



# The Living Church

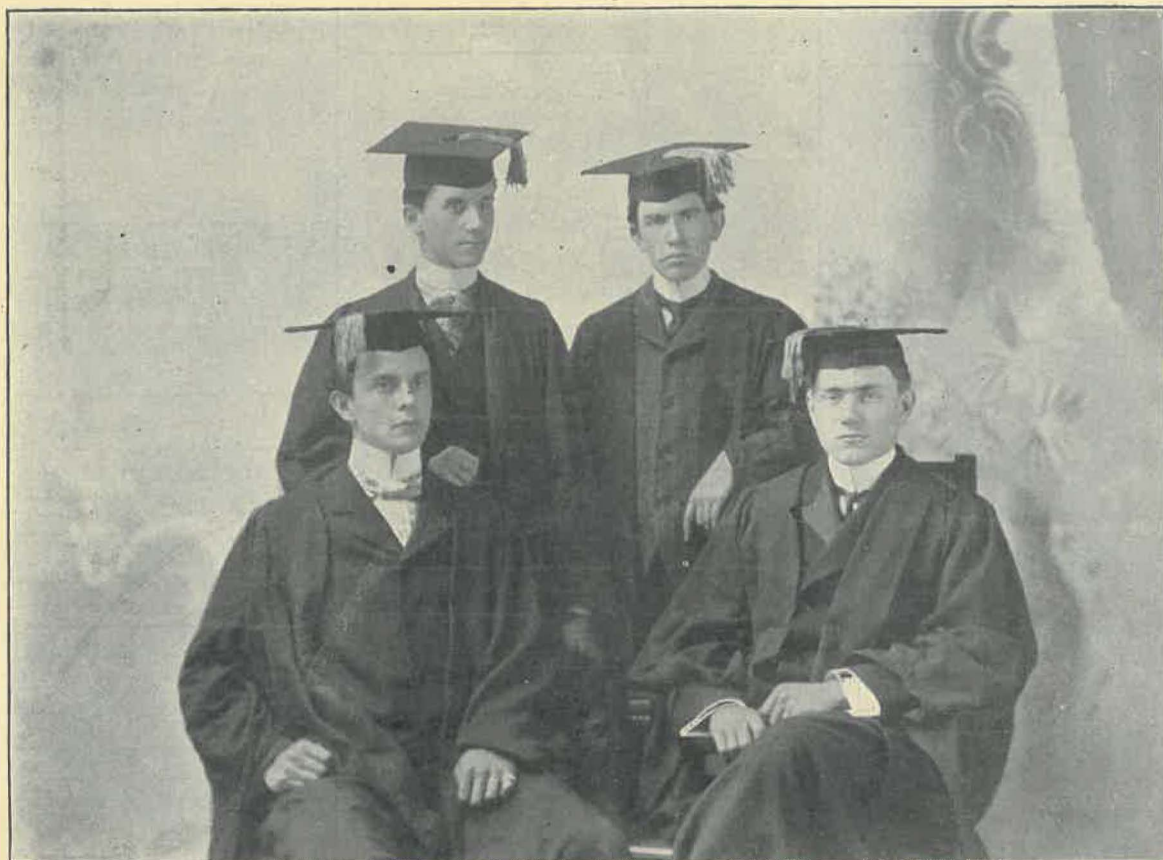
VOL. XXII. No. 10

CHICAGO, JULY 8 1899

## RACINE COLLEGE GRAMMAR SCHOOL

"The School that Makes Manly Boys."

It aims at a symmetrical development of the mind, body, and morals. Thousands of old Racine boys all over the country occupying positions of trust and honor attest its success. Here is a group of the older boys:



Graduates enter any university.  
For information address

Rev. H. D. ROBINSON, Warden, Racine, Wis.

Educational

CONNECTICUT

Greenwich-on-Sound, Conn.

A select boarding and day school for girls. Re opens Oct. 2, 1899. Send for catalogue.

THE MISSES CORWINE, Principals

COLORADO

COLORADO, MONTCLAIR, Suburb of Denver.

Jarvis Hall Military Academy

If no superior. Number of students last year double that of preceding year. \$350 per annum. Catalogue.

REV. H. KAY COLEMAN, A.M., Rector.

ILLINOIS

St. Mary's School, Knoxville, Ill.

Now in its Thirty-first Year.

Prominent families in many States, during a quarter of a century, have been patrons of this institution. Students are received at any time when there is a vacancy.

REV. C. W. LEFFINGWELL, Rector.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year.

Art and Elocution.



Students wishing to make special study of Art or Elocution should attend the

Illinois Woman's College.

These subjects may be pursued exclusively or with music or literary studies. Courses lead to diploma. Send for illust. catalogue to Jos. R. Harker, Ph. D., Pres.

Jacksonville, - Illinois.

St. Agatha's School, Springfield, Ill.

The Springfield Diocesan School for Girls. Opens its fall term Sept. 14th. Academic, Primary, and Kindergarten departments; Music, Art, Elocution. Physical Culture, carefully taught. Special attention given to training girls for the home life.

MRS. PRUEBE H. SEABROOK, Prin.

IOWA

DAVENPORT, IOWA.

Saint Katharine's Hall

A Diocesan Boarding and Day School for Girls. College preparation. Fall term opens Sept. 20th.

MISS MARY FRANCIS BUFFINGTON, Principal.

MAINE

St. Catharine's Hall,

Augusta, Maine.

The diocesan school for girls. Thoroughly new and modern appointments. Pleasant climate. General, college preparatory, and musical courses. Lowest prices consistent with superior educational facilities.

The Rev. GEO. F. DEGEN.

MASSACHUSETTS

A tree is known

by its fruit, and we are willing that the

New England CONSERVATORY OF MUSIC

should be judged by its graduates. Many—very many—of the leading vocal and instrumental artists in the public eye to-day were instructed here.

GEORGE W. CHADWICK, Musical Director.

Send for our catalogue to

FRANK W. HALE, Gen'l Mangr., Boston, Mass.

The Highland Military Academy.

Worcester, Mass. 43d year. A First-Grade Preparatory School. Modern Sanitation. New Athletic Field. Generous Table. Live Teaching. Small Classes. Visitor: The Rt. Rev. William Lawrence, D.D.

Head Master: Joseph Alden Shaw, A.M.

Bradford Academy.

Founded 1803. For the higher education of young women. Classical and Scientific course of study, also Preparatory and Optional. Year begins Sept. 20th, 1899.

Miss Ida C. Allen, Principal, Bradford, Mass.

Educational

MASSACHUSETTS—Continued

Rogers Hall School,

For Girls. Certificate admits to College. Apply to Mrs. E. P. UNDERHILL, Lowell, Mass.

MISSOURI

Bishop Robertson Hall,

Episcopal. Estab. 1874. Boarding and Day School for Girls. Re-opens, D. V., Sept. 13th, 1899. Apply to SISTER SUPERIOR, 1687-17 South Compton Ave., St. Louis, Mo.

MICHIGAN

MICHIGAN, Ann Arbor.

University School of Music.

Albert A. Stanley, A.M., Director. Unusual Advantages from connection with the University of Michigan. For Calendar and detailed information, address the Secretary

MINNESOTA

St. Mary's Hall, Diocesan School for Girls.

In the healthful climate of Minnesota. BISHOP WHIPPLE, Rector. MISS CAROLINE WRIGHT ELLS, Principal. Special advantages in Music and Art. Fine Gymnasium. Certificate admits to Wellesley. Terms, \$350 per year. For catalogue, address ST. MARY'S HALL, Faribault.

NEW HAMPSHIRE

The Phillips Exeter Academy.

The 117th year begins Sept. 13, 1899. Eighty scholarships awarded to students of high standing. Six important buildings added since 1886. For Catalogue and Illustrated Supplement, address

HARLAN P. AMEN, Principal, Exeter, N. H.

NEW YORK—STATE

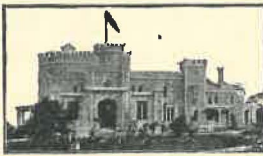
Keble School for Girls, Syracuse, N. Y.

Under the supervision of Bishop Huntington. Twenty-ninth school year begins Thursday, September 14, 1899.

Apply to Miss MARY J. JACKSON.

Miss C. E. Mason's School for Girls

THE CASTLE,



Tarrytown-on-Hudson, N. Y. A beautiful school. Advantages of N. Y. city. All departments. Endorsed by the Rt. Rev. H. C. Potter, Hon. Chauncey M. Depew. For illus. circular address I. MISS C. E. MASON, LL.M.

Training School for Nurses.

There are a few vacancies. Applicants must be over twenty-one; of sound health and good education. Apply to SUPERINTENDENT, St. John's Riverside Hospital, Yonkers, N. Y.

St. Mary's School,

Boarding and Day School for Girls.

Collegiate, Preparatory, and Primary Classes. College Preparation; Advantages of New York. Address SISTER SUPERIOR, 6 and 8 East 4th St.

OHIO

Harcourt Place Seminary

A school of the highest class for girls. For catalogue and information, address

MRS. ADA I. AYER HILLS, Principal, Gambler, Ohio.

Kenyon Military Academy

A model school for boys, on a hill top 1,100 feet above sea level. For descriptive catalogue, address HILLS and WYANT, Regents, Gambler, Ohio.

151 E. Broad St., Columbus, O.

Miss Phelps' Classical School for Girls.

Preparation for all colleges. Special studies and courses of college study. Special advantages in Music and Art. Gymnasium. Fall term begins September 28th.

PENNSYLVANIA

St. Luke's School

Bustleton, Pa.

near Philadelphia

Instruction careful and individual. No boy prepared by us for College examination has ever failed to pass. Buildings attractive, homelike, and perfectly sanitary. Grounds comprise a campus of seven acres, and beautiful shaded lawn. Swimming, canoeing, and skating. Healthfulness remarkable. No one connected with the school has failed to improve in health.

"The sort of a school to which sensible people desire to send their sons."—Bishop Whitaker.

CHARLES H. STROUT, A.M., Principal.



CHANCEL CHANGES

Correspondence solicited as to proposed change or re-decoration to Chancel or Church Interior.

Designs should be prepared and accepted in advance of the summer vacations.

Send for photographs of recent important work.

J. & R. Lamb, 59 Carmine St. New York

Church GLASS AND DECORATING CO

English Stained Glass Windows Ecclesiastical Furnishings American Mosaic Glass Windows Church Decorations

CARYL COLEMAN President 3-5-7 W 29th Street RUSSELL STURGIS FOOT Vice-President NEW YORK

Trinity Church Embroidery School

CHICAGO, ILL.

Cassocks, surplices, albs, chasubles, amices, copes, maniples, stoles, hoods. Altar hangings, Communion linen for church or parish use, dossals, antependia, banners, etc. Designing and stamping. Highest excellence. Estimates given. A certain percentage of all income devoted to missions.

MRS. KATE O. GRAVES, SUPERINTENDENT, Trinity Parish House, 101 26th st.

EVERYTHING FOR THE CHURCH. Memorials. Supplies.

The Cox Sons & Buckley Co.

Church Furnishers and Decorators. 70 Fifth Avenue. New York City.

Educational

PENNSYLVANIA—Continued

Trinity Hall,

DIOCESE OF PITTSBURGH, WASHINGTON, PA.

BOARDING SCHOOL FOR BOYS, preparing them for college or business. Healthful, refined, and elevating surroundings. Personal attention given to each boy's mental, physical, and moral development. Daily choral Morning and Evening Prayer (shortened service) in the school chapel. Terms, \$500. For catalogue, write to WM. W. SMITH Esq., rector, Washington, Pa.

SOUTH DAKOTA

All Saints' School, Sioux Falls, S. D.

Five of the great railroad systems of the country run trains into Sioux Falls. The high, dry air of South Dakota has proved very beneficial to many.

The school is first class in every respect. Bishop Hare makes it his home.

Address ALL SAINTS' SCHOOL, Sioux Falls, S. D.

VIRGINIA

Fauquier Institute for Young Ladies.

Warrenton, Va.

The thirty-ninth session begins Sept 21st, '99. Situated in Piedmont region of Va., on Southern R. R., 55 miles from Washington. Number limited. For catalogue address GEO. G. BUTLER, A.M., AND DAUGHTERS.

WISCONSIN

Kemper Hall, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1899. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. G. Co. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR.

Grafton Hall,

The Ideal School for Young Ladies. Academic and collegiate courses. Music, Art, Elocution, and Needlework departments. German, French, Latin, and Greek, as well as the usual English branches. Location healthful and delightful. Students over twelve years of age received. Fall term begins Sept. 26th, 1899. For particulars, etc., address the Rev. B. TALBOT ROGERS, B. D., Warden, Fond du Lac, Wis.

# The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

## Notes of the World's Progress

**L**ABOR TROUBLES IN DIFFERENT sections of the country indicate a spirit of unrest within the ranks of labor, which, however, is not likely to have serious or widespread results. In Cleveland, street car employes are battling for increased wages. There are indications of strikes at steel manufacturing centers and packing plants, but in the former, compromises have in some instances been effected. Tin plate mills are closed, and, it is announced, will not be re-opened except on wage scales dictated entirely by stockholders. The cause of this unrest is probably to be found in the fact that industrial combinations have not granted an increase in wages proportionate with increased prices of finished product. Many wage scales are those put into effect at a time of financial depression, and now that orders are plentiful and times more prosperous, workmen justly feel they are entitled to share the benefits of prosperity. Many large concerns are entitled to credit for having voluntarily advanced wages.

— x —

**N**EBRASKA'S WOMAN LABOR LAW became effective July 1st, and caused considerable commotion, particularly in Omaha, where the effect of its operation will be principally felt. The law restricts the employment of women to ten hours per day, or sixty hours per week, and seats must be provided for them when not engaged in active duties which preclude their use. Department stores were chiefly concerned in adjusting conditions to comply with the law, as Omaha has not outgrown the custom of having stores open evenings. To sales girls particularly, the law will be a boon, and by closing evenings, department-store keepers will not lose in the end, as the public will doubtless become accustomed to purchasing its "98-cents-reduced-from-\$1" items, before 6 o'clock P. M.

— x —

**O**F THE ONE HUNDRED AND FORTY-seven laws enacted at the recent session of the Illinois legislature, one hundred and forty-three went into effect July 1st. Three of these measures are of conspicuous importance. Laws governing the practice of medicine are amended in a manner to render illegal the vocation of "faith-healers." Practitioners must have a certificate from the State Board, and a diploma from a reputable medical college is necessary in order to obtain one. State employment bureaus are provided for, the same to be under State supervision, and applicants for work are not required to pay a fee in case situations are secured. Private agencies are required to pay \$200 for a license, and furnish a bond of \$1,000. Another measure provides for the establishment of municipal pawnshops, and the rate of interest which unfortunates must pay for loans is limited to one per cent. per month. A pledge may be redeemed at any time within one year. This will have a tendency to squelch the Chicago

pawn shop evil, which has enabled usurers to grow opulent at the expense of the poorer classes.

— x —

**W**OMEN OF ENGLAND WHO BELIEVE members of the sex occupy a more inferior position in affairs of life than conditions warrant, have been in session to discuss the matter. Their deliberations have been greatly assisted by such American veterans in the cause as Susan B. Anthony, Sarah Hackett Stevenson, and Mary Wright Sewall, and others. The affair was international, representatives being present from almost every country where women fill a sphere other than entirely domestic. The question of franchise was simply incidental, the meeting being one of practical, business-like women in sympathy with everything pertaining to advancement. The subjects covered a wide field, embracing a woman's relations to science, art, education, journalism, professional pursuits, etc. In her opening address, Lady Aberdeen, the president, deprecated the idea of sexes being arrayed against each other, but argued that men and women should work together for better things.

— x —

**A**CCORDING TO DISPATCHES FROM Marshalltown, Iowa, the financial, rather than the spiritual, side of the Gospel is sometimes the chief consideration. For years, denominational preachers of Marshalltown have filled the pulpit at Sunday services held at the Iowa State Soldiers' Home, receiving as compensation, from five to eight dollars per sermon. Recently, the Board of Control decided this scale to be exorbitant, and reduced the price to three dollars per sermon. Whereupon the ministers formulated an agreement to preach for not less than five dollars. This figure the Board of Control refused to accept, and as a consequence, ex-Governor Larrabee will occupy the pulpit next Sunday. It may be the Board reasons that as many of the ex-soldiers are old and infirm, and prone to doze through divine service, three dollars is sufficient for that portion of a discourse which is listened to attentively.

— x —

**T**HE GENERAL SECRETARY OF THE American Church Missionary Society reports that the money is in hand to buy and equip an orphanage in Matanzas. The executive committee have ordered its purchase and its inauguration, and we may expect in a few weeks to see this institution of the Church, the first of its kind in Cuba, in active operation. The money is in hand for the purchase and the equipment of the orphanage, and a margin of \$1,200 is already had for its maintenance. There is every reason to believe that future contributions will be adequate to the continuation of this much needed institution.

— x —

**P**ULLMAN PALACE CAR PORTERS have become infected with the trust contagion. Articles of incorporation, it is re-

ported, have been taken out by the Pullman Palace Car Porters and Colored Employes' Mutual Benefit Association, an organization having as its aim united action in an endeavor to obtain reasonable wages whenever necessity arises, and also the intellectual improvement of its members. The incorporation of this "trust" is in some respects a menace to the traveling public. It is horrible to contemplate the result should these knights of the upper and lower berth conclude that the present schedule of tips is too low, and consequently unreasonable. If the association, however, will confine proposed assaults to the treasury of the Pullman company, the public will not be disposed to grumble, but will even see a ray of hope in the prospect that increased wages may have an effect of producing a "thank you sir," at a reduced cost.

— x —

**S**ECRETARY ALGER IS AGAIN A MOST prominent figure in the public eye. The cause this time does not arise from disease-producing army rations, or campaign mismanagement, but because of an offensive and defensive alliance with Governor Pingree, of Michigan, whereby it is aimed to give the Secretary a seat in the United States Senate, and retire the present incumbent, Senator McMillan, to private life. Governor Pingree apologizes for the connection by announcing a declaration of Secretary Alger, that the latter is opposed to trusts and favors the election of United States Senators by popular vote. There are those who wish election by this method obtained in Michigan. As the term of Senator McMillan does not expire for two years, there is no cause for immediate excitement. In the meantime, rumors are thick that Mr. Alger will resign his cabinet position, but the gentleman suavely disclaims any such intention.

— x —

**I**T IS A SINGULAR COINCIDENCE that while representatives of nations deliberate at the Hague measures calculated to reduce European military pressure, announcement is made that the Russian government has virtually completed preparations for spending \$80,000,000 on field artillery, ammunition, and mounts. If this be true, Russia occupies a paradoxical position, similar to the highwayman who, having a section of lead pipe up his sleeve, facetiously besought a solitary pedestrian in a lonely spot for a "little change," with which to get something to eat. Or perhaps the Czar is making an attempt to "bear" the war market, in the belief that a show of power will be a healthy argument in favor of peaceful measures. It is said that of the total Russian expenditure, one-fourth will be placed with American manufacturers of war material, thus causing an industrial stimulus, and proving the truth of the adage that "it is an ill-wind which blows nobody good."

## The News of the Church

### Consecration of the Bishop-elect of Boise

OFFICIAL STATEMENT OF THE  
PRESIDING BISHOP

ALL the canonical arrangements for the consecration of the Rev. James B. Funsten, Bishop-elect for the missionary jurisdiction of Boise, had been completed, when, at his request, the service was deferred for a time, as there were several bishops who questioned his right to withdraw his declination of the office to which he had been elected by the General Convention. It was thought best to make this delay, in order to give time for careful consideration of the matter at issue, and I then addressed a letter to all the bishops, in order that opportunity might be given for those who objected to the consecration, to express their opinion.

Up to the present time there are in all, eleven bishops who have indicated their disapproval of the immediate consecration of Mr. Funsten. Some of those who originally protested, have withdrawn their objections and desired that there should be no further delay. One of this number who has had long experience in the House of Bishops, and whose opinion in all matters of Church canon and usage is usually regarded as having the force of law, writes as follows:

Your statement in the matter of the order for the consecration of the Rev. James B. Funsten, of date April 17th, is received. I plainly perceive that with no evidence laid before you that the declination of the Rev. Mr. Funsten had been received or acknowledged or noted, that you could not act upon printed statements, and that there is nothing left for you to do but to comply with the request made by resolution by the House of Bishops at Washington, "that the Presiding Bishop take order for his consecration." I beg leave hereby to withdraw anything that may have seemed, in any preceding communication of mine, like a protest against such "taking order" by the Presiding Bishop.

These words are justified by the fact that all the official information that I have in regard to Mr. Funsten's case, and all that is known to exist, is contained in the letter addressed to me, expressing his readiness to accept the office assigned to him by the General Convention, inasmuch as the difficulties which, at first, seemed to interfere with his doing so had subsequently been removed.

The following papers will show with sufficient clearness the grounds which justify the action which I am pursuing, and I begin with a legal opinion which appeared in *The Churchman* some months ago, written by the Hon. John H. Stiness, of the U. S. Supreme Court, a well-known member of the House of Deputies:

The case of the Rev. Dr. Funsten raises a pure question of law. Can a bishop-elect, after declining to accept the election, withdraw his declination, and file an acceptance before anything is done with which such acceptance would conflict? One cannot resign what he does not have. Hence the legal force of a declination can only be the notice of an intention to refuse to serve, and thus to make a vacancy when the time for service shall come. Undoubtedly such a notice may be acted upon, so as to have one ready to fill the office, and if anything is done to create new rights, the person declining will be deemed to have waived his rights, and to have been concluded by the notice. But only in this respect does a declination differ in principle from a resignation to take effect in *futuro*.

By the rule of the cases cited, and I know of

none to the contrary, the refusal to accept a civil office may be withdrawn before new rights intervene. Applying it to the case in hand, is there anything in the Canons to lead to a different conclusion? The electing body is the House of Deputies, on nomination of House of Bishops; and if the House of Bishops consent to the consecration, they may take order to that purpose.

The House of Bishops consented to the consecration of the Rev. Mr. Funsten, and requested the Presiding Bishop to take order therefor. The Presiding Bishop has no power to accept a declination. His only duty in other cases is, on notice of his acceptance, to take order for the consecration; "on notice of acceptance," therefore the Presiding Bishop must proceed. Why should he not? No new right has intervened. The Bishop-elect thinks at one time that he ought not to accept, and he so states to the Presiding Bishop. On further thought, and on further information, he changes his mind, withdraws the declination and accepts. His election is clear, and his right to consecration seems to be equally clear. Suppose it had been the other way, and the Bishop-elect had accepted; would any one hold that he could not afterwards, under a sense of duty, withdraw the acceptance and decline?

A bishop elect has a right to time for consideration. He may have successive different opinions as to his duty. If he announces an opinion at one time, there is nothing in the nature of the thing so definitive as to preclude another and final notice.

It may be said that the Presiding Bishop made the act conclusive, by trying to call a meeting of the bishops for a new election. If the House of Bishops had actually convened, or a meeting could not have been prevented, I am not prepared to say whether such a state of facts would be inconsistent with the withdrawal. But such is not the case. There has been no meeting, there is no call for one on this account; except for the fact of a declination, the matter stands as it did upon the election; if then the declination is revocable the case is clear.

I have heard, but I do not know the fact, that a similar case has occurred, and the bishop elect was consecrated. If so, we have an ecclesiastical precedent on the line of the plain rule of the civil law.

