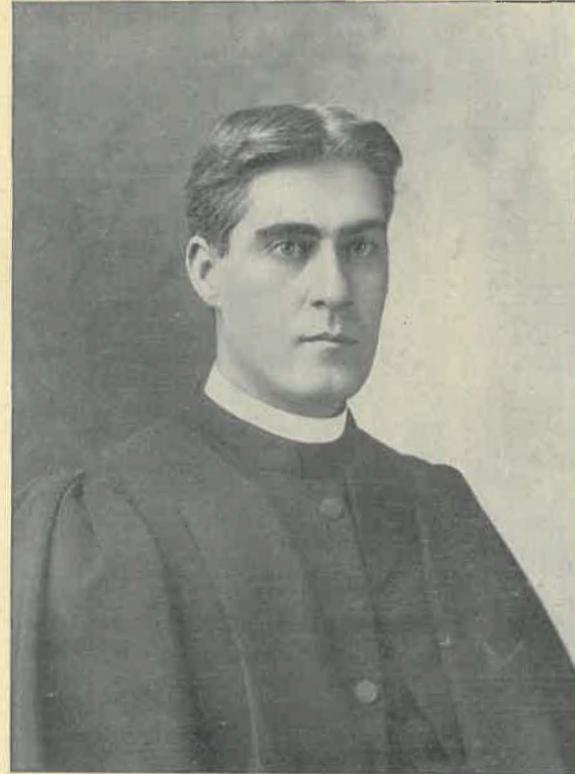


CHICAGO, JULY 15, 1899

VOL. XXII. NO. 11

The Living Church

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



The Rev. Henry Douglass Robinson, M.A.,
Warden of Racine College.

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Educational**CONNECTICUT**

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

WHILE PRESENT CONDITIONS in Cuba give rise to widespread speculation as to whether or not the United States is pursuing any definite policy in the island, the fact remains that if one-half the plans of capitalists are ultimately put into execution, Cuba will blossom like a rose, and its vast natural resources will be developed to a remarkable degree. A great deal of dissatisfaction exists among the natives because they seem to have passed from control of one government into the hands of another, and are a long way from their ideal of independence, albeit they are freed from oppression. They are virtually under military control; Spanish laws, with some modifications, are in effect and enforced, and they have apparently no voice in the conduct of affairs.

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IT IS EVEN SAID THAT FOREIGN CAPITALISTS are absorbing valuable property and franchises, and that American investors are discriminated against, this condition being due to precautions taken by those in control against a feeling on the part of some Cubans that the administration was being used for speculative purposes. If all financial plans matured, there would be little left of Cuba for Cubans when they eventually administer their own government. Capitalists have figured on almost every resource worth figuring on, mineral and vegetable, and in many cases options have been taken. Railroads and trolley lines have been projected with a prodigality which would require many millions of dollars to consummate. Even theatres and hotels are included. When many of these projects are finally incorporated, chances for the investment of \$1 up will be afforded everybody.

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LADIES OF THE W. C. T. U. IN CHICAGO have begun a campaign against advertisements which depend largely for their attractiveness on pictorial reproductions of the national flag. The present campaign is being particularly directed against advertisements of a brand of liquor, which are brazenly placed within a short distance of a large church edifice. Outdoor advertising became a public nuisance when billboard companies ceased to respect the feelings of the community by defacing scenery, and making thoroughfares mediums by which, through the use of vacant lots and dead walls, the public cannot get away from announcements of Blank's Nervine, etc. In cities where sentiment is thus outraged, and where prohibitory legislation cannot be secured, the organization of societies whose members agree to refrain from purchasing articles advertised in an objectionable manner, would likely be effective.

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MUNICIPAL OWNERSHIP IN THE State of Michigan has encountered an obstacle which, for the present at least, cannot be overcome. The Supreme Court has decided that municipal ownership of a street railway is not analogous to water works or

lighting plants, and under the laws of the State is unconstitutional. The discussion comes at a time when Detroit was about ready to operate its street cars, and is a blow to the faction headed by Governor Pinckney, which has stoutly combatted "trusts, monopolies, and grasping corporations." The next step to be taken by municipal ownership partisans will likely be a move for a constitutional amendment which will permit their plans being put into execution.

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VOTERS OF RHODE ISLAND HAVE decided they do not want a new constitution. The result is to continue in effect a somewhat antiquated form of State government. Under the proposed new constitution, Providence, with three-eighths of the entire population of the State, was to have had its representation increased from one-sixth to one-fourth in the Lower House, but its representation in the Senate was to remain one thirty-eighth. The new constitution proposed a property qualification which aroused antagonism, as it would have disfranchised three-fifths of those now permitted to vote on municipal matters. Biennial sessions of the Legislature were proposed, also Providence was to be the only State capital. This latter provision was of course resisted en masse by the people of Newport.

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IN EVERY LARGE MUNICIPALITY there are more or less frequent efforts toward securing reform legislation, but in too many cases much energy is thus directed which might better be expended in procuring the enforcement of existing laws. Chicago is a notable example. Foremost in movements looking to civic improvement, and having a well developed public sentiment favorable to industrial growth, the fact seems to be lost sight of that laws regulating public morals, or protecting the rights of those who believe in keeping the first day of the week after the manner of Christians, have become a dead letter, so far as their enforcement is concerned. Moral cancers under the name of "gardens" are permitted to flourish in flagrant violation of law, and on Sunday, scenes of debauchery are no uncommon sight. It is a standing reproach and disgrace to a Christian community that such a condition of things should exist.

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THIS WAY FOR FURTHER ADVANCEMENT of automobiles has been cleared by a legal decision in Illinois, which declares park commissioners have no right to prohibit the use of horseless vehicles in grounds or on streets set aside for pleasure. The court holds that commissioners can regulate the speed of such vehicles, but cannot prevent owners from taking them wherever they please, provided the safety of the public is not endangered. A move is being made in some cities to compel drivers of such vehicles to possess certificates of competency. Unless something be done in this direction, the time may come when the only alter-

native for pedestrians who wish to preserve their limbs will be to quit walking.

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ACCORDING TO ADVICES FROM BERLIN, the Hessian Diet has decreed that bachelors shall pay an income tax 25 per cent. greater than married men. This is indeed a curious piece of legislation, and the effect is problematical. In the United States it would likely result in a large increase in the number of marriage fees, although, if as tariff agitators argue, luxuries only are taxed, it would be inferred that single blessedness is a luxury to be enjoyed only by young men with substantial incomes. This discrimination in favor of Hessian bachelors will, however, doubtless be welcomed, and the wisdom of Hessian legislators fully borne out when the census takers note that the marriage ratio has greatly increased.

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IT IS ANNOUNCED THAT TEN REGIMENTS are to be recruited for active service in the Philippines, and this action will partially satisfy those who believe the work of pacification is being attempted by a force not sufficiently strong. If the claim be true that only the Tagals are resisting authority of the United States, and that Aguinaldo really represents but a comparatively small percentage of the population of the islands, a good bit of ground is swept from under those who are actively opposing the entire Philippine policy of the government. In considering the Philippine question, holding contrary opinion does not, as is asserted, imply that the individual is treasonable in giving aid and comfort to the enemy. But it is well to remember that having assumed sovereignty of the islands, the United States becomes responsible to foreign governments, and the paramount responsibility is to restore order as expeditiously as possible. Having accomplished this, the question of final disposition of the islands will then be in order, and free criticism and expression of views will not have a disheartening effect upon brave men who are fighting for what, in the present status at least, is their country's good.

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IN THE TRANSVAAL A TEMPORARY lull seems to have followed a series of disturbing and exciting incidents. On the surface it appears that neither Great Britain, nor the Boers are inclined to grant concessions, and each seems to be awaiting a move by the other. England has virtually delivered an ultimatum, and President Kruger offers to submit all points of disagreement to arbitration. In the meantime both countries are making military preparations, but it is to be hoped the difficulty will end in a mere show of strength. The gist of the whole issue seems to be whether or not a foreign subject has any rights in the Transvaal. There can be but one answer to the question, and if Dutch obstinacy refuses a satisfactory answer, it will be the duty of England to convince the Boers of their error.

The News of the Church

A Protest Against Consecration of the Bishop of Boise

EST there should be in some minds misapprehension as to our action in the proposed consecration of the Rev. J. B. Funsten, as the alleged Bishop of Boise, we desire to say in the first place that our action is based entirely upon our affection for him, and our love for the Church, and in justification of this claim, we desire to say that we voted twice during our last General Convention to make the Rev. Mr. Funsten the Missionary Bishop-elect of Boise; and we also submit the following copy of a private letter, which we addressed to the Rev. Mr. Funsten, as soon as we learned of his proposed consecration on the 13th of July:

SPRINGFIELD, ILL., BISHOP'S HOUSE,
July 6th, 1899.

REV. AND DEAR BROTHER.—In so far as your consecration is concerned, I heartily congratulate you, and shall welcome you as a bishop with right good will. My only difficulty was . . . and is a legal and canonical one. You declined, and your letter so declining was received by the late Presiding Bishop, and passed with other official papers to our present venerable Presiding Bishop. He acted upon this official knowledge in his call for the House of Bishops to meet June 15th last. You also on your part, as I am informed, received from your attached parishioners a testimonial of gratitude to you for declining to leave them. In view of the established fact that you did decline, the contention is, that you cannot resume your relation to Boise as Bishop-elect without the consent of the other parties canonically involved in the transaction. It seems to me, dear brother, that you are, without intention of course, badly advised in this matter, and may experience in consequence serious trouble in the future.

Be assured of my most sincere regard for you personally, of which I mean this letter to be a proof. I anticipate in you a twin brother as it were of dear Bishop Burton, whom I truly love in the Lord.

Hoping that you may be rightly guided, and praying that God may bless you now and always, I remain with sincere fraternal affection.

Faithfully yours,
GEORGE F. SEYMOUR.

REV. J. B. FUNSTEN,
Portsmouth, Va.

With this preliminary statement we submit the following "brief," as the lawyers would call it, of the Rev. Mr. Funsten's case, with our protest against his consecration:

THE POINTS *in re* THE REV. MR. FUNSTEN

(1) Under date of March 8th, 1899, the Presiding Bishop called a meeting of the House of Bishops at Newport, R. I., June 15, 1899,

"To elect suitable persons to be bishops of the Church, etc. . . . in the missionary jurisdictions of Boise and Kyoto, vacant, the one by the declination of the Bishop-elect, and the other by the failure to elect, etc. . . ."

(2) Under date of April 4th, 1899, the Presiding Bishop writes as follows:

I am glad to accompany this notice with the statement that the Rev. Mr. Funsten, having asked permission to withdraw his declination as Bishop-elect of the missionary district of Boise, I have etc. . . . accepted the withdrawal of the declination, and am proceeding to take order for his consecration without delay.

(3) Under date of April 17th, 1899, the Presiding Bishop announced the postponement of the proposed consecration of the Rev. Mr. Funsten, and stated "that Bishop Williams had never acknowledged the letter of declination sent by the Rev. Mr. Funsten through his assessor, and had never accepted the declination. That by failing to take any new action in regard to the oversight of the jurisdiction, Bishop Williams had virtually treated the jurisdiction as still vacant; its condition not being affected by Mr. Funsten's election or declination."

It is to be observed that no acceptance of the declination in such case as the above is

required. The only point to be made sure is the receipt, by the proper officer, of the declination. Of this receipt, we are assured, over and over again, by the statements of Bishop Clark, that he knew officially that the Rev. Mr. Funsten had declined. Nothing more whatsoever is necessary so far as the completion of the act of declining is concerned.

It is also to be particularly noted that Bishop Williams, at the time of the receipt of Mr. Funsten's declination, was in a dying condition, and did die a few days after, on the 7th of February, 1899. He was therefore unable to take any action whatsoever in the premises.

Having recited these facts, we submit that the case is summed up under the following heads:

(1) The House of Bishops and the House of Deputies, on last October, who have the custody of Boise as a ward under their guardianship, asked the Rev. Mr. Funsten to marry her spiritually as her Bishop.

(2) After due deliberation, the Rev. Mr. Funsten declined to contract the spiritual marriage by consecration, and thereby broke the engagement. And this declination on his part was officially acknowledged and acted upon by the present venerable Presiding Bishop.

(3) Now, this question is: Can the Rev. Mr. Funsten renew this engagement of his own volition, and accept his spiritual bride by consecration without the consent of Boise's guardians, who have her under their legal and canonical care? I answer without hesitation. No. And all to whom I have stated the case give the same answer.

There can be no doubt that the Rev. Mr. Funsten did decline. Does he wish, and the bishops who act with him wish, to escape the effect of the declination by technicalities of the most inadequate character? One cannot believe for a moment that such is the case.

We would not spend any time in discussing the case, did it not involve legal consequences which may be of a very serious and distressing nature in the future, and besides, because it establishes, as we humbly submit, a very unsatisfactory precedent.

The act of consecration will simply clothe the Rev. Mr. Funsten with the office of a bishop in the Church of God. It does not, and it cannot, give him jurisdiction. When he is consecrated, therefore, our dear brother will be a bishop, but he will not be, as many lawyers declare, the Bishop of Boise. In this contention, of course, we and the legal authorities whom we have consulted may be wrong, but it is the voice of prudence which advises, settle this legal question before you place our brother and the Church in a possible condition of extreme awkwardness, by hasty ordination and consecration.

When the Rev. Mr. Funsten assumes, in virtue of his consecration, to be the Missionary Bishop of Boise, suppose a clergyman disputes his claim, what do the canons say upon the subject? Suppose he, as the alleged Bishop of Boise, presumes to act in a legal capacity as a trustee or corporator, and the lawyers dispute his title as such an officer in the eyes of the civil law, what do our statutes and jurists say upon the subject? We deplore, for our dear brother's

sake, and the sake of the peace of the Church, what seems to us to be hasty and ill-advised action on the part of the authorities who have practical control in the premises, and we repeat our solemn and well-considered protest against this consecration as uncanonical, and calculated to work great mischief and injury to the Church.

GEORGE F. SEYMOUR,
Bishop of Springfield.
Springfield, Illinois, June 7th, 1899.

NOTE.—Bishop Clark requests correction of an error in his official communication *in re* Bishop of Boise, published in our issue of last week, viz., Judge Stiness was referred to as of the U.S. Court; it should read—of the R. I. Supreme Court.

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The Board of Missions

THE following statement of the financial situation is earnestly commended to the attention of our readers.

The Constitution of the Domestic and Foreign Missionary Society recognizes that every member of the Church is a member of the Society, the Church having taken its stand upon this grand idea sixty-four years ago. For this reason our constituency is so great and so widespread, that it is obviously impossible that all who are included in it should ever be brought together to receive direct reports concerning the work carried on by the Society. They are represented once in three years in the Board of Missions by their bishops and their deputies to the General Convention, but the time that can be afforded for missionary matters during the usual three weeks' session is so limited that the full reports then presented never receive the attention they deserve. The membership is also represented month by month by the bishops, all of whom have seats in the Board of Managers, but even thus the people do not hear of the missionary situation.

It seems, therefore, fitting that something should be said before the close of each fiscal year by way of reporting upon the financial outlook, with the hope that it will reach the eyes of many who would otherwise have no information on the subject.

We write as to friends in interest, since nothing is plainer than that every baptized person is a missionary of Jesus Christ, and, it is therefore to be assumed, interested in the extension of the Church at home, and in the preaching of the Gospel to those who have it not, abroad. Indeed, these terms, at "home," and "abroad," as addressed respectively to those of the dominant race or to pagans, are, by reason of recent political changes, becoming very much confused; so many varieties of missions are there to those of other races at home, and so many who have not the Gospel are now included within the territory of the United States, while in almost all our foreign missions, there are those to be ministered to who come of a long line of Christian ancestors, whose spiritual interest no bishop can neglect.

The basis of our further remarks is the treasurer's report to the Board of Managers, from September 1st to June 1st. It is with profound thankfulness to Almighty God, and with the highest appreciation of the zeal of the Church, that we say at the outset that the contributions are more than \$30,000 larger than those for the same term two years ago, and that (notwithstanding there was nothing to offset a single offering of \$10,000 in the last fiscal year) there has been an increase of \$1,392 over last year. This is indeed encouraging. Turning to the other side: In the first place, because of the expansion of our own domain, and the increase of the work before undertaken at home and abroad—the best evidence of God's blessing upon our poor efforts—the Society, by the Board's ap-

propriation, is responsible for paying out a greater amount of money than in any previous year, a sum approximately reaching \$600,000. From September 1st to June 1st (nine months), there was received from contributions a little more than one-half the amount appropriated. If this be increased by an amount equal to that received in the summer of last year, and no more, the contributions may be said, in round numbers, to be likely to cover two-thirds of the amount appropriated. This includes the amount applicable from interest and specific funds; and after applying the proceeds of those legacies received during the year, which, it was evident from the terms of the wills, the testators intended should be so used, it is safe to say that not less than \$25,000 or \$30,000 additional to usual expectations should be raised before September 1st, to enable the treasurer to close his accounts for the fiscal year without any arrearage.

We have endeavored to state the result without troubling the reader with the infinite details by which it is reached, and assuming the loyalty and interest, of which we have had so many evidences, of Churchmen and Churchwomen, we put forth this statement with the conviction that it makes its own appeal for that which is lacking.

JOSHUA KIMBER,
Associate Secretary.

Canada

Diocese of Ontario

Archbishop Lewis, of Ontario, has returned from England in improved health, and now intends to spend most of the year in Canada, as his physicians think he will be able to do so if he spends two or three of the winter months in the South. The Ontario synod was called for June 26th. The Archbishop held a Confirmation at Brockville, on the first Sunday after Trinity. The band of the 14th Battalion has given \$25 toward the organ to be placed in St. George's, Kingston, now being restored after the fire.

Diocese of Algoma

The sessions of the Eastern conference which met at Sundridge lately, were very successful. Bishop Thornloe presided, and many matters of interest to the eastern part of the diocese were discussed. The Woman's Auxiliary, of St. Luke's pro-cathedral, Sault Ste. Marie, have voted a fourth of the amount made by their late sale of work, to the Bishop Sullivan Sustentation Fund.

Diocese of Rupert's Land

Archbishop Machray, the Primate, held an ordination in St. George's church, Winnipeg, on Whitsunday, when seven deacons and seven priests were ordained. Dean O'Meara presented the candidates; a number of the clergy of the diocese were present.

Commencements

St Margaret's School, Buffalo, N. Y.,

Closed its 15th year June 14th, with its annual Commencement office in Trinity church, the united choirs of Trinity and Ascension parishes rendering the musical portions of the service. Bishop Dudley, of Kentucky, delivered the address. Bishop Walker presented the diplomas to the 14 graduates. The class exercises were held in St. Margaret's Assembly Hall in the morning of the same day, when Dr. Matthew D. Mann presented the prizes, and Bishops Walker and Dudley spoke briefly. Four of the young ladies passed the entrance examination for Smith College this year. A reception was held in St. Margaret's in the evening, the Bishops, Miss Tuck, the principal, and the class of '99 receiving.

DeVeaux College

Founder's Day was celebrated on June 17th. The exercises opened with morning service in the chapel. The Rev. T. B. Berry delivered an address on "Consecration." The awarding of prizes and diplomas, and an exhibition drill on the college campus, followed, after which a collation was served to the students and visitors.

Under the able management of the Rev. Wm. S. Barrows, headmaster, DeVeaux is taking its rightful place among the educational institutions of the country.

Chicago

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

In addition to \$625 now in hand, an individual subscription of \$500 has just been made to the fund being raised for a parsonage at Winnetka.

St. Mark's, Evanston, has again become a beneficiary by the death of a parishioner, the will of Mrs. Burroughs providing the sum of \$5,000, to be invested as a poor fund.

Church Growth in the West

As an indication it may be mentioned that of the 14 consecrations to the episcopate, in which Bishop McLaren has participated, from June 14, 1878, to the present, either as presiding or as co-consecrator, only one, that of Bishop Potter, has been in the East. The others have been Seymour to Springfield, Harris to Michigan, Worthington to Nebraska, Knight to Milwaukee, Grafton to Fond du Lac, Atwill to W. Missouri, Nicholson to Milwaukee, Barker to W. Colorado, White to Indiana, Williams to Marquette, Brown to Arkansas, Edsall to N. Dakota, and Morrison to Iowa. There were, moreover, several of these functions in the West, in which Bishop McLaren did not take part, in fact about 25.

