lay-reader, aged 31.

Archdeacon Webber is holding Missions at Albert Lea and Janesville, with good results.

A very beautiful altar has been placed in Christ church, Austin.

Bishop Brown's lecture at Christ church, St. Paul, brought out a large and appreciative audience to hear the last of the Church Club lectures on the Seabury period.

The Rev. C. E. Haupt, rector of the church of the Messiah, St. Paul, after much hard and persistent labor, succeeded in lifting a \$1,200 debt off his parish on Easter Day.

Church Club

At the Eastertide meeting, April 28th, held at the West Hotel, Minneapolis, the guests of honor were Bishop Edsall, of North Dakota, and Bishop Morrison, of Iowa. Addresses of welcome to the Northwest were made by Bishops Gilbert and Hare, to which both the guests made pleasing responses. Other addresses were made by Hon. John B. Winslow, associate justice of the Supreme Court of Wisconsin, the Rev. Robert H. Paine, of Baltimore, and Dr. Sterling, of London, England.

Bishop Gilbert's Visitations

Rush City, 2; White Bear, 2; Minneapolis—Holy Trinity, 18; St. Mark's, 10; All Saints', 6; St. Ansgarius', 15; Gethsemane, 42; Grace, 17; St. Paul's, 13; St. Andrew's, 4; Farmington, 2; St. Paul—St. Stephen's, 3; St. James', 5; St. Mary's, 6; Messiah, 11; St. Peter's, 14; Christ church, 21; St. Matthew's, 7; Stillwater, 20; Dundas, 6; Austin, 6; Owatonna, 10.

The St. Paul Clericus

Met at Good Shepherd church, the Rev. Mr. Purdy, special preacher. After the celebration of the Blessed Sacrament, the rector, the Rev. W. C. Pope, delivered an interesting paper on "The objective and subjective in religion"; the Rev. Mr. Thomas reviewed Sandy's book on the Revelation. Both papers elicited interesting debate. Luncheon was served by the ladies of the parish.

Death of Mr. F. Farrington

Holy Trinity church, Minneapolis, has sustained an irreparable loss in the death of Mr. F. Farrington, a prominent official on the N. P. R'y, St. Paul, for many years warden and Sunday school superintendent, and a generous supporter of the Church. The funeral service was held in the church, the rector, the Rev. Stuart B. Purves, officiating. The body was conveyed to Owego, N. Y., for interment.

St. Paul's Church, Owatonna

Easter offering, \$97.43; Sunday school offering, over \$20. The vested choir of 40 voices rendered the musical programme very creditably. Annual vestry meeting largely attended, finances in better condition than for years past; future bright and hopeful. April 6th, Bishop Gilbert confirmed 10 whose ages ranged from 10 to 80 years, presented by the rector, the Rev. A. G. Pinkham.

Redwood Falls

Easter Day 40 out of a possible 47 received at the Celebrations; the offerings very satisfactory, despite the very heavy losses of communicants by removal during the past year. The debt on the parish has been reduced \$1,025 during the past year. Signs of spiritual improvement are evident, and the prospects for the future are very encouraging.

Vermont

Arthur C. A. Hall, D. D., Bishop

The Rev. C. W. McCully who for several years past has been priest-in-charge of Trinity church, Winooski, has resigned, and for the present is assisting the clergy of St. Paul's, Burlington. Mr. McCully's labors at Winooski have been eminently successful, and many will be the regrets at his departure to new fields of work.

The new parish house at Trinity, Shelburne, which has already been described in these columns, is finished, furnished, and occupied.

The Rev. J. Isham Bliss, D. D., rector of St. Paul's, Burlington, is still confined to the house, and unable to discharge his duties. A severe illness during the past winter has left him in a weakened condition, but a complete restoration to health and strength is hopefully expected.

Alabama

Richard Hooker Wilmer, D. D., LL. D., Bishop
H. Melville Jackson, D. D., Bishop-coadjutor

Christ church parish, Mobile, 15 years ago had 350 members, and now has a few less than 500, yet during that time there have been 900 names on its communicant list. This church gives largely to other parishes in the city, and its guild and chapters do noble work among the poor of the parish.

The Sixty-eighth Annual Council

Convened in Grace church, Anniston, May 3d. The day previous the Brotherhood of St. Andrew held their council. Reports showed that while the Brotherhood had not made large gains during the year, it had accomplished a great deal of effective work, and that as lay-readers they were doing a most valuable missionary duty. The Rev. E. G. Murphy made the annual address.

The diocesan council opened with service, and sermon by the Rev. E. G. Murphy, upon "The dangers of the Church—her opportunities for life and glory." To the great joy of the council, Bishop Wilmer found himself able to stand the long journey from Mobile, and to be present at its sessions, though the actual duty of presiding fell upon the Rev. Dr. T. J. Beard. The serious illness of his father prevented the Bishop-coadjutor from being present, except for a short time on the second day. Bishop Wilmer delivered his pastoral charge at a special session. It was an amplification of the pastoral letter he had prepared for the House of Bishops at the last General Convention, but which was withdrawn.

The business sessions of the Council were held in the court room of Anniston. The Rev. Dr. R. H. Cobbs was re-elected secretary. For many years the diocese has been working under imperfect and ill-arranged canons. This year, the Hon. O. J. Semmes, of Mobile, at the request of the Standing Committee, undertook the task of preparing a new set. The result of his labor was presented to the Standing Committee, by whom it was carefully gone over, and finally presented to the council in printed form. The work had been so thoroughly done, and the reasons for every change were so clearly explained, that in one four-hours' session, the entire body

of Constitution and Canons was accepted by the council with some few minor changes. Friday night the missionary meeting was held in Grace church, the Rt. Rev. J. M. Horner, Missionary Bishop of Asheville, making an address.

Election of diocesan officers resulted in the choice of Mr. J. H. Flitts, of Tuscaloosa, as treasurer of the diocese. *Standing Committee:* Rev. Messrs. D. C. Peabody, R. W. Barnwell, and J. G. Murray; Messrs. O. J. Semmes, W. W. Screws, and W. K. P. Wilson. After an altogether pleasant and profitable session, the council adjourned, on Saturday morning, to meet in Mobile, May 16, 1900.

Central New York

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

Recent improvements have been made in the interior of Trinity church, Lowville, the Rev. E. B. Doolittle, rector, including electric light fixtures.

The will of the late Mrs. Helen E. Thomson, of Utica, devises \$50,000 to various religious and charitable objects, as follows: Bishop Huntington, for the benefit of diocesan missions, \$5,000; the Bishop's Relief Fund, \$5,000; Grace church, Utica, for the Endowment Fund, \$5,000; Woman's Auxilliary, \$3,000; St. Stephen's church, New Hartford, St. Paul's church, Paris Hill, and memorial church of the Holy Cross, Utica, each \$3,000, income to be applied to the support of its clergyman; House of Good Shepherd and Home for Aged Men and Couples, Utica, each \$5,000, income to be applied to current expenses; Woman's Christian Association, \$10,000, income to be applied in relieving the poor of the city of Utica; Working Girls' Club, Utica, \$2,000; the Flower Mission, Utica, \$1,000. The House of the Good Shepherd is also made one of the residuary legatees.

The Rt. Rev. Wm. D. Walker, acting for Bishop Huntington, visited Zion church, Rome, the Rev. Dr. J. H. Egar, rector, April 10th, and confirmed 32 persons. The Holy Week and Easter services in this parish were impressive, and of special interest. The well-trained choir sang Stainer's "Crucifixion" on the evening of Palm Sunday.

Second District Convocation

The regular meeting took place in St. Thomas' church, Hamilton, the Rev. A. H. Rogers, rector, April 25-26, the dean, the Rev. Oliver Owen, presiding. Addresses were made by the Rev. Dr. Egar and the Rev. Messrs. John Arthur and A. G. Singesen. On Wednesday morning, remarks were made on "The encouragements and discouragements of the clergy." The Rev. J. J. Burd delivered a thoughtful sermon, on "The objective and subjective character of the Church." A joint meeting of the convocation and the Woman's Auxilliary was held, when reports were made by the dean and the presidents of the Woman's Auxilliary and the Junior Auxilliary of the district.

Texas

George H. Kinsolving, D.D., Bishop

The Bishop visited St. Mary's parish, Houston, on April 9th, preached a powerful and helpful sermon, and confirmed a class of 18, presented by the rector, the Rev. H. J. Brown, D. D. St. Mary's parish is composed entirely of laboring people, and sadly needs a new building. It is hoped those who have abundance will help those who are in need. In the afternoon, the Bishop visited Trinity mission, preached, and confirmed a class of nine, presented by the Rev. H. J. Brown, D. D., priest-in charge.

Florida

Edwin Gardner Weed, D. D., Bishop

Fifty-Sixth Annual Council

Met in St. John's church, Jacksonville, May 3rd. Holy Communion was celebrated by the Bishop, who preached a remarkably clear and strong sermon, his subject being, "The Church Idea," as running through the entire history of religion. The council met for business in the

parish house, and organized by the re-election of the Rev. J. R. Bicknell as secretary; the Rev. A. B. Whitcombe, assistant; 18 clergymen, canonically resident, beside several others at work in the diocese, were present; 17 parishes and missions were represented. The Bishop read his annual address concerning the needs, encouragements, and discouragements of his field of work. It showed that, notwithstanding the great depression caused by the destruction of the principal products of the State by the past severe winter, the Church had fairly held its ground. Every parish and mission is filled by either resident clergy or temporary supply. The Bishop paid a touching tribute to the memory of the late Presiding Bishop, and the Rev. E. Gay, late rector of St. Peter's church, Ferrandino.

The treasurer's report gave the gratifying statement that all financial obligations had been met, with a small balance in hand; the missionaries had been promptly paid, and the missionary board had a fair balance to its credit.

In the evening a good missionary service was held, with addresses by the Bishop and several of the clergy. Mr. R. D. Knight was re-elected treasurer.

Standing Committee: The Rev. Drs. V. W. Shields and W. H. Carter, the Rev. G. H. Ward; Messrs. R. D. Knight, H. E. Dotterer, and W. W. Hampton.

The council memorialized the General Convention in regard to the office of presiding bishop, suggesting that it should be elective rather than by seniority, as at present. This is on account of the pressure of work which is forced upon the eldest bishop of the Church, at a time when his burden should be lightened.

A resolution was passed and sent to the Legislature of the State, and to the Governor, asking that the tract of land in the Everglades, at present occupied by the Seminole Indians, but in constant danger of being taken away from them by the numerous settlers that are rapidly moving in there, be forever set apart for their use. The Seminoles are a peaceful, industrious, and honest tribe of about 400 people.

The Committee on Education and Sunday School Work recommended the appointment of a Sunday school board, which was adopted. It is hoped it will bring about some practical reforms in carrying on that most important branch of Church work.

Thursday morning an earnest meeting of the Woman's Auxilliary was held, beginning with a corporate Celebration by the Bishop. Their report for the past year exhibited the usual energetic labor of the women of the diocese, on which depends largely the success of its missionary work.

The music at all the services was excellent, especially that of Thursday night by a mixed choir of 40 voices, at which the Bishop made an admirable address on "Worship, in its spirit and its truth."

The council adjourned at 10:30 p. m. on Thursday, after appointing St. John's church, Tallahassee, as the next place of meeting.

Southern Virginia

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

Epiphany church, Lynchburg, has held divine service and Sunday school during the past two years, under the auspices of the St. Paul's chapter of the Brotherhood of St. Andrew. A meeting was held on Easter Monday of the congregation and vestry, and a rector called.

The Petersburg Convocation

Opened April 13th. The convocation sermon was preached by the Rev. W. B. Capers. In the afternoon an essay by Mr. D. L. Pulliam, on "The layman's place in the parish," was read, and voted to be printed. Evening Prayer, with sermon by the Rev. C. R. Kuyk, concluded the meetings.

Southwest Virginia Convocation

Held in St. Thomas' church, Christiansburg, on April 19-21st. The Rev. J. J. Lloyd, D. D., preached the opening sermon. Reports from

the different parishes show a growing and healthy condition, and the financial reports are much larger than those of last year. An able sermon was preached at the large missionary meeting by the Rev. M. P. Logan. The Rev. R. W. Patton preached the last sermon of the convocation.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

The Rev. C. T. Lewis whose ordination to the priesthood is recorded in another column, has been in Tomahawk since All Saints' Day, 1898, and in that time the mission has flourished exceedingly. The church has been entirely painted in the interior, had a new hot-air furnace placed in position, and has been completely seated with massive oak pews, choir stalls, and sedalia. All indebtedness has been wiped out, and preparations are being made to build a side chapel for the daily offices. On April 29th, the Bishop confirmed 7 in Tomahawk, and in the evening of April 30th, 5 in the church of the Ascension, Merrill. There have been 16 Baptisms in these two missions in the last two months, 7 of them adults.

Connecticut

Chauncey B. Brewster, D.D., Bishop

At a recent meeting of the trustees of the Berkeley Divinity School, Dr. Binney who has been for some time vice-dean, was elected to fill Bishop Williams' place as head of the school.

Christ church, South Farms, parts with regret with the Rev. Prof. Townsend who for 20 years has been its rector. Owing to increasing years and his duties at the Divinity School, he has resigned, and the Rev. George B. Gilbert, a Berkeley graduate of 1897, has been called to the rectorate.

New Haven County Convocation

The 244th meeting was held in Christ church, New Haven, April 18th. The Holy Communion was celebrated by the rector, the Rev. George B. Morgan, at 10:30; the dean, the Rev. C. E. Woodcock, was the preacher. After being entertained by the Rev. and Mrs. Morgan at the rectory, the clergy assembled in the crypt for the business and literary session. The exegesis on I. John v: 16, was delivered by Archdeacon Wildman. The Rev. R. H. Gesner read a scholarly paper, on "The origin and growth of Christian ceremonial." About 20 of the clergy were in attendance, besides four visiting clergy.

St. John's Church, New Haven

The debt has been wiped out, after six months' earnest work by the rector and vestry. On the 3d Sunday after Easter, the rector preached an historical sermon, and gave some statistics regarding the origin and development of the parish. Mr. Means became rector in 1885. Since that time, there have been 224 Baptisms, 140 Confirmations, 65 marriages, and 156 burials. There are about 260 communicants on the roll at present. Since 1883, \$90,000 have been contributed for parochial support and work. On the Tuesday following the announcement that all the money necessary for the payment of the last of the \$12,000 indebtedness had been raised, the wardens and vestry presented a silver and cut glass loving cup to Mr. Means, in recognition of his 16 years' service and his efforts to raise the debt. Col. Osborne, of *The Evening Register*, made the speech of presentation, and Mr. Means responded in a very happy and graceful vein. A large number of the parishioners were present to congratulate their rector and share in the mutual joy which all feel over the extinguishment of the debt.