The letter of the Bishop of Maryland which follows is substantially in the same line with that of Judge Stiness, and must be familiar to all who read the Church papers. I wish, however, to call special attention to the following extracts from that letter:

The Rev. Mr. Funsten was in October, 1898, by unanimous vote of clerical and lay deputies, elected as the one to be consecrated Missionary Bishop of Boise. The House of Bishops thereupon voted its consent to his consecration, and requested the Presiding Bishop to take order for the same. And, unless some very serious bar to action prevents it, the Presiding Bishop is in duty bound to do as directed, and carry to completeness the wish so clearly declared, of the constituted authorities of the Church. Is there any canonical bar? It is conceded that there is none. No provision is made by the Canons, in any way, for failing to carry out the Church's demand.

The person elected declined to be consecrated as bishop. And if he had persisted in so declining, that, though not named in the Canons, would have been an absolute bar. He could not be consecrated unless with his own consent. But the reasons which led him to decline ceased to exist, and he thereupon withdrew his objections, and expressed to the Presiding Bishop his readiness to accept the office. The fact stands that he was and is the only person elected to be Bishop of Boise; that his choice, made by the unanimous vote of the electing body, has not been revoked. There is no evidence that any one of the dioceses, or members voting for him, has changed its pur-

pose. He is to-day the person chosen to be Bishop of Boise; no canonical bar to that choice exists. He is the man whom the Church wishes as Bishop, and the only obstacle to the fulfillment of that wish was simply his own unwillingness to take the office. That unwillingness was in his own mind and will. It has been removed. He is Bishop-elect still. He is the choice of the Church still. No act or word of the law of the Church has in any way overruled the Church's command as declared in October, 1898—the Church has declared its wish to have a Missionary Bishop of Boise; it had named the Rev. Mr. Funsten as the man for that duty. That choice has not been taken back; it stands clear to day. It has decided that he be consecrated. Shall the express will of the Church be thwarted? Shall the missionary work of the Church be stopped, because of a technicality for which not a shade of foundation can be found in any Canon of the law? The true and sound interpretation of all law, the true use of all authority, is not to obstruct, but to set forward—to help the work, and not to hinder it. Not a line or a word of the law of the Church, not anything of its intention, would be violated by carrying out what it commanded in the General Convention of 1898.

I have received other letters of similar character from prominent clergymen and laymen of the Church, and among them the following from the Bishop of Southern Virginia, which deserves to be carefully read:

The circumstances leading to the postponement of the consecration created upon me, and I think upon Mr. Funsten, the impression that it was meant to be temporary, in the interests of peace and with the hope that the bishops protesting would withdraw their objection upon a fuller knowledge of the facts and a more intelligent consideration of the issues involved in the case. It did not occur to me that the consecration was postponed with the view of submitting the whole question to the House of Bishops, at the meeting called for October, in the city of St. Louis. As far as I can see, that meeting, if held, would have no power over the question; all that it could do would be to discuss and give informal expressions of opinion. It would have no power to annul the order for the consecration passed by the House in General Convention; for that could only be done upon the clear recognition of the existence of a canonical bar to the said consecration, and it is not contended that such canonical bar exists. If, therefore, the House is not competent to rescind the order, it would leave it in force and obligatory upon the Presiding Bishop.

Again, it might be competent, in the special meeting, for the House of Bishops to express an opinion upon the single question in controversy as to whether a presbyter, elected to be a missionary bishop, has a right to change his mind with relation to the acceptance or rejection of the office before other rights have arisen, which determine his original decision as final. He may accept and then withdraw the acceptance. There is no doubt upon that proposition; but upon the correlative, may he decline and then withdraw the declination, the controversy arises. I have no doubt that a large majority of the bishops would be of the opinion that a bishop-elect has the right to change his mind and accept after he has declined the office, provided other rights have not arisen to intervene as a bar to his acceptance; but that would only be an opinion which could have no legislative or judicial authority, and it would leave the protesting bishops where they stand to-day. In view, then, of the obvious facts that no rights of the protesting bishops could be invaded by proceeding at once with the consecration, and that most important rights would be denied if the consecration is indefinitely postponed, namely, the right of the presbyter, elected to be a bishop, to be consecrated; the right of the General Convention to have its will carried out

and its mandate to consecrate obeyed; the right and the need of the jurisdiction of Boise to have the Bishop who has been elected; the right of the whole Church to have its missionary work provided for. In view, I say, of these facts it seems to be a clear duty to proceed with the consecration.

On the other hand, the only course open for the parties protesting would seem to be that, in the absence of all legislation upon the subject, they should take steps to provide for what they regard as a need and against that which they imagine to be fraught with evil; that is, they should propose in the next General Convention a measure embodying the principle upon which their position stands, namely, that a refusal of office is, in its nature, a finality as soon as it reaches the Presiding Bishop, and that a bishop-elect ceases to be such the moment of his declination of the election. (I might say, in passing, that an evident confusion arising from the use of the title, bishop-elect, without definition of its meaning, has vitiated the reasoning of the protesting bishops. Bishop-elect can only mean the person elected to be a bishop. He remains the person elected until an election confers the rights which he has waived, upon another. Election, of course, means all the steps taken by the House assembled and organized. A notice of the Presiding Bishop asking bishops to meet is, in its nature, tentative, and is without legal or canonical force creating a positive obligation upon the bishops to meet; and until they meet, it is a tentative unreality.)

The proposition above-suggested as the course for the protesting bishops to pursue, would, in my judgment, secure only a very small minority of votes in either House of the General Convention. I think the doctrine upon which your action is based would prevail, namely, that a person elected to be bishop has a right to change his mind and to accept the election after he has declined, provided no new rights have intervened as a bar to his claim to the office. That is a rule in civil government, and there is no reason why it should not apply in ecclesiastical government. It is clear that if Mr. Funsten had the right to change his mind, you, as Presiding Bishop, would have no right to say that he should not do so. It is contended by the protesting bishops that you have no right over the declination of office. It is equally clear that you have the right and the duty upon receiving the acceptance of the person elected, to proceed with the consecration. You could not consecrate him against his will, but you are obliged to consecrate him, provided there is no canonical bar in the way, if he claims the right of consecration, which he does by his acceptance. These are my views upon the case.

I think it must be evident that I am no longer at liberty to impede the consecration of the Rev. Mr. Funsten. I trust that the considerations so ably urged by men learned in both ecclesiastical and civil law, will satisfy all who objected to the action I have taken, and that the Bishop of Boise will be warmly welcomed and heartily encouraged in the good work to which he has now devoted the remainder of his life.

THOMAS M. CLARK,  
Presiding Bishop.

Newport, R. I., June 29, 1899.

THE following notice was received later:

NEWPORT, R. I., July 1, 1899.

The consecration of the Rev. James B. Funsten as Bishop of the missionary jurisdiction of Boise, will be held in Trinity church, Portsmouth, Va., on Thursday, July 13th, at 11 o'clock.

THOMAS M. CLARK.



## Canada

### Diocese of Huron

The synod of the diocese of Huron met June 20th. The preacher for the occasion was the Rev. Henry Waters, from South Carolina. The Bishop held a Confirmation at St. Matthew's church, London, June 18th, and at Christ church

on the evening of the same day. An interesting military service was held June 4th in the camp on Carling's Heights, near London, where a number of the volunteer regiments are going through their annual training. A number of matters interesting to the Church at large were discussed at the archidiaconal conference for clergymen, lay workers, and Sunday school teachers, which was held in St. John's church, London Township, lately. An excellent paper was given on "Pastoral visiting," and one on "Church growth and expansion." Bishop Baldwin gave an address on "The Person and Offices of the Holy Spirit." A meeting for men only was arranged, to be held in London in the synod week. Addressses were promised by a number of the clergy, and help would be given by the London Brotherhood of St. Andrew, and the Y. M. C. A.

### Diocese of Toronto

The Toronto synod commenced its sessions June 20th, by a celebration of Holy Communion in St. James' cathedral, Toronto, at 10 A.M. The synod service in the evening was held in St. Alban's cathedral; preacher, the Rev. Canon Sweeny. Bishop Sweatman expects to leave for England early in July. A meeting of the Deanery of Toronto was held in St. James' school house, June 5th. A plan to make some provision for the spiritual needs of foreigners, by establishing a mission in Toronto for them, was discussed at length. The wharf services which have been held for years by the clergy of St. James' cathedral, were resumed June 18th. Four candidates from the Deaconess' training house were "set apart" by the Bishop, in a special service at St. Phillip's church, Toronto, June 7th. All four expect to go out to the mission field shortly. Several candidates passed their examination for the degree of B. D., at the meeting of the board of examiners for degrees in divinity, held in St. Alban's cathedral Toronto, June 7th, the Bishop of Toronto in the chair. The Provosts of Trinity and Huron and the Principals of Montreal and Wycliffe colleges were present.

### Diocese of Niagara

The preacher at the opening service of the Niagara synod, June 7th, in Christ church cathedral, Hamilton, was the Ven. Archdeacon Dixon. Bishop Du Moulin in his charge said, that within the eight months since the last synod in October, he had held 48 Confirmations, and confirmed 785 persons. The Bishop has ordained two deacons and three priests in the same time. He spoke in commendation of the Sunday school conventions he had attended in the deaneries of the diocese, and with great earnestness of the sad neglect of the Sunday becoming so prevalent. Among other reports read before the synod, was one recommending that steps be taken with a view to holding a Church congress in October next, or later. The report on the state of the Church stated that there was an increase in the Church population of the diocese of 2,592. The whole Church population is 30,250. The business of the synod was concluded in two days. Bishop and Mrs. Du Moulin held a reception at the See House for the delegates and their wives, on the evening of the last day.

### Diocese of Ottawa

Bishop Hamilton laid the corner stone of the new All Saints' church, Ottawa, June 7th. There was a large attendance at the Confirmation service at Balderson's Corners, held by the Bishop recently.

### Diocese of Quebec

The diocesan synod, after the usual two years' interval, was opened at Quebec, June 7th. The new Dean of Quebec, the Rev. Lennox Williams, preached the sermon. Holy Communion was celebrated at 7:30 in the morning. At the business session a number of resolutions were brought forward of more or less importance. There was one to make the parochial returns of statistics of more practical value to the diocese than hitherto; another to remove some of the limitations in regard to those who are eligible to vote at vestries. On the evening of the sec-

ond day, the report of the committee on religious needs and progress of the diocese was considered. The Hamilton memorial fund for Bishop's College, Lennoxville, is making good progress. The students and professors have united in making a contribution of about \$700. The Bishop held an ordination in Quebec, June 4th, for priests. He has been holding Confirmations in the country parishes in the eastern townships, in the latter part of June, and holds an ordination in Quebec the first Sunday in July.

### Diocese of Montreal

The Bishop has been making his annual visitation in the country parishes all through the month of June. His first visit was to Trinity church, Christeville, on the 4th, where he held a Confirmation. Although Bishop Bond is in his 85th year, his sermons and Confirmation addresses show no lack of vigor. St. Martin's church, Montreal, will celebrate its anniversary of a quarter of a century in December next. It is hoped that the first rector of St. Martin's, Bishop Du Moulin, of Niagara, will be present, and preach on All Saints' Day. The closing exercises of Dunham Ladies' College were held June 20th. The Bishop preached the sermon. Principal Hackett, of the Montreal Theological College, gave an address.

## Commencements

### Ogontz Seminary, Ogontz, Pa.

Commencement week began Sunday evening, 11th ult., at St. Paul's church, Cheltenham; the sermon was preached by the Rev. Floyd W. Tomkins. There were 19 graduates this year.

### Howe School, Lima, Ind.

The closing exercises were of an interesting character. The year has been, in all respects, the best the school has ever had. The new Board of Trustees were largely present, and took hold of the work before them with energy. They made provision for extensive improvements which will greatly increase the efficiency of the school in the future.

### All Saints' School, Sioux Falls, S. Dak.

The annual Commencement exercises took place June 4-8th. The baccalaureate sermon was preached by the Bishop in the cathedral, Sunday evening. Monday evening, there was a *musical*, vocal and instrumental; Tuesday, during the day, an art exhibition of kindergarten work, drawing, and painting, and in the evening, a cantata and a play composed by two of the pupils; Wednesday, the art exhibition continued, and in the evening, a concert and an address by Chancellor Woolworth, of Nebraska. Two graduates received diplomas and the silver crosses which are the badges of the school. The attendance of pupils during the past year was larger than usual, and the examinations and graduating exercises showed that All Saints' has been continuously attaining a higher standard of excellence. The value of the benefits and blessings which its pupils have carried to the homes of South Dakota cannot be overestimated.

### The Episcopal Academy, Cheshire, Conn.

Celebrated its 105th anniversary June 15th. There was a large delegation of visitors present from New York, Hartford, New Haven, and other places. There were six graduates, and several prizes were awarded. After the Commencement dinner, a bronze bust of Prof. Woodbury, the work of the sculptor, William Ordway Partridge, was unveiled, Prof. Phillips, of Yale, making the presentation speech. The Rev. W. A. Beardsley and Edwin P. Taylor were elected members of the Board of Trustees.

### Cathedral School of St. Paul, Garden City

The Commencement was held in the new gymnasium June 21st. In the morning two memorials were dedicated, one a baptismal font in the chapel to the memory of the late Mrs. A. N. Littlejohn, wife of the Bishop; the other, a bronze tablet in the library of the school to the young men of St. Paul's School, who were in the

Spanish-American war. It bears the following inscription:

To honor the names of her sons who served in the Spanish-American war, the alumni and students of St. Paul's School have erected this memorial.

The Commencement exercises opened with music by the Glee Club, and the valedictory, followed by an address by Mr. Augustus S. Downing, A. M., and the presentation of the class picture. The Very Rev. Samuel Cox, dean of the cathedral, presented the Steinway gold medal for the best progress in German. The medals and prizes for the championship track games for 1899 were next awarded, and the prizes to the students for class standing were presented by the Bishop, who also delivered the diplomas, and made an address. In the evening a dance was given by the graduating class, which was largely attended.

#### **Episcopal High School, Alexandria, Va.**

The 60th Commencement exercises were held at Liggett Hall, on June 21st. Certificates of graduation were conferred on the two first graduates of the school, certificates of graduation never having been awarded before.

#### **Hobart College, Geneva, N. Y.**

The 74th annual Commencement, just celebrated, attested the high standard of culture maintained in that historic school of letters. The address of the honorary chancellor of the college, the Rev. W. R. Huntington, D.D., D.C.L., was delivered June 21st. His theme was, "The American college a breakwater against plutocracy." The sermon before the Brotherhood of St. Andrew and the Hobart chapter of the Students' Missionary Association was by the Rev. Charles F. J. Wrigley, and the baccalaureate by the Rev. R. M. Converse, D.D., D.C.L. At the social gathering of the alumni the subject which excited the liveliest attention was the explanation by President Jones and the ex chaplain, the Rev. Dr. Converse, of the inception and present status of the movement for the erection of the proposed Bishop Coxe memorial hall, a building designed for the general uses of the college. At the Commencement dinner, questions of the value and mission of collegiate culture were freely and ably discussed. James C. Smith, Jr., class of '78, of Detroit, Mich., recently elected president of the Associate Alumni, acted as toastmaster. Much interest was manifested in the report read by President Jones, of the result of the inter-collegiate contest, for valuable prizes offered by the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries. The record made by Hobart men was felt to be just matter for congratulation. Four members of the graduating class were honored with election to the Phi Beta Kappa Society. The honorary degrees conferred were as follows: LL.D.—Hon. Judge William H. Adams, Canandaigua; Ezra J. Peck, Owego; T. Guilford Smith, C.E., M.A., Buffalo; William Keith Brooks, professor of Biology at John Hopkins University. D.D.—Rt. Rev. Frederick R. Graves, Bishop of Shanghai, China; Rev. Stephen H. Synnott. L.H.D.—Rev. W. R. Huntington, D.D., LL.D.

#### **Theological Seminary, Alexandria, Va.**

The closing exercises began June 21st, the Rev. W. A. Barr delivering the annual mission sermon. On the 22d, the exercises commenced with the alumni meeting. After a short service conducted by Bishop Whittle, an essay was read by the Rev. R. W. Forsyth, followed by those of the graduating class, after which Bishop Gibson delivered an address to the graduates. The alumni dinner was a most enjoyable occasion, Bishops Whittle, Gibson, Peterkin, and Penick being present, with a number of the prominent clergymen of Virginia. On the morning of the 23d, the ordination sermon was preached by Bishop Peterkin. Three candidates from Virginia were ordained to the priesthood by Bishop Gibson, six deacons by Bishop Whittle; six deacons were ordained by Bishop Randolph, for S. Virginia, and one by Bishop Peterkin, for W. Virginia. Of these deacons, six will enter the missionary field, going to Jap-

an, China, and Brazil; three to Nevada, and three to S. Virginia, none of them remaining in the diocese of Virginia.

#### **Akeley Institute, Grand Haven, Mich.**

A large number of friends from Chicago, Grand Rapids, and other places filled the chapel during the impressive morning service. Bishop Gillespie made a short address, in which he spoke of the unusually prosperous school year just drawn to a close, and of the bright future in store for Akeley. To the inestimable fidelity and courage of Dr. and Mrs. Wilkinson, the Bishop gave a touching tribute which was deeply appreciated by those present. The Rev. Dr. Stone, of Chicago, was unable to be present to deliver the address to the graduates, and the Rev. John N. McCormick took his place. The graduates received their diplomas from the Bishop's hands, after which they were presented with the gold cross of honor by Mrs. Wilkinson. Luncheon was served in the dining hall, the Bishop, being toastmaster. Mrs. Kelsey, president of the St. Cecilia Society, Grand Rapids, spoke of her pleasure in finding such a high musical standard at Akeley. Miss Dorothea Nourse, in behalf of the alumnae, made the presentation to Dr. Wilkinson of a beautiful gold cross, as a token of their love and regard for him, and of their appreciation of his services as teacher and friend. An impromptu programme given by members of the school and of the alumnae and a service in the chapel at 4 o'clock closed the Commencement exercises of 1899.

#### **Kenyon College, Gambier, Ohio**

On the 3d Sunday after Trinity, the baccalaureate sermon was given by the Rt. Rev. W. E. McLaren, Bishop of Chicago, in the college chapel, the church of the Holy Spirit. Bishop McLaren was present at the Kenyon Commencement for the first time, as a member of the Board of Trustees of the college. The other services of the day were a celebration of the Holy Communion at 7:30 A. M., at which all the members of the senior class of the college were communicated, and the ordination service at 10:30 A. M., recorded elsewhere. Wednesday, June 21st, the 71st annual Commencement was held. The college alumni address was given by the Hon. Talfourd P. Linn, of the class of 1872, and was a strong, urgent, and thoughtful appeal to the educated man to do his duty in politics. The Bexley alumni orator, the Very Rev. Charles D. Williams, '84, dean of Trinity cathedral, Cleveland, spoke very forcibly on the reconciliation of conservatism and progress in the life of the nation, the Church, and the individual. The graduates of the college numbered six, and the graduates of the theological seminary, five. Among degrees were: *Doctor of Laws*: Andrew Squire, Esq., of Cleveland; *Doctor of Divinity*: the Very Rev. Charles D. Williams, of Cleveland, and the Rev. George F. Smythe, of Bridgewater, Mass. Announcement was made by the president that the college had just received a check for \$30,000 from the executor of the estate of Mrs. Bedell, and that considerable gifts had been received for the restoration of Rosse Hall, the largest ones being, \$6,000 from Mrs. Simpson, of Sandusky; \$2,500 from Mr. Samuel Mather, of Cleveland, and \$2,000 from Mr. James P. Stephens, of Trenton, N. J. Mr. Mather has also contributed sufficient money to provide Bexley Hall, the theological seminary, with steam heat, and to make some necessary repairs and improvements. A guest of the college in whom every Kenyon man felt the deepest interest, was the Rev. Dr. James C. Wheat, of Lynwood, Va., who was making his first visit to Gambier since his graduation, 68 years ago. Bishop McLaren who in early boyhood had been a pupil of Dr. Wheat, introduced to the audience on Commencement Day, the venerable man who is the oldest living alumnus of Kenyon. At the alumni luncheon, Bishop Burton, of the class of 1873, presided as toast-master; 120 men were present. Speeches were made by Mr. William P. Elliott, of Chicago, president of the Alumni Association; the Bishop of Chicago; the Hon. James D. Hancock, '59; the Rev. Dr. James C. Wheat, '31; the Rev. Alfred Blake, '62; the

Hon. J. Van Vechten Olcott, of New York; the Rev. President Peirce; the Rev. Dr. Jones, and Charles Ransom Ganter, '99. Other interesting events of the week were a lawn party given by the Bishop of Ohio and Mrs. Leonard, at their beautiful country place, Kokosing; a play, "Our Boys," given by the Students' Dramatic Club; a tennis tournament; a faculty reception. Five men were initiated into Phi Beta Kappa at the annual banquet. The week closed with a very pretty dance given by the senior class.

### **Chicago**

#### **Wm. Edward McLaren, D.D., D.C.L., Bishop All Our City Churches Keep Open**

It is somewhat to the credit of our hard-worked city clergy, that while they earn and take their summer vacation, no church or mission is closed on Sunday. Those larger parishes, whose rectors have an assistant, such as St. Peter's, St. James', Grace, and St. Paul's, are easily arranged for. In others the services are kept up either by a system of alternating, using the co-operation of the non-parochial clergy, or by invoking the aid of lay-readers, of whom some fifty are licensed in the diocese. The following changes have been made since our last: The rector of Trinity, the Rev. W. A. Richardson, leaves this week with his family for the Wisconsin lake district, his duty for July and August being taken by a Southern clergyman. The Rev. T. D. Phillips takes Calvary for July and August. Last Sunday, being that preceding the "glorious Fourth," the services in our churches were of the patriotic order, national hymns finding their place in the musical portions, appropriate sermons being preached, and in many the flag was carried next to the cross in the choir procession.

#### **St. Peter's Guild for Women**

The 29th ult., the day of their name saint, was enthusiastically observed by the women of St. Peter's. After divine service in the church, and a luncheon in the parish rooms, the guild with a strong attendance of nearly 150, was addressed by the rector, the Rev. Frank Du Moulin, who congratulated the members on the harmonious year they had passed through, which had resulted, outside of the "casual advantages" of their social meetings, in their netting \$400 from needlework done at the weekly gatherings. At the election which followed, little change was made in the officers for the ensuing year.

### **New York**

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

At St. Michael's church, the Penny Provident Club had 165 depositors last year, the amount of their deposits reaching \$450. The money is constantly withdrawn for larger saving, when it reaches sufficiently large amount.

The teachers of the Sunday school at St. Agnes' chapel, of Trinity parish, have presented to the Rev. C. A. Hamilton, one of the retiring curates, a fine gold watch.

Church of the Messiah, Rhinebeck, has just been consecrated by Bishop Potter, assisted by the Ven. Archdeacon Prescott Evarts. The Bishop preached. The Rev. Ernest C. Saunders is rector.

#### **Training School for Deaconesses**

Is to have a new home adjoining St. Faith's. Friends who have purchased the building, which is of four stories, and very well adapted for its purpose, have arranged that it be immediately put in shape for the work to begin there next autumn.

#### **Church of the Holy Trinity, Harlem**

The Rev. Chas. E. Freeman will have charge pending the entrance of the new rector, the Rev. Harry P. Nichols, upon his duties. The Rev. Alexander Cummings, Jr., who has had charge since the death of the Rev. Dr. Bridgman, sailed on July 1st, for a tour of Europe.