The New St. Paul's, Kankakee

On the 5th, at Kankakee, a well attended parish meeting was held. The rector, Dean Phillips, introduced the Rev. Dr. Rushton as deputed to preside. After addresses, pledges to the amount of \$5,500 were made towards the building of the new St. Paul's. It is confidently expected that these pledges will amount up to \$8,000 within the week. On Monday the contract was to be let for a structure to cost, completed and furnished by Christmas, \$24,000. Of this sum \$12,000 has accrued from the sale of the old property.

Choir Outings

The St. Paul's choir are camping out, for the 7th or 8th year, at Diamond Lake, Mich.; that of Epiphany at Paw Paw, a few miles from St. Joseph, Mich., the Rev. John Henry and Mrs. Hopkins being with them.

Clerical Vacations

The Rev. W. J. Hawthorne has returned to Trinity, Wheaton, after three weeks' visit to Medina, Ohio. The Rev. E. A. Larrabee is still in the East. The Rev. F. DuMoulin left on the 5th, for a month's stay on the Massachusetts' Coast, where his father, the Canadian Bishop of Niagara, is summering. The Rev. W. C. Richardson went, on Saturday, with his family, to Devil's Lake, Wis. The Rev. Dr. and Mrs. Stone left, on Sunday afternoon, for the East, sailing for Europe from New York on the 12th, and intending to remain in Switzerland till Sept. 1st. The Rev. J. M. Ericsson left on Monday, for a fortnight's stay in the Wisconsin Lake region. The Rev. Dr. Rushton started on Tuesday morning, with his son, for a four-days' wheeling tour northward, with Lake Delavan as the limit. The Rev. C. H. Bixby leaves on Monday for a visit to Traverse City, to be followed by a camping near Glen Haven, but about Aug. 10th will join the comparatively large party in the semi-Episcopal camp on Rowe Island, in the Lizard group, north shore of Lake Superior, and 100 miles from Sault Ste Marie.

New York

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

The new edifice of St. Paul's church, Chester, the Rev. J. H. McGuinness, in charge, will be consecrated by Bishop Potter, Aug. 5th.

St. Andrew's church, Harlem, the Rev. Geo. R. Van DeWater, D.D., rector, will omit services for about three weeks during the summer, while a new mosaic pavement is being laid in the chancel.

A clericus for Staten Island has just been organized, with the cordial approval of Bishop Potter. Archdeacon Johnson, of Christ church, New Brighton, is president, and the Rev. H. Newman Lawrence, of St. Simon's, Concord, is secretary. Regular meetings will commence in September.

Gifts to the Cathedral

The grandchildren of Mrs. Fordyce Barker have presented a pair of large and massive altar vases of brass for the crypt chapel, as a memorial of her. Mrs. F. D. Barker has also presented, in memory of her husband, a brass altar desk.

St. George's Sunday School

A newly-arranged special course in Church history, for summer work in the intermediate department of the Sunday school, has been begun. The theme, Sunday, July 2nd, was "Early missionaries—Ulfila, Boniface, and St. Augustine." An effort is making to render this course of notable interest during the heated season.

Legacies for Endowment of Beds

St. Luke's Hospital has received a legacy of \$5,000 for the endowment of a bed in memory of Dr. Fordyce Barker and Mrs. Fordyce Dwight Barker, by the will of the late Elizabeth Lee Barker. The Sheltering Arms Nursery has just received, by the will of the late Herman Casper Schwab, a legacy of \$3,000 for the endowment of a bed. Mr. Schwab was for many years a member of the board of trustees.

Fire at the Church of the Intercession

The edifice of the church of the Intercession, the Rev. Lawrence H. Schwab, rector, has been seriously burned, destroying the organ, the chancel, and several handsome windows, and causing a loss of several thousand dollars. Efforts were successful in saving the nave, and through the energy and bravery of some of the parishioners, the altar and chancel hangings, the clergy vestments, altar vessels, and altar cross were rescued. Temporarily, services are being conducted in the chapel while repairs are proceeding on the ruined portion of the building.

Fresh Air Work

The Misses Potter, daughters of the late Orlando B. Potter, have opened their summer home for children, near Sing Sing, N. Y. They have had as their guests during the past week 25 little ones from this city. The next group will be the choir boys of Grace chapel. During their stay the boys will give a concert for the benefit of Sing Sing Hospital and charitable work at Grace chapel. Trinity church has opened its summer home for fresh air work on the seashore at Great River, N. Y., in charge of Sister Gertrude.

Church of the Archangel

The congregation, which, as already announced, is raising funds for the erection of a new church edifice, has left the hall in which it has been worshiping, and for the present will hold services in the quarters of the new rector, the Rev. Geo. Starkweather Pratt. An experiment is being tried during the warm weather of holding the sessions of the Sunday school in the open air. The parish now has 132 communicants and an income of about \$2,000 a year. The neighborhood in which it is located has been carefully canvassed, with result that 3,000 families are found to be living within its boundaries, affording ample material for future substantial growth.

The Sisterhood of the Good Shepherd

Has closed its distinctive work at its own house, with Bishop Potter's approval. The Sisters will be associated with St. Faith's House, connected with the New York Training School for Deaconesses. The order has had a vigorous existence for 30 years, having been founded in 1869. Its work has included at different times St. Barnabas House of the City Mission Society; the House of the Good Shepherd for fresh air work, at Asbury Park, N. J.; Christ Hospital, Jersey City, N. J.; St. James' parish school,

Wilmington, N. C.; Buttercup Cottage, at Germantown, Philadelphia; the Hospital of the Good Shepherd, Nashville, Tenn.; the Sister's house and school, and parochial visitation work in New York City.

Pennsylvania

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

At the municipal celebration of Independence Day in Independence Square, Philadelphia, under the auspices of the Society of the War of 1812, the Rt. Rev. Dr. Coleman, Bishop of Delaware, and chaplain-general of the society, pronounced the invocation.

The Home of the Merciful Saviour for Crippled Children has just completed a large stone addition to its building, consisting of a dormitory, dining-rooms, and furnaces. These new buildings, costing \$16,000, were erected through the generosity of three ladies who desire their names withheld.

Holy Trinity church, Philadelphia, with Holy Trinity memorial chapel, and the mission, Prince of Peace, will all hold regular services during the summer. Organist Kidder, of Grace church, Providence, will have charge of the music at Holy Trinity, beginning with September.

Church of the Holy Spirit, Philadelphia

Celebrated its ninth anniversary on Sunday, 2d inst., large congregations being in attendance both morning and evening. The Rev. Samuel H. Boyer who has been in charge of this "Snyder Avenue Mission" since its inception in 1890, preached an historical sermon in the morning. An elaborate musical programme was rendered at both services by the choir, under the direction of Herbert M. Boyer, organist and choirmaster; and at the evening service the choir was reinforced by the Sunday school children who joined in singing the national hymns and anthems. At this latter service a large number of sailors and marines from the League Island Navy Yard, attended in a body, presenting a fine appearance.

Parish House for All Saints', Norristown

On Saturday afternoon, 1st inst., Bishop Whitaker laid the corner-stone of the new parish house. The Rev. W. Herbert Burk, rector, was in charge of the services, assisted by several of the diocesan clergy and his father, the Rev. Jesse T. Burk, of New Jersey. After laying the stone according to the usual form, the Bishop delivered an address, in which he outlined the importance of a proper regard for family and social life, the relation of each life to that of the Church, and the part which the parish house shall enact in cementing this relationship. The proposed building has been fully described in THE LIVING CHURCH of March 11th and May 6th last.

Dr. T. S. Rumney's Golden Jubilee

The Rev. Dr. Theodore Sill Rumney, rector of St. Peter's church, Germantown, on Thursday, 13th inst., completed his 50th year in the ministry. He has invited his parishioners to unite with him in the Holy Eucharist on Sunday, 16th inst., and has asked them to remove entirely the debt still remaining on the church, which amounts to \$1,008.06, towards which a friend has promised \$250, leaving a balance of \$758.06 to be raised.

A Memorial Window for Misses Chapman

Will shortly be placed in Emmanuel church, Holmesburg, Philadelphia, commemorating Miss Sarah B. Chapman and Miss Matilda B. Chapman who were connected with the early history of the parish, and well known in that section of the city.

Kansas

Frank Rosebrook Millspaugh, D.D., Bishop

An Old Parish Revived

An old ruin of a church had been standing at Irving unused for nine years. The Bishop put a missionary in the field to see if something could not be found of the old days nearly a quarter of a century ago. The result is a renovated church, 10 or 12 communicants, and a sub-

scription for a monthly service. At the service for reopening the church, seven were baptized and three confirmed. One of them was a childhood friend of the Bishop, whom he had not seen for 35 years. They were both baptized by the Rev. J. Lloyd Breck, the pioneer missionary, in the first wooden chapel at Faribault, Minn., and Bishop Millspaugh's mother, still living at 80, was his godmother. It was a unique experience.

Central New York

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

The Good Shepherd Training School for Nurses, connected with the hospital of that name in Syracuse, recently graduated a second class for the year, numbering five. The Bishop, as head of the trustees, presented the diplomas, after a few appropriate remarks.

The Rev. J. E. Ramsdell, minister-in-charge of Grace church, Utica, will take a vacation of a month, during which time the church walls will be decorated, and the chapel only used for services.

A Bishop-coadjutor

Apropos of the discussion regarding the appointment of a coadjutor for Bishop Huntington, and the probable selection of his son, the Rev. J. O. S. Huntington, O. H. C., for the position, the Bishop has written the following letter to a friend:

HADLEY, MASS., JUNE 21, 1899.

MY DEAR FRIEND:—You are right in your impression that it very rarely appears to me worth while to go to the public, in personal matters, with explanations, corrections, or apologies. But I am willing to oblige you, and in as few words as possible. If it affords anybody harmless amusement to put into print conjectures or speculations about my future course as to matters in which I have at present neither "purpose nor opinions," why should I object?

From the article or communication you show me, it would appear that some parties or persons feel a lively interest in the question who shall take up the duties of the episcopal office when God's providence calls me to lay them down. I have just told the diocese that the personal and physical conditions which, more than a year ago, made me apprehend that I must face that question myself, have disappeared. I can discover no reason why my mind, or that of my friends, should be occupied with it. We all have too much to do, to think of, and to care for, of a practical and pressing character. My advice, if called for, would be that, till such times as unforeseen events require action of such sort, be it one year hence or three, or half a dozen, we heed the familiar maxim of philosophy and religion, by "doing the duty that lies nearest us." Those who do not like my way of doing things must make the best of it and pray for me. Those who do, need not be anxious. If any brother has so little work on hand that he would like to be a bishop himself, he knows not what he wants.

There is an allusion to my family. Even out of what is not very delicate, if it is sufficiently preposterous, we can get some momentary entertainment. The coadjutorship is very seldom mentioned in my house, because it is very little thought of. If there were to be an election next week, I believe I should not be prepared to express a personal preference, and I do not know for what candidate, or what party, any child of mine, if a voter, would vote. As respects "politicians," the daily desire and petition of us all is that if they need it they may be civilized and Christianized.

Faithfully,

FREDERICK DAN HUNTINGTON.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. T. D. Bratton has been elected rector of St. Mary's School, Raleigh, N.C., "the diocesan institution of the Carolinas," and will enter upon his duties about August 1st.

Bishop Caper's Appointments for July

9. John's, Wadmalaw, and Edisto Islands.
11. Ordination, Walterboro.
12. Consecration chapel, McPhersonville.
16. Marion.
23. Consecration church, Spartanburg.
27. Meeting trustees, Sewanee.

Memorials of Bishop Howe

St. Timothy's church, Columbia, has recently been enriched with two beautiful memorials to the late Bishop Howe—a polished brass alm-

bason and credence table, gifts from two friends of the Bishop. This church devoted its Easter offering of \$212 to cancelling the debt on its lot.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Rev. P. A. H. Brown, of St. John's church, Varick st., New York, has sent a gift of \$50 for the new church of St. Bartholomew, Pewaukee, lately begun.

The Standing Committee of the diocese has given official consent to the consecration of the Rev. Joseph Marshall Francis, to the see of Indiana.

Holy Innocents' church, Racine, is being raised, renewed, and thoroughly recast, at an expense of \$1,000. Of this amount, one-half has been already raised, and is in hand.

St. John's, Mauston, has purchased a rectory building, directly adjoining the church and guild hall, at a cost of \$1,500.

Chapel to be Rebuilt at Summit Centre

The Rev. Marshall F. Montgomery, of Huron, S. D., is residing this summer at Summit, Waukesha Co., Wis., and has been licensed by the Bishop to officiate in that county. It is hoped to rebuild at Summit Centre the chapel not long since unfortunately destroyed by fire at Summit Corners.

Church Destroyed by Cyclone

St. Thomas' church, New Richmond, was totally destroyed by the terrible cyclone which recently devastated that section of the State. A great many of the Church people were killed and injured. The Rev. W. A. Howard, Jr., is the priest-in-charge, and will be glad of any help towards re-establishing this good work.

Recent Confirmations

Number last reported, 492. Fox Lake, 4; Beaver Dam, 6; St. Paul's, Milwaukee (special), 4; Oconomowoc, 14; Monroe, 4; cathedral, Milwaukee (special), 1; St. Alban's, Superior, 27; the Redeemer, Superior, 14; Cumberland, 2; Spooner, 8; Shell Lake, 1; total, 577.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

W. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mr. Normington, for several years choir-master and organist at Gethsemane, Minneapolis, and for the past year connected with St. John's, St. Paul, has accepted a similar position in the cathedral in New Zealand, his former home.

Bishop Whipple's Official Acts

June 18th: Ordained to the priesthood, in Christ church, Red Wing, Philip Henry Linley; preached and celebrated the Holy Communion; delivered an address to the Sunday school. The Rev. Mr. Linley will have charge of St. Luke's church, Hastings. June 22nd: Preached at Sleepy Eye, and confirmed three persons. June 23d and 24th: Addressed the Indians at the Birch Coulee mission twice. June 25th: Ordained Henry Whipple St. Clair, a Sioux Indian, to the diaconate, at church of St. Cornelia, Birch Coulee. Held Baptism, confirmed six persons, and celebrated the Holy Communion. In the afternoon, held service at Beaver Falls. June 26: Preached and confirmed nine persons in church at Redwood Falls. June 27th: Preached and confirmed four persons in Calvary church, Waseca. Also preached at Northfield, and confirmed a large class presented by Mr. Ten Broeck. Preached and held Confirmation at Shattuck and at St. Mary's Hall.

Confirmations by Bishop Gilbert

On the 4th Sunday after Trinity, Bishop Gilbert confirmed an interesting class at St. Andrew's, South St. Paul, prepared by Mr. Geo. Dunlap, lay-reader. In the evening he confirmed a class of 10 at St. Philip's (colored) mission, the largest in the history of the parish, prepared by the Rev. Harvey Officer, priest-in-charge. Beginning with the first Sunday in August, Mr. Officer will assume the rectorship *pro tem* of St.

Paul's church, during the Rev. Dr. Wright's contemplated trip abroad. The vestry granted him a year's leave of absence.

Rev. Mr. Ten Broeck's Anniversaries

Sunday, June 25th, the rector of St. Mary's, the Rev. G. H. Ten Broeck, celebrated the anniversary of his ordination. It was also the anniversaries of both Mr. and Mrs. Ten Broeck's birthdays and wedding day. In the evening choral service was held, the offering going towards the choir fund. The church was beautifully decorated with roses and palms. The parishioners presented the rector and Mrs. Ten Broeck with a beautiful palm and jardiniere, in honor of the event.

Maryland

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

Death of the Rev. J. P. Fugette

The Rev. J. Preston Fugette, an old and well-known clergyman of Baltimore, died June 17th. He was born in Washington in 1825, and educated for the ministry at the Virginia Theological Seminary near Alexandria, Va. He was ordained to the priesthood in 1854, and came immediately to Baltimore. After three years of ardent work he built the church of the Holy Innocents', Chase and Eden sts. During the Civil War he returned to Alexandria and took charge of Christ church. Thirteen years ago he retired from active work. The funeral took place June 21st, the Rev. E. B. Niver, rector of Christ church, officiating. Interment was made in Greenmount cemetery.

Archdeaconry of Annapolis

The spring meeting was held in Christ church, Calvert Co., June 19th and 20th. The journey was made by water, the Governor having placed the State steamer, "Gov. McLane," at the command of the archdeaconry. A missionary service was held Monday at Christ church, with addresses by the Rev. Messrs. Plummer and Niver. On Tuesday the business session began at 9 a.m. At 11 a recess was taken for a public service, the Rev. C. J. Curtis being the preacher. A bountiful lunch was served by the ladies of Christ parish, in the churchyard. At the afternoon session the topic, "What do our country parishes need?" was discussed by the Rev. Messrs. Galt and Gardner. Appropriations were ordered for the year, and apportionments fixed for nearly all the churches. A very hopeful spirit was shown in all the reports of the work of the country churches.

Western New York

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

St. Paul's Church, Mayville

The Bishop made his visitation to St. Paul's and its dependent chapels, the Rev. G. W. S. Ayres, rector, on the 5th Sunday after Trinity. Accompanied by the rector, the Bishop celebrated the Holy Communion at 8 a.m., in the chapel of the Good Shepherd, Chautauqua, the Bishop remaining and preaching at 11 a.m. in the amphitheatre to a congregation of 1,500 persons. In the afternoon, the Bishop and rector drove to St. George's chapel, Hartfield, where Evening Prayer was said, the Bishop preaching and also addressing the Sunday School. In the evening, services were held in the parish church at Mayville. The Bishop preached, Holy Baptism was administered to three persons, and a class of eight was presented for Confirmation.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

Departure of Rev. and Mrs. Wm. Wright

Before leaving Big Rapids for her home in Geneva, Ohio, the ladies of the 20th Century Club presented the wife of the Rev. Wm. Wright, their ex-president, with a beautiful gold watch. The ladies' guild also remembered Mrs. Wright with a substantial token. The rec-

tor, Chaplain Wright, has for nearly six years been in charge of St. Andrew's church.

New Mexico

John Mills Kendrick, D.D., Bishop

The Rev. John L. Gay, at the church of the Holy Faith, Santa Fe, N. Mex., will be 90 years old on the 21st of September next. He proposes to resign this mission at that date. His resignation will leave vacant our mission in this historic city. It is the oldest, and one of the most important, in New Mexico.

Sorrow has come to the Rev. Mayo Cabell Martin, rector of St. Clement's church, El Paso, Texas, in the death of his wife, Mrs. Laura Martin. She died May 31st, at the home of her parents, Nashville, Tenn.

The Seventh Annual Convocation

Met at St. John's church, Albuquerque, on Ascension Day. The sermon was preached by the Rev. Robert Renison. The Rev. Fred T. Bennett was elected secretary. There was a good attendance of the clergy, and a larger attendance of the laity than usual. The constitution was amended so that every clergyman actually performing clerical duty whether canonically resident or not, shall have a seat and a vote. The Bishop in his annual address gave an account of the work done during the last year, and described the situation. The territorial secretary of the Woman's Auxiliary made an encouraging report. Two measures were adopted looking to episcopal support: An annual assessment on communicants, and an appeal to individuals and congregations for contributions to the endowment of the episcopate, this fund to be held and invested by the "Trustees of the Property of the Protestant Episcopal Church in New Mexico," a duly organized corporation. Mr. R. J. Palen, of Santa Fe, was elected treasurer; the Rev. J. L. Gay and Mr. Frank S. Haltby, delegates to the *Missionary Council*; the Rev. Fred T. Bennett, Mr. W. J. Johnson, and Mr. A. Galen Stockett, *Auxiliary Board of Missions*. The Bishop's appointments were: *Standing Committee*, the Rev. Messrs. M. Cabell Martin and Thomas D. Lewis; Messrs. L. B. Prince and Wyndham Kemp; *territorial Secretary of Woman's Auxiliary*, Mrs. Florence M. John, El Paso, Tex. The report of the Committee on the State of the Church was adopted after a discussion in which all the members of convocation took part. We quote part of it: "We find cause for encouragement in the hopeful condition of the work throughout the district. Especially is this noticeable in the gain of presbyters; increase in the number of Baptisms and Confirmations; development in Sunday school work, and also in general offerings. In accordance with the recommendation contained in the Bishop's address, we trust that the larger missions will strive to increase their contributions to the salaries of the missionaries, so that existing missionary appropriations may be curtailed, for the extension of the work in other places. We would urge upon the clergy the importance of the work of the Woman's Auxiliary, and recommend the organization of branches wherever practicable. We note with pleasure, from the Bishop's address, the growing sentiment against public entertainments for the support of the Church."

