

The Living Church

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



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Lung capacity	30 cubic inches.
Strength of chest.....	44 pounds.
" " back.....	43 "
" " legs.....	96 "
" " arm.....	12 "
Weight.....	10 "
Chest expansion.....	30 centimetres.
Girth of upper arms.....	15 "

A Register will be forwarded, on request, giving terms, plan of work and recreation, course of study, etc. The curriculum has recently been extended an entire year. The following States were represented, last year, in the list of students: Illinois, Wisconsin, Iowa, Nebraska, Missouri, Colorado, Michigan, Ohio, Kansas, Indiana, Arkansas, Kentucky, New Mexico, Louisiana, California, New York, and Montana.

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Educational

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

IT IS ANNOUNCED ON HIGH AUTHORITY that General Dragomirow, the famous Russian strategist, has suggested to the Czar the restoration of the independent kingdom in Poland in order to create a buffer State between Russia, Germany, and Austria, and thus enable the three nations to reduce their enormous frontier garrisons and avert irritation in the future. This plan contemplates the rehabilitation of the ancient kingdom by reuniting territories divided between Russia, Germany, and Austria after the defeat of Kosciusko by Suwaroff and reapportioned by the treaty of Vienna in 1815. It is said that the Czar has referred the matter to a special commission, as nothing can be done without the consent of Austria to the recession of Galicia, and the surrender by Germany of the principal Polish territory absorbed by Prussia. It is more than a hundred years since Poland, after the heroic resistance of its people, led by Kosciusko, was finally divided among the great Powers, and its identity as a nation lost. For a while Napoleon gave new hope to the Poles, but he accomplished nothing towards the independence, and at the Congress of Vienna in 1815 the territory of Poland was again distributed among Russia, Germany, and Austria. But the Poles did not consent willingly to their fate. In 1830 an insurrection broke out in Warsaw, and for a time the Poles were successful over their Russian oppressors. But finally they were overcome by the weight of numbers, and in 1832 the last vestige of independence was taken away, and Poland declared an integral part of the Russian Empire. In 1846 slight outbreaks occurred in both German and Austrian Poland, as well as in the provinces which had been annexed to Russia, but they were easily put down. Again in 1855, in 1862, and in 1864 the Poles made despairing attempts to regain their independence, but were beaten, and the burdens under which they labored greatly increased. For the last thirty years they have submitted to their fate without attempting to rebel.

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EVENTS FOLLOWING THE RECENT CABINET crisis in France have served to reveal the strength of the Socialists and Radicals. The failure of Poincare to form a Cabinet was directly due to his inability to command the support of the extremists among the Republicans. Sarrien, the leader of the Radicals, served notice that his party would not support a Cabinet which contained Barthou, hence Poincare, fearing that if he yielded in this, objections would be made to Ribot and others, surrendered the task of constituting a ministry. The support of the Socialists and Radicals is necessary to the Moderate Republicans, and these extremists hold a somewhat similar position to that of the Centre party in Germany. The Socialists hold the balance of power, and their votes are necessary to the Moderates.

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A COMPANY WITH A CAPITAL OF \$150,000 has been formed in London for the purpose of attempting to cast steel by a method discovered by Professor Dewar. This method if successful in practical tests, promises to revolutionize the steel industry. The method of Professor Dewar employs liquid hydrogen which he has demonstrated to possess extraordinary power in producing high vacuums with extreme rapidity. Reckoning from the absolute zero of temperature, the boiling points of hydrogen, oxygen, and chlorine are 85, 90, and 240 degrees respectively.

From these figures the professor inferred that liquid hydrogen as a cooling agent ought to be as much superior to liquid air as liquid air is superior to liquid chlorine. Calculating from Willard Gibbs' formulas, he showed that the vacuum left after liquefying the air out of a vessel by means of liquid hydrogen cannot exceed the millionth part of the atmospheric pressure. This is just about the pressure of the vapor of mercury in the Torricellian vacuum, so that as good an exhaustion ought to result as by boiling out an inclosed space with mercury, and with much greater rapidity. The air bubbles which now cause flaws and weaknesses in the steel produced by ordinary methods will by the vacuum method be entirely prevented, it is claimed, and a quality of metal produced superior to any which the world has yet seen.

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A RECIPROCITY TREATY BETWEEN the United States and Great Britain in relation to trade between this country and the British colony of Barbadoes has been signed by the representatives of the two governments. It is the first treaty framed under the Dingley law, and the first of the series of treaties which the British colonies to the south of this country are seeking to effect. The treaty is made for the term of five years, with provision for an extension, unless either party should denounce it in the meantime. It is made strictly within the terms of the Dingley law which provides for a reduction of not more than 20 per cent. of the regular duties on merchandise which may be agreed upon, in return for reciprocal reductions given by other countries. This section further permits goods to be taken from the dutiable list and placed on the free list for a term of years. The act provides that the treaty is to be made by the President, by and with the consent of the Senate, and an anomalous clause is added that the reduced duties are to apply when such treaty shall have been fully ratified by the Senate and "approved by Congress." The treaty relating to British Guiana is about ready to be signed, all the essential features having been agreed upon. The Jamaican negotiations have also begun.

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AN OKLAHOMA MAN IS REPORTED TO have discovered a method of protection from cyclones and waterspouts, and according to newspaper reports, successful tests have been made at Hennessey, O. T. The inventor does nothing more nor less than demolish the twisting funnel on its approach by discharging by means of a cannon a good sized load of salt. It remains to be explained just why salt should exercise such an effect, but it is asserted that calamity to the town of Hennessey has thrice been averted this season by the salt cure. The Hennessey town council employs the inventor on a salary of \$50 per month to maintain a watch for wandering cyclones; and four canons, stationed on the four sides of the town, are always loaded and ready for work. The cannon theory is not new, having been applied at sea many times when vessels have been threatened by waterspouts.

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PUBLIC SENTIMENT, TO A CONSIDERABLE extent, upholds Governor Pingree in recent vetoes of sundry Bills passed by the Legislature of the State of Michigan. The reason given for vetoing the beet sugar bounty Bill was the failure to place any limit to the amount a company may receive in any one year. While this is the most objectionable feature, the Gov-

ernor says the Bill also has his disapproval because it will result in increasing the taxes of property owners, and the Legislature has passed no laws to equalize this burden of taxation and make corporate and other property pay its share of taxes. The Governor says an effort seems to have been made to appropriate money out of all proportion with the present revenue of the State, and to stifle all measures framed to make tax dodgers who either controlled or obstructed legislation, bear their share of increased expenses. Attention is called to the failure of the railroad, copper, and iron tax Bills, the Michigan Central repeal Bill, and the joint resolution proposing a constitutional amendment to overcome objections to the Atkinson law, and the Bill reducing the tax rate of express companies. The declaration is made that the final result of the legislation on the tax question is an actual reduction of taxes on corporate property.

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MICHIGAN HAS ENACTED A DRASTIC anti-trust law. A "trust" is defined as "a combination of capital, skill, or arts by two or more persons, firms, partnerships, corporations, or association of persons, or of any two or more of them for either, any, or all of the following purposes: To create or carry out restrictions in trade or commerce; to limit or reduce the production, or increase or reduce the price of merchandise or any commodity; to prevent competition in manufacturing, making, transportation, sale, or purchase of merchandise, produce, or any commodity; to fix at any standard or figure, whereby its price to the public or consumer shall in any manner be controlled or established, any article or commodity of merchandise, produce, or commerce intended for sale, barter, use, or consumption in this State." The law provides that for a violation of any of its provisions by any corporation or association, the Attorney-General shall institute proceedings for the forfeiture of the charter rights, franchises, or privileges of the offender, and for the dissolution of the same under the general laws of the State. A heavy penalty is provided for violations, and any person injured in business or property by violations of the Act, is entitled to recover twice the damages sustained.

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THE PRESENT AGITATION IN THE State of Illinois, and particularly in the city of Chicago, emphasizes precautionary measures being taken in several sections of the country against tuberculosis, through infection from diseased cattle or infected milk. Of the two expedients adopted in different States, one deals directly with the cattle, and the other with the milk supply. In Massachusetts, quarantine against infected cattle is maintained, and in the last three years 10,979 tuberculous cattle have been killed by the authorities, and \$366,805 paid to their owners. Illinois is now following the example of Massachusetts, by inspecting cattle of milk dealers, and the results have been somewhat startling, as many infected cows have been found. Buffalo stands at the head of large cities in pure milk supply. City ordinances authorize the inspection and destruction of all tuberculous cattle within the city limits, and require certificates from all milk dealers beyond the city limits, that their herds have been examined by the health authorities and are free from infection. No milk can be brought into the city except under the protection of such certificates. In this way tuberculous milk is now effectually excluded.

The News of the Church

Bishop Seymour's Anniversary

The Feast of St. Barnabas, being the 21st anniversary of the consecration of Bishop Seymour as the Bishop of Springfield, was observed at St. Paul's pro-cathedral with special prayers at the celebration of the Holy Eucharist. The rector, the Ven. Archdeacon Taylor, preached from the text St. John xv: 16, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

In conclusion, Dr. Taylor said: "A few words concerning our own beloved Bishop whose anniversary we hold to-day, may not be considered inappropriate from one who has labored with him in the Gospel throughout the 21 years of his episcopate, as a presbyter in his diocese. The episcopate of your Bishop attains its majority to-day. Twenty-one years ago on St. Barnabas' Day, 1878, the Rt. Rev. George Franklin Seymour, D. D., was consecrated a bishop in the Church of God, with jurisdiction in the diocese of Springfield. Of the ten consecrators, all, I think, except Bishops Neely, Scarborough, and McLaren have passed beyond the veil, while he who was then elevated to the episcopate has rounded out the measure of three-score years and ten, by God's good providence well sustained in health and strength.

"It is our privilege to-day to look back upon the past, and to sum up its significance, for an episcopate of 21 years is not so common as to be unworthy of notice. I need not speak of our Bishop's profound learning, persuasive eloquence, and devotion to the labors of his office, for these are familiar to all of you. But I must do more than allude to the uncompromising position which the Bishop has always maintained as a teacher and defender of the Catholic Faith, as it is held and set forth by the Church in the Book of Common Prayer, as being one of the most significant facts of his episcopate, and one that has given this weak and poor diocese an influence and a name ranking it among those which are greater in material resources. The courage to speak out when weak and worldly men would jeopardize the truth by unworthy compromises is a rare gift in these days. A false and hollow peace in the Church is always too dearly bought. If there be not controversy, and valiant blows struck in defence of the Faith, the Church will become honey-combed with heresy and worldliness while men sleep.

"To defend the Faith is not a pleasant or comfortable vocation. It requires for its success that they who undertake it should be 'good men, full of the Holy Ghost and of faith,' but just because they must be such, they are called to self-sacrifice, to endure hardness, the slights and contempt of the worldly, the easy-going, the compromising, and the profane. Nevertheless, as we look back over the Church's long struggle with the world and all its untruth, it is of such champions of God's truth that we perceive the words of our Lord to have been especially spoken: 'Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit shall remain.'

"It is to such sturdy warriors for the Faith that we owe it, under God, that the Faith has not long since perished from the earth, and that we and our children still have the benefits and blessings of it. We need to pray that our bishops may have more of the boldness and courage of leadership of the Apostles Paul and Barnabas, of a St. Athanasius, or a Cyprian, or a Leo, or a Gregory, of Bishops Andrews, Laud, and Ken, that they may be indeed like St. Barnabas, the sons of consolation, able and willing, no matter at what cost to themselves, to strengthen and confirm the people of Christ in the Faith, to quicken their love and zeal for the truth, and to drive away indifference and worldly falseness from the Church of God, both by their word and their example. That the Divine Head of the Church, the great Shepherd and Bishop of our souls, has given to this poor diocese such a Bar-

nabas, such a son of consolation, to be its bishop, and has mercifully sustained him in the labors of his arduous office these thrice seven years past, may well evoke our hearty thanksgiving to God. And to our thanksgivings we add our fervent prayers to God that he will grant to our beloved Bishop many more years of ministry and service in the episcopate, and will sustain him in his labors, comfort him in his trials and disappointments, crown his years with blessing and honor, and will enable him, with the flock committed unto him, to attain everlasting life, through Jesus Christ our Lord.

"Our love, our prayers, our loyalty, and our faithful co-operation, are the least that we can offer our Bishop and Father in God; but let us pledge him these, and fulfill our pledge right well, that we may comfort his heart also, and may, with him, be strong and of a good courage, 'that with purpose of heart we may cleave unto the Lord.' Thus shall we be doing our part, in co-operation with the grace of God given us through the apostolate, to secure that permanence of the fruits of the ministry committed to our Bishop, which Christ has promised, and to become partakers of the joy which is reserved for all who are true of heart."

The Board of Missions

The Board of Managers met at the Church Missions House, June 13th. The Bishop of New Jersey was called to the chair, which he afterward resigned to the Bishop of Kentucky. There were present four bishops, seven presbyters, and five laymen.

An offer of certain property now belonging to the Connecticut Indian Association at Fort Hall Agency having been made to the society, the following resolution was adopted:

Resolved: That title be taken to the property at Fort Hall Agency in the missionary district of Boise; but that such action be delayed until after the consecration of a Bishop of Boise, if such delay will not endanger the consummation of the transfer.

The Finances

According to the treasurer's statement it appeared that there had been an increase of 181 in the number of Sunday schools contributing, and an increase of \$2,000 in the amount so far received from this source, while the sum from each individual school averaged about a dollar less than for the same time last year. With regard to the general finances the report showed that (notwithstanding there was nothing to offset the single offering of \$10,000 in 1897-98) there was an increase of \$1,392 as compared with June 1st last year. While this is most encouraging, the point is ever in mind that the current appropriations are much larger in the aggregate than in any previous year, principally because of the growth of the work, which is in itself a marked evidence of success. It is very sure that therefore many and large individual contributions will be required during the summer. The Executive Committee reported that the society had had 37 representatives at as many diocesan conventions recently held, and they left it with the associate secretary to arrange a series of engagements for the Rev. J. Addison Ingle, on vacation from the China mission, on Sundays in the larger parishes, say from Boston to Chicago and from Buffalo to Richmond; giving weekdays to some of the smaller parishes, and to auxiliary and other meetings. The associate secretary would be very glad to correspond with rectors on this subject.

The Ecumenical Conference

Letters were at hand from the Rev. S. L. Baldwin, general secretary of the "Ecumenical Conference on Foreign Missions," to be held in New York next year under the honorary presidency of ex-President Benjamin Harrison. The former of these letters requested that preparation for this conference should not be confined simply to the speakers, writers, and delegates, but should be a three-fold preparation of the

whole Church by prayer, by study, and by contributions. It was suggested that monthly public services for prayer for the fullness of the blessing of the Gospel of Christ should be held, that the conference should be remembered before the Throne of Grace on other occasions, and especially in all Christian households. Contributions toward the conference, in the amount of five dollars each, are asked from every parish, with the information that to each such contributor a copy of the report in two volumes will be sent when issued, for parish and missionary libraries. The second letter requests the appointment of "fifty-six delegates, including the women." The Board of Managers directed that the foregoing should be published, and that its committee already appointed to participate in the conference should nominate the delegates.

Appropriations to Domestic Missions

Forty-six communications were at hand from bishops having domestic missionary work within their jurisdiction, and from the Standing Committee of the diocese of Indiana. Favorable action was had in those instances where it was required, and an additional appropriation for the next fiscal year was made for the work among white people in the amount of \$800, and an additional appropriation for work among the Indians in the amount of \$300, upon a presentation of facts concerning the needs of his missionary district by the Bishop of North Dakota, and a grant was made to the Bishop of Sacramento for the completion of certain new churches, from the income of the Anna Mary Minturn Fund. The appropriation at the disposition of the Commission on Work among the Colored People was raised for the next fiscal year (from \$57,920) to \$62,000.

Missionaries Needed for Alaska

A request from the Bishop of Alaska for the prompt appointment of an American clergyman for Fort Yukon, to take the place of the Rev. Mr. Hawksley, whose services have been generously loaned for a year by Bishop Bompas of British Columbia, was referred to a committee with power. The Bishop invites application for work among these Indians from young and strong clergymen, full of missionary zeal. Remarks: "It would be well for him to have some medical knowledge. Urgency is required if we are to send him in this year, and this year he is needed." Owing to the difficulty of reaching the Bishop, communications on this subject should be addressed to the Associate Secretary, Church Missions House, New York. A missionary is also needed at Ketchikan, where the country is filling up with prospectors. The same man could work among the Hydahs. His salary is pledged, if unmarried. Delayed letters written last autumn have been received from Anvik, and two, posted in the early spring of this year, have come from Circle City.

United Offering Appointments

Under the United Offering of 1898, Mrs. A. M. Chisholm and Miss F. Foxhall were appointed: six Church workers in the diocese of North Carolina, upon the nomination of the Bishop, the latter of whom is to reside for a time in a deaconess house for special training previous to entering upon duty; Miss Ellen Hartford was appointed, in the room of Miss C. Brandon (deceased), on the nomination of the Bishop of Georgia; Miss R. Ford Heath was appointed to do the general work of a Bible woman on the nomination of the Bishop of Lexington, and a grant at the rate of \$150 per annum was made to the Bishop of Laramie toward the education of Mrs. C. LeHew in the Deaconess Training School at St. Paul, Minn.

Foreign Mission Appointments and Work

A large number of letters were at hand from the foreign missionary bishops, Bishop Williams, and several of the missionaries in Africa, China, and Japan, which received due consideration. Miss Eliza L. McCook, of Hartford,

Conn., was appointed a missionary teacher to China, Mr. James Jeffries Chapman of the Virginia Seminary as missionary to Japan, to take effect upon his ordination on June 23d, and Mrs. Lillian Heywood Robinson, trained nurse, etc., to Cape Mount Station, Africa. With great regret the information was received that by the secretary's latest advices the Rev. Dr. Hope had decided not to accept his appointment to Cape Mount, thus leaving this important station, with a numerous band of missionary workers, and 150 children under instruction, still longer without a resident priest. The call for a competent man in full orders for this St. John's mission is reiterated in the strongest possible terms. The Rev. S. J. Taylor, of Hoffman Institute and High School, Cuttington, appeals for contributions to complete the building, Epiphany Hall, to erect a chapel for daily morning and evening prayer, and for the establishment of mechanical trades. One of the officers of the British steamship "Cabena," has become so much interested in the institution that he has offered prizes to be competed for by the students. Twenty-six of the pupils were confirmed on March 15th. In the two schools there are 125.

Gifts to the Board of Missions

The Rev. A. D. Gring, of Japan, has presented to the Church Missions House two edict boards against Christianity, the last removed by order of the government, and a stone image 1,004 years old, excoavated when digging the foundations for St. Agnes' School building in Kyoto. The Rev. John Davis, S.T.D., of the same mission, has presented to the Church Missions House Library the first volume (three others to be published) of his Chapters in Ecclesiastical History, especially prepared by the students of Trinity Divinity School, Tokyo. On the testimony of Bishop McKim, in producing this large work in addition to his routine duties, Dr. Davis has been of the greatest service to the mission during the comparatively short time he has been connected with it. The Japanese clergyman in charge of St. John's church, Osaka, at his own instance, sent \$6, Lenten Offering of his Junior Auxillary, to the treasurer, and the same amount to the Japan Church Mission Board. Miss Bull, who transmitted it for him, ventures to believe that, by the course of the sun, this : 12 was the first Easter offering of 1899.

Commencements

The Kebble School for Girls, Syracuse

June 16th, the Rev. Edward H. Coley made an address to the graduates, and diplomas and testimonials were presented by the Bishop. The school has a Board of Trustees, and Miss Mary J. Jackson is the efficient principal.

St. Luke's School, Bustleton

The baccalaureate sermon to the graduating class was delivered at the memorial church of St. Luke, the beloved physician, by the Rev. H. J. Cook. The closing exercises were held on the 15th inst., in the school gymnasium, where Bishop Talbot delivered the address to the graduates. The diplomas were presented by the Rev. Floyd W. Tomkins, to the nine graduates. Medals and prizes were also presented to honor students.

St. Stephen's College, Annandale

The 39th annual Commencement took place June 15th. In the evening a memorial service was held, commemorating the late Rev. Dr. Fairbairn, warden of the college, and the late John Bard, one of its principal benefactors. Addresses were made by Bishop Potter and others. The degree of Bachelor of Arts was conferred upon nine graduates, and certificates were given to three special-course men. The degree of Master of Arts was conferred upon the Rev. Easton E. Madeira, B. A., class of '91, and the Rev. Larrien Longley, B. A., class of '96.

Penna. College for Women, Pittsburgh

Was very happy in its closing exercises, which were of great interest throughout the week.

The Commencement exercises were held Monday morning, June 12th, in the beautiful chapel in Dilworth Hall. Myra Reynolds, Ph.D., associate professor of literature in Chicago University, delivered the address. Her subject, "The relation of modern poetry to the common people," afforded a theme for a witty, forceful, scholarly address, which was thoroughly enjoyed by the large audience. President R. Jane DeVore conferred the degrees.

Cathedral School of St. Mary, Garden City

Held June 8th, at the Stewart Arms Casino and on the school grounds. The guests were received by the principal, Miss E. L. Koues, the faculty, and the nine graduates. The Bishop delivered the address to the class and presented the diplomas. Both the school and Casino were artistically decorated with palms and ferns, and the colors of the class of '99, lavender and gold. A musical entertainment was given at the close.