#### **Presentation to the Rev. R. M. Kemp**

The Sunday school and members of the congregation of St. Paul's chapel of Trinity parish,

have just presented to the Rev. Robert Morris Kemp, a handsome loving cup of silver, in affectionate recognition of his having completed ten years in the curacy of the chapel. The presentation took place at the close of the annual service of the Sunday school, Sunday, June 25th. The cup is inscribed with the date, and the words: "Prepared unto every good work."

#### **St Stephen's College, Annandale**

The alumni association has elected the following officers for the ensuing year: President, the Rev. Samuel Upjohn, D. D.; vice-president, the Rev. T. B. Fulcher; secretary, the Rev. J. M. Blackwell; treasurer, the Rev. Frederick Campbell Steinmetz; necrologist, the Rev. W. F. Steinmetz; executive committee, the Rev. Dr. Upjohn, and the Rev. Messrs. T. B. Fulcher, A. R. B. Hegeman, J. M. Blackwell, and F. C. Steinmetz.

#### **Grace Church Charities**

The charity work of the Benevolent Society supplied nearly 4,000 garments the last season. During the present summer, 50 women are kept employed in this work, and in the winter season the number will be three times greater. The treasurer of the coal fund has supplied 71 tons of coal to working women, at about cost rates. The society has expended nearly \$4,000. Grace parish laundry has employed the past season 37 women weekly.

#### **Death of Mr. Edward Quintard**

The father-in-law of Bishop Nichols, of California, Mr. Edward A. Quintard, died June 26th, after a brief illness. He was born Dec. 27, 1827, at Stamford, Conn., and was a near relative of the late Bishop Quintard, of Tennessee. He was an active worker in the church of the Transfiguration, was a member, and at one time president, of the St. Nicholas Club, a member of the Union League club, a director of the Home for Incurables, at Fordham, and of many business corporations.

#### **Calvary Church House**

The new house in E. 22d st. is an important step in the effort to approach the thousands who crowd the east end of the missionary territory assigned to this parish. A club for working girls has been put in operation, in which to teach them to make their clothes, trim their hats, and understand domestic economy and management; two sewing clubs for younger girls, several clubs for boys of various ages, classes in calisthenics and gymnastics, and social organizations for all grades. The plans contemplate also a reading-room.

#### **Useful Work at St. Thomas' Church**

The Church Periodical Club of this church has regularly circulated 57 periodicals during the year. It has sent 150 magazines to Sing Sing prison, five new and complete commentaries, and 20 volumes of classical and standard literature to different clergymen. To mission stations in the West, a considerable number of Hymnals, with music, have been supplied for choir use. The Boy's Auxiliary sent 354 magazines and 2,245 copies of Sunday school newspapers. The receipts were \$130.07.

#### **Fresh-Air Work**

Trinity church has commenced its fresh-air work for the season at Islip, N. Y. The summer home of St. Agnes' chapel has gone into active operation at Catamount, on the Hudson river, near Sing Sing. Grace-Emmanuel church will conduct its fresh-air work at Pleasantville, in the Catskill Mountains, on a farm very nicely adapted for such use. The church of the Holy Trinity, Harlem, will share in the benefits, and send parties of children from time to time. The Orphans' Home and Asylum, under the control of the Church, has arranged for a summer home for its inmates at Riverhead, on the sea coast, at the extreme eastern end of Long Island.

#### **The City Mission Society**

Held, last year, 4,347 services, with an aggregate attendance of 265,858. The Eucharist was celebrated 401 times in public, and 382 times in private, and 10,530 Communion services were made.

There were 45 adults baptized, and 351 children, and 181 candidates confirmed. The marriages numbered 40, and the burials 147. The missionaries made 83,195 visits, and distributed 125,468 papers and 38,192 books. The Sunday schools had an aggregate attendance of 2,404 teachers and 29,886 children. The day schools were attended by 13,252 children, the kindergartens by 16,610, and the industrial schools by 11,410. St. Barnabas' House temporarily sheltered 1,355 women and children, and 23,621 lodgings were furnished. At St. Barnabas' House and God's Providence Mission, 101,008 meals were supplied.

#### **Good Work by Church of the Heavenly Rest**

A remarkable work of public beneficence is doing by the Kind Word Society which provides domestic work for young women who have labored in stores and factories, and who, when trades are dull, do not know where to go for other employment. A number of broken-down servants who saw nothing between them and the almshouse, have been sent to over-worked farmers' wives who gladly welcomed them, and gave them a home and small wages in return for the services such women were still able to render. The society last year provided for 303 women; 47 women, each having a child dependent upon them; 12 men, one boy, one man and wife. Within the six years of its existence, this society has thus cared for nearly 3,500 girls and women, nearly one-eighth of whom were deserted wives or widows with young children.

#### **Actors' Church Alliance**

Berkeley Lyceum was crowded Tuesday evening, June 27th, the occasion being an election of officers for the recently organized Actors' Church Alliance. The Rev. Walter E. Bentley, chairman of the joint committee of the C.A.I.L. and the Actors' Society, presided. Bishop Potter was unanimously elected president of the organization. Two vice-presidents were elected, as follows: F. F. Mackay, Esq. (who is president of the Actors' Society), and the Rev. Thomas R. Slicer, pastor of All Souls' Unitarian church. The Rev. Walter E. Bentley was unanimously elected secretary, and Geo. D. Macintyre, (secretary of the Actors' Society), treasurer. A council consisting of 20 members, 10 from the Church at large, and 10 from the dramatic profession, was also elected. The next public meeting will be held in the parish house of St. Chrysostom's chapel, on Wednesday evening, July 19th, at 8 A. M. Arrangements for services in different churches will soon be made. Clergymen willing to serve as chaplains of the Alliance are urged to send their names and addresses to the secretary, 624 E. 179th st., New York.

## **Pennsylvania**

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

The Rev. C. Campbell Walker who has been for some years past rector of Zion church, Philadelphia, preached his farewell sermon to that congregation on Sunday evening, 25th ult. He leaves to assume pastoral charge of a church in New York.

St. Mary's guild of St. Thomas' church, Whitmarsh, presented the congregation with a litany desk, which was used for the first time on Sunday morning, 25th ult. The gift was gracefully accepted on behalf of the parishioners, by the Rev. Samuel Snelling, the rector.

Since the retirement of the Rev. Edward Riggs from Christ church chapel, the services have been in charge of the Rev. L. C. Baker. After the first Sunday of the present month, services will be discontinued until Sunday, Sept. 3d, when the new vicar, the Rev. J. R. L. Nisbett, will assume permanent charge.

#### **Church of the Holy Comforter, Philadelphia**

On June 15th occurred the 25th anniversary of the laying of the corner-stone. There was a celebration of the Holy Eucharist at 7 A. M., and at 8 P. M., a choral festival service was held, at which addresses were made by the vicar, the Rev. W. H. Graff, the Rev. G. Wharton Mc-

Mullin, Mr. John Reese, and Bishop Whitaker, followed by a parish reception. The church, built by the late Mrs. Margaretta Lewis, is renowned for the good work it carries on.

#### **Fall of Tower of Trinity Church, Ambler**

About 20 feet of the tower of the new church fell without warning on Monday afternoon, 26th ult., completely wrecking a large part of the tile roof and everything else beneath it. Two workmen had very narrow escapes. This is the second accident which has happened to the building. Last summer a gale of hurricane proportions blew part of the walls down, and wrecked the heavy trusses which supported the roof. The church is the gift of Dr. and Mrs. R. V. Mattison, as a memorial of their deceased daughter.

#### **House of St. Michael and All Angels'**

This is the first known work of mercy devoted to crippled children of the African race in this country. In its pretty assembly hall, on the morning of St. Peter's Day, was assembled a large number of the friends to witness the public closing exercises of the school. The programme which was begun with a brief devotional service, included a number of essays and recitations by the pupils, interspersed with several patriotic songs, and short addresses by the Rev. Alden Welling, chaplain, and the mission Sister, Sister Ivaline Margaret, of the Sisterhood of St. Margaret.

#### **Holy Trinity's Holiday House**

Conducted by the church of the Holy Trinity, Philadelphia, for several years past, was reopened, at Sellersville, for the season, on Saturday, 24th ult., the rector, the Rev. F. W. Tomkins, conducting the service. The house provides for the comfort of needy, tired, sick, and worn-out persons of the parish who have not the means to visit the seashore or country. The Fresh-air Committee of Holy Trinity provides about \$2,000 each season for the maintenance of Holiday House, which is delightfully situated on the edge of a wood. Last season, 345 guests were entertained.

#### **Legacies for Church Purposes**

On the 28th ult., Judge Ashman of the Orphans' Court, in the estate of Emille A. Mathieu, deceased, awarded to the Domestic and Foreign Missionary Society of the P. E. C., a balance of \$5,061, being the residuary estate. In the will of Elizabeth A. Burns, probated 29th ult., estate valued at \$7,300, are the following bequests: to the wardens of the church of the Redemption, Philadelphia, \$800; to the same church, \$300 for the placing of a memorial to her husband, Richard A. Burns, and herself; to the Rev. Thomas R. List, rector, the sum of \$500, and to the same, \$300, to dispose of as he sees best. The balance of the estate is to go to the Sunday school of the same church. In a codicil, a portion of the estate is left to the P. E. City Mission.

## **Long Island**

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

The South Side Clericus met recently, when the Rev. F. James R. Smith read an essay on "The work of the Church in Newfoundland." Six of the clergy were present.

#### **Consecration of St. Luke's, Sea Cliff**

Took place on the morning of June 29th. The articles of donation were presented to the Bishop by the senior warden, William L. Hind, and the service of consecration followed. The sermon was by the Rev. Lindsay Parker, Ph. D. The music was finely rendered, entirely by female voices, the regular choir being assisted by a girls' choir, organized and drilled for this special service. A number of clergymen and distinguished laymen were present. St. Luke's, the Rev. Geo. C. Groves, rector, has a communicant list of 115. Three lay readers assist the rector. The church organizations are: St. Luke's Guild, with a membership of nearly 100; the St. Luke's Athletic Club, the Woman's Gymnasium Class, St. Luke's Chapter Daughters of the

King, and the Altar Guild. Following the service, a luncheon was served to visitors and members of the parish at the Lyceum.

#### Church Charity Foundation

The co workers of St. John's Hospital have had the chancel of the chapel covered with a flooring of oak, in ten-inch squares, with a border of oak and mahogany, and have also had a strip of handsome carpet laid from the foot of the altar, the entire length of the chancel and nave. The complete result is beautiful and satisfactory.

### Connecticut

Chanctey B. Brewster, D.D., Bishop

#### The Church Army

A post of the Church Army has been established in Bridgeport, under the supervision of Capt. Jackson. At the opening services, the rooms were filled, and earnest addresses were made by Major Stansfield and others from New Haven, and by the Rev. Messrs. Herbert D. Cone and G. A. Robson. The outlook for successful work in this city is in every way encouraging.

#### St. John's, Warehouse Point

The Rev. Arthur H. Wright, archdeacon of Hartford, having accepted a call to Newburyport, Mass., the present rector, the Rev. William J. Brewster, was called from his successful work in Northford to this parish. During the brief interregnum a friend of the parish paid for the repainting of the church, and the improvement and enlargement of the rectory. The latter building has been admirably equipped with all modern conveniences, and made a comfortable abode for the rector and his family.

#### Consecration of Grace Church, Norwalk

For years the congregation have been striving for the goal which they have now reached. The present rector and his predecessor, the Rev. S. H. Watkins, deserve a large share of the credit for the happy consummation of their hopes. At 11 o'clock, June 20th, the Holy Communion was celebrated by Bishop Brewster. Bishop Talbot, of Central Pennsylvania, was the preacher. After the service, the rector, the Rev. J. McClure Bellows, entertained his many guests at luncheon in the rectory.

#### The Archdeaconry of New Haven

Held its annual meeting in the parish house of St. Thomas' church, New Haven, on June 20. There was a fair attendance of the clergy and a sprinkling of laymen. Archdeacon Wildman presided. The Rev. W. A. Beardsley was elected secretary and treasurer. The Standing Committee selected for the ensuing year are: The Rev. A. T. Randall, Rev. Stewart Means, Mr. Thomas L. Cornell, of Derby, Mr. Frederick C. Earle, of New Haven.

#### St. John's Church, New Haven

This handsome specimen of 13th century Gothic was consecrated by Bishop Brewster on June 21st. There was a large attendance of clergymen from all over the State. All the members of the Standing Committee of the diocese were present with one exception. Bishop Brewster celebrated the Holy Communion. Dr. Baker, of Trinity church, New Haven, preached the sermon. After the service, the guests of the parish were entertained at the Lawn Club, where the congratulations of all were tendered to the rector, the Rev. Stewart Means, and his able assistants on the accomplishment of their object. There is great promise of development in this part of the city, and the Church is destined always to have a strong support. The building itself is a very handsome architectural structure, presenting with its massive square tower and low broad roof, a reminder of some of the ancient churches of the motherland.

#### The Church Club

The spring meeting was held in the Ansantawae Club house at Savin Rock, West Haven, June 21st. There was an attendance of about 70 members. The president of the club, Hon. Burton Mansfield, presided. The guests of the club

were the Rev. Dr. Hart, the Rev. Dr. Baker, of New Haven, the Rev. Dr. Binney, and the Rev. R. H. Gesner. Dr. Hart, as the special speaker of the evening, spoke on "What shall we do with our Sundays." He gave some very striking instances of the way in which the disregard of Sunday was affecting congregations and Sunday schools. "While granting that the laboring man must have some recreation," the speaker thought it was a time for "earnest, strong, self-denial," and urged the prominent laymen before him, for the sake of the influence of their example, to refrain from unnecessary recreations on the Lord's Day. Dr. Baker told of his experience with the continental Sunday in Ohio. He spoke with strong reprobation of the habits of those business men who compelled their clerks on Sunday morning to open and answer the firm's mail, and of that class who by spending the day in golfing and other amusements, set an evil example before the class which had far less leisure for amusement. Dr. Binney urged the laymen of the Church to select first-rate men, men of spiritual perception, intellectual force, and sound common sense, as candidates for the ministry, and showed how much depended on the laity in this important matter. By a rising vote, the resolutions in memory of Bishop Williams were unanimously adopted. The club is in a flourishing condition, and numbers about 110 of the leading Churchmen of the diocese.

#### Horseneck Chapel—150th Anniversary

The celebration of the 150th anniversary of the erection of Horseneck chapel, Greenwich, began on Sunday, June 18th, by a service at Christ church, at 7:30 o'clock. The church was crowded at 11 o'clock, when Bishop Brewster delivered the sermon. A jubilee hymn, written specially for the occasion by the Rev. D. J. Evans, of New York, and set to music by Prof. Parker, of Yale University, was sung at this and the succeeding services. The jubilee service for the members of the Sunday schools of Christ church, Calvary church, of Round Hill, St. John's chapel, of Byram, and St. Paul's, of Riverside, was attended by about 250 children and teachers. Among the hymns sung was one composed for the occasion by Miss Emily Stuart Weed. Archdeacon Booth made the address, and the children were given an opportunity to make their first offering for the new church fund. At 8 o'clock, probably the most interesting service of the day was held. Many of the clergy from neighboring towns were present. The music was especially well rendered. Two historical addresses were given, the Rev. Samuel Hart dealing with the occurrences up to 1833, when Christ church parish was organized, and the rector, the Rev. M. George Thompson, speaking of those of more recent date.

On Monday evening, a parish reunion was held. The exercises consisted chiefly of music and addresses. The Rev. W. W. Kirkby, D.D., spoke pleasantly of the relation of the Rye church to Christ church. A brief address of good will and congratulation was made by Schuyler Merritt, of the Stamford church, followed by an interesting address by the Rev. L. N. Booth, of Bridgeport, the archdeacon of the diocese. A. Foster Higgins, representing Christ church, spoke of the progress made by the church, and especially during the ministrations of the Rev. M. George Thompson. The Bishop spoke of the early history of the Episcopal Church in Connecticut, and referred to the fact that the Rye church was one of his earlier charges. The Schubert Club and a part of the Orpheus Club sang the beautiful chorus, "List the Cherubic Host," from the "Holy City," with piano and harp accompaniment.

Sunday night, a delightful musical service was held at the church, by the organist and choir, assisted by the Orpheus Club and other friends. The regular choir was increased to about 30 voices, and under the training of Mrs. Carl Martin, gave a number of selections from the best musical works. Mrs. Anna Burch, of New York, gave the oratorio solos, "The marvelous works," from the "Creation," and "Rejoice

greatly," from the "Messiah," with fine musical taste and faultless execution.

In 1748, the Rev. Ebenezer Dibble who had been ordained by the Archbishop of Canterbury, was appointed missionary to Stamford and Greenwich. Under date of Sept. 29, 1749, he wrote: "I preach at Horseneck the second Sunday in each month, about six miles from Stamford; have had some converts to the Church there, and the people have zealously exerted themselves to build a small chapel, of about 36 ft. in length and 25 ft. in breadth, to accommodate our assembly at these times, which they have enclosed and glazed. And if they could be favored with a Bible and Common Prayer Book for that church, it will be a very welcome present." This is the event commemorated at this time. In 1799, a century ago, his ministry closed with his life.

### Minnesota

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

The Rev. J. E. Dallam who sailed for the Philippines a year ago with the 13th Minnesota regiment, received an honorable discharge early in April, and returned to Minnesota in May. He resumed his parish work at Excelsior and Shakopee the first Sunday after Trinity, and received a hearty welcome home by his parishioners.

### Virginia

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

#### Slaughter Parish

Bishop Gibson confirmed six persons in Emmanuel church, Rapidan, June 18th, and eight persons in All Saints' chapel, Cedar Mountain, the scene of the great battle, June 19th. The Bishop was assisted by the Rev. Messrs. John Hansbrough, F. S. Ribble, Geo. S. Somerville, and the rector, the Rev. P. Le Bas Cross. The sermons by the Bishop were strong and practical. The service at the chapel was preceded by a "week of services," under the direction of the Rev. George S. Somerville whose sermons made a deep impression.

#### Church of the Epiphany, Barton Heights

The new parish house has been completed, and its dedication and formal opening took place June 22nd. The junior warden, Mr. Ruffin, in a few words explained the object of the meeting, and was followed by the rector, the Rev. W. P. Chrisman who dedicated the building to the glory of God and the increase of His Church. Mr. Groser, the senior warden, made an address, after which refreshments were served by the ladies of the congregation. The parish house contains a commodious hall, seating 160, with a large platform, and three rooms for the use of the church organizations. The total cost of the building was about \$1,000.

### South Dakota

William Hobart Hare D.D., Bishop

#### The Eastern Deanery

The Bishop visited Chamberlain June 13th. Services were held in the evening; the Bishop preached and confirmed four persons, two of them being pupils from the government Indian school located there. The next day he started on a tour through the reservation, expecting to travel 150 miles by wagon and 200 by rail during the ensuing week. Vermillion was visited by the Bishop June 21st and 22d. Wednesday, Evening Prayer was said by the Rev. F. N. Tumpon, and a sermon preached by Dean Cornell. Thursday morning, Mr. Jay Scott Budlong who has served faithfully and acceptably as lay reader at Vermillion during the past 14 months, was made deacon, as recorded elsewhere. The church was filled at all the services. The music was well rendered by a large choir, under the direction of Mr. Frederick G. Bruschweiler, the professor of music in the State University at Vermillion, who also composed an anthem for the occasion. The cathe-



dral chapter holds a very valuable property in trust for the Church at Vermillion—five acres of land near the university, a church and a rectory, all paid for and in good condition. It is hoped that a hall may some day be erected for the accommodation of our Church students who attend the university.

**Niobrara Deanery**

May 22d, the Bishop started from Chamberlain to visit the missions on the Rosebud Reserve. Heavy rains and deep mud made camping out not very agreeable, and progress very slow; so much so that he made only 55 miles during the first three days. It was almost impossible for him to meet his engagements, but he visited St. Mary's Indian boarding school, where the exercises showed marked progress on the part of the pupils. Then he visited a number of the congregations in the Rev. Mr. Clark's cure, and reached home in time to take part in the closing exercises of All Saints' School, and in meetings of the chapter and the Standing Committee. June 13th to 16th, he visited the missions at Lower Brule and Crow Creek agencies, preaching often and confirming many candidates. June 26th, he began a ten days' visitation of the missions at the Cheyenne River and Standing Rock agencies.

**Texas**

George H. Klossolving, D.D., Bishop

**Progress at Bryan and Navasota**

These parishes are making great strides under the able rectorship of the Rev. Dr. Bowers. In Bryan, St. Andrew's church has been thoroughly restored and lighted with electricity, the rectory improved; there is a Woman's Auxiliary, consisting of 36 members, an altar society of 24, and an increased number of communicants. A vested choir of 25 members has been formed in Navasota, and the outlook for the future is very bright. There is no debt on either church.

**Colorado**

John Franklin Spalding, Bishop

**New Window and Vessels for the Cathedral**

On March 3d some one broke into the cathedral and destroyed the sacred vessels. Dean Hart appealed for their replacement, and Sunday, June 18th, a handsome new set, consisting of two flagons, the glass cut specially in the pine-apple design, a bread plate, and two chalices and two patens, made of Colorado silver, and gilded in Denver with Colorado gold, was dedicated. The work was completed by the Gorham M'fg Company.

On Sunday, the 24th, the 21st stained glass window was unveiled in the Denver cathedral. It came 16 months ago from the studio of Mr. Frampton, London. It is given by Mrs. Husted, in memory of her father and husband. Mr. G. W. Hall was the patriarch of Georgetown, a 32d degree Mason, and a man of great probity and hospitality. The window is on the north side of the nave, and represents Abraham receiving the three angels, to emphasize the existence of our Lord previous to the Incarnation. The upper light of the window is filled with masonic emblems. During the construction of the window, the Dingley Bill was passed, which puts the exorbitant and unjust duty of 45 per cent. on church windows. Dean Hart, therefore, allowed the window to remain in bond until the Custom House authorities sold it by auction last week, when the Dean bought it in for less than half the duty.

On Thursday, the 22nd, the corner-stone of the Young Women's Christian Association was laid by the president, Mrs. Grant. Dean Hart presided. Twelve years ago the Association was commenced by Sister Ada, a Mildmay deaconess, who came over to help the Dean; 13,000 girls have passed through the institution, and an average of 50 a day passed through the employment bureau. In order to accommodate the class of girls who earn not more than \$5 a week, a Girls' Friendly Club was inaugurated by the Dean's daughter, Miss Agnes Hart, at which

accommodation and board is given at \$8 a week. This institution is self supporting.

**Western Michigan**

George De Normandie Gillespie, D.D., Bishop

The Standing Committee organized by the election of the Rev. R. R. Claiborne, Kalamazoo, president, and the Rev. R. H. F. Gairdner, Grand Rapids, secretary.

**St. Alban's Mission, Dowagiac**

The interest in this new mission continues, which makes the work very encouraging to the priest, the Rev. H. P. Vicborn. In spite of the approaching hot weather, and easy facilities for Sunday pleasures, the congregations are increasing in number. The choir has made wonderful progress under the painstaking and faithful leadership of Mrs. John L. Parker, with Mr. Otis Bigelow, organist, to whom the mission owes much for their interest in this part of the work. On the evening of the 2d Sunday after Trinity, the whole choir, with many of the congregation, accompanied the priest to Cassopolis, 10 miles distant, also under his charge, and assisted in the service.