Washington

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

St. Thomas' Church, Washington

The first service in the new church, the Rev. J. A. Aspinwall, rector, was held on the 4th Sunday after Trinity. During the next few months the regular Sunday services will be continued in the chapel, while the work in the new building is completed. An altar and reredos of stone or marble will be erected, for which a member of St. Thomas' has given \$3,000. Other gifts are, \$1,000 for a stone pulpit, \$500 for a brass lectern, and \$150 for Bible and Prayer Books. The new building had been in process of construction for five years, work going on as the funds were provided. In its outwardly com-

pleted state, it is by far the most beautiful and substantial church in the city, a fine example of the early type of Gothic architecture. It is constructed of gray granite, with buff sandstone trimmings; on the exterior the stone is rough-faced, while the interior walls, of the same stone, have a smooth finish. The only wood used is in the carved oak roof, the wainscoting, floors, and pews. A tower rises above the transepts—the church being cruciform—and is surmounted by a graceful spire. The principal doorway, on 18th st., has an arch of handsome design, and the gable is flanked by small towers. There is also an entrance on Madison st., through a beautiful porch. The long, narrow windows are filled with glass which harmonizes with the interior effect.

Arizona

John Mills Kendrick, D. D., Bishop

The Seventh Annual Convocation

Met at Trinity church, Phoenix, June 1st. The sermon was preached by the Rev. W. D. U. Shearman who was also elected secretary. The attendance of the laity was larger than at any previous convocation. The constitution was amended so that every clergyman canonically connected with the district, or under appointment of the Bishop, engaged in Church work in the district at the time of the meeting of convocation, shall be entitled to all the rights and privileges of the same. The Rev. E. A. Penick, for the committee appointed at the last meeting of convocation to consider the matter of procuring uniformity in the matter of reporting communicants, offered the following resolution, which was adopted:

That all communicants be reported who are residing within the cure for an indefinite period of time, provided that period be extended over a year.

Action was taken for the safe investment of the Episcopal Fund. The Protestant Episcopal Church Corporation of Arizona reported that all the Church property in the Territory had been conveyed to this corporation. The Bishop, in his annual address, reviewed the work of the year. Elections and appointments were as follows: *Standing Committee*, the Rev. Messrs. E. A. Penick and W. D. U. Shearman; Messrs. John F. Blandy and John J. Hawkins; treasurer, Mr. H. A. Morford; delegates to the *Missionary Council*, the Rev. E. A. Penick and Mr. Norman Lackland; *Auxiliary Board of Missions*, the Rev. W. D. U. Shearman and the Rev. Robert Renison; *territorial secretary of Woman's Auxiliary*, Miss Elizabeth W. Kendrick. The report of the Committee on the State of the Church was adopted, after a thorough consideration of the subject, in which all the members of the convocation participated. The report stated that there was much ground for encouragement and hopeful perseverance. "A slight falling away may appear in some of the results of the past year, but this is more than counterbalanced by a healthy growth in other directions, and the year has been one of real progress, for which we thank God and take courage. We observe that one of the most difficult problems which the Bishop has to face, is the supply of suitable men for missionary work in these districts; men of tact and talent and physical endurance, and, above all, men 'full of the Holy Ghost and of wisdom,' who long for the salvation of souls, and who will preach in all earnestness and simplicity the Gospel of our Lord Jesus Christ. Your committee note with pleasure the organization of three new missions: namely, Kingman, Williams and Winslow, and the happy termination of a perplexing state of affairs by the consecration of St. Paul's church in the latter place. We earnestly hope that the Bishop may be able to find the right man for the missions along the Southern Pacific railway, who will step into the breach, and prove himself a good soldier of Jesus Christ. In conclusion, your committee strongly recommend an inculcation of distinctly Church teaching in harmony with our Book of Common Prayer, and the necessity of emphasizing Sunday school work with a view to this end."

Editorials and Contributions

ONE of the leading Presbyterian pastors of New York city, a man of ability and purity, has relinquished his charge, and the property has been sold to the Jews for a synagogue. He stated that a certain rabbi told him he could buy any one of fifteen or twenty churches if a satisfactory price were arranged. Dr. Chambers gave two reasons for his failure, and these reasons, no doubt, apply to the fifteen or twenty. The first reason was, that the kind of people to whom he ministered had mostly moved to other parts, and it was impossible to maintain a Presbyterian church without a Presbyterian constituency. To remain as a Presbyterian mission among the Jews, it would have to be endowed, but an endowment was not forthcoming. The second reason was the indifference of the people to religion. "The discussions of the Bible have had a mighty influence on the people. Their faith has been undermined until it has reached a state of indifference. Doubt has been raised as to the very structure of the Christian Faith. This has made the task of the minister tenfold greater."

WE have two remarks to make: 1. The Christian religion was founded without a Christian constituency, and yet it made or conquered one with amazing rapidity, and has established itself as a triumphant force, in spite of the most vigorous antagonism. There must be something wrong with any form of it which cannot live without a ready-made constituency. Is this one of the many malignant symptoms of the disease of separatism? If any body feels that it has a mission only to its own sort, the time has arrived to consider what reason it has for existing, or, better, for casting away its narrowness and getting back to the breadth and catholicity of the apostolic times; and this is counsel of wisdom not for the Presbyterian narrowness only, but also for the Baptist exclusiveness, and for the Methodist sect-spirit, and for all the shibboleths, not omitting our own Episcopal "scope of margin small." It is rather absurd to sing loud anthems to Catholicity when a few Jews can dechristianize a whole neighborhood. 2. We presume Dr. Chambers may have in mind the eminent scholarship which has fed so greedily upon its self-conceit that it has been more anxious to announce an unknown prophet of the Exile, or point out a doubtful origin of the fourth Gospel, than to let humble souls go on quietly finding God in the Inspired Word, to their great comfort and progress in character. There is a good deal of that kind of eminent scholarship abroad in the land, and it gets itself into pulpits and schools and colleges and seminaries and magazines, and like all other manias, it loses control of itself, and is quite ready to upset faith if it can only set up its own alleged erudition, and make all the agnostic groundlings stare. But these latter do more than stare; they pat these inflated critics on the back, and say: "Long live such liberality!"

WE are just now passing through a very bad spell of weather. Broadism, in the sense of the liberality just mentioned, darkens the sky, and makes the walking very damp. To your umbrellas, O Israel, for

the drops are large. But the shower will soon pass; for the day is not far distant when the atheists, infidels, agnostics, and other religious ignoramuses who do the religious paragraphs in many of the papers, will tire of writing up all kinds of pugilists; and when that time comes there will be less reason for the little emasculates of the pulpit to blacken the eyes of Moses and see double when they look at Isaiah.

THIS general belief has been that in Chicago millionaires abounded to an extraordinary degree. Certainly the city, with a magnificent development of material interests almost unprecedented in the history of the world, gives the casual observer the impression of enormous wealth, and seems to justify the popular belief that there are more millionaires to the square mile in the central part of the city, than in any other city in the world. But it is amusing to discover how wrong the popular notions may sometimes be, and how far from the facts the current gossip! Under the new law of assessment for taxes, it has recently been discovered that there are but two persons in Chicago who possess more than one million in personal property, and these two are women. Are we to infer that this city is exceptionally advantageous to the gentler sex in their pursuit of wealth? Or does it become apparent that men, with all their getting, do not get to keep? Or, perhaps, we are to conclude that it is the custom of the men to hold in the name of their wives, horses, carriages, watches, clocks, sewing machines, gold and silver ware, diamonds and jewelry, actual money in possession, household goods, bonds and stocks of foreign corporations, and money loans.

THE *Times-Herald* is so uncharitable as to suggest another explanation, which takes the form of a question:

Is it credible that in all this great city there is not a solitary man who owns more personal property in taxable bonds, stocks, and money loans, than is acknowledged in the lowest of these honest schedules? If there is, and we cannot believe the evidence of our eyes, and doubt it, does not the inference bring us close to the conclusion of the hasty Psalmist, "All men are liars?" At least some of their personal property schedules would bear out that conclusion.

This is really a serious revelation of the state of morals among the rich in their relations to organized society. The worst of it is that God knows it all, and will bring these dishonest people to judgment. The next worst is, that every dollar taken from the schedules by false returns, must be paid by people not so able to pay. Equitable taxation demands honest schedules, and when all are honest, all will have less to pay in proportion.

THE launching and naming of a hospital ship in New York, recently, were picturesquely attended by a flight of doves or pigeons from the bow, liberated by the lady who at the same time named the vessel. It is a Japanese custom, we are told, and certainly is more seemly, and more soberly suggestive of good navigation and a safe return, than the pouring of champagne over the bow. Hundreds, perhaps thousands, of staunch vessels have gone to the bottom

from champagne, and other intoxicants, poured between the bows after sailing. The best use for all that sort of thing is to pour it outside, and we don't see why the W. C. T. U. should protest against it so vehemently.

BUT, why, oh! why, should Miss Dodge repeat the utterly inappropriate, offensive, and irreverent formula, "I christen thee," when she let the birds go and pronounced the name of the ship? She did well to omit the shocking travesty of baptizing a mass of wood and iron, but she did wrong in using the words which signify a sacramental act by which an immortal soul comes into a closer union with Almighty God. It is a profanation of the Name which is above every other name, and ought not to be tolerated in Christian communities. Yet there is scarcely a daily paper which has not some report of this thoughtless trifling with sacred things. It is offensive to good taste as well as religion. How long shall we have to endure it?

MR. EDDY says: "Divine love is our only physician—never loses a case." Some of the coroner's juries seem to think differently.

The Rights of the Laity

THE Rev. Dr. Richey, of the General Seminary, one of the most eminent theologians still left among us, recently drew attention to what he called "the special glory of the Protestant Episcopal Church," that "the rights of the laity are grounded and protected by the Canons and the Book of Common Prayer just as much as the rights of the clergy." It would seem difficult to misinterpret this utterance. It is one of the rights of the laity that the services of the Prayer Book must be used according to the rubrics, and that nothing else may be substituted for them. Thus it is taken out of the power of any clergyman to mould the services so that they shall teach peculiar views of his own, or to ignore any of the articles of the Christian Faith. In the course of the Christian Year, all the great facts and doctrines of the Christian religion are emphasized and celebrated in harmonious relation to each other. In every service, in fact, the most essential things are constantly reiterated, such as the doctrine of the Holy Trinity, the Divinity of Christ, and the Incarnation. Those parts of the sacred Scriptures best suited for popular instruction are read and re-read. So it is that the Church provides a safe-guard against the unhappy possibility of an unfaithful priest. If his preaching is erroneous, the constant voice of the Church in her formularies of worship furnishes an antidote. Nothing else may lawfully be substituted for these services, and anything of an additional or supplementary character is subject to the approval of the constituted authorities of the Church.

BUT this is not all. The laity have also the right to demand that the pulpit utterances and public teachings of the clergy shall be in accord with the formularies of faith and worship, and this also is provided for so far as laws and canons can effect it. The declaration of conformity which every

candidate must sign before ordination, has become tolerably familiar through recent discussions. It includes an acknowledgment that the Holy Scriptures of the Old and New Testament are "the Word of God," and a solemn engagement to conform to the "doctrines and worship" of the Church. Besides this very explicit and solemn declaration, the way to Holy Orders is further fenced about by the necessity of presenting various certificates, the most important of which must testify that the candidate has not since his admission as such, "written, taught, or held, anything contrary to the doctrine or discipline of the Protestant Episcopal Church." Finally, at the most solemn moment of ordination, the candidate for the office of deacon is called upon to profess his unfeigned belief in "all the Canonical Scriptures of the Old and New Testaments," while the candidate for the priesthood must promise to be diligent "always so to minister the doctrine" as well as the sacraments and discipline of Christ, "as the Lord hath commanded, and as this Church hath received the same." He must also pledge himself, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word." Thus, from first to last, so far as human words can go, so far as the most explicit promises can provide security, the Church is protected from false teaching, and the rights of souls for whom Christ died to have a pure Gospel preached to them, are maintained and guarded. Furthermore, the Canons provide a method of arraigning and rejecting from the sacred ministry those who prove false to these vows, and the bishops in particular are set over the Church to watch as those who must give an account.

BUT now, in answer to Dr. Richey, comes a layman to whom it is perfectly clear that the laity need no protection. It is one of their rights, in fact, their main right, not to be protected. In Baptism they are pledged to accept the Apostles' Creed, only that and nothing more. Apparently this is taken to mean that nothing is obligatory upon a layman but the letter of that Creed. This was a solemn contract, and no authority can impose anything more. Every man is at liberty to interpret it as he pleases, to "flux it" with new meanings, regardless of history or of the authority of the Church. For the clergy of the Church, or for the Church herself, to attempt to impose any particular meaning upon the articles of this Creed, is mere impertinence. There are a hundred theological matters, says this gentleman, about which "no man has the right to compel our conclusions by pretending to speak the voice of the Church." He mentions a few of these, such as eternal damnation, verbal inspiration, inerrancy of the Scriptures, and the Real Presence. Another might have included the inspiration of the Scriptures, the doctrine of the Trinity, and the Divinity of our Lord. It is well-known that many Unitarians find no difficulty in accepting the Apostles' Creed. "Such is the liberty," we are told, "wherewith our Church, as well as Christ, hath made us free!" The writer upon whose deliverances we are commenting, compares the Church to "a large room." At this rate, it would truly seem to be as large as all out-of-doors.

IF we are to accept this position, the question naturally arises: Why are all these restrictions placed upon the clergy? Why

are they required to give such strict account of their faith, and to obtain at every stage such explicit testimonials to their orthodoxy? They must sign a document which binds them to acknowledge the Holy Scriptures to be the Word of God, and engages them to conform to "the doctrines and worship of the Protestant Episcopal Church," and, as we have seen, they must answer to still more detailed requirements before they can receive the office of priests in the Church of God. What does all this signify, if it has no bearing upon the authority of their teaching? Can it be supposed that it is necessary for a priest to believe more than a layman in order to the salvation of his own soul? Again, why do we maintain theological seminaries, and compel our clergy to prepare themselves by a long and severe course of study for their future work, if this is not intended to supply them with the authoritative teaching of the Church, and if the laity of the Church are at liberty to turn a perfectly deaf ear to their deliverances?

IN fact, according to this view of things, the Prayer Book itself does not matter, except as a sentimental influence. However positive its statements may be, and even though such statements have to be taken upon the lips in the course of the services—as the Nicene Creed, at least on some occasions, in the Communion Office—they are not to be understood seriously. They are nothing more than religious exercises, expressed in archaic, we may say, poetical, forms. All that can be required of anybody as belief being the Apostles' Creed, understood according to each man's private judgment with which no one has any right to interfere, the office of teacher becomes entirely superfluous. Our layman does not balk at this. It is an axiom, he says, that "nothing can be deemed essential which the Church does not impose upon her laymen. An important corollary is wrapped up in that proposition. What is not essential for laymen to believe, is not necessary for clergymen to teach. What is not necessary for them to teach, is not essential for them to believe." Thus is swept away at once the teaching office of the Church, except so far as the Apostles' Creed fulfills that function—that Creed which neither Church nor priest has the right to interpret in such wise as to "compel the conclusions" of any individual.

THIS fallacy which runs through all this, is the assumption that the baptismal pledge of belief in "all the Articles of the Christian Faith, as contained in the Apostles' Creed," excludes any authoritative explanation of that Creed, any development of its brief heads into the fullness of their meaning. Until these evil times no one ever doubted that that Creed was merely a summary of fundamental things, a list, as it were, of subjects so great, so profound, so far-reaching in their significance, that they must often call for the most careful and painstaking study to preserve from serious error him who desires to hold the truth of our holy religion. From time to time in the past, errors have arisen, and the Church has met them by explanations which she has embodied in the longer Creeds, in the doctrinal decisions of the great General Councils, and ultimately in her authorized offices of worship. As well might one imagine that when he has mastered the table of contents of a scientific book, he is sufficiently acquainted with the

subject-matter, as to suppose that a knowledge of the words of the Apostles' Creed is all that is required of him in the way of divine knowledge. Already, in the address to the sponsors, it is assumed that there are "other things which a Christian ought to know and believe to his soul's health." Before he is confirmed he must be instructed in the catechism, which contains much more than the explicit statements of the baptismal Creed; and as a Christian and a Churchman, he must be a worshiper at the altars of the Church, and must take constantly upon his lips, or by his "amen" endorse, many statements which go far beyond those first elements of doctrine. The true Christian and loyal Churchman must go on from faith to faith. There can be no evasion here. The position maintained by this layman would indeed be short and easy, but it would inevitably end in religious chaos.

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Is There Room in the Ministry?

BY THE REV. FRED'K S. JEWELL, D. D.

III.

NOW it must be apparent that no good end is subserved by this discussion, except as it helps point the way to the amelioration or the cure of the existing evil; and no such amelioration or cure is practicable except as the causes of the evil are discovered and rightly diagnosed. What, then, are these causes? There is, first, the absence of any unifying and controlling headship in the episcopate, and a consequent lack of consistency and harmony in diocesan modes and rulings. What is accepted in one diocese may be forbidden in another; men who are received as fit candidates for Orders in one diocese, may in another find their advancement estopped, without canonical warrant, by prelatial prejudice and absolutism; men, in fact, whose papers have been duly passed by the Standing Committee, and who have been recommended by the same, can be, and have been, held up, and denied ordination, because they came from certain ecclesiastically obnoxious quarters, or because "rumor had it" that they were Ritualists; and ministers of fair record for usefulness not only may be, but have been, compelled by episcopal antipathy and ill use, to abandon one diocese, and seek room in the ministry of another where there is less individualism and more law. It is not pleasant to have to speak thus, but certified facts are not lenient matters, and the existence of such diocesan arbitrariness and contrariness cannot but restrict the room in the ministry and work hardship to those against whom it closes the door of employment.

A second cause of the evil is to be found in our peculiar parochial independence, and consequent unwisdom with regard to filling vacant rectorates. The ways of parish authorities in finding and calling rectors are, as is well known, "past finding out," though they are by no means on that ground either Churchly or divine. Instead of being intelligently selected, and authoritatively sent, ministers are, and not infrequently on grounds of the merest chance, caprice, misinformation, and perhaps partisan scheming, chosen and called, to the contravention of the primitive use, the infringement of the episcopal prerogative, and to the complete inversion of the Church idea of proper rule and subordination. But where the bishop lacks the power to send, he is necessarily restricted in his opportunities to find room

in the ministry for those seeking employment. It is and always must be impossible to put "the right man in the right place," or to put the worthiest man who is out of employ into any place at all, when the filling of vacancies is left to that thing of whims and chances, the popular parochial voice and will.

But it may be said that the fitter and wider room for the unemployed ministry is to be found in the missions of the Church, and that here the bishops are in full possession of the power to send. This, however, leads to the third, and much the largest, cause for the want of working room in the ministry. It must be apparent that as the Church is situated in the dioceses in which most of these missions are found, the bishops cannot send and maintain men as missionaries, without the necessary means. These means must come from those parishes which have been by the grace of God—not by their own wisdom and might, as too often seems to be the feeling—established in strength, wealth, appointments, and privileges. But unfortunately parochial autonomy and exclusiveness have gone far to set up the parish in the parochial mind as the ecclesiastical unit, as a sort of semi-independent institution whose affairs and interests are of quite the chief importance, those of the diocese and the Church at large being of a foreign sort, and only subject to an optional attention and concern. There is in the parochial atmosphere too much of the self-satisfaction of Nebuchadnezzar's, "Is not this the Babylon which I have built?"; too much of the gospel of Cain, "Am I my brother's keeper?" No broad and generous outlook is taken, no enthusiasm is felt in behalf of the greater interests and enterprises of the Church, no true missionary spirit inspires the parochial life and effort. Hence, whatever is needed for the extension and establishment of missions is wholly a matter of convenient attention, surplus funds, and chance change. The consequence is weary pleading for offerings, mortified alms basons, languishing missions, and a mocking echo to the petition, "that it may please Thee to send forth laborers into Thy harvest." As long as this state of things continues, there will be, financially at least, many who fail to find room in the ministry.

As last of the causes to be considered, there are those who seem to think it is the lack of a proper self-sacrificing spirit among those who are seeking ministerial employment but can find no place, and who argue that they should solve the problem of room by going forth empty-handed and alone and making places for themselves. This sounds sufficiently grand and heroic, but it hath "a dying fall," a sort of grim, Pharaonic bricks-without-straw conclusion. True, no need of Christian praise, no divine blessing, would be too great for those who under the necessary conditions—sworn celibacy, the life of a half solitary, self-subsistence by manual labor, without a chance for subsequent relief by translation to some parochial "fat pasture"—will thus adventure their lives in the "high places of the field." But has the Church a right to ask it of them? Can those who are situated in the midst of parochial ease and affluence ask it? This is to demand a devotion and a daring beyond even that of the missionary zeal and courage of apostolic times. True, those who then went everywhere preaching Jesus and Him crucified, went self-sacrificingly forth, "without purse and scrip," into the wildest regions, and made places for themselves. But this

they could do with good heart and high resolve, because they went forth in the living consciousness that behind them was a Church correspondingly poor, tried, struggling, and with them enduring hardship for Christ's sake. But no such condition of things in the Church obtains now, and no such parallel now holds good between her and her missionaries. With her present strength and wealth, her personal luxuriosness and ecclesiastical splendor, she presents no such inspiring example of militant hardihood and self-sacrifice, and no such consoling thought of high companionship in suffering for the cause of Christ, to him who is to give up all and adventure everything for her and her Lord, in her ecclesiastical and spiritual wilds. With what consistency then can we lisp a syllable of surprise or complaint that, among those entering the ministry, and who are so often easily admitted on formal grounds, with small attention to the purity of their motives, the thoroughness of their religious convictions, and the spiritual singleness and elevation of their purposes, and among those who, already in the ministry, and seeking in vain for some open door of just priestly employment, see themselves subject to a cold demand for the exercise of a one-sided and unsupported self-sacrifice, there is wanting the spirit of missionary self-abnegation, and heroic, forlorn hope, devotion, and daring? The spirit of the forlorn hope is born of the spirit of the host which it sees behind it; toiling unweariedly in the trenches or stoutly fighting all along the extended line of battle.

Now it cannot but be seen that there is cause of complaint as to accessible and permanent room in the ministry, on the part of the unemployed, and it may also be said, on the part of many who are now employed, inasmuch as under the existing conditions they do not know how soon, from either parochial indifference or caprice, or from missionary impecuniosity, they may come to be without place and prospects. Nor looking at the causes of the evil as here presented, and which do certainly here or there, in a greater or less degree, operate to produce and perpetuate it, can one fail to feel that "there is something rotten in Denmark," that there are gross defects in our system, and a grievous lack in our religious life, which call for both reproof and correction. If the former seem beyond our reach, we may at least seriously concern ourselves about the latter. There is need, in place of the one we have, of a suffrage like this in the Litany:

That it may please Thee to stir up the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may more abundantly send laborers into Thy vineyard.

We beseech thee to hear us, good Lord.

—X—

To the Clergy

BY THE RT. REV. WILLIAM LAWRENCE, D.D.
FROM HIS ANNUAL ADDRESS, 1899

ALLOW me to say a word of exhortation to the younger clergy: You who have been candidates under me well know that I will ordain no man who has made up his mind to work in Massachusetts. I insist that, if he enters here, he enters the ministry of the whole Church, ready and glad to go wherever throughout the world God may call him. If a man in the ministry sustains that note, he will receive the response that goes with a man of devotion.

Again, you enter the ministry with a clear knowledge that it is, or ought to be, a life of sacrifice; before entering you count the cost. Whether at the end of ten years you are getting more or less income than your college chum, now a doctor or a lawyer, is beside the question. You are probably getting less. The point is: Are you content to get less? Are you happy in the spiritual rewards of your work? Economy in little things, social isolation, the lack of congenial companionship, intellectual starvation—these commonplace conditions are what test the devotion and heroism of the ministry to-day; and some of these tests are as hard as martyrs' tortures, for they last longer.

I appreciate fully the worth of a good wife in the ministry (there are many such in Massachusetts), but I fail to see why, because a young man is a clergyman, he should, though he has only his deacon's stipend, marry at the time of his ordination. The Church makes no pledge at ordination that it will support a large family.

It is a distinct loss to a young man, or to the Church, when the first question to be answered is not: Where can I do the best work for the Church? but: Where can I do a work for the Church which will also enable me to support my family?

I know the narrow conditions under which some men in this diocese are living; I know the heroism and the silent endurance. I urge those who are enduring to take hope and courage, and to gain a new Baptism of devotion.

For a man of average ability and judgment, and of real devotion, there is large room in the ministry. There is the blessed privilege of bringing the Gospel of Christ to the people, of ministering to the deepest needs of men, upbuilding their character, gaining their confidence and affection, and leading them into higher realms of truth, hope, and faith.

—X—

"The Essence of Life is Divine!"

BY MARTHA A. KIDDER

Infinite mercy, exalting the spirits who suffer on earth,
Casts o'er the anguish of living the hope of a future new birth.
Onward we wander, not blindly, but seeing the Master's design;
Strength is made perfect in weakness,—the essence of Life is divine!

Brother is seeking for brother, to rescue from sorrow and sin;
Out of the heat of the battle the victor new glories may win—
Triumph o'er self, and devotion to suffer, yet never repine;
Strength is made perfect in weakness,—the essence of Life is divine!

Miracles still to the vision of faith are revealed by each day;
Flowers of hope and of patience unfading are found on our way;
Ask we not vainly of heaven to show to the people a sign;
Strength is made perfect in weakness,—the essence of Life is divine!

Humbled we turn to the future, away from the love that is slain;
Purified love is transfigured, and stronger than sorrow or pain;
Over the path of repentance the stars of eternity shine!
Strength is made perfect in weakness,—the essence of Life is divine!

Ever above us, around us, are hovering angels of light;
Visions of heaven in glory are dawning again on our sight;
Music celestial is thrilling the hearts that afflictions refine;
Strength is made perfect in weakness,—the essence of Life is divine!

The Presiding Bishop

FROM CONVENTION ADDRESS OF THE
RT. REV. EDWIN G. WEED, D. D.

I WANT to call your attention to Section 3 of Article I, which deals with the rule for the appointment of the Presiding Bishop. This section follows the old custom of making the senior bishop the Presiding Bishop, unless he shall resign his jurisdiction, or become disabled. It is not to be supposed that the duties of the Presiding Bishop are fully understood by the clergy or laity in general, and for this reason I mention the matter. The Church has become so large that it is impossible for an old man to attend to the duties. The House of Bishops has sought to relieve the Presiding Bishop by appointing an assessor who is really the recognized secretary of the Presiding Bishop. While this has materially helped to bring about a more orderly condition in the administration of the office, yet even this does not fully accomplish all that was expected, for the reason that it is impossible for the assessor to be at the side of the Presiding Bishop whenever he is needed. The work of the Presiding Bishop increases every day, so that the demand for a strong, robust man to fill the position has become almost imperative. A large organization like the American Church will not run without friction, unless the details of the management are carefully looked after. As you are aware, the consecration of the Rev. Mr. Funsten has been postponed, and it looks as though a snarl would have to be unraveled before a bishop can be consecrated for the diocese of Boise. In Bishop Williams we had an unusually good presiding officer, but we suffered from the infirmity of the Presiding Bishop before his day, and now we are in the midst of a most distressing condition which has its origin in the infirmities of the presiding officer of the Church. There is a provision in this new section, that in case the senior bishop, by reason of infirmity, shall become disabled, the next in seniority, by consecration, shall become Presiding Bishop. Suppose Bishop Clark should become disabled, the next in seniority is the Bishop of Minnesota. Bishop Whipple's health is so shattered, by the exposures of his early years, that he cannot live in his diocese the year round. The next is Bishop Wilmer, of Alabama. And then, who will decide the question of disability? We all make mistakes, and if the bishop says he is able, and in his right mind, how will the disability be determined? I hope you will take into consideration the disadvantages of the present system. If a better system should present itself to your minds, I trust your deputies will be instructed to propose an amendment.

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Boston Correspondence

AFTER the diocesan convention there is always a lull in Church work. Nothing was interesting at the convention outside of the discussion on the canons of discipline, and this consumed the greater part of two days. The laity took a prominent part in the discussion. The court, in the trial of a clergyman for error in doctrine, will now be composed entirely of clergymen. For other causes, it will be a mixed court of clergy and laity.

One of the most impressive sights at this period of the year, is the annual service of the Girls' Friendly Society. There were 1,200 women and girls in the procession, which was beautified with banners, many of exquisite workmanship, and all contributing towards a

scene long to be remembered, and expressive of the greater possibilities of womanhood in the Church. There is no society more popular than this, and the annual gathering is becoming more than ever an event in the diocese. Father Osborne preached an excellent sermon, from the 14th and 15th verses of Psalm XLV.

Following this in interest is the annual festival of Church choirs. These festivals increase in popularity every year. They were held this year in St. Paul's, Emmanuel, and the church of the Advent. The music was well rendered, and in many respects was an advance upon former years. The average person knows very little about the vast amount of work involved in preparing for these festivals, and the great results produced upon the boys themselves, who are not more than ten years of age. The guild has popularized Church music in Boston, and done much to overcome the prejudice of twenty-five years ago. There is, however, much to be done. The interest of the clergy and laity is necessary, and a stronger financial support would obviate the few difficulties that the guild is called upon to encounter.

The archdeaconry of Boston still retains the services of the Rev. Dr. Lindsay as archdeacon, while the Rev. S. G. Babcock takes the place of the Rev. E. W. Smith in the archdeaconry of New Bedford. There are no other changes in the archdeaconries. These have all proved their efficiency. The details which formerly consumed the time and energies of the Bishop, are now referred to the archdeacon, with gratifying results to all concerned. The noticeable increase of zeal in missionary work throughout the diocese indicates another feature of the important agency which the archdeaconries represent in their respective districts.

The Church, the organ of the Broad school, after an existence of three years has ceased to be. It was well edited, but it may be justly said it was never popular. Many of its articles were excellent, but did not fulfill the high aim of being a journal of American Churchmanship. This is said with the kindest of feelings, and in part indicates the waning influence of Broad Churchmanship. There was a time when it was extremely hopeful, but its very advocates are now the disinterested persons. No party lacks enthusiasm so greatly as this school of theological thought. It is an old censure, brought against it by an English follower in *The Contemporary Review* a few or more years ago. We thought so once, now we know it.

It is a gratifying sight to notice the ways and means taken by the City Board of Missions to make the poor enjoy a summer outing in some shape or other. Boys and girls, under an escort, will be taken weekly to the beaches, and the plans are so well arranged as to include every one in the churches. A Mother's Rest is provided at Crescent Beach, which is an excellent expedient to bring comfort and cheer to many a forlorn mother. Our city government this year has accepted, apparently, a lesson from our various charitable societies, and is providing lead water in various localities. Our mayor believes in all sorts of things for the municipality to do, and the charitable work of this city, carried on and endorsed by His Honor, is of such magnitude that the city is a good competitor of the Churches in this special way.

A falling off of candidates for the ministry is noticeable in this diocese. Five young men were graduates from the Cambridge Theological School this term. This is a small class, smaller than for many years past. The quality, however, is excellent. No better men are entering the ministry than those who enter through the diocese of Massachusetts. After considering this, our attention was drawn to an article in *The Nineteenth Century* for June, where this same subject is discussed. There are many things in it which are general, and do not apply to any special branch of the Church. There is, however, much truth in this remark: "The most devoted clergyman cannot live on air, and unless he has private means, his life in most cases will be a grinding struggle with poverty." Here is the rub. No longer are parents sending

their sons into the ministry because they are not adapted to other professions. If this were ever true, it is not so now. This is an excellent change of sentiment, and everything must be done to maintain it. Five graduates from a seminary are better than twenty-five who are in a large degree convinced that the ministry is an easy berth, an environment of respectability, and "a sphere of sweetness and light." These feelings have died away, and in dying, the true mission of the ministry is appearing.

To say that pure, simon-pure, heathenism exists in Massachusetts would be shocking to our pride, if not a reproach to our commonwealth. Your correspondent found himself a short time ago in a locality, many miles from Boston, where heathenism exists. He found people separated from the usual advantages, living in a state of ignorance about God, and contaminated with evils in ways which might be pardoned in the Philippines, but not in the Bay State. There are a few remote places like this. It is the summer visitor into these parts who can be the most welcomed missionary, and with a kind manner, the hearts of the disobedient will be turned to the wisdom of a Christian conscience. The Prayer Book is a silent witness to all this, and to place one of these in the lowly homes will quicken the understanding of spiritual things. People are more willing to read than they get credit for, and in these remote places where even the daily newspaper is seldom seen, the existence of a Prayer Book will be the entering wedge to better things. The Prayer Book, while primarily standing for the highest type of divine worship, may be used to preach the Gospel where church and Bible are not. Experience makes evident that we must scatter more Prayer Books, and less milk and water tracts about the Church.

It is strange with what rapid growth Christian Science is marked in this city. There was a time when every one, more or less, was struck with its phenomenal success, and those who did yield to its teaching were numbered among those who have surprised their Christian friends. The reaction was bound to come, and signs of its development keep appearing every day. There is dissension in its ranks, and many of its theories appear differently to those who at first accepted them with kindness. The system has been studied to great advantage in this city, and it will only take a few more just criticisms to indicate the hollowness of its assumptions. It has done one good thing, in making the average mind think upon God. Indirectly, Christian Science has made very evident that "Ill blows the wind that profits nobody." BOSTONIAN.

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Letters to the Editor

IS IT RUBRIC BREAKING?

To the Editor of The Living Church:

During the last two years I have been in many parts of the country, and, while a regular attendant at the services of the Church on "Sundays and other holy days or prayer days," I have witnessed but one Baptism at a public service of the Church, and in the place of the service appointed in the rubric of the office for Holy Baptism.

This may be a mere coincidence, or rather lack of coincidence, and perhaps it has been my misfortune not to be present at any given parish church when Baptism was there administered.

Perhaps. Turning to the rubric, I find it is mandatory as to the place in the service. "Must" is the word, "must be ready at the font immediately after the last Lesson at Morning Prayer, or immediately after the last Lesson at Evening Prayer." And here comes in a possible variant. The minister "by his discretion" may appoint—not a private administration, or a semi-public one, "when church is out," but whether the Baptism shall be—at Morning or Evening Prayer.

"Must." Much virtue in your must. And yet I have overheard, more than once, the expression: "Did you know there was to be Baptism after church?" And various indications have

caused me to fear that in this matter there is rubric breaking, and rubric breaking is *périlous*.

"Of law," says the "judicious Hooker," in a sentence that is one of the glories of the English language, "of law there can no less than this be acknowledged, that her seat is the throne of God, her voice the harmony of the world."

Y. Y. K.

THE MARRIAGE LAW

To the Editor of *The Living Church*:

In looking over the list of clerical signatures to the "Declaration on the Subject of the Marriage Law of the Church," one cannot but feel gratification at the large number of the clergy who have taken this opportune stand in behalf of the supremacy of the Prayer Book over the Canons, as expressive of the mind of the Church on that burning question. But it has to be confessed that that gratification is sadly abated by the surprisingly small number of the signatory bishops, the total list including only eighteen.

Can we other than ask with deep concern: Why is this list so small? We naturally look, we are bound in all Churchly obedience to look, to our Rt. Rev. Fathers as the leaders of God's host and the foremost defenders of her chief standard of faith, order, and worship, the Book of Common Prayer. Are we to understand that nearly three fourths of their number demur to committing themselves to any decisive stand in behalf of the supremacy of the Prayer Book as determining the mind and law of the Church in relation to Christian marriage? If not, what is the explanation of the absence of their names from the list of signers to this important document?

It is difficult to understand what that explanation may be, unless it is that they are held back by the unsettled state of the much-mooted question as to what is really the New Testament law with regard to marriage and divorce. Now it may be conceded that there would be much weight in such a cause for inaction, if the expressed mind of the Church on the nature and force of Christian marriage were only to be found in the Canons. There are serious differences of opinion even among the learned as to the force of the inspired deliverances of the New Testament on the subject of marriage and divorce. That there would be, under the lax and licentious usages of the times, and the hardly less conflicting looseness of principle and practice among the denominations, the gravest difficulty in applying any one strict and uniform law, must also be confessed. If under these difficulties, we had no law for our guidance but that lodged in the Canons, we might well stand in pause with regard to any action which bore with definitive force on the Canons to be enacted.

But in the present instance, this is not the case at all. We have in "The Form of Solemnization of Matrimony" in the Prayer Book, a most explicit and decisive expression of the mind of the Church as to the nature and force of Christian marriage. It prescribes in exact form the conditions under which it may be contracted; the solemn vows which are to be taken; and the extent of their binding force; and declares God to be the only power which may lawfully dissolve the sacred compact. The Prayer Book is here, as in all its other provisions, the higher law of the Church. The Canons, in the matters which they concern, the conditions under which they can be enacted, and their easily shifting diversity, are manifestly inferior or subordinate to the Prayer Book.

Now the real case, and the one solely considered in the Declaration, is this: On the subject of marriage and divorce the Canons are in direct conflict with the Prayer Book. No such conflict can consist with the dignity and duty of the Church. A harmonious reconciliation between the two must be effected. To do this, one or the other, the Canons or the Prayer Book, must be altered. The Prayer Book is the higher law. After the maturest examination and most serious deliberation, we have pronounced the revision and alteration of the Prayer Book, for perhaps a century, "a closed question." Nothing of the kind is true of the Canons. It stands to

reason then that the Canons must give way. To remove from our legislation this "conflict of laws," they should be altered and made accordant with the Prayer Book.

This is all that the Declaration sets forth and demands. Its reasonableness must be beyond dispute. How then can any loyal adherent to the Prayer Book hesitate to endorse it?

FRED'K S. JEWELL.

THE INSPIRATION OF THE BIBLE

To the Editor of *The Living Church*:

I desire to call the attention of your readers to an article in *The Homiletical Review* for July, entitled "The Inspiration Question." It is by the Rev. J. B. Remensnyder of New York city. He is not a Churchman, but a more thoroughly Catholic (not in the Pickwickian sense) defense of the Holy Scripture; a more loyal exposition of what most of us have held was the teaching of the Church, and to which we have given the obedience of our minds, has not been written for a long time.

While it is a great satisfaction to know that outside the Church, defenders of the Bible are not wanting, it is humiliating to be obliged to acknowledge that the chief recent conspirator against God's Holy Word is in Holy Orders in that Church that calls herself the witness and keeper of Holy Writ.

Let me quote one of the many admirable passages of the article (p. 21):

"The very same argumentative process [analytical system] impeaches the absolute verity of our Lord Jesus Christ. The record of His Person and Word has had to undergo the same errant transmission as the Scriptures, and if this vitiates their original divine inerrancy, it equally vitiates His. An infallible Christ is just as difficult of proof as an infallible Bible. The revelation in the flesh was necessarily subjected to precisely the same defective historical conditions as the revelation in the Word. Inspiration alone gives us the record of both. It is then a logical impossibility for those who deny an originally perfect revelation of Scripture to hold to a perfect Christ, the supreme authority for the soul. And this is the rock on which their fallacious theory will be shattered in fragments."