Seabury Divinity School

On June 6th held its Commencement exercises in the oratory of the school, at Faribault, Minn. The Holy Communion was celebrated at 7 A. M. At the 11 o'clock service the oratory was too small for the congregation. Bishop Whipple, Bishop Gilbert, and Bishop Morrison, of Iowa, were present. The baccalaureate sermon was delivered by the Bishop of Iowa, and was a most forceful and eloquent presentation of "The man of God" as he should be. Warden Butler presented the graduates to Bishop Whipple who conferred the diplomas and degrees. Seven students were graduated, and four of them received the degree of bachelor in divinity. The graduates were Frederic Carman, Arthur N. Clogett, Philip H. Linley, Emery E. Lofstrom, Marcus J. Simpson, William Toole, and Arthur H. Tripp, all of whom have Western missions waiting for them. In addition to the seven graduates, two other students who have taken special courses at Seabury, were ordained on the following Sunday, one for work among the Swedes, one for work among the Indians, and both in the missionary jurisdiction of Duluth.

Berkeley Divinity School, Middletown

Tuesday and Wednesday of the first week in June were the days when the Berkeley men gathered about their alma mater. The annual service was held in St. Luke's chapel, on the evening of June 6th. The alumni sermon was delivered by the Rev. Millidge Walker. On the following morning, there was a Celebration at 7 o'clock, followed by Morning Prayer at 8:30, after which the alumni held their annual meeting in the library, the Rev. Dr. Hart presiding. A minute commemorative of Bishop Williams was prepared by the Rev. Dr. Vibbert, of Trinity chapel, New York, which was unanimously adopted by a rising vote. The death of six of the alumni during the past year, was announced; viz., the Rev. William Kirtland Douglass, D. D., '53, of Louisiana; the Rev. Benjamin Eastwood, D. D., '63, of Rhode Island; the Rev. Joseph Edward Pratt, '67, of Central Pennsylvania; the Rev. Howard Saxton Clapp, '75, of Pennsylvania; the Rev. John Richard Lambert, '84, of New York, and the Rev. Henry Dows Stebbins, '88, of Central New York. Bishop Brewster was elected president for the ensuing year; the Bishops of Long Island, New Hampshire, Southern Ohio, Michigan, California, Georgia, Spokane, Olympia, and Sacramento, honorary vice-presidents; the Rev. Dr. Hart, of Hartford, and the Rev. Dr. Lines, of New Haven, vice-presidents; the Rev. Prof. Barbour, of the Berkeley Divinity School, secretary; the Rev. P. L. Shepard, treasurer. A vote was passed congratulating the Rev. Dr. Binney on his election to the headship of the school, and assuring him of the sincere esteem and hearty support of all the alumni. Resolutions were also adopted expressing affectionate regard for Prof. William Allen Johnson who soon becomes professor *emeritus*, and satisfaction at the appointment of Dr. Hart to succeed Bishop Williams in the chair of Doctrinal Theology, in a place so long associated with his

personality. The Rev. Cornelius G. Bristol reported that the alumni library fund amounted to \$7,000, and that the subscriptions for the Bishop Williams memorial fund aggregated about \$31,500. Earnest addresses were made by Bishop Brewster, the Rev. Prof. Townsend, the Rev. Dr. Blanchard, of Philadelphia, and others. The ordination service was held at 11 o'clock, in Holy Trinity church, and is recorded elsewhere under the usual heading. Bishop Hall, of Vermont, preached the sermon, on "We speak that we do know and testify that we have seen," St. John iii: 11. At 4 o'clock, Dean Binney held his reception, and at 7 o'clock Evening Prayer was said, concluding a notable anniversary. There was a splendid gathering of the alumni, and every one seemed to feel it a personal matter to make this, the first Commencement succeeding Bishop Williams' death, an opportunity to prove his loyalty to this "school of the prophets," which will be forever identified with his great name.

Chicago

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

The Bishop went, on Saturday, to Gambier, Ohio, where, on Sunday, he preached the baccalaureate sermon in Kenyon College, of which he is a trustee, and attended the Commencement on Tuesday, on which occasion an honorary doctor's degree was conferred on the Rev. A. L. Williams, Bishop coadjutor-elect of Nebraska.

The first meeting of the recently-elected Board of Missions was held in the Church Club Rooms on Saturday, the 10th, when appropriations to the amount of \$8,000 were made for diocesan missions during this diocesan year. The Rev. Jos. Rushton was re-elected secretary, and Mr. F. F. Ainsworth, treasurer.

On the first Sunday after Trinity, the rector of Epiphany appealed to his people for offerings of silver, to be melted down for a chalice and patten, to replace those stolen some time ago. On the following Sunday enough was offered to procure three solid silver vessels.

The Sunday schools of the cathedral, Epiphany, and St. Mark's, will have a combined meeting at the picnic grounds of the C. M. & St. P. R. R., on Saturday, July 1st.

At Winnetka, arrangements are progressing for the purchase of a large lot with a house on it, suitable for a rectory. The Rev. T. A. Snively preached for Mr. Curran last Sunday.

Rev. A. L. Williams Accepts the Bishopric

Immediately after a conference on the 13th with Bishop Worthington, then passing through Chicago to take up permanent residence near the sea, by order of his medical advisers, Mr. Williams sent to the secretary of the diocese of Nebraska formal notification of his acceptance of the recent election at Omaha, subject to the ratification of the Bishops and Standing Committees. On Sunday morning last there was read to the congregation of Christ church, Woodlawn, a letter from the rector to the senior warden, Mr. O. W. J. Lafferty, informing the wardens and vestry of his acceptance of the coadjutorship of the diocese of Nebraska, and intention to resign the rectorship in September. It is generally understood that Mr. Williams' consecration will take place in Trinity cathedral, Omaha, on Friday, Sept. 29th, the Feast of St. Michael and All Angels, though no definite arrangements may be made till July. The Rev. J. Charles Gairdner, of Tecumseh, Neb., officiated in Christ church last Sunday, in the absence of the Rev. A. L. Williams.

Guild of All Souls

The annual meeting was held on Wednesday, the 14th, in the church of the Ascension, after a choral celebration of the Holy Communion, with the rector as celebrant, the Rev. Dr. Webb, president of Nashotah House, preaching a fine historical sermon. An encouraging report for the past year was read by Mr. T. E. Smith, Jr. The Rev. E. A. Larrabee was re-elected president, and Mr. Smith, secretary. An adjournment to the new and commodious parish rooms

followed, where an appetizing luncheon was served by the ladies of the parish, and enjoyed by a dozen of the clergy and some 40 of the laity. Informal, but extremely appropriate addresses were delivered by the rector, by the Rev. Dr. Webb, Father Huntington, the rector of St. James', South Bend, and the Rev. A. L. Williams.

Meeting of the Clerica

On the invitation of Mrs. Cleveland, the members of the Clerica, to the number of 12, spent a very pleasant day, on the 14th inst., at Dundee, one of the many pretty towns on the Fox river. Leaving by the N. W. R. R. at 10:30 A. M., the party were met at Elgin by the hostess, and taken by "trolley" to the rectory of St. James. After participating in its hospitality, the company re-assembled in the church, and were given a very interesting account of the stages whereby a Baptist chapel standing on piles had advanced to its present dignity of a well-appointed and firmly-based Church edifice—stages which plainly indicate a quarter of a century of painstaking effort and personal sacrifice, the Rev. Dr. Cleveland representing in the neighborhood, far and wide, "the beloved physician." So very enjoyable was this gathering in the country, that the Clerica anticipate with satisfaction a repetition in the July and August meetings, probably in a northern direction.

Father Huntington's Visit

Father Huntington rounded out his week's work by preaching in Emmanuel, La Grange, at the regular Friday evening service of the 16th, and addressing the young men of St. John's mission, 82 Clybourn av., on Saturday evening, his subject being, "Nailing three lies," which are commonly held—namely, that what is natural is right; that what others do, one may do; and that the laws of purity for men and women differ. On last Sunday morning he preached in St. James', visited St. Thomas' in the afternoon, and made his final address on rescue work at the Ascension in the evening.

Silver Wedding of the Rev. H. Lindskog

On Friday, of last week, there was a notable gathering of parishioners in St. Ansgarius' church, the occasion being a commemoration of the "silver wedding" of the much beloved rector, the Rev. Herman Lindskog. After service, the Rev. Dr. Stone, specially designated for the purpose by the Bishop, who was unavoidably detained elsewhere, made a presentation address to the rector. The articles presented were, a silver collar, including miniature "bands" (*vulgo* bibs), still commonly worn in church by Swedish ministers, a handsome solid silver service, and a small purse from some of the clerical brotherhood. The felicitous reply of Mr. Lindskog was both touching and eloquent. Refreshments were served in the parish rooms under the rectory, and other addresses made. The whole proceedings of a day memorable in the life alike of the congregation and its pastor, leave the impression that it would be difficult to find, in any parish of our Church, a more decidedly beautiful illustration of the true pastoral relation in all its fulness. Twenty of Mr. Lindskog's 25 years of married life have been spent in this country, and 12 in his present cure.

Gifts for St. Mark's, Evanston

A bequest of the late Mrs. Beach leaves the sum of \$4,000 for a memorial window. Another parishioner has promised to give, in the next two years, \$4,000 for a new altar. A beautiful window, presented by the Sunday school, is now on its way from England.

St. James' Church

The envelope system was recently introduced in St. James'. On Sunday next the services will be at 4 P. M., instead of the usual summer hour at 5 P. M., the occasion being a special service for the various chapters of the G. F. S., the sermon to be preached by the rector of Trinity. Dr. Stone sails on the 12th prox., with his wife, for a couple of months' travel in Switzerland.

New York

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

The church of the Messiah, Rhinebeck, the Rev. Ernest C. Saunders, rector, was consecrated on June 17th, by Bishop Potter.

At St. Mary's chapel, Sherwood Park, June 14th, Bishop Coleman, of Delaware, acting for the Bishop of the diocese, administered Confirmation.

The church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, has received a bequest of \$10,000 by the will of the late Caroline A. Cisco.

The archdeaconry of New York has purchased land for the building of a new church and parish house at Woodlawn. The latter will be first erected.

The church of the Holy Faith, the Rev. Norton C. Smith, rector, has recently received a memorial gift of a stone altar, inlaid with mosaic work.

St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, will be closed after July 9th, in order that necessary repairs may be made to the roof of the sacred edifice.

The 13th anniversary of the consecration of St. Thomas' church, Mamaroneck, was celebrated on St. Barnabas' Day. In the evening, the Ven. Archdeacon Kirkby, D. D., preached a special sermon.

The Bishop's secretary, the Rev. George F. Nelson, D. D., who is also registrar of the diocese, has just left the city for a vacation of two months, during which time his duties will be taken by the Rev. Robert L. Paddock, in charge of the pro-cathedral. Dr. Nelson is also superintendent of the City Mission Society, whose interests will be looked after during his absence by Mr. T. V. Boynton, its treasurer. Dr. Nelson will go to Alaska, and visit the more important points, returning during August.

Church of St. Edward the Martyr

The Rt. Rev. Dr. Charles C. Grafton, Bishop of Fond du Lac, made a visitation in behalf of Bishop Potter, and administered Confirmation on the evening of June 16th, to 24 candidates.

Summer Home of Calvary Parish

Has just been opened for the season, under the care of Miss Haight. It is located at Mt. Carmel, N. Y. During the summer months the chapel of the church will be repainted and decorated, and generally improved.

Death of Rev. W. O. Embury

June 15th, at Inwood-on-Hudson. He was chaplain of the House of Mercy and other institutions at Inwood, which are conducted by the Sisterhood of St. Mary. The burial service was held June 17th, in Holy Rood chapel, New York.

Fresh Air Work

The church of the Holy Cross, which re-begins its fresh-air summer work at St. Andrew's cottage at Farmingdale, in a few days, has arranged to care for about 200 boys from the city. About \$500 is needed to meet this expense. The work is under the care of the Rev. James G. Andrews.

Wedding of Bishop Potter's Niece

The wedding of Miss Mary Josepha Potter, niece of Bishop Potter, and daughter of the Rev. Dr. Eliphalet Nott Potter, president of Cosmopolitan University, to Mr. Geo. T. Smith, of Ballston Spa, N. Y., took place June 14th. The ceremony was conducted at Saratoga Springs, by Bishop Potter and the Ven. Archdeacon Carey, D. D.

A Flower Service at St. Matthew's, New York

On Sunday, June 11th, at 4 P. M., the Scripture selections, hymns, prayers, and the address of the rector, the Rev. Dr. Edward H. Krans, all had flowers for their subject. During the service, offerings of flowers were borne to the chancel and formed into an emblem of the Trinity, and laid in bunches around the triangle. After the service, they were taken to five of the city hospitals, and to sick persons in families.

Marriage of Rev. A. R. Mansfield

At the church of the Transfiguration, June 14th, Miss Ella Louise Huntington, daughter of Mrs. Julia C. Hamilton, was married to the Rev. Archibald R. Mansfield, chaplain of the Seamen's mission, Pike st. The ceremony was performed by the Rev. Romaine S. Mansfield, father of the bridegroom, assisted by the Rev. Thomas R. Harris, D. D. A reception followed at the Holland House.

Woman's Auxiliary

The Westchester branch met at Christ church, Rye, on June 8th, for its annual meeting. Archdeacon Kirkby made an address at the opening service. Addresses were also delivered by the Ven. Dr. Van Kleeck, archdeacon of Westchester, the Rev. Reese F. Alsop, D. D., on the missionary work at Cape Mount, Africa, and Miss Sanford, of Pelham, on the work at the Navajo Indian Hospital, Arizona. The report of the treasurer of the auxiliary was presented, through Archdeacon Kirkby.

Transfiguration Chapel

The Bishop visited the temporary church of the congregation of Transfiguration chapel, on the evening of June 7th. After administering the rite of Confirmation, the Bishop, in his robes, went outside the building and addressed a large crowd from the steps. "Father Rich has asked me," he began, "to say a few words to those persons in this parish who could not gain admission to the church on account of its size"; his whole address was listened to in respectful silence. The hymns were accompanied by a brass band, and the street lighted by calcium lights. It was a somewhat new departure for New York city.

Archdeaconry of Westchester

At the Spring meeting, just held at the church of the Holy Communion, Liberty, the Rev. P. C. Cleaveling, rector, the session lasted two days. On the first day, the clergy and laity, of whom a considerable number were in attendance, made a visit to the Loomis Sanitarium, where they were hospitably entertained by the medical staff. At night, a missionary service was held, with addresses by the Ven. Archdeacon Van Kleeck, D. D., and the Rev. Messrs. David Evans and Henry Barker. On the second day, there were two Eucharistic services, at the second of which the archdeacon was celebrant, and the Rev. Thomas Burrows, preacher. Business of more than usual importance was transacted, and revised by-laws were adopted.

A Sisterhood Disbanded

On Wednesday of last week, the Rev. Geo. M. Christian, D. D., the new rector of the church of St. Mary the Virgin, took steps for the discontinuance there of the Sisterhood of the Order of the Visitation of the Blessed Virgin Mary, which was established in connection with the parish by his predecessor, the Rev. Thomas McKee Brown. When the discontinuance was decided upon, the Order had become reduced to two Sisters, the Mother Superior and Sister Mary Angela, with a number of lay members who have assisted in the work. With the consent of the two Sisters, they have been transferred to the mother house of the Sisterhood of St. Mary, at Peekskill. It is understood that no friction of any kind has occurred, and that the movement is in the interest of those concerned.

St. Ignatius' Church

Plans have been nearly completed by Mr. Chas. C. Haight, the architect, for extensive additions and alterations of St. Ignatius' church, the Rev. Arthur Ritchie, rector. A new approach will be built, and the church will be so constructed at the chancel end as to afford greater altar space than at present. The chancel will be deepened, and will be lighted by new lancet windows of stained glass—seven on each side. A new roof will be constructed, in Gothic design. A handsome brown stone house, immediately in the rear of the church, which has recently been purchased by the parish, is to be converted into a parish house. The lower

portion will be fitted up for the use of the parish guilds and Sunday school, while the upper portion will be used by the clergy. The last services in the church previous to the alterations were held Sunday, June 11th. It is hoped the church will be ready for reopening early in October.

Pennsylvania

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

A garden party in aid of the organ fund of Calvary church, Germantown, the Rev. Dr. J. DeW. Perry, rector, was held on the lawn of Mrs. Geo. L. Harrison's handsome residence on Thursday afternoon, 8th inst., a snug sum being realized.

There was a meeting in behalf of the Church League for Work among Colored People, at the church of the Holy Apostles, Philadelphia, on Sunday evening, 11th inst. The Ven. Cyrus T. Brady and the Rev. Robt. W. Forsyth addressed the congregation in behalf of the colored mission work.

Boys' Club House

The building to be erected by the Church Club for the exclusive use of the Boys' Club, at Howard and Somerset sts., Kensington, will be three-stories high, of Flemish band brick, with stone trimmings, and will measure 95½ x 108¼ ft. Everything calculated to instruct and amuse the boys will be provided.

Bequests to Charities

The executor named in the will of the late Amanda L. Muller, states that she has directed that one-tenth of \$15,000 left her by an uncle is to be paid to certain charities, included among which are the Ladies' Italian League of L' Emmanuello, \$300, and the Seamen's Mission, (church of the Redeemer), \$200.

University of Pennsylvania

On Sunday morning, 11th inst., some 400 members of the graduating classes, being about 70 per cent. of the whole number, assembled at the parish house of Holy Trinity church, Philadelphia, whence, preceded by Messrs. Lewis H. Reiner and Theodore H. Morris, church wardens, Provost C. C. Harrison, and the deans of the several faculties, they went in procession to the main entrance of the church, and took seats in the nave. After Matins had been said, and the "University Hymn" sung, the rector, the Rev. Floyd W. Tomkins, preached the sermon.

Episcopal Hospital

The exercises connected with the graduation of the 10th class of pupil nurses from the hospital training school were held on the 15th inst. in the chapel of the hospital. John C. Browne, on behalf of the superintendent, presented 18 candidates to Bishop Whitaker who, after the usual service, conferred the diplomas. The class numbered three from Philadelphia, five from Pennsylvania, two each from Canada and Virginia, and one each from New York, Maryland, North Carolina, Kansas, Ohio, and Ireland. An address was delivered by the Bishop. The laying of the corner-stone of the new Nurses' Home followed. Addresses were made by the Bishop and the Rev. Dr. J. N. Blanchard. The contents of the corner-stone was read by Ewing L. Miller. The Rev. Messrs. H. M. G. Huff, W. W. Taylor, and H. A. F. Hoyt, took part in the services.

St. Paul's Memorial Church, Overbrook

The corner-stone of the new edifice was laid on the 17th inst., by Bishop Whitaker, assisted by Archdeacon Brady, and others of the clergy. The building is the gift of Mrs. William Simpson, Jr., her son, W. Percy Simpson, and her father, the late David Morgan, one of the first vestrymen, and is in memory of her husband, the late Wm. Simpson, Jr. The church will be erected after the model of the English country church of the 16th century, and is to be constructed of local greystone with Indiana limestone trimmings. The plan is cruciform, with a massive tower at the intersection of the nave and transepts. The interior walls are to be finished in dressed stone. The roof will be open

timbered. All the interior woodwork will be of oak. The aisles will be tiled, and the floor of the chancel, mosaic with marble steps. The altar, pulpit, and font will be of carved stone, and the altar rail of brass. Several memorials are promised, including a fine organ, handsome baptismal font, and a marble statue of David, a beautiful piece of work, sculptured in Europe. The plans of the building committee include the erection of a parish house and rectory as soon as the church is finished, which will be early in the fall. This church was organized as an independent mission in February, 1898, by Archdeacon Brady, who conducted the services until May 1, 1898, when the Rev. E. A. Gernant was appointed priest-in-charge by Bishop Whitaker. Archdeacon Brady, as previously announced in our columns, has recently been elected the first rector of the parish, and will assume his duties in October.

Central New York

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

The Thirty-first Annual Convention

Opened in Christ church, Oswego, June 13th, at 4:30 P. M. The Rev. J. K. Parker was elected secretary, and the Rev. Wm. Cooke, assistant secretary. Hon. A. H. Sawyer, chancellor of the diocese, presented a resolution expressing the sympathy of the convention for its treasurer, George J. Gardner, in his illness, and re-electing him; also that the Standing Committee appoint an assistant treasurer. Adopted. The Bishop's address, showing his characteristic vigor of thought and matchless diction, covered the following points, especially: The Higher Criticism, Importance of veracity, Ethics of ordination, and Minding our own business. He made fitting allusion to the death of the Rev. H. D. Stebbins, the Hon. R. P. Flower, and Mr. Hamilton S. White. The Rev. Dr. J. Sanders Reed presented an amendment to the canon prohibiting any church to be erected within one-half mile of any other in any city, town, or village, without permission from the Bishop and Standing Committee. Adopted.

The Rev. Dr. Babcock moved for a committee of five to be appointed to buy a tract of land in Syracuse, and to prepare plans for the erection of a diocesan house in honor of the Bishop who celebrated his 30th anniversary April 8th. Judge Andrews made an eloquent address, in which he seconded the measure, which was carried. The Bishop appointed the committee. The Rev. Dr. McKnight, of Elmira, introduced a preamble and resolution setting forth the evils of divorce, and calling upon the State legislature to enact a law compelling parties desiring to be married to procure a legal license from duly constituted authorities. Adopted.

Two parishes, St. Andrew's, Utica, and the church of the Saviour, Syracuse, were admitted into union with the convention.

The Standing Committee was re-elected as follows: The Rev. Drs. John Brainard, Henry R. Lockwood, Theodore Babcock, the Rev. Philip N. Meade; Messrs. Azariah H. Sawyer, LL. D., John R. Van Wagenen, George T. Jack, William D. Dunning. The Rev. Dr. McKnight offered resolutions condemning the growing tendency toward amusements and secular pursuits on Sunday, and calling upon Churchmen to preserve the sacredness of the day, and refrain from desecration of it. Adopted.

The Rev. P. N. Meade and Wm. H. Watson, M. D., were elected delegates to the Missionary Council.

Massachusetts

William Lawrence, D. D., Bishop

Mr. Hadley will officiate at the mission at Fairhaven during the summer. The average attendance is 32.

The parishioners of St. Matthew's, So. Boston, have presented the rector a purse of money, to be used upon a summer outing.