**The Bishop's Eightieth Birthday**

On June 14th, the 80th anniversary of Bishop Gillespie's birth, his friends were received informally at the episcopal residence. Numerous gifts of beautiful cut flowers and plants were sent in by friends. The members of St. Mark's church, Grand Rapids, remembered the Bishop with a number of richly-bound volumes, a gold-headed cane, and a handsome silk umbrella.

**Grace Church, Traverse City**

Is slowly, but surely, taking its rightful place in the community. A number of improvements have been made in the church building during the year, and the congregations steadily increase. The rector was invited to deliver the sermon before the graduating class of the high school.

**Quincy**

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

The Bishop writes from St. Albans, Vt.: "I report, as heretofore, no distressing symptoms, but no increase of strength. I hope to go, in a few days, to the seaside, if strong enough to travel."

Dr. and Mrs. Rudd are spending a few weeks in Canada; Dean Moore's family has gone to Wisconsin; Dr. Sweet will spend a part of July with Dr. Leffingwell, at Old Mission, Mich.; Col. Noyes and family are camping out at Clam Lake, Mich.

**Michigan City**

John Hazen White, D.D., Bishop

The Rev. Louis A. Arthur, of Detroit, officiated the 4th Sunday after Trinity at St. Paul's, LaPorte. The parish was deeply impressed with his earnest ministrations.

St. Andrew's mission, Kokomo, has renewed its efforts to revive its work, with much encouragement. The Bishop has placed in charge for the summer as a lay-reader, Mr. Albert C. Thomas, a senior at Seabury Divinity School.

The activities of the diocese are coming into shape very nicely, and give promise of a bright future. The Bishop has personally taken charge of the cathedral, and will care for its work until the first convention of the diocese, which will be held in November. The Bishop spent the 2nd Sunday in June at St. John's, Elkhart, celebrating the Holy Communion at 8 a. m., preaching at the 10:30 service, and in the evening confirming a class of 14.

**Clerical Marriages**

On Monday, the 26th, the Rev. Elias Boudinot Stockton, the retiring rector of St. James', Goshen, who has removed to Vermont, was married in his late parish church to Miss Caroline Abbott, of Goshen. On Tuesday, the 27th, the Rev. Walter Jay Lockton, rector of Trinity church, Logansport, was married in the cathedral to Miss Nellie Hamrick, of Michigan City.

**The Woman's Auxiliary**

Are actively at work enlisting the various parochial branches in the work of sustaining one missionary in the diocese. As soon as his support is assured, it is the purpose of the Bishop to appoint him with residence at Delphi, to work from that point to Hammond, along the line of the Monon road. Trinity church, Peru, is the first to be heard from with a remittance, the Auxiliary of that parish sending a check for \$25, unsolicited, to the treasurer, on the very day the cathedral branch held its annual meeting. Under the inspiration of this remittance, the cathedral branch pledged itself for \$100. The last named gave a reception to the branch of St. Paul's, LaPorte, which was a delightful occasion in bringing together some 50 women of the two parishes for an exchange of social courtesies and conferences on future work.

**Appointment of an Archdeacon**

The Bishop has appointed the Rev. Lawrence T. Cole, Ph.D., as archdeacon. He will make his home and headquarters at Marion, and from there have charge of the work in the seven south-eastern counties, where a very large work ought to be done in the near future.

**East Carolina**

Alfred Augustin Watson, D.D., Bishop

Bishop Watson visited Christ church, Elizabeth City, on Sunday morning, June 4th, preached and confirmed five candidates.

**St. Thomas' Parish, Beaufort Co.**

The home church of this parish is in the ancient village of Bath, a brick building erected in 1734. At Yeatesville, seven miles away, a neat frame chapel has been built, and on Monday, June 19th, was consecrated by the name of St. Matthew's chapel. The Bishop was assisted in the consecration by the deacon-in-charge, the Rev. F. Joyner, and the evangelist of the convocation, the Rev. F. B. Ticknor, who preached the sermon. During the service four adults and two infants were baptized and seven were presented for Confirmation. The building is neat and Churchly, costing about \$700, and is the result mainly of the hard work and self-denial of the Rev. Mr. Joyner and Mr. John Tankard, junior warden of the parish. That night services were held in St. Thomas' church, at which five were baptized and seven confirmed. Tuesday a visit was made to a new mission at Long Acre, where two were confirmed. Mr. Joyner has worked faithfully for several years in what seemed to be a most unpromising field, and has a strong hold upon the affections of the people.

**Iowa**

Theodore Nevin Morrison, D.D., Bishop

Miss Emma A. Rice, principal of St. Katharine's Hall, Davenport, was married recently at Grace church, New York, to Mr. J. J. Richardson, proprietor of *The Davenport Democrat*. Mr. and Mrs. Richardson sailed for Europe on the "Campania." Miss Rice deserved and won great credit for her able management of St. Katharine's diocesan school for girls. Under her administration it has prospered. Mr. Richardson is one of the most prominent and active Churchmen of Iowa.

**Alabama**

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

**Grace Church, Oakdale**

After many delays, the building is so nearly completed that the Church services and Sunday school are held in it. The Brotherhood of St. Andrew conduct the services. Grace church is the only Church building in Oakdale, and nearly all the money and material for the building have been gifts from the Churchmen of Mobile, and a large part of the labor has been voluntary. In its unfinished condition it is valued at \$650.

## Editorials and Contributions

THIS is the age of sickly sentimentalism, and not one of heroic devotion to truth. Indeed, there is a set of men whose new Gospel, or new interpretations of the old Gospel, belong to the region of gush, rather than of intellect and sound sense. They will have their day. But it hardly seems fair to cry "persecution" because some one shows up their weak points and aims the shaft of satire at their folly. It is not persecution to denounce error. It is not persecution to accentuate the inconsistencies of some of the higher critics, and to expose their monumental self-conceit. It is not persecution to insist that when men subscribe to formularies which they believe only by putting their private interpretations upon them, they are guilty of false pretence and dishonesty.

ANY ONE who is familiar with the tactics of certain gentlemen in recent times, will have seen the duplication of the artful dodging of the old Arian heretics. The poison of heresy lies in its two-facedness. How men can dare to differ we understand, but how they can conceal and lie about their errors, we cannot understand. *The Church Times*, some years since, pointed out how the heretic hides himself behind the complaint of persecution, referring to the Puritans: "If the crew of a ship in her Majesty's service showed mutiny, put the captain to death, and set the officers adrift in a boat, took possession of the vessel and set out on a pirate cruise, and then, when overhauled and captured, instead of being strung up at the yard arm, should be offered the privilege of continuing in her Majesty's service in the same ship, only on condition of signing the articles of war, this would represent exactly the case of the Puritans in the rebellion, and the restoration of 1660. They murdered the king, forcibly drove out the bishops and clergy to the number of eight thousand, not allowing them to use the Prayer Book, or even to teach school for a living, and then, when offered to retain their positions, thus gotten by force and robbery, on condition of conforming to the 'Act of Uniformity,' they called it persecution, and tried with all the cant and hypocrisy of sectarian cunning to have it go down to history in that shape."

THEY were the real persecutors, and the policy which dealt gently with them was precisely the policy of mercy which the Prayer Book inculcates. But they belonged to that intolerant race which still abides within the fold, which thinks itself the pure favorite of heaven, commissioned to wipe out those who differ by the sword of old Judaism. These are they who denounce us as persecutors (!) because we are not willing to see the Gospel of the Kingdom go down in the ruin of Calvinism and other degenerate types of 16th century religion, and not willing that destructive critics, mad with the mania for overturning things (the veritable spirit of political nihilism!), shall make light of the Holy Scriptures, and overthrow the very fundamental truths of the Christian religion.

THE era of sickly sentimentalism has about come to an end. We are weary of it. Better all the fires of contention than an inglorious indifference and a cowardly with-

drawal from the defence of assailed truth. We warn these gentlemen of the new interpretation, that unless they hide their heads they will one day hear the people—the lay people who believe—sing the "Marseillaise."

THE venerable Bishop Huntington, of Syracuse, in his convention address, speaks of the evident truth that a revelation must include a divine and human element, existing without mutual destruction, enmity, or fatal contradiction, and that the points requiring revision in the Holy Scriptures are mostly literary or linguistic. In recognizing these facts, as reverent and wise believers have done, there has been "no shock to veneration," and "no distrust of a divine inspiration, no distressing doubt of the heavenly Record, no scandalous rumor of defection, on any noticeable scale, need have been felt. The apparatus of just criticism would have been kept in its right place, and only when a step in revision, or altered translation, or explanation, had been so demonstrated as to be beyond dispute, would it have been advertised, and then proposed by the lawful guardians of discipline and doctrine." In another column we give in full this striking and eloquent passage from the Bishop's address.

THIS whole matter of the Briggs' style of criticism, resolves itself into a question of good sense. Why must the men who see flaws rush out and fill the air with their panic shrieks, as if what was known before they were born as to discrepancies and problems, and things hard to understand, were a sufficient reason for their silly hulla-balloo. True scholarship is humble, quiet, self-depreciatory. It is the self-conceited babbler who does more to discredit the Bible than its alleged discrepancies.

—x—

### "Senseless Opposition"

THE Rev. Dr. Hall Harrison has expressed himself with considerable fervency on the subject of the opposition to the ordination of Dr. Briggs. It reminds him of the "senseless opposition" to the consecration of Dr. Temple as Bishop of Exeter in 1869. That opposition was based, as every one knows, on Dr. Temple's part in the notorious "Essays and Reviews." It might be perfectly true that his own particular paper was not open to serious objection, but its general intention was inevitably judged by the drift of the book of which it formed a part. All the disclaimers in the world could not disabuse the public mind of the conviction that his essay would not have been admitted by the editors unless they had considered the author to be in sympathy with their views and aims. Besides this, in so far as the name of Dr. Temple, headmaster of Rugby, aided the sale of the book, to that extent he was actually responsible for the dissemination of the views of the book as a whole. Up to the time of his nomination to Exeter, Dr. Temple had not publicly differentiated himself from the other contributors to the obnoxious volume. He still stubbornly refused to reassure the anxious members of the Church of England on this point, although so well balanced a man as Dean Church was of opinion that something of this nature was properly called for. Dr. Temple

undeniably has "the defects of his virtues." His sturdy independence of public opinion, in itself worthy of all admiration, may sometimes degenerate into mere obstinate refusal to satisfy even a reasonable demand. It was so in this case. The result was, that he was in the position of forcing his way to the episcopate with the aid of the civil authorities, and, persistently refusing to disown connection with the views of the condemned volume, his action had the force of compelling the acceptance of those views as tolerable in an authorized teacher and guardian of the Faith. To this day the presence of Dr. Temple in the See of Canterbury is triumphantly cited as a proof of the ascendancy of the school of which "Essays and Reviews" constitute a manifesto.

SO far from being "senseless," we regard the opposition of Dr. Pusey and other prominent men to the consecration of Dr. Temple in 1869, as entirely justified by the situation of affairs at that time. Dr. Harrison's single argument for the groundlessness of that opposition is that now, thirty years later, both England and America unite in respecting and honoring "the great Archbishop." We yield to none in this homage to a man whose career and present position have marked him as far above the common herd, but we fail to see that it has any logical bearing upon the case in hand. It is a method of argument little short of childish. A man is a candidate for the priesthood or the episcopate. To many people of no mean capacity he seems to be implicated in false teaching dangerous to the Faith of the Church. He refuses all explanation or justification, but by favor of those who possess the requisite power, he is ordained. In the course of time it transpires that he was not the dangerous teacher he was supposed to be, or his views undergo a change. The evil which was feared, and which there was reason to fear, does not take place. It is plain, however, that this is not because false teaching is not evil, but because it either did not exist or was in the course of time corrected.

ON the strength of such a case, it is now seriously argued that there ought to be no opposition to anybody on the ground of false teaching. The result in one case turned out satisfactorily; the fears which were felt were dispelled. Therefore we are to assume that every such case will turn out well, and that such fears ought always to be treated as groundless. In fact, to entertain any fears, or to object to any teaching, however difficult it may be to reconcile it with the Christian religion as we have received it, is to be set down to mere panic. It is "senseless." No harm came of the former experiment, why suppose any harm will come now? Let us not engage in "heresy hunting," but ordain anybody who is willing to sign the requisite formularies, and take the required vows, no matter if, in any ordinary or even extraordinary interpretation of the English language, they seem utterly inconsistent with his published utterances. To put the matter in the briefest compass, the position we are considering appears to be this: A man was once ordained or consecrated in spite of the fact that he seemed to be a heretic. He turned out not to be

heretic, or he changed his teaching, or he died. Thus no harm ensued. In future, therefore, let us freely ordain heretics.

— x —

### Theology and Religion

IT has become a sort of fashion in certain quarters to insist pointedly upon the distinction between theology and religion. The aim seems to be to assure people that while religion is necessary, theology is only a matter of the schools. Only be religious, and you need not disturb your mind about theology. Clearly there is a distinction. Religion may be considered as involving the subjective convictions and the emotions together with activities through which the spiritual nature strives to express its sense of the reality of a spiritual world and of the obligations which such reality brings. Theology is the statement of the divine and heavenly things known, or considered to be known, upon which religion is based and which mould and control its character.

THUS stated, it is evident that while religion and theology may be distinguished, they cannot be separated. If the theology is false, the religion will be false also. If it be imperfect or corrupt, the religion will be affected accordingly. A pagan religion is false because its theology is false. As soon as it is asserted that there are "gods many," we have a theology, and all the ideas and practices of religion will necessarily be shaped by this fundamental conception. Within the realm of Christian influence, it is an absurdity to say that so far as religion is concerned, it is all one whether the underlying theology asserts that Christ is the Eternal Son of God, of one substance with the Father, or that He was a mere man. To eliminate the Incarnation is to alter essentially the theology of Christianity, and surely it needs no proof that the whole character of the Christian religion is altered with it, and so far altered that it is no longer the same thing.

IN the valedictory remarks of *The Church*—the Boston organ of the more extreme "Broad Church"—the failure of that paper to attain the position at which it aimed, is partly attributed to the lack of interest in theology on the part of the laity. It is suggested that there is no considerable body of them "who care to think about things more or less remote from practical or pictorial matters." We should hardly have looked for such a reflection upon the intelligent laity of Boston. Can it be true that a community which was nourished in the traditions of the old intellectual Unitarianism, whose religious leaders were Channing, Theodore Parker, Freeman Clark, and Edward Everett Hale, who drank in the teachings of Transcendentalism and sat at the feet of Emerson, and who, in the present generation, look with eagerness for the latest utterances of John Fiske on "The Idea of God" and "The Mystery of Evil," should, so soon as they become Churchmen, cease to care for these things, and become addicted henceforth simply to the "pictorial and practical"?

MAY it not be that it is not theology in itself which fails to arouse interest, but the special kind of theology which it was the business of *The Church* to propagate? We venture this explanation with all deference to the profound thinkers who pre-

sided over the editorial department, and we do not deny that, to some extent, the wish may be father to the thought. It has seemed to us that this "new theology" was so flagrantly inconsistent with the teachings of the Prayer Book, the Creeds, and the Articles, that no amount of ingenious interpretation could bring about a reconciliation which would be satisfactory to a mind of the normal type. Men grow tired of the attempt to bring in "another Gospel" under cover of the old formularies, and, at bottom, they do not want another Gospel.

BUT why should the slur be cast upon the laity, that they are not interested in theology? Is there any foundation for it, and, if so, what is it? In the first place, there is, and always will be, a sufficiently numerous class of persons who are not capable of much depth of thought. Of such it may justly be said that they are not interested in theology or in any other subject of a serious character. Such people must, no doubt, be taught, but anything of a didactic character repels them. Besides this class, it is true of people generally that they do not like dullness. So it comes to pass that if a sermon is dull, it is supposed to be because it is "theological." Another sermon may be equally theological but because it is attractive or eloquent, it is set down as "practical."

THE patent fact is that there never was a period in which so great a number of people were vitally interested in the problems of theology. Not only the more important reviews, but the popular magazines, devote an amount of space to such subjects which can only have one significance. Further than this, if, as has been recently noticed, certain religious newspapers have become more or less secularized, the secular papers exhibit an increasing interest in everything connected with religion, and this certainly not to the exclusion of subjects distinctly theological. These are facts which show clearly enough the attitude of the public mind. In such matters there is a clear relation between supply and demand. It cannot be contended that Churchmen possess a lower average of intelligence than other cultivated people, or are less interested in the most vital of all questions. In fact, it is the experience of many of the clergy that multitudes of people are yearning for something permanent in religion; they seek, in short, for a strength and stability which can only be found in a true theology.

— x —

### Destructive Criticism

FROM BISHOP HUNTINGTON'S CONVENTION ADDRESS, 1899

NEEDLESS public occurrences have lately done a deplorable injury to the great cause to which we all alike owe our supreme allegiance. Since the first few generations after Pentecost, the power, the extension, the doctrine, the worship, the work, the defence, of the Christian Faith, have been inseparable from the Holy Scriptures of the Old and New Testament as a book. The proofs of this fact, as they appear in every department of Christian learning and literature, from the beginning, in systems and treatises, in corporate and personal religion, in institutions of education, charity, and the preaching of the Gospel, in missions and reforms, are too plain and too all-per-

vading to be named here. I suppose it is not too much to say, not referring now to what the Church has owed to these writings before they were formally brought together in the canon, that it is impossible to see how the Church could have kept its integrity, its authority, its unity, its practical force in the living world, without them; *i. e.*, how Christianity could have survived.

Consider, what the scholarship and the libraries of Christendom very well know, that on the authenticity and genuineness of this Book, in its various particulars of evidence, an ample share of the best intellectual faculty of the several periods and languages has been expended against critical assault and contention. Consider also, that in a volume of such great dimensions, such a vast variety of topics, kinds and times of composition and of human authorship, the range of illustration, reference, and allusion, with the difference in language and dialect, with the influence of natural objects and human personalities and local events on the writers and what is written, according to any conception we can frame of a revelation of the mind and will of God to mankind, a divine and human element must co-exist without mutual destruction, enmity, or fatal contradiction. Consider that in the thinking and reasonable part of the world this has been for some time well understood and acknowledged without a serious disturbance of the foundations or the authority of the Faith in the Church, but rather with a strengthening of them, the points requiring such revision being mostly only literary or linguistic.

It is my conviction that this providential course, guided by reverent and wise believers in the orders of the clergy, and by self-oblivious laymen, might have been so conducted that this "greater confirmation of the faith" in Holy Scripture could have gone steadily on. No shock to veneration, no distrust of a divine inspiration, no distressing doubt of the heavenly record, no scandalous rumor of defection, on any noticeable scale, need have been felt. The apparatus of just criticism would have been kept in its right place, and only when a step in revision, or altered translation, or explanation, had been so demonstrated as to be beyond dispute, would it have been advertised, and then proposed by the lawful guardians of discipline and doctrine. Then an unshrinking attempt by any ordained minister, to fix terms of contempt, ridicule, incredulity, upon the matchless and singular volume which has declared itself through ages, without effectual dispute, to be the Word of God, which has been handled with awe in the highest seats of law and courts of judgment, which has been pressed with adoring gratitude to the breasts of martyrs, saints, statesmen, and seers, which has saturated litanies, missals, Prayer Books, altar anthems, and august obsequies with its unearthly spirit, and glorified them with its grandeur, could have been only offensive by its impertinence, and amazing by its audacity. Then it would not have recklessly been put in the power of the skeptical who seek excuses for disbelief, of the hard-hearted who hate to hear of the holiness of heaven and are impatient of warnings of retribution, of the frivolous, the self-indulgent, the profane, the sensual, the prayerless whom we can only pray for, the worldly to whom we try to proclaim the kingdom of God, to say back to us: "Oh, your own Bible is pulled to pieces, your own witnesses dis-

credit it, your own priests and prophets tell us it is not the commandment of God, but the guesses and fables and fancies of mistaken men, and nobody tells us where delusion ends and reality begins." No. This need not have been said. Truth did not demand it. Nobody supposes that the Christian religion is to make its way effectually among men against established facts. Its real issue with science is as to what the facts are. That being finally settled, if it ever is, the two revelations, in nature and in the Bible, will be mutually adjusted, God being one God. "Any religion that is true must be difficult in many respects to believe, only it must be in many more and greater respects, difficult to disbelieve."

My friends, I say this to you because I must. I say it with hesitation, because the saying costs much, and yet because I cannot in my place and with my promises, say less. My reference is as free from personality or prejudice as I can make it. Nothing can persuade me that any bishop of the Church of God can be compelled to lay ordaining hands for the Christian priesthood, by any known law of God or the Church, on any man he deems unworthy of the office and its sanctities, the Church continuing to pray, at the Ember season, for all bishops, that they may "faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church." What kind of men would accept the office if there were such compulsion?

— x —

### Is There Room in the Ministry?

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

#### II.

THE second phase of the question, that touching the clerical conditions, or employment for the clergy we have, has, until the recent ordination imbroglio in New York, been the more especial subject of contention. Numerically considered alone, have we or have we not too many ministers for the fields to be occupied and the work which should be expended on them? Whichever it may be, the answer reveals evils alike serious, and, it is to be feared, alike remediless. For if the supply be so much too great as to give just occasion for the recent outcry, it implies a condition of things tending to produce clerical lapses and depositions, secularization, and distressful non-employment, an evil "without a redeeming quality." On the contrary, if the supply be none too great, and there is the alleged difficulty in securing proper ministerial employment in parishes or missions, then there must exist either a sad amount of priestly incapacity or some grievous neglect or mismanagement on the part of the Church authorities, both evils greatly to our injury and discredit. Thus we are here confronted by a sort of King Lear dilemma:

"Thou did'st shun a bear!

But if thy flight lay toward the raging sea"—

And with small gain in choosing the bear alternative.

Stripped of all considerations of principle and character, the answer to the question is a mere matter of numbers. The resort, then, must be to Church statistics, and these are confessedly unreliable. Unlike the collected bones of an extinct animal, you can not, from the data they afford, reconstruct the desired form of the actual fact. But taking them as they are, we find in the United States a sum total of 4,754 clergy

and 6,294 parishes and missions, an excess in the latter of 1,541. On its face, this looks like abundant room in the ministry for all we have, and all we can get from all our varied sources of supply. But as some of these parishes are not self-supporting, and for many of these missions, much the larger part of the whole, the Church provides no visible means of ministerial support, they cannot be considered open field, and must be subtracted from the sum total of excess. How much this will lessen that sum we have no means of knowing; but even if we suppose it to amount to two-thirds of the whole, there would still remain an excess of parishes and missions, so that we may still say, "and yet there is room."

But there appear to be some whose more immediate observation has led them to an opposite conclusion. This might easily be the case with those especially conversant only with the older and more populous dioceses of the East, such as Massachusetts, Connecticut, Long Island, New York, Newark, and Pennsylvania. In these dioceses, statistics make the number of clergymen 1,339, while that of parishes and missions is only 1,148, an excess of 191 on the part of the former. How much this excess might be reduced by subtracting the number of those who, as disabled or superannuated, cannot be regarded as a part of the working force, it is impossible to tell. But whatever it may be, there would probably still remain an excess of ministers as compared with the parishes and missions. Here then, numerically considered, there appears to be a case where there is no room in the ministry.