Had the writer the opportunity to know what we know perfectly well in Massachusetts, he might have added: Whether its partisans are conscious of it or not, the denial of the essential divinity of our Lord and Saviour Jesus Christ is the *terminus ad quem* of all Broad Churchism and Higher Criticism of Holy Scripture. "On a vague, loose theory of inspiration ungrounded in the Scriptures themselves," our author truly says, "anything that each one's caprice makes it, we have (in Bishop Ellicott's words) 'that strange conglomerate of myth, legend, fabrication, idealized narrative, falsified history, dramatized fable, and after-event prophecy to which modern critical analysis would reduce the most Holy Word of Almighty God.'"

J. A. MILLS.

Gloucester, Mass.

THAT "BUSINESS SIDE OF RELIGION"

To the Editor of *The Living Church*:

"Vestryman," in a recent issue of your paper, writes a strong letter from the average vestryman's point of view; viz., that in the administration of a parish there is really but one burden worth considering—the financial burden—and this the rector must bear, or if for any reason he does not, he is a privileged idler, and will eventually be forced to resign, or sink his manhood in the depths of his self-contempt.

The writer has been supposing for the last twenty years that the wise and rightful working of a parish involves the bearing of two burdens; the spiritual, which is the clergyman's, and the financial, which is the vestry's. He has been supposing all these years that the Church has clearly and emphatically set forth the vestry's duty to look after the finances of the parish with the very same good sense, and according to the same high business principles,

that it uses in its own affairs, in order that the minister may take up and properly bear his burden, viz., the preaching of the Gospel and the care of souls. He has been supposing, too, that this division of labor was not only absolutely necessary, in view of what a live parish is and must be, but that it was a wise and helpful arrangement, giving to the vestry an interest in the welfare of the parish which they otherwise would not be apt to have, and encouraging the rector to do strongly and well his proper work, that to which he received the Spirit's inward call, and for which he was solemnly set apart and ordained.

That these suppositions picture the ideal, rather than the actual, relations of rector and people, the writer has, with some thousands of other rectors, plainly seen. He would be devoid of sight, hearing, and feeling if he had not. But to be, in effect, coolly assured that "these ideas are all really a mistake, don't you know," rather takes one's breath away. Nor is it very encouraging to be further assured that even the "average minister," if "earnest and sincere," is so marvelously endowed that he can easily bear these two heavy burdens of things temporal and things spiritual; nor does it help one to "face the facts" (whether an average minister, or a superlatively able one), to be carried on to the inevitable conclusion that if there is to be at any time or anywhere a privileged idler in the Lord's vineyard, it is the vestry, and not the rector.

RECTOR.

To the Editor of *The Living Church*:

The letter in your issue of July 1st, on the above subject, signed by "Vestryman," is worthy of consideration, because it is evidently written by a thoughtful and earnest man. The impression which the letter makes as a whole, however, is that the writer entertains a somewhat unfavorable opinion of the moral character of the clergy. Over against this impression is the distinct statement in the concluding paragraph that, "The writer is of the opinion that the churches are fair and honest, and their people are willing to meet their rector much more than half way, and that an earnest and sincere preacher of the Gospel, if only of average ability, has nothing to fear." If the minister, in addition to being of average ability as a preacher, has a good head for business, and knows how to manage his parish on its financial side, then he may be said to have nothing to fear. But has it not become something more than a proverb, that the clergy are not good financiers? And without this earthward side to their characters, the chances are vastly against their success.

The question may be asked in all candor: What is the fundamental point in parish life? Is it not that the parish must in some way meet its pecuniary obligations, and that the power to do this turns always upon the ability of the minister? It is not a question of his religious fervor, or of his sincerity, or even of his being able to preach good sermons, and edify his congregation. First, and middle, and last, he must know how to make the thing go! Failing here, no other qualification will count. This is the feature of the age, and emphatically the feature of American life. The old sweet tie of confidence and affection which bound priest and people together, and which was cemented by adversity and prosperity alike, has been displaced by a spirit which looks out shrewdly for a type of man so rare and so composite, that the chances are strongly against his ever being secured. Some such men there are, and here and there the mingling of their powers is such, thank God, that the spiritual part is in the ascendant. But the decisive test lies in the direction of command, and not in the direction of spirituality. The man who can put his parish in the front rank of the religious societies of the place, and run an even race, at least neck and neck, with the most brilliant of his pulpit competitors, this is the man who is in demand. Whatever the measure of his learning and spirituality may be, there must be mingled with these the earth and the clay and the iron, and perhaps the brass,

that can face world and parish alike, and compel them to do his bidding. These are the qualifications that captivate us all. Count in the brass, too, and still we must admit that we are won, because it means power. But such men do not grow upon every bush, and they never will. In the meantime, the modest and retiring spirits must go to the wall, and take their places in the list of the non-parochial clergy. That list is a most suggestive, if not an ominous, one. It might be instructive, if there could be some method of securing their opinion upon the question, as to how they came to be non-parochial clergy. Permit me to give a hint on this subject.

It is to be borne in mind that the average parish, as a rule, is under the control of one man. Notwithstanding the Canon Law which places the temporal government of parishes under vestries, by a process that we all understand, some one mind becomes the central and leading force of the group, and the parish marches or halts, as he says. Of course if this one man has a large mind and a large heart and a large purse, the parish that is fortunate enough to possess him deserves the good name which "Vestryman" gives it. But if it is otherwise, if the man is opinionative and fond of power, and persistent in carrying out his own views, what chance has the clergyman to bring to bear any elevating influence? The cold principles that govern the shop and the mill and the store, will govern the parish, and the priest of God dashes himself in vain against such a despotism. Such a man has every advantage. He is on his own ground. There is no likelihood of his resigning or being turned out of office. At last the clergyman gives up the contest, and seeks work elsewhere. A series of such experiences is enough to quench devotion in the breast of an apostle, and the non-parochial list, by and by, has another accession.

CLERGYMAN.

Personal Mention

The Rev. Edmund A. Angell has taken duty for July and August in St. John's parish, Stamford, Conn. His mail should be addressed Burlington Arcade, Stamford, Conn.

The Rev. J. Humphrey Barbour has received from Trinity College, the honorary degree of Doctor of Divinity.

The Bishop of Albany has gone for the summer to North East Harbor, Me.

The Rev. W. M. Bottome has taken summer charge of St. George's church, Hempstead, diocese of Long Island.

The Rev. F. M. Bacon has become associate rector of St. John's church, St. Cloud, Minn., in charge of Sauk Rapids and Royalton, and will reside at Sauk Rapids. Address accordingly.

The Rev. Lewis Brown sailed for the continent, July 9th, by the "Spaarsdam," and returns Sept. 4th, by the "City of Rome." He goes with a party of friends.

The Rev. C. D. Brown, having been given two months' vacation by the vestry of St. James' church, Port Gibson, Miss., will spend it in the Blue Ridge mountains of Virginia. His address will be Bedford City, Va.

The Rev. W. B. Coleman is taking his vacation awhew, spending six weeks touring through Eastern States.

The Rev. E. Huntington Coley and family are spending a month's vacation at Westport, Conn.

The Rev. W. R. Callander has been appointed to the charge of the church of the Good Shepherd, Canajoharie, and Zion church, Fonda, diocese of Albany.

The Rev. Harry Cassil has been appointed archdeacon of Savannah, with charge of missionary work among colored people in the diocese of Georgia.

The Rev. E. N. Curry has accepted the rectorship of Christ church, Rouse's Point, and St. John's church, Champlain, diocese of Albany.

The Rev. Robert W. Forsyth, the Rev. C. Ernest Smith, D. D., of Baltimore, and Mrs. Smith, sailed from Philadelphia, 8th inst., per Belgium steamer, "Waesland," for Liverpool.

The Rev. Wm. Gardam will officiate at the church of All Angels, Shinnecock Hills, Southampton, L. I., July 23d, and will be in charge for the rest of July and the month of August.

The address of the Rev. J. Belton Haslam is now "The Clergy House," 222 Juneau ave., Milwaukee.

The Rev. G. Berkeley Griffith will enter upon his duties as assistant minister at Holy Trinity, Philadelphia, in September next.

The Rev. Samuel Hart, D. D., received the honorary degree of Doctor of Civil Law, at the late Commencement of Trinity College.

The Rev. John C. Jetter has been appointed curate of St. Thomas' church, Milwaukee.

The Rev. Prof. Jenks, of Nashotah, is spending his vacation in New Hampshire.

The address of Archdeacon Jenner, of the diocese of Fond du Lac, during July, will be Oswego, N. Y., care R. J. Oliphant & Co.

The Rev. Robert Philip Kreitler has accepted the charge of the church of the Epiphany, Ozone Park, N. Y.

The Rev. W. Poyntell Kemper has resigned his duties as precentor and choirmaster of All Saints' cathedral, Milwaukee.

The Rev. Charles H. Kues, of Evansville, Ind., becomes precentor and choirmaster at All Saints' cathedral, Milwaukee.

The Rev. J. J. Lanier has accepted the rectorship of St. Stephen's church, Milledgeville, with charge of the church of the Ascension, Sparta, Ga.

The Rev. Cameron Mann, D. D., and Dean C. Rowland Hill are rusticating together in the high Rocky Mountains of Western Colorado.

Bishop Millspaugh will be at Grainwood, Pine Lake, Minn., until Sept. 1st.

The Rev. Oscar S. Michael has gone to Atlantic City, N. J., for the summer.

The Rev. Henry Harrison Oberly has received the honorary degree of Doctor of Divinity from his *alma mater*, Trinity College, Hartford, Conn.

Bishop Potter will rest for part of the summer in the Adirondack Mountains.

The address of the Rev. Dr. Riley for July and August will be Trinity rectory, Rock Island, Ill. For September, his address will be Catskill, N. Y.

The Rev. Joseph Sheerin has accepted the rectorship of St. Paul's church, Clay Center, with charge of St. George's church, Wakefield, Kas., and should be addressed accordingly.

The vestry of St. Mark's church, Mauch Chunk, Pa., has granted the rector, the Rev. Marcus Alden Tolman, a vacation of six months, in order to regain his health. Until Oct. 1st, his address will be No. 16 Surf ave., Ocean Grove, N. J.

The Rev. T. C. Tupper, D. D., has taken summer charge of Christ church, Savannah, Ga.

The Rev. Henry Tarrant has accepted the rectorship of St. John's church, Pine Meadow, Conn.

The Rev. Dr. J. Wright is to spend a year intravet in Europe, under special leave of absence.

The Rev. John C. S. Weills has not resigned the chaplaincy of Sing Sing prison, as recently announced.

The Rev. Andrew C. Wilson has been placed in temporary charge of Christ church, Fox Lake, Wis.

PENNSYLVANIA CLERGY.—Bishop Whitaker expects to sail for Europe about the close of July. The Rev. Llewellyn Caley has gone to Europe; during his absence, the Rev. W. S. Baer will be in charge of the parish. The following rectors will also pass the summer in Europe: The Rev. Dr. Wm. B. Hale, the Rev. Messrs. Roberts Coles, Wm. Price, and R. W. Forsyth; the Rev. Dr. T. A. Tidball. The Rev. H. F. Fuller will go to Nova Scotia. The Rev. H. M. G. Huff will go to Glassboro, N. J., and the White Mountains, at which latter locality the Rev. Dr. S. E. Appleton will spend his vacation. The New England States will have for guests: The Rev. Dudley D. Smith, the Rev. Dr. J. N. Blanchard, to Maine; the Rev. Prof. Groton, to Westerly, R. I., and the Rev. Dr. J. DeW. Perry. The Rev. Dr. W. W. Silvester will pass the summer at Eastern Point, Groton, Conn., in which State the Rev. R. H. Nelson will spend his vacation. The Rev. S. C. Hill will be at Newport, R. I.; the Rev. R. F. Innes, with his family and the crippled children from the Home of the Merciful Saviour, went about the middle of June to their summer home at Avon-by-the-Sea, N. J. The Rev. Dr. W. B. Bodine is at Elberon, N. J.; the Rev. Messrs. S. H. Boyer, Charles Logan, and F. McFetrich, will be at Atlantic City, N. J.; the Rev. C. S. Lyons will be at Ocean City, N. J.; the Rev. Dr. W. F. Paddock goes to Asbury Park, N. J., where also the Rev. S. L. Gilberson will be for a few weeks, proceeding thence to Allenhurst. The Rev. Dr. T. S. Rumney goes to "the seashore"; the Rev. W. H. Graff will visit Williamsport, Pa.; the Rev. G. Woolsey Hodge has been, since May 22d, at Meadowbrook, Montgomery Co., Pa. The Rev. Arnold H. Hord will spend his vacation in Maryland; the Rev. Floyd W. Tomkins will go to Marion, Mass., in July, and will spend August at Rye Beach.

EXPERIENCED teacher desires position as tutor in school or family. Latin and English. Unexceptional Maryland references. Address TUTOR, 1200 McCulloch st., Baltimore, Md.

A BOSTON lady of European education and residence—an Episcopal clergyman's wife—is inviting a party of young people to spend nine months (from September) at her home in Paris, for study and the Exposition; \$800. Applicants may address Mrs. BLANK, care of Bishop Graves, Kearney, Neb.

To Correspondents

C. H. S.—We know of no good authority for the statement that large numbers of Anglicans have been flocking to the Church of Rome since the "Letter of the Pope to the English People," four years ago. It is easy to make such assertions, and hard, in the absence of statistics, to refute them; but some idea of the truth may be arrived at when we ask for the names of persons of standing in society or in the Church. Very few are forthcoming. Among the clergy, the number of "verts" during the time specified has been exceedingly small. Ten or a dozen obscure priests, among 25,000 or 30,000, would signify nothing; and we do not know that there have been even that many.

Official

STANDING COMMITTEE OF DIOCESE OF ALABAMA Met, for organization, in Trinity church, Mobile, July 6th. The Rev. Douglass C. Peabody, of Mobile, was elected president; Mr. W. K. P. Wilson, also of Mobile, was elected secretary. Consent was given for the consecration of the Rev. A. L. Williams, to be Bishop-coadjutor of Nebraska, and of the Rev. Joseph M. Francis, to be Bishop of the diocese of Indiana. Messrs. Edward E. Cobbs and Richard Hogue were recommended to the Bishop to be ordained deacons; and the Rev. Howard R. Walker, to be advanced to the priesthood.

D. C. PEABODY.

Ordinations

On June 18th, in Christ church, Elizabeth, N. J., by permission of the Bishop of New Jersey, the Rev. E. Briggs Nash, curate of Christ church, and the Rev. Wayland W. Way, curate of All Angels' church, New York, were advanced to the priesthood by the Rt. Rev. George F. Seymour, D. D., Bishop of Springfield. The candidates were presented by the Rev. H. H. Oberly, D. D., rector of the parish, and the sermon was preached by the Bishop. The Rev. Messrs. H. H. Sleeper, Ph. D., H. H. P. Roche, and E. B. Smith united in the laying on of hands.

Died

FUGETTE.—Entered into rest, at his home in Baltimore, Md., June 17, 1899, the Rev. J. Preston Fugette.

HYDE.—At the residence of his father, Georgetown Heights, D. C., on July 4th, Thomas Hyde, Jr.

NELDEN.—On July 3d, at Stanhope, N. J., Sarah J., widow of the late Dr. C. R. Nelden, in the 54th year of her life.

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

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.

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission, that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

EXPERIENCED teacher desires position as tutor in school or family. Latin and English. Unexceptional Maryland references. Address TUTOR, 1200 McCulloch st., Baltimore, Md.

A BOSTON lady of European education and residence—an Episcopal clergyman's wife—is inviting a party of young people to spend nine months (from September) at her home in Paris, for study and the Exposition; \$800. Applicants may address Mrs. BLANK, care of Bishop Graves, Kearney, Neb.

The Editor's Table

Kalendar, July, 1899

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|-----|---------------------------|------------|
| 2. | 5th Sunday after Trinity. | Visitation |
| | B. V. M. | |
| 9. | 6th Sunday after Trinity. | |
| 16. | 7th Sunday after Trinity. | |
| 23. | 8th Sunday after Trinity. | |
| 25. | St. JAMES, Apostle. | |
| 30. | 9th Sunday after Trinity. | |

Green.
Green.
Green.
Green.
Red.
Green.

Crickets are the housewife's barometer, foretelling her when it will rain by their unusual chirping.

The Moon Ship

BY C. N. HALL

Amid a fleet of fleecy clouds,
The moon ship slowly drifts,
We may not know who man her shrouds,
We may not see what phantom crowds
Her white hull nightly lifts.

No bugle call her decks resound,
No pilot's hail is heard.
Across the dark abyss profound,
Eternity and space, around,
Her silent course is steered.

We only know that lone and far,
She traverses the night;
Beyond our wisdom's outer bar,
Where heaven's sparkling islands are,
She sails in silver light.

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R EV. HENRY DOUGLASS ROBINSON, whose portrait appears on our cover page, was born and baptized in Lowell, Mass. In 1878, the year before De Koven's death, he entered the fifth form in the grammar school of Racine College and received his classical training from the Rev. Dr. Gold, now warden of the Western Theological Seminary. In 1884 he graduated from the collegiate department, with the degree of B. A., proceeding to the master's degree three years later. After graduation he was appointed assistant rector of the preparatory department. A year later he accepted the instructorship of mathematics in the military academy at San Mateo, California. While engaged in this work he was ordained to the diaconate, Sept. 19, 1886, by the Rt. Rev. William Ingraham Kip, D. D., LL. D., Bishop of California, in Grace church, San Francisco. Nearly two years later he was advanced to the priesthood. In 1889 he became rector of the Racine College grammar school, which position he held until his election to the wardenship, June 6th, 1899.

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THE executive committee of the Board of Managers, in sending the statement which we print in another column, speak words of praise for the efficient work done by the officers of the society during the past year, and add: "In the face of facts that present themselves to those who are fully informed as to the demands of the moment, there is plainly an absolute necessity for large and generous giving, not merely to avoid the disaster of indebtedness at the close of the year, but to secure the money with which the old work can be better done and the new work that presses can be undertaken."

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M ANY parishes are changing the date of their annual meeting from Easter Monday to January 1st. I wish that the financial pressure which bears in upon some parishes

at Easter could be changed (if it must occur at all) to some other season of the year. It is hardly consistent with the highest spiritual result of Easter Day to have the climax reached in the payment of the debt for running expenses; nor does it add to the helpfulness of the latter part of Lent to have an exhortation to that end sounded and resounded from the chancel. The fact is, that under the old system of pews and rentals, there were business methods. Some may say that the system was not Christian; it was at least business-like. The free-church, or envelope, or pledge system, may be more Christian, but, unless it is energetically handled by the laity, it is not business-like. High principles call for high action, and it is doubtful if, in the adoption of a new system, the laity have risen as much in their practice as in their supposed principles.—*Bishop Lawrence, Annual Address, 1899.*

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Pen-and-Ink-lings

C ANON KNOX-LITTLE told a good story once at a Church Congress. He said he remembered a lych-gate in front of a beautiful church, which had been restored and made very nice. There was painted over the door, "This is the Gate of Heaven," and underneath was the large notice, "Go round the other way."

THE Psalmist said, "The heavens declare the glory of God." "But that," remarks *The Congregationalist*, "was before advertising by kiteflying became a science. To-day the heavens above Boston declare the glory of a certain kind of shoe for women. Not even the blue sky of June is safe from the ubiquitous bill-sticker."

BISHOP PERRY, of Iowa, once gave a summary of his investigation as to the faith of the signers of the Declaration of Independence. For the Episcopal Church the following are claimed: One signer from Massachusetts, Elbridge Gerry, afterward Vice-President of the United States; all but one, William Floyd, of the signers from New York; one signer from New Jersey, Francis Hopkinson, poet and jurist, and father of the author of "Hail Columbia;" all the signers from Pennsylvania but James Smith whose religious connection is not known with certainty, and one other possibly; all the signers from Delaware but one, Thos. McKean; all the signers from Maryland but one, Charles Carroll, of Carrollton; all from Virginia, North Carolina, and South Carolina; and all but one, Lyman Hall, from Georgia, making two-thirds of the whole number of signers.

THE following are some of the curious titles of old English books:

1. "A Most Delectable Sweet Perfumed Nosegay for God's Saints to Smell At."
2. "Biscuit Baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation."
3. "A Sigh of Sorrow for the Sinners of Zion breathed out of a Hole in the Wall of an Earthly Vessel known among men by the name of Samuel Fish" (a Quaker who had been imprisoned).
4. "Eggs of Charity Layed for the Chickens of the Covenant and Boiled with the

Water of Divine Love. Take ye out and eat."

5. "Seven Sobs of a Sorrowful Soul for Sin."

6. "The Spiritual Mustard-Pot to make the Soul Sneeze with Devotion."

Most of these were published in the time of Cromwell.—*St. Nicholas.*

THE following letter, written by Victor Hugo more than thirty years ago, reads, in the light of current events, almost as prophecy.

H. AUTERVILLEHOUSE, Nov. 24. 1867.

To the Revolutionary Committee of Puerto Rico:

The Republic of Puerto Rico has defended its liberty bravely. The Committee has given me this information, and I thank the gentlemen warmly. Spain must leave America! Such is the great aim; it is the grand duty for the Americans.

Cuba free, like San Domingo! I can only praise all this powerful effort.

The liberty of the world will be done only to the liberty of each nation. VICTOR HUGO.

IN reporting the presentation of a piece of furniture to a Philadelphia church recently, the statement was made that it was a "literary desk!"

AMONG the stories in "The Drawer" of *Harper's Magazine*, there is one regarding a boarding-house frequented by Theosophists, and where, consequently, the talk runs much on the peculiarities of their faith. The waiters are Dennis, an Irishman, and Elijah, a colored man. There is a man and his wife at this boarding-house who are very fond of nuts. They ask for them at breakfast, eat a good many, and make a good deal of litter, which the servants do not like. As Dennis was carrying off the debris, the other morning, he was heard to say to Elijah: "Sure, at their next re-incarnation, bedad, they'll be squirrels!"

INTERESTING details of the foreign mail service are given in *Scribner's Magazine*. From it we learn that in 1840 the foreign mail from England for the United States, carried on the "Great Western," consisted of two sacks of mail. As late as 1873, a steamer from Europe with twenty thousand letters on board was considered a record breaker. Today, the Cunard steamers and other trans-Atlantic ships, carrying what is called a "full European mail," usually bring some two hundred thousand letters, and an average of three hundred sacks of newspapers and printed matter for New York City, not to mention the five hundred and odd sacks for Canada, Mexico, and trans-Pacific countries, and a few United States exchange offices, which are now taken direct to the trains, and not handled at the New York office.

"I HAVE never doubted Sampson's courage," writes a fellow officer, "since the first cruise I made with him. We were ward-room officers together. The first night aboard ship, when the hour arrived for turning in, there were several officers sitting around the ward-room table indulging in some innocent merriment. I was taught to say my prayers before going to bed at night, but I confess I lacked courage to kneel down in the presence of my shipmates and pray. It was warm weather, and our state-

room doors opened into the ward-room. Then it was that Sampson displayed the moral courage that forever afterwards impressed me. He is a God-fearing man, and he always says his prayers before turning in. When he was ready, he knelt by his berth and prayed. A stillness came over the ward-room immediately, and I concluded that if Sampson had the courage to say his prayers in the presence of his shipmates, I could do likewise; so I have never hesitated since."

AS THOU talkest at the fireside,—
With the little children by;
As thou prayest in the darkness,
When thy God is nigh;
With a speech as chaste and gentle
And such meanings as become
Ear of child or lips of Angel,
Speak—or he thou dumb!

—Henry Timrod.

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Notes From "Eaglesnest"

III.

YES! There are troubles even in Arcadia. We came upon a brood of partridges in the woods this morning, and the poor mother was quite frantic with fright, and with apprehension for her young ones. The chicks could not fly, but they scurried away and hid among the leaves and bushes. Did the mother desert them? No, indeed! Her performance was pathetic as well as amusing. A human mother could scarcely have done so well to save her children, even at the peril of her life. With a stick I could have killed the old bird easily, as she fluttered and panted in the path, almost beating my feet with her wings; but I would almost as soon commit murder as to take the life of a mother bird in its agony of maternal heroism.

I am sure that the sight of this dumb show of fluttering hen and flying chicks did my heart good; awakened sympathy, kindled admiration, softened some spot that was getting hard by friction with the world, and set me to thinking about the uses of adversity. In this case it was the adversity of another, and a lower creature, that was useful to me. Then why may not my own adversity be useful to another, even to one of a higher order? We know that suffering, rightly endured, does chasten the one who bears it; and when it is borne for another, a thousand seeing it may be the better for it. The heroism of one man may thrill a continent and help the whole world bear its burden more bravely.

It never occurred to me, until I was thinking about the frightened partridge, that heroic suffering of the lower orders in creation may be helpful to those above them. I trust there is some truth in the conjecture. The blessed angels rejoice over the repenting sinner. Do they not also thrill with admiration at the great and good deeds of men; and while they do not themselves experience pain and sorrow, may they not, by sympathy with human suffering, be made stronger and more tender-hearted, and more noble? So it may be that the quiver of our pain vibrates from star to star, and there is a returning current of angelic sympathy that never ceases. I think we may bear pain better if we think of it so.

There is turmoil, too, as well as trouble, in our Arcadia sometimes. We had a thunderstorm last night which shook the earth and upset the reservoirs overhead. The roar of wind and rain and wave and thunder was terrific for a time. One flash of light-

ning crinkled all over the sky from west to east; the heavens seemed to be overspread with a vast net-work of electric fire. In our safe but slightly built "nest," we can enjoy the grandeur of storm as well as the beauty of calm. Our wide windows open to the east, south, and west, and there is only a thin board wall between us and the tempest. No plaster covers the open timber roof upon which pluvonian batteries play, and where we hear the beat of the unseen feet of wind and rain. It is almost as enjoyable as being in a storm at sea.

But peace to-day is written all over our little world. A wild duck was disporting himself in the water, near the shore, as I looked out this morning, and such a delightful time he was having! I was glad that my boy and his gun were not near. A comical little kingfisher was in his accustomed place, perched on a dry twig near the beach, watching for unwary fish. He darts like an arrow, splashes, rises, and is off with a minnow to break the fast of his birdlings, while we break our fast with delicate whitefish taken from deep water yesterday. After all, the peace of this troublesome world does not go far below the surface. Kingfisher and I must have fish for breakfast! C. W. L.

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Unity in Worship

FROM *The Outlook*

WE do not believe that the attempt to secure a unity of Christendom, or even of Evangelical Protestantism, by means of definitions of doctrine has in it any promise of success. It never has succeeded, and it is not probable that it ever can. Unity is to be looked for, not in a common creed, but by the use of the same, or substantially the same, symbols in worship, and by co-operation in Christian work. There is much in the present condition of lay sentiment in our Churches which should lead to the adoption of the first method, though not to the exclusion of the second.

For there can be no question that there is a strong tendency toward a liturgy in the non-liturgical Churches. The over-emphasis on the sermon, the treatment of the worship as a "preliminary exercise," the disregard of taste, not to say of religious sentiment, in the selection of dogmatic hymns, the too frequent conversion of the long prayer into a thinly-disguised oration, the sometimes perfunctory reading of Scripture in a dry and unemotional manner, the sometimes substituting therefor of a homiletical sermon interwoven with the reading, have produced a reaction against the older Puritan forms in the modern Puritan Churches. This reaction is seen in more artistic meeting-houses; in better hymn books; in more reverent attitude during prayer; in more attention by pastors to the subject of extempore prayer; in some instances in an imitation, not generally very successful, of the chancel and the reading-desk of the Episcopal Church, and in the very gradual and very timid introduction into Puritan Churches of some very simple liturgical elements, such as the Lord's Prayer, responsive readings, and the congregational use of the Apostles' Creed. It is seen also in a decided tendency of the younger people toward the Episcopal Church. There is some difference of opinion how extensive this exodus is; but it is certain that those who are dissatisfied, be they few or many, tend not to the Quaker meeting-house, but

to the Episcopal Church—that is, not to less liturgy, but to more. The non-liturgical pastors might well be moved, by the simple desire to retain their young people, to consider what legitimate methods can be taken to check this exodus. This is not, however, *The Outlook's* point of view; our object is simply to point out that this tendency in the non-liturgical Churches for an enrichment of the worship, might be used for the purpose of promoting Church Unity.

It is now, unfortunately, working the other way. In the non-liturgical Churches which are beginning to use any fragment of a liturgy, there is absolutely no uniformity; what little semblance of uniformity once existed, is gone. Each minister creates his own liturgy—sometimes a new one every few weeks. Occasionally he has it printed on a card. Quite frequently he begins his service with the Doxology, which, until a few years ago, was used only to close the service, except in the Episcopal churches, where it was sung at the close of every hymn. Very probably this is followed with the Creed, as though the confession of our Christian faith should precede our confession of sin and our humble request for forgiveness. The Lord's Prayer closes the pastoral prayer, and so repeats in brief, and often better, form, all that the pastor has just been saying for his people. The congregation sit during the reading of the Psalter, while the minister stands; why should not the minister sit and the congregation stand? In short, there is but one thing generally apparent in this non-liturgical liturgy—namely, that all the elements in it have been borrowed from the Episcopal Church, but so arranged as to deceive both the minister and the people into the impression that it is not at all Episcopal. As a result, in that one exercise in which habit is all-important—the exercise of public worship—no habit is possible; the exercise is not alike in any two churches; and the stranger is distracted throughout his worship by wondering what, in this before unheard-of order of exercises, is going to come next.

For the Episcopal liturgy is not a manufacture. It is not the product of a single mind, a single soul, or a single epoch. It does not embody the fashion of the hour. It is the expression of the devotional life of centuries; it speaks the experience, not of Episcopalians, nor of Americans, nor of the nineteenth century, but of humanity. Doubtless it is in some details archaic, not only in form of expression, but in experiences expressed. To those accustomed to the freer expression of the non-liturgical Churches, its omission of all extempore prayer will inevitably seem a capital defect. If the Episcopalian, wonted to it, may well hesitate to make any attempt to modify, by modernizing it, the non-Episcopalian may well hesitate to accept it without modification. But he may at least profitably accept it as a model in forming a liturgy or semi-liturgy for his own use.

For its order is the natural order of spiritual development in an hour of public worship, in which the worshiper seeks to pass by successive steps from the secular to the spiritual mood. He begins with confession of unworthiness and prayer for forgiveness;

it is assured him by the minister, speaking with authority; he joins with his companions in the expression of those universal wants of humanity which the Master has summarized for us all in the prayer He gave to His disciples; and in a responsive reading from the Psalter, in which all can join who know how to read. He is now prepared, by that sympathetic fellowship in worship which is more eloquent than any eloquence, to listen to instruction; and the Scripture lessons are read, intermingled with psalms of praise. He came to church, perhaps, with little faith; but if he has really and heartily joined in the outward expressions of the service thus far, he is ready, if he ever will be, to reaffirm that faith, not in philosophical definitions of doctrine, but in the great facts of historic and spiritual Christianity—the Life and Death of Christ, the presence of the Spirit of God in the world, the forgiveness of sins, the fellowship of Christ's followers, and personal immortality; and to follow it with more specific and fuller expression of his wants to God in prayer than has been expressed by either the General Confession or the Lord's Prayer.

We do not believe that any non-liturgical minister, seeking to introduce a liturgy into his service, can do better than follow the spiritual order of the Book of Common Prayer—and the writer of this article is not an Episcopalian.

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Book Reviews and Notices

'Thoughts on the Present Position of Protestantism.' By Adolf Harnack. Translated by Thos. Bailey Saunders. London: Adam and Charles Black. New York: The Macmillan Company.

Professor Harnack here discourses on the signs of degeneration in Protestantism, and from a sort of pedestal delivers warnings to his co-religionists. It is German Protestantism, of course, which he has before him. He does not like the look of things. The sum of it is that, as he views them, the Protestant Churches are becoming "Catholicized." The Catholic conception of "the Church," for instance, as an objective and historical institution, is taking the place of the pure Protestant conception of the Church as consisting of those everywhere who have faith, "the invisible Church," as the old Calvinists used to call it. This is attended by an insistence upon the Creed as unalterable, notwithstanding the fact that "every man is" still "left to take up what inner attitude he will towards its separate articles." Besides this, Professor Harnack sees another tendency "absolutely opposed to the old idea of Protestantism." He and his friends find themselves in the midst of "a liturgical Catholicizing" of the Churches. Worship is being bound to fixed formularies and ceremonials, and "sanctity" is being attributed to things used in divine service, and its forms and seasons. The ministry is being elevated in a very suspicious fashion. A better side of the matter, in his judgment, is the growth of all manner of institutions and organs through which "religion" minglest itself with secular affairs, and the Churches undertake to alleviate human misery and distress. But the crucial thing is that all this, good and bad, goes to build up a Catholic idea of the Church, and the principles which underlie the Protestant life are on the point of disappearing. The new idea is a fascinating one. It has already attracted the majority, but it is nothing more or less than a temptation; "for it is an end of Protestantism, of the Gospel, of truth" (!). But the idea is one which in its fullness is impossible of attainment, for Catholicism has certain things which Protestantism (according to Prof. Harnack) never can have. One of these things is saintliness. Here "in this devout and world-shunning piety of Catholicism, there lies an immense religious

impulse, something that corrects the complex and worldly character of the Church. This we do not possess." Protestantism can never compete with Catholicism on its own ground. It can never be anything but a feeble imitation. Prof. Harnack does not assert it in so many words, but we think he makes it perfectly clear, that Protestantism, as he conceives it, is fundamentally destructive, so far as any outward and fixed elements in religion are concerned. The essence of the Gospel is "the Fatherhood of God, and the forgiveness of sins," and the moral law, which is "self-evident." He talks, it is true, of the necessity of a creed and of theology, but it is a new creed and a new theology, and therefore destitute of authority. But repeated reading of the final chapter, in which we are led to look for some positive statement of the things in Protestantism upon which the mind and soul can lay hold, leaves us in uncertainty. It is like an impressionist picture, in which much is left to the imagination. We are not in the least reminded of the Epistles of St. Paul, or even of the writings of St. John, and the suspicion arises that those writers belong to the category of Catholicism.

The Corruption of the Priesthood in the Early Church and in the Church of England. By the Rev. W. Sanday, D. D., LL.D., Lady Margaret Professor of Divinity, and Canon of Christ church, Oxford. New York: Longmans, Green & Co. Pp. 128. Price, \$1.

Dr. Sanday is recognized as a sound scholar and a man of high character. Every book from his pen is sure to be read with interest and received with respect. This volume contains four sermons, their subjects being as follows: "The Unity of the Church," "The Origin of the Ministry," "Sacerdotalism" and "The Present Situation." The first two of these cover ground which has been gone over already by Canon Moberly and Dr. Hart, and upon which those writers have given us material of greater value than Dr. Sanday has to present. His treatment of these themes is to us somewhat disappointing. In the two later sermons, however, his highest qualities come into play. His treatment of the vexed questions involved is a very fair-minded and temperate one, and ought to be widely read. He is undoubtedly right in attributing much of the present agitation in England to the influence of that most unjust book, "The Secret History of the Oxford Movement," and in his estimate of its value. He has given us in a few words the gist of the whole matter: "Every great movement is sure to have a fringe of extravagance round it, which must be set down to the general frailty of human nature, and must not necessarily condemn the movement with which it is associated."

The Short Line War. By Merwin Webster. New York and London: The Macmillan Company. Price, \$1.50.

This is a novel written in newspaper style, and reading very much as if compiled from the reporter's telegrams to the newspapers; but it is "chock" full of life, and when you begin it, you do not feel like putting it down. It is all about a railroad war. There are "excursions and alarms" on every page. Sometimes one side gains a point, then the other, and your brain whirls in the rapid changes from M. T. R. R. to C. S. C. R. R. Then there is an undercurrent of love. Montague loves Capulet, but they do not die of daggers and cold poison in a tomb, but come out bright and happy in a last chapter, which brought the tears to the eyes of the writer, an old and hardened novel reader. We will hear more of Mr. Merwin Webster.

Meditations on the Old Testament for Every Day in the Year. By B. W. Randolph, Canon of Ely, and Principal of the Theological College, New York: Longmans, Green and Co. Pp. 371. Price, \$1.50.

An excellent book for family use. Canon Randolph has already enriched our theological literature by several excellent books, designed especially for the clergy. This volume is calculated to be of especial use to the laity, and meets

a crying need. The devotional reading of God's Word is a practice which greatly needs to be revived. There is, alas! comparatively little of it nowadays. The author outlines a meditation upon some passage chosen from the Old Testament lesson in the Prayer Book calendar for each day in the year. He treats Holy Scripture as the daily food for the soul, and his object is to help us to assimilate and digest this spiritual sustenance. The meditations are just such as our people need to make, and are calculated to nourish and develop the devotional life. They are marked by a high degree of sanctified common-sense, and never degenerate into sickly sentiment. We warmly recommend them to everyone who wishes to make some systematic devotional use of the Bible. The practice of devout meditation is a necessity, if a high standard of spiritual life is to be maintained.

Why Men Do Not Go to Church. By Cortland Myers. New York: Funk & Wagnalls Company. Price, 60 cts.

The writer deals with this question under four heads: Introduction; "The Faults of the Church," "The Faults of Men," "The Faults of Society." There are some good suggestions in the book, but the subject is a difficult one to handle in so small a space. Mr. Myers has attempted a partial solution of the problem, and his book is a useful contribution to its discussion, which shows no present signs of a satisfactory conclusion.

My Young Man. By the Rev. Louis Albert Banks, D.D. A Series of Addresses to Young Men. New York: Funk & Wagnalls Company.

In these addresses the writer treats of the young man and his varied relationships to the people and occupations that surround him. There is a good deal of sound, practical common-sense in the book, and placed in the hands of thoughtful young men, it would have, doubtless, a good effect upon them. There is an utter absence of cant, and the presence of an earnest, deep interest in their welfare. The book deserves a large sale as a contribution to the literature of a subject of infinite importance to us all.

Irish Life and Character. By Michael MacDonagh. Second edition. New York: Thomas Whittaker. 1899. Pp. 382. Price, \$1.75.

It is a full book, a wonderful gathering of all things Irish of the Irish, not many of which, we think, have been told before, or, if so, then never so well as herein. After looking through it, our own countenance reflects an expression found in a part of the author's preface: "The face of Ireland as seen in these pages is always pucker'd with a smile."

The Daughters of Babylon. By Wilson Barrett and Robert Hichens. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

A longish novel by the well-known author of "The Sign of the Cross," and a helper. There are, as the French say, *longueurs* in it, but there is much spirited writing, especially the auction of the two Jewish slaves. The theme is an unusual one, the life of the Hebrews in captivity in Babylon. The authors have well studied their Ebers and kindred writers, and the stately Babylonian life is well pictured.

The Nineteen Letters of Ben Uziel. By Samson Raphael Hirsch. Translated by Bernard Drachman, Ph.D. New York: Funk & Wagnalls Company. Price, \$1.

These letters are supposed to have been written by a rabbi to a young friend who is anxious to know the true meaning of Jewish worship, ceremony, and teaching. The rabbi explains these important matters in a simple, yet dignified and persuasive manner. The letters will doubtless do much to strengthen the Jewish hold on their religion. To Christians, the book is interesting, though of course it does not touch the question of Christianity at all. It simply ignores the New Testament. Still, the reader and student of Jewish thought will learn much from a perusal of it.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be made of such books as the editor may select to review.

JAMES POTT & CO., New York

A. R. MOWBRAY & CO., Oxford and London

Workers Together with God: A Series of Papers on Some of the Church's Works by Some of the Church's Workers. Edited by Nathaniel Keymer, M.A. Third edition. \$1.75.

HARPER & BROS.

Reminiscences of the Santiago Campaign. By Capt. John Bigelow, U. S. A. \$1.25.

The Sixth Sense and Other Stories. By Margaret Sutton Briscoe. Illustrated. \$1.25.

That Fortune. By Charles Dudley Warner. \$1.50.

Puerto Rico. By William Dinwiddie. Illustrated. \$2.50.

An Ode to Girlhood and Other Poems. By Alice Archer Sewall. \$1.25.

Lady Louisa Stuart. Edited by Hon. James Home. \$2.

FLEMING H. REVELL COMPANY, Chicago

Christ our Creditor. By H. L. Rigby. 50c.

The Making of a Man. By J. W. Lee. \$1.25.

INTERNATIONAL COMMITTEE Y. M. C. A.

"Personal Work." By S. M. Sayford. 75c.

JAMES POTT & CO.

The Parallel Psalter. \$1. Interleaved, \$1.50.

FREDERICK A. STOKES COMPANY

Pablo the Priest. By S. Baring-Gould. 50c.

THE MACMILLAN COMPANY

The Book of Job. With Introduction and Notes by C. S. Gibson, D. D. \$1.25.

Naturalism and Agnosticism. By James Ward, Sc.D. Two vols. \$4.

Pamphlets Received

The Teachings of Jesus in the Modern World. By Felix Adler. Philadelphia: S. Burns Weston, publisher.

The Bishop's Address to the Twenty-eighth Class of St. Agnes' School, Albany, N. Y.

The Church Club of the Diocese of Connecticut.

An Anglican Study in Christian Symbolism. By Miss Elizabeth Clifford Neff.

Address of Congratulation to the Rt. Rev. John Franklin Spalding, S. T. D., on his having attained the Twenty-fifth Year of his Episcopate.

The Foundation of Apostles and Prophets. By the Rev. John Williams, M. A.

Annual Reports of St. Mary's Orphanage, Providence, R. I.

Address of the Bishop of Long Island to the Thirty-third Convention.

Periodicals

A remarkable series of photographs showing Biblical texts inscribed on mansions, houses, steeples, and other places, will be found in the July *Quiver*. There is also an interesting account of Ada Negri, the peasant girl poet of Italy, some good short stories and serials, two or three short sermons or addresses, and a description of a royal visit to the children of criminals.

With the July issue, *The International Magazine*, edited by Mr. A. T. H. Brower, 358 Dearborn St., Chicago, enters its seventh volume. This is the first illustrated monthly of general circulation in Chicago which has survived so long, we believe, and none has better deserved to survive and succeed. The courses of instruction in Spanish and French, and the chapter of comments on current words, are unique and valuable. The magazine happily combines instruction with entertainment.

Every one cannot go to charming scenes of outdoor life for his vacation, but those who can, and those who cannot, will alike be interested in the exquisite pictures *The New England Magazine* provides for us of lovely places in town and country. In the July issue we have descriptions by pen and pencil and camera, of Rochester, Mass., with its picturesque homes, and of Lake Champlain and its beautiful surroundings. An interesting discussion of "The Religion of Rudyard Kipling," appears in this number of the magazine.

In the July *St. Nicholas* is the report of the Committee of Award in the competition for prizes in the department of Books and Reading; five thousand lists were received. The magazine opens with "Robert Sallete," a ballad of

the Revolution, by Laura E. Richards, and the frontispiece is a fancy picture of the hero. "With the 'Rough Riders,' by Henry La Motte, is the surgeon's account of the doings of a famous regiment. It stops with the beginning of the Riders' embarkation in Cuba, but is to be continued. The beautiful and extraordinary possibilities of soap-bubbles are revealed in a fully illustrated description of what a bubble-blower has actually done. There are many verses in this number, several short stories, and new chapters of the four serials.

In the *American Monthly Review of Reviews* for July, John Barrett, former United States minister to Siam, and qualified by personal knowledge to discuss the Philippine situation, contributes a summary of his impressions after all these months of experience and observation. "Rosa Bonheur and Her Work," is the subject of an article by Ernest Knaufft. Reproductions are given of several of the famous French animal painter's works now owned in this country. Pierre de Coubertin writes on "Modern History and Historians in France." Mr. H. Foster Bain, of the Iowa Geological Survey, treats of the growing use of brick pavement in the smaller cities of the Middle West. Ramon Rayes Lala, a native of Manila, describes the gold deposits of the Philippines, and the methods employed in working them.

Professor William Cunningham, of Cambridge, England, opens the July *Atlantic* with a valuable paper on "English Imperialism." Horace Howard Furness, the distinguished Shakespearean scholar, contributes a study of "Much Ado about Nothing." Jacob A. Riis continues his Tenement House studies, with a paper on "Curing the Blight," showing the improved conditions that have resulted from sustained and intelligent effort. Charles Johnston discusses "The True American Spirit in Literature," analyzing and comparing the work of Mark Twain, Bret Harte, Cable, Miss Wilkins, and others, and comes to the conclusion that the effect of our surroundings upon our literature is to give it power and intense light, but meagre coloring and a total lack of atmosphere. Mark H. Liddell treats "The Right Approach to English Literature"; we must look for the special human interest which conditioned the thinking of the time. Prince Kropotkin's Autobiography, the Lanier-Taylor Letters, Miss Johnston's vivid new story, "To Have and to Hold," are all continued.

The July *Century* has a large amount of original fiction by ten living story-writers, and contains also articles on seven of the world's most famous makers of fiction, two only of whom are living. In most cases they are new material concerning the writers mentioned. Two hitherto unpublished portraits of Sir Walter Scott, accompanied by a sketch of the artist who made them, are followed by a detailed and authentic account of the romancer's unhappy love affair. Mrs. James T. Field tells of a visit to George Eliot, and quotes unpublished letters from the famous novelist. "Stevenson in Samoa" contains reminiscences from the story-teller's step-daughter and secretary. "The Making of 'Robinson Crusoe'" gives the true story of Alexander Selkirk and his sojourn on Juan Fernandez, and clears De Foe of the charge of having stolen his literary material from the original Robinson Crusoe. Victor Hugo as an artist is the subject of a paper by Le Cocq de Lautreppe, in which are reproduced several of the poet's hasty sketches and more elaborate designs.

Good Housekeeping for July contains the opening paper of its series on "Home Science," by Mrs. Burton Smith. The subject treated in this number, "Domestic Architecture," is well presented, and gives promise for the articles which are to follow. Another valuable series begins in the same number, entitled "The Best Way," by Hester M. Poole. This deals with practical methods of doing all manner of things about the house, and will be found of much value and interest. [George D. Chamberlain, publisher, Springfield, Mass.]

Opinions of the Press

The International Magazine

SPELLING REFORM.—In our opinion the people have no more use for the new-fangled reforms in spelling than they have for a revised Bible. The fact of the matter is that the difficulties and inconsistencies in English spelling force every child to undergo a degree of mental discipline which is not experienced by children of any other nationality. Perhaps this early training prepares the foundation for those qualities of determination and bull-doggedness which are generally admitted to characterize the Anglo-Saxon race. It is easier to pull down and reform than it is to see what the far-reaching effects may be.

The Providence Journal

DIVORCE AND IMMORALITY.—Marriage is becoming more and more a mere matter of passion, the consequences of which can be escaped by a strictly legal process. The old sense of responsibility is decaying. Even when there are children, husbands and wives change partners with unscrupulous effrontery. If the evil continues to increase, virtue will be soon a mockery, and family honor an evanescent dream. It is perhaps easier to point out the evil than to suggest the remedy. Legislation will do something; but before we get that we must have an awakened national conscience, a more potent realization of the danger that threatens us. Here is a solemn duty placed upon the Church. If holy matrimony is a sacrament, or even if we say that it is only a rite, it surely should not be "entered into unadvisedly or lightly," nor should the vows pledged before the altar be broken at the whim of either man or woman, or for any cause but the gravest. The Roman Church refuses, except in rare cases, to remarry divorced persons; the Episcopal Church admits to holy matrimony only the innocent person in a divorce for adultery. It might be well if at the next General Convention of the latter body even this exception were barred, as a large number of Churchmen believe it ought to be. Certainly the other religious bodies cannot afford to be more lax than the Catholic Communions. All religious questions apart, however, it is a matter of plain morality. It is as true now as it ever was, that righteousness exalts a nation, and sin is a reproach to any people. And no cause of immorality is more potent than the divorce laws of this country.

The Outlook

INTERNATIONAL ARBITRATION.—Ex-Senator Edmunds, at the Lake Mohonk Conference, said that with all the cases of international arbitration—and the United States has itself been a party to more than forty—never but once had any nation failed to comply with the decree of the arbitrators, and pay the sum awarded against it. Three important forces would operate to make voluntary arbitration practically compulsory; the industrial forces of society, which are habitually opposed to war, and which would be still more opposed to war when declared against the decree of an impartial tribunal; the commercial forces of society, which are at one with the industrial forces in this respect; and the sense of national honor, which among civilized nations is great enough to make well-nigh impossible refusal to comply with the decree of a court to whose arbitrament the nation has submitted its controversy. The only serious difficulty which we see in the way of the American plan is that it requires nine sovereign nations to agree in the constitution of the court. We should fear that it would be difficult to secure the agreement of so many. If, however, that agreement should not be secured, it is quite conceivable that a court may be constituted by a smaller number of sovereigns. The proposal certainly marks great progress in international sentiment within the last three years, for three years ago in many quarters it was considered wholly impracticable to secure the agreement of even the two Anglo-Saxon nations in one permanent court of arbitration. It is now considered not impracticable to ask the co-operation of nine nationalities, of different races, and with different legal systems, in such a court.

The Household

The Queen's Glebe

BY FREDERICA EDMUNDS

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CHAPTER XXI.

THE travelers, guided by Red Wing, kept steadily to the northward, making their tedious and painful way through the rough forest on foot. Nightfall found them on the slope of a low mountain, from whose shaggy sides granite boulders cropped out here and there. At its base ran a full-flooded creek, and here they pitched their tent and formed a camp. The Indian kindled a fire, and its leaping light cast awful shadows on the hills, which might easily be taken for lurking foes. Glad to gather around it in the chill spring night, the party ate a frugal meal, and waited with ever-increasing apprehension for Alan.

At last, just as the moon rose, Red Wing suddenly said: "My white brother comes," and as Mr. Underhill, doubtful, shook his head, the Indian distorted his visage with his usual unearthly grin. "The father will believe when he hears the son's voice," he said. Waiting no further confirmation, Mr. Underhill stepped forward in the direction indicated, and George bounded at his side. When they returned to the fire Alan came with them, leading his horse. Even in the dusk it could be seen that he was worn and jaded, and his dress dishevelled. He told his tale in answer to the eager inquiries poured upon him.

"I was too late," he said, "to bring warning to those who lay in the path of the scourge. Would God I had been too late to see what mine eyes have witnessed!" as he concluded. "But our people died not unavenged. With guns in hand, at last we drove the murderers up the valley, and at every shot some howling savage fell." A sound from the further side of the fire attracted attention. Red Wing's eyes were gleaming with a fierce light, and his face leered with even more than its usual hideousness.

A little later, the fire out, Mr. Underhill and the Indian mounted guard. Red Wing, wrapped in his blanket, sat in surly silence before the fire, his only sign of life being an occasional listening movement of the head. The hush of the little valley was intense, save for the soft running of the brook, until the morning wind woke bird and beast to life. Then the mysterious light of dawn breathed on the rounded mountain peaks, and their grim shadows surrendered to the breaking of another day. Mr. Underhill's strange vigil was over, and he stepped within the tent to arouse Alan. When he returned to build up the fire, he found the Indian gone.

A piece of smooth bark was bound to the nearest tree. On it a few words had been scrawled with a charred stick. This was the message: "The young pale-face has shot down my people. Let him then look to his own."

It was readily to be understood that Red Wing had resented the tone of Alan's narration on the preceding night, and had deserted the travelers on the very outset of their journey. The only wonder was that he had not attempted bloody reprisals on the unsuspecting party.

Alan declared it impossible that he should abandon the others, thus without a guide,

until they had crossed the last portage to the lakes, and accordingly he had his will.

At Sir William's former fishing camp on the Sacandaga, one canoe was found, and a raft was hastily constructed to add to the slender means of transportation. It now became necessary to sacrifice many of the comforts brought thus far on the journey. Alan's horse, too, was turned adrift to make his way as best he might, back to settlements.

Down the wild and lawless little river the party steered their way, making but slow progress in the heavily laden condition of their transports. The novel experience of passing by day through this beautiful water overhung by sweeping forest branches, and camping by night amid the sweet odors of balsams and budding vines, was pleasant enough at first. Then the journey grew more irksome, the country colder and more desolate, provisions scarcer, and alarms from wild beasts more frequent. At the portage from the Hudson to Lake George came belated snow and frost, followed by days of rain, when it seemed as if the flood gates of heaven were opened, and the only thought was for shelter. At last on the shore of Lake George, Mr. Underhill sprained a wrist and ankle in leaping from the boat to the high bank, and as a consequence the party, under Philo's manipulation of the canoe, were capsized in the treacherous lake. Rescue was quickly made, and from that time the journey prospered, but new and different trouble was at hand.

Margaret, whether as the result of the wetting, or of the long fatigue and exposure, suddenly sickened, and a heavy cold developed rapidly into lung fever. The simple remedies at hand and the tenderest nursing alike failing to help the sufferer, a strenuous effort was made to push on toward civilization. But as Margaret grew worse day by day, it became necessary to form a permanent camp on shore. Then their plight was indeed a desperate one, for provisions were almost exhausted, and the nearest point of supply still distant.

"You must leave me," said Margaret, with her quick, struggling breath. "It will be but a few days for me, and you must not all perish."

"I have just sent George and Alan for stores and medicines. They will soon return with what is needful, please God," replied the priest tenderly, "but to leave you, my daughter, is impossible."

Three days passed, the foragers had not returned, and the sad hearts by the lakeside counted every hour. It was plain that Margaret was sinking. She lay quiet now, save for the labored breath, distressing to hear. Her sharpened features were already touched by the mysterious shadow which settles but once on any human face, and her pallid hands moved restlessly.

Evelyn at sunset on the third day came outside for the twentieth time to scan the swelling waters of the lake. There was no sign of anything afloat in all the reddening stretch of water. Sick at heart, she returned to the tent to take her place by Margaret's couch of fragrant boughs. It was growing dusk within, and the young girl could see little change in the outlines of the fair, pale face. Tenderly she stroked back the shining hair from the cold forehead, then laid her lips passionately to the soft curls she had twined about her fingers.

"Sister," she whispered, "for you have been more to me than sister, you are better now?"

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"Aye, better," replied Margaret in a faint, hoarse whisper, "but not so well as I shall be soon. Evelyn, dearest, our time together is growing short. You have made it very happy, and the stranger has been blessed among you. Now I would know if you—are—happy?"

"Happy, Margaret, when you are ill—so ill? But you will soon be better, and Alan will be here, this very night, perhaps, with help."

"Evelyn, 'tis of him I would know. Art happy in his love?"

"Ah, Margaret, forbear to talk of that."

"Nay, to know it is my happiness. Tell it me in my last hour, dear heart."

"Yes, oh yes, but—"

Margaret tried again to speak. She could not, but the light that spread over her wan face was sufficient answer. Evelyn sank to her knees, sobbing, and Margaret's chill hand found its way to the warm, young cheek.

Mrs. Underhill came in, bringing nourishment and a lighted candle. But Margaret could not take the one, and the other caused no flicker of her eyelids. Only once did she stir, and that was when Mr. Underhill read the last prayers, and then her lips moved without sound. Again, at a sudden rising of the wind among the trees, a quiver of expectation passed across her face. After that all was intensely still save for the lapping of water on the shore, or the occasional shriek of a hooting owl or bark of far-off wolf.

As the night wore to the dawn, the gray shadow on Margaret's face deepened, and when the first rays of morning light struggled through the forest, her soul had broken forth from its tenement of clay.

It was only an hour later that Alan re-

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turned with the smile of hope upon his lips, the smile which Margaret had confessed she longed to see again. He brought with him food and many comforts, and even medical aid. Too late, and yet Margaret lay as though touched by the passing of a peace ineffable.

The remainder of the journey was made by the exiled family without delay or hindrance, and Alan was soon able to return to his other duty in the valley. Plenty of work was cut out there for all, for Brant and Butler were swarming over the summer fields, and the ill-named chief, Corn-planter, was reaping with fire the harvests which the dead owners would never need. The dilatory general to whom Sullivan had left his work, followed in such leisurely fashion as made it too late to save the desolated settlements. The raiders burned their way to the river, and such patriots as lived to grasp a torch, in turn applied it to the dwellings of their Tory neighbors. The ruin of the fair valley seemed now complete. Underhill and McKaye each did what he could, the former with his own company, and the latter as lieutenant-colonel of a regiment, but it was a year of desperate, heart-sickening service, which brought no honor nor reward. But the last invasion of the valley was indeed at hand, and it was at the end of the second summer after the going away of the Underhills, that Alan wrote to Evelyn:

Sir John is again on the war path, but with Colonel Willett in command of our forces, and with the spirit which prevails among our troops, we have good hope to drive him hence, to return no more.

There is one, however, who, I doubt, may not be the same man in the coming Action which we all expect. And 'tis through sore blunder of mine owne for I have been overmuch in haste to tell McKaye the joyful news that my claim on your deare Love hath been sanctioned by my parents. Such change in mortal man I never saw as in his face. It must be that he still had harbored Hope thinking my matter had come to no issue. He hath no spirit since, and who knows so well how to grieve for him as I? And yet what untold happiness to be thought worthy by mine ownedear ones of such precious Trust!

It was but the next day after the sending of this letter that Sir John Johnson, with the strongest force he had yet wielded, again hurled his bands toward the Mohawk. Then retreating from the river, where there was little of life or property left to garner, he made directly for the old Hall at Johnstown. It was here, almost on his own threshold, that the patriots met him.

The Tories were posted on the slightly rising ground which lay between the west bank of the favoring creek and the baronial house. Willett, having detached a part of his command to take a circuitous path through the woods and fall upon the enemy from the rear, himself assailed the front. McKaye, too, advanced on the double quick, charging with his columns in support of his leader. But Johnson's subordinate had well intrenched himself behind a hedge fence which ran eastward from the Hall, and when his level line of fire struck the foremost rank of McKaye's men, they broke and fell backward in disorder. Shaming the men by his own example, McKaye again led the charge. But though the assault was made bravely, the troops, riddled by the raking fire, and confused by the shouts of the Indians, again fell back, line upon line, in great confusion.

It was indeed a forlorn hope. McKaye seemed totally unable to inspirit his men



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with his own courage. The retreat became a wild flight, in which Willett's troops joined. In vain their leader cursed and threatened. The force before them was too strong, the advantage of position all on the other side, and the rout continued. The retreating troops had crossed the creek, gained the ground on the other side, and fled onward to the stone church before their enraged officers could bring them to a stand. The enemy who had leaped from their own intrenchments were in full pursuit, and the battle closed around the church in a hand to hand conflict.

It already seemed inevitable that Willett's command should be cut to pieces, when the flanking party--with which Underhill had gone--was seen emerging from the woods to the northward. "Forward! Forward! Charge! Double-quick!" ran along their line. The men, with wild yells worthy of their savage foes, rushed to the charge, clattering up the slope of the clearing in a cloud of their own dust. The impulse of this new onset was too strong for the invaders who found themselves thus hemmed in between two foes, with no opportunity for their usual savage tactics.

The fortune of the day was now with Willett, but he bethought himself of a field-piece abandoned near the Hall, and called for vol-

unteers who should recover it. McKaye was the first man to offer himself for this work, and though subordinate to another, he fought desperately, almost recklessly, in the bloody miniature battle which raged around the old cannon. The prize was won at length, but just as the patriots were bearing the gun away in triumph, a whistling ball found its mark in McKaye's side, and the brave soldier fell.

It was after sunset, and the enemy, baffled and beaten, had fled to the woods, when Alan found his friend in the old wooden church west of the new structure. Here McKaye was stretched upon one of the decaying benches, his face turned upward to the evening light, and almost a smile relaxing his calmly set features. Gently lifting the blood-stained hand which pressed upon the breast, Alan found that it rested upon a small volume, which, had it been but an inch or two higher up might have saved a noble life. The book was an English Prayer Book. Had Evelyn given it? Did it hold some treasured violets?

Underhill could not look. He thought of his own written words, "He hath no spirit since. I doubt if he be the same man in the coming action."

(To be continued.)

Never Saw a Cow

A COLLOQUY OF THE EAST SIDE

"THERE'S a woman in town," said Mrs. Coogan, looking up from her washtubs, "what ain't known to them there societies' as tells you how to clean your sink so's your kids wont get the fever. She ain't, so far as I hearn, on the side of them as wants to vote. She aint never once told me yet, and I'se seed her all of six times, as how I could make a penny do for a dime. She says she ain't practical—Lord bless her!"

"She says, says she: 'I'm what they call indiscriminating.'

"On the day when she says them words she was standing here by that there place, what you and me calls a window. Under it two kids, mine and another, was playing.

"'Jennie's awful stuck up,' says one of 'em.

"'Why fer?' says t'other.

"'Cause she's seed things—

"'Humph, that ain't nothin'—so've I.'

"'What you seen?'

"'What? Seen arrest of a fightin' drunk, less nor an hour ago, seen—'

"'No—no. I mean t'other kind of things. She's seen grass, grass, lots of it, an' flowers, an', an'—'

"'Humph, don't believe it! Where?'

"'An' she's seed a cow, a cow, an' patted it—

"'She's foolin'—'

"'She's tolle me 'bout it—'

"'So can I, a beast with two horns, four legs an' a tail, wot don't talk—'

"Well, all on a sudden the woman standing by that there window grows white as these clothes 'll be when I gets through washing them.

"'Have a glass of water, honey,' says I.

"'No, no,' says she, "'taint that. Who are those children?' she says kinder sharp like.

"'Why,' says I, looking through the hole there, 'one of 'em's mine, t'other's drunken Mike's.'

"'How old be they?' says she.

"'My girl's five, the boy's six.'

"'Are there many more like 'em?' she asks.

"'Many more,' says I, wonderin' if she was daft.

"'I mean many more that have never seen a cow, nor grass,' says she. 'Many more that are hiding like those two in a dark alley to get out of the scorching sun,' says she.

"Now, that's what struck that woman, what didn't have nothing to say to me about my garbage pan as something terrible.

"'Well,' says I, kinder shame-faced. 'I aint seed a cow myself in fifteen years. And as for grass—well, there aint no scraps of it nearer here nor eight blocks, on the left hand side to the middle of the street.'

"'God!' says the woman, 'it's terrible. I ain't rich,' says she, 'but in this here weather somethin' must be done to get the tenement kids into the country.'

"'How many of them is there,' says she, 'that aint never seen grass?'

"'To calc'lare closely,' says I, 'I guess there's a couple of thousand.'

"And then she dropped all of a heap on that there chair.

"'It may be indiscriminate charity,' says she, 'but them kids have got to get out! I'll take 'em in relays,' says she, 'the best I know how.'

"My kid and drunken Mike's, they went, of course, on the first layout'

"Before they went my Mamie was forever asking embarrassing questions.

"'What's a cow really like, ma?' she'd say.

"And she'd want to know its color and such. And then she got to talking about chickens, and I says, 'Never mind, child, they're fourteen cents a pound.' And she says, 'Real ones, I mean. I'm going to see real ones, with feathers—with feathers,' she'd say in her sleep, till she'd like to wake all the rest of us.

"Then she'd say, 'What kind of flowers will I see?' And it was more embarrassing when she got back, for I'd said roses on a guess, and, bless you, she seen all the other kind and not a rose.

"Well, my kid she talks about that there trip and nothing else.

"Outside she plays it, somehow. She calls it 'the country game.' She makes believe there's shade there under that old spoke stuck in the ground. She pretends it's a tree, and she finds some green calico somewhere what she's made into leaves. Look at 'em tacked up there. And that there puddle's their lake. Aint children queer?

"She plays the new game with drunken Mike's kid and some of the others that went along, for that there woman said, 'I aint discriminating,' and she took all she could pile into the car without a question as to their pedigree. There was the milkman's kid next to the swillman's.

"Well, I know all about that trip as if I'd been there.

"Not a word says the kids when they gets there. They just stands and looks at the grass. There's miles of it, and there's flowers scattered on it.

"'Go scamper on it,' says the woman. 'It's yours for all day, and pick all the flowers you want,' says she; 'they're yours, too.'

"But she can't get most of the kids to stir, and when she's getting unhappy over it one of 'em whispers, 'Coppers.'

"'Oh, there aint none here,' says the woman, like to cry. And then whatever the kids don't do would fill a newspaper.

"When I'm expecting my kid back I gets out two of these here pans to hold the flowers she'd bring home, and—well, she's a queer kid. She brought one,

"'Ma,' says she, 'I couldn't pick 'em an' spoil 'em. I tried two, an' they spoilt. This one's spoilt a little, but its the only one,' says she, 'an' the rest's all right.'

"That night when the kid's goin' to her corner in the room where we all sleeps, the whole kit and crew of us, she says, 'Ma,' says she, 'why can't we have 'em all the time—the trees, an' the cows? Ma, why can't we? An' the sun's cool there! Ma, why can't we have that sun here?'

"'An' I says, says I, 'Well, honey, who-sover's to blame, 'taint the fault of the woman who took you to the country. 'Taint her fault, honey, though the societies says she's just ruining us with her indiscriminate charity. 'Taint her fault.'

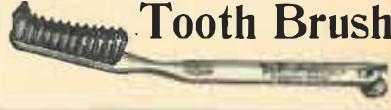
"'Yer bet yer life 'taint, says the kid. And in her sleep she says, over an' over, 'The rest of the flowers is all right—cept one—only one.'"—*New York Journal*.

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Children's Hour

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

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XIV.

ON THE BAY SHORE ROAD

IT was the day before Thanksgiving, and the girls of St. Dorothy were very busy preparing baskets of good things for those whose comfort they cared for. There had no lack of donations to the good cause. Mrs. Edsall opened her stores of jellies and preserves freely, and Mr. Hardy gave Virginia an order on the market in town for all the turkeys and chickens she wanted, while the more substantial and everyday necessities, potatoes and staples, and so on, were there in abundance.

The day was cold and sunless, with sure prospect of a heavy snowstorm coming on. Most of the baskets had been delivered to their destinations by means of Lad and Lassie and the trap, but a few more remained, and Nell said it was not necessary to have the horses just for so few baskets; that the girls could carry them all right. There were only the five charter members present, as it happened. The rest had finished their share of the good work and gone home. As they stood chatting over the last load, Mrs. Hardy glanced out of the window anxiously.

"Indeed, I don't believe you ought to go out, daughter," she said, seriously. "There is certainly a storm coming up, and Nell says it is a long distance to the little old lady's."

"Over a mile, Virgine," Eleanor added, as she slipped on her warm kid mittens, "and its way down on the Bay Shore road."

But Virginia only laughed, as she dropped a hasty kiss on her mother's white hair.

"As if I were going to help up to the last minute and then miss even the fun of seeing their faces when they see the baskets," she wrapping her fur cloak closer around her. said, "Unless, of course, the girls mind walking a little slower, why, I mean to go."

Eleanor, too, looked anxious, but she gave Virginia the support of her arm, and waved her hand reassuringly to Mrs. Hardy when they left her on the veranda.

It did not seem such a long distance after all, walking from the bluff to town, with everyone laughing and talking, and the consciousness of doing good making them happy. All of the baskets were left with bright words of good cheer, until only one remained, the largest of all. It was for a little old maid of sixty, who lived all by herself on the opposite side of the river.

"No one will ever think of going to see her," Alice had said, when they were making out the list of those who were to be helped. So the daintiest basket of all was made up for Miss Keturah Pugsley. Mrs. Hardy had sent a plump turkey ready roasted, and a can of cooked cranberries, and there was a delicious fresh chocolate cake, and some pineapple preserves, and a pound of the finest tea, and other things besides.

"I am afraid it will be dark before we get back," Nell said, but Virginia overruled all

objections in her gay, willful way, and laughed at her for an old, fussy grandmother; so she won the day, and they crossed the river and walked far down the Bay Shore road, until at last the little white cottage was reached.

"Hope she won't be scared out of her wits over the surprise party," Laura chuckled, when they went softly around to the kitchen door, and she added, in an undertone to Alice who was next her, "I wish that Mollie were here to see the fun, too; don't you?"

Alice nodded. There was no time to answer, for Eleanor had tapped on the door, and they all waited breathlessly for a response. Silence for a moment, and then, instead of the slow, faltering step of old Miss Pugsley, there came the sound of a firm, quick footfall across the floor, and the door was flung open by no less a personage than Mollie Gray herself.

"Why, the idea!" murmured Evelyn in her surprised, lady-like way; but the others looked silent and sheepish. Mollie was the first to recover herself.

"Hello, girls," she said, "have you come to see Miss Pugsley? How nice of you!"

"Yes," Nell replied, "just a little Thanksgiving surprise party we planned," but the rest did not speak, so taken by surprise were they themselves. Then they all trooped after Mollie into the little house, and in the sitting room a second surprise awaited them.

There sat Miss Pugsley in her deep-seated wicker rocking chair, her feet warming cosily on a hassock before the plump Dutch stove, and beside her sat Madge Ferrall. Both glanced up at the doorway full of eager, rosy faces, in a startled way, and when Madge recognized them as the S. D. S. girls, she rose impulsively, as though to leave them in possession of the field, but Mollie was too quick for her.

"Only some of the girls come to see you, Miss Pugsley," she said cheerily, crossing to the gentle old lady's side; then, with her hand laid affectionately around Madge's shoulder, she added, "and girls, I think you all know Madge Ferrall, Tony's sister."

Laura and Alice nodded with an answering smile. Eleanor bowed gravely, an anxious look on her sweet, calm face; and as for the other two, not the wildest flight of imagination could construe the blank, far-away look on their faces to any acknowledgment of the introduction. In fact, at that precise moment Virginia suddenly remembered something in the basket which must be attended to at once, so Evelyn accompanied her to the kitchen, and Mollie fired up at once over the slight to her friend.

"Hadn't we better go?" Madge whispered, as the two stood in a shadowy corner and watched the gay group that clustered about Miss Pugsley's chair.

"Indeed, we'd better do no such thing," retorted Mollie. "I'm going to stay until the last gun's fired, or know the reason why!"

When Mollie put her foot down, as Dave



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said, there was no chance for anyone else, so the two stayed, while the S. D. S. girls bustled about unpacking the good things to eat and lavishing attentions on Miss Pugsley. But in spite of the roast turkey and pineapple, in spite of Virginia's smiles and radiant promises, it was little Madge whom the old lady called for at the last to come and see that everything was all right for the night, and to give her a farewell kiss.

"How well Miss Pugsley knows that girl," Evelyn said thoughtfully to Mollie, as they stood outside the door waiting for Madge.

"Well, I should say she did," replied Mollie, proudly. "Madge comes over every day after Tony is home to look after her mother, and she fixes up the place for Miss Pugsley, and reads to her, and Tony always splits her wood for her and carries it into the house. Guess she does know her."

"The idea," said Evelyn, and Nell added: "How nice of them, and it is such a long way over, too."

"Oh, no, it isn't," Mollie answered. "They just come over the railroad bridge. There's a little footpath between the tracks, you know."

"Ugh! I'd be afraid of trains," murmured little Alice, with a shiver.

"Your father was not a brakeman," Virginia said coolly, and Mollie wanted to box her ears; but Madge's appearance put an end to the conversation, and they all walked down the road in silence.

The ground was dry and frozen, but already a few stray snowflakes had begun to flutter down from the heavy, gray sky, and the daylight was fast fading.

"Wasn't it fun?" Laura said, as she danced on ahead of Evelyn and Virginia, "and what a lovely time she'll have tomorrow!"

"I don't think it was nearly as nice as we had planned," Virginia replied slowly: "somehow, it seemed as though the other two spoiled our surprise, and as if they had done more for her than if we had given her a thousand turkeys. I'm sorry I came."

"We must hurry," Eleanor's clear voice said from the rear, "or we will be out in a storm sure, and it would be a serious matter down here on the bay shore at night."

"Nonsense—" Virginia began, but Mollie's words made her pause. She and Madge had stopped at the railroad crossing, and were ready to start down the tracks towards the bridge.

"Why don't you come with us, Nell?" she asked. "It's perfectly safe, and you'll be over the river in five minutes, instead of going way down to the red bridge."

"Oh, don't, Nellie," pleaded Laura and Alice, but Evelyn and Virginia laughed at their fears, and started ahead of all, arm in arm until they reached the bridge, where they had to go in single-file, Indian fashion.

The bridge was a long narrow one, barely accommodating the two tracks, and between them a planking about two feet wide had been laid as a footpath.

"See how easy it is?" Mollie said to Eleanor when they were half way across, and the latter nodded. She was too busy looking after Alice and Laura to talk. All at once a shrill whistle sounded on the still air, and all the girls stopped short, holding their breaths to catch the direction of the sound as it died away.

(To be continued)

How Grandpa Boiled Eggs

"It is half-past eleven," said grandpa, "and the mason will not have the chimney ready before three o'clock."

"Then I suppose we must go along with a cold lunch," said grandma.

"Well," said grandpa after a moment, "Perhaps I can boil some eggs. I will try it."

"But isn't it too windy to make a fire out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No Joke at all," said grandpa, "Come out and see. And bring the eggs," he added, "and a can with a tight cover."

When, a few moments after, grandma and Edith went out in the back yard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought and filled it nearly full of cold water. Then, fitting the lid on carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked. "Shall I bring the matches?"

"You forget," said grandpa. "I was not to use any fire. We'll start it with cold water."

"Now I know you're joking."

"Wait a moment," said grandpa, "and you'll see."

He poured in the water and put a board over the pail.

"Oh!" cried Edith, when in a very short time it began to bubble and steam as if a hot fire were burning under the pail. And "Oh!" she cried a great deal louder when a white creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped. So grandpa took a long iron dipper and gently lifted out the can, all coated with lime.

He rinsed it off, then opened it and took out the nice, white eggs, and when they broke them at lunch, they found them cooked just exactly right.—*Canadian Churchman.*

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Finance and Commerce

Dunn & Co. report failures in the United States, for the second quarter of the year, the smallest for the like period in twenty-five years. Bank clearings the last week show a gain over the same week last year of 39.5 per cent. These two items indicate, as well as anything, the present prosperous condition of business throughout the country. In fact there are very few complaints from any quarter. The only dissatisfaction is among laborers who feel they are not sharing in the general prosperity of their employers, and a few strikes are on, and more are threatened. These conditions usually follow a business revival, and are probably now due. So far, they have assumed active form only in isolated cases, and the great transportation interests, with their numberless employees, have not felt the pressure of demand for increased wages. It is not unlikely to come. The merging of many separate producers into one, which has been done to a great degree in many lines of trade, has thrown some out of employment. This naturally creates a dissatisfied class, and the sentiment against trusts is undoubtedly growing, and will receive aid and comfort from both political parties in the next campaign. These are conditions that are likely to affect the future. Now, business is moving along swimmingly. In the iron trade there is yet no abatement in the firm tendency of prices, but it can be seen that the production capacity is gaining on the demands for future, and will ere long probably run ahead of it, an authority stating it, "but the new orders accumulated do not equal the output of the works."

Prices continue strong for woolen goods. The market for raw cotton has advanced slightly, mainly on account of speculative buying in some in the south-west. In manufactured goods there is no pressure to sell. Production capacity in the south is increasing, and its competition with New England mills is severe.

Wheat has fluctuated within narrow limits, but the tendency of prices has been slightly downward. Receipts at primary markets are somewhat less, but still large, while foreign demand is by no means large, and stocks are accumulating at a time of the year when they should be decreasing. The European visible decreased sharply last week, however, which shows that supplies from Russia and the southern hemisphere are being depleted.

The key to prices is still the north-west spring wheat crop, and the next fortnight will be the crucial period. In the states of Minnesota and the two Dakotas, which practically produce the crop, the conditions are not wholly favorable. The crop is two to three weeks late, and very rank in growth. The best authorities say it can only mature well with good dry weather. It will stand neither heat nor moisture. The stock market has had a sharp rally, under good leadership, and a general outside speculative buying. Gold has gone out less freely, and at the moment the price of exchange continues below the shipping point.

Exports in Detail

A study of the details of exports from the United States during the fiscal year just ended, shows that every part of the world has evinced an increased desire for American products. Europe is the only part of the world which has failed to increase the amount of money paid to us for our products, and this is solely due to the plentiful supply of breadstuffs in that part of the world in 1899 as compared with 1898, and the consequent decrease in price paid per bushel, thus making a slight reduction in our cash receipts from that part of the world. To Asia, to Africa, to South America, to Mexico, to Canada, and to the Hawaiian Islands and Oceanica, our sales have increased in quantity and value as compared with the phenomenal year 1898, the only grand division from which our receipts have been smaller this year than last being Europe, and even there the reduction is confined to the four countries; United Kingdom, France, Belgium, and Spain, and, as already indicated, is due to the fact that a large home supply of breadstuffs has reduced their payments to us for this class of our products.

To British North America the exports in the fiscal year 1899 will be in round numbers, \$90,000,000, as against \$85,000,000 last year; to Mexico, the exports will be about \$25,000,000, as against \$21,205,000 last year; to Cuba, the exports will be about \$18,000,000, against \$8,260,000 last year; to Puerto Rico, the total will be \$2,500,000, against \$1,500,000 in 1898, and to the entire West Indies group the total exports of the year will be \$35,000,000 in round numbers, against \$26,488,000 last year. South America, to which our sales in the past have not shown as rapid an increase as those to other parts of the world, show a slight gain in 1899, and will reach a total of over \$35,000,000, against \$33,821,000 last year. To Asia the exports of the year will be about \$47,000,000, as against \$44,844,000 last year, China showing an increase of over 35 per cent, and Hongkong about an equal increase, while Japan, which purchased enormous quantities of raw cotton and various manufactured goods from us last year, has somewhat decreased her purchases in these lines, so that the total to Japan during the year will show a reduction of over \$3,000,000, compared with 1898, but an increase of \$3,000,000, compared with 1897. Oceanica shows remarkable gains, the total for the year being likely to exceed \$30,000,000, against \$21,991,000 last year, and to Africa the exports of the year are in excess of those of any preceding year.

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Helpful Hints

CURE FOR INSOMNIA.—Insomnia is a self-inflicted curse through the violation of nature's laws. The cause may be over-anxiety, planning for the morrow, thinking and worrying over the yesterdays and to-day, but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork, it may be quickly removed by relieving the brain of the excess of blood. Physical exercise is a panacea for about every ailment which human flesh is heir to. Therefore, stand erect, and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work, I would recommend instead a bowl of very-hot milk (without so much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep-producer than all the opiates known to medical science. It brings about an increased activity of the blood-vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite strengthening to the stomach.—*Ladies' Home Journal*.

NECESSITY OR COVER DURING SLEEP.—The object is simply this: Nature takes the time when one is lying down to give the heart a rest, and that organ, consequently, makes ten strokes less a minute than when one is in an upright posture. Multiplying that by sixty minutes, it is six hundred strokes. Therefore, in eight hours spent in lying down the heart is saved nearly five-thousand strokes, and as the heart pumps six ounces of blood with each stroke, it lifts thirty thousand ounces less of blood in a night of eight hours spent in bed than when one is in an upright position. As the blood flows so much more slowly through the veins while one is lying down, one must supply, then, with extra coverings, the warmth usually furnished by circulation.—*Popular Science News*.

It is well known that the nerves are directly affected by cigarette smoking—doubtless more so than by the ordinary cigar or the super-fragrant pipe. But it may not be generally understood that nerves of the teeth are actually killed by this indulgence. It appears from the testimony of a Brooklyn dentist that this is the case, and that young men are not the only sufferers. In at least one instance he discovered in the course of his professional service that a young lady of high character, one of his personal acquaintances, had entirely killed the nerves of some of her teeth in this manner. Commenting upon the frequency with which dead nerves were found in the teeth of young men, he said: "The result itself has been apparent to me and to all dentists for a long time, but the cause has been a mystery until very recently." For years the nerves of teeth in every other way perfect, have been found dead. A careful examination of a dead nerve found in an unexposed tooth, recently revealed the fact that it had been poisoned by nicotine, and thereby the mystery referred to was solved. Nicotine poisoning from cigarette smoking is killing the nerves in the teeth of smokers. It is a most serious state of affairs, although most people will not understand. They think a dead tooth is as good as a live one. They will find their mistake some day.—*Good Housekeeping*.

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