Grace church, New Bedford, will be in charge of the Rev. F. M. Garland, during July and August. The Brooks Club have presented to the Rev. and Mrs. Rousmaniere a sum of money,

with a request that they purchase while abroad something that should serve as a fitting testimonial from the club. They sailed June 31, on the steamer "Lucania."

New Parish Room at Dedham

The new parish room connected with the church of the Good Shepherd, Walnut Hill (Oakdale), was opened on June 7th. There was choral Evensong in church, with a sermon by the Rev. Fr. Osborne, S.S.J.E., after which the congregation went in procession to the new building which was blessed by the rector, the Rev. W. F. Cheney. The gift of a valuable grand piano has been received from a member of the parish for use in the parish room.

Rhode Island

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

Wm. N. McVickar, D. D., Bishop Coadjutor

The 109th Annual Convention

Assembled at St. John's church, Providence, June 13 and 14th. The sermon was preached by the Rev. E. H. Porter. After the celebration of the Holy Communion, Bishop McVickar called the business session to order; 55 of the diocesan clergy were present, and 39 parishes were represented by delegates. The Rev. S. H. Webb was re-elected secretary.

Bishop McVickar, in his second annual address, said: "No less than 17 of the clergy of Rhode Island have been transferred during the past year to other fields, an unprecedented number in the annals of the diocese. There have been received 14 clergymen from other dioceses. Death has removed from our midst the Rev. Walter G. Webster, the Rev. John Hedman, and the Rev. Benjamin Eastwood."

The Bishop's record of official acts contains the following: Number of persons confirmed, 662; ordinations to diaconate, 1, to priesthood, 2; lay-readers licensed, 35; postulants received, 4; candidates for Holy Orders, 3; clergymen deposited, 1; corner-stones laid, 1; consecrations of chapels, 2; sermons and addresses, 195; Baptisms, 10; marriages, 3; funerals, 10.

The Bishop dwelt, in his address, upon two of the crying needs of the time—the growing laxity in the matter of social morality, and of Sunday and its proper observance.

Think of it, in Rhode Island last year, there were solemnized, if we may use such a word in view of results, 3,332 marriages, and there were granted 400 divorces, that is, the number of divorces granted bore to the number of marriages the ratio of something over 10 per cent., and Rhode Island, bad as it is, is overshadowed by other States in this matter There is much that we can do, ought to do, in the exercise of our citizenship, to reform our civil legislation in the interest of purity, to remodel the law which governs marriage and divorce. The Christian, before all, must take his individual stand and let his colors fly, and by his own word and example, uphold the Church's standard. It is not the question so much of a new canon on divorce, as it is Christian influence exerting in our midst a public sentiment for purity.

No thoughtful Christian can observe the drift and tendency of the non-observance of Sunday without most anxious apprehension as to the results. The tendency to curtail the time devoted to God's worship—to compromise on a single service, and even that of shortest and meagrest character, and that but intermittently, while the rest of the day is given over to self-indulgence and festivity, suggests a sad contrast with the quiet and happy Sundays of our childhood's memories, with their precious opportunities for spiritual growth, and the cultivation of the cognate graces of family life. Make Sunday again what it was a quarter of a century ago, as you once knew it, a happy, bright, lovely day, because, first of all, a holy day devoted primarily to thoughts of higher things, to communion with God, and then to the cultivation of simple enjoyment of family life.

In closing, he pleaded for an itinerant missionary who, in connection with the Bishop, shall go up and down, holding services, preaching the Gospel, and starting Sunday schools in the more central spots of the sparsely settled western part of the State. He also appealed for a more liberal support of St. Mary's Orphanage, St. Elizabeth's Home, and St. Andrew's School, and spoke of the need of a home for consumptive patients.

Calvary church, Providence, was admitted into union with the convention, and St. Peter's-by-the-Sea, Narragansett Pier, was given permission to withdraw when certain conditions shall be fulfilled. In accordance with the report of the Board of Audit and Finance, an assessment of \$6,900 was ordered upon the several parishes, which is \$1,320 more than the amount assessed last year. The trustees of Widows, Orphans, and Clergy Fund, have a fund now amounting to \$70,761.82. One thousand dollars has been given this year by Mrs. E. A. Shepard, of Providence, and an additional \$1,000, not received yet, is a legacy left by the late Rev. Wm. R. Babcock; \$3,433.33 was last year given to 13 beneficiaries, and for the ensuing year, \$3,600 is to be divided among 12 beneficiaries. It was resolved to raise \$5,000 for the missionary work of the diocese for the ensuing year.

The Committee on Christian Education urged a more systematic study of the Prayer Book, and recommended a diocesan course of normal instruction for Sunday school teachers. The convention ordered printed 2,000 copies of so much of Bishop McVickar's address as refers to social morality and Sunday observance. A committee of 11 was appointed to memorialize the State Legislature upon the matters alluded to by the Bishop in his convention address, under the head of "Social Morality." The Rev. James H. Lamb addressed the convention in behalf of the Clergy Retiring Fund Society.

The missionary canon was amended, providing for the election of a dean in each of the three convocations, to serve three years.

Bishop W. C. Doane, in behalf of the Domestic and Foreign Missionary Society, addressed the convention, with the result that it was resolved that the members of the Missionary Council from the diocese of Rhode Island be appointed as a committee on the diffusion of information and the increase of interest as to the general missionary work of the Church.

The *Standing Committee* was re-elected; namely: Rev. Messrs. E. H. Porter, G. McC. Fiske, D. D., C. A. L. Richards, D. D., Daniel Henshaw, S. T. D.; Messrs. John Nicholas Brown, Rathbone Gardner, D. L. D. Granger, and John H. Stiness.

The next convention was appointed to meet on the second Tuesday in June next, at Trinity church, Bristol:

Los Angeles

Joseph Horsfall Johnson, D.D., Bishop

Woman's Auxillary

The third annual meeting of the diocesan branch was held in St. John's church, Los Angeles, May 16th. The day began with the celebration of the Holy Communion, the Bishop being celebrant. The sermon was preached by the Rev. R. H. Gusthee. After organization and the roll call of delegates, which showed an attendance of over 200 women, a social hour was enjoyed, and an excellent lunch served in the guild rooms by the ladies of these several parishes of Los Angeles. At two o'clock, the business meeting was called to order by Mrs. T. A. Eisen, the president. Reports were read, which were all very encouraging, and showed that interest has been deepened in all lines of missionary work. The president read her annual report, touching upon the work of the auxillary in the past, and making suggestions for the future. An interesting paper on Cuba was read by Dr. Anita Tyng, of Pasadena, and the afternoon closed with a delightful paper by Miss Nancy M. Hitchcock, of Pasadena, on the last triennial meeting of the Woman's Auxillary in Washington. Officers for the coming year were appointed by the Bishop as follows: Mrs. T. A. Eisen, president; Mrs. Lucy C. Spencer, first vice-president; vice-president for Santa Barbara, Mrs. S. B. P. Knox; for Los Angeles, Mrs. M. P. Keynolds; for Riverside, Mrs. J. M. Patten, and for San Diego, Miss E. Woodward; treasurer, Mrs. E. H. Spencer; secretary of Junior Auxillary, Miss Elliott; directress of Altar Society, Mrs. J. H. Johnson; secretary of Babies' Branch, Mrs. W. M. Friesner; secretary of the

Missions Class, Dr. Anita Tyng; correspondent of Church Periodical Club, Miss Annie Wilson. In the evening a missionary meeting was held in St. John's church, and addresses were made by the Rev. Messrs. H. B. Restarick, William MacCormack, and B. W. R. Tayler. Bishop Johnson presided in his earnest and happy way.

Long Island

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

At the local assembly of the Brotherhood of St. Andrew, held June 17th, at the church of the Resurrection, Richmond Hills, the Rev. Geo. C. Groves delivered an address on "Christian manliness."

Bishop Littlejohn held a Confirmation service on the afternoon of Sunday, June 11th, at Caroline church, Setauket. A class from Christ church, Port Jefferson, was also presented.

In connection with St. Timothy's church, Brooklyn, the Rev. Walter Irving Stetcher, priest-in-charge, a new work has been undertaken for the benefit of the colored people of the 24th and 25th wards. Mr. Stetcher has the assistance of a lay-reader in this mission. During the past year St. Timothy's has been enlarged, at a cost of \$1,300.

Church of the Ascension, Greenpoint

Has been repaired and decorated. Two new stained glass windows have been put in the chancel. The Confirmation class of this spring made an offering of a brass font ewer, and the Church Guild, that of a new chalice. The parish house also has been repainted and repaired, adding much to its attractiveness.

St. Paul's, Flatbush

Plans for a new church by Architect Herbert B. Brewster, have recently been accepted by the rector and vestry. The new edifice will be erected on the corner of St. Paul's place and St. Paul's court, adjoining the present building, and will be a dignified and simple example of pure English Gothic. It will seat 800, and will cost about \$45,000. It will be built of brick with stone and terra cotta trimmings, and in size will be 70 x 150 ft. The work will probably be completed by next Easter. The present church was erected 65 years ago, and has been enlarged three times, but is still inadequate to the needs of the constantly growing congregation. The Rev. T. G. Jackson has been rector of St. Paul's for the last 10 years.

All Saints' Church, Great Neck

The new memorial parish building was formally opened by Bishop Littlejohn June 14th. The benediction services were followed by a luncheon served to the visiting clergy in the dining-room of the new building, which is the gift of a parishioner. It is a two-story and basement structure, of native stone, and is thoroughly furnished throughout. Its cost was \$18,000. In the afternoon the annual meeting of the Queens and Nassau counties parish missionary committees was held. Reports of the last year's work were read, new officers elected, and other business transacted. Addresses were made by the Rev. Dr. S. D. McConnell, D. D., and Dr. O. A. Glazebrook. An open discussion on "The Church's outlook in Queens and Nassau," was held, led by Archdeacon Henry B. Bryan. Tea was served at six o'clock, followed by a reception by the rector, the Rev. Kirkland Huske and Mrs. Huske.

Michigan City

John Hazen White, D.D., Bishop

A Sexton's Long Service

On Sunday, June 4th, 1865, Mr. Anson P. Elliott entered upon service as the sexton of St. Thomas' church, fulfilling the duties of the office every year since. On Sunday afternoon, June 4th, 1899, was held the funeral of his wife, Mrs. Pruda Pomeroy Elliott, who was the longest-time resident in the township, dating from 1834, a member of the first settled family in Plymouth.

St. Paul's Church, Gas City

The annual parish picnic was held June 10th. It was very largely attended, and the perfect

weather and adequate arrangements for the entertainment of all, combined to make it a most enjoyable affair. This picnic is an established feature of St. Paul's, and is not only the source of much enjoyment, but of permanent good results. On Sunday evening, June 11th, the children of the Band of Hope sang a temperance cantata, "How to fight the drink," to a large congregation. Much credit is due to the conductor, Mr. Thos. Williams, and his assistant, Mr. David Jones, for the splendid showing made by the children on this occasion, and also for a flourishing Sunday school and Band of Hope. The two guilds of ladies recently contributed \$155 to the rectory debt, leaving but \$460 to pay on a substantial rectory built a year ago. There is no other debt on the property of the parish, and there is good promise for a steady growth of the congregation. Every department of the parish work is in capable hands, and the utmost harmony prevails.

Indiana

Acceptance of the Bishopric

ST. PAUL'S RECTORY, EVANSVILLE, IND.,
14th June, 1899.

The Rev. H. M. Denslow, President *ad interim* of the 62d Annual Convention of the Diocese of Indiana.

REV. AND DEAR BROTHER:—Your official notification of my election to the bishopric of Indiana, by the recent convention, was duly received, and the subject has been given my most careful and prayerful consideration. To help me in making a right decision, I have had the privilege of conferring with certain bishops, in whose judgment I have the fullest confidence; and I now notify you that, if the Church shall ratify the choice of the convention, I will humbly and trustfully accept the high office to which I have been called.

In announcing my decision, I want to add that the courtesy and good-will which prevailed throughout the session of the convention make me confident that, if consecrated, I shall receive from the clergy and laity that loving and loyal support which will enhance the success of our common work for God and His Church in this great diocese.

Most faithfully yours,
JOSEPH M. FRANCIS.

West Virginia

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

The Twenty-Second Diocesan Council

Convened in Trinity church, Huntington, June 7th. It opened with Morning Prayer, sermon, and celebration of the Holy Communion, Bishop Peterkin, celebrant. The Bishop's report dealt mainly with practical matters appertaining to the Church in the State of Virginia. He expressed a desire that the council would select a Bishop coadjutor to assist him, stating that the duties assigned the coadjutor would be a fair division of the work coming under the jurisdiction of the present Bishop. It was moved that the council should proceed at once to elect the coadjutor. The vote taken determined that a special meeting of the council should be called for this purpose during the next five months. The report of the Committee on Permanent Episcopal Fund provoked a debate of two hours. The fact was brought to light that only \$1,000 could be relied upon for the support of a Bishop-coadjutor from this fund. It was thought by the committee that the salary should be \$1,800, and that of the Bishop's, \$2,000, with the use of the episcopal residence. The Rev. John S. Gibson moved an amendment, making the salary of each, \$2,000, which was finally adopted.

The *Standing Committee*, composed of the Rev. Messrs. G. A. Gibbons, W. L. Gravatt, W. H. Nielson and J. Gassman, was re-elected, also the committees on education, Sunday schools, and missions. A motion was made to request the Bishop to appoint agents to canvas parishes and missions in the diocese before the convening of the special council, for the purpose of raising funds for the support and maintenance of the Bishop-coadjutor. The Rev. Dr. Pearson, of

Dayton, Ohio, agent of the American Bible Society, addressed the council upon "The duties of our Churches to the Philippine Islands." The report of the finance committee showed the growth of the Church funds in the diocese as far beyond all expectations, and that the increase of communicants was encouraging in the extreme, showing a bright outlook for the future of the Church in West Virginia.

Bishop Dudley, of Kentucky, preached an eloquent sermon on the last night of the council. After the services a banquet was served in the Adelphi Hotel, Bishop Dudley being the guest of honor. There were 80 of the visiting clergy present. The Ladies' Aid society of Trinity church tendered the council a reception on the first evening of its session. Meetings were held June 7th, of the West Virginia branch of the Woman's Auxiliary, and the diocesan assembly of the Brotherhood of St. Andrew. The council has decided to change the date of its meeting from the first Wednesday in June, to the same in May. Shepherdstown was selected as the next place of meeting.

Southern Virginia

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

The Seventh Annual Council

Held its opening service in the church of the Epiphany, Danville, June 8th, with 140 delegates in attendance. There was a Confirmation by Bishop Randolph, of a small class, just before the council opened. The council sermon was preached by the Rev. W. G. Hullihen, after which the Holy Communion was celebrated by Bishop Randolph. A business meeting was held, with a general service at night, at which able addresses were made by a number of clerical delegates, on the work in the diocese during the past year, and the outlook and responsibilities of the coming 12 months. Bishop Randolph's annual report stated that all visitations for the year had been accomplished, referring to the fact that by reason of inaccessible parishes far removed from means of rapid transit, the diocese of Southern Virginia is the most difficult and laborious diocese in the South to visit. The Theological Seminary and High School at Alexandria were reported to be doing greater work than ever before in their history. In speaking of the Industrial School for Colored People at Lawrenceville, the Bishop says: "Thanks to the generosity of good men and women of the North who have endowed this school, it is able to do a grand work, being well equipped in all its departments, and its property is worth \$75,000." A feeling tribute was made to Charles L. Southern, a colored presbyter, who died during the past year, also to George T. Wilmer, D. D., of Pittsylvania Co., the oldest presbyter in the diocese, who also died since last council. The Bishop reports an increase of Confirmations during the year; seven deacons and nine presbyters have been ordained, and there are 19 candidates for Priests' Orders.

The following *Standing Committee* were elected: the Rev. Messrs. T. M. Carson, D. D., J. G. Lloyd, R. J. McBryde; Messrs. C. M. Blackford, George P. Craighill, and M. P. Burks. The report of the Diocesan Missionary Society asks for \$7,000 for next year's work. An invitation was accepted for the council to meet next year at St. Paul's church, Lynchburg. Owing to the oppressive weather in June, it is probable that the meetings of the council for the future will be held on the last Tuesday in May. Discussions of amendments to Canons VII. and XIV. occupied much time. These amendments made radical changes in the manner of raising money for the council's contingent fund, and gave the assessment committee arbitrary powers in the matter of assessing and collecting the fund from the churches. A substitute amendment, which greatly modified these arbitrary powers, was accepted. The report on the state of the Church shows communicants, 11,174; increase in Sunday school teachers and scholars, about 3,000. The Woman's Auxiliary reports \$1,000 increase in foreign mission collections. The encouraging statement was made that

the supply of clergy in the diocese is fully equal to the demand. This report is pronounced to be the best in the history of the diocese. A committee of four, with the Bishop at its head, was appointed to present the claims of the ministry to the young men of the State university and colleges. A committee was also appointed to supply information as to the best methods of Bible study. The Rev. W. S. Campbell, of Richmond, agent of the Virginia Bible Society, addressed the council on the work of the society in the 150 prisons of the State, showing the great good being done by it. The financial report shows total receipts for the year, \$8,473.56; total disbursements, \$7,943.46; total value of Church property, \$1,052,926.83. The floating debt amounts to \$7,241; funded debt, \$85,845.

Dame Memorial Chapel, Danville

This chapel was built in 1892, by the late Rev. Geo. W. Dame, D. D., who was rector of Camden parish and the church of the Epiphany for 55 years. Eight churches stand to-day as monuments of his faithfulness and energy. By Dr. Dame's will, this chapel, erected on his own land, and built entirely at his expense, was donated to Epiphany church, to be used as a chapel until it should become practicable for it to be a regularly organized church. Its consecration took place in connection with the council. Dr. W. M. Dame, of Baltimore, son of the late Dr. Dame, preached the sermon, and his two brothers, the Rev. George W. Dame, of Baltimore, and the Rev. Nelson P. Dame, of Winchester, assisted at the celebration of the Holy Communion. In the congregation was nearly every member of the family of the late Dr. Dame.

Kentucky

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

St. John's, Louisville—50th Anniversary

On Trinity Sunday afternoon, after Evening Prayer, the rector, the Rev. E. G. Hunter, read an interesting outline of the history of the parish. This was followed by a stirring address by the Bishop. The first rector of the parish was the Rev. S. C. Talbot, afterwards Bishop of Indiana, who organized it while he was yet in Deacons' Orders. The cyclone of 1890 destroyed the nave of the church and the rectory. The beloved rector, the Rev. Stephen Barnwell, and his infant son, were killed. The present church building was erected in 1891, in memory of Mr. Barnwell. A debt of \$6,000 still remains on it, but the parish is hopeful that under the leadership of the new rector, it will soon be paid. The "Stephen Barnwell Memorial Association" was organized at the close of the service, for the purpose of raising the amount of the debt.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

The Twenty-fifth Annual Council

Was called to order by the Bishop, in Fond du Lac cathedral, on Tuesday, June 6th, at 9 A. M. After roll call, etc., the Bishop proceeded to a solemn high celebration of the Holy Eucharist. The Rev. L. W. Hopkins was re-elected secretary, officers made their reports, and the Bishop read his address, which dealt in a very able way with some current questions, from which we shall quote later. Referring to the diocese, he said there was continued cause for thankfulness for its developing prosperity. The parishes and missions have never been so completely filled as they are to-day. There are only two missions which are not supplied with regular services. During this conciliar year, the Bishop delivered 103 sermons and addresses, celebrated the Holy Eucharist 151 times, presided over about 22 meetings of different societies, wrote about 70 articles for publication, and visited, sometimes twice, all of the parishes and missions of the diocese; confirmed 311 persons. The cathedral Sunday school, numbering a little over 100 children, sent an offering of \$73.34 for their Lenten work. The diocese only raised for diocesan missions last year, \$768.93, including \$300 raised by the Woman's Auxiliary. It raised for the Church at large the sum of \$520.47. The

special committee on archdeaconries, appointed at the last annual council, made their report, and an amendment to the canons was adopted, dividing the diocese into three archdeaconries, the archdeacons to be appointed by the Bishop, and to be *ex-officio* the clerical members of the Diocesan Board of Missions. The Bishop announced the appointment of the following archdeacons; viz: the Rev. W. R. Gardner, D. D., of Algoma; the Rev. A. G. E. Jenner, of Ashland; and the Rev. R. H. Weller, Jr., of Steven's Point. The elections resulted in the reelection of Mr. E. J. Perry as treasurer of the diocese, and of all the members of the *Standing Committee*; viz: the Rev. Messrs. W. Dafter, D. D., L. D. Hopkins, N. D. Stanley, and C. M. Pullen; Messrs. J. B. Perry, G. L. Field, and E. R. Herren. The Rev. D. C. Hinton and Mr. N. W. Salade were elected delegates to the Missionary Council.

Duluth

James Dow Morrison D.D., LL.D., Bishop

The Fourth Annual Convocation

Held in St. Paul's church, Duluth, May 31st; 19 of the clergy on the rolls answered to their names; some were detained by sickness, and others prevented by the long distance and the expense of the journey. As it was, several had journeyed some five hundred miles to be at convocation.

The Bishop in his address gave a review of the work accomplished during the past year. There have been 239 Confirmations, and the Bishop has ordained two men to the diaconate, and advanced one to the priesthood. He has consecrated two churches, and has received the titles of Church lots in three places where new churches are in process of construction. An appropriation of \$1,000 for Swedish work has enabled him to begin work among the Swedes at Duluth, as well as in several other places. He stated that he had under consideration a petition from some 50 Swedish families, asking that a mission should be established among them. In the Indian field, there were reported to him 1,071 baptized persons at our different Indian missions, and 561 communicants, 130 of whom he had himself confirmed within the two years and a half of his episcopate. During the absence of Archdeacon Gilfillan, the Rev. Francis Willis has been superintendent of the Indian missions, and has discharged his duties with marked ability. There are now under Mr. Willis seven Indian deacons, and one Indian catechist. Edward C. Hunter (Kah-O sed) is to be ordained to the diaconate, and stationed at Red Lake. There are many places where missions are needed among bands of the Chippewas in the vast forest region of Northern Minnesota; but the resources are insufficient to care for the missions which are now established; and mission chapels and parsonages are in need of repair, and there are no funds for the purpose. The Bishop asks for special offerings for the support and extension of his Indian missions.

In reviewing the work of the Church in the white field, with a population of upwards of 500,000 people, scattered over a territory larger than the States of Pennsylvania, New Jersey, and Delaware combined, the Bishop noted the steady advance of our missions, but spoke earnestly of the difficulty of securing suitable men for the work, and the great need of larger means, to enable us to overtake past arrears and to meet new opportunities. As illustrating some of the necessities, the Bishop mentioned a line of railway 240 miles in length, a good portion of it built within a year, on which there are already six or seven rapidly growing towns, where he has held services in the course of his visitations, and where he found communicants of our Church. On this long line of railway we have not a single missionary or a church building, and have no available resources, either to pay the salary of a missionary, or to assist in the erection of a single chapel.

The Bishop also spoke of the good work of St. Luke's Hospital, Duluth. It is our one institution of mercy in the district. It was estab-

lished, and has been carried on for some years, by the Churchmen of the city of Duluth; and it is self-supporting, although without endowments of any kind. During the last five years it has cared for upwards of 5,000 sick folk, and it is the only hospital in Northern Minnesota with a staff of trained nurses and a school for the training of women for the nurses' profession. A new hospital is absolutely necessary for the success and permanence of this excellent work.

The business session of convocation was an earnest, harmonious, and enthusiastic one. Dr. J. E. Bowers was elected *Secretary*, and Mr. Wm. L. Bishop, *Treasurer*.

The Bishop appointed as the *Standing Committee*, the Rev. Drs. A. W. Ryan and F. J. Hamilton; Dr. J. E. Bowers, and Mr. F. W. Payne, sec'y.

The *Board of Missions* elected was: The Rev. Messrs. H. F. Parshall, Wm. Walton, E. C. Johnson, F. E. Alleyne; Messrs. T. Miles, W. D. McKay, and F. W. Payne.

The time of meeting of convocation was changed from the last Wednesday in May, to the Wednesday which occurs on or after the 20th day of June.

The session of convocation was concluded with an earnest missionary service in St. Paul's church, at which interesting and impressive addresses were delivered. The Rev. P. B. Peabody spoke on "Personal consecration as a power in missionary work"; the Rev. E. C. Johnson dwelt on the "Missionary power of the Prayer Book worship"; and the Rev. F. E. Alleyne described the successful work of St. Andrew's Brotherhood among the men and boys of his parish.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Woman's Auxiliary

The 12th annual meeting of the Iowa branch, held in Davenport, May 23d and 24th, was by far the most successful of these gatherings. An unusually large number of parishes were represented. The former officers were re-elected, with the addition of Mrs. Theodore N. Morrison as honorary president. Pledges were made for the coming year, and a most helpful conference held on ways and means, in which Mrs. Hector Baxter, secretary and treasurer of the Minnesota branch, gave valuable information on the conduct of work in the sister diocese. The special committee, having in charge the furnishing of a room in St. Luke's Hospital, Davenport, as a memorial of the late Bishop and Mrs. Perry, reported the completion of its work, and was discharged with a vote of thanks. The room is handsome in all its appointments, and was much admired by the delegates who adjourned to inspect it. The general missionary meeting of Wednesday morning, held in Trinity church, was an inspiring service, attended not only by the women, but by a majority of the clergy and lay delegates of the diocesan convention. An encouraging and helpful address by Bishop Morrison, the president's address, the secretary's report showing excellent work accomplished during the six months it covered, another interesting talk by Mrs. Baxter, and one by the general missionary, the Rev. Allen Judd, on diocesan missions, comprised the programme. At its conclusion, all separated with great hopes for the future.

Marquette

Gershom Mott Williams, D.D., Bishop

The Fourth Annual Convention

Held in Grace church, Ishpeming, June 14th and 15th. The Bishop celebrated the Holy Communion. The Rev. James A. Boynton was the preacher. There were present during the sessions, 19 clergymen and 17 delegates, from ten parishes and missions. The Rev. R. W. Clark, D. D., was present as the representative of the Board of Missions. Reports of the condition of the diocese showed that the Bishop had visited 31 places in the diocese, delivered 182 sermons and addresses, baptized 14, confirmed 257, ordered

three deacons and six priests. Three new churches have been opened, and one rectory. One church has been consecrated. The statement of the Episcopal Fund showed a capital of \$26,500, and an income of \$1,400. The Aged and Infirm Clergy Fund has \$400 on hand. Disbursements for diocesan purposes appear to have been \$5,800, including \$1,200 from the General Board. A determined effort is to be made to add \$25,000 to the Episcopal Fund before October 1st. Pledges for diocesan missions of \$1,650 were made, in addition to what the Woman's Auxiliary pledged—about \$250 more. The next convention will be held in Marquette. The Rev. Chas. D. Atwell, of Hastings, Mich., has entered upon the rectorship of Grace church, Ishpeming. The Rev. Frank W. Green, of Philadelphia, has accepted the rectorship of St. Stephen's church, Escanaba. With these additions, and the transfer of one clergyman now officiating under license, the number of clergy will be 24. The total number confirmed in three years, within the diocese, has been 826.

The *Standing Committee* for the ensuing year will be: The Rev. Messrs. J. E. Curzon, E. W. Jewell, and Wm. Johnson; Messrs. J. W. Stone, D. H. Ball, and L. L. Hubbard. The delegates to the General Convention are the same as last year; those to the Missionary Council are the Rev. E. W. Jewell and Mr. W. S. Pearce, of Dallas Bay. The secretary is the Rev. Lucien A. Spencer; treasurer, Mr. C. H. Call.

The Bishop's address counseled moderation in ritual pending authoritative action. He specified as illegal additions to the furniture of the church, tabernacles on the altar, and sanctus bells, and directed the Epistle and Gospel to be read facing the people. As to the use of incense, he said he could not license its use until he could direct *how* it should be used, which at present he was unable to discover from Anglican authority. He spoke of "reservation for the sick," as not justified by anything in the Prayer Book, but said that there might arise an extraordinary emergency justifying the breaking of the rubric on the subject. He believes such emergencies had arisen, and would arise, especially in a time of pestilence. No priest could be asked to celebrate more than a limited number of times in one day. Slavish deference to a general rubric, for general use, might beget a spiritual tyranny. But he recognized prescriptive rights in present ceremonial to a large extent. Usage had made right by general consent. He hoped to have limits of ritual defined by competent authority. The Bishop further cautioned his clergy that the appeal to ancient canons to show fasting communion of universal obligation, was dangerous, as a great many other practices, now obsolete, could be shown to be equally binding by similar authority, and be advised equal caution in the use and recommendation of private confession, which was nevertheless the privilege of the penitent, now as ever.

Colorado

John Franklin Spalding, Bishop

In Memory of Rev. E. A. Oliver

On the feast of the Ascension, the services at the church of the Ascension, Pueblo, were especially interesting. There were services at 7:30 and 10 A. M., and at 8 o'clock choral Evensong was sung by the Rev. Gustave Lehman, assisted by the Rev. E. P. Newton, both of Holy Trinity, Pueblo; the rector, the Rev. Wm. O. Cone, playing the organ. The sermon was in memory of the late Rev. E. A. Oliver who died while rector of this parish. Archdeacon Radcliffe, also a former rector, was the preacher. He alluded to the memorials recently erected in the church, and gave an interesting sketch of the life of Mr. Oliver as student and as priest, and concluded by bidding the prayers of the congregation for the repose and blessedness of the faithful departed. At this service, the rector blessed the new reredos and font which commemorate the priesthood of Mr. Oliver. The reredos was given by the parish, and the font, by the relatives of Mr. Oliver, who live in Chicago and Canada.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Annual Diocesan Convention

Met in Christ church, Hartford, June 13th. The Bishop of Albany preached the sermon, taking the thought of the collect for St. Barnabas' Day, and applying to the life of Bishop Williams some of the gifts and graces which marked the "Son of Consolation." It was a just and magnificent eulogy. Bishop Brewster was the celebrant at the Eucharistic office. The Rev. F. W. Harriman was unanimously re-elected Secretary.

A committee was appointed to make memorial of the fact, that in this church Bishop Williams had presided for the last time over a convention. Bishop Doane was graciously introduced by Bishop Brewster to the convention. In welcoming him the members rose to their feet, while the Bishop with pathetic voice said: "I am glad to have been able to pay my humble tribute to the man who did more than any one man to shape my life, except my father. I am glad to be here beside the one whom you elected to succeed him, and whom we of the House of Bishops, of all others, are glad you chose to succeed him." An interesting fact in connection with the report of the Prayer Book Society, which was read by the Rev. Mr. Beardsley, was that copies of the Prayer Book had been sent to the students of the Congregational divinity schools in New Haven and Hartford, and that the books had been most gratefully accepted. The Bishop of Albany, on behalf of the managers of the Domestic and Foreign Missionary Society of the Church, made a plea for a better understanding of the facts about our mission work, for a healthier circulation of the life-blood of missionary enterprise, and for the establishment of a diocesan central committee which shall be in direct touch with the Board in New York.

Bishop Brewster's address began with an excellent estimate of Bishop Williams, dwelling on his personality, his gifts, and the principles for which he stood. He advocated the deepening and strengthening of the school of the prophets which the Bishop had founded, and said that no fitter memorial than this could be erected to the memory of the great primate, nor one nearer the cherished wish of his heart. Some record of the Bishop's official acts followed: Ordinations to the diaconate, 8; to the priesthood, 9; persons confirmed by Bishop Brewster, 1,262. Bishop Williams, on Dec. 19th, 1898, less than two months before his death, confirmed one person. The Bishop concluded his address with words which touched many hearts: "The courteous hospitality and kindness wherewith you have treated me, has been greatly appreciated. Let me ask again your charity and forbearance, your sympathy and your prayers. I do not expect affection, which may not rightly on short notice be asked or given. But I ask your recognition of my integrity of purpose to administer the diocese, so far as in me lies, without fear or favor, with endeavor to be impartially just to persons, and loyal at once to the honorable traditions of the diocese, and to the divine light and leading. I ask moreover, your co operation in every good word and work, for the furtherance of the good estate of the Catholic church, for the salvation of men through Jesus Christ, our Lord, and for the honor and glory of God's Holy Name. May He be with us as He was with our fathers!"

The *Standing Committee* elected are: The Rev. Messrs. Storrs O. Seymour, Samuel Hart, Wm. Andrews, John Binney, George T. Linsley.

The Rev. H. Lilienthal presented a memorial from the Hartford archdeaconry, asking that the towns of Mansfield, Union, Willington, and Stafford, of Tolland county, be transferred to the New London archdeaconry, in order to facilitate the transactions of the business of the missionary society. The towns of Columbia and Hebron were added to the list, and after a lively discussion the transfer was voted by the convention.

A proposed amendment to the constitution and canons relating to the depriving of lay

representation of those parishes which fail to meet their canonical assessments, was voted down by a heavy majority. The salary of the Bishop was placed at \$6,000, and \$500 appropriated to provide him with a secretary. The secretary of the diocese was given a salary of \$300. Assessments to meet these and other expenses of the diocese were levied.

In the evening there was a large gathering of the members of the convention, and prominent Churchmen, at the home of Bishop Brewster.

A resolution was passed that hereafter the business meetings of the convention should be held in a hall or other suitable place, and not in a church. Gen. Skiddy introduced a resolution which, under the rules, goes over until next year, that the Standing Committee of the diocese shall consist of four clergymen and three laymen. The Bishop's Fund now amounts to \$93,925. The Aged and Infirm Clergy Fund has reached a total of nearly \$50,000.

Maryland

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

The Rev. J. Addison Ingle, son of the Rev. Osborne Ingle, rector of All Saints' church, Frederick, returned home on May 24th, accompanied by his wife and two children, from Hankow, China, where he has been stationed as missionary. He will remain at home about one year, when he will again return to the foreign field.

Emmanuel Church, Cumberland

The vested choir of 30 men and boys recently organized and trained by the rector, the Rev. Frederick B. Howden, has had a marked effect in increasing the congregation of the church; the number at the Sunday evening services has almost doubled. The chancel has been remodeled, and new choir stalls have been set in place. Specifications have been drawn for a new chancel organ, to cost about \$3,000. The parish debt has been reduced from \$9,000 to \$5,300 in the last 18 months.

Death of the Rev. Wm. Scott Southgate, D.D.

The rector of St. Anne's church, Annapolis, died suddenly, May 21st, at his residence on Murray Hill, of heart failure. Dr. Southgate was born at Portland, Me., April 10th, 1833. He graduated from Bowdoin College in 1851, and from the General Theological Seminary in New York, in 1855. He was ordained to the priesthood in July of the same year, and for a year and a half was rector of the church of the Advent, Boston. He then went to Brattleboro, Vt., where for four years he was rector of St. Michael's church. The three years following were spent at Litchfield, Conn. His wife's ill health took him abroad for four years. He was called to St. Anne's parish, Annapolis, in 1869, and on the first of next October would have completed the 35th year of his rectorship. His was the longest and most successful incumbency of the 41 rectors who have been in charge of that venerable parish since it was established under the act of 1692, as Middle Neck parish of Anne Arundel Co. Dr. Southgate was well known throughout the State, and was esteemed for his profound learning and great ability. At the centennial celebration of St. John's College, in June, 1890, the degree of D. D. was conferred on Dr. Southgate, and the same day the same degree was conferred on him by his *alma mater*, Bowdoin College. For many years he was a member of the Standing Committee of the diocese, and at one time dean of the convocation of Annapolis. Dr. Southgate had been in poor health since 1895. He was buried May 24th in the city cemetery. The services were conducted by Bishop Paret, assisted by the Rev. Messrs. J. S. B. Hodges, S. T. D., J. Houston Eccleston, D. D., Robert H. Paine, and Joseph P. McComas.

Archdeaconry of Baltimore

The annual meeting was held at the parish house of the church of the Ascension, June 6th. The Rev. Thomas Atkinson was unanimously re-elected archdeacon, Bishop Paret concurring, and the Rev. Douglas Hooff was elected secre-

tary and treasurer. The apportionment among the parishes, of missionary obligations, was a chief item of business. By a newly adopted arrangement, the amount is fixed at five per cent. of the contributions of the various congregations, for running expenses. A committee was appointed to report at the next meeting on the advisability of securing the services of a city missionary. By recommendation of Bishop Paret, the following amounts were distributed among stations of the diocese: Holy Evangelist, Canton, \$500; St. John the Baptist, \$300, under the supervision of the Rev. J. S. B. Hodges, S. T. D., of Old St. Paul's parish; Hampden and Roland Park, \$200, on condition that the congregations unite, as recently proposed; Remington ave. mission, of the church of St. Michael and All Angels', \$200; St. Andrews, \$400, on condition that the congregation dispose of the old structure on High st., and secure a site at Harford and North aves., the amount to be paid when work on the new edifice is begun. The committee on a new church edifice at Canton was continued, and was instructed at once to place a contract for the erection of the structure. The missionary aspect of the meeting added zest to a discussion of the report of the committee on missions for the diocese.

Lexington

Lewis W. Burton, D.D., Bishop

The whole diocese, and especially the community at Beattyville and Proctor, and that at Lexington, were terribly shocked by the sudden death, on Tuesday night, June 6th, of the Rev. Hickman S. Simmerman, at Beattyville, Ky. He had gone into a deep pool of cold water to bathe, with a large number of the young men and boys of his mission, and of the town, by whom he was tenderly beloved, and over whom he had a splendid influence. He seems to have been taken with a cramp, and before his condition was discovered, he was sinking for the last time. The effort to rescue him was unavailing. A number of his people, young and old, accompanied his remains to Lexington, by the first train the next morning. Bishop Burton and Dean Lewis met the remains part-way down the road, where the trains pass. The widow had been visiting her mother, Mrs. M. D. Bagwell, in Gambier, O. Bishop Burton went to Cincinnati to meet them on their sorrowful journey, and brought them to Lexington. Mr. Simmerman had made so favorable an impression upon the Church people of Lexington, and so many of his old schoolmates from the Virginia Seminary were serving in the immediate neighborhood, that it seemed good to the widow that the mortal remains of her husband should be buried in the beautiful cemetery, not far from the tall shaft of the Clay monument. One of the loveliest spots in the cemetery has been selected for the diocesan lot. The services were held from Christ church cathedral, on Thursday evening, June 8th. Bishop Burton, Dean Lewis, the Rev. H. H. Sneed, and the Rev. W. C. Otte, conducted the services in the cathedral. At the grave, the Rev. R. L. McCready and the Rev. Edgar Carpenter assisted the Bishop. The vested pallbearers were chiefly from his old Virginia friends: The Rev. Messrs. F. E. Cooley, J. S. Meredith, F. A. Ridout, E. Carpenter, R. L. McCready, and Dean J. N. Lewis. Representatives from Mr. Simmerman's field of labor, and the vestry of Christ church cathedral, attended the services officially. The choir sang at the grave, with special loveliness, "I heard a voice." Bishop Burton says: "Mr. Simmerman was especially fitted for his field, and had begun to feel encouraged by the response to his efforts."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Prayer Book Society

The quarterly meeting took place at the Church rooms, June 1st, Bishop Whitehead presiding. Various donations of Prayer Books and Hymnals were made to missions and city institutions. Mrs. Bylesby was elected secretary, to succeed Mrs. E. D. Thaw, resigned. This so-

ciety has just closed a very prosperous season, and during that time has distributed 1,000 copies of the Hymnal, and 2,286 copies of the Prayer Book. During the five years since its reorganization, it has scattered throughout the missions and small parishes of the dioceses, city institutions and hotels, over 17,000 copies of these books.

Western New York

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

Sunday School Festival

The annual Whitsunday festival of the Sunday schools of the Church in Buffalo was held in Music Hall, on the afternoon of that day. About 2,200 children, with their rectors and teachers, were present, though this number by no means represents the strength of the Sunday schools of the city. The service consisted of a shortened form of Evening Prayer and hymns, the singing being led by the vested choirs (150 choristers) of St. Paul's, Trinity, and Ascension churches, under Mr. Seth Clark, choirmaster of the Ascension, Messrs. Hendy and Webster, choirmasters of Trinity and St. Paul's, presiding each at a piano. "The Hallelujah Chorus", sung as an offertory anthem, was grand and effective. The Rev. Wm. F. Faber addressed the Sunday schools, on "The true meaning of the gift of the Holy Spirit." Archdeacon Bragdon catechised the children, and then addressed them on the missionary work of the archdeaconry, to the support of which they contribute liberally, through mite boxes, during the Advent season. In reminding the children that Whitsunday was the birthday of the Christian Church, the archdeacon made a strong point by urging them to give light in the mission field, as candles in their own birthday cakes illuminated the family table. A birthday illuminated by 2,200 candles would be bright indeed. The Rev. George B. Richards, president of the Buffalo Sunday School League, introduced the speakers, and presented certificates to those teachers who had completed the year's course of instruction provided for teachers by the League. A similar meeting to this was held at the same time in Rochester, at which Bishop Walker was present.

Consecration of St. Paul's, Rochester

On Monday in Whitsun Week, this new and beautiful church was solemnly consecrated to the worship and service of Almighty God. Bishop Walker and the clergy marched in solemn procession from the parish house to the main entrance of the church, where they were met by the wardens and vestrymen, the vested choir of 40 voices singing, "O 'Twas a joyful sound to hear," etc. The request to consecrate was read by Mr. Nathaniel Foote, a member of the vestry, and the Sentence of Consecration, by the Rev. Chauncey H. Blodgett, the assistant rector. The sermon was preached by the Rev. Wm. S. Rainsford, D.D., of New York. About 30 of the clergy of the diocese were present, with the Bishop and the rector, the Rev. Murray Bartlett.

Woman's Auxiliary

The 19th annual convention of the W. N. Y. branch met in Grace church, Lyons, May 24th. Mrs. W. L. Halsey, of Rochester, president; 74 delegates, representing 21 parishes, were present. On Wednesday evening, the rector presented 20 persons to Bishop Walker for Confirmation. An address was made by the Rev. H. L. Burleson who had formerly been connected with mission work among the Indians in the diocese of Fond du Lac. On the following morning, the Holy Eucharist was celebrated at 9:30, followed by a business session and an address by Miss M. E. Hart, of Rochester. At the afternoon business meeting, Miss Enery gave an interesting *resume* of the work accomplished during the past year. Reports from parochial branches showed substantial advancement. The corresponding secretary's report furnished proof that the diocesan branch of the Woman's Auxiliary is not wanting in "courage and zeal in carrying into our new possessions that Light which lighteth every man that cometh into the world."

Editorials and Contributions

IT was an interesting moment, at the making of Dr. Briggs a priest, when he declared that he believed the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and then solemnly engaged to conform to the doctrines and worship of the etc. Church in the United States. And this was in writing, with his name affixed thereunto by his own highly critical hand. If there were any doubt, at that solemn moment, what was meant, or whether he meant what the Church means, by "the Holy Scriptures," in the judgment of charity we assume that as he engaged to conform to the doctrines of the aforesaid Church, he meant precisely what is set forth in the Sixth Article of Religion, wherein the Church announces her belief thus: "In the name of Holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose authority was never any doubt in the Church." Then follow the names and number of the Canonical Books of the Old Testament. Also, "all the books of the New Testament, as they are commonly received, we do receive, and count them canonical."

OF course such statements must have been qualified by such reservations as the following quotations from Dr. Briggs' book indicate:

Criticism . . . does tell every man to make up his own mind as to the authority of the writings which are said to belong to Holy Scripture. It endorses the right of private judgment in this matter as in all others. It makes the divine authority of the Canon, and of every writing in the Canon, a question between every man and his God.

We should maintain our own freedom to *question and reject* from the Canons such writings as do not justify themselves in the arena of *criticism*; and at the same time we should *respect the opinion* of those who think that they have evidence that we have thus far been unable to receive; and above all, we should be *extremely reluctant to dissent* from the historic consensus of the Christian Church in this matter, and especially the official deliverances of Holy Church. [Italics are ours.]

But then if criticism (meaning Briggs or any other man) should "make up his mind as to the writings which are said to belong to Holy Scripture," criticism, while respecting the opinions of others, and "extremely reluctant to dissent" from the Church, would have the right to reconstruct the Canon by striking out some books and bringing in others.

Query: What becomes of ordination vows?

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CONTROVERSY is one of the unhappy conditions which we cannot altogether escape, so long as we live in this wicked world. It is as old as sin, and will last as long, unless sin be granted the undisputed right of way to all hearts and homes. We must fight the good fight of faith if we would lay hold on eternal life, or on that which is worth having in this present life. Yet there are timid souls who live in mortal dread of controversy, as the principal thing to be shunned. They go about as if they were treading on eggs and feared that a shell might be cracked. And they are not satisfied with this tip-toe style of peregrination for themselves only; they insist that every

body shall dance to the same tune. Let no dog bark, lest the nerves of these neurotic degenerates be disturbed! The first and great commandment to them is "peace at any price." Controversy is a boggy which makes their particular hairs to stand on end, especially if it occurs in the Church. They would not smite against the gates of hell even if their spiritual mother were in danger of being crushed. They belong not to the Church militant but to the Church dormant, to that part of it which sleeps while the enemy sows tares; and that seems to be in these days the larger part. "Hie thee to a nunnery!"

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Recent Elections to the Episcopate

THE four episcopal elections for the West during the past year have resulted in the selection of Western men, or men whose work in the ministry has been chiefly confined to the West. Two of these received academic training at Racine College (now alas! closed), and one of these two, with a third, took a theological course at the Western Seminary in Chicago, while the other was educated at Nashotah. The fourth is a graduate of a Western college, but was trained for the priesthood at the General Seminary in New York; though his entire ministry has been spent in the West. These elections may be taken as indicating a growing feeling that Western men, other things being equal, are best fitted for Western work. Doubtless this is to a certain extent true. A man who has spent many years in the East, and has become accustomed to the ways of an older society and a settled state of things, may well find it difficult to adapt himself to changed conditions. A man is largely moulded by his environment. There have doubtless been cases of "misfit," where bishop and diocese have never been able quite to understand each other, and the work of the Church has languished accordingly. But adaptable men are not confined to the West, and there have been notable instances of most successful administration under men whose early life and experience had been confined to the region east of the Alleghanies. While, therefore, it is well that the tradition should be broken down which inclined Western people to look to the East too exclusively, it would be unfortunate if the opposite view should take its place.

SECTIONALISM has no place in the councils of the Church. If Western men are selected, let it be, not because they are Western, but because they are competent. It is certain that a bishop in going to the field to which he has been called in the most solemn manner, and which, for better or worse, is to be the work of his life, is bound to go with the determination to identify himself utterly with his people. The Church in the West is pre-eminently a missionary Church, and no one can accomplish anything who does not recognize that fact. Cathedrals and schools may come in time, but in the newer dioceses and jurisdictions the great business of a bishop must be to preach the Gospel. It would seem to be in the line of his vocation to know every corner of his diocese and the peculiarities, spiritual and moral, of every neighborhood. To know the needs of his

people is the first step towards providing for those needs. There is no more exacting work, as there is none more important, in the Church of God, than that of a Western bishop.

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A Roomy Church

THE *Southern Churchman* says: "No one wants to see the Church of England, or the Protestant Episcopal Church in this country, turned into a narrow sect. The fullest liberty to be allowed, so that its ministers teach not Unitarianism on the one hand, or Romanism on the other. Surely there is breadth enough within these bounds. But if Unitarianism is taught, the Church should have goodness and wisdom and power enough to stop it." Our contemporary has, by this time, heard of a case in New York, where a gentleman in Holy Orders has publicly stated that, while he believes in a Trinity, he does not believe in the doctrine of the "Tri-personality." This interesting person is obliged by his office to pray in the Litany, and in many prayers, to each person of the Trinity individually, and to speak of the "holy, blessed and glorious Trinity" as "three Persons and one God." By his adhesion to the Articles of Religion, he is bound to the statement of the very first of them, that "in the unity of this Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost," and yet he has the supreme assurance to inform all whom it may concern that he does not believe these things. He worships a different God. That he has no idea of leaving the ministry seems clear. Can it be that after such a distinct avowal of fundamental heresy, he will be allowed to continue with impunity to exercise the office of an approved teacher in the Church of God? Is this also a mark of "Catholicity"? If so, the situation will have come about which Bishop White thought impossible, and it will be established "that persons differing in regard to the object of prayer, may be of the same Church or Communion." This utterance of Bishop White is one which we have already recently quoted. It occurs in his correspondence with Mr. Miller, the minister of King's chapel.

THIS Mr. Miller, under whom King's chapel became Unitarian, had, as we have seen, large ideas of the possible comprehensiveness of the Church. His imagination pictured a National Church which should be broad enough to include every kind of religious doctrine and practice claiming the name of "Christian," with the single exception of the system of the Roman Church. Arian and Athanasian were to agree to differ about such a little matter as the doctrine of the Trinity or the Divinity of the Son; the Unitarian lamb and the Episcopal lion were to lie down together. But with this they were not to be compelled to utter each other's test words. There was to be "no expression in the liturgy which could wound an Athanasian," while everything should be "left out which would hurt the conscience of a Unitarian." The conscience was to be considered. Men like Mr. Miller would have been glad to remain in the Church; they liked episcopacy and a liturgical service; but they had no idea of doing this at the cost of being obliged to profess

with the lips what the mind and heart repudiated. To do this would wound their consciences. They were clearly of opinion that it would not be honest. Therefore, after endeavoring to get the Church to make a place for them, by dispensing them from such an obligation, they saw no way left but quietly to withdraw.

HAVE we changed all that? There are those who seem to think so. They have found a way out of all such scruples. They find themselves able, by a process not easily understood by plain people, to take any required vows and pledges, and to use any formulas which may be prescribed, and yet in their beliefs and teachings to set them aside without a twinge of conscience. This, we are led to suppose, is true Catholicity. The Church must not impose limitations upon thought or "stunt" the human intellect. The situation which we are called upon to accept, which we are narrow and "traditional" if we repudiate, is well illustrated by the case of Mr. Schermerhorn. "O Holy, Blessed, and Glorious Trinity, three Persons and one God," prays Mr. Schermerhorn on Sundays, Wednesdays, and Fridays. "But in reality," he declares in the *New York Tribune*, "I do not believe in 'three Persons and one God.'" Little remains, unless it be, with Dr. Newton, to own that there is nothing in the Pantheism of "Christian Science" that is inconsistent with orthodox Christianity, and thus make it a thing indifferent whether there is in God any Personality at all.

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Episcopal Succession vs. Papal Jurisdiction

BY THE REV. J. A. M. RICHEY

A PRIEST of the Roman Communion in the State of Iowa, taking up an article in a local paper, by one of our clergy, which cast reflections upon the followers of Ignatius Loyola, responded at length in a printed circular—no doubt quite extensively diffused—with the following heading: "Thirty-seven Questions for Episcopalians." "Do Protestant priests in the United States yet enjoy crown privileges?"

In turn, he reflects on Archbishop Parker's consecration. He does not bring the Queen in this time, but refers to the four bishops as "four unfrocked monks who had no more power to make him an archbishop than an archangel." Referring to the consecration of one of our bishops, he says: "Now that . . . he is consecrated, who will give him jurisdiction?" He makes out that Anglicans trace their jurisdiction to the crown of Great Britain, and says: "What! An American bishop in this year of grace enjoying jurisdiction here, traceable to the crown of Great Britain!" He says with emphasis, "The stream cannot rise higher than its source." He further says: "I am glad to see Protestant Episcopalians returning to the Catholic Church. We know there is only one Church. . . . This Church is the Gospel Church, and in order that every one may recognize this Church, has not Christ identified it with Peter for all time? Truly, then, may St. Ambrose exclaim: 'Where Peter is, there is the Church.' He says the schismatical Greek Church, together with the Roman, 'both agree to say anathema to your Church. So there must be something very wrong with your Catholicity.'" He refers to the descent of the Holy Ghost as completing and sealing up the whole body of revealed doctrine and

putting the Church in possession of the entire revelation, and then goes on to ask: "Who can deny her competency to declare in any of her councils since, what was contained in that deposit of faith?" He refers to one of our clergy as saying to his congregation: "We cannot give you an infallible Bible, for the Bible is not an infallible book." Throughout his long letter, he lays repeated emphasis, as we might expect, upon "Peter and the successors of Peter," and the necessity of affiliation with "the highest authority in the Catholic Church who has declared your Orders null and void, and who is the Vicar of Christ."

It would hardly seem fitting not to make some little response to a letter thus circulated among us, and representing so largely the Roman view of things.

Our Roman brother quotes numerous isolated individuals as representing the Anglican Communion, and reminds us that they are enjoying the privileges of "good standing." He needs himself to be reminded that in our Communion, as well as his own, the individual does not necessarily represent the corporate body. In my own hearing, a Roman priest said: "To hell with the Pope and his infallibility, I do not believe in it," yet he was performing the functions of his ministry; he was a Roman priest considered in equal standing with his brethren, but this fact did not make his statement or private belief that of the Roman Church. Those on friendly terms with Roman clergy are not altogether unfamiliar with similar expressions, possibly in milder form. From all we hear and read, we may judge that there is the same "diversity in unity" in the Roman Church as in the Anglican Communion.

As to jurisdiction, was it ever claimed by any ecclesiastical authority in the Church that she obtained her jurisdiction from the sovereign of Great Britain? What would such jurisdiction consist in? Would it be the gift of Orders from the sovereign, and she a woman, according to the Nag's Head fable? Would it be the right, given by the sovereign, to exercise the functions of the ministry within the realm? Surely, the State cannot give jurisdiction in spiritual matters, and certainly the Church does not ask it. The episcopate possesses jurisdiction within itself. "Where the bishop is, there is the Church," and no sane man ever thought that the kingdoms of this world could give jurisdiction to the officers of the kingdom of Christ. It is the Roman doctrine of the "two swords" and the temporal power of the Pope, founded upon the forged decretals of Constantine, that have given the Roman Church this mixed idea of jurisdiction.

We may go to the root of the matter and ask where did St. James who presided at the council in Jerusalem, get his jurisdiction? Certainly not from St. Peter. St. James gave the decisions of the council: "Wherefore, my sentence is, etc.," and later, "It seemed good to the Holy Ghost and us"—not St. Peter. Where did St. Ignatius obtain his jurisdiction? Where, St. John? Where, even, the noted St. Gregory the Great, late in the sixth century? He acknowledged his brother bishop at Constantinople his equal, and disclaimed any exclusive right on the part of any bishop to give jurisdiction. "The Fathers gave the primacy to old Rome because it was the imperial city." It was primacy, not supremacy, and it was not connected with St. Peter but with the imperial city, and cer-

tainly the "successors of St. Peter" are his successors in no real sense at all. The idea of succession in the chair at Rome, either in the sacramental sense or in the vulgar sense, is a very disconnected idea, as well as succession. Bishops can create bishops, apostles can make apostles, and we believe that the apostolic office lives in their historic successors, but how can bishops create popes, if popes are any higher than bishops? Our Roman brother insists that the stream cannot rise any higher than its source, yet there have been numerous popes who did not receive their episcopal consecration and character even from a pope, much less a papal elevation to the office and rights of a pope. The so-called papal succession does not possess the incarnate nor the sacramental principle or nature which the united episcopate, and that alone, with all its inherent functions, possesses. Any person who is consecrated bishop obtains his jurisdiction through his consecrators, and the laws, whatever they be, which fix the limits to his diocese, do not, and cannot, give him episcopal jurisdiction within those limits, even should nobles and kings define them, and go through such detail of personal selection and formal appointment as might be conceded to them, which has been quite as extensive in Roman Church history, as in Anglican. The jurisdiction of any and every bishop is the authority of Christ: "Go ye into all the world," and the limits of any bishop's diocese is an ecclesiastical convenience which the Anglican Communion has pursued with as great unity and harmony as the Roman.

The Roman conception of jurisdiction is in some perverted way, which our "invincible ignorance" cannot grasp, connected with the pope. We cannot see how one pope can die, and after a lapse of time another pope can be created without our Blessed Lord—or, at the very least, St. Peter—coming to earth to convey to him the papal character, if there really be such, since the pope does not convey it himself. We cannot see, even according to their conception, how for weeks, months, and, sometimes, for years—as has been the case—when there is no pope, there can still be jurisdiction, or how pope and jurisdiction being lost, can be regained in any true sense or with any real character of papal distinction. By fables and distorted arguments, Romanists try to make our Orders appear invalid. By facts, and by meeting them on their own ground, we may exclaim: "Where is a valid pope!"

The Holy Ghost is the Vicar of Christ. "He shall take of mine and shall show it unto you;" "He shall guide you into all truth." Jurisdiction is from our Blessed Lord, by the operation of the Holy Ghost through the ministry of His Church throughout the world. Wherever there is power to consecrate, there is power to bestow jurisdiction, and "He gave some apostles, some pastors and teachers," but none the office of pope. Then episcopal succession, episcopal consecration and jurisdiction, are as high as can be obtained in the kingdom of Christ on earth. The Holy Ghost speaks through the united episcopates—"the Holy Ghost and us." So at Jerusalem, at Nicæa, at the ecumenical councils, and the pope can be nothing more than primate, "the first among equals," for, as the Romanist must still consistently maintain, "the stream may not rise higher than its source."

As to the deposit of faith, while the Church is the interpreter of Holy Scripture,

she may not ignore it, and it is an entirely Roman doctrine which claims that the full deposit made complete at Pentecost may come to light gradually in scraps and bits at Roman councils in these latter days. Surely their accusation must rebound—"Your doctrine is not yet settled." The Church has no power to discover new truths necessary to salvation, but to testify always and everywhere to the old, and that is why we are not Roman, but Anglo-Catholics.

Not to comment on other statements made by our Roman brother, generally included under the idea of papal jurisdiction, we may draw attention to a living commentary near at hand upon his bland assertion, "I am glad to see Protestant Episcopalians returning to the Catholic Church." Many of us may reply: "I am glad to see English-speaking Romanists coming back to their own Catholic Church, or portion of it." The late Bishop Perry, of Iowa—a State with which our poorly informed brother must be best acquainted—says: "During my episcopate of eighteen years, there have been received into the Church in Iowa, from the Roman obedience, over seven hundred adults who have exchanged, intelligently and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time we have lost to Rome, so far as I can learn, less than half a dozen individuals." "So," as the Roman brother said, we say to him, "there must be something very wrong with your Catholicity."

As Rome's foreign population in this country becomes more and more anglicized, it is glad to respond to a more enlightened and simple manner of presenting the Catholic Faith: They see that their Baptism and Confirmation are accepted, that they do not have to commit sacrilege, that they can worship God and their Saviour in a language they understand; that they can have all the Catholic Faith the Roman Church possesses, and they do not feel any loss in leaving behind them their rosaries, indulgences, Latin, and the "comfort and peace" of having one ecclesiastic make new and infallible utterances from time to time, to be denied by his successor in the chair, as is sometimes the case.



Letters to the Editor

MORE LIKE ST. BARNABAS

To the Editor of *The Living Church*:

St. Barnabas Day this year was emphasized by falling on Sunday. Its lessons ought to have impressed the laity as well as the clergy, with the missionary spirit of the Church. Our marching orders are, "Go ye into all the world," etc.

There is need of many priests, and laymen also, like St. Barnabas, of whom it is written, "He was a good man [in the Greek sense of good; i. e., noble, generous by nature], and full of the Holy Ghost, and of faith"; one who first gave himself to the Lord, and then was ready to spend and be spent in the service of the Church. Many a Barnabas is needed to aid, encourage, the mission work of the Church, even in the province of Illinois.

A PRIEST OF ANTIOCH.

St. Barnabas Day, 1899.

A CORRECTION

To the Editor of *The Living Church*:

Your Los Angeles correspondent, in reporting the proceedings of our last annual convention, has, unconsciously, no doubt, done me an injustice. He made it appear that the amendment which I proposed to the canons, declared "that no person should be considered a commu-

nicant of any parish or mission if he has not communicated within the preceding twelve months." I should be sorry to be the sponsor for any such law as that. Your reporter should have completed the sentence which he only partially quoted from my proposed canon. The sentence reads: "No communicant shall be considered as canonically connected with any parish or mission of this diocese who has not for the twelve months last past communicated in the parish or mission on whose register his name appears, unless he has given to his rector or clergyman satisfactory explanation for his absence from the Holy Communion." This is not the time or place to argue in favor of my proposed canon. Many clergymen will doubtless see numerous reasons for or against it. But I merely wish to point out the inaccuracy of your correspondent's report. B. W. R. TAYLER.

St. John's Rectory, Los Angeles, Cal. June 12, '99.

INDIAN MISSIONS IN MINNESOTA

To the Editor of *The Living Church*:

I noticed recently certain statistics in regard to Indian missions in Minnesota, in the Romanist magazine, *Catholic World* (page 718, Feb., 1899): "Chippewas of the diocese of Duluth, classified respecting their religion":

Catholics.....	3,755
Pagan.....	3,346
Protestants.....	316
Totals.....	7,417

As the number of Protestants here given is less than the number of communicants in our Indian missions, as reported in *The Living Church Quarterly* (454), I wrote a letter of inquiry to the Ven. J. A. Gilfillan, archdeacon for Indian work. I take the liberty to quote from his reply in which he says: "We have about thirteen hundred baptized souls out of 5,000 population. There is a large French Canadian half-breed population who are almost universally Romanists, so that gives them a large number, whereas we had not one to begin with; have had, God helping, to make them all."

D. A. SANFORD.

BOOKS NEEDED IN ALASKA

To the Editor of *The Living Church*:

Feeling sure that many of our Church friends in "the States" would gladly aid us in a certain phase of our work here, did they but know of it, I take the liberty—and that with the full sanction of Bishop Rowe—of asking for a little space in your columns for a word in connection with this matter.

We are very anxious to collect either new or good second hand books for the use of the prisoners in the U. S. jail and our public reading-room. Many of the men in the jail are intelligent and fond of reading, and welcome anything in the way of good literature. They have no regular work to do, save hauling drinking water twice a day from the river for the officials, or doing a stroke or two of "police duty" about the jail (some are not even allowed these privileges), consequently the time hangs heavily on their hands; particularly as some of them are obliged to wait several months, sometimes six or more, before even standing trial, owing to the peculiar legal and business conditions of this country. We have already a nucleus of a library, but wish to add to it, not only to increase its usefulness, but to insure its permanency. All the jail work falls to the Church, and as men are sent here from all over the Territory—Sitka being government headquarters—we feel that we have a great responsibility on us, and ask you to aid us in bearing it.

As yet, we have no library at all in the reading-room, the literature being in the form of newspapers and magazines. This reading room is open every day in the week (on Sundays simply for reading and writing). We have most of the leading magazines and illustrated papers on file, besides several newspapers. The room was remarkably well patronized this last year, and certainly did much good among the men of the place. Our friends are perhaps not aware that during the winter and spring many men

"winter" in the town, waiting for the mines to open up; for practically all the mining is done in this region during the summer months. Many of these men live in little "shacks," as they are called, and have no place to go for social recreation but the saloons which thrive here, as they do all over Alaska. Hence our reading-room, well lighted and heated, and made as home-like and attractive as possible, has been a real boon to these men. They have manifested their appreciation in the past by personally making repairs on the building and giving two entertainments from which the room netted nearly seventy-five dollars. The men are allowed to smoke, and card and checker tables are furnished for those who do not care to read. Any standard works of history, fiction, science, poetry, or religion (the last to be unquestionably "sound," from the Church's point of view,) which any of our friends feel they could send us, would be fully appreciated. School books, I might add, would also prove acceptable. All books should be sent by mail, as all other modes of transportation are too expensive.

Hoping those who read this letter may see their way clear to sending us at least one book each, and thanking you for this opportunity of making the matter known,

WELLES MORTIMER PARTRIDGE.

Sitka, Alaska, June 7, 1899.

Personal Mention

The Rev. C. M. Armstrong and wife sailed from New York, 15th inst., on the steamer "Prinz Regent Luitbold," for Bremen.

The Rev. Wm. H. Van Antwerp sailed, June 5th, for Europe, on the Cunard steamship, "Aurania."

The Rev. Francis R. Bateman has accepted the rectorship of the church of the Good Shepherd, Scranton, diocese of Central Pennsylvania, and entered upon his duties.

The address of the Rt. Rev. Wm. Montgomery Brown, D.D., Bishop-coadjutor of Arkansas, will be Browneilla Cottage, Galion, Ohio, from July 1st to Nov. 1st.

The Rev. Thomas Burry has been given the charge of the Hapville and East Point missions, which have just been separated from the cathedral of the Holy Trinity, Atlanta, Ga.

Bishop Clark's address, until further notice, will be Newport, R. I.

At the recent meeting of the trustees of Nashotah House, the Rev. H. E. Chase was elected to the chair of Pastoral Theology.

The Rev. Edward Cobbs, grandson of the former Bishop Cobbs, of Alabama, has accepted the curacy of St. John's church, Montgomery, Ala.

The Rev. John Davis, D.D., of the Japan mission, who is temporarily re-visiting this country, may be addressed at 10 Gramercy Park, New York city.

The Rev. P. F. Duffy has resigned the rectorship of St. Clement's church, Brooklyn.

The address of the Rev. S. Brainard Duffield is incorrectly given as Somerville, Mass. His address is Quincy, Mass.

The Editor of *THE LIVING CHURCH* will spend the months of July and August with his family, at Old Mission, Mich.

The Rev. J. Houston Eccleston, of Baltimore, sailed for Southampton on the American steamship, "St. Paul," June 7th.

The Rev. George Warrington Eccles has tendered his resignation as rector of All Saints' church, Bay Side, L. I., of which he has been in charge for three years.

The Rev. F. F. W. Greene who has been in charge of the church of the Redeemer, Philadelphia, for the past three years, has resigned therefrom and returns to Michigan, whence he came in 1896.

The Rev. John Graham who has acted as curate of St. Luke's church, Brooklyn, the Rev. Dr. H. C. Swentzel, rector, for several months, has been forced to resign on account of ill-health.

The Rev. William Hirst Heigham, chaplain to the Bishop of Central Pennsylvania, and rector of St. Stephen's church, Catasauqua, Pa., has had conferred upon him, by the Northern Illinois College, of Fulton, the degree of doctor in philosophy.

The Rev. Chas. Albert Horne's address is changed to Lewiston, Idaho.

The Rev. Wm. B. P. Harrison has accepted the curacy of St. Luke's church, Baltimore.

The Rev. Fleming James, D. D., has taken summer charge of Christ church, Christiana Hundred, Del.

The Rev. Philip H. Linley has accepted a call to Hastings, Minn., and his address is St. Luke's rectory, Hastings, Minn.

The Rev. Geo. F. Langdon has taken duty at St. Ambrose church, New York city.

The Rev. Dr. A. G. Mortimer, with his brother, the Rev. F. E. Mortimer, sailed from New York on the 10th inst., per steamer "Ems," for Genoa. Dr. Mortimer will return in October.

The Rev. Newland Maynard, D.D., sailed for Europe on the French Line steamship, "Gascogne," June 5th.

Bishop and Miss McVickar, of Rhode Island, are to spend their summer abroad, and all letters for them, until the middle of September, should be addressed to the care of Brown, Shipley, & Co., London, England.

The Rev. A. J. P. McClure has been elected priest-in-charge of Epiphany chapel, Philadelphia, and also secretary of the Society for the Relief of Orphans and Widows of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen.

The Rev. J. R. L. Nisbett has resigned the rectorship of St. Barnabas' church, 3rd and Dauphin sts., Philadelphia, to accept the position of vicar of Christ church chapel in the same city.

The Rev. J. Alexander O'Meara, rector of the church of the Holy Saviour, Santa Clara, Cal., has received from the University of the Pacific, by a unanimous vote, the degree of D. D.

The Rev. G. J. Prescott will spend the summer in Europe.

The Rev. Dr. Leighton Parks has gone abroad till Oct. 1st.

The Rev. David Thomas Quimby who was ordained deacon by Bishop Littlejohn on Trinity Sunday, has been called to the church of the Messiah, Brooklyn, as assistant.

The Rev. C. E. Roberts has accepted a call as assistant at Grace church, Madison, Wis., and has commenced his duties there.

The Rev. Dr. Geo. W. Shinn will be in England for two months.

The Rev. Robert H. Wright has resigned the rectorship of the free church of St. John, Frankford road, Philadelphia, to take effect Aug. 1st.

To Correspondents

COLLECTOR.—We find ourselves quite unable to say how many of our American bishops have used "the ancient vestments of cope and mitre." The facts could only be ascertained by a considerable amount of correspondence. Perhaps James Pott & Co., New York, could put you in the way of obtaining photographs of the bishops of the Anglican Communion.

L. T. G.—The history of the adoption of the name, "Protestant Episcopal," for the American Church is obscure. It seems to have been used first at some local meetings of the clergy in Maryland, before the first General Convention. There is no record that this title was ever deliberately discussed and formally adopted. It appeared, however, on the title page of the Prayer Book and in the early drafts of the Constitution, and thus gained legal sanction. The word itself originated in Germany during the Reformation, and at first designated those who opposed the revocation of a resolution of the Diet of Spire. Later, the name, "protestant" was applied to those who opposed the Roman Church.

Ordinations

In Christ church, Indianapolis, June 7th, at the request of the Standing Committee of the diocese of Indiana, Bishop Boyd Vincent, of Southern Ohio, ordained Mr. William Charles Hengen, of Vincennes, Ind., to the diaconate. The Rev. De Lou Burke presented the candidate, and the Rev. Andrew J. Graham preached the sermon. The Rev. Mr. Hengen will be assistant at St. James' church, Vincennes.

On Monday morning May 29th, the Rev. John H. Dickenson, assistant minister of Christ church, Norfolk, S. Virginia, was ordained to the priesthood by the Rt. Rev. A. M. Randolph. The sermon was preached by the Rev. C. B. Bryan. The candidate was presented by the Rev. F. G. Scott. In connection with his work at Christ church, Mr. Dickenson has charge of Emmanuel chapel, which has greatly prospered under his ministrations.

In Holy Trinity church, Middletown, Conn., June 7th, seven candidates for the diaconate—a striking coincidence with the first number ordained to this office—were presented, all graduates of the class of 1899 of the Berkeley Divinity School, and all from the diocese of Connecticut: Charles Grant Clark; William Henry Jepson; Albert Corey Jones, B. A. (Yale); Edwy Guthrie Pitblado, B. A. (Colo.); William Daut Scott, B. A. (Toronto); William Atwater Woodford; Edward Blanchard Woodruff, B. A. (Colo.)

On the Feast of St. Barnabas, in St. Paul's church, Duluth, Bishop James Dow Morrison ordained to the diaconate, Angus A. Robertson, Edward C. Hunter, and Knut S. Tattermann. The candidates were presented by the Rev. Dr. Albert W. Ryan. Mr. Robertson is a graduate of Dartmouth College, and has for a number of years been a Congregational minister, his last charge being in Brooklyn, N. Y. Mr. Tattermann was educated at the Gymnasium, Stockholm, and afterwards studied under the court chaplain, Dr. Bergman. He came to Bishop Morrison some two years ago, and has pursued his studies at Seabury Divinity School. He speaks Swedish, and the language of the Finns, and his work will be in Duluth and vicinity. Mr. Edward C. Hunter (Kah-O-Sed), is a full blooded Ojibway Indian. He has studied for three years at Seabury Divinity School, and has passed excellent examinations. His sphere of work for the present will be among the Indians of Red Lake. In the Indian missions of the district of Duluth, there are no less than 500 communicants, and their devout attitude in divine worship would be an instructive object lesson to many a white congregation.

A series of three ordinations to the diaconate have been held in the diocese of Lexington, Ky., by Bishop Burton. On Whitsunday, May 21st, in St. Peter's church, Paris, Henry Esten Spears was ordained. The rector of St. Peter's, the Rev. J. S. Meredith, was the presenter, and the Rev. D. D. Chapin preached the sermon, which was strong and interesting. Mr. Spears is a graduate of the University of the South, studied two years in its theological department, and graduated at the General Theological seminary in the class of '99. His early life was spent in Paris. He is an exception to the general rule, that a prophet is without honor in his own country. It was a great delight to his friends that in the Holy Communion, following his ordination, he administered the Cup. Mr. Spears is now temporarily occupying the position in Beattyville and Procter made vacant by the lamented death of the Rev. H. S. Simmerman.

Robt. Emmet Abraham was ordained in the church of the Ascension, Frankfort, Ky., on Trinity Sunday. He began his services as a youthful helper in the church at Ashland, Ky., under the ministry of the Rev. W. H. Hampton, and continued them under the Rev. A. Fleming. More lately he has been a lay-reader and assistant to the rector of the Ascension, the Rev. R. L. McCready. Here he has done most excellent work, being faithful and efficient. It was therefore appropriate that Mr. McCready should present him, and that Mr. Hampton should preach the sermon, which was suggestive and helpful.

June 11th, William Morrow Washington, Ph.D., was ordained in Trinity church, Covington, the rector, the Rev. R. C. Noland, being the presenter, and the Rev. Reverdy Estill, D. D., preaching the sermon, which was an able and telling discourse. Dr. Washington has been a student all his life, graduating first at the Church school in Lima, Ind., then at Centre College, Danville, and finally taking his Ph.D. degree at Columbia University. He will continue to serve where he has been the efficient and faithful lay-reader; namely, Calvary church, Ashland, and the missions in Grayson and Louisa. The service in each of the above instances was made more impressive and instructive by the Bishop arranging that the Preface to the Ordinal, and the Pledge of Conformity, should be publicly read, and that the latter should be placed upon the Holy Table by the Bishop. The final rubric in the service was publicly fulfilled, at the same time that the Certificate of Ordination and the license to preach were delivered.

Died

HARROLD.—Entered into rest on June 8, 1899, after a brief illness, Mrs. Sarah A. Harrold, wife of the Rev. Jas. A. Harrold, Washington, D. C., in the communion of the Catholic Church, in "the confidence of certain faith; in the comfort of a reasonable, religious, and holy hope." "Eternal rest grant unto her, O Lord, and may light perpetual shine upon her."

KLINGER.—From her late residence in Detroit, Mich., the soul of Miss Almira Klinger went peacefully home to Paradise, June 7th, 1899, "in the comfort of a reasonable, religious, and holy hope." Burial, June 9th, at Plymouth, Ind., the place of her birth and long-time residence.

POOLE.—At Watertown, N. Y., on May 6th, 1899, in her 86th year, Jane S. Williams, wife of the late Calvin Keith Poole, of Cape Vincent, N. Y., and daughter of the late Judah Williams, of Utica, N. Y.

TAYLOR.—At St. Paul's rectory, Springfield, Ill., Thursday, June 15th, after a brief illness, Eunice Bessie, beloved daughter of the Ven. Frederick W. Taylor, D.D., archdeacon of Springfield. Aged 17 years.

"Blessed are the pure in heart, for they shall see God."

Obituary

THE REV. WILLIAM SHIPP BYNUM

The following extract from the address of the Bishop of North Carolina, May, 1899, was adopted by the convention of that diocese, as an expression of its sentiments upon the death of the Rev. William Shipp Bynum, and copies were ordered to be sent to the family of the deceased.

"I shall ask your indulgence for the introduction of another name in this place, a name not on our clergy list since 1895, but of one whose whole ministry was associated with this diocese. Oct. 21, 1898, the Rev. Wm. Shipp Bynum, of Lincolnton, in the jurisdiction of Asheville, fell asleep. He was ordered deacon by Bishop Lyman, March 12th, 1876, and ordained priest six years later, and until his health failed in 1888 was most faithful and zealous in the work of his holy calling. He submitted with great reluctance to the advice of his physicians that he should cease work, and over and again he endeavored to take up the burden which he had no longer the strength to bear. In 1895 at my request he undertook the charge of two missions, but after a brief service was obliged to give up the attempt. After that time he had no charge, and was able to perform no regular service. His whole ministry, therefore, was spent in this diocese.

Mr. Bynum was a very remarkable man in both spiritual and intellectual gifts. In many respects he seemed to me the most brilliant man who has entered the ranks of the ministry in this diocese in my day, and one who gave the greatest promise of fruitfulness in his ministry. And until the failure of his bodily health he fulfilled that promise. His service was not long in any of the few places where he labored, but in all he left an impression upon the people which will not soon be effaced.

In 1882 he acted as evangelist, and traveled through many portions of the diocese, then embracing the whole State. Wherever he went he attracted large congregations by his earnest and eloquent preaching, and deeply impressed the people by the ardor and enthusiasm of his character. He was indifferent to ease, comfort, or personal advantage for himself, but unstintedly generous to others, and solicitous for the welfare and advantage of his friends. The Church commanded all that he possessed, whether of strength or worldly means, and he never turned his face from any poor man. It was my privilege at one time to enjoy his confidence and affection, and opportunities of frequent personal intercourse. I have never known a man of nobler qualities, or of a more attractive personality.

I wish to place on record in the proceedings of our convention, this evidence of my regard, and expression of sorrow for the loss to the Church of a life which promised so much, and which until touched by the hand of disease, so nobly fulfilled its promise. He rests in peace where no evil can touch him."

Appeals

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

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

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

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

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

Church and Parish

A PLEASANT home in Episcopalian family for children of parents who may wish to travel. Kind motherly care. References. Address MRS. S. DAVIES, 7015 St. Lawrence ave., Chicago.

CLERGYMAN of New York city (university graduate), spending summer at Newport, R. I., will receive into his family, from June 15th to Oct. 1st, a few boys, or young men preparing for college. Highest social and educational advantages. Terms for the season, \$500. For further particulars, address G. W. K., THE LIVING CHURCH.

MUSICAL SCHOLARSHIP.—A full scholarship will be given a student to act as organist at Nashotah Seminary. Address: DR. WEBB, Nashotah House, Wis.

The Editor's Table

Kalendar, June, 1899

4. 1st Sunday after Trinity.	Green.
11. ST. BARNABAS, Apostle. 2nd Sunday after Trinity.	Red.
18. 3d Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
25. 4th Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

When ye see the south wind blow, ye say that there will be heat, and it cometh to pass.—*Luke xiii: 55.*

"The weary sun hath made a golden set,
And by the bright track of his fiery car
Gives token of a goodly day to-morrow."
—*Richard III.*

June Holidays

BY MARGARET DOORIS

A holiday in June to wander free,
A holiday in June,
Through quiet country ways or by the sea;
Only the rhythmic tune
That nature's hand with skillful cunning makes,
Out of the silence swells and softly breaks.

Like giant organ pipes the great trees stand around;
How sweet to single out each mellow sound
The breezes waft beneath their pleasant shade,
The while we watch the clouds that come and go
and fade.

The leafy branches have a music all their own,
A lonesome, minor chord of soothing tone.
Things that are past and things that are to be
Make up their melody.

The wind sweeps o'er the meadow far and wide,
And blossoming grasses, like a rippling tide,
Are moving wave on wave up to our feet,
With subtle notes of ceaseless music sweet.
In higher key the bees soft droning hum,
As to the wild-rose clustering blooms they hunger-
ing come;

The sparrows chirp, the robins joyous sing,
The meadow larks' and thrushes' glad songs ring,
We listen till the lingering sunset-beams
Have glowed and paled, that woo us into dreams.

Come, come again, sweet days, nor end so soon,
Sweet holidays of June;
Come, come again tomorrow, and your store
Of bliss unstinted pour.

Till new life throbs and thrills with cares' surcease,
And all forgot is weariness in peace,
As through the happy hours, by country side or shore,
Toll-free awhile we wander wide of earth's uproar.

London, Ohio.

"EVERY man to his trade." Even the serious business of a clergyman's life has its funny side, showing itself in most unexpected ways. For instance, here is a good answer given in a Sunday school class by a little midget some seven years of age. The lesson was on the Creation, and the question, "What came out in the morning?" drew forth the correct answer, "The sun." "Quite right; and what came out in the evening?" Up goes the little hand whose owner had used his eyes to good purpose, and whose answer was, "Please, teacher, sweethearts." Not so far wrong either. But, perhaps, weddings are the most prolific in producing a smile. It was only a few days since, in filling in the certificate after the wedding, that the bride's father described himself as a bachelor. I looked at him reprovingly, and his explanation was that his wife died ten years ago, which considerably cleared up the difficulty. "For a pure Irishism," continues our correspondent, "let me quote the following: I received an order to bury a pauper, and on arrival at the

cemetery, found an Irish priest just about to do duty by the same corpse. I tried to argue out my claim to use the last offices, but was told that the corpse was a thorough Catholic who would sooner 'die' than be buried by a Protestant!"—*Westminster Gazette.*

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Pen-and-Ink-lings

FEW authors can claim so large an output as 120 books—a small library in itself. Fewer still can boast of having restored a church, contributed £2,000 to a missionary college, and fitted out a missionary ship. This, however, is what Miss Charlotte Yonge is said by *Black and White* to have done. She is now, according to the same authority, in her seventy-sixth year.

ANERVOUS curate, the other day, announced from the reading-desk: "Here beginneth the second chapter of the Duke of Booteronomy." His vicar look severely at him, and the young man blushed, coughed, and repeated, "The Boot of Dukeronomy." There must have been germs of mispronunciation lurking in the air, for at a later period in the service the vicar read out: "I publish the mans of barriage," etc. The curate beamed with satisfaction, in spite of the solemnity of the occasion—*Household Words.*

ROSA BONHEUR whose fine pictures of animals all the world knows, has laid down her brush, and ended her work. She was the first woman in France to whom was given the Cross of the Legion of Honor. Despite her masculine attire and manish ways, no word of public or private reproach was ever brought against her, and few persons who have attained to fame have lived so retired a life. Even the ubiquitous newspaper interviewer has failed to secure stories and information as to her private life and doings. Her great masterpiece, "The Horse Fair," is in the New York Metropolitan Museum of Art.

A DISTINGUISHED Massachusetts clergyman tells a story at his own expense. He was on a tramp through the White Mountains, with another clergyman for a companion. One day they mounted the driver's seat of a stage-coach. As is often the case, the stage-driver was an interesting character whose conversation abounded in good stories. The three speedily became friendly, and it was with reluctance that they parted at the end of the journey. "I'm glad to hev met yer, fellers," said the driver on leaving them; "yer see, I haven't seen a man this summer—only ministers."—*Argonaut.*

THE International Congress of Women, to be held in London from June 26th to July 5th, promises, *Harper's Bazar* says, to be a nine days' wonder among women's meetings. The programme announces over 230 papers, supplemented by hundreds of speakers who will take part in the discussions. The subjects have been grouped under five general heads: Educational, professional, legislative and industrial, political, and social. One of the most interesting features of the congress will be the participation of women speaking different languages. A knowledge of English, French, and German will be in demand.

IN these days of political corruption and low moral standards in public life, it is positively refreshing to hear any man of influence declare boldly, both by word and action, that he stands by the Ten Commandments. Governor Roosevelt, speaking May 15th, at a club dinner in Buffalo, said: "The worst thing they [the voters] can do is to choose a representative who shall say: 'I am against corporations; I am against capital'; and not a man who shall say: 'I stand by the Ten Commandments; I stand by doing equal justice to the man of means and the man without means; I stand by saying that no man shall be stolen from, and that no man shall steal from any one else.'"

EVERYBODY knows now who is to be the next president of Yale University, but not every one has heard all the little personal points of interest connected with Mr. Arthur T. Hadley. Here are two or three: A man of brilliant attainments, he is one of the few infant prodigies who ever fulfilled the promises of his youth. He is only forty-three, and is not only the youngest man ever made president of Yale, but also the first man not a clergyman who has occupied that position. One of the best testimonies to his character is the great love of the undergraduates for him; and still another of his advantages is a wife who is described as having "clear, keen perceptions, broad judgments, perfect integrity of character, helpful, amiable, gentle, endowed with a saving grace of humor, and that most excellent thing in woman—a low voice." The influence of such a woman must do much for Yale.

WE all, says *Harper's Weekly*, like to see such a prize in the teaching profession go to a professional teacher. "Besides that, no other candidate was talked about in public whose qualifications seem quite as comprehensive as those of Professor Hadley. He is a Yale professor, the son of a Yale professor, born in New Haven, in a blue house—Yale of Yale, bred in the bone, and blown in the glass. There couldn't be a Yaler man, as every person will admit who ever sorrowed over the elder Hadley's Greek grammar. He is forty-three years old—a very proper age. He has written a book about railroad law which enables him to qualify as enough of a business man to be a college president."

IN 1862 Mrs. Julia Ward Howe stirred the nation with her famous "Battle Hymn of the Republic." Thirty-seven years later, at eighty years of age, Mrs. Howe speaks in favor of peace, and has written for *The Sunday School Times* the following poem:

THE MESSAGE OF PEACE

BY JULIA WARD HOWE

Bid the din of battle cease!
Folded be the wings of fire!
Let your courage conquer peace,—
Every gentle heart's desire.

Let the crimson flood retreat!
Blended in the arc of love;
Let the flags of nations meet!
Bind the raven, loose the dove!

At the altar that we raise,
King and kaiser may bow down;
Warrior-knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued.
Men discern their common birth;

God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race,—
Hope that quickens, prayer that lifts,
Honor's meed and beauty's grace.

As in heaven's bright face we look,
Let our kindling souls expand;
Let us pledge, on nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle-flag unfurled,
Let us read Christ's better law:
Fellowship for all the world!

— x —

How Hasse Wrote His Te Deum

THE beautiful *Te Deum* of Hasse, a native of Bergedorf, near Hamburg (born 1699), had the following singular origin: He had been commissioned by King Augustus III, to compose a new *Te Deum*, but having been for some time very ill, he was not disposed to study, and was unable to please himself. Meantime, the day it was to be delivered was near at hand; almost despairing of success, he took a walk on a fine Sunday morning in the Royal Park. A trusty peasant from Gruna, who going to a neighboring church, overtook him near the palace, addressed him cordially, and kept close to him, notwithstanding the cool answers he received. Vexed at being thus interrupted in his meditations, he was about to turn into a side path, when suddenly a ray of invention was kindled in his soul, and the leading idea of the *Te Deum* flashed across his mind. Not to lose it, he impetuously desired the peasant to stand still, ran into the gardener's lodge for a piece of chalk, and was about to draw a stave across the broad shoulders of the peasant. But the latter, already amazed at the command to stand still, grew quite angry at the chalk marks on his Sunday coat, and supposing Hasse to be mad, ran full speed towards the city, followed by Hasse, chalk in hand, who luckily caught him, and begging him for heaven's sake to stop, wrote the leading theme upon the black coat, and drove its owner before him, humming the notes as he went along, to the park gate. Here he obtained pen and paper, and copied the whole. With his treasure, Hasse hastened home, and the principal parts of the *Te Deum* were completed. On the following day, he went to Gruna, carrying a present of a new suit of clothes for the obliging peasant whose black coat had been such a service to him.

— x —

Book Reviews and Notices

The Complete Poetical Works of John Milton. Cambridge Edition. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

The admirable Cambridge edition of the poets, under the general editorial direction of Horace W. Scudder, needs no recommendation. The volumes are well established in public favor. The present one on Milton, by William Vaughn Moody, is worthy to be placed with its predecessors. The first thirty-seven pages are devoted to the personal life of the poet. It is one satisfactorily to be studied, because of the sharp division between its three main epochs—the sweet, sheltered youth, and its student ease; the life of fanatical service for the Puritans; and blind, old age, when the "organ voice of England" uttered the message which Milton felt it his mission to leave to his country. The editor's aim has been to clear up some of the difficulties that prevent the modern student from understanding Milton's real character. The grace and the lofty nature of his theme, which surrounds him with an atmosphere of

traditional reverence; his active work for twenty years in a field so inharmonious with the love of poetry; the religious and political complexities of his time—have all stood between Milton and the modern reader who would know him personally. Part first comprises the English poems; part second, those in Latin. The subdivision of the earlier part is into eight classes, each with an introduction of unusual value. The notes and illustrations in the appendix fill nearly thirty pages, and there is an index of first lines, as well as one of titles. Altogether, there could not well be an edition of greater helpfulness and merit.

Letters of Thomas Carlyle to His Youngest Sister. Edited, with an Introductory Essay, by Charles Townsend Copeland. With portraits and other illustrations. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

Carlyle's well-known opinion of mankind in general as "mostly fools," his denomination of the world at large as a "dusty fuliginous chaos," are not calculated to allure the timid reader. "But his admirers do not mind those 'wild splutterings of genius,' nor pay undue heed to the great writer's grotesque indictments. Carlyle was in the habit of being melancholy. It was not that he and England and the world were so amiss, but that his 'Puritan spirit and Puritan digestion' were at fault. The reader is prepared by a knowledge of these facts, for a collection of letters totally different in character from those known in the history of literary correspondence. What Carlyle felt and thought he expressed always; and his utterances never lacked vigor. But for other reasons, too, these letters are noteworthy. First, as the editor points out in his admirable essay on Carlyle, the latter was, for interest and entertainment, a letter-writer among a thousand. Secondly, he was a 'curious combination of mystic and realist.' Most of the letters here given were mainly written to Mrs. Hanning, Carlyle's youngest sister, who died in Toronto, little more than a year ago, at the age of eighty-four. She was the last surviving Carlyle of her generation. The most interesting letters are those addressed to his mother. In time, they cover the period from 1832 to 1890. There is an engraved frontispiece of Carlyle, besides other illustrations—one of Ecclefechan, another of Cheyne Walk, and portraits of his wife, his mother, and his sister.

The Ladder of Fortune. By Frances Courtenay Baylor. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

How a poor foundling boy climbed the ladder of fortune, and what he felt and thought when he set his foot on the topmost round, this story describes vividly. It has a moral. Incidentally, there are several indictments brought against American life. The poor Western dressmaker who married the hero and aided him in rising in life, is an excellent characterization. After she has passed through several stages in her process of social evolution, we are given this description of her: "Nobody could have taken to the European system of domestic management more kindly than Mrs. Withers, and she did not graft upon it American notions, as she now called all distinctively American ideas, or dilute the fine old crusted port of feudal survivals with what she considered domestic ditch-water." Finally, she faces a frightful death, on the rack of constant pain, but she now knows "no other god than society, and to society she turns more earnestly than ever, though it no longer engrossed or, indeed, in the least, interested her." In a dim corner of his palace home, while a splendid ball is at its height, George Withers, now an old man, realizes the value of that for which he has neglected his soul, and murmuring: "A failure, my life, a perfect failure," leaves the last round of the ladder of fortune behind him forever.

The Theory of the Leisure Class. By Thorstein Veblen. New York: The Macmillan Company. Price, \$2.

There is more solemn "rot" in this book than in anything we have lately read. The author is a Scandinavian pundit, probably an infidel,

who calls Christianity "an anthropomorphic cult"; who has swallowed a dictionary, and unloads his ponderous words in equally heavy sentences. On the theory that the best proof of any pudding is tasting it, we furnish a few plums from the pudding, that the general reader may judge of its flavor: "The sporting or gambling temperament comprises some of the substantial psychological elements that go to make a believer in creeds and an observer of devout forms, the chief point of coincidence being the belief in an inscrutable propensity or a preternatural interposition in the sequence of events." Again, and equally delicious: "There seems to be no ground for disputing the claim that the desirable athletic material afforded by any student body in this country is at the same time predominantly religious, or that it is at least given to devout observances to a greater degree than the average of those students whose interest in college sports is less." Again, and this is the richest: "Devoutness is perhaps in all cases to be looked upon as a survival from an earlier phase of associated life, a mark of arrested spiritual development." After these examples, if any one wishes to read this book in any other spirit than that in which he would read *Puck* or *Life*, why, there is nothing more to be said.

Gems from the Fathers, or Choice Thoughts Gathered from their Numerous Works, and Arranged in Alphabetical Order. By the Rev. Edwin Davies, D. D. London: Samuel Bagster & Sons, limited; New York: James Pott & Co. Price, \$1.75.

The title of this work clearly indicates its scope. The purpose has been to select from the writings of men who lived in or near Apostolic times, "gems that sparkle with a radiance worthy of heaven." They vary from a thought contained in a sentence or two, to those covering half a page. The wise words of more than forty of the most saintly and noteworthy men of the early Christian days are recorded here. The alphabetical arrangement of the "thoughts" adds to the helpfulness of the work as a book of reference. The volume of nearly five hundred pages is tastefully bound in blue, and constitutes an attractive book for the general library.

The Jamesons. By Mary E. Wilkins. New York: Doubleday & McClure Company. Price, \$1.

One of the leading literary magazines of a recent date had an article on Miss Wilkins that attracted much attention. The writer, while admitting Miss Wilkins' undeniable gifts, made it his main purpose to show her tendency to misrepresent, rather than justly to present, the life and characters of a New England village. He dwelt upon the narrowness, the intensity, the prevailing morbidity, and sought to find in the circumstances and training of Miss Wilkins' own life, the secret of the one-sidedness of her art. If this critic were to make the acquaintance of "The Jamesons," in their delightfully funny adventures in Linnville, he would soften his verdict that the New England novelist is capable of delineating only grim and sordid aspects of humor. It is a book to be read on summer piazzas; as it is about vacation life. The Doubleday & McClure Company have devised a new system for the accommodation of out-of-town-buyers. "The Jamesons" will be sent post-paid to any address on approval, to be paid for if satisfactory, or to be returned if not wanted. This volume will not be returned, we venture to predict, even by those who have seen it in its first magazine form, as they will find it an attractive little edition, with its colored pictures and the sedate binding so in keeping with the text.

The Two Covenants and the Second Blessing. By the Rev. Andrew Murray. New York, Chicago, and Toronto: Fleming H. Revell Company.

With all the excellent positive teaching of this little book on the relation of the Old and New Covenants, and on the spiritual blessings offered to man under each, we are in cordial agreement. It is the important matter omitted, and apparently unthought of, that amazes us. Think of a treatment of the New Covenant which has no word to say of the grace of Holy

Baptism or of the other great sacrament of the union with God in Christ; which, in short, ignores the whole sacramental system and the Church as the mystical body of Christ, the very covenant body. And yet this half-Gospel is what we have in this volume. How much more complete, and in accord with the record of the New Testament, is the teaching of the Church catechism. The Rev. Mr. Murray comes so close to Catholic teaching at many points, that it is a thousand pities he should miss it altogether.

Tales by Tom Hall. New York: Frederick A. Stokes Company. Price, \$1.25.

The first thing to be noted regarding Mr. Hall's book, is that it deserves a better cover; paper and letter-press are all that could be desired. The tales are numerous and most varied in character; some, mere sketches, others, more elaborate; most of them are good, and some of them are excellent. It may be objected that murder and sudden death too frequently form the climax to the stories—one does tire of a concluding suicide in three consecutive tales—but much of the book is free from this fault, and the tales were originally written—possibly an extenuating circumstance—for periodicals of the entertaining, leisure-hour class. The stories will help one to pass a summer afternoon pleasantly.

The Gospel of the Atonement. Being the Hulsean Lectures for 1898-'99. By the Ven. James M. Wilson, M. A., Archdeacon of Manchester. London: The Macmillan Company. 1899.

We confess that we have experienced no small degree of amazement on reading these lectures. The author's object being to bring unbelievers and those who are indifferent, to a realization of the truth of the Atonement, he proceeds to do so by eliminating from the conception of the Atonement all idea of propitiation, sacrifice, ransom, expiation, and substitution; that is, though he cannot, in simple justice to the New Testament, deny the use of these words in relation to the work of our Lord Jesus Christ, he would "retain and purge them of the errors" which they connote. His method is wild enough and unscientific withal. Moreover, in his attempt to lower the Gospel of the Atonement down to the level of the unbeliever, he does not seem to see that he drops to the level of Socinianism himself. If he believes what he has preached, the mental and moral struggle which he must be undergoing in using the Prayer Book ought to be very exhausting.

Old Glory Series: Fighting in Cuban Waters, or Under Setley on the "Brooklyn." By Edward Stratemeyer. Illustrated by A. B. Shute. Boston: Lee & Shepard. Price, \$1.25.

This is the third volume in the Old Glory Series—tales depicting the various events, on land and sea, of our late war with Spain. This book, like those that have preceded it, is timely, in sympathy with the patriotism of the day, and will not fail to hold the interest of boy readers. Mr. Stratemeyer has the knack of writing stories that appeal to boys, and that have yet an advantage from an educational standpoint. In the present tale he has fully sustained his well-earned reputation.

A Matter of Business, and Other Stories. By William Curtis Stiles. Chicago: Advance Publishing Company. Price, cloth, 75c.; paper, 25c.

Three little stories with morals, or perhaps it would be more accurate to say, three morals with little stories attached—the morals are much the strongest part of the tales. Mr. Stiles writes smoothly and easily, and his ideas in regard to practical religion are undoubtedly sound, but there are probably few who care to have the matter presented to them in the sugar-coated form of a little story. We are reminded of the contents of the "carefully selected" Sunday school library of forty years ago.

ONE of the prettiest books for children, and at the same time available for practice in reading, writing, and singing, is "The Hiawatha Primer," by Florence Holbrook. [Houghton, Mifflin & Co., Boston; price, 75 cents.] The poem is given partly in the original verse and partly in easy paraphrase, illustrated by drawings and colored

plates, with writing exercises, and songs with music.

As next in value to the weekly Church papers, in a Church family, we should esteem the Church almanacs. They ought to abound in every parish, and the clergy could well afford to give personal attention to place as many as possible among their people. The cost is but a trifle, and a personal suggestion to a parishioner would nearly always receive a favorable response. Yet these valuable reminders of the Church Year and Church principles and usages, are seldom found in our Church homes. There is "The Living Church Quarterly" (Young Churchman Company, Milwaukee), "The American Church Almanac" (James Pott & Co., New York), "The Protestant Episcopal Almanac" (Thomas Whittaker, New York), and "The Church Calendar," (Church Calendar Company, 14th st., New York), all valuable publications from which to choose. Circulate the Church Annuals!

"NOTHING TO SPARE," is the title of a story in rhyme, "founded on fact," by the Rev. George H. McKnight, D. D., Elmira, N. Y. It gives an account of an experience in the early days of his ministry, when he "went East," begging for his parish. It is amusing, while it awakens one's sympathy and indignation. The writer found, as all who have gone on such errands have found, that

"In the whirl of excitement and fashion
There is no sense of duty, no place for compassion."

There were some, however, "who wrote their names down in the little blank book," and the mission was not a failure. The parsonage was not sold, but the writer resolved that if he ever tried begging again,

"'Twould be certain proof I was driven insane."

Books Received

- DODD, MEAD & CO.
The Garden of Swords. By Max Pemberton. \$1.50.
Thoughts of and for the Inner Life. By Timothy Dwight. \$1.50.
- A. S. BARNES & CO.
America in the East. By W. E. Griffiths. \$1.50.
- THE MACMILLAN COMPANY
The Making of Hawaii. By W. F. Blackman. \$2.
- D. APPLETON & CO.
Imperial Democracy. By David Starr Jordan.
- FLEMING H. REVELL COMPANY
Our Sisters in India. By the Rev. E. Storow. \$1.25.
Border Lines in the Field of Doubtful Fancy. By H. Clay Trumbull. 75c.

Pamphlets Received

- Notes on a History of Auricular Confession. By the Rev. P. H. Casey, S. J.
- The Students' Challenge to the Churches. By Luther D. Wishard.
- Annual Address of the Rt. Rev. Charles C. Grafton, S. T. D.
- Catalogue of Miss Phelps' English and Classical School for Girls, New York.
- Ecumenical Conference on Foreign Missions.
- Some Aspects of the Race Problem in the South. By the Rev. R. F. Campbell, D. D., Asheville, N. C. 10c.
- The Christian Soldier. By the Rev. Wm. Wilson DeHart, S. T. B., Tampa, Fla.
- The History and Antiquities of the Collegiate Church of St. Saviour, Southwark. By the Rev. Canon Thompson, M. A., D. D. Ash & Co., 42 Southwark st., S. S., London.
- Sixth Annual Address of the Rt. Rev. William Lawrence, D. D.
- Red Book of the Parishes of All Saints' Church and Christ Church, Portsmouth, Ohio.

Opinions of the Press

The Churchman

NEMESIS.—There is something awesome in the roll of victims that General Mercier's crime has already claimed. Here are Henry, Lemerrier, Lorimier, dead by their own or another's hand. There stand Paty du Clam and Esterhazy, scoundrels unmasked by their own confession. Here is Cavaignac's ruined political future. Good men, too, have been sacrificed to angry justice. Here is Picquart, martyr to truth, forgotten in his cell. There is Casimir-Perier, who made what Dante would have

called the "great refusal" of a presidency that he did not feel strong enough to hold with honor. Around these crowd three worthy professors, driven from their chairs, and six ministers forced in eighteen months to resign the War Portfolio, as though it were a blight to enter the upas shadow of the general staff. There has not been within our memory such witness to the power of conscience.

The Evangelist (New York)

MARRIAGE AND DIVORCE.—The demand must soon be heeded for uniform legislation throughout the land. The State is bound to protect the family, and nothing is more certain than that the present condition of law is intolerable. Where divorces are made easy they are made frequent. If the sanction of the Church upon remarriage could be secured only with difficulty, and given only to the aggrieved and innocent party, and if the practice of the ministry could be appealed to as uniform in its protest, reform in the law would not be long delayed. That a man and a woman can conspire to break up a happy home, make necessary a divorce upon the one indisputable ground, and then, in defiance of the decree of the court, at once themselves get married, with no fear of legal punishment, and but slight concern for social reprobation, is evidence of a condition of things that threatens the very existence of society.

The Church Standard

PEACE AND GOOD-WILL.—If Spain desired to cultivate sincerely friendly relations with the United States, as she undoubtedly does, she could not more gracefully have signified that fact than by sending the Duke d' Arcos, with his American wife, to represent her at Washington. The courteous consideration which was everywhere shown by the American officers to Spanish susceptibilities, and the chivalrous, almost fraternal treatment of the Spanish naval officers and seamen by the American victors, was too spontaneous to have the slightest smack of policy; and yet, had it been otherwise, it would have been a wise policy. In spite of her defeat, Spain seems now to cherish no rancorous ill will against her late enemy, and it is probable that there was never before quite so much good-will for Spain as there now is in America. In presenting his credentials, the Duke might have ignored the late war altogether. It was a braver thing to refer to it as an incidental breach in a long friendship which it was his mission to renew. Never again, we trust, will such a breach occur between the two nations.

The Outlook

THE FINDING OF THE LOST BABY.—Such a scene as this makes us realize that human brotherhood is something more than a name. A touch of sorrow makes the whole world kin. We do in very truth bear one another's burdens. A thousand mothers besides that one in the street, clasped their own little ones more closely to their breast when they first heard of the abduction, and cried to God for Marion Clark's rescue; clasped them again more tightly to their breast when they heard of her recovery, and thanked God that she was found. It is more true than we are wont to think that no one liveth to himself, and no one dieth to himself. It is the custom in Paris for pedestrians when they meet a funeral in the streets to stop with uncovered heads while it passes by. This is but the outward and visible sign of a real respect for the grief of the unknown mourners. We feel the common sorrows but lightly, and it is well we do, for they are so common that otherwise we should be crushed by them. But all sorrows and all joys are ours. He is but a poor soul who does not in very truth weep with those that weep, and rejoice with those that rejoice. Wireless telegraphy has demonstrated to us that there are electric currents where there are no wires on which they can travel. So such a scene as this attests the fact that there are waves of human sympathy which run from home to home, and heart to heart, even where there are no connecting links of blood and friendship, or previous acquaintance.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XVIII.

MR. UNDERHILL'S family were allowed to remain in peace in Schenectady for a time, the clergyman having given his parole to the commissioner at Albany to keep within such and such limits.

Margaret Delafield was still a member of the household, whom none would willingly have spared, and yet her position among them was to herself a humiliating one, in spite of all their kindness. Was she not tacitly understood as belonging to Alan—to him who had never claimed her by word or by look? True, on the last visit, he had sought her constant sympathy; but what wonder, when his own people still regarded him with but half approval, or with cold confidence?

And Alan, on his side, had looked at Margaret with new questionings, and he had not again protested his love for Evelyn since the day when he had made such vehement defence against her accusations. And yet it was Evelyn who had done for him the last little sisterly offices before he rode away with his company of new volunteers to rejoin General Sullivan.

"Alan," she had said, as she winked away some obstruction to the threading of her needle, "while you are absent on this holy crusade against your own countrymen, mayhap you will think sometimes of your kindred here. Doubtless, when you return you will find us fled to Canada, unless, indeed," she added demurely, "we can give up Margaret as a hostage."

"I have no doubt that Margaret would gladly put herself in the hands of the Committee, could she but guard my father's safety. But why taunt me to-day with these perverse forebodings, in this last hour, even while your fingers work me kindest services? Oh, Evelyn,"—he seized her hands, which were trembling now,—"*do you not yet forgive me the pain and disappointment I have unwittingly made you suffer?*"

Evelyn tried to raise her eyes to his, but they faltered and fell before his steady gaze, while she turned her head, with its loose-bound hair, aside, as if to scan the effect of the darn just made in his coat. "'Tis a very pretty one, I think," she said, irrelevantly.

"Evelyn," cried Alan, "I am suing for pardon; see!" and he dropped to his knee before her, still clasping her hand and speaking passionately. "I am pleading for your trust that I shall do nothing unworthy of my father, or of you, and you prate of patches!"

Evelyn looked everywhere save into the eyes of the suppliant—those eyes of which she knew the compelling power. She marked how the hair fell back from the high forehead, disclosing a scar from some sword-scratch, which might so easily have been a fatal wound that she shuddered as she looked. She compared the outlines of the features with the well-remembered ones of Griffith. This nose was less perfect in form; this mouth more stern; but somewhere lay the nobility of strong and upright manhood. Was it in the eyes into which she dared not look?

"Alan," she began, "'tis my best stitchery"—and then her playful tone broke, and

she lost control of her always errant feelings. "Yes, yes," she said, while her tears dropped on his face, "I forgive you, and I crave your pardon. I have been hard and proud; not like your little friend of the old days—those days which can never return."

And so heartened, and yet baffled by something hid in the girl's reserve, Alan had gone.

Days and weeks passed, dark with the rumor of the sickening tragedies enacted by Brant and Butler in the fair Wyoming Valley—atrocities never excelled by Attila, the Scourge of God! Then came the report that the swath of desolation was to be cut northward through Cherry Valley. Aye, would it stop before it had reddened the waters of the Mohawk in its crossing?

Margaret came to Mr. Underhill with the horror of the news blanching still further her pallor. "Sir," she said, "this surely is not war. 'Tis carnage, butchery, the unlicensed work of men formed for assassins. The red men are hounded on by the passions of the white. Oh, sir, you can do much, for the people whom you have bathed in the waters of Baptism must love you still. Mayhap God has removed the candlestick of your Church to give you opportunity for a greater service to His children. Oh, go to meet the Indians on their bloody path, and strive to show them Christian warfare, if there be a warfare which is not of Satan."

"Gladly would I go, my daughter," replied Mr. Underhill. "This matter presses on my conscience night and day, as you can never know. I ask myself if the priest's unfaithfulness have caused the people's crime. But I have given my parole; it is a chain about my neck."

"Oh, then it shall be broken," cried Margaret. "I will go to Governor Clinton and put myself in his hands as surety for your good conduct. He can never refuse me this boon."

"Go, then, and the peace of the Lord go with you," replied the priest solemnly.

Margaret indeed prevailed with Clinton, as she had said, and Mr. Underhill was granted the permit to leave his bounds, and

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even furnished with a mounted guard to further him on his mission.

It was on the night of the ninth of November that the clergyman with his small escort arrived on the outskirts of the Cherry Valley settlement. Over their path still hung scattering, bare-limbed trees, the outposts of the dense forests of beech, maple, and wild cherry, through which they had just passed. In front, the hills rolled back from the little hamlet which they guarded, and away to the southward gleamed the light of a single watch-fire, doubtless that of a scouting party along the line of the Susquehanna. The last bend of the hills had just been rounded, and the company were riding now at ease, when a small band of perhaps ten or fifteen men seemed to arise out of the earth in the darkness. Before the soldiers of the escort had time to recover from their surprise, or to level their muskets, they were quite surrounded.

Believing himself ambushed by Indians, Mr. Underhill spoke in the Seneca tongue, proclaiming himself as a friend. To his surprise, he was answered in good Scotch-Irish,

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FLEMING & CARRICK PRESS, NEW YORK

"A friend to them red divils, is it?" cried the leader of the band. "You see I know a good bit of Seneca brogue meself, and 'tis a good prize we shall have to take to the colonel at the fort."

"If you will take us to the fort, friends, it is all we ask," replied the clergyman, "for we are on our way thither."

"Your tongue is as smooth as a kirk meenster's," said the other, "but your fire must be muzzled, and the fangs of these, your fellows, drawn. Disarm them, boys."

"You shall suffer for this, as we are good patriots from the Mohawk!" cried one of the men, and there would have been resistance, but for the authority of the clergyman who preferred an ignominious conduct to his goal rather than a useless fray of arms.

Once at the fort, and their credentials shown, Colonel Alden made no difficulty about releasing them, and even offered lodging at the house where he himself was staying. He was as incredulous as to the success of Mr. Underhill's mission as he was concerning the near approach of Brant and Butler. Repeatedly did the inhabitants of the doomed region bring request to this Cherry Valley Gallo that they might be lodged within the fort, or their most valuable property be stored there, but both petitions were denied. Mr. Underhill was assured that as nothing had been heard from the scouts on the Susquehanna, Brant must still be far away. During the night of the tenth, a thick show fell, but gleaming through this crystal veil of falling flakes, two distant and unaccounted fires were visible. By morning, the storm had turned to rain, and the hills hung heavy with mist and fog, obscuring all approaches.

It was toward noon that a rider arrived post-haste from several miles below, declaring that the expected attack of the red men was at hand. Every man in the scouting party had been captured, and he himself had been fired upon and wounded. The colonel was still incredulous. "They are naught but stragglers," he said. But Mr. Underhill waited for no further testimony than the man's bleeding hand. Now was his time to act.

As he rode alone to the southward, he met the guard which the colonel had at last ordered in. They were the same who had given him their enforced company two days before. They had just halted to examine their firelocks, the powder being damp from the rain.

Scarcely had they saluted Mr. Underhill as he passed, when there arose the blood-curdling cry of the Indian war-whoop—the last sound which fell upon the ears of that doomed guard. Too late it was for the priest to find Brant or Butler; too late to do aught but make choice between his own safety and the almost hopeless hope of stemming the passions of those human tigers. The decision was made in the limit of the single clause of prayer uplifted from his heart.

The horde was in sight, rushing on like a mad whirl of browned leaves in an Autumn gale, filling the air with their fierce and horrid cries.

Rising in his stirrups in the open road, Mr. Underhill made the sign of benediction with which he had so often dismissed his "red children." As if at the signal, a dozen tomahawks were poised, ready to hurl at the bold figure in their path. Then, shaking their weapons furiously, as if in angry derision, the cruel band, hideous in their paint of war, swept by.

They had left the priest uninjured, perhaps with a superstitious fear of harming one who had dealings with the Great Spirit, perhaps turned aside by a direct intervention of Him in Heaven. But the mission had completely failed. There was no let nor hindrance to the evil passions of the raiders, and before the sun had touched the noonmark, the garrison at the fort, and all the helpless families without, were either massacred or taken captive. The doubting colonel paid the forfeit of negligence. His entertainers were heaped as bloody corpses at their own fireside. The aged pioneer priest whom all the valley loved, saw the hatchet buried in the brains of his dearest ones.

More hard than the rocks about them, and

(CONTINUED ON NEXT PAGE)

A CONFESSION.

Says She Can Now Talk With a Clear Conscience.

"While attending the State Convention of the W. C. T. U. at Manville, Wyo., I was entertained by Mrs. Nina Higby. I am a temperance lecturer, and at breakfast Mrs. Higby handed me a lovely cup of coffee, with the remark: "Did you ever realize that it is not at all consistent for temperance people to continually advise others to avoid poisonous stimulants, and yet day by day drink such articles themselves. This is particularly true of coffee, which is one of the most powerful narcotics in existence, although its effects are not shown as actively as whiskey."

"I was rather surprised at her remark, but after thinking it over a moment, I realized that it was *apropos*. I had noticed many a case of nervous prostration that was directly traceable to coffee, for the individuals at once began to improve when they left off coffee, and I had found it so in my own experience.

"I had made several attempts to break away from the habit and had failed, much to my disgust, and oftentimes when addressing an audience on the evils of liquor drinking, I had in my own heart felt that I was very much like an old toper, the only difference being that I wanted coffee and he wanted liquor.

"Mrs. Higby went on to say: 'We have abandoned coffee entirely in our family, and are using the Postum Cereal Food Coffee made down at Battle Creek, Mich., and I think when you drink this cup, you will agree with me that it is in many respects a more delicious beverage than ordinary coffee, for it has a smoother, more fascinating taste, much like the very highest grades of mild Java.'

"I drank the cup slowly, and realized that her remarks were true, and I want to say to you that I gained no more valuable knowledge at that convention in Wyoming than that which I learned at the breakfast table where I had my first cup of Postum. I have since used it regularly, very greatly to my physical and mental advantage, and have found no difficulty whatever in doing away with coffee. No one can tell how glad I am to be free from its baneful effects. I can now make a temperance address with a clear conscience, and perhaps, I might add, a clearer complexion than formerly."

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less feeling than the sobbing tree-trunks, the Indians performed their fell work to the uttermost, while the white leaders filled up the measure of their iniquity. Well could Mr. Underhill exclaim with Margaret, "This is not war; 'tis the carnage of brutes."

His petition for an interview with Brant or Butler was indeed granted when too late to avert the present calamity, but he received only the most doubtful assurances for the future. Indeed, the clergyman himself was treated with scant courtesy, and was left to make his way back to the Mohawk country, through the opening winter, as best he might.

On his sad return from his fruitless journey, Mr. Underhill found that Margaret, again in ill-health, had been permitted to return to the glebe. Her host himself could almost have given way to tears at the sight of her sad eyes, the delicate transparency of her face, and her whole air of fragility. It was plain that though she honored the clergyman almost with the tenderness of a daughter, she was deeply disappointed in the result of his errand, and, for the first time, she seemed to despond of the issue of the war.

(To be continued.)

Admiral Watson's Bravery

REAR-ADMIRAL WATSON who has been sent to Manila to succeed Admiral Dewey, was a passed midshipman on the Hartford, in April, 1862, when Admiral Farragut ran by Forts Jackson and St. Philip, below New Orleans. A correspondent of the *New York Sun* thus describes admiral Watson's brave conduct on that occasion: "As the Hartford passed Fort St. Philip, a shower of grape from one of the big guns tore the foremast into matchwood, and seriously disabled the sail power of the ship. It was necessary to take in some sails and set others, but the blocks had jammed, and the Hartford was in danger of swinging about and running aground. The fire of grape aloft was so hot that the command 'Go aloft and clear blocks and tackle on main yard,' was not obeyed with that promptness that follows an order given by the commander of a man-of-war. But the hesitation was momentary.

"Come on, you fellows," yelled a young voice, and up the ratlines to the disabled rigging went a midshipman, followed by the watch. Running out lightly to the end of the yard, and standing sixty feet from the deck, with the grape clipping ropes and tearing great slivers of wood from mast and spar, young Watson gave the necessary orders as calmly as if he was at a practice drill. When every thing was taut and in working order, following the 'jackies' down, Watson saluted the admiral and reported: 'All clear, sir.' Grim old Farragut simply seized the boy in his arms, and how the crew cheered!

"Had we ever got aground there the Confederate guns would have destroyed us in five minutes," said Fleet Captain Percival Drayton, of the West Gulf squadron, as he told the story to Captain, afterwards Rear-Admiral, Bryson. 'Young Watson's ready appreciation of the danger, and prompt action saved the Hartford, in my opinion, and Farragut thought so too.'

Magistrate.—"If you were there for no dishonest purpose, why were you in your stocking feet?"

Considerate Burglar.—"I heard there was sickness in the family, your worship."

Children's Hour

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

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XI.

HER LADYSHIP DECIDES

NO more was said of Madge during the walk, for Nell was silent and thoughtful, and in spite of the president's opinion, Mollie clung to her old faith in her ladyship.

There were two hammocks swung on the veranda, and piles of soft rough-and-tumble cushions scattered around, with round Persian mats of fancy braided grasses. The girls promptly took possession of these, and a circle of merry-eyed, sunburned faces gazed up at Virginia and Eleanor, the two hammock potentates, like queer little second-class idols in attendance on the mighty ones.

"Let's not have any regular meeting," Virginia said, smiling around her. "I thought that it would be nice just to talk. Christine will be here with something to nibble on in a minute. If there is any business to discuss, we can talk it over informally."

"Splendid," Nell murmured absently, not paying any attention to what she was saying. Somehow her eyes would wander to where Mollie sat, and the glance which she received in return was very unsettling to her peace of mind.

"Were the boys nice to you?" asked Virginia.

"Fine," Alice said; "Bobbie Cherrit tried to frighten us with an old skeleton, but Tony Ferrall wouldn't let him."

"Who?" inquired Virginia, bending forward a trifle.

"Tony Ferrall, the new boy," replied Alice. "He's so nice. Don't you know him?"

Nell's eyes were downcast, but Mollie looked straight at Virgine, and waited for her answer. It was a long time coming. Christine made her appearance with cocoa and cake, and a great fancy basket full of grapes, purple, white, and red, and these took up the attention of the girls for a few minutes. After she had gone, Virginia said, breaking a bunch of Delawares in two with her slim white fingers:—

"I wonder why the boys ever took him into their club."

"Why?"

It was Mollie who asked the question with startling suddenness, and then she hurried on, before Virgine could reply.

"Because he's poor?" Well, the boys don't

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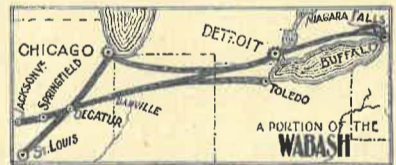
I send herewith photograph of our baby, Mary Emily, who has been raised chiefly on Mellin's Food. She is the very "picture" of health, and like all others who have taken Mellin's Food under my observation, has grown rapidly and accumulated an abundance of flesh, every part developing with a natural symmetry. I have prescribed Mellin's Food for more than 4 years, and have reaped a happy harvest in each prescription. N. L. French, M. D., Wartburg, Tenn.

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think that it makes a bit of difference as long as he is a nice boy; and what's more, his sister's going to join the Sisterhood."

There was a quick, nervous little movement among the girls, and the refreshments were wholly forgotten as heads bent forward eagerly to hear what was coming next.

"The ideal!" Evelyn murmured in her usual way, and Virginia asked quietly:

"Who asked her to join, Mollie?"

"I did!"

There was a danger signal in Mollie's gray eyes, but no one noticed it except Nell who was watching her anxiously.

"I don't think that you ought to have done so," Evelyn said decidedly, breaking the awkward silence that followed Mollie's defiant admission. "No matter how good and clean and respectable such persons are, it isn't nice to receive them on an equal social footing, mamma says; and she says, too, that it's perfectly right and proper for us to be kind and charitable to them, you know, but they mustn't expect to visit us, and associate with us, and all that, you see. Why, her mother does sewing, not real dress-making, but sewing around by the day at people's houses, and I know that she looks after Mrs. Osborne's twins, sometimes, and is paid for it.

"Oh, botheration!" Mollie's clear voice rang out scornfully, as she rose from her seat so that she could see everyone. "See here, girls, if this Sisterhood that we've started and worked for and loved and hoped so much from, has turned into a high-toned, exclusive social order, I'll quit right here and now."

"Mollie Gray," Eleanor began warningly, but Mollie never heeded her.

"Things have come to a pretty pass," she went on, "when a girl's snubbed just because she's poor and has to work for a living. Why, it doesn't change a person any inside because one happens to wear silk, and another one, calico," and half unconsciously she glanced at Virginia's dainty ecru silk dress, and thought of a forlorn little figure in black calico. "You can't have any more than one soul, try all you know, and you can't be any more than one person, if you own the earth. Social footing! Say, Evelyn, did you ever hear whether our Lord asked people about their pedigrees, or bank accounts, or great-grandfathers before He placed himself on a 'social footing' with them? I'm ashamed of you"; she paused, and looked from one face to another, "ashamed of every one of you because you've let this happen. Honest and true, won't you let Madge Ferrall join? Virgine, why don't you say something to help me?"

Slowly Virginia raised her eyes, and there was a puzzled look in them, as she answered in her gentle, easy tones:

"You are excited and unreasonable, Mollie, or you would not talk so. I really do not see any use in having her join. As I understand, the purpose of the club is to promote sociability and good comradeship among ourselves, and I think that we can fulfill that purpose without going to such an extreme as to invite every newcomer who happens to stray into Ottawa to join our club, when we don't know anything about them."

"I think so, too," Evelyn added soberly.

Mollie stood irresolute for a minute, her face flushed with excitement. She was hurt, deeply hurt, by Virginia's words, and at the looks of unmistakable approval among the girls. Only Laura smiled up at her

and nodded encouragingly. Eleanor's head was bowed on her hands, and tears trickled through her fingers, so that altogether, Mollie saw that she would have to paddle her own canoe.

"Well, I don't think so," she said positively, "and as I remember Nell's words, there was another purpose to the club, and that was to try and persuade all the outside girls we could to join with us, so as to bring them into the Church; and, instead of that, we haven't done a single thing since we started, except to quarrel with the boys and make up, and have parties. I'm tired of it all, and I don't believe we're good enough to ask anyone to join with us"; she hesitated a moment, her eyes glancing wrathfully from face to face until they rested on her ladyship's. If the latter had spoken the merest word of friendliness, or even frank, kindly criticism, it would have changed everything, but she did not. She only looked up and smiled a careless little smile of amusement, that was to Mollie's spirit like the red flag in a bull fight. "I think," she went on hotly, "that you're horrid, Virginia Hardy, and I'm sorry that I ever asked you to come into the Sisterhood."

"Mollie Gray, come back here!" called Eleanor, as Mollie strode off the veranda; but she went on down the path to the street, her head erect, her hands plunged deep into her jacket pockets, with never a backward glance, and leaving consternation in her wake.

(To be continued.)

EVERY one can do something to add to the social life at the table. If one cannot talk, he can listen or ask questions and draw out others who can talk. Good listeners are as necessary as good talkers. Never argue at the table, but tell pleasant stories, relate or read anecdotes, and look out for the good of all. Sometimes a single anecdote from a paper starts a conversation that lasts during the entire meal time. A family table ought to be bright and cheerful; a sort of domestic altar, before which everyone casts down his or her offering, great or small, of pleasantness and peace; where, for at least a brief space in the day, all annoyances are laid aside, all stormy tempers hushed, all brief disputes healed; every one being glad and content to sit down at the same board, and eat the same bread and salt, making it, whether it were a rich repast or a dinner of herbs, equally a joyful meal. It is unpardonable for any one to sit glum and silent at the table, taking no part in the conversation, showing no interest in the good cheer, even casting a shadow on the gladness. —Forward.

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Finance and Commerce

LOOKING at the surface of the business situation one might call it slow. Speculation is of small volume everywhere. Promotions are at a standstill. The public desire to buy something has abated. In Wall st. transactions are of small volume, and the market drags. Money is easy everywhere. Some gold is being exported, probably eight million dollars in the past fortnight. The balance of trade is still largely in our favor, but with a decreasing tendency. Exports are still in excess of last year, but show a decided falling off since January last. Exports of agricultural products are well under last year. European buying of grain in this country the past week has, however, increased materially, and the result will likely show in the clearances shortly. Exports of manufactured goods are most satisfactory, and this, too, notwithstanding the high prices which have obtained in the country. In the grain market, the past week has developed quite a little strength. In wheat, the severe drought in the surplus producing parts of Russia, has given a renewed impetus to foreign buying, which a really more serious damage in this country had previously failed to do. It is a notable fact that the serious damage to the wheat crop of the world this year has been in the two largest surplus producing countries, and the damage in these countries has been in the very provinces and States which are the surplus producers in these countries, i. e., the Black Sea and Danubian country, and the winter wheat States of the Mississippi Valley. With these conditions, more than usual depends on the spring wheat crop in the great Northwest. Should anything materially reduce the yield in that section, something almost unprecedented in the way of high prices would not be unlikely. The next three weeks will be fraught with great interest in that connection, and will be closely watched. At the moment, conditions in that territory are supposed to be almost perfect, and the spring wheat crop promises to be bountiful.

In other respects, too, agricultural prospects are favorable. The oat crop is in fine condition, and corn is fair, both on a large acreage. General manufacturing and merchandise business remains satisfactory. In iron, prices remain phenomenally strong, and in spite of increasing output in nearly all branches, stocks are depleted, and production does not gain on the demand. The cotton market is steady. In manufactured goods conditions are satisfactory. The activity which the early spring promised in real estate, has not materialized to any great degree, and sales are slow.

Exports for the Year

GOOD crops in all the world in the year 1898-'99, will probably make our export figures for the fiscal year about to end, a few million dollars less than those of the banner year, 1898. The figures covering the exports during the eleven months ending with May, which have been received by the Treasury Bureau of Statistics, indicate that during the eleven months the total exports are about six million dollars less than those of the corresponding months of the preceding year, and it is quite probable that the total for the full year will be slightly below those of the great and unprecedented year, 1898. That they will be much in excess of any other year, however, is equally apparent. For the eleven months of the year 1899, the total exports are \$1,130,629,572, while in no earlier year ex-

cept 1898, did the total exports for the eleven months reach the billion dollar line.

A detailed study of the figures received by the Treasury Bureau of Statistics, shows that the reduction in exportations is entirely in agricultural products, and indeed that the total exports of products of agriculture is nearly fifty-million dollars less than of last year. In 1898, it will be remembered, the crops in all parts of the world except the United States, were unusually light, and as a consequence the prices realized for farm products exported, were much higher than the average for many years, while in 1899, with good prices abroad, the prices which our exporters of farm products are receiving are consequently materially lower than those of last year, though in quantity the exports of agricultural products are in most cases as great as those of 1898. The average price of wheat exported in the present year so far as the details have been received, has been 74½ cents per bushel, against 93½ cents in the corresponding months of last year; flour also shows a reduction in value per barrel, while the average export price of cotton in the present year has been 5½ cents per pound, against nearly six cents per pound last year. In quantity, the exports of wheat in the ten months whose figures are completed was slightly in excess of that of last year, while flour in the ten months of 1899 exceeded by more than two million barrels the figures of the corresponding months of last year. In corn and oats there has been a decided reduction, indicating that the demand of other parts of the world upon us for these lines of our production, is still regulated to a considerable degree, by their absolute demands occasioned by their shortage in other lines of breadstuffs. In wheat, the reduction in value of exports in the ten months whose figures are completed, amounts to twenty-two million dollars; in oats, to ten million dollars, and in cotton to nearly twenty million dollars, there being a slight falling off in quantity of cotton exported, as well as in the value per pound. One curious feature in the reduction of our exportations relates to live cattle, in which the exportations of the year are twenty-five per cent. below those of the corresponding months of 1898, the total for the ten months being \$34,484,823, against \$32,352,833 last year. Consultation with collectors of customs as to the cause of this reduction, results in the suggestion that the improved business conditions in the United States, and increased wages, are leading to a much greater consumption of beef by our own people, and consequently an increased price, and that that increase in price is the cause of the reduction in foreign demands upon us for our beef cattle. While the exportation of farm products for the year will fall perhaps fifty million dollars below the total for last year, it does not follow that the farmer has failed to realize as much for his productions during the past year as in the preceding year. On the contrary, a

study of the export figures indicates, that the prices which he has received for practically everything except wheat and cotton, are higher than those of the preceding year.

In nearly all articles of farm products aside from breadstuffs and cotton, of which there is a constant production in excess of home demands, the prices offered at home determine those at which exportation takes place, and a study of the figures of the year's exports of agricultural products, shows that in nearly every article aside from wheat and cotton, the export price per unit of quantity has been larger than in the preceding year. In butter, lard, fresh pork, bacon, canned beef, corn, corn meal, oats, oatmeal, rye, hops, sheep, tobacco, and other articles, the export figures of the year show increased prices, thus indicating that in practically all agricultural products aside from wheat and cotton, the prices received by the producers have been higher than those of last year, while on the other hand the increased exportation of manufactured articles has nearly offset the loss in exports due to the reduced prices abroad of the two great articles of our agricultural exports, wheat and cotton.

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Hints to Housekeepers

AN easy way to clean the horrid, sticky oatmeal kettle in which the breakfast porridge was cooked, is to drop a lump of washing soda in a quart of water and soak in the kettle on the back of the stove for half an hour. The glutinous crust can then easily be removed.

RICH cookie dough may be prevented from sticking to the baking board, by taking a piece of unbleached muslin, stretch it over the baking board so there will be no wrinkles, dust it well with flour, and roll out the dough.

STONING cherries is slow and delicate work, for to remove the stone and not break the fruit requires great care. A cherry-stoner is sold which presses the stone out without tearing the fruit. The machine is fastened to the table; the cherries are dropped into the small holes, and the stoner is brought down on them with enough force to drive out the stones, leaving an opening through the center of the fruit. The ordinary stoner prepares two cherries at a time. It may be worked very rapidly. One objection to it is that the receiver is of iron. It should be enameled. This stoner answers equally well for stoning olives. If one does not care to go to the expense of buying a machine, the following is a simple method for stoning the fruit: Pass a long, coarse darning-needle through a piece of cork, which will answer for a handle. With this needle, open one end of the cherry, and draw out the stone with the fingers. This is the method employed in France for stoning the cherries to be used for confections.—*Ladies' Home Journal*.

BEST WAY TO MAKE LEMONADE.—The best lemonade is made by boiling sugar and water together and adding the lemon juice after it is cold. Use one pound of sugar to each quart of water; add the juice of six lemons and the desired quantity of water at serving time. Pineapple lemonade may be made by boiling together one quart of water, one pound of sugar, and the grated rind of one lemon for five minutes. Strain; when cold, add the juice of six lemons, one pineapple pared and picked into very small particles, and either a quart of water or a quart of Apollinaris water.—*Ladies' Home Journal*.

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