But, if there is in these dioceses a real lack of room arising from their surplus of ministers, it is well to look at the causes which tend to produce that surplus. For if it should appear that these causes are distinctly local, their existence here, rather than elsewhere, will go far to show that the evil deplored is itself local, rather than general. This inquiry is also the more important, because the alleged lack of room in the ministry has, with singular haste and unreason, been charged to the extension of the so-called free-church system and the exploiting of the priestly idea. How utterly wild this charge is, may be seen from the facts that they are not of common occurrence throughout the Church; that the free-church system, while on some accounts justly faulted, is not so extensively adopted as to exert any such large influence on the fortunes of the unemployed clergy, and that the very dioceses where the priestly idea is generally maintained are those where this want of room, or ministerial employment, is less common or severe. This much is also certain—these causes are not specially operative in the six dioceses under consideration. The real causes which lead to this congregating of supernumerary clergy in these dioceses, are the increasing drift of population toward the great centres of life and activity; the larger opportunities for the incidental employment of those without regular charges; the more abundant openings in institutions of learning for clerical scholars and specialists in science as instructors; the disposition of those who graduate at eastern seminaries to seek for situations in the larger and more luxurious parishes of the East, rather than in the new and ruder fields of the West—a tendency already attracting the attention of western bishops and inciting them to more

strenuous endeavor to provide an adequate home-training for their postulants; and, for clergymen of easy dispositions, ample means, and cultivated taste, the more varied, accessible, and delightful means of gratification and improvement—advantages of their kind more attractive to such minds than the multiplied calls, labors, and harassments of parish life. It is certainly not hard to see how strong in this direction must be the influence of the great centres of the Atlantic slope to increase the number of the resident ministry over that of the parishes and missions; nor how inapplicable to the Church in general any conclusions drawn from this local condition of things must be. This inapplicability may be further seen by simply noticing the fact that in the remaining seventy-one dioceses and districts, we have reported 3,347 ministers, as against 5,247 parishes and missions, giving an excess of the latter of 1,900; and that in twenty-one of these dioceses and districts the number of the parishes and missions in each is double that of its ministers. Considered, then, in the light of comparative numbers alone, there is already room enough in the ministry, not only for all the ministers we have, without deducting the disabled or superannuated, but also, as there are reported but 725 candidates and postulants, for all those we are able to produce; the total excess of parishes and missions over all being 1,175.

But, in spite of all this, it still appears to be the fact that there are those in the ministry who are desirous to do the work for which they were ordained, who cannot find this room; in other words, who either find it difficult, or altogether fail, to secure the just ministerial place or field in which to do it. Of course it is impossible to tell how many are unfortunately thus situated; but from the startling list of non-parochial clergy found on our diocesan rolls, and from applications for employment known to be made here and there to bishops and other clergy, the number must be considerable. I have myself received, and from widely separated points in the Church, appeals—some of the most moving character—for information and aid in this direction, and I can but believe that other clergymen far more favorably situated as to position and influence than myself, could tell of a much larger experience of this kind. But aside from this, the very origin of the discussion which, so to speak, has raged around this subject, broached as it was by so prominent a divine, and argued by him with so much earnestness and force, is ground sufficient for believing that the evil does exist; that there is, on the part of not a few of the worthy unemployed, a difficulty in obtaining proper place for the performing of the work to which they were ordained, which ought not to exist; and that in consequence no little suffering is caused where enough otherwise occurs, and no slight discredit and damage are done to the Church herself.

(To be continued)

— x —

#### Personal Mention

The Rev. W. A. Beardsley and wife have sailed for Europe, to spend vacation.

The Rev. Wm. J. Brewster has accepted the rectorship of St. John's church, Warehouse Point, Conn.

The summer address of the Rev. Geo. Biller will be Belleville, N. J.

The Rev. John C. Eccleston, D. D., will spend part of the summer in Canada.

The Rev. Geo. C. Foley has received the degree of Doctor of Divinity, from the Philadelphia Divinity School.

The Rev. Henry R. and Mrs. Gummey, with several friends, all of Germantown, have gone abroad, and will spend a portion of the summer traveling through Europe.

The Rev. R. H. Gesner will take summer charge of the chapel of the Transfiguration, Norfolk, Conn.

The Rev. Frederic M. Garland will have summer charge of Grace church, New Bedford, Mass.

The Rev. H. C. Goodman will continue to remain in charge of St. John's church, Dubuque, Iowa, until a permanent rector has been appointed.

The Rev. A. B. Hunter, principal of St. Augustine's Colored School, Raleigh, N. C., with his wife, have been given a vacation in Europe, through the kindness of a friend of the school, and will remain abroad until September.

The Rev. Chas. E. Hutchison has accepted the rectorship of Grace church, Avondale, Cincinnati, diocese of Southern Ohio.

The Rev. Horatio W. Pell Hodson, M. A. (Hobart), has received the degree of Doctor of Philosophy, on examinations, from Northern Illinois College.

The Rev. Leslie E. Learned will spend the summer in England and Scotland, with a brief visit to the continent.

The Rev. John S. Lindsay, D. D., received the honorary degree of Doctor of Laws, at the recent Commencement of Washington and Lee University.

The Rev. Arthur Selden Lloyd has received the honorary degree of Doctor of Divinity, from Roanoke College, Virginia.

The Rev. J. A. Montgomery's address is changed to 6806 Green st. (near Carpenter Lane), Germantown, Phila.

The Rev. B. F. Matrau has sought rest at Newton, Mass.

The Rev. J. D. McConkey has resigned the rectorship of the church of the Nativity, Lewiston, Idaho.

The Rev. Dr. J. Philip B. Pendleton will spend the month of July in the Adirondacks. His address will be Maple Lodge, Blue Mountain Lake, N. Y.

The Rev. C. M. Pullen has resigned the rectorship of Christ church parish, Green Bay, Wis., to take effect on or before the first day of October, 1899.

The Rev. C. E. S. Rasay is to make a summer tour of Europe.

The Rev. Dr. James S. Stone's address, till Sept. 1st, will be care of Union Bank of London, 2 Princes st., London, Eng.

The Rev. C. J. Shrimpton has withdrawn his resignation of the rectorship of St. John's church, Athol, Mass., by request.

The Rev. E. B. Schmitt sailed for England June 24th, to be absent two months.

Bishop Tuttle, of Missouri, has received the honorary degree of Doctor of Laws, from Washington University, St. Louis, Mo.

The Rev. H. Van Allen should be addressed at Bath-on-the-Hudson, N. Y.

The vestry of Trinity church, San Jose, Cal., have elected the Rev. J. B. Waefield, D. D., who, in consequence of impaired health, has resigned the rectorship, rector *emeritus*.

The Rev. C. Campbell Walker has resigned the rectorship of Zion Church, Philadelphia, to accept that of St. John's church, Clifton, borough of Richmond, Greater New York.

The Rev. Lucius Waterman, D. D., has accepted the rectorship of Trinity church, Claremont, N. Y.

The Rev. F. W. White is temporarily in charge of the cathedral at Davenport, Iowa. Address 821 Brady st.

**To Correspondents**

THE Aitken Bible was published in Philadelphia in 1782. A leaf between the Old Testament and New Testament states that William White and George Duffield, chaplains to Congress, had examined it, and that Congress approved of the undertaking and recommended this edition. There is a copy in the Congressional Library at Washington, and another in the Whittingham Library, Baltimore. Information about this and other editions is to be found in "Early Bibles of America," by the Rev. John Wright, D. D., of St. Paul, Minn.

COLLECTOR.—If you will send us your name and address, we can now inform you where you can obtain a complete collection of photographs of the bishops of the Anglican Communion.

PERPLEXED.—Aubrey Moore's "Science and the Faith" might partly meet your needs. It is a book of high value. There are several excellent volumes

on the S. P. C. K. list touching such subjects, such as "Some Modern Religious Difficulties," "Miracles" (by the Rev. E. A. Litton), "The Story of Creation as told by Theology and Science" (Ackland), "The Origin of the World According to Revelation and Science." The existence of 'man' before Adam does not disprove the existence of Adam. Prof. Fiske has not "conclusively shown" that the story of Adam and Eve came in after the captivity; he has only assumed it. If the theory of evolution be ever so true, it does not disprove the "Fall of man." There are various kinds of evolution. There is degeneration as well as progress. Goldwin Smith's objection to the Incarnation is at least as old as the Nestorian heresy. There is no relation of the Divine with the human or of Infinite with finite being which does not present similar difficulties. It could not be otherwise.

**Ordinations**

On St. John Baptist's Day, Bishop Gray advanced to the priesthood, the Rev. A. E. Jensen, in St. James' mission church, Tampa. The sermon was preached by Archdeacon Weddell, and the Rev. W. W. De Hart presented the candidate.

The Rt. Rev. W. H. Hare admitted Jay Scott Budlong to the sacred Order of Deacons, at Vermillion, S. Dak., June 22d. The candidate was presented by the Rev. R. Doherty, S. T. D. The sermon was preached by the Rev. Dean G. H. Cornell, of Sioux City, Iowa. The Bishop was celebrant at the Holy Communion.

On St. Peter's Day, in the church of the Nativity, Maysville, Ky., the Bishop of Lexington officiating for the Bishop of Tennessee, the Rev. John Ashley Chapin, deacon, son of the rector of the parish, the Rev. D. D. Chapin, was advanced to the order of the priesthood.

In the church of the Holy Spirit, Gambier, Ohio, on the 3rd Sunday after Trinity, the Bishop of Ohio ordained to the diaconate his candidates for the senior class of the theological seminary: Robert Le Roy Harris, Ph. B., Harry St. Clair Hathaway, Thomas R. Hazzard, and Charles Wesley Neumann, B. A. The preacher was the Rev. Cassius M. Roberts.

On Wednesday, June 21st, in St. Thomas' church, Bath, E. C., the Rev. Francis Joyner, deacon-in-charge of the parish, was advanced to the priesthood by Bishop Watson, the Rev. Dr. Drane and the Rev. Messrs. N. Harding, L. L. Williams, and F. B. Ticknor, assisting in the service. Dr. Drane presented the candidate, and Mr. Harding preached the sermon.

In the church of the Holy Communion, Charleston, S. C., the Rt. Rev. Ellison Capers, D. D., Bishop of the diocese, advanced to the priesthood the Rev. Messrs. John Henry Brown, Harry Judah Mikell, and James Cash Waring. The Bishop preached the sermon. The Rev. Drs. A. Toomer Porter, John Johnson, and Robert Wilson, and the Rev. Messrs. John Kershaw and A. E. Cornish, assisted in the service.

In St. Paul's church, Mt. Vernon, Ohio, on the 4th Sunday after Trinity, the Rt. Rev. W. A. Leonard, D. D., Bishop of Ohio, advanced to the priesthood the following deacons: The Rev. Charles W. Baker, David W. Thornberry, John H. W. Fortescue-Cole, William E. Hull, and E. Livingston Wells. The first three are graduates of Bexley Hall, the theological school of Kenyon College. The Rev. Mr. Hull who was formerly a Lutheran minister, is rector-elect of St. Paul's church, Mt. Vernon. The candidates were presented by the Rev. Dr. D. F. Davies, of Bexley Hall. The preacher was the Very Rev. Charles D. Williams, D. D.

In St. John's church, Jacksonville, Sunday, June 25th, Bishop Weed ordained to the diaconate Mr. John Chipman and Mr. Samuel Alston Wragg. Morning Prayer having been said at an earlier hour, the services consisted only of the ordination, litany, and celebration of the Holy Eucharist. After the processional and opening prayers, the Bishop preached a powerful sermon on the Apostolic ministry and its threefold character, ending with a most impressive charge to the candidates on the duties, obligations, and privileges of the office to which they were called. The candidates were presented to the Bishop by the rector of the parish, the Rev. Van Winder Shields, D. D. The Rev. John Chipman is to take up work in the diocese of Georgia, under Bishop Nelson, while the Rev. S. A. Wragg who is a graduate of the General Theological Seminary, will work in the diocese of Florida, probably going to Palatka.

**Married**

JONES-BURTT.—On Wednesday, June 23, 1899, at the cathedral of the Incarnation, Garden City, N. Y., by the Bishop of Long Island, Florence, daughter of Mr. and Mrs. Alfred Burtt, to the Rev. James Clarence Jones, both of Brooklyn.

NELSON-WELLES.—On Wednesday, June 21, 1899, in St. Paul's church, Waterloo, N. Y., Pauline Fuller Welles, daughter of the late Edward Randolph Welles,

Bishop of Milwaukee, to Edward Holden Nelson, of Brooklyn, New York.

**Died**

LOCKWOOD.—Entered into rest, at midnight on June 16th, 1899, at her residence, Ridgefield, Conn., Harriet Jones, widow of the late Edmund Warren Lockwood, in the 89th year of her age.

HAMILTON.—Entered into rest, at Bellevue, Ohio, on June 16, 1899, Mrs. Mary Woodward Hamilton, widow of the late Rev. Moses Hamilton, in the 68th year of her age.

"The strife is o'er, the battle done"

**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, 231 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.

LET me make an appeal for contributions towards the erection of two little mission halls in the towns of Kingman and Williams, in the missionary district of Arizona. We have several Church families at these two points, but no building of our own in which to worship. One thousand dollars would solve the problem for us. Our people are poor, but they are doing their best in contributing to the missionary's stipend. If God permits us to erect these two little buildings, they will be the only ones of that kind in an interval of 200 miles. This is a grand opportunity for those who would like to help the Church in this missionary diocese.

ROBERT RENISON,  
General Missionary.

The Rev. Mr. Renison is doing most excellent work in the growing towns along the Santa Fe Pacific R. R. in Northern Arizona and New Mexico. We must have these churches, if our work in Kingman and Williams is to go on. These are cases of absolute necessity. We have not had much help in my time to build churches out here. I do hope that friends will come to our relief.

J. M. KENDRICK,  
Bishop of New Mexico and Arizona.

THE little mission church at East Tawas, Mich., has been partly destroyed by fire; the entire interior of the building, including all vestments, books, pipe organ, and chancel furniture, is a total loss. The Finance Committee ask the help of Churchmen in their efforts to raise two hundred dollars for altar and vestments. The people are doing all in their power to restore the building. Gifts of money, material, or Prayer Books, will be most gratefully received and acknowledged. Address,

WILLIAM OGDEN EMERY,  
Tawas Bay Lumber Company,  
East Tawas, Mich.

THE church at New Richmond, Wis. (St. Thomas' church), was totally destroyed in the tornado which nearly wiped out that town, on June 12th. Nothing whatever remains, excepting a hole in the ground, and a mass of wreckage about it. Altar, vestments, seats, and everything, hopelessly gone. Nor was there any tornado insurance. We ask for help to rebuild, and begin our work anew. Money can be sent to the missionary-in-charge, the Rev. W. A. HOWARD, JR., Star Prairie, Wis. (P. O.), or to the BISHOP OF MILWAUKEE, Milwaukee, Wis., who has been on the ground, has seen the woeful destruction, and who will guarantee this appeal.

**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 McCulloh st Baltimore, Md.

## The Editor's Table

### Kalendar, July, 1899

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.

If clouds look as if scratched by a hen,  
Get ready to reef your topsails then.

### "Christ Within Me"

(After the Mission)

BY MRS. R. N. TURNER

There's a Voice of Love that calleth,  
"Come up higher, child of Mine,  
Make your sacrifice with gladness,  
Live with Me the life divine!  
Purer worship, holier praise,  
Unto God, thy Saviour, raise!"

Heart of Mercy and Compassion,  
Lift me up with strong desire!  
Quicken Me, O Holy Spirit,  
With Thy sacred, living fire!  
Lead me in Thy way alone,  
Make my will to be Thine own.

Hushed are all the sounds alluring  
That once led my soul astray!  
Shattered are my earthly idols—  
Christ hath called me—I obey!  
I will walk where He shall guide,  
Ever near His wounded side!

On the altar of our worship,  
There I lay my sacrifice;  
Offered now with that Pure Offering,  
May my true oblation rise!  
And the sweet reward be mine,  
"Christ within me," Lord Divine!

— x —

### Pen-and-Ink-lings

IN a Presbyterian parish, not very far from Chicago, noted for its frequent, and not always voluntary, change of pastors, a new victim was installed last week. The anthem sung on the occasion was marvelously appropriate, being Mendelssohn's "O Jerusalem that killest the prophets, and stonest them that are sent unto thee."

HARPER'S *Round Table* gives some amusing instances of typographical errors. In Philadelphia a printer turned the expression, "from Alpha to Omega," into "from apples to oranges," and conveyed the impression that somebody had set the Delaware River on fire, by calling ferry-boats "fiery hosts." A cooking school called the "New Century," was cruelly made to appear as the "New Cemetery," and doubtless the same pessimistic typo changed the "Masque of Pandora" into the "Morgue of Pandora." A diver who had found two old bells in the Delaware went before the public as a "driver" who had found "two old bills." The Scripture allusion to the leaven that "leaventh the whole lump," was perverted into the startling agricultural announcement that the leaven had leavened "the whole turnip."

BISHOP DOANE addresses his colleagues with whom he is on especially familiar terms, by the names of their dioceses, instead of their surnames, and in correspondence frequently makes use of his own and other titles. It is related that on one occasion he wrote a letter to another bishop, and in signing it, used the term, "William of Albany," instead of his name. His correspondent promptly replied to the letter, and in

his answer said: "It is really too bad, Bishop, that you are not of the western diocese of your State instead of Albany. If you were, you might very appropriately sign yourself, "Buffalo Bill."

INSCRIPTIONS of Biblical texts are sometimes found on old houses and other buildings. *The Quiver* gives some interesting facts concerning them. One of the most remarkable instances is to be found at Castle Ashby, the magnificent mansion of the Marquis of Northampton. It was commenced in 1584 and completed in 1624, by the famous architect, Inigo Jones. Everywhere there is evidence that its builder was of a deeply reverent character. Around the coping of the mansion are a number of Latin inscriptions, the translation of which is as follows: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." That on the north front and partly on the west side was added much later—in the year 1827—and it reads thus: "Blessed are all they who fear the Lord and walk in His ways." Over the facade of the entrance is, "The Lord guard thy entering in." Then around the wall, dividing the gardens from the park, are texts in English, constructed in the masonry. These are: "The grass withereth, the flower fadeth, but the Word of God standeth for ever," and the oft-quoted text, "Consider the lilies of the field," etc.

AT a recent picnic given to the Sunday school of one of our churches in Iowa, a member of the Brotherhood of St. Andrew was dispensing lemonade to the thirsty youngsters. It so happened that a denominational Sunday school was enjoying an outing near by, and the Brotherhood man had a suspicion that not a little of the lemonade was going to members of the neighboring school. Being unable to distinguish among so many, and alarmed at the rapid disappearance of the beverage, he decided that immediate steps were necessary. Knowing that the intruders would not be versed in the catechism, he proceeded to catechise each applicant. No catechism, no lemonade. The plan worked admirably, and the young man is being chaffed for applying religious tests in a free country.

DR. G. H. HEPWORTH, in his volume, "Through Armenia on Horseback," says:

Americans do not appreciate their missionary service. In a far-off way we may admire these men and women whose lives are full of self-sacrifice, but if we could once look into their homes and get a glimpse of the awful isolation in which they live so cheerfully, we should see to it that they wanted no comforts which money could buy. They have too small salaries, and yet the world is full of gold. They spend themselves, and also what they can spare from their slender incomes—more than they can spare—for the relief of the poor who are all around them. No man can resist the impulse to empty his purse when he sees such depths of misery as even I, in my short sojourn, have beheld; and I can only say that the Western world ought to double its generous gifts to those whose lives are saddened by their ceaseless ministrations to the wretched creatures, widowed and orphaned, who knock at their doors for a word of encouragement or a crust of bread.

FOR the first time in the history of Berlin University, a degree in course has been conferred upon a woman, the recipient being Fraulein Neumann, to whom the degree of Ph.D. was given at the recent graduation exercises. In India, permission to practice before the High Court at Allahabad has been withheld from Miss Sorabji who took the degree of LL.B. at Bombay University, and afterward studied with marked success at Oxford, her purpose being to practice the profession of law in her native land.

A MOVEMENT, called in Boston the Home Library, and which is managed well, though slightly differently, in Chicago, brings books directly to the tenements. A tenement house is selected in Boston to be the neighborhood library for two or three months. A number of good books and children's magazines are taken there and lent, and once a week a "person of sense," as Dr. Hale has put it, meets the children and talks the books over. When the time is up, the library is passed on to another place. In several cities there are libraries in the public schools. At Buffalo, where ten schools were so provided this year, the libraries are under the direction of the public library. A thousand books are put in a library, and three times a year there is a transfer between the schools, so that the pupils in each have access to 3,000 volumes during the year.

— x —

### Notes From "Eaglesnest"

II.

THE old eagles and their nest disappeared, but we built a "nest" under the pines on the shore, where we have spent many happy summers with our children. The youngest was an active infant when we came here. She was often tethered to a tree near the door, where she frolicked on all fours like a kid, for hours at a time, until she came to "the end of her rope" by getting it wound around the tree. Then there was music in the air until relief was found.

The child was lost once in the woods, when she was a toddler two years old, and we know something of the terrible apprehension and torture of suspense that father and mother feel when a child is stolen. The sun was not more than two hours from setting when we missed the baby, and there was no sight or sound of her near the cottage. No neighbors were near to help in the search. She was found within an hour, nearly a half mile from home, crying in the dense bushes, quite worn out with her travel and bewilderment. An older member of the family was lost in searching for the lost, but got in before dark.

The "baby" is with me now, grown to young womanhood, and looking very like her mother at seventeen, when I fell in love with her. We are "keeping house," or the house is keeping us, for a week or two, while the family gathers from East and West. We are the first "summer coons" (that is what the natives call us) of the season, and we enjoy these cool, quiet latter days of June when a steam whistle disturbs our peace but once a week, and there is not a sound of human voice or step within a mile of us. We have "lots of fun" in our domestic as well as literary pursuits. After experimenting with

various kinds of rations, we are convinced that bacon and eggs is best. I say *is* best, not *are* best, for they come out of the frying pan in the singular number. Eggs have a singular tendency, and a decided affinity for bacon.

I have forgotten what the poet said about "a day in June," but I am sure he could not have pictured anything so fine as this. It is not spring, and it is not summer, but a gentle mingling of both; a delicate, delicious blending of clover blossom and wild-rose perfume; a sort of aerial sweet sixteenity, when the girlhood of the year comes with reluctant feet to the place where brook and river meet. The air is very quiet; scarcely a leaf moves, but the tall grasses swing their plumes as if of their own motion; and there is a little murmur, a faint purring in the high tops of the pines, to which the rhythm of the small waves on the beach supplies a tender undertone. The beach is but a stone's throw from my door. Near the shore, where the sand gleams through, the color of the water is dull gold; further out, it changes to sea-green, then to violet. The foreground, in these first days, is untrodden and unmarred by passing feet and picking fingers. I can see blue-bells, coreopsis, tiger-lilies, red clover and white, wild roses, and a great variety of grasses and shrubs. Oak and pine, hemlock and maple, are the trees in sight. Across the harbor are homes and farms, and over the bay, several miles in the opposite direction, gleam the white buildings of Elk Rapids, where are mills and furnaces and a railroad. The busy, noisy world is not far off, is not quite out of sight, but I am glad to be away from the sound of it for a time. Yet trouble and temptation come even here. The poison ivy grows by the side of the wild-rose and the winter-green.