Brotherhood of St. Andrew

There was a very large attendance at the spring meeting of the local conference in Christ church, New Haven, on the evening of April 12th. The subject proposed for the evening's debate, was "How can we best reach an unbeliever?" Dr. Wm. C. Sturgis who has lately returned from Europe, opened the subject in a stimulating address. The ensuing discussion

was eagerly entered into by many of those present. An interesting feature of the meeting was the large number of boys present from the neighboring Junior chapters of the Brotherhood.

The Berkeley Association of Yale

This venerable association, which is an organization of the Churchmen of the university, has elected the following officers for the coming year: President, William B. Stoskopf, 1900; vice-president, Edward B. Greene, 1900; secretary and treasurer, E. N. Curtis, 1901. The association is glad to have the names of Churchmen entering the university, and endeavors to foster the love and loyalty of Churchmen to their Mother during their college course. There is a course of six sermons each year before the members of the association.

Kentucky

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

One of the most prominent members of Christ church cathedral was buried from there recently, Judge Reginald H. Thompson, for over 27 years an upright police judge of Louisville. He had served for several years as president of the Newsboy's Home, and was very much interested in the betterment of the condition of these little fellows. He was a man who knew how to temper judgment with mercy, and to advise all whom he thought capable of any improvement whatever.

Calvary Church, Louisville

The choir sang Rossini's *Stabat Mater* with good effect, on the 4th Sunday after Trinity. This was the fourth of a series of splendid song services prepared by Mr. George Selby, the organist of Calvary. The others were Gaul's "Holy City," Spohr's "Last Judgment," Barnby's "The Lord is King." The fifth and last of the series was the oratorio of "St. Paul," and many of the leading singers of the city united in its rendition.

Large Easter Offerings

The Easter offerings in the churches of the city were very satisfactory. At St. Andrew's it was almost \$5,000, within a few hundred dollars of the entire indebtedness on the building. The church will be consecrated on Tuesday, May 17th. At Grace church the offering was \$520, a result due largely to the plain, practical teaching of their parish priest, the Rev. L. E. Johnston. At the cathedral the offerings were a little over \$3,000, and at Calvary about \$2,000. The Advent and St. Paul's made also a liberal offering.

Recent Confirmations

Hopkinsville, 9; Henderson—St. Paul's, 1; St. Clement's, 4; Christ church, Bowling Green, 8; Christ church, Guthrie, 2; Glasgow, 2; Louisville: St. Paul's, 16; the cathedral, 41; St. Peter's, 12; Epiphany, 17; Calvary, 24; Grace church, 9; Christ church, Elizabethtown, 1; Louisville: St. Andrew's, 18; Advent, 18; St. John's, 3; Trinity, 7; Trinity, Owensboro, 2; St. Mark's, Crescent Hill, Louisville, 9. It will be seen from this report that the Church is doing good work, especially in the sec city. The archdeacon, the Rev. M. M. Benton, is laboring also at numerous other points near Louisville, such as Shelbyville, Cloverport, Madisonville, Kuttawa, and the dean of Paducah, the Rev. Benjamin E. Reed, is indefatigable in pushing the work at Princeton, Hickman, Columbus, and other places in the western end.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

The Rev. A. R. Hegeman, rector of Holy Innocents', has gone abroad for a month's vacation. The Rev. L. W. Richardson, D.D., LL.D., is in charge during his absence.

The Clericus of Albany, Troy, and vicinity held its last monthly meeting, with the Rev. Edward W. Babcock, president, in the rectory of the Holy Cross, Troy. The Rev. Dr. Nickerson read a very interesting paper, on "The lost Englishman."

St. Paul's Church, Albany

The late Rev. Dr. Reese, by will, leaves this church a legacy of \$15,000. Dr. Reese was rector of St. Paul's for 27 years. The vestry of St. Paul's are to decide at once upon a date for making St. Andrew's chapel an independent church. This is quite necessary, owing to its rapid growth and the need of a curate to assist the rector, the Rev. F. G. Jewett, in the home work.

Confirmation at Holy Cross, Troy

Six candidates were confirmed. The clergy present besides Bishop Doane were the rector, the Rev. E. W. Babcock, the Rev. Messrs. H. R. Freeman, George A. Holbrook, Dr. E. A. Enos, and J. Mills Gilbert. The Bishop made an address. There was a large cross of flowers in memory of Dr. Tucker. The offerings on Easter Day far exceeded the amount required for diocesan missions.

Long Island

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

Southern Archdeaconry of Brooklyn

The annual meeting was held on the evening of May 5th. The Rev. Arthur B. Kinsolving was elected archdeacon, to succeed the Rev. Dr. Reese F. Alsop who has recently resigned. The Rev. W. D. Morgan was elected secretary, Charles M. Trowbridge, treasurer, and William H. Thomas, delegate to the Missionary Committee.

Daughters of the King

The annual meeting of the local assembly was held May 5th, in St. Luke's church, Brooklyn. There was a celebration of the Holy Eucharist, the rector, the Rev. H. C. Swentzel, celebrant, and a brief, practical address by the Rev. Dr. J. Clarence Jones who took for his topic, "The use of the Order as a factor in Church work." Officers were elected, and reports read from the diocesan chapters. Miss S. Bluxome who organized the local assembly of Long Island, and who has served as its president since, declined re-nomination on account of her change of residence. An interesting address was made by Miss E. L. Ryerson, general secretary of the order, on "Faithfulness of Work." Three papers were read on the motto, "Bravely Bearing the Cross." In the evening there was an open service. The Rev. Dr. James H. Darlington made an address.

Quarter-Centennial at Richmond Hill

The 25th anniversary of the church of the Resurrection, the Rev. Geo. Wm. Davenport, rector, was celebrated on Sunday, May 2nd. All of the clergymen now living who have acted as rector since its organization took part in the service: the Rev. Messrs. Davenport, Joshua Kimber, John Watson, and Arthur Sloane.

The Mission at Mineola

Begun in February, this is proving the need of its existence. The services are well attended. On Easter Day a class of five were confirmed by the Bishop of the diocese. The mission has been named "The church of the Nativity." The Misses Maria and Evelena Wood have deeded to the Bishop five lots for Church purposes, making sufficient ground for a church, parish house, and rectory in a very desirable location. There is a building fund of \$350, and when this is increased to \$1,000, the erection of a parish house will be begun. A choir of ten boys from St. Paul's School, Garden City, under the direction of Mr. Harden, have volunteered to furnish the music at the evening services. The school has presented the mission with a handsome organ, and has also promised to pay the salary of a lay-reader. The young men of the school have decided to devote their offerings for missions to the Mineola mission for one year.

Mission at Massapequa

The mission started by the rector of Grace church in a remote part of the parish, is steadily gaining ground. From one teacher and five pupils, it has grown to six teachers and more than 40 pupils. A neat chapel and guild house have been erected. On Easter Day there were

24 communicants. On Sunday, March 26th, a beautiful silver paten and chalice, given by Mr. Robert Redhead, in memory of his daughter Myra, were blessed.

St. Ann's Church, Brooklyn

This church, the Rev. Dr. Reese F. Alsop, rector, has recently been the recipient of \$1,000, by the will of Mrs. Catherine M. Spear. This will be added to the endowment fund, and the interest paid into the treasury, taking the place of what her offerings have been. Including this legacy, the endowment fund aggregates something over \$25,000.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

During his March visitations, Bishop Nelson confirmed 73 persons.

On Easter evening, in St. Michael's church, Waynesboro, an interesting service was held, the occasion being the unveiling of a beautiful font of Marietta veined marble, the gift of Mrs. Valeria B.W. Sallas, in memory of her husband. This church hopes to add a chancel to its building by Easter next.

St. Cyprian's church, Darien, destroyed by a cyclone last fall, is now to be rebuilt in a substantial material called tabby.

A local assembly of the Daughters of the King has been recently organized in this diocese, and will hold its first semi-annual meeting on May 16th, in St. Luke's church, Atlanta.

Bishop Nelson recently visited St. Simon's Island, Brunswick, and blessed the corner-stone of the new school building of St. Athanasius' church. This school will have industrial departments, as well as those for literary instruction, making it one of the most important institutions for colored people in the State.

Emmanuel church, Athens, the Rev. Troy Beatty, rector, will soon be in a condition to be used for Church services. The late Bishop Stevens, of Pennsylvania, while occupying the chair of *belles lettres* in the University of Georgia when a young man, was rector of this church.

Confirmations in Savannah

Bishop Nelson visited Christ church, Savannah, on Easter Day, confirming a class of 25. In the evening he visited St. Paul's church, preached and confirmed a class of 15, three among them having been Roman Catholics. During a visitation of ten days to this city, the Bishop confirmed 83 persons.

Parish House at Thomasville

The new parish house of St. Thomas' church, is due partly to the generous help of Dr. Frederick Humphrey's, of New York, who makes Thomasville his winter home. The building adjoining, and connected with the church, is very beautiful, Gothic in architecture, and faced with pressed brick, corresponding with that of the church, and finished with Georgia pine. The main hall will be used for Sunday school, guild, and like purposes, with space for the rector's study, class and robing rooms. The building cost \$1,200, exclusive of furnishings. The offerings made at Easter were devoted to this purpose, as well as \$300 donated by friends of the parish.

Indiana

The Rev. John Foster Kirk, Jr., rector of St. John's church, Washington, was married April 27th, to Miss Frances Anne Reid, at St. Luke's church, Germantown, Philadelphia, the rector, the Rev. Dr. Samuel Upjohn, officiating.

Michigan

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

Christ Church, Croswell

After months of waiting, the beautiful new stone church was opened April 19th, by Bishop Davies, with a sermon by the Rev. T. W. MacLean. In the evening was the opening service of the Saginaw Valley convocation, the Bishop

preaching and administering Confirmation to a class of six. Two Celebrations followed on Thursday morning, at which time the highest number of Communions was made in the history of the parish. Thursday evening was the final service, with a masterly sermon by the dean, the Rev. Mr. MacLean. The new building was begun in July, 1898, and the corner-stone laid by the Rev. R. H. Weller, Jr., of Wisconsin, Aug. 23d, 1898. It is a complete and well arranged structure, designed by Mr. John Sutcliffe, of Chicago, who, for a small amount of money, planned a most desirable building. The present rector, the Rev. Francis M. Bacon, has been in charge two years and a half, and has done a successful work. At the beginning of his rectorship there were 26 confirmed persons in the parish, and now there are 65. The rector has presented 36 for Confirmation, and baptized 32 persons, the majority adults.

The Southern Convocation

Met in Tecumseh, April 27th. The morning session of business was preceded by a celebration of the Holy Eucharist, with a sermon by the Rev. Dr. McCarroll. In the afternoon the Rev. Wm. Gardam read a paper upon "The agitation in the mother Church—what does it mean?" After consideration of the Detroit convocation report on "A better plan than now in use for raising money for diocesan missions," a resolution was passed containing in part the following:

"Whatever be the judgment and decision of the convention of the diocese, in the opinion of the Southern convocation the best method must be supplemented by the creation of an enlightened public sentiment concerning diocesan missionary work. We would suggest, therefore, that the convention appoint and authorize a commission of clergy and laity, to visit parishes and missions throughout the diocese, and to represent and advocate the work.

Washington

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

St. Mark's League and the Choir Festival

The combined service for the anniversary of St. Mark's Friendly League and the annual Choir Festival took place at St. Paul's church on the eve of St. Mark's Day, and was rendered by the vested choirs of Ascension church, St. Paul's, and Christ church and St. John's, Georgetown. Mr. D. B. MacLeod, choir-master of St. Paul's, was director, and Mr. Frank Camp, of the Ascension, organist. The service was rendered with perfect accord, and with great force and beauty of expression, the anthems—the Gloria from Mozart's "Twelfth Mass," and Tours' "God hath appointed a day"—being particularly effective. After shortened Evensong, the League hymn, "In the vineyard of our Father," was heartily sung, and the Rev. Dr. Elliott read the annual report, showing the missionary work done by the various parochial branches during the year past; he also gave a unique and interesting address. The Bishop spoke a few earnest words, suggesting some special work in St. Mary's county for the League's consideration.

Daughters of the King

The third annual convention of the diocesan branches met in Christ church, East Washington, April 27th. The Bishop celebrated the Holy Communion, and an address was delivered by the Rev. A. S. Johns. Mrs. W. G. Davenport presided at the business meeting. Reports from the several chapters were read, all showing increased membership, and much good work accomplished. The afternoon session was devoted to the election of officers, consultation on methods of work, and five-minute papers by members. An evening service closed the convention, with addresses by the Rev. H. S. Smith, on "The relation of the Order to the parish;" Rev. J. B. Perry, on "Prayer of the Order," and Rev. G. W. Davenport, on "Personal work."

Woman's Auxillary

The closing service and annual meeting took place at St. Paul's church on Tuesday, May 2nd. There was a large gathering of Church

women, representing nearly all the city parishes, and delegates from recently-organized branches in the counties were welcomed with special pleasure. The Holy Communion was celebrated by the rector who, also, in the absence of the Bishop, gave a brief but excellent address upon work for missions as seed cast upon the waters. The annual report was read; 20 parish branches have taken an active part in the work during the past year. The aggregate value of boxes sent to missionaries, and donations of money, is over \$5,200. Four new parochial branches, and also a "Baby's branch" have been organized. The president, Miss Wilkes, briefly reviewed the work of the winter. A very interesting letter was read from Dr. Gunton, in China, the first woman worker sent out through the United Off ring of 1898; and also a warm and appreciative letter of thanks from a missionary in Utah for a box sent at Easter to aid in his work among the children of Mormons. Officers were elected as follows: President, Miss Wilkes, of St. John's parish; vice presidents, Mrs. Satterlee, Miss Gilliss, of the Epiphany, Mrs. Addison, of St. Thomas'; treasurer, Mrs. Williams, of St. Mark's; secretary, Miss L. MacLeod, of St. Paul's. The balance of funds in the general treasury was voted to several missionary objects; luncheon was served, and a pleasant social hour concluded the work of the year.

Girls' Friendly Society

On Sunday evening, April 23rd, a special service for this society was held at the church of the Epiphany. The Bishop gave an address of earnest, practical advice to the members of the society, and the Rev. Dr. McKim spoke to the girls, especially on the importance of care in the choice of companions. Interest in the G. F. S. has grown very much during the past two years, and there are now several flourishing branches in Washington parishes.

Mississippi

Hugh Miller Thompson, S. T. D., LL. D., Bishop

The 72d Diocesan Council

Held in Holy Trinity church, Vicksburg, April 26th. The Bishop celebrated the Holy Communion, the sermon being preached by the Rev. Geo. C. Harris, S. T. D. The usual routine work was gone through with, and reports of the several committees were heard, showing a satisfactory advance of the work in the diocese.

The following elections were had:

Standing Committee: Rev. Drs. Geo. C. Harris, president, and Nowell Logan; Rev. Messrs. H. W. Robinson and DeB. Waddell; Messrs. W. M. Moore, G. W. Howard, secretary; L. Brame, Marcellus Green.

