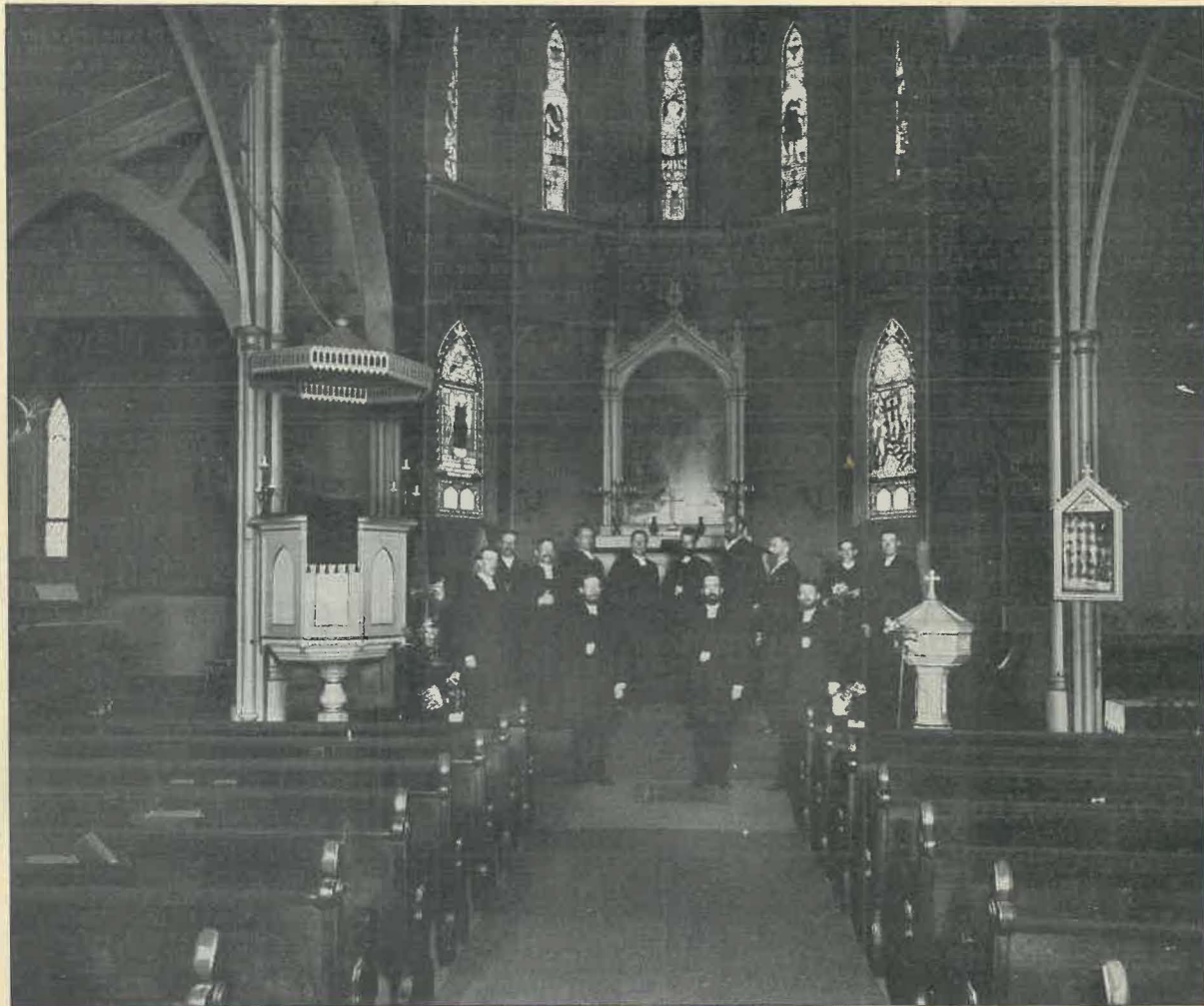


# The Living Church

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



THE SWEDISH CHURCH ASSOCIATION  
In Session at St. Ansgarius' Church, Chicago, April 12-17, 1899



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After the publication of a list of some work in progress of execution in several Church papers in February last, it was intimated to us whether or not that list of work was *bona-fide*. We say yes, it was. The following unsolicited testimonials, received since the last Easter Day, will verify, to a certain extent, our assertions:

CALVARY PARISH HOUSE,  
TAMAQUA, PENN., April 9, 1899.

Dear Sir:

The Cross arrived in good condition, and is much admired. It was used first on Easter Day. I like especially the tasteful way in which the inscription is engraved.

Very truly yours,  
Rev. FREDERIC C. LAUDERBURN.

HONEOYE FALLS, N. Y., April 3, 1899.

Dear Sir:

Circular Window was rec'd on Friday and looks well in place. All are well satisfied. I enclose draft for amount of bill.

Yours truly,  
Rev. A. H. MELLE.

ST. PHILIP'S CHURCH,  
PHILADELPHIA, April 3, 1899.

Dear Sir:

You would have been much pleased if you could have heard the opinions as to the Pulpit yesterday. There is only one. Everybody is delighted.

Yours very truly,  
Rev. WM. HOWARD FALKNER.

WAYNESVILLE, WARREN CO., O., April 5, 1899.  
Enclosed find check for goods. Wish to say we were more than satisfied with them. They were satisfactory in every way.

Respectfully,  
Mrs. EDITH M. HARRIS.

EASTON, MD., April 4, 1899.

Dear Sir:

The Lectern came on Saturday in good condition, and looks very well.

Yours truly,  
Rev. L. B. BALDWIN.

ST. JOHN'S CHURCH,  
OGDENSBURG, N. Y., April 6, 1899.

Dear Sir:

Your Mr. B. completed the erection of the Reredos to our perfect satisfaction before Easter Day.

It has, without exception, been admired by all who have seen it, and we wish to thank you for the excellent work therein, and also for the care with which it was erected.

Yours truly,  
LEVI HASBROUCK.

Please Patronize the Originator  
and *bona-fide* Manufacturer . . .

SOUTH GROVELAND, April 4, 1899.

Dear Sir:

The Font and Cover arrived duly and on time. In all respects satisfactory. It is well finished, massive, and expressive. We commend the work, the promptness of delivery, and the careful instructions for its handling and putting in place.

Yours truly,  
Rev. C. H. SEYMOUR.

SAINT JOHN LAND, KING'S PARK, N. Y., April 14, 1899.

My Dear Sir:

The Prayer Desk you have just made for us in brass and oak from special design has arrived, and we are delighted with it. It is even handsomer than we thought it would be when we saw the design.

Thanking you for the care with which you followed my instructions in the detail work, believe me, sincerely yours,

Rev. N. O. HALSTED (Superintendent).

ALEXANDRIA, VA., April 6, 1899.

Dear Sir:

Yours of the 5th rec'd. I enclose my check for amount of your bill. The window has given entire satisfaction, as I learn from Mrs. L. W. Reid.

Yours truly,  
GEORGE WISE.

CENTREVILLE, MD., April 6, 1899.

Dear Sir:

We admire the Angel Lectern very much, and appreciate your effort to make it satisfactory. Enclosed find draft for same.

Yours truly,  
EVELYN J. MCKINNEY.

WILLIAMATIC, CONN., March 27, 1899.

Vases received in good order. We are much pleased with them.

Yours,  
Rev. H. MACBETH.

STOCKTON, CAL., April 3, 1899.

Dear Sir:

Enclosed please find check in payment of enclosed bill. I am pleased to say that the Angel Lectern seems to be perfectly satisfactory. Thanking you for all favors, I remain very truly,

SIDNEY NEWELL.

ST. JAMES' RECTORY,  
TAMPA, FLA., April 5, 1899.

Dear Sir:

The Processional Cross has reached me in good condition. It is very beautiful, and cheap for the price. My congregation is extremely pleased with it.

Very truly yours,  
AUGUST C. JENSEN, Miss. in Charge.

BROCKVILLE, CANADA, April 7, 1899.

Dear Sir:

Enclosed find draft on New York. The Eagle Lectern arrived March 30th, in perfect condition, and is entirely satisfactory in every respect, and I wish to thank you in the name of the Guild for your very courteous and liberal behavior towards us.

I am, respectfully yours,  
CHARLOTTE DICKERSON,  
Sec. Young People's Guild, of St. Peter's Church,  
Brockville, Ontario, Canada.

VICKSBURG, Miss., April 4, 1899.

Dear Sir:

Enclosed find P. O. order for Altar Cover, etc., just sent. I wish to thank you for your promptness in executing the order. It fits beautifully, and was very much admired. We are all well pleased with it, and when we wish anything else will let you hear from us.

Yours truly,  
HAMILTON WRIGHT.

CHRIST CHURCH RECTORY,  
BINGHAMPTON, N. Y., April 10, 1899.

Dear Sir:

Enclosed find my check to your order for payment of brass Litany Desk. I am delighted with the desk, and every one who sees it thinks it a beautiful illustration of Ecclesiastical Art.

Very sincerely yours,  
Rev. R. G. QUENNEL.

EMMANUEL CHURCH,  
BALTIMORE, April 19, 1899.

My Dear Sir:

The Pulpit is much admired everywhere. The admiration grows, and I think deservedly. The pulpit is exceptionally handsome.

Very Respectfully,  
Rev. I. HOUSTON ECCLESTON.

WARRENTON, N. C., April 3, 1899

The windows are all in, and we are all very much pleased with them. We will do all we can to give you more work.

Yours respectfully,  
M. J. WILCOX.

R. GEISSLER, 56 West 8th Street, New York.

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# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**W**ISCONSIN'S RECENT LEGISLATIVE session was marked by two important reforms which for years it seemed impossible to effect. The absence of requirement of a marriage license was a serious evil, in that an opportunity was thus afforded for hasty, and in numerous instances, ill-advised marriages. Being contiguous to Chicago, certain cities in Wisconsin—Milwaukee, for example—were favorite objective points for couples who wished their nuptials kept secret. A thriving industry was built up in Milwaukee for cabmen and justices of the peace, and one denominational minister earned the sobriquet of "the marrying parson." But all this is done away with under the new law which requires that a license be issued at least five days before the ceremony is performed. Another law prohibits officials of the State and members of both branches of the legislature from using railroad passes. The "pass" industry had assumed wide proportions. In urging passage of the prohibitory law, it was not asserted that legislation had been seriously influenced, but rather that the acceptance of a pass placed a legislator under some obligation to the road, and that railroad questions were treated with greater liberality than should be the case. During legislative sessions, railroad representatives were stationed at the capitol city, and passes for friends of legislators could be obtained in plenty. Many of the State solons were at heart in favor of the abolishment of passes, as at times the opportunings of constituents were well nigh unbearable. The passes, however, furnished excellent material for building political fences.

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**A**DVICES FROM THE PHILIPPINES foretell the beginning of the end of organized resistance to United States supremacy. Being routed in every engagement, it has dawned upon the Filipinos that further opposition will be futile. Their strongholds, impregnable to Spanish arms, have been successfully stormed, and the valor of American troops has been an ocular demonstration of the strength and stability of the country whose domination they are unsuccessfully refusing to accept. Accordingly emissaries of Aguinaldo sued for peace, but attached terms which the United States could not accept, particularly terms which accorded recognition of the Filipino Republic. General Otis freely offered complete amnesty to those rebels who would lay down their arms. The Filipinos asked for an armistice pending the assembling of the Filipino Congress, on the ground that that body only could arrange for cessation of hostilities, but General Otis held that if Aguinaldo had authority to declare war, he could also discontinue it. There is every prospect that the struggle will soon be history, and that modern civilizing influences will be actively at work.

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**N**EW'S OF GREAT IMPORTANCE IN FOREIGN cables the past week, was the announcement of a settled policy to be pursued by England and Russia in the Chinese Empire. The present agreement puts an end to the Anglo-Russian struggle in China, and is tantamount to a settlement of the question of the spheres of influence of the two countries. Under the agreement Great Britain has undertaken not to press railway or other concessions in North China, while Russia agrees to the British demand that no part of the basin of the Yang-Tse Kiang shall be allotted. Russia also recognizes explicitly that British commercial interests are supreme in the Yang-

Tse basin, which is understood to extend a considerable distance north and south of the river, though no attempt has been made to define the region. Everything recently has pointed to Russia's desire for a settlement in order to allow the successful exploitation of the Siberian railway, and also with a view to raising money in Great Britain for the development of the industries of Russia. The activity of Russian bankers and agents of the Russian Ministry of Finance in London, has borne testimony to the financial end that Russia has in view. With the conclusion of a long diplomatic struggle, the matter of Chinese concessions, which more than once has threatened serious complications, is happily ended. It may be renewed in other parts of Asia, particularly if it be true that Russia has obtained control of a port on the Persian Gulf. With England, Russia, and Germany firmly fixed in spheres of influence, and with other countries awaiting an opportunity for a foothold, there is little prospect of the Chinese having much left to govern.

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**T**HE LITTLE REPUBLIC OF NICARAGUA, of hardly sufficient importance to warrant a place on the map were it not for the Isthmian canal project, has placed itself in the position of a fractious child. During the recent "revolution," the insurgent chieftain levied taxes on American merchants in territory which he controlled, and now that the government is again in authority, demand is made for taxes, on the ground that they were not paid to proper officials. The merchants rightly declined to submit to double taxation, and the Nicaraguan official threatened to seize goods to the value of the tax claimed, whereupon the merchants closed their shops and raised the American flag. So far the Nicaraguans have not thought it wise to interfere with their emblems of protection, and the matter is now left to diplomatic settlement. Instances of injustice and arrogance to Americans have created a considerable score to adjust, and the presence of a war ship will likely do much toward securing favorable terms.

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**I**NVASION OF ENGLAND BY AMERICAN manufacturers is causing considerable uneasiness in Great Britain. The recent award to an American firm by the British government, of a contract for a large bridge for the Nile river, called forth critical comment, but it was held that British manufacturers were unable to fill the requirements within the time stipulated, and at a price as low. The Midland and Great Northern railroads have placed orders in the United States, it is reported, for 130 locomotives of the Mogul type, because of superiority and lower price. It is claimed the American locomotive is delivered quicker, and costs \$2,500 less than the British one. Existing industrial conditions in England are not attributed entirely to unionism, but rather to apathy. England is not behind in labor-saving machinery, nor is the British mechanic deficient in ability. But it is a fact the country has fallen behind in the production of electric apparatus and other machinery. *The London Mail* commenting on the question says: "It is not a question of wages. The American workman is paid double the wages of the Britisher. His cost of living is greater, it is true. But he works strenuously, and has the best machinery at his service. If we are to recover our place in the world as the great engineering and metal-working nation, we must be less conservative in our methods, and we must,

above all, recognize the necessity of machinery of the best and newest pattern. We must be more attentive to our customers, and we must understand the all-importance of the prompt delivery of goods."

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**I**N LINE WITH THE TRUST EPIDEMIC IS the announcement emanating from an apparently authentic source in New York, of the proposed consolidation of many of the great steel trusts into one company, with a capitalization of one billion dollars. It is stated the combine will embrace among others, the American Steel and the American Tinplate Companies, the Carnegie interests, the American Steel Hoop Company, and possibly the Federal Steel and American Steel and Wire Company. There seems to be absolutely no limit to the ambitious schemes of the promoter. Fortunately for the public, a good portion of the trust industry is confined to paper. The small boy is about to be grasped, if the reports of the formation of chewing gum and peanut trusts be true. It is stated the price of gum will not be advanced, but being able to govern the supply of one important ingredient, the trust can control the manufacture and sale of the only real simon-pure article, consequently, small producers are to be forced out of business. It is not quite clear how the peanut trust is to be managed, as there is no possibility of preventing those who may wish from engaging in peanut production, particularly in sections where nature does everything but plant the seed and harvest the crop.

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**T**HE ANNUAL REPORT OF LORD CROMER on the finances, administration, and condition of Egypt and the Soudan, has made a favorable impression in Great Britain. Not only are the revenues increasing, but the cost of administration is gradually being reduced. The railroads, built as a part of the military campaign against the Khalifa, are, now that peace has been restored, adding to the revenue. Great Britain has gone energetically at the work of reclaiming the Soudan. The railroad from Atbara to Khartum will be completed by the close of the present year. By the beginning of 1900 a railroad from Khartum to Abu-Haraz will be commenced. This road will be 122 miles long, and will place Khartum in communication with the wheat-growing regions of the Blue Nile. The Soudan telegraph system south of Khartum is being constructed up the east bank of the Blue Nile to Abu-Haraz, thence to Gidoref and Kassala. Another line will pass from Abu-Haraz to Senaar, thence to Abba Island, in the White Nile, thence south to Fashoda and Sobat, the whole line being 1,000 miles long. According to Lord Cromer's report, further railway enterprises in the Soudan are not in contemplation at the present time. It is certain, however, Great Britain's next step will be to push the railroad south from Khartum, through Uganda, to the north shore of Lake Victoria Nyanza. This road will be built by Great Britain if Cecil Rhodes' proposed Cape to Cairo route fails to materialize.

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**T**HE LAST MOVE IN THE NEGOTIATIONS terminating the war with Spain was accomplished this week, when Secretary of State Hay handed to M. Cambon, French Ambassador, acting for the Spanish government, checks for \$20,000,000, provided for by the treaty of peace for the cessation of the Philippine Islands. Diplomatic relations between the two governments are speedily to be restored.

# The News of the Church

## Centenary of the Church Missionary Society of England

FROM OUR SPECIAL CORRESPONDENT

CENTENARY services and sermons were begun on Sunday, April 9th. Monday, April 16th, the Holy Communion was celebrated at 11 A. M., at St. Bride's church, the Rev. Herbert James, preacher. In the afternoon a meeting for confession and thanksgiving was held in Lower Exeter Hall. The Bishop of Liverpool presided. In the evening there was a grand service at St. Paul's cathedral, the sermon preached by the Archbishop of Canterbury. The Bishop of Minnesota was there as representative of the Church in the United States.

Tuesday, April 11th, was the day for review of C. M. S. missions. Chairman: the Bishop of Durham. Address on "The successive advances of the C. M. S. into the lands where its missions have been established," the Ven. Archdeacon Long. Address on "The beginning of the Persian mission," the Rev. Canon Bruce, D. D.; on "The beginning of the Japan mission," the Rev. G. Ensor, M. A.; "The beginning of the Uganda mission," the Rev. C. T. Wilson, M. A., F. R. G. S.

Wednesday, April 12th, was the centenary of the Church Missionary Society. A breakfast was given in the society's birthplace, the Castle and Falcoln Hotel, where the founders gathered on April 12, 1799. The Rev. H. E. Fox, honorary secretary, presided. The most conspicuous figure in the interesting assembly was that of the Bishop of Minnesota whose presence is always an inspiration and a benediction. He made a brief and spirited speech which was greeted by enthusiastic cheers. He began by saying that in this 40th year of his episcopate, he had been delegated to bring the greetings of the sister Church in America, and to express the heart love of that Church for this venerable society. The Bishop of Derry said that he brought the hearty and unanimous greetings of the Hibernian Church Missionary Society of the Church of Ireland.

At 11 o'clock, a great meeting was held in Exeter Hall, at which over 4,000 men were present—bishops, clergymen, laymen, and guests from foreign lands. Sir John Kennaway presided. The Rev. H. E. Fox said that a large number of telegrams and letters had been received from India, China, Japan, Australia, New Zealand, Germany, France, Sweden, and Switzerland; from organizations at home and abroad. Sir John Kennaway read letters of sympathy from Prince Oscar, of Sweden, the Lord Chancellor, the Earl of Harrowby, Viscount Wolseley, Lord Roberts, the Prime Minister, and others. After a speech from Sir John Kennaway, the Archbishop of Canterbury spoke in answer to Resolution I., That the Church Missionary Society would record their humble thanks to God for His goodness manifested to the society during the hundred years; for the victories won for Christ; for the precious memories linked with the names of those who had given their lives for Christ; and to give expression to the sympathy felt for missionaries in heathen lands.

The key-note of the Archbishop's address, which was delivered with great force and earnestness, was his passionate love for missions. He said that the society's history had been marvelous, and great faith had been given to the founders when there seemed so much to prevent them from winning. That the list of their workers would almost fill up another eleventh chapter of Hebrews. If there were any slackness now, it would be a refusal to acknowledge what God has already done for them. There was a great work to be done, not only in the mission field, but in the Church of England here, to convince men that the carrying forward of the Gospel message was an essential part of the ordinary Christian's life.

The Earl of Northbrook, ex-Viceroy of India,

and First Lord of the Admiralty, seconded the resolution, and dwelt upon the work which had been done in India, both by the British government and missions. Between 1851 and 1890, the native Indian clergy had increased from 20 to 800; native lay agents, from 500 to 3,500; Christian congregations, from 250 to 5,000, and individual Christians, from 90,000 to 670,000. By the Queen's proclamation, the people have been told that the government is a Christian one, and its officers are free in their private capacity to give the utmost support to Christian missions.

The motion having been carried, the Bishop of Minnesota arose, amid a storm of applause, the entire audience rising, and moved the second resolution, confessing sorrow and humiliation that the Church had not more earnestly fulfilled the command of all commands, and lamenting the unhappy divisions among Christian men, which retarded the coming of Christ's Kingdom. After presenting in a graceful way the greetings which he brought from the American Church, and paying a tribute to the C. M. S., he went on to plead with marvelous force and eloquence for Christian Unity and the extension of missions. At almost every sentence he was answered by enthusiastic cheers. He said that the greatest missionary in the world's history was Jesus Christ, and all that the infinite love of God could do for His suffering children was done when He gave Himself for them. If Christ was the Head of the Church, it was bound to be a missionary Church, and unless that, although her orders were perfect, her ritual beautiful, like the Church of Sardis, it could be said of her, "Thou hast a name that thou livest, and art dead." Referring to the "unhappy divisions" spoken of in the resolution, he said that the things which separate Christians are not the questions which lie near the hearts of the people. The re-united Church would be a Catholic Church, recognizing that narrowness, bitterness, and strife were treason against its life. It would concede to its children the liberty which is its heritage. The ritual of the Church would be beautiful, but the fair linen of the Lamb's Bride would be the righteousness of the saints. Their sister Church in America was learning, in the spirit of Christ, to recognize all as brothers who were winning souls to Christ. When thousands were asking, not which faith they should hold, but whether they should hold any faith; when the Church was confronted with problems such as it had never had to face before, with envy and hatred between class and class, the destitution and sorrow of the poor, with multitudes in Christian lands to whom God is but a name, with eight hundred millions of men who have never heard that there is a Saviour—for the Church at such a time to be wrangling over rites and ceremonies, was a sight to make angels weep! The best and only cure for schisms was in consecrated lives banded together for the world's redemption; in grappling for a brother's life there would be no time to quarrel over shibboleths which many a poor soul could not speak.

After the applause had subsided, Lord Cranborne, M. P., eldest son of the Prime Minister, arose, and moved the third resolution. He made an earnest speech in behalf of toleration between brethren, and for aggressive missionary work. He began by saying that he had no words to express the profound respect and admiration with which he had listened to the Bishop of Minnesota's noble and grand appeal for charity and unity. He asked the meeting to pledge itself to the Christianity of British rule; he did not care what they might do in the countries they conquered, what secular colleges they might found; unless they carried with these institutions the definite teaching of Christianity, they had done nothing at all.

The Rev. H. E. Fox, in seconding the resolution, said that western civilization in India and Africa was making it impossible for the natives to believe in their own religions, and no greater

wrong could be inflicted on a people than the destruction of its religion, if no religion were given to fill the vacant place. The Bishop of Newcastle closed the meeting with prayer.

On Thursday, the 13th, another great meeting took place at Exeter Hall. The special subject for discussion was, "Church Missions Other than C. M. S." The Bishop of Exeter presided. Sir John Kennaway read a letter of greeting from Count Bernstorff. The chairman said that the keynote of the day's meeting was, "The unity of the spirit in the bond of peace."

The Bishop of Newcastle said that in China the success achieved had been quite as much as could reasonably be expected, considering the deep-rooted prejudices of the people. The S. P. G. was at work in the North, while the C. M. S. and the American Church Mission worked together in mid-China. He spoke at some length upon the missions in Japan, Burmah, and Delhi.

The Bishop of Minnesota spoke on American missions, foreign and domestic. He said that the Church in the United States had organized its missionary society in 1832; that in 1835 they sent their first missionary bishop, Dr. Kemper, to the West, which was then a wilderness. He gave an interesting account of the missionary bishops, and the missions in foreign and domestic fields, under the care of 85 bishops. One of the Church's great problems is, how to deal with the multitude of peoples of all races; of moulding these races of widely different religious antecedents, into one brotherhood. He mentioned a city in his diocese of 200,000 people, 50,000 of whom were Scandinavians. He said that one of the oldest Church rubrics is: "Do all things unto edifying"; that they had ordained Swedish priests and permitted them to use the ritual of the Church of Sweden; their last General Convention had authorized the action of the diocese of Minnesota. He spoke of the laity of the Church in the United States having a voice in all questions which affect the work of the Church. They have a representative in the parish, in the diocese, and in the National Council of the Church, and are the conservative element in the Church, sustaining the clergy in all aggressive work. He said that the strength of the bishops of the Church in the United States is in the fatherhood of their office. That to no one agency were their bishops more deeply indebted than to the Woman's Auxiliary to the Board of Missions, their offering at their last Triennial Convention having been \$82,000. He spoke of the negro problem. To-day there are 1,460,000 black children in free schools; and since 1870, the sixteen Southern States have expended one hundred millions of dollars for the education of the black race. He spoke of the North American Indians, for whom he had been permitted to work, and gave a few thrilling examples of Indian character. In 1897, out of 250,000 Indians, not including Alaska, there were 23,574 communicants of churches; 23,000 children in schools; 268 more births than deaths; 348,218 acres of land cultivated by Indians; 1,716,918 bushels of grain were raised by them, and the value of products sold by them was \$1,033,047. He said that there had been no failure in missions. That the only failure would be when a Christian nation would give heathen folk civilization without Christ.

The Bishop of Rochester highly eulogized the Universities' missions, dwelling upon the Christ-like devotion and faith of their leaders. He spoke of the direct service of the mission to human progress, but that all the civilizing, moralizing results were not the heart of the matter; the real agent was spiritual power. The Bishop of Bath and Wells enlarged on work in Australia and Melanesia.

Simultaneously with the Exeter Hall gatherings, great meetings were held in Queen's Hall and Albert Hall, morning, afternoon, and evening; all were crowded to overflowing, the addresses given by distinguished bishops and clergymen of the Church.

## Missionaries to the Philippines

THE first missionaries sent from the Church in the United States to the Philippine Islands, sailed from San Francisco, April 20th. The party was composed of two clergymen, the Rev. Hugh Nethercott, lately of Jamaica, W. I., and the Rev. James L. Smiley, of the diocese of Washington, and two lay members of the Brotherhood of St. Andrew, Mr. John Howe Peyton, secretary of the Brotherhood, for work in the army, and W. H. J. Wilson, of St. James' chapter, Bristol, Pa. Mr. Peyton is sent as a lay missionary by the chairman of the Board of Managers of the Domestic and Foreign Missionary Society, to investigate the opportunities for missionary work by the Church. It is expected that he will return in the autumn, and make a report to the Board of Managers, for its guidance in planting mission stations in the islands.

The work of the other three members of the party will be chiefly confined to caring for the religious welfare of the soldiers. There are now about 40,000 troops in the islands; a very large proportion of these are regulars; they are almost entirely without chaplains, as the office of chaplain in the regular army is a post office. When a regiment takes the field it is rarely accompanied by a chaplain. There are now two chaplains of our Church in Manila, the Rev. C. C. Pierce, of the regular army, and the Rev. David L. Fleming, of the 1st Colorado Volunteers. Both have been unsparing of themselves in their work on behalf of the soldiers, and will gladly welcome recruits.

This branch of the work is under the auspices of the Army Committee of the Brotherhood of St. Andrew. The Rev. Messrs. Nethercott and Smiley have received the commission of the Presiding Bishop, and have been placed under the ecclesiastical supervision of the Bishop of Washington. The work they have undertaken to do has the cordial approval of the President of the United States and the Secretary of War. The latter has furnished the party with credentials, requesting all United States officers to render to the representatives of the Brotherhood such assistance as may be possible. The equipment of the party for work among the soldiers includes a large tent, to be used for services and as a reading room, a 500-volume library, a large supply of stationery and writing materials, 1,000 Prayer Books, many Testaments and Gospels in both English and Spanish, and requisites for celebrating the Holy Communion.

A large portion of the money needed to carry on this work for one year has already been raised by the Brotherhood's Army Committee, with the co-operation of individuals and parishes. St. George's parish, New York, has been particularly interested in the work. The Sunday school contributed \$600, while the Woman's Missionary Society gave \$260. The committee hopes to be able to raise an additional \$1,500, in order to insure the maintenance of the work upon a proper basis for a full year.

## The New Diocese in Indiana

ON the morning of St. Mark's Day, the primary convention of the new diocese in Northern Indiana, permission to establish which was accorded in the General Convention last fall, was opened with a full choral celebration of the Holy Eucharist, at which the Rt. Rev. John Hazen White, D. D., Bishop of Indiana, was celebrant. The Bishop spoke of the significance of this convention, and made a strong and vigorous plea for harmony and co-operation in the work of the new diocese.

The Bishop called the convention to order. At the calling of the roll, it was found that a majority of the parishes and missions which lie within the territory of the new diocese, were represented.

The Rev. Walter J. Lockton was unanimously chosen secretary of the convention. After considerable discussion, it was determined that the name of the new diocese should be "the diocese of Michigan City." It was decided that the annual convention be held in November of each

year, at such time and place as may be designated by the proper ecclesiastical authority.

The Committee on Constitutions and Canons submitted its report, which was considered *seriatim*. One of the noticeable changes made, was the provision for a financial secretary of the diocese, whose duty it shall be to secure pledges and collect all diocesan and missionary funds. The Bishop appointed Mr. Stuart MacKibbin as chancellor of the diocese, and the matter of the incorporation of the diocese was referred to him, with power to act. Resolutions were adopted expressing the profound gratitude of the convention to the wardens and vestrymen of Trinity parish, Michigan City, for their generous offer of the use of their parish property for the cathedral of the diocese, and the revenues of the parish for the maintenance of the see, which offer has made possible the erection of the new diocese.

The tentative agreement arrived at by a committee appointed by Bishop White, in conjunction with the trustees of the diocese of Indiana, with regard to an equitable division of the funds of the old diocese, was stated by a member of the committee, and was approved by the convention, which authorized the committee, with the chancellor of the diocese, to continue to act in this matter, and empowered them to select a trustee on behalf of the diocese of Michigan City, to receive the funds and property due this diocese, and to hold the same in trust until the annual convention. Bishop White appointed as his examining chaplains, the Rev. Walter Scott, the Rev. J. H. McKenzie, Ph. D., and the Rev. William Galpin. On the recommendation of the committee on new parishes, St. Paul's mission, Hammond, was admitted into union with the convention as a parish.

The convention elected the following officers: *Treasurer*, Mr. Walter Vail, of Michigan City. *Trustees*, Messrs. E. L. Kuhns, Chas. H. Truesdell, R. H. Carnahan, Walter Vail, and the Hon. Jas. S. Dodge.

*Standing Committee*, The Rev. Messrs. A. W. Seabrease, Walter Scott, J. H. McKenzie, Ph. D.; Messrs. H. B. Morris, James S. Dodge, Robt. O. Law.

*Registrar*, the Rev. Walter J. Lockton.

The Bishop appointed the following Committee on Constitution and Canons: The Bishop and the Chancellor, *ex officio*; the Rev. Messrs. A. W. Seabrease, W. W. Raymond, E. W. Averill, F. M. Banfil, and the Hon. Jas. S. Dodge.

The question of the finances of the new diocese was referred to the Bishop and trustees, with power to act.

After the adjournment of the convention, the board of trustees effected its organization by the election of Mr. R. H. Carnahan as secretary, the Bishop being *ex officio* chairman of the board. The Standing Committee also organized, electing the Rev. A. W. Seabrease as president, and the Rev. Dr. McKenzie, as secretary.

During the session of the convention, delegates representing the various parishes and missions of the diocese met, and organized a diocesan branch of the Woman's Auxiliary, electing Mrs. John Hazen White as president, Mrs. Albert Cook, vice-president, Mrs. A. S. Wheeler, recording secretary; Mrs. James F. Murphy, corresponding secretary, and Mrs. E. F. Case, treasurer.

The various sessions of the convention were characterized by the greatest harmony and unanimity, and a most lively interest in the new diocese was manifested throughout.

As a preface to the primary convention, the ladies of Trinity church, Michigan City, tendered a delightful reception to Bishop and Mrs. White, and to the delegates to the convention.

## Canada

### Diocese of Toronto

Services and meetings were held all over Canada, the second week in April, to commemorate the centenary of the Church Missionary Society. In Toronto, a public meeting was held on the 12th, the centenary day. St. George's Society in Toronto attended service on St.

George's Day this year in St. James' cathedral, Canon Sweeny preaching. The diocesan board of the Woman's Auxiliary held the annual meeting April 26th-28th. The 13th annual meeting of the Ministering Children's League was held in Toronto, March 21st. Reports showed what really good work has been done by the children. The cot in the Hospital for Sick Children, and the bed in St. John's Hospital, is still supported, and, in addition, several children of missionaries are clothed, and one branch supports a woman in the Church Home. The reports of the Easter vestry meetings in the Toronto city churches are, on the whole, encouraging. The financial statements show in most cases a prosperous state of affairs. In more than one case there was a surplus after all liabilities had been paid. One of the chief topics discussed by St. George's vestry was the question of free seats. The members present were all in favor of the plan, provided the funds did not suffer. The report of the church of the Ascension showed the free-seat plan working well in every way. Several ladies were present at St. Thomas' vestry meeting. The Bishop will hold his next ordination in St. Alban's cathedral, Toronto, on Trinity Sunday.

### Diocese of Huron

Bishop Baldwin went to Winnipeg to be present at the C. M. S. centenary celebration there, at which he was to speak. The Bishop held a Confirmation in St. Paul's cathedral, London, April 4th. Much regret is expressed at the departure of Canon Richardson who has been rector of Bishop Cronyn Memorial church, London, for 22 years. He was inducted into the Crown parish of St. John's, April 9th. The Rev. C. C. Owen, of Holy Trinity church, Winnipeg, has accepted the call to take Canon Richardson's place at Memorial church. The reports of vestry meetings in the diocese are satisfactory, so far as yet heard from. St. James' church, St. Mary's, has received a gift of a beautiful font of Italian marble, from a lady of the congregation. The Woman's Auxiliary of the diocese held the annual meeting in London, the first week in April, the session lasting three days.

### Diocese of Quebec

The Rev. Lennox Williams, son of the late Bishop, has been invited to take the position of rector of the cathedral and Dean of Quebec. He has consented, under certain conditions, which are all to be fulfilled, one being that the free-seat system be adopted in the cathedral. A new church is to be built at Sherbrooke. Work on the chancel will be begun at once, as this portion of the work must be finished by Jan. 1st, next, in order that the \$5,000 donated by the S. P. G., London, Eng., on that condition, may be obtained. When completed, the church will cost \$30,000, and will be one of the finest in that district. The present building was erected about 50 years ago, and is now not suitable or large enough. About \$15,000 has been already collected.

### Diocese of Montreal

The Bishop held a Confirmation, on Easter Day, in St. Thomas' church, Montreal. The attendance at the Easter vestry meetings of the city churches was exceptionally large this year. As a rule, the reports were very satisfactory. The vestry of St. James the Apostle adjourned till April 10th, when, amongst other matters, it was decided that a new organ was necessary. A meeting to celebrate the C. M. S. centenary was held in the Synod Hall, Montreal, April 14th, the Bishop in the chair. Principal Hackett, of the Diocesan Theological College, gave an able address, on "One hundred years of missionary work." Arrangements have been made to enlarge the church of St. Matthias' this year, and to build parish rooms. The board of the Domestic and Foreign Missionary Society met in Montreal, April 12th and 13th. At the April meeting of the diocesan board of the Woman's Auxiliary, arrangements were made to have a fund for expenses started. The Rev. Thomas Moore, a prominent member of the English Church Union, passed through Montreal in April, on his way to Vancouver, where he is going to reside.

### Restoration of the Kingston Cathedral

The Rev. Buxton B. Smith, dean of Ontario, writes: "In your Canadian items of Church news, it is very correctly stated that the \$10,000 asked for the restoring of St. George's cathedral, Kingston, after the disastrous fire of Jan. 1st, has been subscribed; but that does not mean that such sum will completely restore the building. To effect this, and to provide the necessary furnishings, will require well on to another \$10,000, and so we would still gladly welcome the assistance of those friends who may desire to give practical effect to their sympathy."

### Chicago

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

The annual meeting of the Chicago branch, Woman's Auxiliary, will be held on Thursday, June 1st, in St. Peter's church, Belmont ave., not on Thursday, May 25th, as heretofore announced.

The Lord Bishop of Niagara was associated with his son in the reception at St. Peter's guild rooms, on the evening of the 27th. The assemblage was a thoroughly representative one, and it appreciated the neat address of the Bishop, who was to leave for Hamilton on Wednesday of this week.

St. Paul's, Kenwood, suffered a severe loss on the 18th, in the death of Mr. Myers, senior warden, whose active interest in the affairs of the parish, contributed so materially to the erection of the beautiful parish house. He was buried on the 21st.

The members of the Clerica will hold their next monthly meeting in Oak Park, on the invitation of Mrs. C. P. Anderson, on the afternoon of the 10th.

The Southern deanery convocation is postponed for a few weeks, when the laying of the corner-stone of the new St. Paul's, Kankakee, will be made a leading feature of the proceedings. The plans of Messrs. Morrison & Fuller, of Chicago, have been accepted for a very Churchly building to cost, finished, about \$20,000.

### Confirmations in Oak Park and Elgin

The Bishop made his visitation of Grace church, Oak Park, on the morning of the 4th Sunday after Easter, confirming a class of 14 males and 9 females, presented by the Rev. C. P. Anderson, rector. The Bishop also preached in the roofed-in basement of the new church that is to be, and which has been so satisfactory in the use and proved so much of a necessity, for the smallest congregation therein assembled during the four months of its occupation could not have found sitting room in the old church. In the evening, the Bishop preached in the church of the Redeemer, Elgin, and to a large congregation, after which he laid hands upon a fine class of 14 (6 being choir boys), presented by the rector, the Rev. Dr. Fawcett. This is the second Confirmation class here since last May, so that the total for the conventional year just ended will be reported as 26.

### Confirmations by Bishop White

The class presented to Bishop White on the 20th, at Hinsdale, by the rector of Grace church, the Rev. W. R. Cross, numbered 6. The Bishop of Indiana was also a visitor at the Church Club on Monday, having just returned from Sycamore, where, on the morning of the 30th, he confirmed a class of 7 in the chapel of Waterman Hall, presented by the rector of the school, the Rev. Dr. Fleetwood, and in the evening one of 17 in St. Peter's, Sycamore, presented by the rector, the Rev. N. W. Heermans.

### Church Club Lecture

Bishop Wm. Montgomery Brown, coadjutor of Arkansas, delivered the fifth and last of the series of lectures under the auspices of the Church Club, in Grace church, on Monday evening, April 24th. The subject, "Seabury and the American period," with so scholarly a treatment by the lecturer, deserved a larger audience than heard this able Southern Bishop.

### St. James' Church, Chicago

The Rev. Dr. Stone, the rector, returned, on Friday last, from his visit to Canada. On the 28th he buried Mr. Wirt Walker, a prominent lawyer and a member of St. James'. The music at the afternoon service of last Sunday was uncommonly fine. It marked the close of Mr. Wheeler Fletcher's connection with the church as choirmaster, and that of Mr. James Watson as organist. In the congregation was Mr. Smedley, just returned from New York, who resumed on the Tuesday following his old position in charge of the choir. For a time, Mr. Lutkin will preside at the organ, and until an organist is obtained for the Ascension which Mr. Breden will leave to become organist of St. James'. On Whitsunday next, being the 350th anniversary of the putting forth of the Prayer Book of the Church in 1549, a special commemorative service will be held in St. James', and a special sermon preached by the rector.

### Church of the Epiphany

On Monday afternoon, the Rev. Mr. Hopkins addressed the monthly meeting of the parochial branch of the Woman's Auxiliary, on "Missionary ideals." On Tuesday evening, the organist, Prof. Francis Hemmington, presented a fine programme at his organ recital; he will give another on the evening of the 16th. There will be two Celebrations in Epiphany on Ascension Day, and a festival evening service; 23 individuals were baptized in Epiphany, by Bishop Morrison, on Easter Day. Four memorial mosaics are being placed to fill the panels of the re-dos. An interesting letter from the late assistant, the Rev. G. B. Pratt, now doing missionary work in Puerto Rico, reports a congregation of 120, and 35 communicants, at the first Easter Celebration on the island by a clergyman of our Church. The use of the Hall of the Athenaeum, a native literary society, is given for the Church services, free of charge, but it is intimated that government land may soon be obtained for a church.

### The Mission at Harvey

On Sunday last the Rev. E. J. Randall had at morning service at Harvey, 15 communicants, but in the evening the congregation of this new mission, not yet named, and in charge of Mr. Knickerbacker, a seminarian, numbered 250, filling the opera house. The occasion was the anniversary service of the Odd Fellows. There is here a flourishing woman's guild with an attendance of 25, and at the recent annual meeting of the G. F. S., it was reported, as a unique occurrence, that, without solicitation, an application had been sent in for the formation of a chapter in this promising mission.

### Clerical Movements

The Rev. B. F. Matrau surprised his friends of St. Bartholomew's, Englewood, by returning sooner than expected, from the South, much improved in health; but he goes away again, this time East, in a month.

His brother clergymen were glad on Monday to welcome back from Florida the Rev. J. T. McGrath, who took the service at Pullman last Sunday evening.

The Rev. Harold Morse moves to Morgan Park this week.

The Rev. Alf. Lealtad is reported to be so much better for his short vacation and rest, that he may be able to resume his work at St. Thomas', Dearborn st., on Sunday next.

We regret to be informed that the Rev. Percival McIntyre, of the church of the Redeemer, South Park, is very ill.

### New York

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

At St. Matthew's church, the Rev. Dr. Krans, rector, a reception for men was held in the parish house, April 25th.

At Trinity church, Sing Sing, a handsome font was unveiled Sunday, April 30th, as a memorial of the late Miss Mary Churchill.

At St. Philip's church, the Rev. H. C. Bishop, rector, special services were held Sunday, April

30th, being the eve of St. Philip and St. James' Day. A supper was served in the parish rooms on May 1st.

At Grace church, April 25th, were married the Rev. James Le Baron Johnson, one of the curates of the church, son of the Ven. Archdeacon Johnson, D. D., to Miss Mabel Van Rensselaer, daughter of Mrs. Alexander Van Rensselaer.

A new organization composed of Pennsylvanians, and to be known as the Pennsylvania Society of New York, was organized April 25th, with Bishop Potter as president, and the Rev. Samuel D. McConnell, D. D., D. C. L., chaplain.

### Anniversary of the Rev. Arthur Ritchie

At St. Ignatius' church, the annual reception, under the auspices of the Men's Guild, was held in the parish hall, April 26th. It was the 15th anniversary of the rectorship of the Rev. Arthur Ritchie.

### New Edifice for Church du St. Esprit

The edifice of the French church du St. Esprit, in W. 22d st., has been sold, and the congregation intends to build a new church. The sale of the former building bought \$60,000. Land has been purchased near the junction of 4th ave. and 27th st., as the new site for the parish.

### Confirmation at St. Augustine's

At the Confirmation just held at St. Augustine's chapel, Trinity parish, the Rev. Arthur C. Kimber, D. D., vicar, Bishop Kinsolving, of Brazil, officiated for Bishop Potter, and made the address. The rector of the parish, the Rev. Dr. Morgan Dix, presented the large class, and both he and Dr. Kimber made addresses.

### Return of the Rev. Dr. Van Kleeck

Grace church, White Plains, is much rejoiced by the approaching return of its rector, the Ven. F. B. Van Kleeck, D. D., Archdeacon of Westchester, who, with Mrs. Van Kleeck, has been traveling in Europe for the past six months in search of renewed health. The archdeacon sailed from Liverpool, April 26th, on his return voyage.

### Brotherhood of St. Andrew

The Junior branch held its annual meeting in the church of the Holy Communion, April 22nd. At the afternoon session, Messrs. T. B. Nichols and Herbert Welsh spoke on county and city aspects of the question, "What can the Brotherhood do this summer for the Brotherhood of St. Andrew?" At night, addresses were delivered by the Rev. Thomas H. Sill and the Rev. W. H. Potts, Ph. D.

### Church Periodical Club

The last meeting of the season has just been held at the Church Missions House. Addresses were made by the Rev. Thomas C. Wetmore, as the representative of the newly consecrated Bishop Horner, of the missionary jurisdiction of Asheville, N. C., and charged with collecting funds for the building and sustaining schools there; the Rev. R. L. Paddock and Mrs. J. L. Chapin, secretary of the club. The latter gave an account of her recent visit to Florida on the work of the club.

### St. George's Day Dinner

Anglo-Saxon unity was the pervading spirit of the dinner, April 24th, in celebration of the 113th anniversary of the St. George's Society. Men of American and British birth vied with each other in singing the praises of each other's country. The American and English colors were intertwined everywhere in the hall. Among the guests of honor were the Rev. Dr. C. Walpole Warren, D. Parker Morgan, and the Rev. Dr. Geo. M. Christian. The Rev. Dr. Warren made an address.

### Sisterhood of the Good Shepherd

At the 30th anniversary celebration just held in its chapel, Bishop Potter was the celebrant of the Holy Eucharist, assisted by the chaplain, the Rev. Thomas Gallaudet, D. D. The 29th and 30th annual reports were read by Dr. Gallaudet, noting the appointment of Sister Ruth as successor to the late Sister Adelia, as head of the order. The proceeds of a legacy from

the late Miss Caroline Talmann have been used to pay off \$2000 of mortgage heretofore resting upon the house of the Brotherhood at Asbury Park, N. J., devoted to educational and fresh-air work. Bishop Potter made a congratulatory address referring to the faithful labors of the Sisterhood during its 30 years of existence.

#### Annual Supper of C. A. I. L.

The annual supper of the Church Association for the Advancement of the Interests of Labor was held May 1st. The Rev. Joseph Reynolds presided and gave an address of welcome. Addresses were also delivered by Bishop Potter, Commissioner Henry C. Johnson, of the State Board of Mediation and Arbitration; F. F. Mackay, president of the Actors' Association; Edward A. Moffat, editor of *The Bricklayer and Mason*, and Miss Mary Maloney, president of Local Union No. 50, of the United Garment Workers. In accordance with the plan adopted last year, Sunday, April 30, was selected for a "Labor Mission." Clergymen in this vicinity were asked to preach sermons in the interests of labor. The official service of the Association was held at St. George's church, the preacher being the rector, the Rev. William S. Rainsford, D.D. Seats were reserved for delegates from labor organizations.

#### Protest Against Dr. Briggs' Ordination

The rector of St. Peter's church, Westchester, the Rev. F. M. Clendenin, D. D., has addressed an energetic protest to Bishop Potter, objecting to the ordination of Dr. Briggs in his parish church, on the ground that since his ordination as deacon he has issued a rewritten edition of his book on the Bible, which it is claimed is at variance with the doctrines of this Church. The book represents the extreme views of Biblical criticism, in an enlarged form, which occasioned the writer's discipline by the Presbyterian denomination. There is no public claim that Dr. Briggs, though seeking the priesthood, intends to forego his present work as a teacher of future schismatic preachers in a theological school having no affiliation with the Church. The Rev. Dr. Clendenin ends his letter in these words:

It grieves me, my dear Bishop, to add any trouble to your already overburdened life, but I feel there is nothing left for me to do, but to ask you kindly to withdraw the ordination from St. Peter's church. For some two hundred years this venerable parish has stood by the Holy Scriptures, "as this Church hath received the same." I have no right to involve its record. Lastly, Reverend Father in God, until he has renounced his errors, I solemnly protest against Charles Augustus Briggs, doctor in divinity, being ordained anywhere by our Bishop to the priesthood of the Catholic Church.

This letter, which was given to the press, was followed by the publication of a letter from the Rev. Dr. Wm. R. Huntington, April 28th, in which he deprecated the attack on Dr. Briggs, and announced that he had offered to Bishop Potter the use of Grace church for the ordination. The following day Bishop Potter allowed it to be known that he had withdrawn the ordination from St. Peter's church, Westchester, at the request of the Rev. Dr. Clendenin, and that he had declined the offer of the Rev. Dr. Huntington, having made other arrangements, but not specifying of what nature.

### Pennsylvania

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

Mr. George W. Jacobs, treasurer of the Lenten and Easter offerings, reports that up to 28th ult., he has received from 110 Sunday schools, \$12,263.

The memorial church of St. Paul, Overbrook, Philadelphia, has taken title to property on Lancaster and Overbrook aves., 340x198 ft., for \$10,200. Ground will be broken in the near future for the new church edifice.

At the unveiling of the heroic bronze equestrian statue of General Grant on the 27th ult., in Fairmount park, Philadelphia, Bishop Whitaker invoked the Divine blessing, concluding with the Lord's Prayer and lesser benediction.

On Wednesday morning, 26th ult., at St. Simon's memorial church, Philadelphia, the Rev.

Edmund Burk, rector's assistant of that parish, was united in holy matrimony to Miss Blanche Alena Clark, of Swedesboro, N. J. The ceremony was performed by the Rev. Jesse Y. Burk, father of the groom, with the assistance of the Rev. Edgar Cope, rector.

Mahlon N. Kline, accounting warden of the church of the Saviour, West Philadelphia, on Sunday afternoon, 23d ult., assumed charge of the Sunday schools of that parish, *vice* Col. O. C. Bosbyshell who, after a service of nearly 40 years in Sunday school work, has resigned, on account of failing health. The school has a membership of over 700.

#### St. Mark's Church, Frankford

The men of this parish were entertained at the annual supper which was given in the parish house, on the evening of St. Mark's Day. There were about 150 present. Toasts, speeches, and music by the choir, enlivened the evening. The Rev. John B. Harding, rector, responded to the toast, "Our parish," and Francis A. Lewis, Esq., a guest, spoke on "The advantages of a large parish." The Rev. Robert Bell, rector's assistant, also made an address.

#### Sons of St. George

The society held their 127th anniversary banquet at St. George's Hall, Philadelphia, on the 24th ult., when nearly 200 members were in attendance. The Rev. Dr. James S. Stone, of Chicago, responded to the toast, "England," and, in the course of his remarks, pointed out that the century practically opened with Nelson's victory at the battle of the Nile, and it closes with the victory of Dewey, at Manila, in whose veins flows Nelson's blood. "The same spirit still animates the Anglo-Saxon race, and there is not a man here to night who does not wish to have his children love this country as dearly as their fathers were taught to love the land of their birth." The Rev. Dr. H. Richard Harris responded to "The pulpit."

#### Girls' Friendly Society

The annual diocesan council and conference of associates of the G. F. S. was held at the Church House, Philadelphia, on the 21st and 22d ult. There was a large attendance on both days. The Holy Communion was celebrated by the chaplain of the society, the Rev. Dr. J. DeW. Perry, who also delivered an address. The reports read showed a membership of about 1,300, and the working associates—all of whom are communicants—number 259. The annual election resulted as follows: President, Miss Helen J. Wright; vice-president, Miss M. A. L. Neilson; secretary and treasurer, Mrs. Arthur Wells; assistant secretary, Miss C. R. Hensell; and also 15 new members of the council whose names had been approved.

#### Daughters of the Revolution

Nearly 300 members of this society assembled at Gloria Dei (Old Swedes') church, Philadelphia, on Sunday afternoon, 23d ult., where, after Evenson had been said by the rector, the Rev. S. B. Simes, the anniversary sermon was preached by Archdeacon Brady, on "The value of self-sacrifice." The quaint old church was appropriately decked in blue and gold, alternating with the national colors. The Daughters, on retiring, were each presented with a card containing the history of the church since its organization, in 1677. On Tuesday, 25th ult., the Daughters, among other localities, visited the Betsy Ross house, where the first American flag was made by that noted old Churchwoman; old St. Peter's church, old Christ church, and Franklin's grave, in Christ church cemetery, which they decorated with flags and flowers.

#### New Parish House in Norristown

Ground was broken on the 22d ult., for a parish house for All Saints' church. The rector, the Rev. W. Herbert Burk, officiated, assisted by the Rev. Isaac Gibson, rector *emeritus*, and the Rev. Harvey S. Fisher, rector of St. John's church (of which All Saints' parish was formerly one of its chapels), the Rev. John W. Kaye, a former minister-in-charge, the Rev. Messrs. A. A. Marple and W. McGlathery. The Rev.

Jesse Y. Burk, father of the rector, delivered the address. The new edifice is to cost \$20,000, and is the gift of Miss Elizabeth Swift. It will be built of rough-dressed marble, to correspond with the material in the church, but will be an entirely separate building, joined by a portico affording a common entrance to both house and church, and producing the appearance externally of one building. The parish house will be 2½ stories high, 55x65 ft. The basement will be used for Church society purposes, including a dining-room and kitchen. On the first floor will be five rooms for the Sunday school. The assembly room, in the form of an amphitheatre, with sittings for 450, will include the entire second story, and is to be so constructed as to be easily divided into class rooms. The semi-story will consist of a balcony for the assembly room.

### Nebraska

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

The offerings in St. Barnabas' church, Omaha, on Easter Day, were \$425, not \$150, as reported in our last issue.

At Trinity cathedral parish meeting, held on Easter Monday, the following resolution was unanimously adopted:

*Resolved:* That Trinity cathedral, Omaha, in its annual parish meeting assembled, this third day of April, eighteen hundred and ninety-nine, hereby expresses its profound sorrow that the critical condition of Bishop Worthington's health necessitates his prolonged absence from the diocese; but most sincerely his cathedral indulges the fond hope that by perfect rest and the skillful treatment of the specialists, under whose care he accedes to the contemplated change, Bishop Worthington may secure once again that strength of which he is now deprived in his extraordinary exertions as the Bishop of the diocese of Nebraska.

### Ohio

#### Wm. Andrew Leonard, D.D., Bishop

#### North-Western Convocation

The spring session was held in St. Mark's church, Toledo, April 18th and 19th. On Tuesday evening, Miss Mary Hutcheson, of Columbus, read an admirable paper, on "A resume of Sunday school matters and methods," Churchly and up to date. It was made clear that when our Sunday schools use all the most improved modern methods in vogue in our public schools, they will then be simply applying the principles of the Prayer Book. Discussion followed the paper, and Miss Hutcheson answered questions put by clergy and laity. On Wednesday an address by the Rev. F. E. J. Lloyd; *Mus. Doc.*, pointed out under six heads, lettered C. H. U. R. C. H., that music must be, 1st, C., Churchly; 2d, H. Hearty; 3d, U., Universal; 4th, R., Reverent; 5th, C., Congruous; 6th, H., Holy. The subheads and illustrations were well worked out, and it was an interesting and profitable address. Hymnology was the next theme, and in a paper read by the Rev. A. R. Taylor, received very full treatment. The Rev. George S. May, the oldest member of the convocation, read an interesting autobiographical account of his very successful work during 18 years in D. fiance and parts adjacent, where his parish has secured during his time \$10,000 of property (a fine church and rectory), and become a live Church centre, providing services for Hicksville, Napoleon, Bryan, and other places. The Rev. J. W. Thompson preached on "The mutual duties of clergy and laity towards missions." At the annual election, the Rev. W. C. Hopkins, D. D., was nominated to the Bishop to be appointed dean; the Rev. W. C. Clapp, secretary and treasurer. The convocation nominated to the convention for the diocesan missionary board, the Rev. E. V. Shaler and Mr. Walter Hodges, a vestryman of St. Andrew's church, Toledo.

#### The North-Eastern Convocation

A successful meeting was held at St. Paul's church, Conneaut, April 17th-18th. The Rev. Dr. Peirce, president of Kenyon College, made an address on Church colleges. On Tuesday, at 7 A. M., Holy Communion was celebrated; at 9,

Morning Prayer, and an address by Dean Frazer, on convocational work. A business session was held, 12 clergymen being in attendance. It was decided to hold a summer meeting at Boardman. The Rev. Messrs. Frazer and Kell were re-elected dean and secretary. Dean Frazer was elected as clerical nominee for the missionary committee, and Mr. W. W. Scupholm, of Cuyahoga Falls, the lay member. The Rev. F. B. Avery read an interesting paper on parochialism. The usual mission prayers were said at noon. After an excellent luncheon, served by the ladies of the parish, a conference was held, the Rev. Dr. Burrows reading a helpful paper on "The Bible class," and the Rev. H. M. Ingham making an excellent address on "The teacher's responsibility in Sunday school work"; these topics were also discussed by the members of convocation. At 7, evening service was held, and the Ven. A. A. Abbott made an address on "Church extension in Ohio."

### Rhode Island

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

#### Easter at Auburn

Easter was a notable day at the church of the Ascension, for several reasons. It was the first Easter with the new chancel arrangements; it was the last Easter with a debt on the organ; and the church was the recipient of a beautiful silver chalice, which was used then for the first time. The organ was marked with the silver cross of the King's Daughters, and inscribed as follows:

To the glory of God. Presented to the church of the Ascension by the St. Cecilia Circle of King's Daughters, 1890-1899. "Praise Him upon stringed instruments and organs."

The new chalice was given by the St. Agnes' guild, and is of solid sterling silver, gold plated. It stands nine and a half inches high, and around the knob of the stem is set six garnet carbuncles, and in the front panel of the base is a cross with with carbuncle in the centre and a pearl in each arm. In the other two panels are chased in high relief the symbols of the Sacrament, the sheaf of wheat and the grapes.

### South Dakota

William Hobart Hare, D.D., Bishop

#### The Eastern Deanery

The Bishop lately made a round of visitations, in which, by the use of a carefully prepared plan, he was able to have service during two weeks, ending Easter Even, in three of the most important towns in the State—Watertown, Huron and Aberdeen—as well as in nine smaller towns—Arlington, De Smet, Redfield, Mellette, Groton, Bristol, Madison, Howard, Flandreau. In only three of these smaller towns have we church buildings, but in all of them there are a few Church people who value the services of the Church, and keep together "in the Apostles' doctrine and fellowship and in the breaking of bread and in the prayers," notwithstanding drawbacks and discouragements. In those in which we have as yet no regular services, over 20 persons have been confirmed during the last 18 months. During the month of March the Bishop was in a different town each day for 13 consecutive days, occupied 11 different beds in 13 nights, and had occasion to remark that nobody, no bed, had a chance to get tired of him.

#### Easter Offerings.

In Yankton, the services during Lent were well attended. Easter Day 70 communed. The offering was \$107; the Sunday school offering for missions, \$19. Many representatives of the Masonic fraternity were present in the evening. Seven persons were baptized during Holy Week, and a large class is preparing for Confirmation. In Huron five were confirmed at the Bishop's visitation in March. The Easter congregations were large; the offering, \$175, to be applied towards paying the debt on the church building. At Mitchell, the Sunday school Lenten offerings for missions averaged 35 cents for each pupil. At the annual parish meeting, the reports showed a balance in the treasury, after

paying all obligations, and an increase in the number of communicants during the year. The interest in work in this mission at Vermillion, which is in charge of a lay-reader, is steadily increasing. A large number of students from the State University attend the services, sing in the choir, and in many ways assist in the missionary work.

#### Visit to Aberdeen

The Bishop visited this important parish March 26th; 21 were confirmed. Easter was "a red-letter day." The Sunday school offerings were \$26. Four were confirmed in Groton on the 27th. The outlook here is very encouraging. The same may be said, indeed, about every place in which services are held regularly.

### Missouri

Daniel Sylvester Tuttle, D.D., Bishop

#### Episcopal Visitations

MAY

7. St. Louis: A. M., Redeemer; 4 P. M., Grace; evening, Good Shepherd.
14. St. Louis: A. M., cathedral, flower sermon; evening, St. Matthew's.
16. Afton.
21. A. M., St. John's, St. Louis.
23. Cathedral, annual diocesan convention.
28. A. M., St. Mark's, St. Louis; P. M., "Missionary Host."
30. Mammoth Springs, Arkansas.
31. Thayer.

### Central New York

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

#### Grace Church, Elmira

The Rev. Wm. Harman Van Allen reviewed, on April 23d, his two years' work in this parish, with satisfaction at the progress made in all departments, but urging the need of improvement in some directions. During the last year 76 communicants have been added, 10 adults baptized, and 46 infants; Confirmations have been 47, as against 40 the year before.

#### Centennial of St. Luke's, Harpusville

This was observed in connection with the spring meeting of the convocation of the Third District, April 17-18th. Addresses were made by the Rev. J. H. La Roche and the Rev. Dudley Chase; sermons by Dean Quinnell and the Rev. E. W. Colloque; and Confirmation administered by the Bishop. Letters were read from former rectors, and papers presented by Mr. Emerson Demeree and the present rector, the Rev. H. M. Brown. The Rev. Mr. Chase's address was about his father, the Rt. Rev. Philander Chase, and was read by the Rev. Ernest Melville.

#### Death of Rev. Henry Dows Stebbins

The rector of Emmanuel church, Norwich, died early Sunday morning, April 23d, at Cornwall-on-the-Hudson. Mr. Stebbins had been in poor health for a year or more; typhoid fever, followed by pneumonia, caused his decease. He was a graduate of Amherst College and Berkeley Divinity School. His rectorship at Norwich covered ten years, and was marked by increasing efficiency and good fruits. The funeral was held in Emmanuel church on the 25th ult., conducted by the Bishop, and attended by the clergy and a large sorrowing congregation.

### Long Island

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

#### Choir Guild of Long Island

The ninth annual choral festival was held April 27th. In the morning there was a choral celebration of the Holy Eucharist in St. Luke's church, Brooklyn. In the evening the service was in Grace church on the Heights. The Bishop was unable to attend, but a large number of clergymen were present. Preliminary to the service proper, the orchestra and organ played Verdi's Seventh Symphony, and then the choirs, comprising about 350 voices, advanced up the main aisle, the processional, "Brightly gleams our banner," being inspiringly rendered. The choirs were from ten of the principal churches of Brooklyn, and that of the cathedral of the Incarnation, Garden City. The Rev.

G. Calvert Carter was cantor, and Frank Wright, precentor. Evening Prayer was read, Henry Gadsby's *Magnificat* in C major being sung between Lessons. The anthem, "My soul truly waiteth," in D flat major, by Bruce Steane, was sung by all the choirs with fine effect. At the offertory, Haydn's hymn, "Glorious things of Thee are spoken," followed. "Blessed be the God and Father," S. S. Wesley, introduced a solo soprano boy voice, and fine fugue effects. Most effective, however, from the point of grandeur, was the singing of Haydn's chorus, "The heavens are telling," from the "Creation." An address was made by the Rev. Frederick Burgess, giving an outline of the history and progress of the Choir Guild, and setting forth the importance of high grade music in places of worship. The *Te Deum*, by G. C. Martin, followed, and after prayer and benediction, the processional, "O what the joy and the glory must be."

#### Archdeaconry of Queens and Nassau Co.

The annual meeting was held at the cathedral of the Incarnation, April 26th. A service at the cathedral was conducted by the Rev. Wilmer P. Bird. An address was made by the Bishop, on "The motive for missions." Luncheon was served at the See house, Mrs. Bird and Mrs. Bryan acting as hostesses. After luncheon, the guests visited St. Paul's School. At the business session, the Bishop presided. Mr. G. Webster Peck was unanimously re-elected secretary. P. R. Jennings, of Meyrick, was elected treasurer; Augustus Rapelyea and W. R. Griffith, lay members of the missionary committee; Rev. Messrs. G. W. Davenport, Kirkland Huske, and W. Wiley, members of the executive committee. The treasurer's report showed a balance of \$237.50. It was decided to begin mission work at Hicksville.

#### St. Peter's, Brooklyn

The Rev. Dr. Lindsay Parker, the rector, has sailed for Europe, where his presence is needed to arrange business of a family and personal nature, his mother having lately died. In advance of Easter Day, Dr. Parker requested an offering of \$3,000 to meet the requirements of the parish, and the response was something over the amount asked for.

### Massachusetts

William Lawrence, D. D., Bishop

The Massachusetts Altar Society gave away the last conventional year 146 articles, valued at \$662.68.

The City Board of Missions closes the conventional year with a balance of \$1,200.

St. Paul's church, Beachmont, is about to build a rectory.

The rector of St. Peter's church, Beverly, the Rev. E. J. V. Huiginn, was married, April 26th, to Madeline Clinton O'Brien, daughter of the late Mayor O'Brien, of Boston, a well-known friend and adviser of the R. C. Archbishop of Boston. The family have recently renounced Romanism for the Church Catholic. Mr. Huiginn was formerly a Roman Catholic priest.

#### St. James', Amesbury, Destroyed by Fire

The rector, the Rev. R. LeB. Lynch, is making a strenuous effort to rebuild. There was \$5,300 insurance on the building, but the mortgage amounts to \$2,350. The people have already subscribed \$800, and probably \$2,500 will be raised in the town itself, including the amount promised by the parishioners. This will leave a large sum to be furnished by the diocese or outside sources, so that the church may be rebuilt free from debt.

#### The Episcopalian Club

The new president, Mr. J. W. D. French, presided at the dinner in Hotel Brunswick, April 24th. The topic for discussion was neighborhood Church work. The Rev. Dr. Cunningham, rector of St. Mary the Great, Cambridge, England, made the first address, in which he outlined the difference between charity work in England and the same work in America. In England, the clergyman never gives relief per-



sonally, or when making spiritual calls. He uses some one else for this. It is thus easy for him to draw a line between the two functions of giving alms and of spiritual administration. The Rev. Leslie E. Learned described in detail the working forces and agencies of St. Bartholomew's church, New York. It was a singularly well delivered address, and was listened to with marked attention. Mr. William Clark described what the Lincoln House is doing for the South End of Boston, where 700 are enrolled among the clubs, and 200 more have a sort of good feeling towards the House. The Rev. E. L. Atkinson strongly emphasized the religious side of neighborhood house work, and dwelt upon its need among the children.

#### The Junior Auxiliary

Over 250 children attended the third annual meeting of the branches in the diocese. Addresses were made by Bishop Lawrence and the Rev. J. L. Patton, of Japan. Miss Jane R. Reynolds spoke entertainingly to the children, and told them of the growing work of the Auxiliary, as well as the important factor it was becoming in missionary work.

#### Church Property at Easthampton

A fine residence, with ample grounds and a brick stable, in the very centre of the town, has been purchased by the parish. The house will be used for a rectory, and the stable for a parish house. The church building will eventually be moved to this lot and the old lot will be sold. These are very important results for this parish.

### Georgia

Cleland Kinlock Nelson, D.D., Bishop

In the church of the Good Shepherd, Augusta, there was Holy Communion each Sunday during Lent, at 8 o'clock, service each day until Palm Sunday, and twice each day in Holy Week. The Bishop visited the parish twice for Confirmation, and brought pleasure and blessing. It will be remembered that the church was destroyed by fire on Nov. 22d, 1896. Through the zeal and business management of the congregation and building committee, the new church was finished and consecrated on the second day of January, 1898. Its appointments are unusually complete and attractive. By the will of the late Margaret W. Gould, it has fallen heir to the sum of \$5,000, to be invested for the parish. A handsome mural tablet in bronze and oak has recently been placed on the south wall of the nave, in memory of Mrs. Gould who was a devoted and almost lifelong member of the church of the Good Shepherd. The tablet was erected by the vestry.

### New Jersey

John Scarborough, D.D., Bishop

#### Debt Paid at Grace Church, Elizabeth

Special efforts were made during Lent to secure freedom from the debt. The reports read at the Easter parish meeting showed that there had been an increase in every source of income during the past year. The Easter offering was over \$700, of which \$200 was for current expenses, and \$500 for the bonded debt. There was also an offering by the members of the Sunday school of \$50 for missions. These reports gave much pleasure to the members present, many of whom have made many sacrifices to attain this result, in which they have been helped by warm friends of the parish. The rector, the Rev. H. H. Sleeper, Ph.D., announced an increase in his work this year as follows: Adult Baptisms, 12; children, 71, total, 83; confirmed since last Easter, 74; burials, 30; marriages, 14. Families and parts of families, 500. In these particulars Grace church has become one of the leading parishes in the diocese. In accordance with the provisions adopted by the diocesan convention in 1898, the date of the annual parish meeting was changed from Easter Tuesday to the Monday after the first Sunday in Advent, and wardens and vestrymen were chosen to serve until that time for 1899.

### Arkansas

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

#### St. Paul's Church, Newport

Daily services during the past Lent were very well attended. The people provided some beautiful and appropriate Easter gifts for the chancel, and also an offering of \$57.50 for church improvement. The gifts were a bishop's chair, of solid oak, with the mitre, keys, and cross carved in relief, on the panels of the back; a solid oak chancel rail, with gates, which, when closed, show a large *fleur de lis* cross in the centre, over which are the words, *Ad Dei Gloriam et in Memoriam*, in raised oak letters. This is a memorial to Charles Minor and Thomas Minor, half-brothers, given by Mrs. Lancelot Minor and Mrs. Narcissa Minor; an engraved brass altar cross, given by Mr. and Mrs. T. D. Kinman, in memory of their parents. The children's Lenten offerings amounted to \$10.85. To those who are acquainted with the work at Newport, these figures show but very faintly the grand work which has been done by the Rev. Mr. Rhames during his brief rectorship. He has worked early and late to bring this parish to life and energy, and he has succeeded admirably well.

### Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

The Easter session of the Kansas Theological School has just closed, and the students, ten in number, have gone back to their work in the field, pursuing their studies there. They keep in touch by letter with the professors who are the Rt. Rev. Dr. Brooke, the Rt. Rev. Dr. Millspaugh, the Rev. Dr. Beatty, the Rev. W. W. Ayres, and the Rev. Messrs. Sykes and Bywater.

### Iowa

Theodore Nevin Morrison, D.D., Bishop

#### Visitations of the Bishop

At Albia, April 12th, Bishop Morrison was tendered a reception at the home of the rector and Mrs. W. Parry-Thomas. In the evening the Bishop preached in the First Presbyterian church, which had been kindly loaned for the occasion.

Bishop Morrison visited St. Paul's mission, What Cheer, on the evening of April 6th, and confirmed 14 persons. Friday morning he administered the Holy Communion to 42 persons. Increased offerings, improvements in the Church property, and a reverent service are indications of faithful work done by the missionary, the Rev. R. A. Crickmer.

The Bishop visited Oskaloosa for the first time, April 7th, and was given a hearty welcome. He was the guest of Mr. N. P. Herrington, treasurer of the diocese. Friday evening, in St. James' church, the Bishop preached and confirmed seven persons. On Saturday a reception was tendered the Bishop, which was largely attended by the people of the town, as well as the parishioners of St. James. This parish has recently lost much through removals of parishioners, but is far stronger than when the present rector, the Rev. Chas. H. Bohn, took charge.

Bishop Morrison's first visit to Ottumwa, the Rev. J. Hollister Lynch, rector, was on Sunday, April 9th. He preached both morning and evening to very large congregations; 29 persons were confirmed. On Monday evening a public reception was given the Bishop at Trinity rectory. Many prominent men of the city, not connected with the Church, were present, including several of the ministers of the denominations. The people of Trinity church are delighted with Bishop Morrison, and have given him their affection and hearty support.

#### The South-eastern Convocation

This deanery met at Ottumwa, April 11th and 12th. The first service was a missionary meeting Tuesday evening. Shortened Evening Prayer was said, and missionary addresses were made by Bishop Morrison, Dean Paget, Rev. Messrs. Wm. Parry-Thomas, W. K. Berry, and W. V. Whitton. The interest in mis-

sions was never so strong in Iowa as at present, and the prospects for the future were never so bright. On Wednesday morning, the dean, assisted by the rector, the Rev. J. Hollister Lynch, celebrated the Holy Communion. Morning Prayer was said, and the business meeting held. Reports were made of the work being done in the various parishes and missions. Bishop Morrison spoke of his hopes and plans for the present and future, to which the clergy present gave their enthusiastic endorsement. Dean Paget resigned his office as dean, because of his approaching removal to British Columbia. This resignation was accepted with resolutions and many expressions of regret. His removal is a great loss to the convocation and the diocese. The Rev. W. K. Berry was re-elected secretary, and, upon nomination of the Bishop, the Rev. J. Hollister Lynch was elected dean for the ensuing year. A mid-day luncheon was served in the crypt of the church to the visiting clergy and to the wardens and vestrymen of the parish. At the close, the Bishop spoke of his appreciation of the hospitality and cordiality of the people of Trinity church, and thanked them for the many expressions of good will and loyalty which have come to him. This closed the best attended and most enjoyable meeting of the South-eastern convocation which has been held for years.

### Virginia

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

The Rev. Mr. Barr, rector of the Monumental church, Richmond, made an appeal to his congregation on Easter morning for the sum of \$3,000, to meet the expense of the necessary repairs that are soon to be made in this church. Being down town, it has at times seemed as if the life of the parish was threatened, but friends have rallied to its support, and to-day its communicant list is one of the largest in the diocese. The proposed repairs are not to interfere or in anyway change the architecture of the church as it now stands. A former parishioner has given a very liberal contribution towards the repairing of the church.

An effort is being made to purchase a rectory for St. Philip's (colored) church, Bedford City. One thousand, five hundred dollars will purchase a desirable house and lot adjoining the church property. It is one of the most promising missions in the diocese.

### Louisiana

Davis Sessums, D.D., Bishop

It is the custom of the Church Club to give a banquet after the council. An excellent repast was served to the members and invited guests on Saturday, April 15th. Short speeches were made by Bishop Sessums, Dr. Duncan, President Howe, and Dr. Coates.

The corner-stone of the new St. George's church, New Orleans, was laid on the afternoon of Sunday, April 16th. Nearly all of the city clergy, and many of the country clergy, were in attendance. Addresses were made by Bishop Sessums and the Hon. Charles F. Buck.

There was a grand gathering at Christ church cathedral on the night of the 16th ult., for the missionary service which always follows the adjournment of the council. Addresses were made by the Bishop and those engaged in the missions of the diocese, and much enthusiasm was manifested.

#### Easter at the Orphans' Home, New Orleans

This institution is under the care of the Sisters of Bethany. The grounds are very extensive, affording plenty of play room for the children. There are four Sisters in charge. At present, 77 children are cared for. On Sunday afternoon, April 10th, there was a large gathering of clergy and laity at the home to witness the Easter commemoration of the children. Bishop Sessums gave an address, and the singing of the Easter carols by the children was very enthusiastic. The Rev. Dr. Warner said a few words, and distributed books and medals to the children.

## Editorials and Contributions

### St. Philip and Samaria

**T**O say of the Church that it is the Church of a class in society, is to utter the severest criticism possible. If it is founded in fact, it is of little avail to hang our heads in shame unless we also seek to relieve the Church from the dreadful imputation. We must renounce the ambition, if it is ours, to minister only to the respectable and the cultivated and the wealthy. We must cultivate the spirit of St. Philip who (Acts viii: 5) "went down to the city of Samaria and preached Christ unto them." In other words, he went whither his feelings as a lordly Jew forbade him to go. Had the old Hebrews' arrogance been uppermost in his mind, he would sooner have died in Jerusalem as St. Stephen died. Had he consulted flesh and blood, he would have preferred to bear the Gospel to African heathen, or to the ancient scenes of his nation's captivity by the rivers of Babylon. But the grace of God in his heart moved him to seek out the despised and the execrated, and bring the power of the Gospel to bear upon those who for centuries had been the enemies of the Jew.

**O**UR attainments in the way of race-hate are not slight, but we can scarcely imagine the intensity of bitterness which existed between the Samaritan and the Jew. When a Jew would exhaust the malignity of his heart against another, he would say: "Thou art a Samaritan and hast a devil!" If a Samaritan had touched anything, that thing was to the Jew as swine's flesh. The Samaritan was publicly cursed in their synagogues, could not be summoned as a witness in Jewish courts, could not be admitted to any sort of proselytism as other heathen could; and, in fact, so far as the Jew could affect his position, he was excluded from the remotest possibility of future happiness. St. Philip was born and bred to this ineffable hate. There is no temper of the human soul more inexorable than hereditary prejudice. Nothing but the philanthropy which is learned at the feet of the Nazarene can eradicate it, and even this expulsive force made slow progress in the minds of some of the Apostles who would have called fire down from heaven to avenge an inhospitable slight put upon Jesus Christ by a Samaritan village. But the Lord rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of Man is come not to destroy men's lives, but to save them." St. Philip had a tenderer heart than they, perhaps. At any rate, impelled by love of souls, he went down even to Samaria.

**A**ND this is the genius of our holy religion. It inspires the breast with a fervent evangelism which leads men to go down—down to the lowly and despised—down to the outcasts of society—down to those needy souls who will not come to us—down with the cup of cold water and the word of love and sympathy to the suffering children of poverty and irreligion! And the Church is beginning to feel more profoundly that her mission is not to spread banquets for clusters of privileged saints gathered in splendid temples, but to go out with Christ-like zeal and invite the masses to come and par-

take of the Bread which nourisheth unto everlasting life. There are Churchmen who have remained in Jerusalem too long—too long worn the fetters of a narrow Jewish exclusivism; and the effects are manifest in the ecclesiastical pride and the spiritual lethargy which so largely prevail. But the music of breaking and broken fetters is beginning to be heard in the land, and Christian hearts and hands, emancipated from long bondage, are leaping forth, eagerly, to Christian work. The Church is confronting herself with the terrible destitution which can be seen from her very doors, and putting the question whether she must not go down in the name of God to the mighty conflict of good and evil, "fair as the moon, clear as the sun, and terrible as an army with banners," and win to the standards of Immanuel a great host from the multitudes of those who now "care for none of these things."



### Necessity for a Standard Bible

**A** PAMPHLET has come to hand, entitled "The Peace Cross Book." It is very beautifully printed in red and black, and contains a number of illustrations. Besides an account of the exercises at the unveiling of the Peace Cross on the site of the cathedral at Washington, and the addresses made on that occasion, it contains an account of the reinterment of Bishop Claggett's remains, and the order of service used thereat. This took place at St. Alban's church, in close neighborhood to the site of the future cathedral. "The Peace Cross Book" will be a pleasant souvenir for those who had the privilege of witnessing the ceremonies which it commemorates, and will be useful by way of drawing renewed attention to the great enterprise of establishing a cathedral worthy of the American Church, at the capital of the nation. A beautiful sketch of the unveiling of the cross is contributed by Thomas Nelson Page. A sermon by Dr. Dix is also printed, in which an account is given of the proceedings of the General Convention and the events associated with it, among the rest, the ceremonies of the Peace Cross. These, with a few other interesting papers, make up a little volume which has a true historical interest.

**O**UR attention has been drawn to a feature of "The Peace Cross Book," which has an interest of its own altogether apart from the purpose of the book. On page 55 are printed the Epistle and Gospel which were read in the service at the reinterment of the remains of Bishop Claggett. An esteemed correspondent asks from what version this Gospel is taken. The passage is St. John vi: 37-40. A moment's glance shows that, although it is apparently translated from the received text, it is not the King James Version. Neither is it from any of the modern revised versions known to us. It is possible that it may have been taken from one of the older English translations, such as the Geneva or the Bishops' Bible. But those we have not at hand. Can it be a translation made to hand for the occasion? Whatever its source may be, it is a poor substitute for the familiar rendering. The slip in grammar, especially, in the first

verse, "he that cometh to Me I will not cast away," is particularly unfortunate. But we do not cite this for purposes of criticism, but as an illustration of certain possibilities. If the doctrine were to prevail among us which the English bishops have recently enunciated for the Church of England, that there is no authorized version of the Bible, and no law to prohibit a clergyman from using any translation he may prefer, we might come to witness a widespread freedom in this matter. Let us imagine for a moment a state of things which would allow one clergyman to read the lessons from the Authorized Version, another from the English or American Revised Bible, another from the Douai Version, and still another from a translation of his own. Yet such a license as this becomes distinctly possible under the principle laid down in England. The conservatism of the English character may be a sufficient protection against such dire confusion there, but let no one imagine that there would be no advantage taken among ourselves of so broad a principle when its bearings were once seen.

**N**OW that we are approaching the era of multiplied English versions, and more than one are demanding recognition already, it is high time for the American Church to take this matter in hand, and by definite legislation, to protect her people, at least in the liturgical use of the Sacred Scriptures, against individualism. Many object to the use even of different hymnals in our churches, and the General Convention has done much to forward the cause of uniformity in this department of worship, notwithstanding it remains a matter of mere choice whether hymns are used at all at our regular services. How much more objectionable, then, that in the reading of Holy Scripture, which is an integral and very important part of our daily offices, the door should be left open for indefinite variation. We do not believe, to be sure, that there is any such license under our present law, but it must be confessed that that law is not in a satisfactory position, so long as there is nothing in the Constitution to prevent any single Convention from adopting a special version, or authorizing more than one, or giving general liberty, after the manner of the English bishops. We have the old version, the English Revised Bible, the American Revised Bible, the Baptist Bible, the Bible for Modern Readers, and on the way are the new American Bible and Mr. Stead's Bible. Others might be added to the above list, but they are of an eclectic character, and probably need not be seriously counted. While the work of amending the Constitution is in progress, we trust this matter may receive the attention its importance deserves. In fact, a committee was appointed at the recent General Convention to deal with the subject and report in 1901.

**I**T appears that some persons are opposed to the idea of a special standard to be set forth and sanctioned for exclusive use as the source of the lessons to be read in the services of the Church. They contend for the liberty of choice, on the ground that if things are left to take their natural course, the "fittest" version will, in the end, survive and supersede all others. They appeal to

the precedents of the Anglican Church from Elizabeth's reign onward. In Henry the Eighth's time, the Great Bible of 1539 was authorized as the Standard Bible for use in the churches of the realm, to the exclusion of previous translations. But in the early part of Elizabeth's reign, the Genevan Bible, which was in point of scholarship much in advance of previous translations, attained a very wide circulation in England. It was the work of the most extreme wing of the English Calvinists who, during the Marian exile, took refuge in Geneva. Both in the words employed in the translation and in the running commentary of explanatory notes, it fulfilled the purpose of a "Calvinistic manifesto." Archbishop Parker was much dissatisfied, and saw the necessity of setting forth a version for use in the churches which should be free from sectarian bias. As a recent writer has said: "To have silently acquiesced in the free circulation of the Genevan Bible, side by side not only with the Great Bible, but with Coverdale's and Matthew's Bibles, would have been to condone a medley of authorities that fell little short of spiritual chaos." The outcome of Parker's endeavors was the Bishops' Bible of 1568. Yet this failed to receive the Queen's formal sanction, without which it could not be ordered, under penalty, for exclusive use. She still refused, as she had done before, to allow any version to be "either abled or disabled." Archbishop Parker has indeed been recently quoted as agreeing with this policy. In a letter written in 1565, giving license for the printing of an edition of the Genevan Bible, he used these words: "It shall nothing hinder, but rather do much good, to have diversity of translations and readings." But it is overlooked that in this same letter he indicates his intention of bringing this condition of things to an end. "Though one other special Bible for the churches," he says, "be meant by us to be set forth, as convenient time and leisure hereafter will permit." He thus makes it plain that he does not intend to allow such a loose condition of things to continue indefinitely. Perhaps the good which he contemplates as coming out of "diversity of translations," is partly that it will help to make men see the necessity of one authorized version. The policy of the Queen, however, thwarted the action of the Archbishop and convocation, and the Geneva Bible continued to be used by the Puritan faction. To one who considers the history of the period, it can hardly be regarded as a fortunate policy for the Church. Unquestionably it greatly aided in developing and strengthening the Puritan movement until it reached such a height of power as to accomplish, for a time, the overthrow of the Church itself. If we appeal to precedents, it is instructive to observe just how this particular precedent came to be established. Its results, also, were of such a nature that it would seem very far from a desirable thing to adopt it as a perpetual rule. Certainly the danger of something like "spiritual chaos" in the presence of a medley of versions was never so great as at the present time.

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### Brief Mention

THE tenth anniversary proceedings at Fond du Lac made a fine showing of progress. The interior of the cathedral is said to be a perfect repository of art. The Grafton Hall buildings are very

impressive. The episcopal residence is quite beyond anything in the West.

HERBERT SPENCER does not take to Socialism. He sneers at "these days of rampant Socialism when the great mass of legislative measures extend public agency and restrict private agency; the advocates of such measures being blind to the fact that by small steps they are bringing about a state in which the citizen will have lost all freedom." Mr. S. knows very well that Socialism is an attempt to make up for the loss of individual morality. If men will abuse their freedom, they must lose it. When the private conscience is corrupt, the common conscience of society steps in to regulate matters. But who has done more to corrupt conscience than the man who makes men believe that it is altogether uncertain whether there is a God or no?

HERE is something fine from the German poet, Claudius (1740-1815): "Above all do I like to read the Gospel of John. There is something truly wonderful in it; twilight and night, and athwart flashes the vivid lightning. A soft evening sky, and behind the sky, in bodily form, the large full moon. Something so sad, so sublime, so full of presage, that one can never weary of it. There is a great deal that I do not understand when I read, but I often feel as if John's meaning were floating before me in the distance. Even when my eye lights on a dark place, I have, nevertheless, a presentiment of a grand and glorious sense that I shall some day understand. On this account I grasp eagerly at every new exposition of John's Gospel. But alas! the most of them only ruffle the evening clouds, and the bright moon behind them is left in peace."

THE latest form of immorality is this: "The principle of liberalizing interpretation may be carried a little further than can be justified by strict insistence upon the rule that words must be taken to mean what they are generally understood to mean." That is, it is better to be "liberal" than to be honest.

OF John Neill who died in Philadelphia, one of his acquaintances said: "I like John Neill because he brought his religion down town"; and another said, "John Neill was a Christian seven days in every week." The open secret of his manly and unselfish life was that he not only professed the Catholic Faith, but lived it, in humility and gentleness and truth.

THE Rev. H. B. Pratt, sent to San Juan, Puerto Rico, has done brave work in establishing the Church in that island. It is believed that a church will soon be built. Mr. Brown, late chaplain of the "Rough Riders," is now of a regular regiment on the island. An English priest officiates at Ponce, and a colored priest from North Carolina, on the island of Vieques, to the east.

THE recent Funsten case is likely to bring up the advisability of making changes in the canons with regard to the office of presiding bishop. It is a pity to burden the most venerable of our fathers in God with troublesome details of business and questions difficult to solve.

## Father Austin and His Teachings--XVIII.

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

(Copyright, 1899.)

A COMPANY of the clergy were discussing the relative value of sermons, and one of them exalted the efficacy of preaching above all other instrumentalities.

"Well, yes," said Father Austin, after a pause, "great is the sacrament of talk! I admit it; but it is not for you or for me to say how much our sermons accomplish. I imagine they share the fate of the sacraments of the Gospel, which are often neutralized by sin and indifference. I imagine a large proportion of our talk is water spilled upon the ground."

"But," replied the other, "you often hear from the people how much good such and such a sermon has done them, but do they ever come to you to tell of the benefit they have received from the sacraments?"

"Most distinctly they do; and often have I heard trembling lips tell of the blessedness of the Communion. Only last week a man said to me (his eyes suffused with tears) that he never could forget the day when episcopal hands were laid upon his head, and he received the Holy Ghost. Do you see this ring? A lady gave me that as a token of gratitude for her Baptism. Yes, when God's sacraments are received as they should be, they tell with power upon souls, though not always emotionally. You cannot have missed seeing the pretty remark of the humble woman who said she did not know much of God's ways of doing things, but her Communion always made her think of sheep-washing in the brook hard by; the sheep goes into the swift-running waters stained and soiled, but comes out white, while the little stream flows on and on. She did not know quite how it was done, nor did she seem to have any great stir of feeling about it, but this she knew, that her Communion always made her stronger of will to do God's Will. And so it is with thousands, although they do not find any need to say much about it. But, on the other hand, there are many vain oblations through folly and carelessness, and there are many sermons that are idle pratings, for the same reason."

Then he compared the honest simplicity of this old woman with the frivolous and superficial tribute paid to the value of a sermon, of which he remembered to have read somewhere. The parishioner said:

"Some weeks ago you preached a sermon, I might say a great sermon, and never, never shall I forget it. It was an extraordinary effort, and made me think about things, don't you know? Oh, it did me a lot of good!"

The clergyman did not remember this particular sermon, and so he asked what it was about. "About! Why, you remember what it was about, don't you? It was about—about—er—let me see; what was it now? H'm, h'm-m-m; why, the fact is,—Oh, yes, it was about—er—acting up to things, you know, and—er—yes, that was it—acting up to things." The clergyman said he had preached many sermons along that line, but what was the text? "Oh, the text! Yes, the text! Well, I think it was out of—of—of—(curious, isn't it, that I don't recall it?) It was out of one of the Epistles, or, was it out of the Gospels? Strange that my memory fails me; or was it in Revelation? it must have been, for I am almost sure it was in the

New Testament. My dear, what *was* the text of that sermon we all admired so much?" But neither could "my dear" remember it!

"There is a vast deal of that type of appreciative listening going on all the time," said Father Austin, "and I sometimes think too much preaching accounts for the number of spiritual dyspeptics among us. People want to enjoy sermons as the epicure does his *delicatessen*—not for nutrition, but for pleasure. Is it not curious how some of them will rebel at flowers and lights in honor of our Lord's Presence, and yet demand sermons full of fireworks and oratorical bluster? It is a vitiated taste, and does not at all stand for religious aspiration and growth. You might as consistently stock the diet-kitchen of a hospital with 'angel food' and 'cracker-jack' as seek to interest men in their souls' well-being by such preaching. We must return to simplicity and instruction. There are hundreds upon whom the 'fine' sermon has palled, who will stay away from church until the pulpit begins to meet their real needs. Here is a poor soul that wants to know some of the methods which mature disciples have discovered of resisting the temptations of the flesh. He knows what they are, but the preaching he has heard for a lifetime has not told him anything practical about overcoming them. He hungers to hear how to do it, and the sermon tells him all about the pictures at the academy, and the lovely pessimism of Ibsen, or perhaps informs him that there were two Isaiahs, and that our Lord's miracles were successful hypnotism. Rather sickly provender that for a hungry soul! No wonder there is such a plethora of emptiness in the pews!

"Do you remember Lachlan Campbell's rebuke of the young minister's pedantic sermon? The latter was surprised, and asked what was wrong with it. "There was nothing right, for I am not thinking that trees and leaves and stubble fields will save our souls, and I did not hear about sin and repentance and the work of Christ. It is sound doctrine that we need, and a great peety you are not giving it."

"We will all agree that the great need among Christians is reformation of life. Well, then, the preaching must be reformed. There must be a stop to fireworks and flowers, and the endless flow of hortatory drivel, and the benumbing monotony of those little moral essays; and there must be a return to simplicity and instruction, for the Gospel is not a fountain of sanctimonious gush, but a treasure-house of ideas, golden, clear-cut, eternal, made to meet the spiritual need of man. Of course those who have contracted the sermon-habit will squirm and demand their usual doses, but after a while their pains will pass, and they will be quite satisfied with plain, substantial teaching."

"Beg pardon for the interruption," said one of the clergy, "but that reminds me of a parson who laid aside philosophy and began to preach the words of Jesus, and was in due time honored with a visit from a parishioner who entered the complaint that she did not enjoy his preaching as she used to, for, to be frank, his sermons now were too easily understood!"

"And that reminds me," rejoined Father Austin, "of the old Scotch woman whom the minister questioned about the doctrine he had preached the last 'Sabbath,' and who replied: 'Dear meenister, it's not for the likes of me to be understandin' your sermons. It wudna be verra ceevil.'"

Then Father Austin resumed his talk

about simplicity and instruction, and urged us to persevere in spite of obstacles and protests, for much depends upon pulpit courage. He believed the people who are tired of the fireworks and the tinkling platitudes far outnumbered the victims of the sermon-habit, and they had a right to be heard in the matter. He was quite out of patience with the kind of sermons the reporters want. He remembered that it was said of Archbishop Leighton, gentle, tender, and pious, from his earliest years, that when he was criticised for not preaching "up to the times," he replied that he wished one poor brother might be permitted to preach Jesus Christ.

After the company had dispersed, one who was present amused me very much by telling me of an incident in Father Austin's earlier experience. A man of large business activity and much wealth, but deplorably vulgar and ignorant, called on him one day, and undertook to give him some advice for the betterment of his sermons. The good priest tried to restrain himself, but did not make a brilliant success of the effort; so, when he could endure impertinence no longer, he burst out—

"Look here, my friend, if I should call at your counting-room to-morrow, and propose to you to make radical changes in your methods of conducting your business, what would you say?"

"Say, sir? Say? I would say nothing. I would point you to the door!"

The answer was so brusque and violent that Father Austin at once became calm, and determined not to answer a fool according to his folly; but he leaned that way when he said: "There is a remarkable similarity between your office and my study. Each has a door!"

### Bishop Grafton on English Church Issues

THE Bishop of Fond du Lac thus writes to *The Chicago Tribune*, under date of April 12, 1899:

Allow me, as a subscriber, to protest against what seems to me to be a gross misrepresentation by your English correspondent concerning the English Church issue. He states, as if it was a late event, "that the extreme party, under Lord Halifax, has formed a Church Union." Now this Union has been in existence thirty years. It has about seventeen bishops for its vice-presidents, over 4,000 priests, and over 30,000 lay subscribing members. There are double the number of priests, and many times as many laymen, who sympathize and agree with the principles of the Union. If the American newspaper editors would exchange with *The Church Times*, London, which has the largest circulation of any Church paper, or with *The Guardian*, which represents the conservative Church party, fewer mistakes would be made.

The English Church Union, or High Church party, has no wish to revive mediævalism or reunite with Rome. They have no wish to undo the work of the Reformation in delivering the Church from the Papacy. They are thoroughly loyal to the Reformation settlement as expressed in the Book of Common Prayer. They do not attack Low Churchmen, but claim that their own rights within the comprehensive limits of the Church should be respected. It is a slander to say that the Union has "incited the clergy to disobey the rulings of the bishops." Lord Halifax and all those acting with him have decidedly taken the opposite ground. They have counseled and urged obedience to the bishops, and by their work and actions the Catholic Churchmen have shown a loyal spirit.

What is true is that they are not willing to obey "the Judiciary Committee," which is a new

court appointed by the State, which is not in accordance with the Reformation settlement, as Gladstone declared, and which has no ecclesiastical authority. The High Churchmen are contending, while admitting that coercive jurisdiction always lies with the State, that Church matters should be determined by Church tribunals. And it is noticeable that their contention was recognized as a proper one by Mr. Balfour who said that, "in his opinion, the English Church, like the Scotch Established Church, should enjoy greater autonomy than it does at present, since it is evident the Judiciary Committee of the Privy Council is not capable of deciding spiritual matters."

The effort to stir up Parliamentary interference against the Catholic or High Church party has, both in the Commons and House of Lords, signally failed. The two Archbishops have announced that they will themselves hear the ritual and other matters in dispute, and have announced that they will hear them independently of any decisions heretofore made by the Privy Council; and the Catholic party, by the advice of Lord Halifax and the English Church Union, have consented to their jurisdiction.

There is not the slightest danger of any disruption in the English Church. Only those may think so who do not know the Church or the character of Englishmen. The more probable result will be that the two parties in the Church, after hammering each others' heads, as Englishmen are wont to do, will arrive at a better understanding, and the High Church party will practically lose nothing, but emerge triumphantly in gaining for the Church a greater freedom from State control.

CHARLES C. GRAFTON,  
Bishop of Fond du Lac.

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### Letters to the Editor

"IS THERE ROOM?"

To the Editor of *The Living Church*:

I want to thank Dr. McConnell for his timely article, the timeliness of which is evidenced by the amount of discussion provoked, and from which we may hope much good may result. For the most part, however, those who have spoken look on from afar. It would be well if we could hear from some of the rank and file—men who are making the sacrifices which all preach, but many never experience; men who are enduring the hardships entailed by present conditions.

The question, as I understand it, is not one of theory, but of fact, and business methods, not sentiment, should prevail. It is not whether we have a sufficient number of men in the ministry to furnish the ministrations of the Church to every town and hamlet in the land, but has the Church at her disposal more men than she can properly care for and utilize for the most efficient service? If so, is it wise to go on increasing the number by ordaining young men, not to go into mission fields, but to take the places of older men who are turned out on the common?

This, together with the large influx of denominational and foreign clergy, is likely to produce an unhappy condition, creating a body of mendicant priests, supported by scanty alms, oftentimes extorted from those who despise the Gospel, or by moneys secured by questionable methods. Fancy St. Paul urging men to attend a fair, dance, minstrel show, or such like, for the purpose of raising money to preach the Gospel of the Son of God! It is a misfortune beyond expression when money for the support of the Church has to be raised in any other way than by the consecrated liberality of her children. The Church calendars for 1899 report about twenty per cent. of the clergy as non parochial, and an examination of diocesan and missionary statistics reveals very few vacancies of any kind. My own Bishop told me very lately that there was scarcely a day that he did not receive application for work, and I can not believe that Western Michigan is such an attractive field as to be distinguished in this respect.

Now, it may be said that many of these non

parochial clergy are employed—still they are employed in work which does not require a priest of the Church, and many of them, I doubt not, are so employed from necessity. It may be said that some of them are not fitted for the work. Then greater care should be taken in the selection of men. The responsibility rests on those who stood sponsor for them. It is time to recognize that grace is not an all-sufficient qualification for success in the ministry, and that symptoms, at least, of the other elements should be manifest before ordination. Certainly something must be wrong, and I cannot believe that all the wrong is with the clergy, when there are forty or more applicants for every vacancy, however small. I have heard, in one instance, of as many as a hundred, and in the case of a parish to which I was afterward invited, I read a number of applications, with letters of commendation and newspaper clippings. Candidating, about which much is said, however unfortunate, is in my opinion hardly worse than the political methods sometimes adopted, not only in filling a rectorship, but the episcopate. Success in one case rests at least on some merit, while in the other it is secured by obtaining some one of influence to manage the wires.

The Church must have the power to limit or increase, and direct and control her forces, to obtain the best results with the least expenditure. Three suggestions occur to me, which might be a partial remedy for present conditions.

Let every young man seeking Holy Orders be subject to the ecclesiastical authorities for five years. Then a bishop could select strategic points with some guarantee that they would be occupied more than a few months. Many a mission, now dead, would have become a good parish with five consecutive years of faithful service.

Let some of our clergy whom God has blessed with means take up their residence, without charge, in some promising field where only the best can succeed. Such a spirit of self sacrifice would be contagious and far-reaching in its consequences. The Gospel of sacrifice cannot attain the full measure of success, when sacrifice is the result of necessity.

Let preferment and promotion in the Church be based upon merit, length and efficiency of service, and not on influence, social, family, or financial, none of which things especially qualify a man to preach the Gospel of the kingdom of heaven. The Church is the only field where prizes are offered for immaturity and inexperience. I have even heard it said that a mitre may be won by ineffectual parochial administration, or through the influence of those who do not appreciate the dreamy somnolence produced by soporific preaching.

R. R. CLAIBORNE.

Kalamazoo, Mich., April 20, '99.

#### THE PEACE CROSS BOOK

To the Editor of *The Living Church*:

The Gospel from St. John vi: 37-40, as given in the "Peace Cross Book," is taken from the English version of the Holy Scriptures of 1539, sometimes called "the Great Bible," and also, from Archbishop Cranmer's association with the work of its translation, "Cranmer's Bible."

WILLIAM H. COLLINS.

St. Michael's Rectory, Brattleboro, Vt., April 29, '99.

## Here--There

BY VIRGINIA C. CASTLEMAN

Here, beautiful flowers bloom, but only to decay;  
There, fadeless blossoms open in radiant array.

Here, happy little children are growing old in sin;  
There lives the innocent forever pure within,

Here are the glowing faces of a transient youth;  
There, changeless beauty of the glorified in truth.

Here, hearts that love must suffer deepest mortal pain;  
There to abiding love the heart will wake again.

Here, sweetest human friendship needs have its taint  
of earth;

There, in the light of heaven, true friendship has its  
birth.

Here, every joy must be shadowed by darksome grief;  
There is the sweet fulfillment of the soul's belief.

Here is the weight of mystery and the mind's unrest;  
There is the light of knowledge and end of mortal quest.

Here, man with dual nature in constant strife must be;  
There, sanctified forever, his spirit is set free.

Here, fairest hopes of earth in graves must be buried lie;  
There, conquered death itself, "last enemy," must die.

Shall man then ever here but gloom and sadness see?  
Not so—Rejoice! for there is immortality!

### Personal Mention

The Rev. Dr. Edward W. Appleton has been compelled by ill health to resign the rectorship of St. Paul's church, Cheltenham, Pa. He will be succeeded by the Rev. J. T. Cole, the associate rector.

The Rev. Thos. H. Barlow, of La Porte, Ind., has accepted the rectorship of St. Peter's church, Butler, diocese of Pittsburgh, and will begin work in his new field of labor on May 1st.

The Rev. Alfred H. Brown has resigned the rectorship of the church of the Messiah, Providence, R. I., and should be addressed at 662 Macon st., Brooklyn, New York city.

The Rev. W. M. Bottome returned from Europe April 22d.

The Rev. Chas. G. Carpenter has resigned as general missionary of the diocese of Central Pennsylvania, to accept the rectorship of the church of the Good Shepherd, Milford, Pa.

The Rev. Robert E. Lee Craig should be addressed at 4117 Lindell Boulevard, St. Louis, Mo.

The Rev. John W. Gill should be addressed at Keeseville, N. Y.

The Rev. Arthur B. Howard, formerly rector of St. Andrew's church, Jackson, Miss., entered upon his duties, April 30th, as associate rector of the parish of St. John the Evangelist, New York city.

The Rev. George Abbott Hunt has resigned from the rectorship of Christ church, Eddington, Pa., to take effect September 1st next.

The Rev. Frederick Foote Johnson has accepted the rectorship of Trinity church, Redlands, Cal., and entered upon his duties, April 16th.

The Rev. Walter H. Larom sailed for Europe, on the American line steamship, "New York," April 26th.

The Rev. F. H. Nelson has accepted the curacy of Christ church, Cincinnati, diocese of Southern Ohio.

The Rev. David P. Oakerhater, Indian deacon, is now living in the house built for him at the Whirlwind Indian school. His P. O. address is Fay, Blaine Co., Okla.

The Rev. W. S. Raymond has accepted the care of Grace church, South Boston, Mass.

The Rev. Geo. A. Robson, of St. Agnes' chapel, Bridgeport, Conn., is living at 331 Clinton ave.

The Rev. Thomas Semmes, rector of St. Andrew's church, Richmond, Va., has resigned. Acting on his physician's advice, he will take a complete rest for several weeks.

The address of the Rev. Francis S. White is changed to 47 East High st., Detroit, Mich.

The Rev. Charles Wright, with the sanction of the Diocesan, Bishop Burgess of Quincy, has commenced holding services in St. James' church, Griggsville, Ill.

The Rev. Wm. Wilkinson has accepted the position of city missionary in Minneapolis, Minn.

### To Correspondents

SACERDOS EXPECTANS.—If you will send us your name and address, we can give you information regarding the return to our Church of one Roman priest.

S. L. B.—The Presiding Bishop is always the senior bishop as to date of consecration. The Rt. Rev. Thos. March Clark, D. D., LL. D., Bishop of Rhode Island, therefore succeeded the late Bishop Williams as Presiding Bishop.

### Official

WHEREAS, The Rev. J. W. Van Ingen has been the superintendent of St. Luke's Hospital, Chicago, for nearly six years, administering his office with ability and faithfulness;

Resolved: That we, the Board of Trustees of St. Luke's Hospital, regret that his desire to resume parochial work makes it necessary for him to sever his connection with the hospital; that we hereby express our grateful appreciation of his valuable services; and that we extend to him our good wishes for his future success and happiness.

Resolved: That these resolutions be spread upon the minutes of the board, and a copy of the same be sent to the Rev. Mr. Van Ingen.

### GENERAL THEOLOGICAL SEMINARY

The annual meeting of the Associate Alumni, G. T. S., will be held on Tuesday, 16th May, 1899, at 10:30 A. M., in Sherred Hall, Chelsea Square, New York city. Luncheon will be served in Flouret's Cafe, 18th st. and Fifth ave., at 1:30 P. M. The Alumni should procure tickets (price \$1.50), on or before Saturday, 13th May, from the treasurer, the Rev. Alban Richey, 354 West 21st st., New York city.

JOHN KELLER,

Secretary.

Arlington, N. J., May 1st, 1899.

### Ordinations

BISHOP POTTER will act for Bishop McLarea to ordain to the priesthood the Rev. J. K. Ochiai, of Japan, at St. Peter's church, Westchester, New York city, on Sunday morning, May 14th.

Mr. F. O. Boberb was ordered deacon by Bishop Sessums, at Trinity chapel, New Orleans, La., at 11 A. M., on Sunday, April 16th. The Rev. A. G. Bakewell presented the candidate, and the Rev. Dr. John Percival preached the sermon.

### Died

CLAGETT.—At Hastings, Minn., April 14, 1899, after a long and distressing illness, John Ramsay Clagett, in the 73d year of his age. He was for many years senior warden of St. Luke's church, Hastings. Formerly of Alexandria, Va., and of the same family as Bishop Thomas John Claggett, the first American Bishop.

CLARK.—Fell asleep, at her residence, 75 Front st., in the morning of April 26, 1899, Dolly A., wife of Wm. H. Clark, and daughter of the late Col. Joseph B. Abbott, of Binghamton, N. Y.

"Light Eternal, Jesus blest,  
Shine on her, and grant her rest."

LEFFINGWELL.—Entered into rest, at Rochester, N. Y., April 21, 1899, Mary E. Leffingwell, sister of the late Mrs. Charles B. Hatch.

"Rest eternal grant to her, O Lord, and let perpetual light shine upon her."

SISTER JULIA.—Entered into rest, in Yonkers, April 17, 1899, Sister Julia Percival, for ten years teacher in St. Mary's School, Burlington, N. J., and for twenty-one years deaconess of the Church, serving in the dioceses of Central New York, Massachusetts, and New York.

"Sorrow vanquished, labor ended, Jordan past."

WADSWORTH.—At her residence, Matagorda, Tex., April 10, 1899, Mrs. Julia A. Wadsworth, wife of Wm. B. Wadsworth, after an illness of four weeks.

WALLIS.—At Valley Cottage, Georgetown, Kent Co., Md., on Feb. 16th, Anna Margaretta Wallis, aged 72 years.

WARNER.—Entered into the rest of Paradise, on Saturday, April 15, 1899, at his late residence, in Jersey City, James Warner, in the 75th year of his age. The funeral service was held in St. Mark's church, Jersey City, and the interment in Windham, Conn.

"Grant him, O Lord, eternal rest, and let perpetual light shine upon him."

WEEKS.—At Riverhead, on Saturday, April 22, 1899, Amy Joesbury, wife of the Rev. Robert Weeks.

### 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

EUCCHARISTIC WAFERS.—Priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

WANTED.—Position as organist by an experienced young man (Churchman) capable of furnishing a high grade of music; also understands choir training. Address L. B. P., care of Mrs. E. P. WRIGHT, Wauwatosa, Wis.

# 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.
28. TRINITY SUNDAY.	Red (White at Evensong). White.

Heyday! come, Pussy-willow,  
 Wrapped in your hood of fur,  
 Heyday! come, Daffodilly,  
 Prithce arouse and stir.  
 Heyday! gone are the snowdrifts,  
 Gone is the biting blast.  
 Heyday! wake, pretty maidens,  
 Summer is coming at last.

—AMELIA BURR.

## We Know Not How or When

BY MARGARET DOORIS

We know not how, we know not when,  
 But little things have power.  
 The very smallest seed we sow  
 Becomes a perfect flower.

So little deeds of kindness done,  
 We know not how or when,  
 Take root and grow to marvelous strength  
 Within the hearts of men.

All love, all light, we shed abroad,  
 God's love doth multiply.  
 We know not how, we know not when,  
 Our good deeds soar on high.

There all our kindly, tender acts  
 Are turned to riches then,  
 Awaiting us in Paradise,  
 We know not how or when.

London, Ohio.

## A Sharp Contrast

**C**HRISTMAS dawns. Behold! the courts of the Lord's house are thronged to do homage at the manger cradle—to welcome Him who has taken our nature upon Him, hailing Him as Prince of Peace, though He come but as lowly Babe "in ox stall"; prompted with real devotion, they fill His courts and throng His altars.

But what of

"The day that sees Him rise  
 Upward to His native skies?"

Have we adored Him who took our nature upon Him, and shall we be indifferent when, oh, wonder of wonders! He takes that nature up to the throne of God? Alas! how great a contrast, even in these days of quickened observance of the Christian Year! On Christmas Day, our churches filled with devout worshipers; on Ascension Day, where are the multitudes that kept the Feast of the Nativity? And yet the Church provides in her offices as fitly for the honor of her ascending Lord as she does to welcome His coming. "He that ascended is the same also that descended."

Some one has well called Holy Thursday the top round of the golden ladder of sacred observance of the events that marked the human life of our Divine Lord. Surely, we are not following as we should "the blessed steps of His most holy life," unless we follow, with the disciples, the Risen One when He leads them out as far as Bethany and up the

Mount of Ascension.—*All Saints' Parish Record.*

## Pen-and-Ink-lings

**M**ANY a reader of our periodical literature will appreciate this witticism taken from an exchange: *Returned Naval Hero*: The next thing I remember was the order, given by the admiral himself, to flood the magazines." *Listener*; "Yes, and every one of you, from the admiral down, is still engaged in carrying it out."

**H**OW our judgments are governed by our view-points, is well illustrated in the following story: An old Scotch woman was walking to church with her family. The auld Kirk minister rode past at a tremendous rate, and the old lady said to her children: "Siccan a wey to be ridin', and this the Sawbath Day. Aweel, aweel, a gude man is marcif' to his beast!" Shortly afterwards her own minister rode past just as furiously, and the worthy old wife cried: "Ah, there he goes! The Lord bless him, puir man! His heart's in his wark, an' he's eager to be at it."

**"THE Actors' Appeal to the Clergy to Assist in Suppressing Sunday Theatrical Performances,"** is signed by F. F. Makay, president of the Actors' Society of America, and contains such sentiments as the following: "The opinion has long prevailed that the actors of this country are in favor of the assignment of Sunday, like all other days of the week, to secular labor for financial gain. For many years the actors have protested against Sunday theatrical performances of any kind whatever, as a usurpation of a right enjoyed by all other citizens—a right to one day of rest in seven." The appeal goes on to say: "The Sunday theatrical performance is such a radical wrong—so demoralizing, not only to the actors, but to the community in which the performance is given—that I think it should be the first point of attack." The Actors' Society of America recently adopted, by a unanimous vote, resolutions protesting against theatrical performances on Sunday.

**A** CHURCHWOMAN who has been visiting Cuba, writes to Miss Emery: "It would be a difficult matter to teach these people a religion of self-denial, and one for which they must pay. But, on the other hand, the thing must be done, and the Church is losing golden opportunities every day. I feel that our Church is called to this great work; in every way it is better fitted to cope with the situation than is any other Protestant body. It is more liberal, broader, more able to adapt itself to circumstances. Beautiful property can be bought here for a song. It is going up in price every day, and a year from now four times the sum will be paid that could be expended now to advantage. Missionaries coming here need not be regarded as martyrs; they will have a most agreeable life. The country is beautiful, and the climate delightful."

**I**N an interesting article in *The Independent*, the Rev. R. S. Storrs, D. D., LL. D., the Nestor of Congregationalist preachers,

points out some reasons for the decline of interest in and power of the pulpit to-day, and shows how these have also affected other public speaking. What used to be known as "the eloquence of the bar," is practically stifled. "Arguments of two, three, five, even of seven hours, in exciting and critical cases, were not unknown in Massachusetts fifty years ago. Now the briefest argument alone is allowed. The court rooms are therefore coming to be as barren of elaborate eloquence as asphalt pavements are of vines and rose bushes. They are for the rapid transaction of legal business, not at all for the exhibition of high art and culture in forensic debate."

**"THE same tendency,"** says Dr. Storrs, "appears in legislative assemblies. Parliamentary eloquence in Great Britain is far less copious and accomplished than it was a generation or two ago, in spite of the seemingly opposed example of Mr. Gladstone. It is plainer, more practical, more limited in range. Even in our voracious Congress the prevailing temper has come to be: 'We're in a hurry. Business presses. Print what you have said in the *Record*, and the government will pay for it, but don't take time in talking it out.' The reverberating senatorial debates of forty to seventy years ago, which then engaged and stimulated multitudes of minds, are now noiselessly buried in volumes on the shelves. They are not reproduced. The pulpit cannot escape the restriction which is elsewhere so controlling."

**T**O quote once more from Dr. Storrs: Life is more superficial than it was, because more hurried; it is less reflective and introspective. The keen and profound sense of sin in the heart more rarely appears. The sombre, yet illuminating, shadow of eternity lies more lightly, if it lies at all, on minds absorbed in business activity. The duty of the soul to itself and to God is scarcely a matter for intent and prayerful consideration; and the swift whirl of affairs on the tangible earth shuts from sight the august and inexorable processes of the divine jurisprudence, with which every personal will was used to feel itself in vital relation. So the whole air of society is incessantly affected adversely to the appeals of the Gospel. The former conditions gave a resonant medium to the voice of the preacher, where now he is like one trying to shout or sing in an atmospheric vacuum.

**THE Society for Instruction in First Aid to the Injured,** begun some years ago in the Church of England, has held in New York during the past year 77 classes, attended by 695 men and 415 women, and has endeavored to reach every class in the community. Notable classes have been held at the parish house of Grace church, at St. Bartholomew's church, and St. Agnes' chapel, and the Cancer Hospital, conducted under Church auspices, and before St. Barnabas guild for nurses. Since the organization of the New York branch, 11,102 persons have taken the course of instruction offered, and of these, 7,188 have passed an examination and received diplomas. Hand books giving information for the treatment of emergency cases of injury, have also been circulated to the extent of 2,795 copies, and greatly aided in the saving of human life.

## The Swedish Church

BY THE REV. HERMAN LINDSKOG, RECTOR  
OF ST. ANSGARIUS', CHICAGO

READ BEFORE THE NORTH-EASTERN DEANERY OF  
CHICAGO, AND ALSO BEFORE THE SWEDISH  
CHURCH ASSOCIATION

THE canonical name of the Church of Sweden, as it has been handed down through the centuries, is the Swedish Church, or the Church of Sweden. Politically, it is often called Evangelical; popularly, it is styled Lutheran; still, none of these names can be found in any canonical or constitutional codex of the Church. As we speak of the Church of England or Russia, we have to use the same emphasis on the word Church when speaking of the Church of Sweden.

Sweden to-day numbers more than 5,000,000 inhabitants belonging to the Church, which stretches forth its branches to, and covers, every nook and corner of the country. Certainly there are Roman Catholics, Baptists, Methodists, and Jews to be found here and there in Sweden, but their number, all told, is not 120,000 dispersed on an area that is more than three times as large as that of our grand and noble State of Illinois. Sweden contains, namely, 170,713 square miles, when Illinois only has 55,414.

Sweden is to-day ecclesiastically divided into one archdiocese and eleven dioceses. These twelve dioceses again are divided into one hundred and eighty deaneries and 1,360 parishes, each having its rector, and many of them two to six, or even more, assistant clergy.

In the ninth century, for the first time, the Church was planted in Sweden. Ansgarius, by birth a Frenchman, is the honored apostle of the North. With true apostolic devotion, self-denial, and zeal, he brought the hardy, stubborn Vikings to the Cross. He built the first Christian chapel in Sweden. From 829, to the year of his death, 865, he had supervision of the missionary work there. He died as Archbishop of Bremen, where a beautiful monument is raised to his memory.

The Church begun was not by any means the Church secure and safe among the heathen inhabitants of Sweden. It remained for English missionaries, under the leadership of the devoted Sigfrid, most appropriately called the second Apostle of the North, to establish it more firmly. He baptized the first Swedish king, Olof Skotkonung, in the year 1007, and from that time the Christian religion can be said to exercise a desired and desirable influence and power. In fact, about the year 1080, hardly a heathen could be found in Sweden, except in the most distant parts of the land.

The successors of St. Ansgarius on the archiepiscopal throne in Bremen, on the southern shore of the Baltic Sea, now called Germany, had the supervision of the Church of Sweden until 1104, when the Bishop of Lund, in the southern part of Sweden, was made an archbishop, and the Scandinavian countries became a Church province. But within 50 years from that time we find Norway having an archbishop of its own, and in 1164 was the first Swedish archbishop consecrated—Stephen, who immediately made Upsala the archiepiscopal seat. From that time we find the Church of Sweden obtaining one after another of all the privileges enjoyed by other Catholic countries. Her clergy could only be tried before ecclesiastical courts, her property or possessions were exempt from all tax paying, she could re-

ceive and hold all legacies given her, and giving tithes to her was common throughout the land.

Although the Church of Sweden from its beginning can be said to be officially connected with Rome, it is yet a fact that the Swedish people had paid a very scant homage to the Bishop of Rome. On the other hand, the papal curia had exercised a very weak pressure on the Swedish Church. Not before the year 1248 was celibacy urged upon the Swedish clergy, but did not enter into a general practice for a long time.

About one hundred years before that time, or 1150, Sweden had five regular dioceses, with their bishops, cathedrals, and chapters or consistories. From the year 1250 these bishops, and others in new organized dioceses, were elected by the clergy alone, and consecrated by the Archbishop of Upsala, making thereby Sweden an independent Church province, with a perfect hierarchy. Before that time the Archbishop of Upsala had to be consecrated by the primate in Lund, he, as well as his suffragans, qualified "*cleri electione, regis consensu, ac populi petitione*"; something to be especially remembered as an exceptional practice in the whole Occidental Church. In other countries the laity and the minor clergy were excluded from taking part in the election of a bishop; in Sweden not so, where all priests and laymen voted, and after the king had given his consent the bishop-elect was consecrated. The same principle prevailed as to rectors and settled clergymen in parishes, the bishop's consent given instead of the king's. Such was the practice in the Church of Sweden for more than three hundred years until the year 1250.

From that year the Papacy made its *imprimatur* more and more felt, now and then befriending the political government, in order to gain earthly possessions and secular power; at other times taking a diametrically opposite stand, not only to the rulers of the land but also to the people. I do not need to specify the abominable irregularities the papal curia made itself guilty of during the fourteenth, fifteenth, and sixteenth centuries. May it suffice to state that Sweden was no exception from other countries in that respect, and that Roman heresies, in spite of the strongest protestations, invaded the land, and the Roman despotism became more and more unbearable.

But the dawning of a brighter day came. As early as 1519 purer doctrines began to be heard in Sweden, introduced by a young man, Olaus Petri, who for three years had pursued his theological studies at the University of Wittenberg. A year after his return to Sweden, he was ordained deacon by his bishop, and given an appointment at the cathedral of Strengnas. The dean of the cathedral chapter, Laurentius Andreæ, was soon won over to the Protestant cause, and through him the regent, Gustavus Wasa. The greatest caution was used in promulgating the Protestant ideas. Under no circumstances would it be admitted that it was a new faith; it was the old apostolic Faith, once for all times delivered to the saints, purified from the papal heresies, that was now proclaimed. The New Testament was soon thereafter for the first time translated into Swedish. In the year of 1541 was the whole Bible translated.

The diet in Westeras, 1527, became the turning point of the reformation, or, rather, restoration, of the Swedish Church. Then and there it was positively decided that

nothing but the divine truth, as found in the now opened Holy Scripture, should be preached in the Church of Sweden, and that the king, and not the Pope, should exercise the highest authority over the same. Yet it required more than sixty years to fully define the position of the Church, and make the reformation an accomplished fact. It was at the great Church council held in Upsala, 1593, where the bishops and representatives of the Church from all parts of Sweden, had convened—priests to a number not less than 300—that it was solemnly and unanimously resolved that the Holy Scripture containeth all things necessary to salvation, and that the doctrines of the Holy Scripture were rightly put forth in the three oldest *symbola* and the first original Augsburgian Confession, or *Confessio Augustana*. With this resolution, the work of reformation, or restoration, of the Church of Sweden can be said to have been perfected. The episcopate and the ministry remained the same, all the essential features of true Catholicity were retained. For the Latin Mass and the superstitious legends of Rome, were substituted what until this day called the Swedish High Mass, and the simple teachings from the Holy Scripture in the Swedish tongue. The king regained his position as the *summus episcopus*, confirming and executing the decisions of the Church. The king's authority in the Church was not a new and Protestant doctrine in Sweden. The oldest Swedish law, since five hundred years back, contained the following article:

When a bishop shall be chosen, then shall the king ask all living in the province whom they will have, and the king shall put the staff in his hand and a golden ring on his finger, then he shall be led to the church and enthroned; then he has received full rights to the office, as soon as he has been consecrated.

This shows in fact that the power of the investiture belonged to the king, and not to the Pope, for centuries before the Reformation.

After the Reformation and the above-mentioned Church council of Upsala, 1593, we find the Church going steadily forward, boldly and enthusiastically rejecting and crushing even the strongest efforts to re-Romanize or Calvinize her; at the same time, resisting all encroachments or inroads made time and again by the king on her canonical or spiritual rights. None of the Swedish kings, perhaps, ever had a greater place in the heart of the Swedish Church and nation than Gustavus II. Adolphus. Still, when he proposed that a *consistorium ecclesiasticum generale* should be instituted in Sweden, similar to those in Protestant countries on the continent, consisting of six clerical and six lay members, and forming the highest tribunal under him to decide all doctrinal and ecclesiastical questions, then the Church, through her bishops, took a decided stand against that proposition and such an innovation, plainly telling the king and his counselors that *curam religionis et iudicium de doctrina et sacramentis Ecclesie, episcopis et pastoribus esse commissam. Sacerdotibus in Veto Testamento hæc cura et iudicium committitur; Apostolis et eorum successoribus episcopis et presbyteris in Novo Testamento*. The result was that the *consistorium ecclesiasticum generale* suddenly died soon after its birth, to the great displeasure of the king.

The same spirit still lives in the Church of Sweden, and seems in these later years to

grow more strong, aroused by a free Lutheran movement within her, whose leaders pose as great martyrs, because they cannot rob her of her canonical rights. More jealously than ever is she guarding those in our days, and it seems to my mind only a question of time when the Church of Sweden shall leave her long-occupied, isolated position, and we all will see her come out with flying banners of true Catholicity.



### Church and State in England

THE splendid activity of the bishops when Disestablishment in Wales was threatened in the previous liberal Parliament, only serves to cast a deeper shadow upon them when they are weak in spiritual matters. They showed then that bishops can work with tremendous effectiveness when they will. Are the endowments, the incomes, the material fabric, of the Church in the Welsh dioceses more worthy of protection than are the spirituality and independence of the whole Church of England. Is it a greater blow to the Church to seize a few of her buildings and a part of her endowments and apply them to secular uses, or to rob her of her whole spiritual heritage of speaking as God commands her, and make of her only a bureau of the State, speaking the voice of Parliament? The bishops were united, firm, and vigilant where pounds, shillings, and pence were involved. Will they be less so when the Church demands that her ancient spiritual liberties be restored to her? It is idle to pretend that the issues which have so distracted England for a year past are incense or no incense, reservation or no reservation. These, and many other questions of detail which are discussed, are but phases, and the least important, of that fundamental question which the Church of England must solve: Is it the Church of God, or a bureau of the State?—*The Church Eclectic*.



### True Heroism

MR. J. W. DOANE, a gentleman who lived at the Windsor Hotel, has sent \$500 to *The Evening Post* to start a fund of \$10,000, which it is hoped will be raised for the support of the mother and two sisters of William Guion, an elevator man at the hotel. Other contributions have swelled the fund at this writing to more than \$3,000. Guion had been employed at the Windsor for twenty years, and had charge of the elevator when the fire broke out. He stood his ground gallantly, and kept his elevator going through smoke and the gravest peril, repeatedly bringing down loads of frightened people. When the collapse of the building became imminent, he was pulled out of his car by the police. But he was not yet ready to run. It has been said that the elevator bell rang again. At any rate, he started up for one more trip. On his way down, the top of the shaft fell in. The car stopped, and he and whoever was with him were caught and died.

When has there been a nobler instance of devotion to duty than this? Running an elevator is pretty humdrum work, about as little adapted, apparently, to develop heroic qualities as any work that can be imagined. But there was hero stuff in Guion. For him the little tinkle of his bell in that fiery confusion was a signal no less august than the voice of God. Up he went again on a sacred mission, and out of that cage in which his body was entrapped his soul went to his Maker.

Manhood came out strong at that fire. The courage and effective work of the firemen saved many lives, and have been praised and honored, as they should have been. But the firemen have taught us to expect heroism from them. William Guion's fine devotion may not be qualified even by the suggestion that it was part of his business, except in so far as it is every man's business, when the pinch comes, to remember that he was made in God's image, and must not disgrace the uniform of clay that clothes his spirit.—*Harper's Weekly*.



### Book Reviews and Notices

**The Capsina.** An Historical Novel. By E. F. Benson. New York and London: Harper & Bros.

The *Capsina* proves to be a fine young Greek girl, of heroic mould, who is left at nineteen, by the death of her father, head of the clan of *Capsas*. She builds ships, sails them, and fights the Turks, with a fine disregard of the limitations of her sex. Finally she falls in love with one who came to her, as her dreams had prophesied, "from the sea, all sea and sun, strange and strong." But, alas! the "little Mitsos," so dubbed in loving mockery of his tremendous strength and stature, knew not of this presentiment, and before coming into knowledge of the *Capsina*, had given his life and his love into the hands of another. This other is *Suleima*, womanly, wise, tender, and loving, his wife and the mother of his boy. Very striking and dramatic is the association of the two women, so unlike in every respect, but finally united by the common bond of love for Mitsos and the "littlest one," his small son. As the story turns upon the struggle between the Greeks and the Turks, of course there is much of fighting by land and sea, in all of which the *Capsina* bears a gallant part. One wishes that she might have found a fitting mate, and become the illustrious founder of a noble line, instead of meeting the tragic fate which was the inadequate reward of her great deeds and her splendid life.

**An Introduction to the Study of Literature.** For the Use of Secondary and Graded Schools. Edited by Edwin Herbert Lewis, Ph D. New York: The Macmillan Company. Price, \$1.

In selecting and classifying the lyrics, ballads, and short stories found in Prof. Lewis' excellent new volume, the young student's normal interests are made the standard. There are one hundred and fifty compositions included, most of them complete. Each of the ten chapters into which the book is divided, is prefaced by an introduction, indicating the general meaning of the pieces. Chapter I has four illustrations of the nobility of animals; the next two chapters are devoted respectively to the heroism of war and the heroism of peace. The athlete, the adventurer, the gentleman, are also described and interpreted in three more chapters. The last division is entitled, "The Far Goal"; it is designed to aid youth to desire and to attempt to realize its ideals. Indeed, the whole book is admirably qualified to elevate and strengthen mind and soul.

**The Span o' Life.** By William McLennan and J. N. McLwraith. New York: Harper & Bros. Price, \$1.75.

The glamour of the falling House of Stuart, the incidents of Canadian frontier life, and the clash of French and British interests, all find place in this well-told story. As a piece of collaborated literary work, it is quite curious. A man writes, and a woman writes, but the work is unmistakably one, in style and sentiment. All through one moves in an atmosphere of romance. The fortunes of the Chevalier Maxwell, an adherent of the ill-starred Prince Charles, are followed with interest. The sad entanglement of a concealed marriage, the cross purposes of love's caprices, the fortunes of flood and field, the varied characters of warriors, priests, and Indians, make up an entertaining volume, well worth reading, coming to a satisfactory finish, but not without the necessary shadow of sadness, without which life cannot be.

**Florida Alexander.** A Kentucky Girl. By Eleanor Talbot Kinkead. Chicago: A. C. McClurg & Co. Price, \$1.

This story indulges freely in superlatives. The heroine, Miss Florida Alexander, is "the most beautiful woman in the South." The hero, a Bostonian, a "Brahmin of the Brahmins," is named Mr. Edward Winthrop St. John. He is introduced to the reader as one who bore "the marks of a more than ordinarily vigorous mentality," one who kept constantly in view the higher ideals of life. Also "he continually worshiped and offered impassioned tributes before the shrine of the ideal, as expressed in nature and humanity." That is perhaps why he impresses a matter-of-fact reader as embodying too much of the author's ideal, thereby lacking the semblance of reality, a trait, however, shared with the other characters in the book.

**Joubert.** A Selection from his Thoughts. Translated by Katherine Lyttelton. With a preface by Mrs. Humphry Ward. New York: Dodd, Mead & Co.

In his seventy, years Joubert saw the old Europe disappear, the new one appear; he passed through the Revolution and the Terror; he was the counsellor of Chateaubriand; he knew Diderot at the height of his power; and he outlived Napoleon. These thoughts are "the quiet, life-long deposit of himself," Mrs. Ward says, and they well hold a modest, yet enduring, place in French literature. Mrs. Ward's preface is admirable in its appreciation of one who was in his life superior to his work, and who had the unity that that lacked. In the last chapter is Joubert's estimate of himself: "I am like an Æolian harp, that can sound a few beautiful notes, but cannot play one air. No constant wind has ever breathed upon me." That is less than many an appreciative reader has said and will say.

**The River Syndicate, and Other Stories.** By Chas. E. Carryl. With Illustrations. New York and London: Harper & Bros.

"The River Syndicate" is one of a collection of seven stories. Five besides the title story deal with rascals and their varied rogueries, and the way in which they are brought to justice through the shrewdness of detectives. The second narrative, "The Pasha Club," is an account of a practical joke. The tales will be best liked by those who care chiefly for incident and adventure in fiction, and are indifferent to the development of character. The book is well printed, and has an effective cover design.

**The Order for the Burial of the Dead,** as set to Music by Merbecke, harmonized by Sir John Stainer; together with a Selection of Suitable Hymns. New York: Novello, Ewer & Co. Demi-octavo; pp. 32; bound, 40c.

A handy little volume, with complete musical office, including Stainer's "Sevenfold Amen" and an appendix of nine choice hymns set to compositions by Sir George Martin, Sir John Stainer, A. H. Littleton, A. H. D. Troyte, Sir Arthur Sullivan, and two by the late Sir Joseph Barnby. Everything needed for burial occasions, to be found in a single slight volume, and by the best masters, is indeed a boon to choirs.

**The Vision of Righteousness; Aids to Meditation.** By the Hon. Mrs. Lyttelton Geil. London and New York: Henry Frowde. Price, 2s. 6d.

While intended for use during the season of Lent, these meditations may be profitably studied at any time. There are many valuable suggestions in them, and we commend the book very highly to our readers who desire to attain to the spiritual life.

**Faith Building.** By William P. Merrill. New York and Chicago: Fleming H. Revell Company. Price, 25 cts.

There are many minds and hearts to whom this little book will minister. While we cannot endorse all his views, the author has yet grasped firmly the idea of the necessity of a sound faith as a foundation for a holy life.

**Love to the Uttermost.** Expositions of John xiii-xxi. By F. B. Meyer, B. A. New York and Chicago: Fleming H. Revell Company. Price, \$1.

There does not seem to be anything extraor-



inary in the chapters of this book. The discourses are full of what is very commonplace and unattractive in style. The book contains a great deal of that sentimental religion which is encouraged in revivals, but has more froth than substantial nourishment.

**The Religion of Mr. Kipling.** By W. B. Parker. New York: M. F. Mansfield & A. Wessels. 32 mo. Pp. 22. Price, 50c.

In this little volume, dainty as to style, is set forth an enthusiastic appreciation, very well written, of some of Mr. Kipling's religious views, as evinced by his works in prose and verse.

We are pleased to note that Messrs. James Pott & Co. have in preparation "The Life of James DeKoven, D.D.," late warden of Racine College, by the Rev. Wm. C. Pope. Nothing could be more welcome than an appreciative biography of the loved and illustrious DeKoven, and the one who has undertaken the work is well fitted for it.

A VERY pretty Certificate of Confirmation, prepared by Miss Edith Beach and Mrs. John Binney, Middletown, Conn., has been published by L. Prang & Co., Boston. The centre, containing the inscription, is white, with a delicate background of blue, bordered with lilies. The scriptural texts are in gold letters, and are suggestive of the relations of the confirmed to Christ and His Church. It is an attractive and helpful Confirmation gift. Price, ten cents, with discounts to the clergy and parish societies.

### Books Received

#### THE MACMILLAN COMPANY

The Dawn of Reason. By James Weir, Jr., M.D. \$1.25  
A Brief Introduction to Modern Philosophy. By A. K. Rogers, Ph. D. \$1.25.

The Theory of the Leisure Class. By Thorstein Veblen. \$2.

The Foundations of Zoology. By W. K. Brooks, Ph.D., LL. D. \$2.50.

The Development of English Thought. By S. N. Patten, Ph. D. \$3.

#### A. C. MCCLURG & Co., Chicago

Those Girls. By Frances W. Carruth. \$1.25.

#### DOUBLEDAY & MCCLURE COMPANY

The United States of Europe. By W. T. Stead. \$2.

#### METHUEN & Co., London

Lyra Innocentium. By John Keble.

### Pamphlets Received

The Church Club. Diocese of Minnesota.

Gorham Suggestions.

Ought Christians to Keep the Sabbath? By R. A. Torrey.

An English View of Christian Science. By Anne Harwood.

Questions Most Frequently Asked About the Episcopal Church. By the Rev. Mercer P. Logan, D. D.

The Rights of the Church of England under the Reformation Settlement. By Viscount Halifax. Longmans, Green & Co.

Pott's Library. Vol. II, No. 10. April.

The Church Club of the Diocese of Chicago.

The Talisman of Unity. By W. R. Huntington, D. D. Annual Report of the Erring Woman's Refuge, Chicago.

Sanitation as a Religious Exercise. By A. T. Bannister, M. A.

### Periodicals

Liquid air, which has recently been attracting so much of the attention of scientists all over the world, has now reached a point where the general public is asking for accurate information about it. Hence, no doubt, an article is devoted to it in the May issue of Appleton's *Popular Science Monthly*. The author, Ira Remsen, is professor of chemistry at Johns Hopkins University, and one of the leading chemists of the country.

Instead of wasting time and space in fighting over again the battles of the late war, *The International* gives its readers valuable information concerning countries where we Americans should be making commercial conquests right now. *The International* has just finished a serial on Mexico, and this new one on Venezuela promises to be quite as interesting. It is by Tommaso Caivano, whose serial on Guatemala, published in *The International* three years ago, met with such widespread interest and popularity.

*The American Monthly Review of Reviews* for May devotes considerable space to a survey of recent developments in American cities. The editor comments on the re-election of Mayor Carter Harrison in Chicago, on Mayor Jones' remarkable triumph in Toledo, on the Detroit project for municipal ownership of the street railways, and on the general situation in Boston, San Francisco, Minneapolis, Cleveland, Denver, St. Louis, Philadelphia, Pittsburgh, and New York. Dr. Shaw also contributes a special study of the new San Francisco charter—a remarkable document in its way—and Mr. George E. Hooker gives some interesting facts about Mayor Quincy's administration of Boston.

*Good Housekeeping* for May opens with an illustrated article on the "First Cooking School in Bulgaria," by Emma Paddock Telford; Hester M. Poole writes of Notions and Novelties in the Metropolis; "Seasonable Menus," by Margaret Burroughs, includes a spring luncheon; there is a valuable symposium, "What shall the Children Eat?" treated by four able writers; Margaret Bisland, in "The Domestic Problem," discusses the relations of mistress and maid; Minna C. Hale has a paper on "Planning a House"; while there are shorter articles on a great variety of interesting subjects, and a digest of recent household inventions. [\$1 a year; George D. Chamberlain, publisher, Springfield, Mass.]

A careful study of the subject of "Swedish Orders" will appear in *The Church Eclectic* for May, June, and July, from the pen of the Rev. Francis J. Hall, D. D., professor at the Western Theological Seminary. The publishers suggest the importance of the subject to the whole Church Catholic, and particularly to the Bishops of the Anglican Communion. The papers are the result of very careful research on the part of the author. The three numbers will be supplied within the United States and Canada for 75 cents; to England, the Colonies, and the Postal Union, 3s. Subscription to the entire volume, 12 numbers, beginning with April, 1899, to the clergy, at the rate of \$2.00 (laity, \$3.00), in the United States and Canada; clergy, 10s., laity, 12s. (postpaid) in England, etc. Address, The Young Churchman Company, Milwaukee, Wis., U. S. A.

In *Blackwood's* for April, the article which has the first place is on "The Thames as a Game-Fish River," a subject which seems to have become suddenly interesting to British readers, as we find an article on the same subject in another magazine of the month. The weird tale entitled the "Heart of Darkness," is concluded in this number, as is also the melancholy "Autobiography of a Child"; while "Like to Like, A Trivial Romance," is begun. Under the title of "Christian Quackery," the so-called Christian Science is handled with such withering ridicule and sarcasm as most sane people will think to be well deserved. The people who have come under the influence of this strange delusion seem ordinarily to be invulnerable to ridicule, as well as to any other kind of criticism, otherwise they could hardly stand against the keen shafts levelled at their system by such a trenchant writer. The article may do good, however, to those who have not yet been thrown too far off their balance. Other articles are a sketch of travel in Galician Poland, entitled, "At the Back of Beyond"; an account of the retreat from Leipsic when the first Napoleon suffered his crushing defeat in 1813, now first published from the account of a survivor, a young French officer. A recently published life of George Borrow is severely criticised, as not so much a biography as a "rubble heap." True to its traditions, *Blackwood's* finds the cause of the writer's defect easily intelligible: "He has failed because he is an American. He surveys the ordinary facts of Borrow's life with the astonishment of a yokel gazing at the Lord Mayor's coach." It is said of Borrow that "he deserved a better fate than an American biographer." A sketch of "The Nevada Silver Boom"; a criticism of Hume Brown's "History of Scotland"; a chapter of international politics in connection with China, and the reflections

of the "Looker-on," in which the bishops are loftily lectured from the Erastian point of view, which "Maga," associates with its high Toryism, complete the number.

### Opinions of the Press

#### N. Y. Evening Post

**THE ARMY CANTEEN.**—The controversy over the army canteen is temporarily ended by the extraordinary decision of Attorney-General Griggs that liquor may be sold on premises used for military purposes, despite the fact that Congress expressly provided (1) that no "officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise, in any post, exchange, or canteen"; (2) "nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States." To the ordinary, unexpanded mind these two provisions would seem absolutely to forbid the sale of liquor on military premises, by either a person in the military service or any other person; but "Glory-crowned Heights" Griggs, with his intelligence full of expansion, has decided that "it would be lawful and appropriate for the managers of the post exchanges to employ civil ans for that purpose." We have read more than once the alleged reasoning by which the law officer of the government reaches this extraordinary conclusion, but we can make neither head nor tail out of an argument that when a law says that liquor shall not be sold on certain premises by anybody, it means that it may be sold by somebody. However, what Griggs says "goes," and the whole controversy will have to be reopened next winter, with a view to seeing whether a law can be passed which means, in the Attorney-general's opinion, what it says.

#### The Chicago Times-Herald

**THEMES FOR THE PULPIT.**—These are the mysteries that the Christian minister is specially educated and specially engaged to expound. It is to them that he owes his peculiar character, and the peculiar veneration that is paid him. When he abandons these to enter into the controversies of the hour, secular or otherwise, he becomes a mere lecturer, whose opinions carry no more authority, and give no greater edification than those of any other thinking man. This fact has a most important bearing on the subject of church organization. If people want to hear lectures on sociology, it is not necessary for them to keep up a church establishment on that account. There are courses here and courses there which are delivered by experts who devote their lives to sociological work. Some of them, in discussing the problems of the times, will say as Dr. Thomas does: "The one solution that I can see in the future is some form of co-operation, some form of materialism. It doesn't hurt me if you call it socialism." Others are individualists, like Spencer; still others are anarchists. But however dogmatic any of them may be, they make no claim upon any body of people because of the divine nature of their mission.

#### The Examiner (Baptist)

**FAMILY RELIGION.**—Both from the Old Testament and the New, instances in abundance might be added, to show that it has ever been the aim of revealed religion to embrace the family. The subject is one that may well claim our serious attention in these later days. Family religion is not observed nor esteemed as it once was. Perhaps some explanation of the declension may be found in the peculiar tendency of our institutions to foster individualism; but a more direct and sufficient cause is the indifference of heads of families. Absorbed in cares for the comfort and advancement of their children, they reverse God's order, and sacrifice spiritual to temporal well-being. Of late our Churches have been both working and praying for a revival of religion. Such an awakening is profoundly to be desired; but we are convinced that prayer and labor will be in vain until there is a revival of religion in the homes of the people.

## The Household

### My Jewels

BY LIZZIE BURGESS NICKERSON

I've a perfect set of jewels,  
Shall I tell you of their worth?  
For value them more highly  
Than all other things of earth.  
And the setting is so simple  
You would never guess the prize  
Could be held in such a casket,  
Daily seen by mortal eyes.

First, I have a cozy cottage,  
Nestled in a garden green,  
Where the woodbine and the roses  
Creep the lattice-work between;  
Where the feathered songsters warble  
Notes of gladness 'mid the trees,  
And the honey-scented clover  
Lends a perfume to the breeze.

Then I have a dear companion  
Who is honest, good, and true,  
And we love each other dearly—  
Do you wonder that we do!  
For our hearts drew near together  
By a holy passion led,  
And our love has grown more perfect  
Every year since we were wed.

These are what I call "my jewels,"  
All a-gleam with beauteous light,  
And my home-nest is the casket  
That contains these jewels bright.  
Are they not a rare possession?  
I've not told you half their worth—  
Ah, I value them more highly  
Than all other things of earth.

Nantucket, Mass.

## The Queen's Glebe

BY FREDERICA EDMUNDS

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### CHAPTER XI.

MR. UNDERHILL sat in his study chair before the plain desk whose shelves held all his modest library, his fine head bent in thoughtful consideration of a letter which he held. His wife was beside him, her hand resting on his shoulder, and her eyes eagerly bent on the same letter.

"Evelyn," said the clergyman, looking up at the girl's entrance, "Griffith hath writ to you also, but I fear the contents of your parcel will bring grief to you, as mine has done to me."

With a sinking heart, Evelyn stretched out her hand for the packet, and her fingers shook as they touched those of Mr. Underhill. She was conscious then of no distinct thought, but she remembered afterward that her guardian looked old and broken in the searching winter sunshine. Thus ran Evelyn's letter:

#### MY OWNE SWEETE ONE.

There is but a brief space in which to get off a Packet for the Mails, so I must e'en ask indulgence for a short missive. Indeed I am heartily weary of lengthy discoursing, believing that the greatest events of our Lives can fittest be expressed with epigrammatic brevity, after the manner of the Ancients. Know then, O fairest one, that I have decided to remain sometime longer abroad, having the post of chaplain to the Lord Bishop of — offered me, in conjunction with a Canonry in the cathedral, and a Residence in the Close. It seemeth too good an opportunite to be wastefully neglected, and as the troublous times at home make great hindrance to the spread of the Church, I feel justified in my decision. I know your keen Intelligence will see all in the right light. Dear Evelyn, if you should later hear of anything in my Course which may seem to prove me unfaithful to the Boy and Girl love which we once professed, forgive me, and think as kindly of me as you can. Alan will

prove a stronger stay to you and to my Father. Adieu, my sweet one,

From your fond and Unworthy  
Griffith.

The letter dropped to the floor, and Evelyn sat, quite quiet, on the window seat. Her eyes were turned toward the hillsides where the sheep-huts glittered under their snowy roofing, but she saw nothing of this outer world. The pages of Griffith's letter were burning themselves into her memory—not only the actual words, but what she could read between the lines of the decay of affection, of the conceit wrought by flattery, of the greed of preferment, of the caprice of a new love. Every word was as gall to the heart of the girl.

And this change in Griffith, her Griffith, had been wrought in the short space of a twelve-month! No, had it? Had they not all contributed to it for years by their almost worshipping admiration of the eldest son? He had been his parents' pride, the favorite everywhere. Invidious comparisons had always been drawn between him and Alan, if not in words, at least by implication. And she herself? Had she not been o'er easily won? She had dropped into her wooer's outstretched hand like a tame pigeon, only to be lightly tossed back to the fluttering dove-cote.

Evelyn's cheeks burned, and the sweet curves of her mouth drew themselves into harder outlines. A sigh from the quiet figure at the desk reached, but did not at once appeal to her.

"Chaplain?" "Canon?" Aye, why not dean and bishop? Alan had always said that Grif. would be a bishop. And Griffith, for his part, counted on Alan's fidelity to those whom he had injured. That last sentence was the only real one in the letter.

The small, German clock on the shelf above Mr. Underhill's head, struck the hour. It seemed like a knell in the tense, unnatural silence of the room. The stricken father mechanically raised his head to note the hour, and this time Evelyn realized the suffering in his face. In a moment she was beside him, and he had gathered her hands into his, and was answering her unspoken words of comfort.

"Yes, Evelyn, 'tis a heavy cross, but mayhap 'twill lighten as we bear it. I had hoped, as I had a right to hope, that I should soon see Griffith working beside me here, ministering to the sore need of our valley

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people. Doubtless it is a judgment on my undue pride in mine own flesh that would not see his faults. God grant that he may yet some day come to work in His vineyard here. As for you, child—"

Mr. Underhill's voice quite broke, and Evelyn felt thankful that George just then came in with a message, and she could escape from the room.

Days and weeks passed, and in that household where duty was a watchword, Evelyn could not altogether omit the least of hers. Yet at times her light tasks were positively abhorrent to her, and all the heart had gone even from her ministrations to the people for whom she had loved to spend herself. Her whole sweet nature seemed thrown out of harmony, and bitterness and flippancy were both discernible in her.

Captain Dalton did not allow his acquaintance with the fair girl at the Glebe readily to drop. There was always some important message to be brought from Colonel Johnson—for Sir John, under the pressure of Gen. Schuyler's threats, had now evacuated the Hall, and was lingering on parole about Albany. Sometimes it was to ask Mr. Underhill's good offices with a testy Dutch patron, sometimes to entreat him to use his influence with the Indians.

Nor did Evelyn altogether repel the attentions of the Captain. Instead, she treated him with a half-mocking kindness wholly

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bewildering to her guardian. Perhaps Mrs. Underhill understood her better, but just now her heart was given to the endeavor to soften her husband's displeasure against Griffith. Perhaps the good lady secretly hoped that some day fresh bonds would draw them back to the Old World. She spoke something of this to her husband. "If this sad war should terminate adversely to the Crown and the Church, who knows but it might be best to return in our old days to the land where God's altars are still unprofaned. Methinks I would love to hear the service said once more in a dear English church."

Mr. Underhill rose abruptly, an unusual light flashing from his eyes. "Never," he said, "shall I abandon my work among my people until I be driven from it, and then it will only be to hold myself in readiness to return." Then he added more quietly: "But protestations avail little, and I must work while 'tis called to-day. Even now I go to meet the body of Eye-of-the-Dawn, who is to be laid beside my faithful Wahari, in the Glebe burying ground. But for the early thaw I should have been obliged to give her up to her own people."

Scarcely had the clergyman departed on his sad errand, when a quick double knock was heard, which Evelyn of late had learned to know very well. Somewhat surprised that she had not heard approaching horse's hoofs, she shook up Philo who was droning over his spelling book, painfully following the outlines of the letters with his fingers, and the workings of his tongue. "Philo," cried the girl, "some one knocks! Hasten, and keep those streaked hands well out of sight. If your lessons make but as good an impression on your brain as the chalk does on your fingers, I shall have good hope of you!"

Philo, grinning and rolling his eyes appreciatively, darted for the door. But his unlucky feet, confined in shoes for the morning's lesson, stumbled over the rush mat on the threshold, and when the impatient captain pushed open the door for himself, he found the boy sprawled in the hall-way, in a position suggestive of a reversed turtle. The captain stared, and then he laughed as he caught sight of Evelyn within, her discomfited face bent over her embroidery frame.

"Excuse, I pray you, my lack of ceremony," he said, entering. "The door stood ajar, and I knew not that I should find this hundred-legged boy athwart my entrance."

"Methinks," responded Evelyn, rising, "the lack of ceremony is all on our part. We had intended to give you a welcome of state. It is not always that our rustic household can furnish forth a lackey."

The captain, encouraged by her reception, drew a chair close to her side. "There is naught strange," he said, "in that any one should grovel at your presence. I, too, could fling myself prostrate at your feet."

Evelyn answered slowly as she gathered up her silks: "You are more yourself, good Captain," she said, "when you forget your gallantries, and laugh as now at my unlucky Philo."

"Nay, Misstress, if the boy in me can still take pleasure in quips and pranks, it follows not that the man should be insensible to beauty. Let me tell you—"

His dark eyes were looking boldly at Evelyn, and she, flushing, interrupted: "I am all ears to hear what you have to tell me of the war. Are our Indians indeed to be gathered for an uprising?"

"I believe it, dear lady, and it may be that Sir John will lead them, in which case my devoir will be to accompany him."

He looked for the effect of his words, but Evelyn responded carelessly: "Aye, in sooth. And that reminds me to ask how you are to-day so free a lance? And how came you hitherwards on foot?"

"Why, thereby hangs a tale I thought to tell your reverend kinsman, were he but within. In your presence the golden moments should not be wasted on such trifles."

Evelyn frowned. "Tell me the tale," she said, "mayhap I find it amusing."

"With all good will, and you will raise your eyes to look at me."

"I listen with my ears, good Captain."

"And charm me with your tongue. But read me with your eyes this riddle." He stretched out his left hand toward her, and she noticed for the first time that three of the fingers was tightly bound. She uttered an exclamation. "'Tis nothing, said the captain. "A few crushed tendons. But hear my riddle: This morning I rode to Col. Butler's on an important errand. An ill-looking Dutch varlet was skulking about the place, and, being over-easy, I left my charger, Saracen, in his care. On remounting, I found my horse very restive. I gripped his sides with my knees, and he reared on two feet, trying to throw me. Being not altogether unskilled in riding, I kept my seat, but the brute backed me against a stone wall and crushed my fingers, as you see.



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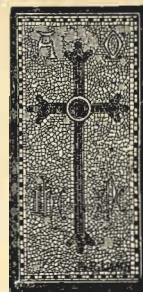
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When I struck him with my riding whip, he again plunged forward, and this time went down on his knees in the road. He has so lamed himself by this, that he has been obliged to accept the hospitality of the Butler stable, where under his saddle has been found a nasty bunch of prickly burrs. Now who, think you, can have raised this crop so speedily?"

"I should say the ill-looking varlet has had his hand in it. He should have been soundly whipped."

"And if I had caught him, be sure his back should have paid the penalty. The keeper of the stable has thought the fellow to be the Dutch Karl who works upon the parsonage glebe."

"How, our Karl? oh, no," said Evelyn. "Surely he could have no object in such silly wickedness."

"Col. Butler has told me the lad needs watching. He is much with one Myndert and a foul-mouthed Scotch trader. I wish but to warn Mr. Underhill. My own bruises are healed in the balm of your sweet pity."

Evelyn's heart quickened a little at the captain's languishing look. For the first time she was feeling and exercising the power of coquetry. She stooped again over her embroidery frame, and as her fingers toyed with the silks, some of the reels fell to the ground. The Captain stooped at the same instant as herself, and their fingers came in contact upon the uncarpeted floor.

In a moment Dalton had seized her hand, reels and all, and carried it to his lips. "Dear little hand!" he exclaimed, "it should never touch anything less worthy than the beautiful silken stuffs you are broidering there. It should be adorned only with the purest gems. Nay, its own loveliness is its supreme adornment. Would it were my right to cherish it!"

It was a moment of crisis in the young girl's life. With this handsome, bold-eyed man pouring words of flattery into her ear, with the dazzle of his uniform, his wealth, his rank, and with the thought of Griffith's desertion still rankling in her heart, what wonder if she were tempted to drift into whatever fools paradise this gay cavalier might offer?

But even while the captain still murmured his caressing and meaningless phrases, Evelyn glanced aside from his importunate eyes, and through the diamond-paned casement caught a glimpse of something which recalled her to herself. Moving slowly down the black current amongst the drifting ice in the river, came a fleet of canoes. In the foremost one, something straight and stiff, yet swathed in gaudy trappings, lay. In the next was seen Mr. Underhill, rowed by Indians, his eyes bent upon the book in his hands. Still there followed other canoes filled with red men who, as their blades dipt in the water, kept time with a mournful dirge, unearthly in its weird, chanting refrain. It was the funeral cortege of Eye-of-the-Dawn, who was now to be laid beside her husband.

A flood of recollections rushed over Evelyn, obliterating for a moment the captain's presence. She saw again the still scene of early dawn when Wahari himself was lowered into his grave, and Alan stood beside her while the solemn burial rite went on. She thought of the tender regrets, the pure aspirations that were then in her heart. How she had longed to give up her life for these poor red children here in the valley! How different was her present disposition,

the bitterness, the coquetry, the worldly ambition which now filled her soul! She turned, with the mystifying traces of her vision still on her features, to Captain Dalton who was again endeavoring to take her hand.

"This is not seemly, captain," she said, "though I am willing to shake hands and wish you a safe return from your coming expedition. I will now call Mrs. Underhill who will deem such *tete-a-tete* unmaidenly in me, even when it is to bid farewell."

When the baffled captain had taken his somewhat unsatisfactory leave, Evelyn shut herself in her own room, there to sob out her penitence and her grief. This seclusion proved a much-needed preparation for that which was to follow, for on that same day came tidings of Griffith's marriage to the Lady Mary Barker.

(To be continued.)

### President Loubet's Mother

THE new President of France has had a career which appeals peculiarly to the liking and sympathy of the average Frenchman. Emile Loubet was the son of a farmer whose ancestral acres were situated in the little commune of Marsanne, which is in the Department of the Drome, in south-eastern France. The father of the new President was so good a farmer, and so respected a citizen, that he became at one time the mayor of Marsanne. This estimable man, it seems, died a good while ago; but his widow, the mother of the President, still lives and carries on the farm, at the age of eighty-six. The French public is taking a great deal of interest in Madame Loubet *mere*, and the illustrated papers from Paris are giving us a profusion of pictures of the farmstead, with its sheep and lambs huddled close in the sheltered angle of the buildings, and of the old lady with her shrewd face and short peasant skirt, who has been photographed until she is heartily tired of it. She is well enough pleased, doubtless, with her son's advancement in position and fame, but she will never believe him as great a man as his father—once the mayor of Marsanne, and always a weather-wise and thrifty farmer—to whose picture on the wall she points with reverence and pride when visitors come to talk to her about her distinguished son. The best thing she can say of Emile is that she believes he is growing to be a good deal like his father.—*Review of Reviews* for April.



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### Our Forces in the Philippines

IT is only after some processes of reflection and comparison that we can fully appreciate the magnitude that our expedition to Asiatic waters has assumed. General Kitchener performed wondrous feats last year in his marching against the "Fuzzy-wuzzy" of the desert, but there were only 7,000 or 8,000 white soldiers under his command, the remainder of his expedition (12,000 men approximately) being made up of the Egyptian troops of the Khedive's army. We are now, therefore, using five times as many white-skinned English-speaking men in our campaign for the pacification of the Philippines as General Kitchener will have used in establishing peace and order throughout the Soudan. In their recent campaign against the fierce warriors of the mountain tribes of north-western India on the Afghanistan frontier, the British made use of more than 32,000 troops, but of these only 10,000 were white soldiers from the British islands; the others were native Indian regiments. The French, having annexed the great island of Madagascar to their empire, found it necessary, in 1895, to wage a considerable war, in order to make good their possession; but the number of French troops sent to Madagascar was only 15,000. The most severe of England's Zulu wars in South Africa was fought with less than 7,000 British soldiers.—*Review of Reviews* for April.

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## Children's Hour

### The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER IV.

THE EXCELSIOR RALLY'S

THERE are plenty of handsomer houses in Ottawa than the Rookery, as Molly had nicknamed the old, low homestead, with its gables jutting out in unexpected places, and its queer wings that looked, as the same oracle expressed it, as if you had thrown snowballs at a snow man, and they had happened by purest accident to stick to him, yet always threatening a breakaway.

There were tall poplars standing in regularly marshalled lines before the house, then came a high, white, weather-worn fence, with plump, top-heavy posts, where the morning glory vines climbed up to take a peep at the outside world; and on the other side lay the garden where the flowers came up and flourished at their own sweet will, and you could pick them to your heart's content, and still leave the same dense tanglewood of leaf, and fern, and blossom. There was a barn beyond the house, a great, motherly looking place with its broad entrance, and sleepy, restful interior, full of the scent of new-mown hay and clover, for once upon a time, when Ottawa was country instead of town, the Rookery had been a fine farm, and still retained many of its old characteristics.

From seven to eight the Excelsiors usually met, but in extreme cases of special emergency, a flag was hoisted to a pole on the barn, and from far and near the Excelsiors rallied to their standard.

The boys kept up a breathless pace from the Edsall's, Arthur running in his steady, even way, like a good-natured Collie; Jerry dashing ahead with sudden spurts, and quick breathing, like an excited black and tan, until the barn was reached.

"Oh, Dave!" shouted Art., with his hands at his mouth, and Jerry gave a shrill whistle that echoed sharply in the silence of the barn.

"Hello, yourself," came the answer in muffled tones from the regions above.

"He's there," Jerry said with a satisfied grin, as he made a dart for the tall, narrow ladder, which rose perpendicularly at the side of the hay loft, Arthur following as quickly as his larger size would permit.

The first hayloft was a large platform walled in on two sides; on the third, a second ladder reached from the loft to a wide, heavy beam, and having mounted the ladder and walked the length of the beam, which latter achievement, by the way, demanded a clear head and sure eyes, one reached the goal, the secret assembly room of the Excelsiors. It owed all of its furnishings and various improvements in the way of windows, secure flooring, and the high planking which hid its mysteries from profane eyes, to the ingenuity of its occupants.

In the first place it had been a dark old loft, long fallen into disuse, save as a playground for rats and spiders, on account of the difficulty of access to it, and the unsafe condition of the floor. But as Arthur said, where there's a will there's a way, and when there are from ten to fifteen strong, ready, wills, well seconded by as many strong,

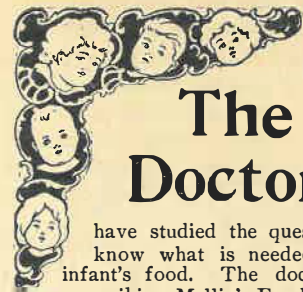
ready arms, the way is apt to turn out a very excellent way, as the Excelsiors proved.

After the first obstacles had been overcome, and sunlight shone in on a freshly cleaned inclosure that defied admittance to either rats or girls, equally unwelcome torments in the eyes of the boys, then each member was requested by the committee on interior decorations to supply three articles either of a beautifying or useful quality, towards the adornment of the newly acquired domain. The result was "most gratifying," as Mr. Arthur Gray, president, announced in his great speech the opening night on which the club took formal possession.

There was a carpenter's bench on one side of the room, which alternated as a writing desk, or speaker's platform, according to the need of the moment. Facing it on the opposite side stood a large armchair on a soap box. The president's chair had been donated by Bobbie Cherritt. Just where Bobbie had discovered the relic was a matter of dispute, but after some discussion it was given the place of honor. It was a most peculiar chair. The back was high and straight and shaped like Grandmother Cherritt's tortoise shell back comb; then the sides rose high and hard, and from the faded pink chintz covering, cotton oozed from gaping wounds in the most unexpected places. But it was the seat that Excelsior interest centred upon.

As has been mentioned, Arthur was plump. Bobbie Cherritt often referred playfully to "our honored president" as "the baby elephant," but when occasion demanded, Art. could put on as much dignity as a judge in wig and gown, and so he would mount the soap box and open the meeting with all due form, when suddenly, as the pink arm chair received the president into its cosy, sleepy hollow depths, there would be an ominous crunch, a wild, ineffectual clutch at the air by Arthur, and the seat would collapse, dropping the honored president into a deep recess beneath, which Grandmother Cherritt had once used as a patch work receptacle, and which fitted the portly form of the honored president to a T. The seat had been propped up again and again, but on several important occasions had played its old trick, and suspicion pointed to Mr. Cherritt, owing to that young gentleman's remarkable explosions of laughter both before and after the catastrophe.

The walls were covered with pictures of all kinds, and as for the rest, there was everything imaginable, from a punching bag to an incomplete skeleton furnished by Lloyd Sanford, the doctor's son. Rumor said this latter acquisition played an im-



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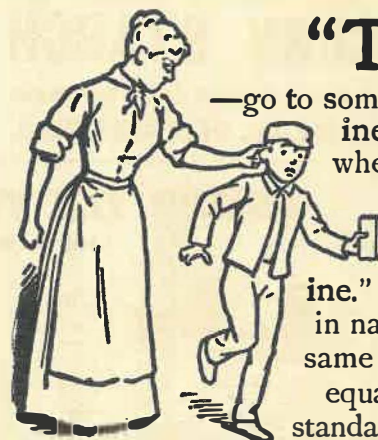
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portant part in the initiation ceremonies, but on ordinary occasions it dangled harmlessly from a hook behind the president's chair, an old battered stovepipe hat cocked saucily on one side of its head, and a corn-cob pipe between its grinning jaws.

The boys found Dave at the carpenter's bench, his box of tools open at his side.

"Hello," he said, looking over his shoulder at the two figures balancing themselves across the beams, "what's up?"

"Fun," Art. gasped. "The girls are up to a great old dodge. New club."

"Got Mollie roped in."

"And Virginia Hardy."

"Going to beat us all to smithereens."

"Moonlight masquerade first on the programme."

"Everything snub nosa," finished Jerry in triumph, while Dave swung himself upon the bench and regarded the two red-faced, perspiring boys before him in blank astonishment.

"Well," he said at last.

"Well," repeated Jerry, "well, we won't stand it, that's all."

"You can't help yourselves," Dave said, calmly, hacking lazily at a piece of wood with his jack-knife. "They won't keep it up any time before there'll be a caterwauling, see if they do. They won't bother us."

"Oh, won't they though?" repeated Jerry. They won't bother us any lording their old patchwork club over ours, will they? They won't bother us any telling all over town about the poor, dear Excelsior boys being pushed out of the fight? They won't bother us any copying at our signs, names and initiations, and all that? Oh, no they won't, not a little bit! Where's that flag?"

"What are you going to do?" demanded Dave, as Jerry grasped the flag and started for the window.

"Going to call the boys and settle things," retorted Jerry. "Going to find out who supplies the moral and social tone to the town, the Excelsiors or the Tabby Club."

The flag fluttered out, and the boys sat down to wait. Before long there came a sound of feet below, and Bobbie yelled:

"Fire, Fire! Hello, up there."

"Come on up," called Arthur, and the first contingent arrived:

Ten constituted a quorum with the Excelsiors, so when that number were seated, Arthur stood on the soap box and began in his most impressive style, with many a significant nudge, and many a stage whisper suggestion from Jerry.

"Gentlemen of the Excelsior Club: You will understand me when I say that in all the history of our club, yon flag has never been raised save on the most momentous occasions. On each and every glorious Fourth—"

"Hear, hear!" yelled Bobbie excitedly, while his eyes rested on the seat of the chair. "As upon all other thrilling occasions, we have flown our flier—"

"That's a good one," murmured Jerry approvingly, "frown our flier."

"But never have flown it in a more urgent cause than to-day. A discovery has been made by Mr. Jerry Edsall and myself, which demands instant decision and action by the club. What that discovery is, I leave it to our beloved and esteemed brother to explain."

Whereupon our beloved and esteemed brother arose and took his stand on the carpenter's bench and plunged headlong into the subject:

"A whole lot of the girl's have fixed up a club, and they're going to have it secret like ours, and work it in opposition to ours. There's Mollie and Nell and Virginia Hardy—"

"How do you know?" asked Lloyd, as he stopped pegging paper wads at the skeleton's left eye to look at Jerry.

"Why, you see, Art. and I were down under the lilacs, and heard the whole thing," the latter returned, his eyes twinkling at the corners, "and their name's the Tabby Club, and their motto's 'No boys allowed,' and Nell said she wouldn't have us around because we'd be such an attraction—"

"Distraction," corrected Arthur mildly.

"All the same thing. Distraction, and a nuisance, and a bother generally. And they think they're going to run the whole shooting-match to suit themselves, and make piles of money, and cut us out."

"And the moon business," prompted Art., as the speaker paused for breath.

"Oh, yes. They're going to have a moonlight masquerade somewhere, and charge ten cents admission, and be all dressed up. Now, what do you all think of it?"

There was silence for a moment then a buzz of voices rose higher and higher in argument and altercation, while the honored president, in his wild efforts to maintain order, mounted the back of the pink chintz chair.

"Shut up, all of you," he shouted, "I want to say something."

"You seem to be managing pretty well as it is, old boy," Jerry said at his elbow. Then as the noise subsided, the Senator, as Dave was called by the boys, stood up to make a speech.

"We've got to keep cool and take it easy," he said. "I move that Mr. Jerry Edsall be appointed special secret-service spy to look after these—er young persons, and that he report to us at our next regular meeting next Saturday. As for anything else we want to know about this Tabby Club," he paused and smiled confidentially down on the assembly, "we'll get it out of Mollie."

(To be continued.)

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**Finance and Commerce**

WITH the exception of the temporary disturbance caused by the declaration of war with Spain, the commercial and financial affairs of the country have run smoothly since the election in November, 1896, which at that time settled for the time being the doubts as to the financial policy of the nation in respect to fundamental issues for the next four years at least.

Nothing of a national character has since arisen to disturb or complicate the business situation, or to perplex or render doubtful the course of the immediate future. Under the assurance which these conditions gave, distrust vanished and confidence began to grow and expand. The people as consumers began taking a more hopeful view of the future, the caution and economy in expenditure practiced since 1893, gradually relaxed, wants, and the indulgence of them increased, and production and distribution to meet these wants received the accelerating impulse which has lasted up to the present time. Under these influences business has grown enormously, until the volume in nearly all branches of production and distribution is much greater than at any former period of the country's growth.

We have, however, reached a point where the inevitable conservatism of an intelligent people is beginning to show itself. It is in its incipiency and amounts as yet to nothing more than enquiry, "What is ahead of us? What are we coming to? Out of the conditions of to-day what will develop?" Answers to these questions are by no means uniform to all minds.

Opinions as to the desirability of our position in the Philippines is not unanimous, and opposition thereto seems increasing—at least the organized manifestation of disapproval is. Already leading financiers are seriously considering it as a vital issue in the next presidential campaign, now little more than twelve months off. Uncertainty also as to the administration's purpose concerning the money question, the vital issue in the last election, and still unsettled so far as Congressional declarations are concerned, is, as the time for another submission to the people approaches, likely to become a less neutral factor in business affairs.

Again, all the multiplicity of utterances which declare public opinion in the matter of these industrial combinations called "trusts," leave no room to doubt that the general sentiment regarding them is unfriendly, and suggests that antagonistic legislation of a more stringent character than any heretofore adopted, is quite likely to be favorably advocated by one or more of the great political parties, and in time put into more or less effective operation.

Of course all these are considerations for the future, perhaps a year ahead, probably most of them more remote than that, but they are beginning to be discussed by the most advanced authorities. In the meantime, business is good, money is fairly plenty, credit is forthcoming to the discerning, and nothing appears likely to disturb the immediate tide of prosperity.

Probably the most serious blow to the situation is the poor outlook for the winter wheat crop. There seems no longer room to doubt that the winter killing has been serious in degree, and covers a wide area. The trade and the public are loth to believe it, and much hope is yet expressed that rain, should it come, will reveal less serious conditions than appearances now indicate.

**Increase in Exports**

American manufacturers made their highest record in foreign markets in March. The figures of the March exportations, which the Treasury Bureau of Statistics issued last month, earlier than on any previous occasion, show that the March exportations of manufactures were \$36,025,733, or more than 25 per cent. in excess of any preceding month. In March last year the exportations of manufactures were \$28,214,450; in March, 1897, \$25,876,861, and in March, 1896, \$19,125,795. On only two occasions, March and December, 1898, have the exports of a single month ever reached \$28,000,000, while in March, 1899, they were, as already indicated, \$36,025,733, an increase of 50 per cent. over those of the preceding month, February, 1899.

Prior to 1897, exports of manufactures never averaged in any month as much as a million dollars for each business day; in five months of 1898 they averaged a million dollars for each business day, but it was left for March, 1899, to make the average of more than a million dollars for each day in the month, or an average of \$1,400,000 for each business day.

The increase in the exportations of manufactures is apparent in nearly all lines. Of agricultural implements the March, 1899, exports were \$2,379,744, against \$1,470,397 in March of the preceding year. Exports of cotton cloths increased from 27,030,657 yards in March, 1898, to 45,266,959 yards in March, 1899, and of this amount the exports to China alone were 23,433,596 yards, against 13,635,874 yards in March of last year. Chinaware increased from \$13,986 in March of last year to \$40,333 in March, 1899. Instruments for scientific purposes, including telegraph, telephone, etc., increased from \$230,018 in March, 1898 to \$481,790, in March, 1899, thus showing an increase of more than 100 per cent. Builders' hardware increased 33 per cent., sewing machines nearly 30 per cent., typewriters nearly 50 per cent., leather about 40 per cent., boots and shoes 80 per cent., naval stores 60 per cent., and vegetable oils nearly 40 per cent.

During the nine months ending with March, 1899, the exports of manufactures amounted to \$242,883,645, against \$208,788,036 in the corresponding months of last year, and formed more than 26 per cent. of the total exports, against 23 per cent. in the corresponding months of the preceding fiscal year.

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**Gail Borden**  
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A PERFECT INFANT FOOD.  
CONDENSED MILK.  
NEW YORK CONDENSED MILK CO., NEW YORK.

**Flowers and Plants**

**FLOWERS SENT BY MAIL.**—A thin tin box, as being lighter and stronger than wood, lined with a piece of wadding, split and sprinkled, but not soaked. On these lay dampened leaves, either grape or maple, then roses, sweet peas, violets, or pansies, neatly and compactly; cover with moistened leaves and wadding, and place on the cover.

For packing plants to send by mail, use a cigar box and dampened moss for packing material.

An ingenious way of sending seeds of one's own raising which are not provided with printed labels, is to number them 1, 2, 3, etc., and then on a postal send the glossary thus: "No. 1," pink sweet peas; "No. 2," blue larkspur, etc.

Very small plants may be safely sent from California to Maine enclosed in a potato hollowed out, but this will not work so well the other way, because Eastern potatoes are not so large as those raised west of the Rockies. Cut the top off the potato, scoop it out, leaving a rim half an inch thick; lay in the tiny root, put on the cover, fasten with a rubber band, and then wrap and tie. The moisture supplied by the potato keeps the plant fresh.—*The Modern Priscilla.*

In sending flowers away, long narrow boxes are more desirable than round ones, and square ones are between the two in keeping powers. Tin is the best material, and wood the next best; yet stout pasteboard often delivers its perishable contents in good condition. Especially in the case of pasteboard is a stout, rough, brown paper lining, over top and all, a desirable addition, after wetting it thoroughly in cold water.

The flowers must then be carefully arranged in layers, each layer reposing on its own bed of fresh green ferns made very moist. Slender sticks should be wedged in under the fern beds to keep them in place, and, when ferns are not available, cotton batting arranged in the same way will make a good substitute. Strong-scented ones shut up in close quarters with those of more delicate perfume will almost invariably destroy the dainty charm of the latter.—*Harper's Bazar.*

Flowers that have travelled a long distance are speedily revived by being placed head-foremost in cold water and gently shaken. The stems should be cut daily. Sunshine resting on cut flowers is very injurious.

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