C. W. L.

— x —

### The Fine Art of Words

BY C. W. LEFFINGWELL

FINE ART includes all methods of æsthetic expression; word methods; line, color, dimension methods; tone methods; movement methods. The province of all Fine Art is to embody in suitable form the emotions of the invisible spirit of man. By means of Form, one soul speaks to another and makes itself understood. Ordinary phases and processes of human thought are expressed by language as ordinarily spoken; our daily intercourse, our discussions and recreations, are carried on by words used as arbitrary signs, without attention to Art-Form; but emotions which are exalted and intense naturally seek for their expression something more than the arbitrary signs. They break out into sobs or laughter, transform the face by lines of wonderful significance, impel the whole body to suggestive attitudes and movements. Sometimes they join to speech the melody of tune and utter themselves in song; or abandoning altogether the arbitrary sign, they burst forth into the captivating harmonies of music.

Yet words are sometimes more than arbitrary signs; they become so by artistic arrangement. They may be moulded into true Art-Form, and to the value of their grammatical meaning, may be added the inherent and subtle expression of Fine Art. Such use and arrangement of words we call poetry, though many of the finest elements of Form in Words may be found in masterful prose composition.

It is the work of genius, of the most ex-

alted and cultivated imagination, to discover or invent the form which corresponds to, and expresses, the ideal. The artist, the musician, the poet, must not only be capable of thinking high thoughts and feeling profound emotions, but also he must be able to perceive and construct the form which will embody his thought and feeling. So, he who would interpret a work of art must not only be able to entertain the ideal of the master, but also must have such knowledge of art construction as will enable him to appreciate the subtle methods by which the effect is produced. Hence it is, for example, that many intelligent people fail to derive satisfaction from the works of great musicians; not because they are naturally deficient in musical ability, but because they are unable to grasp the form, to follow the complicated harmonies and movements, by which the theme of the master is unfolded. The Art-Form of music is especially difficult of apprehension. It passes so quickly, it is so complicated and obscure, that special training and keen observation are needed for its adequate interpretation. It is not so plain that he who runs may read; it is so elusive that he who would read must run! Other forms of art give opportunity for more deliberate study, and the elements of their structure are more easily perceived. Yet even in the Art-Form of Words, with the material of which all educated people are familiar, there are subtleties which escape the most of us. It is to be feared that few readers appreciate the fine points of a great poetical composition, though the meaning of every word is easily understood. The charm of it is felt in a general way, but the keen enjoyment of full insight is seldom experienced.

For the adequate appreciation of an artist's work with words, as well as with other materials, we must know something of the principles of construction under which he works. We must be able to analyze the process, have a keen perception of the fine points of composition, know what to look for in the graceful labyrinth of his lines, note the exquisite skill with which he makes the stubborn element of words serve the purpose of his art, and the magical touch by which he moulds them for ornament and use. Only by such preparation can we grasp the Art-Form of Words and adequately comprehend the ideal which they enshrine.

One of the first points to be emphasized in entering upon this theme is that in the study or creation of Language-Forms we are dealing with sounds and not with printed signs. The spoken words and not the printed page are the materials out of which this Art-Form is constructed. It is addressed to the ear, not to the eye. One who would be a critic in this realm of art must have the ability to reproduce mentally, if not with vocal organs, the sounds which the printed words and phrases represent. Reading with the eyes alone will not convey to the mind the perfect form which the poet has evolved from his imagination and incorporated in tones. Most people need aid in this first process of poetical analysis. Small progress will be made until we learn to read into the poem the sounds of which the printed words are the signs. In this respect poetry is like music: the printed score must be transformed into the sounds which the notes signify, before a clear idea may be obtained of the master's composition.

When I say we must learn to read sounds and not signs, I mean that we must learn to

read them in their structural relations, and not as standing alone. The finest musical composition would have no interest if each note were sounded by itself without any relation to other notes. It is not the separate tones, but the harmonized and modulated phrases that charm the ear. The structure of poetical form is similar to that of music. Indeed, they are so closely related that their association in operatic composition has given to the world the greatest Art-Form which man has produced.

With this primary condition of the Art use of words established, namely, that they are to be treated as sounds in structural relations, let us proceed to consider some of the simple elements of Art construction. Since Art is expression by means of form, it will be helpful if we can ascertain the leading principles which determine the character of Art-Form. These are very simple in statement, but intricate and subtle in use. They are the same for all kinds of Art-Form, so that the study of one will help us to the mastery of others. What, we may ask, is the difference between form and chaos? The former has order, arrangement, unity; the latter has not. The one word, "unity," may be taken to express the first element of form. But this is not enough. There must be something more than order and purpose indicated by the form which shall be the adequate embodiment of human sentiment. It must manifest not only intelligence (a straight line is sufficient for that), but also spontaneity, freedom. Form becomes interesting and is expressive of feeling, only as it has variety. Unity and variety, then, are the two basic principles of Art-Form, whether the material of the composition be intricate lines, or sculptured marble, or modulated words.

Again, these simple elements of unity and variety may be subjected to analysis; we may have the unity of proportion, of intensity, of harmony; we may have variety as to masses, as to details, as to ornaments. As we begin to study and apply these principles we see how far-reaching and important they are.

In Word-Form we secure a certain kind of unity by grammatical construction. This is the unity of prose. But the unity of Fine Art is higher and more pleasing. In music and poetry we add to mechanical unity the unity of proportion in time, and so this Language-Form responds to a profound condition of our being. It becomes rhythmical, and flows on in unison with our own rhythmical nature, in unison with the music of the spheres.

"There's not the smallest orb that thou beholdest,  
But in his motion like an angel sings,  
Still choiring with the youag-eyed cherubim."

Rhythm is the largest element of unity in poetical composition. It pervades the whole mass and penetrates every part. It is the thread of gold which runs through all changes and connects all details. Rhythm is the heart beat of the living ideal, the throbbing pulse of the Art-Form of language. It arranges words in similar groups, securing a regular recurrence of accented syllables, long and short in alternation or other sequence, reducing the irregularities of ordinary prose to admirable order and systematic construction. With all its unifying value it adds, at the same time, an element of variety which is artistic, for its pulsations are not mere repetitions. It has, as it were, its overtones, its delicate touches and decorations, as well as its constant variety in the order-

of syllables and grouping of phrases. Note in this simple stanza how the mechanical structure of the rhythm is wrought into an intertwining melody that ripples musically through the verse:

"Hear the sledges with the bells, silver bells!  
What a world of merriment their melody foretells!  
How they tinkle, tinkle, tinkle,  
On the icy air of night,  
While the stars that oversprinkle  
All the heavens' seem to twinkle  
With a crystalline delight!"

The arrangement of rhythmical divisions in lines of equal or proportionate length, is also characteristic of poetical composition, and serves both for unity and variety; the uniformity of the division being frequently broken, when the rhythm of the phrase extends beyond the division and includes the following line, or a part of it. We have an example of this in the verse above: "While the stars that oversprinkle all the heavens, seem to twinkle."

We have another pleasing reinforcement of unity in the alliterative arrangement of words, by which an unexpected recurrence of sound is secured. Note, for example: "What a world of merriment their melody foretells!" The most obvious alliteration is in "merriment" and melody;" the "l" of the latter appears again in "foretells;" while the "t" of the latter repeats, nearly, the sound of "d" in the last syllable of "melody." The "r" in "world" is also echoed in the word "merriment." Not least, in this simple line, is the alliteration at the beginning—"What a world." Alliteration of vowels is even more striking, sometimes; as in the line:

"From the molten, golden notes,  
And all in tune."

In all great Art-Forms of language, such examples may be found in which the lines and words are so linked and intertwined by alliterations, that not a syllable can be changed without marring the unity of the whole. Caution is needed, of course, in the use of this as of other devices of construction, that it is not carried so far as to be obstructive. The more subtle and unexpected the alliteration, the more will it enhance the beauty of the work.

Passing over some minor elements of unity, such as repetitions, refrains, etc., let us note one of the most striking features of poetical form, which enhances both the unity and the variety of the composition, namely, rhyme. It takes nothing from our estimate of the value of rhyme to admit that the grandest poems of ancient and modern times are written in rhymeless verse. The masterful expression of the sublime may dispense with this charming accessory. The artist who paints the ocean tossed by storms, need not load his palette with pigments suitable for sunny landscapes. For the perfect expression of the beautiful, in English words, rhyme seems to be most helpful. At least we may say that only genius of the highest order can succeed without it.

Rhyme, as all know, is the repetition, generally at the end of a line, of a word having the same terminal sound as a word similarly placed, preceding it, and marking the close of a rhythmical division. Rhythm is intensified, is more easily perceived and followed, when its divisions are marked by rhyme. The recurrence of the sound at regular or proportional intervals, serves as a link in the structural unity, and holds the attention through the entire phrase, of which it is, as a rule, the completion. While

it strengthens the unity of the work, it also adds to the variety, since rhymes are not identical. A word does not rhyme with itself. It rhymes with another word having the same terminal sound. In the verse I have quoted, the repetition of "tinkle" has a pleasing effect, but it is not rhyme. "Twinkle," in the second line below is a perfect rhyme for "tinkle." There is a variety in this unity, and it is artistic. If the poet had written "oversprinkle" for "oversprinkle," he would have missed the mark of unity which we were looking for; he would have disappointed us. Every imperfect rhyme is a discord, a disagreeable surprise to the reader, an evidence of weakness on the part of the writer. It shows that he is not perfect master of his material. On the other hand, when he displays great skill in bringing about a consonance of unusual and unexpected rhymes, we are surprised and pleased. In verses of free construction, the poet frequently makes use of this method of introducing unexpected rhymes to heighten the effect of his lines. Take another group of lines from "The Bells:"

"Oh, from out their sounding cells  
What a gush of euphony voluminously wells!  
How it swells! How it dwells  
On the future! How it tells  
Of the rapture that impels  
To the swinking and the ringing of the bells."

But I have time only to indicate some of the most simple and obvious uses of rhythm, alliteration, and rhyme, in securing unity and variety to the Art-Form of words. Simple as they are, their analysis is of first importance to all who would enter with appreciation into the study of poetical composition. This is not to say that the understanding of form in art is of more importance than the perception of the idea which underlies the form. But in order to get at the idea, we must have an adequate knowledge of the form. It is only through the latter that the former can be apprehended. The first step in the mastery of any art, is to study the material and principles of which its form is constructed.

— x —

### Book Reviews and Notices

**Zoroaster: The Prophet of Ancient Iran.** By A. V. Williams Jackson, Professor of Indo-Iranian Languages in Columbia University. New York: The Macmillan Company.

This work is described by the author in his preface, as dealing "with the life and legend of Zoroaster, the prophet of Ancient Iran, the representative and type of the laws of the Medes and Persians, the master whose teaching the Parsees to-day still faithfully follow." It is attempted to bring the figure of this famous founder into the full light of history. It is not a part of the author's plan to treat of the teachings of Zoroaster, a subject which he reserves for a future volume. It must be confessed, however, that the rather rigid adherence to this distinction deprives the work of a certain measure of interest. It is difficult to separate the teaching of a "prophet" from his life. But doubtless even the briefest exposition of the "creed" which was revealed to Zoroaster in his first vision, and which King Vishtaspa was required to accept in order to obtain the restoration of his "favorite black horse," would have occupied too much space in a volume which is devoted to the exhaustive examination of every legend and tradition relating to the life. It is a work for the learned, rather than for the general reader. For those who are entering upon the study of Parseeism from original sources, it cannot fail to be of the highest value. The student will find not only a bibliography of the most valuable treatises bearing upon the sub-

ject, but in the foot-notes, numerous additional authorities are cited and references given to articles in reviews and magazines. The successive chapters deal with the name, Zoroaster; his ancestry; youth and education; the revelation; the triumph; the conversion of Vishtaspa and his court; the spread of the religion; its development; religious wars; the death of Zoroaster; and the subsequent spread of his teachings. In six appendices, a number of special questions are treated with the most exhaustive industry. The reader closes the book with a feeling of surprise that so little can be ascertained of the actual life of so great a teacher. Notwithstanding the dictum of a recent writer, warning Christian apologists not to make too much of the monstrosities of heathen religious legends, on the ground that our own sacred books are too vulnerable on that score, we do not think any one need fear to compare the fantastic stories associated with the life of Zoroaster with those passages of the Holy Scriptures where the miraculous element comes out most strongly. The difference between the extravagance of the one and the sobriety of the other is world-wide. The least happy feature of Professor Jackson's valuable work is the straining after analogies between the stories of Zoroaster and the narratives of the Bible. The parallels are anything but evident. The book is a credit to American scholarship, and the Macmillan Company have done it full justice in the outward garb with which they have adorned it. A noteworthy feature is the excellent map of Persia and Afghanistan. The plates, representing several pieces of ancient sculpture, are also elegantly executed. The printing, equal to the best that is seen in English books, was done by the Norwood Press, Norwood, Mass.

**The Redemption of Africa; a Story of Civilization.** By Frederic Perry Noble. Chicago and New York: Fleming H. Revell Co. Price, \$4.

Mr. Noble has conferred an invaluable benefit on all who take any interest whatever in the history of Africa. His book is an encyclopedia in its range of subjects, and, so far as we can judge, correct in its information; thoroughness characterizes it. Beginning with the earliest history of Egypt, the author traces down to the present day the various attempts that have been made to civilize and, latterly, to Christianize the Dark Continent. There are many problems worthy of consideration in the review of a work of this kind; many subjects suggest themselves as important enough to find a place in the book. Scarcely one of these is missing from the many topics treated of by Mr. Noble, and he grasps the situation with a clearness and readiness that convinces the reader of the wisdom of his conclusions. Africa is a large enough field for every Christian Church to do its share in evangelization, and from the list of missions here given, there does not seem to be any lack of missionary enthusiasm among the Churches. If, according to Mr. Kipling, the white man has a burden to take up, surely it can be found nowhere so pressing as in Africa. The blush should suffuse the cheek of any one who, failing to remember the generations of slaves transported from Africa's shores, yet refuses now, when the great door and effectual is opened, to send the message of salvation and freedom to the oppressed of the ages. It would be impossible to enumerate the mission stations about which Mr. Noble tells so much, but to any one interested in the redemption of Africa, his suggestions and rapid pen pictures, as he travels from north to south, are graphic enough to lead to further study and research. While space forbids Mr. Noble to give as much information as our readers would like to have of our own and the Church of England missions, he nevertheless tells, with an impartial pen, the story in which all have done so much. We commend the book heartily for many other reasons. His tables, illustrating the prevalence of different diseases in varying localities, are interesting. His style is attractive, and the carefulness with which the mass of information has been gathered and classified, makes the work most valua-



ble. The book is in two octavo volumes, containing 856 pages. It is the fullest and most important work on Africa hitherto published, at least to the student of Christian missions and their influence in civilizing the heathen world.

**Theologia Pectoris.** Outlines of Religious Faith and Doctrine, Founded on Intuition and Experience. By James Muscutt Hodgson, M. A., D. Sc., D. D. New York: Charles Scribner's Sons, importers. 1898. Price, \$1.40.

The title of this book reveals its root fallacy. Intuition and experience "appear to the writer to be the true foundations. . . . of religious faith." He discards from consideration "the conception of any purely objective authority to which, in the first instance, appeal must be made in support of that which is accepted as true and good and divine. But the subjective origin and warrant of faith in God, and of belief in Divine Revelation and Inspiration being recognized, the guidance of inspired writers may be gratefully accepted, and the truths they teach will, it is believed, be found to commend themselves to the intelligence and to the moral and spiritual faculties of sincere and earnest thinkers. . . . On the method here pursued, some of the propositions of traditional and orthodox doctrine may fail to establish their title to a place in our belief or our formulated thought," etc. Of course a rationalistic method, and the above-described method is rationalistic, must result thus. Revealed truth has for its first and last basis of certainty, the fact that it is revealed. We need to test the evidence as to its being revealed by rational methods. But the contents of revelation can neither be ascertained by reason beforehand, nor, in many instances, can be shown to be true by reason after they have been revealed. The root condition of faith is trust in revelation. Much that is there contained may seem reasonable—i. e., plausible—but much so far transcends reason as to be absolutely baffling. It is one thing to show that such truths cannot be shown to contradict reason. It is quite another, to ground them in reason; i. e., in intuition and experience. The book is necessarily very imperfect. Some thoughtful suggestions are given, but there is absence, not only of proper method, but of really strong writing. The traditional and dogmatic faith is but imperfectly conceived by the writer. The book is not of sufficient importance for us to show this in detail.

**A Tent of Grace.** By Adelina Cohnfeldt Lust. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

"A Tent of Grace" is an exceedingly interesting book. It is the story of a young Jewish girl who is presented to the reader in the first chapter, as she plies her trade as a wandering peddler of kid and goat skins. She is set upon by some ruffianly boys of the little German village where the scene of the story is laid, and so battered and bruised that she is left for dead. The good old village pastor finds her and takes her home, and she becomes a member of his household. The chapters that deal with the life in the German pastor's family are delightful, but the brutal horror and tragedy of the close almost make one forget the "sweet peace that goodness bosoms ever," which is the atmosphere of the earlier part of the story. It seems a pity to use such a gruesome incident twice, although justifiable in the first chapter; if, later, both the ethical and the æsthetic needs of the story demanded the heroine's death, it would have better been brought about by a means less revolting to the reader. It is the only fault to be found with a thoroughly readable book.

**Jesus Delaney.** By Joseph G. Donnelly. New York: the Macmillan Company. Price, \$1.50.

The name of this book would condemn it if every traveler in Mexico and South America did not know that "Jesus" is as often used there for a Christian name as John or Peter. The book is probably intended to show the poor results of Protestant missions in Mexico, and that is not hard to show. There seems to be, how-

ever, an ulterior design, and that is, a sneer at all earnestness and all true devotion. There is a great deal of "damn" in the book, and some vulgarity, and the author has the bad taste to air his imperfect Spanish on every page.

**The Word Protestant in Literature, History, and Legislation, and Its Introduction into the American Church.** By the Rev. William Henry Cavanaugh. Philadelphia: George W. Jacobs & Co. Pp. 188. Price, \$1 net.

In view of the unsettled state of mind largely existing in the Church in the United States today concerning its titular word, "Protestant," the perusal of this little volume on the long-mooted question of its historical propriety, or its unfitness, will be of timely interest to every Churchman. The title "Protestant" has been borne upon the Prayer Book more than a century of time, and while admitting that even under it this Church has increased in numbers and in national influence, there can be little room for doubt, as the author convincingly shows, that in many instances it has retarded our work and done hurt to our rightful historic position before the Christian world. Greeks and Roman Catholics must look with suspicion upon the meaningless hybrid that has been so long associated with heretics, and question not only our principles, but our *regula fidei*, to make us uncomfortable and odious as possible before the rest of Catholic Christendom. Mr. Cavanaugh, in his argument from history, strongly and reasonably aspires, now that a new century is about to dawn, towards our propitious deliverance from "this narrow, bigoted, vindictive, unhistorical title, 'Protestant,' on the title-page of the large-minded, ancient Catholic heritage, which we call our Book of Common Prayer."

**Mistress Content Cradock.** By Annie Eliot Trumbull. New York: A. S. Barnes & Co. Price, \$1.

A Puritan novel, and so very Puritan. *Mistress Content Cradock* is a highly respectable and religious young woman who is being courted in a highly proper manner by Mr. Reserved Archer, also most respectable and religious. She wants to ask him something, and she says: "Were it fitting that my inexperience assumed the position of questioner, this is what I would ask." Could anything be more proper? There are plenty of "methinks" and "prithees." The book is an admirable one to put in the library of a young ladies' seminary, but it is—dull!

## Periodicals

One of the most interesting features of *Scribner's Magazine* for July is the article entitled, "The Foreign Mail Service at New York," with illustrations. One realizes, as never before, what an immense undertaking the postal system is. An insight into the real man is gained in "The Letters of Robert Louis Stevenson." There are indeed some beautiful revelations of fine thought and feeling. An attractive account of the work of John La Farge is lavishly illustrated. There are some good poems in this number, especially one by James Whitcomb Reilly. "The White Blackbird" and "Anne" are short stories, each beautiful in showing the strength and power of a true love.

None of the contents of the July *Harper's Monthly* are very serious or solid in character, probably as being better adapted to summer reading. Short stories occupy considerable room. Israel Zangwill contributes "Transitional," a touching story of how a little Jewess renounced her Christian lover for her father's sake. "The Wrath of the Zuyder Zee," by Thomas A. Janvier, is in many respects the best of Mr. Janvier's short stories. Frederic Remington is both the author and the illustrator of "The Honor of the Troop." "Matilda's Address Book," by Margaret Sutton Briscoe, is one of the most entertaining features of "The Drawer." Jessie Van Zile Belden contributes "Not on the Passenger List," and Wolcott Le Clear Beard tells a pathetic story of a telegraph operator in a rough Western town.

## Opinions of the Press

*Chicago Times-Herald*

**CEYLON TEA.**—To receive such a greeting in foreign waters, fourteen thousand miles from home, could not fail to touch the heart of the hero of Manila Bay and the hearts of the brave crew that fought under him. The exceptional cordiality of the welcome gave it a deeper and wider significance than attaches to a formal exchange of naval courtesies. It was intended as another marked demonstration of the truth of the theory that "blood is thicker than water." Over a hundred years ago the rebellious subjects of the government that now rules Ceylon, signalized their displeasure with the tyrannical course of King George by dumping a large quantity of tea into Boston harbor. On this occasion, her Majesty's subjects in Ceylon testified to the complete restoration of comity and good will by presenting Admiral Dewey and his crew with a thousand pounds of tea and a silver casket. As a partial recompense for the tea we were obliged to throw overboard in Boston harbor, because we did not like the stamp duties imposed thereon, the gift to Dewey and his crew will be gratefully regarded by the American people. It will also be taken as a token of comity and friendship, the good effects of which are destined to outlast the silver casket and the chest of tea.

*The Church Standard*

**SUNDAY NEWSPAPERS.**—England has escaped the plague of the Sunday newspaper, and a happy escape it is. No one knows that half so well as newspaper men who have to read the Sunday papers, and who know what weary trash most of them contain. The best of them are bad, if not in their contents—and in that respect the best are not bad—still in their effect upon their readers. No country in the world is so affected—we might say afflicted—as this with the newspaper habit. Men are so befuddled with it that they cannot bear to think their own thoughts even on the way to and from their daily business. They must have "the paper" on their breakfast table, on the street-car, at their luncheon, on their way home, and in the evening. The wonder is that they can sleep without it. And then, on Sunday, when they might at least be clearing their brains of cobwebs, they buy a hundred pages of stuff for a dime or more, and set in for a good long newspaper debauch, filling what is left of their jaded minds with bushels of indigestible trash, and laboring under the fatuous delusion that they are keeping themselves well informed. We regard the recent exclusion of the Sunday newspaper from England as a sanitary measure of the highest merit, and we are perfectly serious in saying so.

*The Interior*

**STEAD'S BIBLE.**—Mr. William T. Stead has published a translation of the New Testament into what his critics call "newspaper English." It has fallen flat upon the market. Whatever may be the archaisms of the accepted version, the people prefer it to a translation into colloquial forms. Few persons realize that any great language, like the English, is made up of twenty vocabularies which meet at the edges but do not deeply overlap. The English of the shop is not the English of the drawing-room, and the English of the street is not the English of the pulpit. The preacher who uses without discrimination what appear to be synonymous terms, will often cause his hearers to wince, because he employs the vocabulary of one class to express the ideas of another. The true scholar is known not so much by being able to call a yellow dog "in seven languages," but by his being able to introduce the same dog by seven equivalents in the same language, according to the uses to which he intends to put his dogship. The minister who uses precisely the same vocabulary in which to give out his notices, to preach his sermon, and to formulate his public prayers, has a most important lesson yet to learn; and he may learn it as Mr. Stead has learned it, by failure.