Secretary: Rev. P. G. Sears, Holly Springs. *Treasurer:* Mr. E. M. Parker, Jackson.

The Bishop of Louisiana was present at the missionary meeting as the representative of the Board of Missions, and addressed the council in the interest of the foreign and domestic missionary work of the Church. A special committee was appointed to represent the Board in this diocese as follows: Rev. Messrs. Nowell Logan, D. D., and Irenæus Trout; Messrs. J. C. Purnell, A. C. Lehigh, E. S. Butts.

The Bishop, in his address, noted the hindrances to the missionary work of the diocese, owing to quarantines and the unprecedented weather; but notwithstanding, the year has not been without its encouragements and a due measure of advance. The Rev. Charles Morris, as general missionary of the diocese, has spent a fruitful and most effective year of service. "The number of Confirmations will, I think, this year fall below the average. In some of our largest congregations, they have been few. In some, none at all. In others, again, St. Andrew's, Jackson, and Holy Trinity, Vicksburg, they have been very many. I have this year opened two new chapels: a very beautiful one completed at Lexington, to take the place of the one burned, and a very plain and cheap, but altogether sufficient, little chapel at Glass Station, below this city. During my episcopate, 31 churches have been built in the diocese. Some few are permanent churches of brick, as at

Biloxi and Grenada, and Yazoo, taking the place of cheap wooden buildings, and as at Lexington, Water Valley, and Greenville, larger and better buildings, in place of others destroyed by fire—but with these excepted, the others are churches, larger or smaller, where we had none before. Of rectories, I can reckon but six newly acquired during these 16 years, but several old ones greatly improved. A parish can be scarcely considered equipped at all for its work without a rectory. There is nothing adds more to its sense of solidity and permanence than the possession of a comfortable home for its minister. A great and serious loss to the diocese during the past year, is that of St. Thomas' Hall, at Holly Springs. Through the persistent energy, under many discouragements and difficulties, of the Rev. P. G. Sears, the school had reached a point where it had conquered success and recognition. To restore the buildings destroyed by fire, and the insurance upon which barely paid the debt still owing, the citizens of Holly Springs pledged Mr. Sears \$10,000. He needed at least \$10,000 more, and hoped to obtain it in the diocese. I fear he has met with little response to his efforts. In other dioceses, ready givers among those of various denominations, have been, and are, earnest in establishing such schools. I regret to say that with us there has been exhibited, so far, no disposition to undertake such effort."

In our next issue we shall give a lengthy quotation from the Bishop's address, for which we have now not the space.

The next council will meet in St. Andrew's church, Jackson, on Tuesday, May 1, 1900.

Ohio

Wm. Andrew Leonard, D. D., Bishop

The "Daughters of the Church" of Trinity cathedral, gave a missionary tea at the cathedral house, April 26th. Three papers were read, bearing upon the missionary work in Africa, each full of interest and instruction.

The Rev. F. E. J. Lloyd writes to say that, "in an otherwise accurate report" of his sermon on Church Music before the Northwestern Convocation, in THE LIVING CHURCH of last week, there are two errors: instead of saying that Church Music should be: (1) "Churchly", it should have been congregational; and (2), instead of "universal," it should have been unisonal; under this head he spoke in favor of the Gregorian chant. "With these corrections, his ideal Church music will be Congregational, Hearty, Unisonal, Reverent, Congruous, Holy."

The Cleveland Convocation

Met in St. Mark's church on St. Mark's Day. The Holy Communion was celebrated at 9 A. M., Canon Hall, celebrant. A business meeting followed. Canon Hall was re-elected dean of the convocation, and the Rev. C. Frederick Brooks, secretary and treasurer. The Rev. A. L. Frazer, dean of the North-east convocation, presented a carefully prepared paper upon "The revision of the convocational system of the diocese." The Rev. A. B. Putnam, dean of the Central convocation, spoke briefly upon "The function of convocational meetings in relation to diocesan missions." At the afternoon session, the Rev. A. A. Abbott, archdeacon of Ohio, gave an able address upon "The planting and supervision of missions in the diocese." A free discussion followed, bringing out many points of interest in relation to the whole subject. A very large congregation was present at the evening service when the Rev. E. V. Shayler, dean of the N. W. convocation, preached. This service was the beginning of the special dedication festival services at St. Mark's, continuing till May 2d, with a service each day at 7:30 A. M. and 7:30 P. M. The evening services were choral, and sermons were preached by the Rev. Messrs. E. V. Shayler, E. Weary, Francis M. Hall, W. H. Jones, Walter C. Clapp, and the rector. At the close of each service, a reception was held in the parish house, in honor of the visiting clergy, and light refreshments were served.

Editorials and Contributions

The Turn of the Tide

SINCE the issue of the now famous manifesto of the English Church Union, the press generally in England has united in attacking the principles asserted in that document. It is true that hardly any principle appears there which has not been over and over again defined and maintained, not only by the leaders of the Catholic movement in past years, but by many influential persons, clerical and lay, not specially connected with that movement. But appearing at this particular time, as representing the views of an association of nearly 40,000 persons of culture and high standing, and expressing those views with unusual clearness and frankness, it aroused the surprised and even angry attention of many who had never before fully appreciated the situation. A universal chorus of disapproval was at once raised, but, as usual in such a case, the first unfavorable impression has been succeeded gradually by more reasonable consideration and discussion of the points at issue, and already the tendency may be discerned towards a more temperate and rational attitude. The main point in the declaration of the Church Union, and that which underlies its whole position, is the denial, notwithstanding the Establishment, that the State has any jurisdiction over questions of Faith within the Church, or that any difference is due to the decisions of non-ecclesiastical courts, touching matters of doctrine and worship. It is observable that two of the leading magazines devoted chiefly to public questions, *The Contemporary Review* and *The Nineteenth Century*, after having for months past made themselves the medium of constant, and often intemperate, attacks upon the Church position, have in their April numbers changed their policy so far as to admit important and well reasoned articles in defence of the attitude of the Church Union. *The London Times* itself, which has been more instrumental than any other journal in stirring up the present agitation, has at last admitted that the existing jurisdiction may not be best adapted to carry out its avowed objects, and it is not prepared to say "that some sections of Churchmen may not have had good reason to object to some recorded decisions."

BUT perhaps the most significant evidence that the principles which have been asserted in defence of the Church are beginning to affect the minds of prominent and leading men, is seen in the utterances of Mr. Arthur Balfour from his place in the House of Commons. In a speech which was by no means acceptable throughout to those who are engaged in the defence of Church principles, he makes the admission that the English Church Union had stated with great force two doctrines from which he did not dissent; one was, that the members of the English Church belonged not only to the English Church, but to the universal Church; and the other was, that the English Church, though it be an Established Church, nevertheless had, or ought to have, a spiritual independence of its own. He further said: "I am prejudiced in favor of giving to the Established Church in this country those liber-

ties which the Scottish Established Church enjoys." English Churchmen have often insisted that the liberty of the Church of England ought to be at least as great in the management of its own spiritual affairs as those which the Scottish Kirk possesses. It is gratifying to see a leading statesman placing himself squarely upon the same side.

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Denominational Decadence

THE Governor of New Hampshire (Rollins—all honor to the name!) has the courage of his observations, and acknowledges to be true what his eyes tell him. In a recent proclamation appointing a fast day (think of the Governor of Illinois or Kansas doing such a thing!) he says:

The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay—moral, mental, and financial—is swift and sure. To me, this is one of the strongest evidences of the fundamental truth of Christianity.

I suggest that, as far as possible, on fast day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions, and in your mutual counsels, you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by justices of the peace. This does not augur well for the future. You can afford to devote one day in the year to your fellowmen, to work and thought and prayer for your children and your children's children.

This condition of things is true in other parts of the country, although our governors do not seem to have observed it. The religious decadence of the small towns in most of our Western and Southern States is a fact which ought to be taken into account*, and this process of dry-rot is most marked in those towns where there are the most "churches" to the square mile. One could point out many places of 2,000 to 4,000 population where there are ten and twelve houses for religious services, each one trying to sustain a minister (with the inevitable accompaniment of fairs, grab-bags, socials and oysters, minstrel shows, etc.), and, after all, less than one-half, sometimes less than one-third, of the people ever enter the houses aforesaid.

GOV. ROLLINS indulges in an unconscious irony when he advises "union meetings." That expedient has been tried to a disappointing extent, and experience has shown that it only tends to stereotype "denominational" differences more firmly than ever. Still, the principle remains true

*Says Bishop Burgess, in his last convention address: "The removal of families, especially from our rural parishes, and, indeed the very considerable decrease in the population of the country where they are situated, have weighed as a heavy cloud about all our efforts and prospects. I have been forced year by year to grieve over the lack of clergy. But in neither of these trials have we been alone. Our companions, the dioceses of this mid-West, have suffered as we."

that in union there is strength, and that the condition of things, which we all unite with Gov. Rollins in deploring, is the logical result of Protestant denominationalism. There is only one way now left by which the people can be compelled to see the need of the unity for which our Lord prayed, and that is the way of decadence and disaster. American paganism is the price we are paying for the error of separatism.

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Easter Vestries in England

ONE of the surest proofs that the so-called "crisis" in the Church of England is in large measure "manufactured," is afforded by the results of the Easter elections. Notwithstanding the fact that the Church Association sent around printed instructions to its followers everywhere for the purpose of organizing strife at these elections, there was comparatively little appearance of trouble except in a very few instances. The agitation and excitement were very much less throughout the country than has been the case at some former periods. Nothing, it would seem, could show more clearly that the extraordinary agitation of the last few months has been almost wholly the work, not of those who have any claim to the name of Churchmen, but of those who have always been hostile to the Church. The reports in the English papers make it very evident that if parish elections had been in the hands only of those entitled to be considered adherents of the Church, there would hardly have been a breath of trouble anywhere. But the peculiar condition of things in England gives to all *bona fide* residents within the parish limits, a voice in the election of church wardens.

THE possible results of such a system are illustrated by the case of All Saints, Evesham. It happens that within the territorial limits of this parish there are five Dissenting chapels, and the large majority of the congregation in attendance at this church and contributing to its support, reside in the adjoining parish (under the charge of the same vicar), and, consequently, have no vote. It is a peculiarly English state of things. In ordinary times, the resident members of the congregation are left to attend to their own affairs; but at the recent election, prompted by the Church Association, and other agitators, an army of outsiders invaded the church, and triumphantly elected their candidate. The Church candidate received 61 votes, all, of course, residents, while 13 other members of the congregation voted for his opponent who, however, had 254 votes in all. An analysis of this vote shows, amongst the rest, twenty-three Baptists, thirteen Plymouth Brethren, twenty-eight Unitarians, twenty-one Quakers, forty-two Wesleyans, ten Salvationists, and five Roman Catholics. The effect of an election carried in this way is likely to be different from that intended by those who carried it through, and to bind more strongly together the members of the actual congregation. On the whole, *The Church Times* seems justified in announcing that the Protestant attack at the Easter vestries has, in fact, proved a complete fiasco.

Cremation and the Burial Service

A REPORT comes from England that the Bishop of London and others are considering the question of a change in the wording of the Burial Office, to meet the rapid increase of cremation as a means of disposing of the bodies of the dead. The change, of course, would come in connection with the formula of committal, but we are at a loss to surmise just what it may be. There is a story that a certain clergyman, officiating before the door of a cremation furnace, feeling some incongruity in the words which he was reciting, endeavored, on the spur of the moment, to adapt them to the situation, after this fashion: "Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased brother, we therefore commit him to the flames." It is needless to say that this was not precisely satisfactory to the mourners, and it is hardly likely to commend itself to those who are concerned with the business of devising a suitable form of expression for permanent use. The present form reads: "We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust," etc. Probably it is the word "ground" which furnishes the stumbling-block. Extremely literal people are ready to say that, in case of cremation, we do not commit the body to the "ground," but to the "fire." Perhaps it may be determined to use some such expression as this: "We commit his body to the elements from which it came." But, for our part, we see no great call for any change, even if cremation should come to be prevalent. It would probably lead to the general custom of completing the entire service, the committal included, in the church. Certainly, for our part, we should object to officiating at a crematory. The ultimate destination of the body of the deceased is the "ground," even though it may be reduced to dust and ashes beforehand. If it be said that the urn containing the ashes of the dead is not actually to be buried in the ground, but placed in a sepulchre or vault, the answer is that such a disposition has been made of the bodies of thousands from time immemorial, but no one has ever felt on that account that the words of the service were inappropriate. The form employed merely recognizes the fact that the physical structure must be dissolved and return to the ground from which it was taken. We repeat that we see no reason for any change.

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The Church of Ireland

THE annual meeting of the General Synod of the Church of Ireland passed off with remarkable quietness. It was anticipated that the present disturbance in the Church of England would have the effect of producing some kind of sympathetic action on the part of the sister Church—sympathetic, it might be feared, with the more violent party—but this did not prove to be the case. It is true, abundant opportunity was given for lively scenes, but the Synod kept its head, and various attempts at aggressive action upon matters of controversy proved futile. It seemed certain that there would be a heated discussion on the subject of St. Clement's church, Belfast, which has been the centre of disturbance for months past; but nothing of the kind happened. Neither

was any resolution passed expressive of the sentiments of the Church of Ireland on the "Ritual Crisis" in England. Most sensibly, the Synod left its neighbor's affairs alone. "It is easy," says *The Ecclesiastical Gazette*, "to talk of Reformation principles, but not so easy to define them." There was a warm debate about a cross in the chancel of St. Bartholomew's church, Dublin, which was denounced as symbolizing Eucharistic Sacrifice and the Real Presence, but an attempt to exclude the cross by an act of the Synod resulted in a vote of ninety-six ayes to one hundred and eighty-six noes. So the cross was left undisturbed. On the other hand, the bishops having been requested to appoint a special form of service for St. Patrick's Day, and virtually to place that day in the calendar, declined to do so, stating, at the same time, that it was within the power of any individual bishop to provide for such an occasion, as he might think fit. *The Gazette* regrets this, and thinks it was an opportunity lost of exhibiting the connection between the Church of the present and of the past. "We make a silent present of our past to the Church of Rome!" But, on the whole, thankfulness is expressed that "the Synod was a calm and peaceful one amidst a good deal of unrest and disturbance at home and elsewhere." It avoided everything sensational, and addressed itself strictly to business. While there has been much about the Irish Church to make an observer feel anxious, there are evident signs of hope. There is, on the one hand, a moderation of spirit which stands in favorable contrast with the tendencies of twenty-five years ago, and on the other, a wisdom of practical administration which is of excellent augury for the future.

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Guilds

BY CLINTON LOCKE

I WANT to say a few words about guilds. No worried rector has asked me to do it, but the spirit moves me. Nobody is in a better position to do it, for I am not a rector, and have no guilds, and therefore can tread on nobody's toes; moreover, I have had great experience in guild management. Like walking on eggs, it requires experience. Guilds, as the Scotch say, are "kittle cattle." There are people in all the parishes who seem to think that zealous parishioners can get together and have a guild, or a society, or a confraternity, or a consisternity, without the rector having any control over it, or being able to dictate to it. Now, such people ought to read Canon IV., Title II., of the canons of the diocese of Chicago. They would learn there that the rector has "exclusive charge and care of all spiritual concerns, music, and ritual of the parish, subject and answerable only to the bishop." If that is not enough, let them read on a little further, and they will find this: "The rector or priest-in-charge shall have the full direction and control of all guilds, societies, and associations within the parish."

The plain fact is, that there is only one society in the parish that the rector cannot entirely control, and that is the vestry. It, like himself, is the creature of law, and all its rights and duties are defined by law, and no rector can interfere with them. Outside of that, all associations in the parish are the creatures of the rector. He forms them, he abolishes them, he controls their every movement, and they can do nothing except

by power which he permits and which he can revoke at any moment. His will is law in such matters. Of course, unless he is a fool, he will be very careful what he does, and not unnecessarily put on a kettle of hot water. He will, when very necessary, consult with the elders, the diviners, the "cunning women," and the "wise virgins," though he need not do so unless he sees fit. If he chooses to appoint all the officers of all the guilds, it is his right, and in my opinion, he will be foolish ever to allow any voting about the heads of the guilds, whatever he may see fit to allow about the other officers.

I once created a guild. It did not seem to me to be profitable, and after a while I broke it up without asking its or any one else's advice. I was on the point, at another time, of abolishing a recalcitrant guild, and making a big row for myself, which I would fearlessly have encountered, when the objectionable questions were happily settled. The rector should let it clearly be known, and the parish should clearly understand, that every action of every guild is subject to his revision, and no action should be undertaken without his consent and sanction. In no other way, in my opinion, can there be harmony and progress in a parish. Experience has taught this, and therefore it was embodied in the law of the diocese. It is a perfectly free country, and if one does not like this "despotism," let him keep out of the guilds. Of course parishes will have to suffer from the unwisdom of ill-balanced rectors with power in their hands. This cannot be helped unless there should descend upon the earth a legion of infallible rectors. The legion of infallible parishioners descended long ago.

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Heredity of Crime

JUDGE HORTON did not enunciate any new doctrine when he declared, in his address on "Our Young Men" before the Chicago Congregational Club, that crime is hereditary, but the statistics cited by the judge to support it admit of controversy.

"In the New York police reports," says the Judge, "it is shown that in every case a child of criminal parents turned out a criminal." But does this prove the doctrine of heredity? Supposing it were literally true—which it is not—that the child of every criminal in the United States became a criminal, does it follow as a law of natural sequence that the child of every criminal is born with inherited criminal instincts which it is unable to repress?

The testimony of the most advanced criminologists, combined with statistics, is against this deduction. The instances of children of criminal parentage developing into good citizens, when removed from criminal environment at a proper age and placed under elevating influences, are too numerous to support any inflexible theories regarding the "heredity of crime."

As a matter of fact, the preponderance of testimony is now against the theory that criminal tendencies are implanted in a child through birth. The child may inherit physical imperfections and deformities through violations of nature's laws on the part of the parents; it may, in fact, inherit a weak mind from vicious parents, but that it inherits a tendency to steal is denied by progressive students of criminology.

The doctrine of hereditary crime has given way to the doctrine of environment. It has been found that if children of criminals are taken from degrading associations at the right age, and placed in an uplifting environment, under a proper system of moral training and education, they may be developed into useful members of society. Criminality is a matter of training and association, not of birth.

If criminality is not in the blood, as criminologists now declare, the State is under a heavier obligation than ever to take the children of criminals away from debasing environment and educate them to earn an honest livelihood and to fulfill the highest duties of citizenship. Judge Horton's admonitions in this regard are eminently sensible and sound.—*Chicago Times-Herald.*

Letters to the Editor

FURTHER REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

Is it to be understood that we are not yet finished with the revision of the Prayer Book? It would seem so, if a recent event in the diocese of New York is of any significance.

A certain learned convert from Presbyterianism is awaiting ordination to the priesthood of the Church. In order to obtain that honor and privilege, it becomes necessary for him to take a solemn vow to "minister the doctrine and sacraments and discipline of Christ as this Church hath received the same," and also a vow to be ready "to banish and drive away all erroneous and strange doctrine." On the eve of his ordination, this learned doctor publishes a book upon the study of Holy Scripture, in which he flatly contradicts the Church's teaching regarding a certain portion of Holy Scripture, and yet is ready to take the aforesaid vows. The following are the words of Dr. Briggs regarding the gift of tongues at Pentecost, pp. 518-519 of his new book: "The speaking with tongues in the form both of unintelligible speech and its interpretation, is sustained by many allusions in the New Testament as entirely historical, and is psychologically and physically probable. But the speaking of different languages before unknown, is not only psychologically and physically improbable, but it has little historic support in the later and unsupported interpretation of the ancient documents by the author of our Book of Acts." If his words mean anything, then he denies the Church's explicit and recorded understanding of the Pentecostal gift, which is to be found in the Eucharistic Proper Preface for Whitsunday, which says: "... the Holy Ghost came down as at this time from heaven ... lighting upon the Apostles to teach them and lead them into all truth, giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations."

What does it mean, we ask, that in the face of such a statement, Dr. Briggs has been passed by the examining chaplains and recommended for ordination by the Standing Committee of the diocese? Do the words of the Whitsunday Preface mean nothing at all? Does not the Prayer Book voice the doctrine as this Church hath received the same? If the Church hath such a record of her Faith in the gift of tongues, how comes this gentleman to be a candidate for Priests' Orders? There is no question here which only higher critics are competent to answer. No theory of inspiration, verbal or otherwise, has anything to do with settling this plain fact of an absolute contradiction between Dr. Briggs' statement and that of the Prayer Book. How can any priest present such a man and say: "I have inquired concerning him, and think him apt and meet for learning and godly conversation, to exercise his ministry to the honor of God and the edifying of His Church?" Is he apt for learning who either denies or does not know what this Church teaches on the point mentioned? Can he exercise his ministry to the honor of God and the edifying of His Church, who has so little sense of the ethics and morality of taking a vow which he does not intend to keep? If such a man can be ordained to the priesthood, then, surely, further Prayer Book revision is necessary. We must discard the Whitsunday Proper Preface as useless and meaningless—nay, worse, as false. We must go on and cut out of the services for ordination the question about the learning and godly conversation of the candidate, for ignorance of the

Church's teaching and lack of moral sense are no longer to be considered as bars to Holy Orders. Besides these things, we must cut out all vows about ministering the doctrine as this Church hath received the same, for evidently she has no doctrine any more.

Let no one be deceived as to the real issue in the present case. Criticism and scholarship do not effect the question, which is purely one of morals. Is any one fit to be a priest in the Church of God who, either from ignorance or pride, claims the right to contradict the Church's teaching, and is ready to take a vow which, before he has taken it, he has given evidence that he does not mean to keep?

The Higher Criticism has hitherto challenged gainsaying, on the ground that the Church has no theory of inspiration. Now we see what is really meant. Dr. Briggs has cleared the air of mist and fog. Fortunately for the Church, he has made a definite statement upon a passage of Holy Scripture to which the Church has set her seal. The issue must be met, and there is no escape. If Dr. Briggs is right, the Church is in error. We must choose between him and the Eucharist Preface for Whitsunday. Think of the blasphemy involved in its recitation, if it be false. It has been the boast of the higher critics that they have done the Church a great service in securing the ethical teaching of Holy Scripture by disposing of superstitions and untrue notions regarding the Bible. It would seem as though they had been so busy looking after the ethics of the Bible that the ethics of everyday life had been overlooked. It is indeed high time for the Churchmen of the metropolitan diocese to rouse themselves from their sweet dreams of peace, and prove that as true priests they at least have not forgotten their vows to "banish and drive away false doctrine," and to "maintain the doctrine as this Church hath received the same."

ALBAN RITCHIE.

GROWTH OF THE CHURCH

To the Editor of The Living Church:

I have before me the statistics of the Episcopal Church in the United States, as returned to the General Convention of October, 1868, and also its statistics for 1898, as given in the *Living Church Quarterly* for 1899, issued December 1, 1898, and the following is the result as to communicants; namely: In 1868, 194,692; in 1898, 679,604, showing a net increase in the thirty years of 484,912 communicants, or more than 248 per cent. During the same period the population of the United States only increased about 100 per cent., it having been, according to the census of 1870, 38,500,000, which would have given about 37,000,000 in 1868; and now the population is estimated at about 74,000,000, or just about 100 per cent. increase over 1868. And as the Church has increased more than 248 per cent., its increase has been about two and a half times as great in proportion as that of the population. In a word, it has gained largely on the population, and its increase has been spread over the entire country, as the following figures, giving the number of communicants in each State for 1868 and 1898, will show. Wherever there is more than one diocese in a State, the figures have been added together, so as to have the total for that State:

STATES	1868 COMMUNICANTS	1898 COMMUNICANTS
Alabama,	2,001	7,182
California,	1,500	15,271
Connecticut,	15,934	31,722
Delaware,	1,472	3,116
Florida,	738	5,500
Georgia,	2,428	7,153
Illinois,	5,280	25,945
Indiana,	2,102	6,770
Iowa,	1,684	8,293
Kansas,	373	4,945
Kentucky,	2,796	7,829
Louisiana,	1,864	7,473
Maine,	1,632	4,081
Maryland and Dist. of Columbia }	12,269	36,827
Massachusetts,	10,867	37,660
Michigan,	5,568	22,324
Minnesota,	2,280	13,846
Mississippi,	1,540	3,627

Missouri,	2,061	10,847
Nebraska,	701	5,371
New Hampshire,	1,235	3,712
New Jersey,	9,140	38,604
New York,	50,061	157,061
North Carolina,	3,033	10,151
Ohio,	8,023	23,330
Pennsylvania,	23,328	74,898
Rhode Island,	4,043	12,445
South Carolina,	3,074	5,990
Tennessee,	1,256	5,515
Texas,	1,500	10,729
Vermont,	2,361	4,774
Virginia and West Virginia }	7,575	25,538
Wisconsin,	4,573	13,044

Besides the above, there are the following States and Territories, some of which were not in existence in 1868, and in the others no reports as to communicants were made at that time, because, I suppose, that in some of them there were none to report, and in others the numbers were too small, but all of which had communicants in 1898, as follows:

STATES	1898 COMMUNICANTS
Alaska,	234
Arizona,	502
Arkansas,	2,186
Colorado,	5,232
Idaho,	1,200
Indian Territory,	308
Montana,	2,183
Nevada,	651
New Mexico,	507
North Dakota,	2,029
Oklahoma,	401
Oregon,	2,714
South Dakota,	4,847
Utah,	689
Washington,	3,484
Wyoming,	780

Now, an examination of the above tables shows that in the two States of New York and Pennsylvania alone, our Church now has considerably more communicants than it had in the entire United States in 1868, the figures being for the two States of New York and Pennsylvania in 1898, 231,959 communicants, and for our Church in the entire United States in 1868, only 194,692. But great as has been the increase in those two States, the table shows that the percentage of increase has been greater in many other States, and in some of them much greater.

Again, should the percentage of increase of our Church in the United States during the next thirty years be only one-half as great as it has been during the past thirty, a simple calculation shows that we would at the expiration of that time have more than one million and a half of communicants in this country. I will also add to this a statement, giving the amount of contributions of our Church in the United States for each of the years 1868 and 1898, which were as follows:

1868.....	\$4,457,888.28
1898.....	\$13,703,814.17

CONFESSION AND ABSOLUTION

To the Editor of The Living Church:

Apropos of the much ado now being made in some quarters about confession and absolution, permit me to state two indisputable propositions which lie at the foundation of this subject.

1st. It is everyone's natural and inalienable right, if he chooses so to do, to confess his sins to anybody he pleases. Who shall say him nay? In fact, St. James, in his epistle, recommends it: "Confess your faults one to another." In making a formal confession, one would naturally seek a minister of God, "for the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts." (Malachi ii: 7.)

2d. It is the inalienable right of a priest of God to declare and pronounce to penitents confessing their sins, the pardon and remission of them, in the Name of Jesus Christ.

This is certain, since, when our Lord first commissioned His Apostles, "He breathed on them, and saith: Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain,

they are retained." (St. John xx: 22, 23.) And when the Church now commissions her priests, the bishop uses the same words: "Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." (See the Office for the Ordering of Priests in the Prayer Book.) Therefore it is certain that priests have commission and authority to declare and pronounce the remission of sins in the Name of Jesus Christ. They have "the ministry of reconciliation." (II. Cor. v: 18.)

This was exercised by St. Paul, as when he said: "If I forgave anything, to whom I forgave it for your sakes, forgave I it in the Person of Christ." (I. Cor. ii: 10. See also I. Cor. v: 4.)

Our priests exercise this authority when they stand and officially declare and pronounce the absolution in the public services of the Church, and must do so in private, as required in the Office for the Visitation of Prisoners.

These two indisputable propositions demonstrate the rightfulness and propriety of confession and absolution. Q. E. D.

Ravenscroft.

The Best Way to Encourage the Pastor

FIRST. Never speak any word of commendation to him. Never let him know that his sermons have comforted or instructed you or anybody else; it might make him proud and self-important; humility is an enjoined Christian virtue, you know. "God resisteth the proud." Be careful and keep your minister out of the way of temptation. Studiously see to it that God never has occasion to resist him. Let all his resistances be earthly and within his own parish.

Second. If you see any improvement in the parish, its devotion, attendance, etc., don't on any account let him know of it. On the contrary, be sure to tell him who is dissatisfied, who has left; criticize the mode of service, point out the defects in the music, the financial mismanagement, want of taste, etc., here and there. This comforts the minister, lifts his heart up, makes him feel stronger and more hopeful to work and write and pray; makes him go to bed with a blessing and rise with praise.

Third. If the parish owes a sixpence, let him hear frequently about that sixpence. Warn him continually about extravagance in religious affairs; though business men venture some in all their affairs, and frequently sink thousands and tens of thousands in some promising speculation, be careful that he ventures nothing for God or salvation. "Owe no man anything," applies, you know, only to religious things. Though there is money enough for the opera, theatres, and the mistrels, for dress, and the luxuries of the table, when you meet him talk of the hard times, and the necessity of retrenchment. In this way you greatly encourage him and stimulate his efforts. He feels like a new man after every such conversation, and immediately goes out confident of converting the whole world.

Fourth. When he gives notice of special sermons or lectures, be sure to stay away. There is nothing that stimulates a man to study hard all day, and pore over volumes, and refer to authorities, to get up a lecture or sermon, like the glorious prospect of delivering that same lecture or sermon to six or seven people, and they, perhaps, the very ones that least need the instruction. If by any means he learns that on that same evening, you went to the play or the circus, he will be so encouraged that he will take two days next time to prepare his lecture.

Fifth. If he earnestly exhorts his congregation to be present in force to praise God on Thanksgiving Day, Christmas, the occasion of an ordination, or the visit of the bishop, then be sure to find a pretext not to be present. By this the pastor understands that he has unbounded influence with his flock, and is encouraged accordingly.

Sixth. If he turns from the congregation to wipe his face, or by accident takes some unusual position, or makes some unusual gesture, then charge him with "Ritualism," or, if there are two ways of understanding his words, actions, or way of doing things, then select the unfavorable mode of interpretation. By this the pastor understands the depth of your confidence in him and his integrity of purpose, and at once is stimulated to work harder, and devise more abundant things for your spiritual benefit.

Seventh. Express frequently to other people your surprise at his actions, your fear of his course, your regret for much that he does. In this way you make him popular, and build up the congregation, and drive deeply the stakes for God's Zion.

A minister backed in this way, if he don't succeed it's his own fault, and he ought not to have entered the ministry at all.—*St. Peter's Record, Pittsburgh.*

Personal Mention

The Bishop of Albany has appointed the Rev. Hobart Cooke priest-in-charge of the missions at East Line, Jonesville, and Round Lake. Address Saratoga Springs, N. Y., as usual.

The Rev. Edgar Carpenter, rector of St. Andrew's church, Laurenceville, Va., for several years, has accepted a call to Richmond, Ky.

The Rev. A. E. Dunham has resigned the rectorship of Trinity church, Booneville, and accepted a call to Trinity church, Camden, N. Y., to take effect June 1st.

The address of the Rev. F. F. Beckerman, of the church of the Good Shepherd, Lawndale, is changed to 951 Clifton Park ave., Chicago.

The Rev. Frederic Gardiner has resigned the rectorship of Christ church, Pomfret, Conn., to accept the headmastership of Yeates Institute, Lancaster, Pa.

The Rev. W. H. A. Hall has resigned the rectorship of St. John's church, Champlain, N. Y., and Christ church, Rouse's Point.

The Rev. George A. Hunt has resigned the rectorship of Christ church, Eddington, Pa., to take effect Sept. 1st.

The Rev. Joseph F. Jowitt has resigned the rectorship of Trinity church, Schaghticoke, and St. John's, Stillwater, diocese of Albany, to take effect Aug. 1st.

The Rev. Edward L. Kemp, of St. Paul's church, Medina, Ohio, has accepted the call to the associated missions of St. Andrew's, Marianna, and Good Shepherd, Forest City, Ark.

The Rev. L. C. Morgan has resigned the charge of Trinity church, Ashland, diocese of Albany.

The Rev. T. G. McGonigle's address, after May 4th, will be State st., Hammond, Ind.

The Rev. T. Logan Murphy, of Plainfield, N. J., has resigned the rectorship of the church of the Holy Cross, to take effect June 30th, on account of impaired health. He expects to sail early in July for Europe, to remain indefinitely. He will be accompanied by his wife and daughter.

The Rev. Dr. Wilberforce Newton, of St. Stephen's church, Pittsfield, Mass., has been granted a year's leave of absence by his vestry, for the recovery of health.

The Rev. R. G. Quennell rector of Christ church, Binghamton, C. N. Y., has presented his resignation of the rectorship, to take effect June 1st.

The Rev. John G. Scott, of Natural Bridge parish, Buena Vista, Va., has accepted a call to St. Stephen's church, Goldsboro, N. C.

The address of the Rev. Stanley F. W. Symonds, rector of St. Michael's, Wilmington, Del., is 902 West st., Wilmington.

The Rev. James L. Smiley has resigned the rectorship of King and Queen parish, Md.

To Correspondents

M.—The institution about which you inquire has been exposed in the papers frequently. The degrees conferred by it are of no value, as they do not represent scholarship, being given to any who will pay for them.

Official

Resolved: That the Maryland branch of the Clerical Union for the Maintenance and Defence of Catholic Principles, acknowledges with deep gratitude, the noble defence of the Divine Scriptures by the Rev. F. M. Clendenin, Doctor in Divinity, and the Rev. B. F. De Costa, Doctor in Divinity, and the outspoken protest against the advancement to the sacred priesthood of a person manifestly unsound in the Faith; assuring them of its entire accord with them in this

stand which they have publicly taken for Christ and the Catholic religion.

Resolved: That the secretary be instructed to send copy of this resolution to these gentlemen.

GEORGE BARKER STONE, Sec.

May, 4, 1899.

A RETREAT for priests will be held at Nashotah House, beginning on Tuesday, June 6th, in the evening, and ending with the early Celebration on Friday, June 9th. The conductor will be the Rev. J. O. Huntington, Superior of the Order of the Holy Cross. At the desire of the clergy, the fixed sum of two dollars has been made the fee. In place of a voluntary collection. Any priests desiring to attend are most cordially invited. Those wishing to do so, will kindly send notice as soon as possible to Rev. W. W. Webb, D. D., Nashotah House.

NOTICE is hereby given that the annual convocation of the District of North Dakota will be held at Grand Forks, on Thursday, June 1st, and Friday, June 2d. The convocation will be preceded by a Retreat for the clergy on Wednesday, May 31st, at which the Bishop earnestly requests the presence of every priest at work in the district. On the first day of the convocation will occur the consecration of St. Paul's church, Grand Forks. On Friday afternoon and evening, June 2d, will occur a meeting of the diocesan branch of the Woman's Auxillary.

Clergy unable to be present should send their reports to the Bishop, care of Rev. A. T. Gesner, Grand Forks.

Women's organizations unable to send delegates in person, should mail their reports, not later than May 25th, to the secretary of the Diocesan Auxillary, Miss Katherine Seward, Grand Forks.

In order to receive hospitality, it will be necessary for those intending to be present, individually to notify the Rev. Mr. Gesner not later than May 25th.

SAMUEL COOK EDSALL,
Bishop of North Dakota.

CHURCH MISSION TO DEAF-MUTES

THE field of the Rev. J. H. Cloud, minister, St. Thomas, St. Louis, and missionary to deaf-mutes in the dioceses of Missouri, West Missouri, and Springfield, has been enlarged so as to include the Trans-Mississippi dioceses generally. The missionary is arranging extended itineraries for Trinitytide, and will be pleased to serve rectors and others having deaf-mutes in their parishes.

Ordinations

On the 4th Sunday after Easter, in the church of St. Barnabas, Tomahawk, the Rt. Rev. C. C. Grafton, S. T. D., Bishop of Fond du Lac, ordained the Rev. Charles Trask Lewis to the priesthood. The Rev. W. R. Gardner, D. D., preached the sermon. The ordination proper was according to the full Catholic ceremonial. The ordinand was vested in the Eucharistic vestments and presented with the Bible, chalice, and paten. The music was furnished by the vested choir of the church of the Ascension, Merrill.

Died

SAVAGE.—In the city of New York, on the 29th day of March, 1899, Elizabeth Rutherford, widow of the Rev. Dr. Thos. S. Savage, formerly of Pass Christian, Miss., late of Virginia Beach, Va.

STEBBINS.—At Cornwall-on-Hudson, April 23, 1899, the Rev. Henry Dows Stebbins, of Norwich, N. Y., son of the late Charles Stebbins, of Cazenovia, N. Y., in the 39th year of his age.

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

A CLERGYMAN in full orders desires work for the summer. Address C, care THE LIVING CHURCH.

The Editor's Table

Kalendar, May 1899

1. SS. PHILIP AND JAMES.	Red.
7. 5th Sunday (Rogation) after Easter.	White.
8. ROGATION DAY.	Violet.
9. ROGATION DAY.	Violet.
10. ROGATION DAY.	Violet (White at Evensong).
11. ASCENSION DAY	White.
14. Sunday after Ascension.	White.
21. WHITSUNDAY.	Red.
22. WHITSUN MONDAY.	Red.
23. WHITSUN TUESDAY	Red.
24. EMBER DAY.	Red.
26. EMBER DAY.	Red.
27. EMBER DAY.	Red (White at Evensong).
28. TRINITY SUNDAY.	White.

"As many fogs in March, so many frosts in May."

Unto the Hills

BY EMMA PLAYTER SEABURY

Life cannot chain me to these rocks away;
Above the beetling cliff my spirit sweeps;
It ranges with the sun the livelong day.
At night, each star above my prison creeps,
And sings of joy unto the soul it fills,
While "I lift up mine eyes unto the hills!"

Refrain:

And "I lift up mine eyes unto the hills,"
From whence cometh my help;
My help cometh to me,
And all my soul with freedom's rapture thrills
"God is our refuge wheresoe'er we be!"

What matters it, the pain and discontent?
'Tis such a little while, oh, heart, be strong,
Be true and steadfast! 'Tis was never meant
To clip thy eagle, restless wings for long;
Look up! the mountains cleave the azure sea,
"God is our refuge, wheresoe'er we be!"

Refrain:

And "I lift mine eyes unto the hills," etc.

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ONE of our city journals, noticing a criticism passed upon a certain noted preacher, adds a stricture of its own, which, particularly as coming from a secular source, is striking: "If Dr. — has erred at all, it is in calling his secular essays sermons and dressing them up for Church use by fitting texts to them as collars. As they are purely literary, and only remotely ethical, there is no good reason why they should masquerade as sermons." The point is well taken. Why call such productions sermons? The name is a misnomer, and this use of it, a perversion. To carry out the principle, why call the building where such preachers "hold forth," where they give concerts and entertainments, purely literary, æsthetic, and popular, and only remotely ethical or religious—why call these churches? It is just as much a misnomer and a perversion of terms as the other.

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Pen-and-Ink-lings

ONE has heard much during the last year of the need of education in Spain. It is interesting, therefore, to learn that last summer a statue was erected in Orense, in Northern Spain, to Senora Arenal, a Spanish woman who had devoted her life to the study of sociology and criminology, for philanthropic purposes.

"WHY are Irishmen always laying bare the wrongs of their country?" asked some one in the House of Commons. "Because they want them redressed," thundered Major O'Gorman.

THAT the Jews are indeed turning Zionward, the following item from the report of the United States consul at Baireut indicates: "Out of a total population in Palestine of 290,000 souls, about 40,000 are Jews, as against 14,000 twenty years ago. In Jerusalem there are 22,000 Jews, half of whom have emigrated from Europe and America, and are called Ashkenazim, to distinguish them from the Oriental Israelites, the Sephardists."

LACK of practical knowledge of the laws which concern women, especially in the direction of the management of property, has been a constant drawback, and often a cause of serious loss. It is a hopeful indication, therefore, that forty-eight women have just graduated from New York University in a law class. This course does not aim to make lawyers out of women, but to give them the everyday knowledge they need.

MOST of the women who have taken the course, *Harper's Bazar* says, have had no idea of following the law as a profession. Helen Gould was one of the graduates several years ago. In this year's class were such women as Mrs. Washington Roebling, vice-president of Sorosis, and the wife of the famous engineer; Mrs. Bonner, the wife of the publisher; Miss Bessie Schlesinger, the daughter of a banker; Mrs. McKellway, wife of the editor of the *Brooklyn Eagle*; a daughter of ex-Mayor Gilroy; a daughter of Justice Leonard, of the Supreme Court; a daughter of Chancellor McCracken, and other women of wealth and position. About one-fourth of the number were married women who have, or are likely to have, property to manage. The graduates from the university are by no means all the New York women who have been studying the laws which govern the transaction of business. There are other classes, composed in several instances of rich women who meet in one another's drawing-room, quite as if they constituted a sewing society, or anything else traditionally feminine. They have an accredited lawyer as an instructor, and are said to be bright and interested pupils.

EVIDENCE is not wanting as to the lack of religious liberty in Russia. The following words form part of an enactment which is still in force in that empire: "Every Stundist who is found reading the Bible or praying with others, will be arrested and without further warning will, by 'administrative measures,' be transported to Siberia, or some other distant part of the empire. Every minister of this sect is to be sentenced to penal servitude in the mines."

PUBLIC school teachers, says *The Congregationalist*, rarely receive from the community the recognition and honor they deserve. It is good to learn that a beautiful window is soon to be placed by the alumni in the hall of the Albany High School, in memory of Miss Mary Morgan, teacher of English for thirty years. The window represents Hypatia searching for knowledge, holding in one hand a lamp and in the other, a book. The coloring is rich, and the symbols used in the border are full of significance.

MARGARET DELAND, in *The Independent*, writing on "The Ethics of the Novel," has this to say: "Books which show us the honest commonplace of life show also its beauty; just as sometimes we look at dear and common flowers, the dandelion, perhaps, or some humbler weed, and lo! we know it is the perfection of God! It is as beautiful—in its way—as an orchid—and how much more lovable. A book which shows us the beauty and dignity of life is always simple. Think of Homer. Is there any more perfect union of greatness with simplicity than Homer? . . . Indeed, the message of the great books always seems to me, that life will be simple in proportion as it is deep and high."

"OVER and over," she continues, "they bid us get a true sense of proportion in regard to what is essential and not essential; they declare that the things which endure are the things that really count. . . . They are not the things about which we often worry ourselves—our dress, our poverty, our discomforts:

If the man riding yonder looks a speck,
The town an ant-hill, that is but the trick of our perspective:—

I hold my hand up, so, before my face—
It blots ten miles of country, and a town.
This little lying leus that twists the rays,
So cheats the brain, that my house, my affairs,
My hunger, or my happiness, my ache,
And my religion, fill immensity!
Yours merely dot the landscape casually.
'Tis well God does not measure a man's worth
By the image on his neighbor's retina!

"HUMAN love, human courage, human character: when you come to think of it, all the great novels are built on the appreciation of these three things, and that is why they make for happiness; for such appreciation does make one look so much more widely at life, that one is ashamed to be unhappy over—well, say cooks! I remember once hearing a woman who had just gained some apprehension of what the great, passionate throb of human living meant, say: 'Oh, what does it matter if my front door steps are not painted!'"

THE *Zoological Record* indicates approximately the number of the living species of animals; Mammals, 2,500; reptiles and batrachians, 4,400; tunicata, 900; brachiopods, 150; crustaceans, 20,000; myriapods, 3,000; echinoderms, 3,000; celenterata, 2,000; protozoans, 6,100; birds, 12,500; fishes, 12,000; mollusks, 50,000; bryozoans, 1,800; arachnids, 10,000; insects, 230,000; vermes, 6,150; sponges, 1,500. General total, 366,000 distinct species.

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"God's Sentinel"

BY LOUISA AH'MUTY NASH

THE largest bishopric in the world! It is called the bishopric of the Falkland Islands, but the bishop has to superintend the few and scattered English colonists, as well as the aboriginal races of South America, from Terra del Fuego northward; hence it is a diocese of 10,000 miles in circumference!

Forty years ago shipwrecked crews would rather drown than fall into the savage hands of the natives of Terra del Fuego. Forty

years ago a band of missionaries were murdered in Navarin Island, while conducting service, they having believed that its inhabitants were less savage than the rest.

Four years later, Mr. Stirling, with his family, sailed for this terrible spot, and commenced work for God. After his wife's death, in two years, he took home to England four native youths, hoping they might be made useful for subsequent work. In 1869 he returned to live alone among the natives, and he writes: "I fancy myself God's sentinel, stationed at the southernmost outpost of His great army!"

"God's sentinel" had to face dangers; from starvation, for food was sometimes so scarce that he had to be buried up to his waist in snow, searching for fungus and berries to support life; and from savages. One day a native, armed with a tomahawk, glided up to him, apparently to take his life. The brave man looked him intently in the eyes, and he slunk away into the woods. A few years afterwards that man presented himself to him for Baptism.

Mr. Stirling was unexpectedly called home to receive the laying on of hands as the first Bishop of the Falkland Islands.

Some months after this, the shipwrecked crew of an American ship received kindness, instead of death, as they feared, at the hands of the natives, due doubtless to the Bishop's devoted work at the neighboring Ushuaia, now a Christian village.

His visitations are sometimes made in the "Allen Gardiner," schooner, sometimes in a bullock cart, sometimes in a canoe mounted on wheels, to be used, when required, on the water-ways.

A friend of his answered the exclamation, "What a wonderful bishop!" thus: "He doesn't think so; he regards all his life as the most ordinary existence, and sees nothing heroic about it."

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Fr. Dolling's Special Mission

AND what of Father Dolling's special "mission"? In his own words, it is to make the Gospel—i.e., the Divine Message—the gospel of the Church of England in particular—"adaptable to all English people."

"Time was," said Mr. Dolling to our representative, "when the Established Church was notoriously the Church of the respectables, and of them alone. It was the Church of the wealthy, the Church of the squire and of the university don. In those days, and I am only referring to some sixty years ago, it was more or less openly expressed that the religion of the Dissenting chapel was more appropriate for the 'working classes' than the service of the parish church. It never occurred to the good Church people of those days that there was such a thing as adaptability, or that it was possible to offer a prayer that was not couched in the dignified phraseology of the Prayer Book. The Church of England has suffered disastrously from the stiff and narrow inflexibility, the attitude of earlier generations of its leaders—an attitude which they adopted in matters political and social, as well as religious. Even to-day some of our Right Reverend Fathers in God still cling to a cold respectability as the ideal of orthodox Churchmanship. For instance, just lately Dr. Creighton, Lord Bishop of London, addressed all the East End clergy and Church wardens, and seized the occasion to inform them that 'sound learning' was the base of Church of England

teaching, and that whatever was not of 'sound learning,' was contrary to the mind of the Church. That is the Episcopal notion of preaching the Gospel to multitudes of hungry, illiterate people—"sound learning." Of course no one ventured to say anything but soft words of eulogy when the Bishop had concluded."

"And how," said our representative, "is the parish clergyman to—how do you, in fact—make known the message of Christianity to the unlearned?"

"The parental instinct is the strongest and best feeling, the one live impulse amongst our starved and stunted populations in the slums," Mr. Dolling replied. "Mind you," he continued, "don't make the mistake of supposing our slums are filled entirely by what are called the 'submerged tenth.' There are respectable people who have come to dwell there as well. But to the illiterate slum-dweller a gospel of 'sound learning' is foolishness. It is a Divine Fatherhood that I tell them of; it is the belief in a God who counts the most unworthy as His child, and whose love is wider than the compass of man's mind—whose love, indeed, encompasses the earth, and cannot be frustrated by 'man's inhumanity to man'; this belief is the simple and acceptable Gospel to those who could make nothing of the 'incomparable liturgy' of our Book of Common Prayer."

"But what can you, bound by this Book of Common Prayer, do in the matter of adaptability in religious service?" we interrogated.

"Well, of course," said Mr. Dolling, "I say all the Prayer Book services, and you might as well know that, although we have the prescribed order of Morning and Evening Prayer said every day in church, as we are told to have it said, the parishioners never come to it. But the people come to our prayer-meetings, our special services, which have, I am afraid, very little of 'sound learning.' The Church of Rome has learnt how to retain in its fold the wise and the foolish, the rich and the poor, the clever and the ignorant. If the Church of England will dare to pray extempore, to adapt its language so that it may be understood, and to meet the thousand and one religious wants and desires—unexpressed for the most part—of its people, it may yet become the National Church."—*New Age, London, March 16.*

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Book Reviews and Notices

An Incident, and Other Happenings. By Sarah Barnwell Elliott. New York: Harper & Bros. 1899. Price, \$1.25.

These eight short stories of Southern life since the war, possess merit of the very highest order. There is a power in their clear-cut lines, every word telling, which sets one thinking rather than merely admiring. There is art, but it is art which conceals itself. One forgets the medium used, in the effect produced. The personages stand out before you. The words come from living lips. The deft touches, here and there, reveal the whole setting of the thrilling episodes, and the questions touched upon make the reader stop and think. There is silence before the inevitable and deserved applause which the art demands. Their *genre* is precisely like powerful impressionist pictures, truthful, often tragic, direct in method, and effective in result.

Those Dale Girls. By Frances Weston Carruth. Chicago: A. C. McClurg & Co. Price, \$1.25.

"Those Dale Girls" are two in number, but a "host in them-selves" in respect to beauty, goodness, fun, and pluck. The elder turns her liking for cooking, and a certain amateur skill in it, to good account, by teaching her sister, and with her aid and that of one of those devoted family

retainers so often found in fiction, supporting themselves by cake baking and the like. The girls carry off the honors at dinners and receptions, in the intervals of cooking, and win the matrimonial prizes for which their frivolous companions are striving. The results are not as inevitable as the author would have the reader believe, but the emphasis is put upon the right things—courage and the dignity of labor. It is a story that other girls will enjoy, and one from which they will derive no harm, and probable good.

Corn Plants; Their Uses and Ways of Life. By Frederick Leroy Sargent. With Numerous Illustrations. Boston and New York: Houghton, Mifflin & Co. Price, 75c.

The six important grain plants of the world are described in an interesting way by the author who has been instructor in botany in the universities of Wisconsin and Harvard. The plants are considered as living things, and the story of how they have helped man in his evolution from savagery is fascinatingly told. The reader is introduced to wheat, as the King of Cereals; to oats, the Grain of Hardiness; to rye, the Grain of Poverty; to barley, the Brewer's Grain; to rice, the Corn of the East; to maize, the Corn of the West. There are thirty-two admirable illustrations, either drawn by the author directly from nature, or copied from well-known studies. The frontispiece represents Ceres, the Roman goddess of grains. It is reproduced from a wall-painting in Pompeii. The book is to be heartily commended as complete and admirable in every respect.

Danish Fairy and Folk Tales. A Collection of Popular Stories and Fairy Tales. From the Danish of Svend Grundtvig, E. T. Kristensen, Ingvor Bondesen, and L. Budde. Translated by J. Christian Bay. New York and London: Harper & Bros. Price, \$1.50.

We have here an addition to the literature of Andersen and Grimm. The outside of the book is quaintly attractive, to begin with. On a snowy field there squats a funny circle of gnome-like little figures in pointed red caps, hearkening to the entrancing tales told by the white-bearded narrator who holds them spellbound. He is telling them about "Peter Humbug and the White Cat," or "The Bull and the Princess at the Glass Mountain," or it may be that they are listening to the story of the brave boy who went to the North wind, or of the man without a heart. There are forty-eight of these Swedish fairy and folk tales, some of them somewhat familiar in plot, but most of them entirely new, and all of them very entertaining.

The Book of Revelation. By Theophilus W. Moore, D. D. Chicago and New York: Fleming H. Revell Company. Price, \$1.25.

This is one of the many feeble and useless attempts to make the Book of Revelation agree with the preconceived theories of the writer. His interpretation of the Epistles to the Seven Churches is especially far-fetched and untenable. Of course he clings tenaciously to the exploded theory that the Roman Church is typified by the scarlet woman. There are many other equally absurd interpretations. The book will not satisfy Churchmen.

Nicene and Post Nicene-Fathers. Second series. Translated into English with Prolegomena and Explanatory Notes Under the Editorial Supervision of Henry Wace, D. D., in Connection with a Number of Patristic Scholars of Europe and America. Volume XIII, Part II. Gregory the Great, Ephraim Syrus, Aphrahat. New York: The Christian Literature Company.

The first part of the selections from the writings of Gregory the Great and the valuable Prolegomena were given in Volume XII of this Library of the Fathers. Perhaps no one of the Fathers had a more direct influence upon Anglican Christianity than the first Gregory, and in none has the interest of Anglican Churchmen been more constant. His memory is bound up with the history of the Church of England and interleaved with the pages of our Prayer Book, whether the service be "said or sung." From his Sacramentary we have drawn a large number of liturgical treasures, and the musical tones of

our most honored and ancient use still bear his name. He deserves to be held in grateful memory, also, for his unyielding opposition to the assumption of ecumenical authority by the Patriarch of Constantinople. He was the first protestant—a Roman protestant against a patriarchal supremacy in the East. He disclaimed for himself the title and authority of Universal Bishop, while he held that the offensive title was an infringement upon the rights and dignity of all patriarchs.

Our Country's Flag. By Edward S. Holden, LL.D. New York: D. Appleton & Co.

The first part of this little book is devoted to the history of the American flag; the second, to an account of flags in general, and of the flags of European nations in particular. In the author's preface, it is pointed out how, during the whole history of America, our flag has been the flag of a country, not a personal standard, as is the case with many other and older nations. This latest of the series of Appleton's Home Reading Books is a worthy and valuable addition to its predecessors.

I. Thou, and the Other One. A Love Story. By Amelia E. Barr. New York: Dodd, Mead & Co. Price, \$1.25.

Mrs. Barr's facile pen does not tend towards repetition. Each story comes with a distinct freshness of its own. This is particularly true of the one before us. Woven in with the historical events of the period in which the passing of the Reform Bill so greatly agitated England, is a charming, wholesome love story, and pretty pictures of family affection and devotion are put before us. The reader realizes afresh the truth of the oft repeated saying, that the strength of England is in the homes of England.

THE subject of the Sunday school lessons for Trinity season, is "The Church Catechism Illustrated by Scripture," a much more interesting topic, many teachers will think, than the series on the Epistles, which has just been completed. The quarterly publications for the various grades, edited by the Rev. Dr. Shinn, and published by Mr. Thomas Whittaker, are now ready, and should be seen and examined by all schools not already using them.

THE late issue of the "Library of Devotion" (Methuen & Co., London) is a dainty edition of "Lyra Innocentium," by John Keble, with notes and introduction by Walter Locke, D.D., warden of Keble College, Oxford. The price in England is two shillings. This "Library" is a series of masterpieces of devotional literature, edited with sympathetic and scholarly care, and the books are furnished at a small cost, being at the same time very attractive.

Periodicals

The *Nineteenth Century* for April is an excellent number, containing fifteen articles. Churchmen who are interested in the pending struggle between Church and State will do well to read Sir George Arthur's article on "The 'Lawless' Clergy of 'this Church and Realm,'" which is a very cogent plea for the spiritual independence of the Church, on the ground of the "Reformation Settlement" itself, considered in its legal aspect. "The English Bible from Henry VIII. to James I.," by W. H. Hoare, is a well-written and instructive paper. But it does not solve the question, By what authority did the King James Version come to be "the authorized version?" "The New Planet 'Eros'" is a pleasing astronomical paper by the Rev. Edmond Ledger. There are a number of political articles.

A portrait of "Little Susan Boudinot," daughter of Elias Boudinot, president of the Continental Congress, is the frontispiece of the *May St. Nicholas*. The poem by Ethel Parton, which follows it, celebrates the refusal of this nine-year-old maiden of the last century to drink a cup of taxed tea at the house of the royal governor. There is a description of a picnic in Japan attended by four little Americans. Samuel Scoville, Jr., tells how college athletes

train. "Bright Sides of History" is concluded; Mrs. Barr's serial, "Trinity Bells," and Miss Well's "Story of Betty" are continued; "Quick-silver Sue," by Laura E. Richards, and a new "Lakerim" story by Rupert Hughes—"The Dozen from Lakerim"—are begun. "Admiral Dewey's Sword," by Carolyn Wells, is an illustrated description of one of the rewards voted by Congress to the victor at Manila Bay.

In recognition of the fact that the city of Malden, Mass., is about to celebrate its 250th anniversary, the May number of the *New England Magazine* contains a beautifully illustrated article entitled, "Two Centuries and a Half in Malden." Mr. Henry Robinson Palmer, a graduate of Brown University, here honors his Alma Mater by a record of its founding and growth, tracing in an interesting way its development into the well-equipped university of to-day. The article is illustrated with views of the University buildings and with portraits. Mr. J. Moss Ives contributes a valuable paper entitled, "Connecticut's Share in the Revolution." This article also is fully illustrated. Mr. Daniel Gregory Mason gives "A Glimpse of Colonel Henry Lee" in private life. A fine portrait of Colonel Lee appears with the sketch.

The *May Atlantic* opens with an article upon the "Australasian Extensions of Democracy," by H. de R. Walker who discusses the management of affairs, especially financial, in the five great Pacific colonies of England. H. Phelps Whitmarsh depicts the jealous care with which all other nations, especially England, cultivate their mercantile marine and shipping interests, and the disgraceful condition into which our own have been allowed to fall through systematic and long-continued neglect. Jacob A. Riis, in "The Battle with the Slum," picturesquely details the advances that have been made in New York during the last twenty years in improving the condition of the helpless poor. W. V. Pettit has an article on Puerto Rico, the reformatory needs of the people, and the outlook for future prosperity and wealth. "Some Economic Aspects of the Liquor Problem" gives facts and statistics of great interest. Charles Mulford Robinson continues his papers on "Improvement in City Life," with an account of recent educational progress in the great cities—a movement without precedent in human history.

Opinions of the Press

The Interior (Presbyterian)

ORIGIN OF EVIL.—We notice that Professor John Fiske, one of the clearest and finest of present writers, has discussed the subject of evil. He finds it to be a necessary contrast to good—that the human soul would not be conscious of good if there were no evil with which to compare it. All such theories raise the "mystery," and are all a reflection upon the goodness of God. It is vain philosophy, the whole of it. It takes no account either of law or of fact. It is visionary theorizing, with no element in it of sound reason. The violation of good law—divine law, whether relating to the spiritual or the material—is injurious—to man's soul, if the violated law be spiritual; to his body, if it be material. Evil is a synonym of injury. It is mere childishness to ask: "Who introduced this evil?" It never was "introduced." Neither the word nor the idea applies. You choose to disobey law, find yourself in trouble, and then ask, in apparent surprise, "Who introduced this evil?"

St. Andrew's Cross

"NOMINAL ADHERENTS."—So far as the Church has failed to put forth adequate missionary effort on behalf of the people who have deliberately placed themselves under her influence, without having first accepted her standard of life, she may well be deeply concerned as she sees this field of usefulness passing beyond the pale of her influence. From another standpoint, the Church need not view this drift with alarm. It does not forbid dire disaster, either financial or spiritual. Its financial significance is hardly worth speaking of. Yet it may be said in pass-

ing that the amount of money which the "nominal adherents" give to the support of any parish is comparatively trifling in amount. The nominal adherent sees no inconsistency between investing twenty-five dollars for a bonnet or a coat, in which to appear at the Easter service, and placing twenty-five cents in the Easter offering. He may follow the example of Constantine in being only a nominal adherent, but he does not follow the example of Constantine in giving lavishly or even liberally. His departure, therefore, will not undermine the financial foundation of the average parish, or limit the need or support for faithful priests and pastors. So far as spiritual disaster is concerned, the Church has nothing to fear as the "nominal adherents" jauntily bid her good-by, and take refuge behind the canon, formulated by a self-satisfied "society," that "some Church connection is not necessary to social standing or to moral respectability." On the contrary, we think the Church has everything to gain.

The Congregationalist

CHARACTER AND ITS INFLUENCE.—The power of character lies largely in the very fact of its silence. It provokes no opposition. It makes no parade. It simply exists. There it is in plain view day after day, week after week. There is no escape from observing it, from realizing what it is, from being touched and molded by it sooner or later and in a greater or less degree. It may be overlooked to-day. To-morrow it will be noticed. It may be criticized to-day. To-morrow, or in some different mood, its genuineness and nobility will be recognized. It comes to be regarded as a fundamental, undeniable fact which must be reckoned with, and the impression which it makes is neither temporary nor superficial. Many a word has been spoken for Christ, which by its sincerity, its tenderness, its revelation of appreciation and sympathy, has accomplished wonderful things in the transforming of a soul. No one may undervalue or neglect the opportunity to bear witness in words for the Master. But none the less the true Christian must always aim to attain to a high type of character which shall tell its own story and preach its own sermon without the need of words. Then he will be doing the Master's work, even when he is not conscious of a special and definite intention to impress a given individual. Then, when he does speak, his words will have a double significance and power.

N. Y. Evening Post

THE DREYFUS SCANDAL.—Another element moving toward a new and fair trial for Dreyfus is the International Exposition of 1900. Here the public opinion of the world will have free exercise and full play. It is greatly feared by the French government that the thoughtful classes of other lands will show their displeasure by quietly staying at home next year. A boycott upon the Exposition by the intelligence and sobriety of all other nations would have a blighting influence, not merely on its financial results, but also on the future standing and influence of the Republic. It would be a verdict of condemnation by the world's jury, which nothing could ever obliterate. It would be evidence that mankind distrusts France as an element of civilization. The one thing upon which Christendom is agreed is that all men must be secure in their persons and estates, and that they cannot be secure without fair public trial for every accusation brought against them. If men can be sent to perpetual imprisonment without such trial, whether they be in military or civil life, then the day of the Bastille and of the *lettres de cachet* have returned. To say that a man when charged with betraying his country for money, cannot have an open trial lest diplomatic trouble should ensue, is to say that the opinion or prejudice, or malice of persons in power for the time being is substituted for law. These persons may be the real scoundrels, and it is now generally believed that they were—the Henrys, the Esterhazys, and the Paty du Clams—those who have committed suicide and those who have till to do so.

The Household The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XII.

ON a certain fine summer evening in that year of 1776, Alan Underhill might have been seen with cloak thrown off, pulling a boat up the Hudson river toward Greenwich village. The young man was quite alone in his little craft, although there were many other boats on the river that night, some of them filled with soldiers from the new forts, others with idle young people from the gay city below. Across the smooth water came distinctly the sound of light banter and, too often, of coarse and profane jests. Women's voices, too, shrill or melodious, drifted across the mellow night air from some not too rigidly chaperoned party. Now and then was heard a snatch of loud song to the tune of "Yankee Doodle" or "God Save the King," and this seemed the only fleeting reminder of grim War who even then hovered over the city.

But Alan's eyes were fixed upon the distant fortifications which loomed in the gathering darkness from the further bank of the noble river, and his mind was pre-occupied with gravest matters. Already within the limits of the Queen's Glebe, and in his intercourse with neighbors of the Mohawk Valley, he had imbibed, as we have seen, the spirit of liberty. There in New York, where active preparations for war were going on at every hand, and where the Commander-in-chief himself was present, it could not but be intensified. There was indeed the counter influence of the loyal clergy and of home ties to be reckoned with, but in the earnest mind of Alan was already a highly charged train which might need but a spark to kindle it.

In the midst of his silent questionings with himself, he had reached the deserted landing of the quiet village of Greenwich, where he hoped to find an external counselor in his warm friend and fellow-student, Eugene Beaumont. It was the work of a moment to make fast the boat, and then Alan, with quick strides, walked on through the village streets, with their low, two-story dwellings set back in the midst of their gardens. All was peaceful within and without the white-paled fences, and the young man's muffled footfall upon the somewhat springy ground alone broke the silence.

Opening the low gate which gave entrance to one of these sheltered houses, he paused at sight of two figures standing arm-in-arm upon the vine-clad porch. They were plainly a young man and woman, talking in low tones. Alan would have turned back, astonished at this revelation of his friend's intimacy with a young woman, for he knew Beaumont lived alone with his aged parents; but though his step had been unheard, the western light, which there was naught to interrupt, must have shown his figure plainly to the others.

"This is well done, Underhill," cried Eugene, coming forward. "What good fortune prompted your coming to-night?"

"The need of exercise, and perhaps of a friend to look into mine eyes and say: Courage, the Cause is assured."

"Then you shall hear it, not only from me, but from my fair niece yonder who is as ardent a patriot as yourself."

"Your niece?"

"Aye, the daughter of my dead eldest sister. Come and be made known to her, and think not lightly of me who am ancient uncle to anything so sage and discreet as our Margaret." He led Alan forward with quick, light steps, and gaily presented him. "You are to say: 'Alan, the Cause is won,' " he finished to his niece.

Even in the fast fading light, Alan could see that the girl's pale face was proud and fair, and that the sheen of her hair was like burnished metal, half gold, half silver, in its tint. She spoke with a peculiar melody of accent, perhaps derived from her French ancestry, but with none of the airy light-heartedness of her youthful uncle.

"If I may amend the phrase and better the manners by saying: 'Mr. Underhill, I do not hesitate to pronounce the Cause assured,' " she said. "Is not right might, and is not the 'little one become a strong nation' under the Heaven-inspired command of General Washington? But tell us the news from town, and whether the Declaration hath yet been signed in Philadelphia."

Within the house, Eugene lighted wax candles in ancient, twisted iron sconces, which showed every detail of the large room whose long French windows opened directly upon the piazza. To Alan, accustomed to the plainness of his King street lodging, it seemed a most luxurious apartment. The furniture indeed was not so massive as that of Johnson Hall, but there were here some choice prints upon the walls, and a mirror in a Florentine frame, while the carved backs of the chairs and the inlaying of the Viennese writing table were a study in themselves. As for Margaret Delafield, now seen in the full light, the young man felt the subtle charm of her exquisite womanliness and controlled serenity as a new power in his life.

The talk ran on the subjects dearest to the hearts of all three, the events of the day and hour, and the expected news from the Congress assembled in Philadelphia. Beaumont was, as usual, ardent, impulsive, extreme in all his views; while Alan, with native reserve, found it difficult to give voice to his feelings, even in this congenial comradeship. Margaret, a quiet listener at first, soon joined in the earnest talk, surprising Alan by her intimate knowledge of present and past political history, as with keen wit she pointed out some radical defect

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in the ancient or future Utopia which Eugene was sketching.

Nine o'clock had struck from the small Dresden time-piece when the still eager talk was interrupted by the appearance in the door-way of a very old gentleman in powdered wig, gray velvet coat faced with satin, gray satin trunks, and one silver buckled shoe. For though this one foot was daintily shod, the other was swathed in bandages and ludicrous in size and shape. The finely chisled face and animated glance of Mr. Beaumont—for it was he—gave one a strange foresight of what Eugene might be in old age. He spoke in a melodious, though somewhat tremulous, voice, at the same time presenting to Alan's use a Watteau snuff-box.

"Methinks from our southern casement I hear strange sounds from the city," he said, "and there are many riotous youths abroad in our own quiet village. My good wife's deafness fortunately keeps her unaware of the disturbance, but were it not for my gout, which is somewhat troublesome this evening, I should myself go to inquire the news."

The noises without were now plainly audible, and Eugene could hardly curb his impatience until the end of his father's somewhat formal speech. Hurrying out upon the piazza, he was soon across the garden, to the street. The old gentleman, with a stately bow to Alan, and a hardly less cere-

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monious one to his granddaughter, hobbled away to rejoin his wife. Alan, left alone with Margaret Delafield, hesitated to follow Eugene.

He was surprised when Margaret came up to him and laid her hand on his arm, almost in command. "Take me with you," she said, "I must see and know for myself. It may be Independence at last!" Her sweet voice sank in a half sob. Her large eyes, of a rare tawny hazel, brilliant with suppressed excitement, were fastened on his face.

With scarcely less agitation, and without one word of protest, Alan drew her arm in his, and catching a light wrap from the back of a chair, flung it around her and hurried her out through the open window.

The breathless summer night was now heavily overcast, and in the dark, unfamiliar streets, Alan stumbled many times. But the hand on his arm was a guiding force which seemed impelled by a sure instinct. They had turned southward, whence came the faint and confused sounds, and struck into a lane which led into one of the main thoroughfares to the city. Many others were encountered who like themselves, had come out to seek the cause of the unusual stir. Women's heads were occasionally thrust from lighted windows, or a feminine voice made itself heard from among a group clustered by a gateway, but the passing figures in the open streets were mostly those of men.

Closer to the river a band of noisy youths was met, bearing torches or lighted brands, and wakening the echoes of the usually quiet streets, with cries of "Long live Hamilton and Jefferson!" "Hail to Independence Day!"

"What is it?" asked Alan, accosting one of these rowdies, "what news do you celebrate?" "Do you come from New York, stranger, to ask the news at the village?" cried he addressed. "Go duck your brains in the river, my friend, then join us in ringing the bells for the Declaration of Independence, signed in Philadelphia on the fourth of the month present, and just read in the Fields to all New York."

"What!" exclaimed Alan, "is it indeed a reality? Then God hath marked the day! It shall be a watchword of liberty forever!"

But his fervent outbreak was unheeded by the riotous throng, his words lost in the hideous din which was recommencing. One of the rude youngsters stepped back, and held up his torch to let the light fall full upon Margaret. "A ha," he cried, "no wonder her sweetheart's brain is addled when he has so beauteous a face beside him! Now three cheers for the fair daughter of a free land!"

As the huzza arose, Margaret, with a cry like one who has received a physical hurt, pulled her cloak about her, and dropped her hand from Alan's arm. He, boiling with indignation, was obliged to let the ruffian escape, as the noisy crowd surged onward, bearing their companion along.

"Brute," cried Alan, "you deserve sore punishment, even though liberty be the plea for drunken folly."

"Hark," said Margaret, lifting once more her head, "they are firing cannon in the city. Take me home, and do you go to join those who celebrate. Nay, what do I say? I can go quite alone. Oh, hasten, and thank God you are a man to serve your country!" She turned as she spoke, but Alan detained her gently. "I will not leave you," he said, "until you are under the roof from whence I took you."

When Underhill had left Margaret safe on her grandfather's threshold, he ran as with winged feet to the river. There, thanks to the darkness, still lay his boat, and with a spring and a shove he was afloat. He was rowing against both wind and tide this time, for both were setting up the river, but the current was with him, and under his vigorous strokes the boat bounded forward almost as a thing alive.

Alan's mind was in a tumult as he thought of the patriotic leaders assembled in Philadelphia—Samuel Adams, Jefferson, Hamilton, Hancock, who had at last achieved the independence of their country. Though, no, not yet. What of Washington and the army encamped above the city? What of Arnold on the Hudson, and Herkimer in the Mohawk Valley? What would be their fate, and that of their men, in the months to come? Many of those who rejoiced now would never reap the victory sown in their blood! And where was his own part in this glad liberty to be? Was he even now traitor to his country while he prated the loudest, or had he chosen the right path? Was duty paramount with him as with his father? or could he be carried beyond its steadfast bounds by the inspiration of such a spirit as Margaret Delafield's?

Thinking thus rapidly, and arriving at no solutions, down the river he rowed until he reached the Canal street rivulet. Eastward through this sluggish waterway he felt his course carefully, then out upon the broader bosom of the Collect Pond. Leaving his boat at the southern shore of this little lake, he struck into a beaten road which brought him out upon Nassau street. Here he found himself part of a moving throng, hurrying on toward Wall street. In front of the old City Hall was found a still denser mass of human beings, giving vent to all sorts of shouts or snatches of song, to the accompaniment of anything which would make a noise, while at the head of the street another crowd surged up and down in front of Trinity church. Alan's pulses throbbed with the same excitement which stirred the hearts of others, and he joined lustily in the cheers for the Declaration, for the Congress, for Washington and the army.

While at the City Hall bonfires were lighted, and some one was trying to make a speech, suddenly a sound of pealing bells broke out upon the air, and with it came a simultaneous movement of the crowd toward Broadway, or Great George street. There was a momentary listening silence among the moving people, then wild cheering from hundreds of throats, wild clapping of hands and tossing of hats, while above all exulted the notes of the jubilant bells!

Alan, struck full in the face by a heavy descending hat of beaver, turned to find Eugene Beaumont at his side.

"Eugene!" he cried. You here? How came so fast?"

"On horseback, man, the Hudson road, then Mortkile street to Broadway. I had to dismount by St. Paul's church. There was no getting through the crowd else. Ah! is it not glorious?"

"Yes," replied Alan, with a deep breath.

"My voice has been heard," returned Alan, "but I am mindful of the injunction, 'Let not him that girdeth on his armor boast himself as he that putteth it off.'"

"Hark!" cried Eugene, irrelevantly. "Is not that fire arms? Ah, 'tis but a salute." "Aye, but powder and lead had best be husbanded," put in a bystander. "They will be wanted soon."

"There's a plenty of lead in King George's statue," cried a voice in the throng, and in a moment the crowd was moving, as by a common impulse, toward the equestrian statue of George III. on the Bowling Green. With them, *volens volens*, went Beaumont and Underhill.

The colossal leaden mass was soon torn from its pedestal, to be dragged ignominiously through street after street, in the midst of a howling and jeering mob. Then those who were clamoring for bullets had their way. Portions of the battered statue, after being treated with every indignity, were cast into the huge bonfire prepared for their reception. The licking flames encircled now the limbs of the complacent monarch torn from his steed, and now the be-wigged head was punched with heated barrel staves. Some of the melting metal was at once scooped into moulds of sand to form into bullets, though it chanced that the greater bulk of the statue was afterwards sent to Connecticut for the same purpose.

And constantly the riotous rejoicing went on, and the fire-scorched figures of men and women ran backward and forward through the thrice-heated summer air, until the light of dawn joined with the glow of revelry.

Such was the celebration in New York of the news of Independence.

(To be continued.)

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Children's Hour

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

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER V.

GETTING IT OUT OF MOLLIE.

ALL serenely unconscious of the hornet's nest buzzing so near them, the girls of St Dorothy started in to work with a will. Scarcely a day passed but what the cream-colored ponies drew up before either the Rookery or Eleanor's home, when Virginia held long consultations with the girls, and generally carried one or both of them off to the bluff with her.

Nor were the other members at all backward. Evelyn had fashioned the daintiest of badges of pale blue ribbon—true blue—she said, with the initials "S.D.S." painted on each in gold letters, and Laura and Alice had already begun a crusade among the girls of their acquaintance.

So a whole week went by, and still the "Tabby Club" flourished, and there had been no caterwauling, much to the disappointment of the special secret-service spy from the Excelsiors. Jerry had sought in vain to win his sister's confidence. Not a word would Eleanor breathe of the new club, and so Saturday morning came around again, and not a single item of news did the special spy have to lay before the regular meeting of the Excelsiors that night.

"Did you boys get anything out of Mollie?"

Jerry leaned over the fence around the Rookery as he anxiously put the question. Dave and Arthur were cleaning their wheels under the shade of the apple trees, but at the sound of his voice they turned around.

"Nope," answered Dave dolefully, "not a thing."

"She's only home to meals," said Art., giving the pedals a savage whirl with his foot. "She's up at the Hardy's all the time now, going through a course of young ladyism, and she hasn't smashed anything for over a week, not even her own head. Oh, Mollie's getting high-toned!"

"I asked her where the Tabby Club met," added Dave, rubbing his nose reflectively, and she said: 'Not in an old barn, anyway.'

"Humph," said the spy, gravely, his eagle eye glancing around the place in search of clues. "Seems to me we'd better—"

'Give up the ghost,' concluded a saucy voice from a window just above their heads, and Mollie laughed teasingly as she leaned out of it to look down into the three surprised faces. Her hair was rough and tumbled, and there was a pen behind her ear. Now, a pen in active, voluntary use in Mollie's possession was as interesting and novel a sight as if Pirate had suddenly developed a fancy for flirting a fan, and the spy took note of the marvel.

"Oh, there you are," said Dave cheerfully. "Can't you come down and help a fellow clean this wheel after you've galloped all over town on it?"

Mollie only laughed and shook her head. "Can't, you see she's busy," Arthur murmured rebukingly. "It's poetry. See her eye in a fine frenzy rolling."

"No such thing," came the indignant protest.

"Oh, yes, it is! We can see it, you know. Why don't you let the other eye roll a little while, and give that one a rest, Mollie?"

Mollie's hand reached for the pitcher of water standing so temptingly near, and then she remembered herself, and merely smiled down on her tormentors in the most tantalizing way.

Jerry perched himself on the fence, and prepared to exercise a little diplomacy.

"It's an ode on the Tabbies," he said solemnly, and runs thusly:

'Oh, the Tabbies gave a party, and it was a dandy crowd,
The man in the moon was asked to come, but no other boys allowed.'

"I think you're horrid," cried Mollie, flushing hotly. "Does that look like poetry?"

She snatched a slip of cardboard from the table behind her, and held it up for the boys to see.

"What is it?" asked Dave mildly, "milk ticket?"

Now, one element lacking in Mollie's character was discretion, and it was always at critical moments like the present that it deserted her. She forgot the promise of strict secrecy enjoined by Eleanor, forgot that the boys were Excelsiors, forgot everything except that she must refute such an insinuation, and dazzle the eyes of the scoffers with the news of the coming event.

"No, sirree, it isn't a milk ticket," she said, waving it in the air. "It's a ticket to a glorious moonlight masquerade given at Virginia Hardy's by the S.D.S., and I've got one hundred and forty-nine more of the same kind here, numbering them, and we're going to beat the Ex—"

She stopped abruptly and vanished as though some one had pulled her backwards, and the boys never smiled or looked at each other at all; only Jerry whistled softly.

"I rapped and rapped at the door," Virginia said, as Mollie faced her, still excited and red-faced. "Put on your hat, quick, and come down with me to see about the lanterns. Papa's sent them over to me by this morning's boat from Chicago."

"Oh, but I've got to fix these tickets," began Mollie.

Virginia laughed.

"Bother the tickets. Hurry up," she said and Mollie needed no further coaxing.

As the trap and cream-colored ponies passed down the street towards the docks, Jerry dropped from the fence to the ground hastily.

"I've got an idea," he gasped. "She gave the whole snap away, and now we can settle their lemonade, I guess."

"Nothing mean, now," interposed Dave warningly; but Jerry ignored the warning with the scorn it deserved, coming from one Excelsior boy to another, and unfolded his



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plot in a hushed voice, until the other two were as full of enthusiasm over its success as he himself.

"It's elegant," Arthur said, fairly hugging himself. "Talk about revenge! Oh, my, we won't do a thing, will we?"

"No boys allowed," chuckled Dave. "Wait till we tell the boys to-night."

"Oh, but we've got to do most of the work to-day, before the tickets are missed," said Jerry. "Climb up, and get them, Dave. Try that first branch, and it will swing you up to the sill."

Off went Dave's coat, and he had climbed the apple tree next the window in a jiffy. A moment, and he sat in triumph on the window sill, from which so short a time before Mollie had leaned out. The tickets were stacked in neat piles on the desk, secured by rubber bands, and he tossed them to the eager hands below.

"That's all," he said, when the descent had been safely made. "Come on."

"I wonder what the boys are doing down town," Mollie remarked, as they drove leisurely up hill from the docks, the gayly colored Chinese lanterns in a bulky package under the seat.

Virginia drew the ponies to a halt, and looked after the three forms wheeling down the main street.

"Some nonsense, I suppose," she said carelessly. "Let's go over to Nell's and tell the girls what we've got."

"But those tickets," Mollie said, "we ought to sell some to-day."

"Oh, Monday will do. They won't run away, you know," Virginia returned laughingly, and she turned the ponies' heads towards the Edsall's, with never a second thought for the three Excelsior boys and the hundred and fifty S.D.S. tickets which reposed snugly in their pockets.

Wrong Side Out

JACK was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for all his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room, and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings, even; and when his mother came to him, there he stood—a forlorn and funny looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said his mother, turning him around, "is what you have been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Cannot I turn them right?"

"You may, if you will remember this: there is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes; wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—*Lutheran Observer.*

AFTERNOONS OFF

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A Beetle's Eye as a Photographic Lens

DR. G. F. ALLEN, of Aurora, Ill., has accomplished the feat of taking a photograph through a lens composed of a beetle's eye. A separate outline of the image at which the camera was directed was seen on every one of the hundreds of facets which are part and parcel of the eye of the insect. Writing of this photograph, Prof. Stine, of the Armour Institute, says of Dr. Allen's picture of the insect's sight world: "To make it Dr. Allen took the corner of the eye of a beetle and employed it in the place of the usual photographic lens of the camera used for making photographs of microscopic objects. A silhouette of a head was pasted on a piece of ground glass and a lamp placed upon it. A photographic dry plate was exposed to the light coming through the beetle's eye from the silhouette and developed in the usual manner. As can be seen, the resulting multigraph was circular, and contained 700 images of the profile, one, indeed, for each facet of the eye." Although though the image is shown a hundred or more times, in every instance it is clear and perfect. Very fine and delicate are the lines, to be sure, and the features are only distinguishable clearly by the aid of a microscope, but nothing is omitted, and the wonderful handiwork of nature has never been more clearly shown than when this eye with artificial stimulus carries out the part for which it was created.—*Chicago Times-Herald.*

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Finance and Commerce

THE writer of weekly commercial articles might well be forgiven if he longed for something to appear to vary the monotony of this regular song of prosperity. But no discordant notes yet appear in the harmonious co-operation of busy wheels and deft hands, where all who do not choose to be idle are now fully employed.

The uniform verdict is business is good. There is in some trades the usual spring uneasiness among laborers. Strikes are here and there threatened, and, in a few cases, have been inaugurated, but no general discontent among laborers exists. Each week enlarges wider the extent of the circle where wages have been, in the main, voluntarily increased, and this tendency will, no doubt, continue. So far, however, it has not reached to any general extent the vast army of railroad employes, and it is not unlikely that as the summer comes on agitation to that end will follow.

Bank clearances show the volume of trade throughout the country is holding its previous excess over all former years. Railway earnings are large, West-bound business being particularly large. In the iron trade in all its branches production is still crowded to its maximum. In the export trade there has been some falling off in clearance of leading cereals, as compared with last year, but our exports of manufactured products are immensely satisfactory, being for the month of March slightly over 36 million dollars—much the largest on record for that month; considering, too, that sharply advanced prices early in the winter were expected to lessen our exports of manufactured goods, this record is very gratifying.

There is no ripple to financial affairs. Money is in abundance for all legitimate wants, and the rate only holds stiff at the better rate we have all along foretold. The government has delivered the warrants to the amount of 20 million dollars to the agent of Spain for the payment of our indebtedness assumed by the treaty, and it is thought the banks in New York, through which the matter was financed, have already secured the necessary foreign exchange to satisfy that need. So far, there are no indications of any exportation of gold for that purpose, the amount being easily absorbed out of the large balance of trade in our favor. In the grain market there has been a tendency towards lower prices. Foreigners have been fair buyers of both wheat and corn. In wheat the speculative feeling has been that somehow, with the advancing season, reports of the growing crop would improve. This has not happened. Where wheat was uninjured by frost, of course it is further along, and to that extent it has improved, but time only develops more and more the fact that winter wheat over a large part of five or six of the principal producing States is badly winter killed, and statisticians and crop reporters are steadily and almost uniformly modifying these former estimates. The spring wheat sowing is also unsatisfactory. Throughout the territory north of the Northern Pacific road in Northern Minnesota, North Dakota, and Manitoba, practically no seeding has been done, and a reduction of 15 to 20 per cent. in the acreage in this best wheat territory is almost certain.

South of that the seeding is fairly well finished, with acreage generally estimated at less than last year. With these bullish conditions and the market failing to respond, holders have become somewhat disheartened, and much liquidation has followed.

It is difficult to believe, however, that these

conditions will not ultimately be felt in the price when once fully recognized.

Commercial China

RECENT statements indicating an agreement between the English and Russian governments, touching their future course with reference to the trade of certain sections of China, lends interest to a publication just issued by the Treasury Bureau of Statistics, entitled, "Commercial China in 1899." This document, as its name indicates, presents a careful survey of present commercial conditions in China, showing location of railway lines, navigable waterways now opened to the commerce of the world, the treaty ports which are the commercial doorways to China, steamship and cable lines, and the imports and exports in detail during the past quarter of a century, showing the growth of demand for each of the important articles, the principal countries from which they have been drawn, and the growth of the commerce between China and the United States, and especially the sales by the people of the United States to those of China. A part of this publication, which discusses the commerce of the Yang-tse Kiang and West River valleys is of especial interest at this moment, because of the recently published assertion that an agreement has been made between the British and Russian governments, by which the latter confines its commercial ambitions for the present, at least, to Northern China. The valleys of the Yang-tse Kiang and West Rivers, which occupy Central and Southern China, are shown by this report to be the great commercial section of the empire. Not only so, but their importance has been greatly increased by recent events. One of these events is an agreement by the Chinese government, that no section of the Yang-tse Valley shall be "alienated," to any foreign government, so far as relates to trade privileges, while another of equal importance, is the opening of the West River to the commerce of all nations, free from any "alienation" or special privileges to any. That the Yang-tse and West River valleys are by far the most important part of China from a commercial standpoint, is quite apparent. Two-thirds of the foreign commerce of China passes through Shanghai, located at the mouth of the Yang-tse, which is the Mississippi river of China, extending westwardly from the Pacific to the extreme boundary of the empire proper, and penetrating an extremely fertile, productive, and densely populated area. Next in importance to Shanghai, from a commercial standpoint, are Canton and the British possession of Hongkong, which lies adjacent, both of them being practically at the mouth of the West River, which is also an extremely important waterway and route of commerce to the interior.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it. Index tells.

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J. C. BEAM, JR., N. W. P. A., 80 Adams Street, Chicago.

Hints to Mothers

IT seems a shame to connect thoughts of poison with, for instance, such delicate and lovely things as that baby of the flowers, the snow-drop, as the narcissus with its delicious breath, as the hyacinth and the jonquil. But one is obliged to see to it that the children do not put the bulbs of these flowers into their mouths. The oxalis also is not a safe thing to put between the lips; and all the lobelias will produce dizziness and general disaster. The monk's hood, too, and the beautiful fox glove as well, are noxious affairs from which powerful drugs are obtained, more than a few drops of their extracts being usually a fatal dose. Certain of the crocuses, if eaten, even if nothing be swallowed but the juice, produce vomiting; the bulb of the intricately beautiful lady's slipper poisons externally, as the noxious ivy, dogwood, and sumach do; the quaint old jack-in-the-pulpit, although not a garden plant, is another enemy to health and life; and so also is the marvelous Queen Anne's lace, which now and then will creep in through the paling, and looks so enchanting when far and wide it embroiders field and roadside. The laughing little buttercup, that might be a drop of visible sunlight, is by no means as innocent as it looks; the cow in the pasture knows enough to avoid it; that and all its cousins, the rich, profuse peonies, the dazzlingly blue larkspurs, and the rest, are full of toxic properties. The oleander-tree, that is set out-doors when spring comes, and that lines the streets of various of our Southern cities, is another hive of deadly poison. The superb catalpa-tree, towering with its great leaves and its masses of white and fragrant flowers, is a charming thing in the garden, but its bark is exceedingly injurious, and the laburnum, that looks like a fountain of gold leaping into the sun, is poison in leaf and flower and seed; and even the grass beneath it is best thrown away when cut, instead of being fed to cattle.

It would seem that it is very far from a safe thing to turn a little child loose in a garden, whether it be the formal modern thing of splendor or the dear old-fashioned grandmother's garden, as a very few moments there may serve not only for the destruction of the garden, but of the child. And with these facts in mind, it is a wise thing, in directing the attention of the child to the beauty of grouping and combination of color and shape, to give also some sufficient idea of the properties of the several plants, teaching what is to be avoided, and teaching also that the mouth is the last place in which these properties are to be tested.—Harper's Bazar.

OF PRACTICAL benefit in a nursery is a table for the child's use. An ordinary kitchen table of the largest size should have the legs cut off until it stands about eighteen inches from the ground. Nail a three inch rail around the edge of the table, and tack down with brass-headed nails on the top of the table, an old felt piano cover. In this oblong the child passes many delightful hours. Marbles and balls do not roll away beyond its reach; toys and books are easily accessible, and the child enjoys its slight vantage ground above the level of the floor. The table serves many purposes besides that of a playground for the baby.—N. Y. Evening Post.

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