## The Household

### The Queen's Glebe

BY FREDERICA EDMUNDS

(All rights reserved)

CHAPTER XX.

"EVELYN," he said gently, "fear not for the captain. Doubtless by this time he is far on his way northward, riding as no Dutch juvrouw ever rode before."

"Evelyn turned on him quickly her ever responsive smile. "Must it not be passing ludicrous," she asked, "to see the high-born English captain habited in Katrina's Lord's Day bravery? And how the little woman sputtered her dreadful Dutch oaths!"

"Yea, and when Myndert returns I mis-doubt if all the Babel dialects of this valley will suffice for his profanity!"

"Ah, Katrina will no doubt keep a most discreet silence, and the loss of Dirck's horse will be quite unaccountable to her. Because a woman is a gossip, 'tis no sign that she turns inside out all the pockets of her mind."

Alan could not but believe that Evelyn was now in the best of spirits, and he was about to introduce the subject always in his thoughts, when Evelyn herself, pulling in her mare to a still quieter walk, forestalled his speech.

"Alan," she said, riding very close to him, "if the captain's letter made me just now a thought silent, do not misunderstand the cause. He has shown himself as the dwarf who masquerades in the giant's robe, but he has recalled to me the fact that I too have wronged you, have judged you harshly."

"Nay, if you at one time lost faith in me, you had sore provocation."

"But I think I did believe in you always, but I was vexed and disappointed that you saw not as I saw."

"Dear one, your heart was ever intensely loyal; what wonder if you deemed me the foulest of traitors! Nay, I know not if I have kept my honor quite unspotted."

"You speak in riddles, Alan."

"See, Evelyn, there is a sheltered spot beside the river where we may rest our horses. Let us dismount, and I can tell you all."

So it was under the shadow of a warm brown rock, upon whose lichened head the sun had laid its blessing, that Alan spoke of his love, his unchanging passion.

"I have loved and waited for you always," he said, "through the time when Griffith had first claim, and when McKaye, too, offered his devoir. Nay, I know you did not care for him, nor for this Dalton, and yet my tongue was tied. You would not let me speak, and in that time of cruel mistrust and doubt, I saw not so plain as now. Time but sundered us the farther, and even my duty to Margaret Delafield became as a chain about my neck,—Evelyn, turn not from me! Tell me if you love me but a little, and give me courage to go on!"

"Alan, what is this?" cried the girl who had been pulling off loose pebbles from the placid rock to cast toward the rippling river, of which they fell short each time, "am I to tell you that I care, and when you think two maidens are pining for you, will you weigh and measure their claims at your leisure?"

"Evelyn," said Alan, humbly, "my blindness makes but poor excuse for what seems my dishonor, but if I have been in fault, it is that I have not sooner seen the wrong I

might have wrought another. Turn your eyes upon me, and let me read them while I tell you that never have I loved any other woman, never shall I while the life-blood throbs in my heart. Dearest I hold you than aught else, save my honor and my faith—nay, God in His mercy forgive me! I fear I hold you first of all!"

As his impassioned words fell upon her ears, Evelyn slowly turned her eyes upon him. Waiting in intense suspense, he held himself in check to meet her glance, though his eyeballs were beating, and a hundred pulses knocked at his throat. At last he met her full glance. There must have been some happy revelation in it, for Alan, with a cry of joy, clasped her in his arms, while the afternoon sunlight spreading over the river smiled in sympathy.

"Alan," said Evelyn as they remounted, "let there not be any formal pledge betwixt us; it must not be without the sanction of your parents, and do not ask it yet."

"What, Evelyn! does your faith in me fail so soon?"

"Nay, Alan, 'tis not that, but there are Margaret and Griffith to be thought of. Oh, let us not flout them now with our happiness!"

"So be it," said Alan, simply. "At least I shall have the sweet confession of your love to carry with me. O fair Mistress Myndert, I owe you much that you have ridden as my messenger of love!"

"Alan, Alan, you are beside yourself," said Evelyn laughing. "Ride nearer and tell me if you see that clump of trees yonder up the far river bank." She shielded her eyes from the sun with one hand, and let the other fall loose on her bridle rein.

Alan's hand covered hers protectingly, while he too peered up the river. "What see you, dearest?" he asked, anxiously.

"Naught but the trees by the Fort Hunter rift. Do you remember the night when I came back alone from tending Dirck with his broken bones, and you found me at the ford? Do you remember our pledge then?"

"Aye, Evelyn, and God willing, we will yet take up the work in the valley together. The time may be long delayed, but who

## ROYAL Baking Powder

Made from pure  
cream of tartar.

Safeguards the food  
against alum.

Alum baking powders are the greatest  
menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

knows what sore division in the Church this separation from the mother country shall cost us; and the first fruits of liberty are not all to be desired."

And so the two rode homeward, happy in their mutual understanding.

The news of the escape of Captain Dalton, and of his thefts, which Katrina was not clever enough to keep from the knowledge of Dame Cairnewas, caused Mr. Underhill to be regarded with fresh suspicion. It came to be generally believed that the doughty captain had been spirited away by his endeavors, if not actually concealed within his own dwelling. Next came the rumor that Sir John Johnson himself was on the war-path. Mr. Underhill, knowing intervention hopeless, and how precarious would be the situation of his own family after the expected invasion, applied to Governor Clinton for permission to retire to Canada. This was accorded him, but on condition that he should give four hundred pounds security that he would send back a prisoner in exchange for himself, and that he should pay another hundred pounds for the privilege of taking with him the slave boy Philo.

It was of course impossible for the clergy-



### THE DISTINGUISHING CHARACTERISTIC OF THE VOCALION IS ITS EXQUISITE TONE

ORGANS BUILT on the Vocalion system are pre-eminently fitted for church services. They have a full, rich, diapason tone and a peculiar delicacy in the string registers, which make them of inestimable value as an accompaniment to the human voice.

The method of tone production is radically different from all others. It gives the pitch as a fixed quality, free reeds being used for the purpose. In connection with each reed there is a pipe or chamber through which the tone passes and which determines its quality. By this means the reed is given a smooth, fluty quality of tone as well as resonance and remarkable power.

The distinctive features of the Vocalion are

Tonal superiority;  
Compactness of form in proportion to capacity.  
Variety of registration;  
And price.

We wish to call the attention of all church societies contemplating the purchase of an organ to our Style 22, a full description of which we shall be glad to furnish upon application. Send for Catalogue G.

Vocalions range in price from \$275 upward:

THE VOCALION ORGAN COMPANY  
18 WEST TWENTY-THIRD ST., NEW YORK CITY.

Chicago, Ill.: Lyon & Healy, Wabash Avenue and Adams Street  
Boston, Mass.: The M. Steinert & Sons Co., 162 Boylston Street

man, plundered of property, defrauded of tithes, and wrung with extortions, to raise any such sum. But Alan by pledging his pay, was able to obtain remission of a part, and Margaret insisted upon being allowed to bear a portion of the rest.

"Am I not to share your home?" she asked, for Margaret had decided to go with those who were now her dearest friends. "I shall return some day, please God, to find my country free and at peace," she had said.

"Perhaps you shall," responded Evelyn, laying her flushed cheek against Margaret's pale one, "and perhaps and perhaps," and with this riddle she left the room, for if the happy girl had any castle-building in her head in which Margaret and another expected from over seas bore a part, she was wise enough to keep it to herself.

By the middle of May all arrangements for departure were concluded, and Mr. Underhill, already dispossessed of church and flock, found himself practically banished. Naturally a man of indomitable will and courage, and possessed of rare versatility of expedient, he was now much broken by sorrow and hardship, and it was with a feeling akin to despair that he looked forward to the future of the Church and State. Alan was to accompany his people a little way on their toilsome journey, and then would come the sad parting, which boded no near reunion.

The eventful day came. The air was balmy and the earth warm and moist, ready for the seed which there was none to sow. A veil of golden mist hung over the river, so brightly transparent that one could still see objects on the farther shore, if indeed one's eyes were not blinded with another mist of tears.

There were, too, other rays of warmth in the loving tokens of sympathy and respect shown by some of those who had known the exiles long. Katrina Myndert and the good John Aberdeen who had come all the way from Albany, were among these, the former quite dissolved in copious tears.

The party were to travel by wagon up the valley as far as Fort Hunter, thence northward until they reached the Sacandaga Creek. From this point the journey would proceed by water to the head waters of the Hudson, from whence there would be portage to Lake George, and again to Lake Champlain. It was a hard and tedious route, almost impassable in winter, but at this season of the year the chief difficulty would be in the swollen condition of the water highways.

And now the cart was loaded, the start made, and the great town of Schenectady left far behind. The little chapel of Fort Hunter was in sight, and toward it Mr. Underhill turned a lingering look. Alan, riding close to the creaking wagon, spoke a word of cheer, while his eyes devoured every lineament of Evelyn's face as if to make it indelibly his own. The last bastion of the fort was still pushing its gray shoulder toward them, when Captain McKaye appeared in the road in front. Although equipped for riding, he was not mounted, and he held between his fingers a fresh plucked bunch of violets.

"They are the last," he said as he divided the flowers impartially between the ladies, but Alan thought it was with a special tone and touch he offered Evelyn's, while his eyes sought hers to say farewell.

"Dear blossoms of the valley!" exclaimed Evelyn. "They shall stay with me always,"

and she bent her face to their sweet breath. As she did so a few of the lovely clasped flowers fell to the ground, and her last sight of McKaye was of his bowed figure in heavy riding gear, hunting in the dust of the road.

It was upon this very night that the bloody scourge so long looked for descended on the valley! Johnson had himself taken the route which Mr. Underhill's family were now pursuing in the opposite direction, and must have passed in the darkness a few miles to the westward of the outlying Tory settlements, where the travelers found refuge for their first night in the wilderness. His own division of the cruel horde proceeded directly southward to the Caughnawaga district, while another band of the motley ruffians made a detour to the east, and struck the river near the Lower Castle. Here the work of butchery and arson began, which slackened not until the devastation was well-nigh complete. Many who had taken part in the meeting at Vreeland's Pond, met the fate they had then so dreaded, while the only man who might have stood between them and their danger was exiled by their own act. There were, too, many innocent and unoffending families, some of whom had been personal friends of the cruel baronet's honored father, who were slain or carried captive. If any member escaped, to carry through life the mark of the scalping knife, it was from no good-will on the part of the brutal savages or their cold-hearted leader.

When the work of destruction had been carried far enough to glut the greed for blood, Johnson retreated to his forsaken home; there he remained long enough to regain possession of some slaves, with some plate and other valuables long hidden. Then he swept northward again as he had come. As he had come? No, stained and polluted with the crimes which have made his name infamous as any in the annals of time!

It was Red Wing, the Indian scout secured as guide, who in the early morning came stealing into the Perth settlement with the first rumor of the evil news. His hideous and grotesquely painted countenance was distorted into a horrible grin.

"My red brothers are in the forest," he announced. "Before the sun is overhead today, there will come a smell of blood from the shores of the Mohawk to the nostrils of the Great Father."

Mr. Underhill shuddered. The remembrance of Cherry Valley was still strong with him. "You speak not as a follower of the Great Father, my red brother; it is better that we here pray for these our Christian

## LONGMAN'S, GREEN & CO.'S NEW BOOKS.

### UNITY IN DIVERSITY;

Five Addresses delivered in the Cathedral Church of Christ, Oxford, during Lent, 1899, with Introduction.

By the Rev. CHARLES BIGG, D.D., rector of Fenney Compton, formerly Senior Student and Tutor of Christ Church. 8vo, 80 cts.

### THE CHRISTIANITY OF ST. PAUL,

By the Rev. S. A. ALEXANDER, M.A., Reader of the Temple Church. Crown 8vo, \$1.25.

### TRUE LIMITS OF RITUAL IN THE CHURCH,

Edited by the Rev. ROBERT LINKLATER, D.D., Vicar of Holy Trinity, Stroud Green. Crown 8vo, \$1.50.

### THE ROMAN PRIMACY, A. D. 430-451.

By the Rev. LUKE RIVINGTON, D.D., Magdalen College, Oxford. 8vo, \$2.50.

"This is one of the most valuable contributions made in recent years to the historical argument for the Papal Supremacy and the Papal Infallibility. The argument is conducted with a weight of learning wielded so easily as not to impair the interest of a narrative which details the story of incidents decisive of the history, not merely of the Church, but of civilization and its moral ideals. The book will be widely read, not merely by Catholics, but by all interested in the vital questions of which it treats."—*Freeman's Journal.*

## LONGMANS, GREEN & CO., 91-93 Fifth Avenue, New York.

### Health and Rest,

MEDICAL ATTENDANCE, and BATHS, at The Pennoyer, Kenosha, Wis. Booklet free.

AMERICA'S MOST POPULAR RAILROAD



PERFECT PASSENGER SERVICE BETWEEN

CHICAGO AND KANSAS CITY,  
CHICAGO AND ST. LOUIS,  
CHICAGO AND PEORIA,  
ST. LOUIS AND KANSAS CITY.

Through Pullman service between Chicago and

HOT SPRINGS, Ark., DENVER, Colo.,  
TEXAS, FLORIDA, UTAH,  
CALIFORNIA AND OREGON.

If you are contemplating a trip, any portion of which can be made over the Chicago & Alton, it will pay you to write to the undersigned for maps, pamphlets, rates, time tables, etc.

JAMES CHARLTON,  
General Passenger and Ticket Agent,  
CHICAGO, ILLINOIS.

Pale, Thin, Delicate

people get vigorous and  
increase in weight from  
the use of

**Somatose**

A Perfect Food,  
Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutriment and stimulus of weak systems. May be taken in milk, water, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co.,  
40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

brethren, even if they be of those who love us not."

And so before the sun smiled on the tender leaves and grasses of that spring-time morning, fervent supplications had gone up from the little band of pilgrims for those who in the valley would never rise again. Then Alan had slipped away quietly, as the others were starting, and leading his horse to the eastward, struck out on the Johnstown road. He hoped it might not be too late to carry the alarm in one direction or another, according as the savage raiders had passed east or west. But Philo whom he left to tell the others of his going, was almost white with fear.

(To be continued.)

### Winter in Alaska

FROM Circle City Dr. Watt writes in a letter only recently received: "In the latter part of August we look for frost, and the mosquitoes are gone, but the gnats are with us until September, which is the most beautiful month of the year. The temperature is mild, ranging from 40 degrees above to 10 degrees below; walking is a pleasure, and the air invigorating. The daylight lasts for about sixteen hours, and when the moon appears the nights are almost as light as day.

"In October the frost comes permanently, and the river is frozen over. The logs of the houses have to be packed with moss, or the more expensive oakum, and the mercury declines from ten degrees above to fifty or sixty degrees below zero. The trails are then in good condition for traveling with dogs, but one has to take care of ears, nose, fingers, and toes, as they freeze very quickly—sometimes without their owner's knowledge. At this time (November), the days are dark and gloomy, and the lamps are lighted all day; but we now begin to look for the mail from home. Then comes dark, cold December, and we look forward to Christmas, and go into the woods to cut greens for decoration, and haul them to town, a distance of two miles. With temperature at 40 degrees below zero this is no child's play! Our church and hospital were beautifully decorated with festoons of greens and anchors, crosses, wreaths and stars. The children were very happy when Santa Claus came in, wrapped in furs and covered with snow.

"Then comes January and New Year's Day, and one looks forward to the longer days and the slow death of Jack Frost. It is a very cold month, but with the lengthening days the warmth of the sun is felt. In February the days are quite long, the trail fine, and a sleigh ride for the ladies, and a run for the men, give to all a good appetite.

"March is very pleasant—the sun is warm and the snow is fast gathering moisture; moccasins are things of the past, and one has to look out for dry feet. Up to this time, a suit of all-wool clothing—a sweater, fur hat, mittens, two pairs woolen stockings and moccasins form the outfit. When one takes a trip on the trail, a drill shirt with a hood of the same is worn outside the clothing to break the force of the wind. Food is any and everything that can be had. Our ambulance outfit consists of a sleigh with rope or canvas sides, high enough to prevent one from falling out. It has a good back for a head rest, and handles are fastened to the rear of the sleigh to guide it. From four to six dogs are the motive power, and a good robe and blankets complete the equipment.

The word being given that all is ready, a call to the dogs, and off we go on a good trot to the relief of the sick or frozen, all the way from a half mile to eighty miles; the longer journeys requiring us to take food for the men and dogs, camp and cooking utensils. We never travel alone, it is too dangerous; one might freeze to death or go through the ice.

"Our hospital is a one-story log building on the main road, facing the river. It is large, roomy, and well-lighted by three good-sized windows. We have seven beds now and room for two more. Miss Deane has her room at one end, and medicines are nicely arranged on shelves at the rear. We keep quite warm with a hot-air heater in the hospital. Wood costs from \$10 to \$15 per cord, and the price for cutting is seventy-five cents an hour, making it a heavy item of expense."—*Spirit of Missions.*

IT is a fortunate fact that gossip has come to be considered so ill-bred a habit as to be banished from polite usage in the parlors of the modern reception. As long as it was merely wrong, people were wont to indulge themselves in that, as in other sins, with vague and dim reference to some future day of repentance and reform. Not even the duello has been able to keep the custom in check in countries where that institution had vogue, and where gossip had always much to do with maintaining it. But now that it seems to be established that a woman of high breeding will not invite into her house for a second time a person once guilty of the indulgence there, a check has been put upon the habit that may do much toward its extinction.—*Harper's Bazaar.*

### MORTAR ONCE USED

#### Cannot Bind Brick and Stone a Second Time.

In a recent article by Dr. David H. Reeder, Professor of Hygiene and Dietetics of the College of Medicine and Surgery, Chicago, he states: "A chemist may steep lime shell in a quantity of pure water so that a portion of the lime will be dissolved in the water. Let this water be taken into the stomach of the person to whom we desire to supply bone material. Will this lime now undergo a change such as will convert it into bone? No more than will mortar."

This is a good illustration of the reason for the failure to obtain results in rebuilding the body by administering certain minerals from the drug shop. Once the principles have been made in o lime, potash, etc., they cannot be re-arranged into the human economy readily, but these elements or minerals are needed in very delicate particles for the rebuilding of certain structure in the human body. We should obtain them from the grains, for in that way Nature presents them with the molecules so delicately divided that the human system takes them up.

This is true of Grape-Nuts, the famous food, made with the special intent of rebuilding the brain, solar plexus, and nerve centres of the human body, by offering the phosphate of potash in a natural way, which combines with albumen and does the work intended.

Grape-Nuts are delicious to the taste, made up in the form of small granules glistening with grape sugar, and form an ideal breakfast dish. Sold by all grocers at 15 cents per package.

## "Woman's Work is Never Done."

The constant care causes sleeplessness, loss of appetite, extreme nervousness, and that tired feeling. But a wonderful change comes when Hood's Sarsaparilla is taken. It gives pure, rich blood, good appetite, steady nerves.

**Hood's Sarsaparilla**  
NEVER DISAPPOINTS

## JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889,  
AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

SCHOOL IS OUT, NOW TO THE COUNTRY

"Hints to Tourists," by the North-Western Line, gives detailed information of many places where a vacation may be enjoyably spent, and at slight cost. Copies free. Ticket Office, 193 Clark Street and Wells Street Station.



ILLINOIS CENTRAL RAILROAD

Runs Two Solid Vestibuled Trains Daily

**DIAMOND SPECIAL**  
NIGHT TRAIN  
**DAYLIGHT SPECIAL**  
DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Parlor-Café Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis Reads via Illinois Central Railroad. It can be obtained of your local ticket agent.

A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.

## The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn Street, Chicago.

\$2.00 a Year, if Paid In Advance;  
After, 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as Second-Class Mail Matter.

Single Copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lyett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, 5 Flatbush ave. In Washington, D. C., at W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal or express order. Currency is sent at sender's risk.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings; to the clergy, 10 shillings.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

RECEIPTS.—No written receipt is needed; if desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper, must remit the amount due for the time it has been sent.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marria Notices, one dollar; Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid. Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

## 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

(All rights reserved.)

#### CHAPTER XIII.

THE HOUSEHOLD BROWNIE

IT was kept a secret from Madge until Monday afternoon exactly, when Mollie came, flushed and enthusiastic and indignant, and all in a flutter generally. The very first thing she said was:

"Did Tony tell you?" and Tony, hearing it, groaned in spirit, and wondered if girls ever could keep secrets.

"Tell me," repeated Madge, raising her eyes from the stocking she was darning, "tell me what?"

Mollie hesitated a minute, wondering vaguely why Tony was shaking his head at her so vigorously behind his sister's back, and then she went on and told Madge of the break in the Sisterhood ranks, of how she had passed Virginia and Evelyn on the street and never so much as looked at them, and of how all the others had called on her to try and win her back.

Madge let her darning fall unheeded in her lap, as she listened with wide open eyes to the exciting narrative, but she never said a word until Mollie had wound up with a declaration never, never to speak to the horrid things again.

"You're the funniest girl I ever saw," Madge said solemnly.

"Why?"

"Oh, just because you are," returned Madge blandly; "here you say you've scolded and raised a big fuss because the other girls don't act like Christians, and won't take me into their club, and all that, and then you yourself wheel around and say a lot of mean things about them, and call them names—"

"What did I call them?" demanded Mollie indignantly.

"Horrid things," her companion said promptly, resuming her work, "and do you know, I think that you're most as bad as they are, even if you did do it for me. You fire all up and lose your temper over them not being good Christians, and then you're so busy fussing over them that you forget all about yourself. Don't you see?"

Mollie's face grew longer and graver. The scowl on her brow gave way to a little pucker of wrinkles over her nose, and she nodded her head ever so slightly.

"What could I do?" she asked, with a good show of spirit still. "I won't belong to a club that professes to be a Church club, and then acts like that. It isn't right. I know I lose my temper, but who wouldn't?"

Madge shook her head wisely.

"Two wrongs never made a right, mamma says," she replied, "and maybe they are right about not wanting me in, 'cause we are poor, you know, and I don't care specially one way or the other. But it's different with you. You ought to make up with them, and go back into the club, and just have a good time with the girls, and not flare up over every little thing. Don't you think so?"

Mollie looked up at the grave brown eyes gazing at her so steadily, and a sudden con-

sciousness came over her of how brave and clear-sighted and true this little old-fashioned girl was, and with that thought came, too, the knowledge of the mistake she had made.

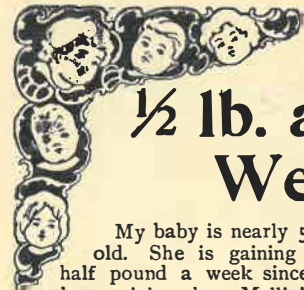
"I will speak to them," she said humbly, "and of course I think so when you put it that way, only I don't want to go back into the club."

So matters stood, and all Madge's preaching, on one hand, and the united persuasion of Nell, Laura, and Alice, on the other, could not induce Mollie to alter her determination one atom. She spoke to the other girls readily enough, though without a trace of the old free-hearted cordiality, and continued a frequent visitor at the little green house, and a regular companion of Madge on all occasions.

"That's it," Arthur said to the boys with a heavy sigh, when this sort of thing had been going on for a month, "that's Mollie all over. She dashes at any new thing like a Newfoundland at water, goes in up to her neck, splashes all around, forgets there's another blessed thing on earth for about a month, and then suddenly the balloon bursts, and she's hunting for a new one. That's a little mixed, but you know what I mean. She'll run Madge Ferrall to death, and then go back to the Tabbies, and Madge cango whale fishing in Black Creek for all she cares. Oh, I know her of old. She's true blue, of course, but she sheds her coat more times than our old cat, and Perkins keeps it up most all the year round"

The S. D. S., while not in quite as flourishing a condition since the rupture, still continued to meet at the big house on the bluff, but there were fewer candy pulls and popcorn rallies nowadays. A new spirit seemed to be at work among the girls, a very quiet, modest spirit, but one whose effect was none the less discernable for all that. In the first place, Eleanor had had a long, earnest conversation with Mr. Stanley, the rector of St. Luke's, and now, once in a while, two or three of the Sisterhood girls could be seen going about the little town with a few delicacies for some sick room, or some entertaining books, or odd little comforts for another home where such things were a treasured rarity. Not really deeds of charity? No. Merely little deeds of kindness wherever a stray opportunity presented a possible need, but it told the story, nevertheless, of the promptings of the new spirit; and Mollie, seeing it all, was glad and sorry all in one breath. Glad, so glad, that her hasty words had made the girls think of that other part to their club, that part which Eleanor had called the inward and spiritual grace, and yet, sorry in a way that she was not with them to help too.

But as she said to herself, the Ferralls were her mission now, and it was a labor of love. Somehow, too, she felt, half unconsciously, the influence of Madge on her own character. She felt firmer, quieter, more



½ lb. a Week

My baby is nearly 5 months old. She is gaining about a half pound a week since I have been giving her Mellin's Food. My first little girl, who was 3 years last December, was a Mellin's Food baby, and she is a healthy child; her flesh is very solid and many people have told me that "She looked like a Mellin's Food baby." But before using Mellin's Food she was a very sick child, nothing would stay on her stomach and she was gradually getting smaller, but after using Mellin's Food she at once began to gain flesh and never has been sick since. Mrs. Wm. H. Smith, 3809 Aspen Street, Philadelphia, Pa.

## Mellin's Food

A baby in good health SHOULD make a steady gain in weight. If the baby gets food that is suited to him and gets sufficient quantity, he WILL make a steady gain in weight. A child may get proper food and not enough of it or, as is often the case, the child gets a large quantity of food that is unsuitable and really gets little real nourishment, in which case there will be little or no gain in weight. Mellin's Food is suited to the infant's digestion and furnishes sufficient nourishment. Babies GROW on Mellin's Food.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company  
Boston, Mass.

## A COMBINATION SET

OF THE

# Prayer Book and Hymnal

Valued at \$5, handsomely bound, and printed on India Paper, will be sent

# FREE

to anyone sending Two New Paid-in-advance subscriptions to The Living Church, plus 20 cents for carriage.



## A Delightful Effervescent

beyond compare. Superior in all respects to any mineral water known. A refreshing drink that cures sick headache, constipation and disordered stomach in the most pleasant and effective way.

Pamphlet on application.

TARRANT & CO., CHEMISTS, NEW YORK.

At druggists, 50c. and \$1.00.

evenly balanced, after a visit to the little house and seeing the "Household Brownie" doing her duty there, so simply, so cheerfully, with never a doubt or revolt, but always kind and willing to Tony, always gentle and tender with the fast failing mother. For there was a shadow stealing over the little home. One which Tony did not see as yet, but which Madge realized, and met with her ready, fearless trust in the Father who seeth all—careth for all.

So the days went by, and all the red and gold glory of the autumn had faded, and November came with a whirl of sharp winds and bleak, gray days. The little green house had never seemed so lonely and deserted and cheerless as now, with the trees all stripped of leaves, and the dreary marsh stretching out to the river beyond.

"Aren't you ever afraid way out here?" Mollie asked one day as she stood looking out of the window in the kitchen. "It's so kind of shivery and lonesome all around."

Madge laughed merrily.

"No, indeedy," she replied, with a bright smile at the wan, sweet face watching her from the lounge. "We never feel afraid, do we, mumsie? What made you think of that, Mollie?"

"Just the way things look," Mollie answered carelessly, tapping on the window pane with her finger tips.

"Well, we don't bother our heads about things outside," said Madge, "we sing and read and talk and work and keep the band playing inside all the time, so that we don't have any time to be lonely or afraid, do we, mumsie?"

Mrs. Ferrall smiled back at her lovingly. "No, dear, no, not with Tony and you," she answered softly "I am not lonely. And afraid? I am only afraid for you two, Madge darling."

It was very still in the plain little room then, and Mollie did not turn her head from the window, for she knew what Mrs. Ferrall meant, and she knew, too, that Madge was on her knees by the lounge, her arm clasped close around their agile form there as if to protect it from sadness, her eyes bright and tearless, but an ache in her heart that nothing could cure.

(To be continued.)

**A Little Boy's Self-Sacrifice**

WE will call him Jack Smith, because that was not his name, but he had a real name, because he was a real boy.

Of all the Christmas and birthday toys which he had received, that which delighted Jack's heart most, was the stuffed figure of a little black, wooly dog, with the reddest of red lips, and a red ribbon around his neck. "Wooly" was a good dog; he never bit, and he never disturbed the house by barking or snarling, and it cost absolutely nothing to feed him. The only fault to be found with him was, as it seemed to Jack, his stupid disobedience. He would not move in any direction whatsoever, even when Jack told him to. Still Jack loved him passionately.

One springtime came when a circular reached the house in Jack's mother's mail, asking for gifts of toys for the amusement of poor, sick little children in a seaside home. Jack thought of a number of toys which he was tired of, and was very willing to give them to the seaside home. But a special appeal was made for something to amuse a little crippled boy who was expect-

**A BLESSING TO ANY HOME**



Bound hand and foot to household drudgery, scrubbing and rubbing day in, day out. Women, why do you do it? Break away from the hard old-fashioned way of doing your cleaning with soap.



**GOLD DUST**

**Washing Powder**

more of the play. You will be happier, healthier, save money and many an hour of worry. For greatest economy buy our large package.

**The N. K. Fairbank Company**

CHICAGO NEW YORK ST. LOUIS BOSTON

has proven the emancipation of hundreds of thousands of other women. Why not yours? Let Gold Dust do more of the work, you do

ed at the home, and Jack felt that he had heard a new call to self-sacrifice. He could not get rid of the thought that if Wooly was such a delight to him, it would also supremely delight the little cripple. But the very thought of giving up his dear Wooly was anguish. No, he could not do it. And for fear some one should think he could do it and not care much, he took Wooly to bed with him, and laid him beside the pillow, where he could touch him if he awoke during the night, and assure himself that it was still there. And then he could see Wooly as soon as he awoke in the morning.

Still, the thought that it would, somehow, be a kind act that would please God if he gave up Wooly to the crippled boy, grew on Jack until he could hardly bear to play with Wooly for thinking about the neglected opportunity.

And so one night Jack went to bed with Wooly hugged close to his breast, and his pillow was wet with his tears and sobs as he prayed to his Heavenly Father to help him to bear the loss of Wooly. Jack resolutely offered it to God, and made up his mind that Wooly was to be sent to the crippled boy who could not run about and climb trees and chase butterflies and pick flowers and cherries as he could.

It was a little thing, as money goes, perhaps. But it was a great thing as to character, and character is infinitely greater than money. Jack had won a famous victory.—*The Church Militant.*

**The Ferry to Shadowtown**

Sway to and fro in the twilight gray,  
This is the ferry for Shadowtown;  
It always sails at the end of day,  
Just as the darkness closes down.

Rest, little head, on my shoulder, so!  
A sleepy kiss is the only fare,  
Drifting away from the world we go,  
Baby and I in the rocking-chair.

See, where the fire-logs glow and spark  
Glitter the lights of the Shadowland;  
The raining drops on the window, hark!  
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,  
A lake lies shimmering, cool and still;  
Blossoms are waving above its brim—  
Those over there on the window sill.

Rock slow, move slow, in the dusky light,  
Silently lower the anchor down;  
Dear little passenger, say "Good night!"  
We've reached the harbor of Shadowtown.  
*Motherhood.*

**BELLS**

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**BUCKEYE BELL FOUNDRY** Established 1837.  
THE E. W. VANDYKEN CO., Cincinnati, O., U.S.A.  
Bells made of Pure Copper and Tin only.  
FOR CHURCHES, COURT HOUSES, SCHOOLS, etc.  
ALSO CHIMES AND PEALS.  
Makers of the Largest Bell in America.



FAVORABLY KNOWN SINCE 1826 **BELLS**  
HAVE FURNISHED 25,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST BEST  
WEST-TROY, N. Y. GENUINE  
CHIMES, Etc. CATALOGUE & PRICES FREE.

**MENEELY BELL CO.,**  
CLINTON H. MENEELY, General Manager.  
Troy, N. Y., and New York City.  
Manufacture a Superior Quality of Bells.

Before any one to whom has been entrusted the purchase of a church bell, places his order, he naturally investigates the bell question. For our "BLYMYER" BELL we court the closest scrutiny and comparison alike of its performances and price.  
The Cincinnati Bell Foundry Co., Cincinnati, O.  
Please mention this paper.



**LUMINOUS PRISM CO.,** Successors to  
**GEO. E. ANDROVETTE & CO.**  
**STAINED GLASS**  
27-29 South Clinton Street, - - - Chicago, Ill.

**CHURCH and CHANCEL FURNITURE**  
OF ALL KINDS  
**PHENIX FURNITURE CO.,** Eau Claire, Wis.

**CHURCH ARCHITECT,**  
**JOHN SUTCLIFFE,**  
218 La Salle Street, - Chicago.

**Cox Sons & Vining,**  
70 Fifth Avenue, New York.  
**CHURCH VESTMENTS,** Embroideries, and Fabrics.

**Church WINDOWS, FURNITURE.**  
**R. G. GEISSLER, & Marble and Metal Work.**  
56 West 8th St. (near 6th ave.) New York.

**Gail Borden BEST INFANT FOOD.**  
**Eagle Brand Condensed Milk**

**West Indies' Trade**

THE fact that a reciprocity treaty intended to bring a portion of the British West Indies into closer commercial relations with the United States, has just been signed, and that others of that group of islands are suggesting similar arrangements, lends interest to a series of tables which the Treasury Bureau of Statistics will present in the forthcoming number of the Summary of Commerce and Finance. These show that the great semi-circle of islands which stretch from the southern coast of Florida to the eastern coast of Venezuela, numbering hundreds, having an area of nearly 100,000 square miles, and a population of 5,000,000, have an annual commerce of \$150,000,000. While the events of the past year have brought the most important of these, Cuba and Puerto Rico, into closer relations with the United States, these events were quickly followed by suggestions for a closer relation on the part of others of the group, which naturally look to the United States as the nearest market in which to dispose of their products and from which to obtain their supplies.

In this great chain of islands, connecting continent with continent, Great Britain controls by far the largest number. The Bahamas, which stretch south-easterly from Florida almost to Puerto Rico, with twenty inhabited, and scores of uninhabited, islands, have been under British control since 1718, and at the close of the revolutionary war became the home of many families of English loyalists from the south of the United States. The Virgin group, just east of Puerto Rico, is partly under control of Great Britain. The long line of islands stretching southwardly from Puerto Rico to the north-east coast of South America, touching British Guiana on the mainland, are mostly under the control of the United Kingdom, while Jamaica and the Cayman Islands, lying south-west of Cuba, and British Honduras, on the adjacent mainland of Central America, are likewise a part of "Greater Britain." Thus the large proportion of the semi-circle of islands, swinging from the coast of Central America past the southern point of Florida to the north-eastern point of South America, omitting Cuba and Puerto Rico, are under British control.

The British colonies thus lying commercially adjacent to the United States at the south, including those upon the mainland of Central and South America, have an area of over 125,000 square miles, a population of nearly 2,000,000, and their purchases from abroad amount annually to nearly \$40,000,000 in value, and their exports to about a like sum. Their productions are mostly sugar, tropical fruits, coffee, cacao, and fibers, of which the United States is a large importer, while their purchases are chiefly breadstuffs, clothing, manufactured goods, mineral oils, coal, lumber, and other articles, of which we are large exporters. At present, our sales to them amount to about \$12,000,000 per annum, or about 30 per cent. of their total purchases, while our imports from them amount to about \$15,000,000 annually, or nearly 40 per cent. of their total exports.

While the abolition of slavery in the British West Indies in 1833, the French West Indies in 1848, Puerto Rico in 1873, and Cuba in 1886, followed by the development in Europe of beet sugar production and exportation, reduced the area devoted to sugar growing in the West Indies, it increased at the same time the variety of the tropical products which they have to offer in exchange for the food stuffs, clothing, and manufactures which they annually purchase from the temperate zone.

**Oil Production**

OVER five billion gallons of petroleum are now produced annually in the world. Of this amount two and one-half billions are produced in the United States, two and one-fourth billions in Russia, and the remainder is distributed among a dozen countries, Austria producing 87 million, Sumatra 72 million. Java 30 million, Canada 29 million, Roumania 24 million, India 15 million, Japan 8 million, Germany 7 million, Peru 3 million, and Italy about one million gallons. While the United States and Russia furnish the bulk of the world's petroleum, and stand almost abreast in the quantity of crude oil produced, the amount of refined illuminating oil supplied by the United States by far exceeds that furnished by Russia. A table just prepared by the Treasury Bureau of Statistics shows the quantity of mineral oil produced by the various countries in 1897, the latest available year, also the quantity produced in the United States and Russia in each year since 1883. This statement shows that while the quantity of crude oil produced in the two great oil producing countries of the world, the United States and Russia, is nearly equal, the quantity of refined illuminating oil produced by the United States is more than double that produced by Russia. This is due to the fact that a given quantity of United States oil produces three-fourths of its bulk in refined illuminating oil, while the same quantity of Russian oil produces but about three-eighths of its bulk in refined illuminating oil. Sumatra, next to Russia, is the most formidable competitor of the United States, because of the rapid growth in its production of oil, the fact that its crude oils produce half their quantity in refined illuminating oil, and the further fact that they are much nearer to the Orient, the countries of which form an important part of the world's markets for this class of exportations. Up to the present time, however, the quantity of oil produced in Sumatra is small compared with that of the United States or Russia, its figures for 1897 being but 72,258,000 gallons against two billion, 543 million gallons for the United States. The United Kingdom is the largest consumer of mineral oils exported by the United States, our total exports to that country in the last fiscal year being 212,265,563 gallons.

**CARMEL SOAP**

Keeps the Skin Soft and Smooth

**FOR NURSERY, TOILET AND BATH.**

A mission society at Haifa, Mt. Carmel, Palestine, make for their support and send to this country, CARMEL SOAP. It is made of the sweet olive oil so plentiful in that country and is an absolutely safe soap for toilet and nursery, at moderate price. Sold by druggists and grocers. Imported by A. Klipstein & Co., 122 Pearl St., N. Y.



**For Your Skin's Sake**

always have Wool Soap in your soap-tray. It's the skin's chaperon—it takes care of your skin, because it is positively pure, just clean, white, unadulterated soap—safe soap for the whole family, for baby and all the folks.

Swift and Company, Makers. Chicago

**RUBBER STAMPS.....**

**AND SOLID RUBBER TYPE.**

Hand Stamps, Self-Inkers, Numberers, Stencils, Daters, Check Perforators, Etc., Etc.

WRITE FOR CATALOGUE.

Alfred Mfg. Works, - Chicago.

**CARRIAGE BUYERS CAN SAVE MONEY.**

We are the largest Makers of Vehicles and Harness in the world selling direct to consumer. **ELLWART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

**PETER MOLLER'S COD LIVER OIL**

Odorless. Tasteless. Pure.

Send for circular. **Schieffelin & Co., New York**

**FOR CHOICEST NEW FLOWERS,**

Vegetables, and Fruits (Seeds, Bulbs, Plants, and trees), apply (catalogue free) to **JOHN LEWIS CHILDS Floral Park New York.**

**THROUGH SLEEPERS TO BOSTON.**

On Wabash Continental Limited, leaving Chicago 12:02 noon arriving Boston 5:50 P. M. next day. Also on Night Express leaving Chicago 11 P. M., arriving Boston 10:30 A. M. second day. Through sleeper to New York on both trains. Ticket Office, 97 Adams St. Telephone, Main 1619.

Besides benefiting the children, Mellin's Food is a blessing to the tired mother. Its preparation adds nothing to her household cares. It does not have to be cooked, but is simply dissolved in milk and water. A few minutes night and morning prepares baby's food for twenty-four hours.

**PROGRESSIVE, PUSHING PEOPLE**

demand up-to-date railroad train service. Two fast trains leave Minneapolis and St. Paul daily, via Wisconsin Central Lines, for Milwaukee, Chicago, and Eastern and Southern points, elegantly equipped with Sleeping, Dining, Cafe, and Parlor Cars. Ask your nearest ticket agent for further information. **JAS. C. POND, Gen'l Pass. Agent, Milwaukee, Wis.**

Branch Investment and Banking Office,  
115 Monroe-st., near Dearborn.

**F. G. LOGAN**

MEMBER New York and Chicago Stock Exchanges and Chicago Bd. of Trade.

4 B'd Trade, Chicago.  
Bonds, Stocks, Provisions, Grain.

**The Pioneer Limited.**

To St. Paul and Minneapolis



The Only Perfect Train

Ticket Office 95 Adams St.



**KINGSFORD'S  
OSWEGO STARCH**

**SILVER GLOSS** FOR THE LAUNDRY. **CORN STARCH** FOR THE TABLE.  
The public can use with entire safety and satisfaction.

Best Line  
to  
**Denver**



Comfortable, wide-vestibuled trains leave daily from both Chicago and St. Louis. The European plan Dining Car Service is a special feature of excellence on this line.

"The Burlington's Number One" from Chicago is only one night on the road and carries a Pullman Buffet Smoking Car.

**CALIFORNIA—  
LOW  
RATES**

June 25th to July 8th, via the Chicago & North-Western Ry.

**The Overland Limited**

via the Chicago, Union Pacific & North-Western Line leaves Chicago every day at 6:30 P. M., and takes you to California in 3 days.

The Pacific Express leaves Chicago every night at 10:30.

No change of cars, choice of route returning, and long time limit on tickets. For particulars, ask your nearest ticket agent or address

**CHICAGO & NORTH-WESTERN RY.**

Principal Agencies:

NEW YORK BOSTON CHICAGO  
461 Broadway 368 Washington St. 193 Clark St.

Lyrics of the  
**The Living Church**

A handsomely bound volume of poems which have appeared in THE LIVING CHURCH. A few hundred volumes were secured from the publishers at a very low figure, and although retailing at \$1.50, we can offer a volume for 50 cents, plus 10 cents for carriage, in connection with a renewal of subscription for one year to The Living Church. As the plates were lost in the great fire which destroyed the publishing house of A. C. McClurg & Co., no new edition can be issued. Address, THE LIVING CHURCH, 55 Dearborn st., Chicago.

**Occupations for Women**

MISS ANNA MARSH, a cripple like Jennie Wren, raises gold fish just outside of New York for market. Her first year's income from this source was \$50; last year it was \$1,000, and the work is neither troublesome nor very expensive.

Miss Anna B. Smith, a graduate of Wellesley College, and a resident of Boston, has, according to *The Washington Times*, a mending factory at the Hub that earns for her a competence that she would be foolish to exchange for that of her neighbor, Gov. Wolcott. She mends porcelain and glass, and is now working under contract for a large department store of Boston, mending plaques, vases, statuettes, ornaments, in such skillful fashion that only the most practiced eye can discover that they have ever suffered accident.

HERB GROWING FOR SALE.—One way for women fond of gardening to earn a supply of spending money, is by raising herbs for druggists and market men; the latter will take most of them while green, a regular supply being delivered every second day. It is light work after the planting has been accomplished, and some of the roots being perennial, they do without replacing for several years. Lavender, sage, thyme, mint, and hoarhound are among the perennials. Sage and parsley are most commonly planted, but thyme, mint, hoarhound, marjoram, summer savory, and lavender are as easily raised and pay fully as well. When raising them for market men, make your arrangements with them early in the season, agreeing to furnish so much per week of the green herbs, in bulk or tied in bunches, as his business requires. The balance not used in this way can be dried, and the dried product can be readily sold to druggists. During the summer, parsley, marjoram, mint, sage and thyme are freely used in large markets, parsley, summer savory, and thyme being sent out with soup pieces, mint with lamb, and the sage is used for seasoning chopped meats. Leaves for decorating can also be sold to these men, swiss carrots and the variegated beet being especially valuable for such work. When drying the herbs, pick the young, tender shoots before the plants show signs of blossoming, a dry day being best for the work. They should be well shaken to remove the dirt, and then spread on papers to dry, the color being better if dried in a room where there is no sunlight and no currents of air. The mass should be turned every day, and will be dry in a few days; the herbs can then be put up in paper bags and hung in a dry place. It is well not to sell too early, as if it is offered before the bulk of the new crop is in the market, it will be called last year's.—*Philadelphia Times*.

FROM MISSOURI:—I am a subscriber, and have been in the habit of taking THE LIVING CHURCH since I have been in America—three years. It is the only weekly paper of its kind in America which can be strictly called a Church paper. May God prosper its work in the uplifting of the Catholic Faith and Church.

**FOR HEADACHE**

and weak digestion  
**Horsford's Acid Phosphate**  
has no equal.

Genuine bears name Horsford's on wrapper.

**LARKIN SOAPS**

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY  
Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each.  
The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

THE LIVING CHURCH March 25th.

"DIRT IN THE HOUSE BUILDS  
THE HIGHWAY TO BEGGARY."  
Be wise in time and use

**SAPOLIO**

**SOUPS**

OFTEN LACK RICHNESS  
AND A DELICACY OF FLAVOR.  
A FAULT EASILY REMEDIED BY USING

**LEA  
&  
PERRINS'  
SAUCE**

THE ORIGINAL AND GENUINE  
WORCESTERSHIRE.

It has more Imitations  
than any other brand  
ever produced.

John Duncan's Sons, Ag'ts., New York.

**"West Michigan Ry"**

FAVORITE ROUTE TO

DELIGHTFUL MICHIGAN RESORTS

Bay View Petoskey Omena  
Lake Harbor Neatawanta  
Charlevoix-the-Beautiful  
Ottawa Beach Harbor Springs

Cool Lake Michigan breezes, freedom from dust and mosquitos—refreshing nights, etc., are some of the agreeable characteristics of these resorts. Send for illustrated folder issued by the General Passenger Department, C. & N. W. Ry, Grand Rapids, Mich.

THROUGH SLEEPING CARS FROM  
CHICAGO and ST. LOUIS TO PETOSKEY—BAY VIEW commencing June 19th and continuing until Sept. 25th (via Ill Cent. Ry from St. Louis). Your home agent can sell you through tickets at reduced rates.

**Your Summer Outing.**

Unite health, rest, pleasure and comfort on the handsome, luxurious

**Steel Steamship MANITOU**

Exclusively  
for  
Passenger  
Service.



First-Class  
Only.  
Tri-Weekly  
Sailings.

Between Chicago, Charlevoix, Petoskey, Harbor Springs, Bay View, Mackinac Island, etc. Steamers of our Lake Superior Division make weekly sailings between Chicago, Sault Ste. Marie, Marquette, Hancock, Duluth and intermediate points. Descriptive reading matter, giving particulars about the voyage, terms and reservations sent free. J. S. BEROLZHEIM, G. P. A., Lake Michigan and Lake Superior Trans. Co., Rush and N. Water St., CHICAGO.

A Combination Set of the Prayer Book and Hymnal, valued at \$5.00, handsomely bound and printed on India Paper, will be sent free to anyone sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage