

The Living Church

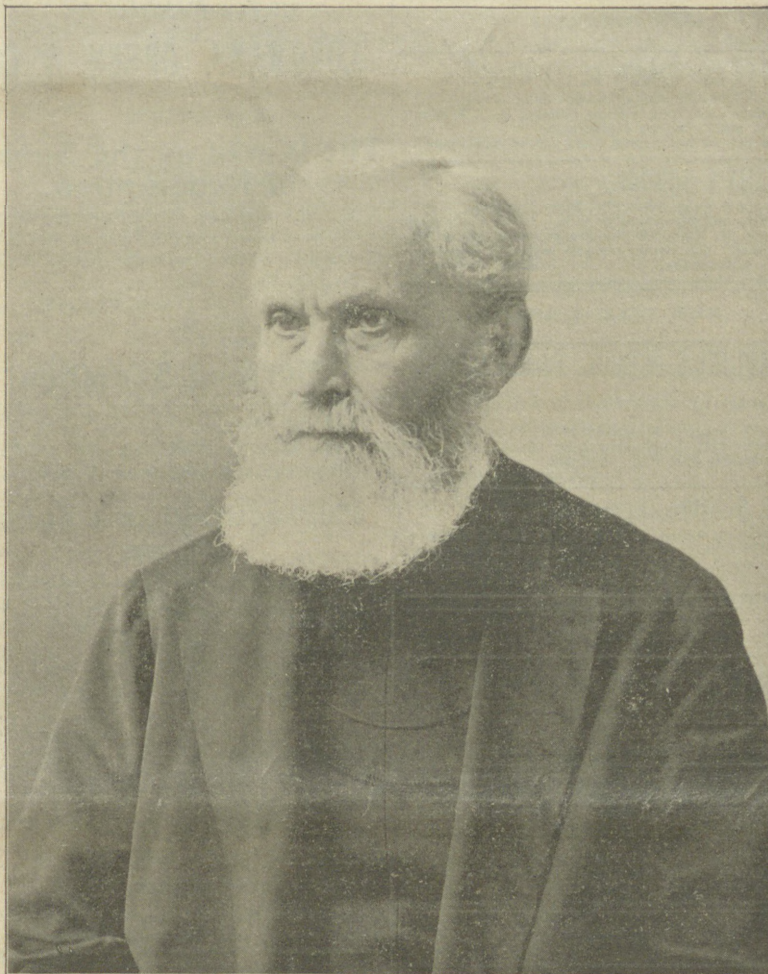
A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 8

Chicago, Saturday, May 18, 1895

Whole No. 864

Samuel I. J. Schereschewsky was born May, 1831, in the town of Taugogen, in Russian Lithuania, his parents being Jews. In the autumn of 1854 he came to this country, where he embraced Christianity and became a student at the General Theological Seminary, New York. He was ordained, July, 1859, by the elder Bishop Boone—acting for Bishop Whittingham—and immediately after went to China with Bishop Boone, and was ordained priest on SS. Simon and Jude's Day, 1860, by Bishop Boone, in the church of Our Saviour, Shanghai. He remained in the latter place for about two years, applying himself to the acquisition of the Shanghai Colloquial, the Mandarin, or spoken language, and of the Wenli, or book language of China. In company with the present Bishop of Victoria, Hong Kong, (Dr. Burdon), he translated the entire Prayer Book into the Mandarin, and it was published about the year 1865. About this date the translation of the Holy Scriptures from the originals into the Mandarin tongue was begun. The Old Testament he translated alone, the New Testament was translated by a committee of missionaries in Peking, of which he was a member. He was married at Shanghai, 1868, to Miss Susan M. Waring, a member of the Mission. The Mandarin Bible was completed, and published in 1874. The summer of 1875 he returned with his wife and two children to the United States. In the autumn of the same year he was appointed by the House of Bishops to the Episcopate of Shanghai, but declined. Upon his re-appointment in the autumn of 1876, after much doubt and hesitation, he finally accepted, and was consecrated in Grace church, New York, Oct. 3, 1877. In the meantime, he had



SAMUEL I. J. SCHERESCHEWSKY, D.D., RETIRED BISHOP OF SHANGHAI, CHINA.

employed himself in soliciting funds to found a college in China, and upon his return to China, in 1878, the ground was bought and the corner-stone of the building laid on Easter Monday, 1879. In the year 1879 the Bishop translated the whole Prayer Book into the Wenli, or literary language, and it has since been used at all our mission stations. In the year 1881 the Bishop was taken dangerously ill, and acting under the advice of his physicians, went to Europe in the spring of 1882. Here his health was comparatively restored, but the disability in his limbs, and the difficulty in his speech remained, and he felt that it was best for the interests of the mission that he should resign, which he did in the autumn of 1883. In the autumn of 1886 he returned to this country with his family, and shortly after began, by means of a typewriter, the revision of the Mandarin Bible (Old Testament), which took him about a year. He then began an entirely new translation from the originals into Wenli, which has occupied over seven years. As it stands it is in romanized text, and it is to get it put into Chinese characters, prepared for the press, and published, that the Bishop, under appointment of the Board of Managers, proposes to return to China at the close of the summer. During the Bishop's residence in Peking, from 1852 to 1875, he employed a portion of his time in the study of the Mongolian language, and began and partly finished a Mongolian dictionary, and in company with Dr. Joseph Edkins (formerly of the London mission) also began a translation of the New Testament in that language. It is his hope that he may be permitted to resume this work at some future time.

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The Living Church

Saturday, May 25, 1895

News and Notes

ARCHDEACON ORPEN, rector of Tralee, after a service on Good Friday, observed three young men thrown into the water while sailing in a canvas canoe on the Tralee Canal. Two of them were able to swim ashore, but the third, after splashing in the water for some time, sank. Archdeacon Orpen, seeing the imminent peril of the youth, instantly divested himself of his coat and plunged into the water, and with some difficulty brought him ashore. The lad was soon restored, and the archdeacon suffered no ill effects from his gallant conduct.

THE controversy over the Irish Church Congress entered upon another stage at the meeting of the General Synod, where a really outrageous attack was made upon the Bishop of Derry, the venerable Dr. Alexander, whose name is honored throughout the whole Anglican Communion, and who in point of learning and the elements of true greatness, stands first among Irish prelates. A motion was made which was in effect a resolution of censure upon Bishop Alexander for his part in arranging the programme and inviting the speakers to the Congress. The Bishop responded in a dignified speech and defended each of the eminent gentlemen whose names had appeared upon the programme. He characterized the assault upon himself as "unmanly," conducted as it had been through angry letters in the newspapers, often without much care of "the truth and accuracy of what was said." As he supposed there would be some discussion on the needs of the Church, "he really thought the Ten Commandments had some claim to be considered, and that some attention should be paid now and then to the Ninth Commandment." The Archbishop of Dublin added fuel to the flames by expressing "alarm," and talking about "dynamite," and "explosions." The dean of the Chapel Royal thought the Archbishop who had presided over a convention of men in Dublin who scorned episcopacy, should not interfere with a brother prelate. Altogether the talk ran high, and the impression of the Irish Church which it leaves is rather melancholy.

DR. PERCIVAL, the new Bishop of Hereford, has so far shown an amount of zeal and activity in the work upon which he has so lately entered, such as already serves to reassure to some extent those who viewed with distrust an episcopate which seemed to have been bestowed for purely political reasons. He has sent out for signature in the parishes of his diocese a form of appeal to the Queen on behalf of the Armenian Christians in Turkey. It expresses "horror at the record of the atrocious deeds lately committed on Christians in the Armenian provinces of Turkey," and "shame at the thought that England is in a large degree responsible," praying her majesty to exercise the full weight of her influence until all Christian subjects of the Porte are protected and secured in the enjoyment of their lives, their property, their honor, and their faith.

THE Bishop of Winchester recently visited the island of Jersey and personally inspected twenty churches, holding Confirmations in several. In a letter to the Dean of Jersey, he speaks, among other matters, of the beautifully kept registers. Details are given in them which are not usual in England. In examining one of them the Bishop had just a shock (a passing shock) upon observing that a former parishioner, who had departed, had died of "old age," and that he was sixty-nine years old. "I turned to another register at once," he says, "but still it haunts me that my Jersey friends may presently expect me to disappear." He administers an admonition to the churchwardens for their parsimony in grudging a few shillings' worth of fuel three months in the year. Many men, he says,

would have scrupled to turn a valuable horse of their own into some of the churches where the churchwardens fearlessly welcomed him. He asked two such officials, vigorous and ruddy-cheeked young fellows, as he came into a church, why they did not heat it, to which they quietly replied: "It is warm enough for us," "as if," says the Bishop, "that had anything to do with it!" The result was that the good Bishop spent some very chilly moments, and caught a sharp feverish cold, which destroyed his scheme for visiting the island of Guernsey, and might have corroborated the unpleasant record of the funeral register by supplying another instance.

THE Commission for investigating the Armenian outrages has found the dreadful reports which came to Europe last autumn substantially verified by the facts of the case. It seems that the Turkish government interposed every possible obstacle in the way of a personal visit of the commissioners to Sassoun, but they declared their intention of proceeding thither with or without Turkish permission. Nothing else could have thoroughly convinced the European politicians who had so many motives for minimizing these atrocities. The question now is what shall be done about it. It is not improbable that it may end in taking the government of that region out of the hands of the Turks, the English and Russians establishing some kind of joint protectorate. Something of the same kind may become necessary in fact, in connection with the rest of the Sublime Porte's Christian subjects. The Sultan may thus be brought to a position like that of the Khedive of Egypt and compelled to keep himself in order hereafter.

THE appointment of the Rev. Robert Eyton, rector of Holy Trinity, Chelsea, and prebendary of St. Paul's, to the canonry of Westminster, in succession to Archdeacon Farrar, adds another to the brilliant circle of men to whose charge the venerable abbey has been committed. Whatever may be thought of the soundness in all respects of some members of this chapter, it hardly admits of doubt that it presents a vast improvement upon the epoch of Dean Stanley and that we may look for a great advance in the conduct of worship in this great church. It will in time perhaps come to be something better than a cemetery for departed celebrities and a mere house of preaching, the two things for which it is most noted at present. Canon Eyton, like Scott Holland and others who are now prominent in the Church, was educated at Christ church. He was for some time curate at St. Paul's, Knightsbridge. During the period of the ritual prosecutions he was well known as an active High Churchman. Of late years he has devoted himself to the affairs of his parish and has taken little part in public questions. *The Daily Chronicle* says "he is a typical Christ church man, who has gone seriously into orders and taken his politics into his commission."

A CORRESPONDENT sent to Wales by the *London Times*, makes an interesting report of the state of things in Aberdare. Thirty years ago there were but two churches in the parish, and the endowment was and is very meagre. Many a collier, he says, earns more in a year than the vicar's salary. There are now in Aberdare parish alone six separate churches, and more than twenty places of worship in the valley served by the Church. In the six churches of the town the Holy Communion is celebrated twelve times each Sunday. Though much help was obtained in this development from leading Churchmen of position in the neighborhood, the contributions of the colliers have always gone side by side with those of the richer members of the community. It is rather a surprise, in view of what we so often hear, that the correspondent should say that "experience so far leads him to say that in these thickly populated districts the rule is that the higher the ritual the greater is the hold which the Church has on the people."

AT the meeting of the Board of Managers of the Board of Missions of the Protestant Episcopal Church, held at the Church Missions House, New York, May 14, 1895, the following action was taken:

WHEREAS, On account of the present large indebtedness of the treasury and the prospect of even larger indebtedness at the end of the fiscal year, Sept. 1st, the Board would not be justified in making the appropriations for the new year as called for in the estimates, while yet to reduce the appropriations to the scale of the offerings of the past year would work great injury to the missions and hardship to many and faithful missionaries; and

WHEREAS, Large individual pledges have been made in response to the appeal of the Presiding Bishop, said pledges however, being conditioned upon the entire indebtedness being raised, therefore, be it

Resolved, That the question of the appropriation for the ensuing year be postponed until June 4th, in order that longer time may be had for the obtaining of pledges to secure the treasury against debt and in the hope that the necessity for curtailment may be removed.

It was announced that \$65,000 had been pledged, of which four pledges of \$10,000 each are conditioned upon the whole sum of \$100,000 being raised promptly. It is therefore necessary to secure \$35,000 in order to make the pledges available. In this connection we give the following letter from Bishop Seymour:

MY DEAR LIVING CHURCH: The above resolutions of the Board of Managers of the Board of Missions of the Protestant Episcopal Church speak for themselves as to the sad deficiency in our missionary treasury and the wise action of the managers in delaying the appropriations for the ensuing year until they have a reasonable prospect of paying what they promise. It remains for such as I who have under our charge a large missionary field to utter a word of strong appeal to all who are able to give to the cause that they should do so without delay and to the extent of their ability. He who gives quickly, the old proverb runs, gives twice, and in our present exigency there is pressing need not only to sustain all the missionaries now at work, but an honorable desire to come to our triennial gathering in October next free from debt. I desire to urge therefore, with whatever influence I may have, all who are disposed to give to our missionary cause to give abundantly and to give quickly. I especially urge my clergy throughout the diocese to have a special offering for the general missions of our Church, and the laity to send special contributions to the same object. Be assured, dear brethren, our offerings in this cause will win the blessing of God and help to promote our own prosperity in the aggressive work of the Church.

GEO. F. SEYMOUR,
Bishop of Springfield.

Bishop's House, Springfield, Ill., May 18, 1895.

Canada

There was a very large attendance at the meeting of the Church of England Sunday School Association in Toronto, on April 18th, 21 schools being represented. It was the last regular meeting of the season, and the closing service was held in St. Alban's cathedral, May 16th. At a meeting of the corporation of Trinity University, in the end of April, the Bishop of Niagara nominated Canon Worrell, of Oakville, to the seat on the corporation vacant by the death of Archdeacon McMurray.

The Toronto diocesan Woman's Auxiliary held the annual meeting in Toronto, May 1st, 2nd, and 3rd. The delegates attended Holy Communion at the cathedral on the morning of the first day. The thank offerings taken up were the largest ever received, amounting to nearly \$200 in money, as well as some foreign coins of unknown value, and a solid silver flagon, which will be donated to some church for the Communion use. The total receipts for the year were over \$7,600, and the senior membership has increased nearly 300. Bales containing over 10,000 garments were sent to various mission fields. It was decided by a large majority that the life membership money should be devoted to the hospital on the Blackfoot reserve.

The first parade of the Boys' Brigade, as a battalion in Hamilton, diocese of Niagara, took place on the 27th. There were six companies present. One of the clergy gave them an address. Anniversary services were held in St. James' church, Guelph, on the 28th, that day closing the fifth year of its existence. The number of communicants has risen from 75 to 230. Weekly and holy day celebrations of the Holy Communion are held in this parish.

The Bishop of Huron confirmed a large class at Christ church, London, April 28th. He presided at the annual meeting of the Western Ontario Bible Society, on the 22nd. Trinity church, Simcoe, was consecrated on the 30th. The Guild of the Good Shepherd of St. Thomas' church, Walkerton, presented the rector with a beautiful surplice, recently. A chapter of the St. Andrew's Brotherhood has been established in the parish. The Bishop of Huron held a Confirmation service in St. James' church, London, on the 7th. Most of the candidates, 40 in number, were adults, some of them over 50 years of age, and a large number were young men. The Bishop intends to hold an ordination on Trinity Sunday. The synod of the diocese is to meet on June 8th.

The vacant provostship of Trinity College, Toronto, has been filled. The Archbishop of Canterbury, acting in conjunction with the Bishop of Durham, in whose hands the appointment had been left, has appointed the Rev. Edward Ashurst Welch, M. A., vicar of the church of the venerable Bede, Gateshead on Tyne, Eng., to the position.

There was a large number of the clergy from a distance, present at the "At home" given by Archbishop Lewis, in Kingston, on the 23rd, as well as the Bishops of Quebec, Niagara, Nova Scotia, and Fredericton, who were in the town to attend the special meeting of the court of bishops. The annual meeting of the city board of the Woman's Auxiliary took place in Kingston, on the 9th. The corner-stone of the new church at Napanee Mills is to be laid under Masonic auspices, in the middle of May. The Bay of Quinte Clerical Union had a very successful meeting in St. John's parish, Belleville, on the 23rd and 24th, when papers on "The misuse of religious terms," "Church music," and others, were read.

The annual meeting of the Church Society of Quebec took place April 29th, in Quebec. The synod of the diocese is to meet in the same place on May 28th. A valuable gift of over 1,000 volumes has been given to the Quebec Clerical Library, by the Rev. Canon Richardson.

The Bishop of Montreal will hold his annual ordination this year in St. Stephen's instead of Trinity church, Montreal, as in previous years. There are already eight applicants for deacons' orders and seven for priests'. The Bishop will commence his episcopal visitations in the country parishes in the end of May. There was a deanery meeting in St. George's parish, Portage Du Fort, on the 1st. Three new memorial windows have been presented to the church at Abbotsford lately. The church of St. James the Apostle, Montreal, is to be again enlarged during the summer. The Spence memorial baptistry in St. John the Evangelist's church was dedicated by the Bishop on the 28th. It is hoped that a new church may be erected in Amherst Park mission. A member of St. George's church congregation handed a cheque for \$8,000 to the rector on Easter Monday to pay off the debt on the rectory, thus freeing the church from all past obligations. A splendid gift of \$100,000 has just been made to the Montreal diocesan college by Mr. A. F. Gault, a constant benefactor of the institution. The annual convocation for the giving of prizes was held on the 29th in the Synod Hall. The Bishop presided and a number of the clergy were present. There was a large graduating class. The Diocesan Sunday School Association held its annual meeting in the end of April; the Very Rev. Dean Carmichael was elected president.

New York City

The 89th anniversary of the Orphan Asylum Society was held at the chapel of the asylum on the afternoon of Tuesday, May 14th. An address was made to the assembled children, who took part in interesting musical exercises.

At St. Augustine's chapel of Trinity parish, on the evening of May 14th, Bishop Potter administered the rite of Confirmation to a class of 83, presented by the vicar, the Rev. Dr. Kimber. The closing exercises of the cooking school were held May 15th; certificates were awarded.

By the will of Mrs. Mary Putnam Bull, of Tarrytown, just above the city, bequests are made of \$3,000 to St. Faith's School, Saratoga Springs, N. Y., \$500 to the Hospital Association of Tarrytown, and \$1,500 to the All Saints' memorial church, New Milford, Conn.

The Home for Incurables at Fordham has just received a legacy of \$1,000, by the will of Mrs. Clarissa L. Crane, of New York, which was filed for probate, May 2nd. Other institutions benefited by the will include the Thomas Crane Public Library, at Quincy, Mass., \$20,000; the Children's Aid Society, the Cancer Hospital, and the N. Y. Society for the Prevention of Cruelty to Children, \$1,000 each.

It has been decided to remove St. Luke's Home for Indigent Christian Females from Madison ave. and 89th st., to a new site, and to erect for it a new building. By various donations \$18,000 has been secured for the building fund, and the friends of the institution are making effort to add to this sum. Two women whose names are withheld have given \$10,000 to the whole amount.

The last meeting of the New York Churchmen's Association for the season was held Monday, May 20th. The theme discussed was "Our Foreign Chaplaincies." This is a fol-

lowing of the subjects of Church work that have been considered by the association, the last one being "Church work among the Afro-Americans;" which was developed by speakers selected from the colored clergy of the Church.

At St. Paul's chapel of Trinity parish, the Rev. Mr. Geer, vicar, the movement to form the boys into a cadet corps, already referred to in the columns of THE LIVING CHURCH, has met with most gratifying success. It is in special charge of the curate, the Rev. Herbert Smith, and has attracted so many boys, that it has been found necessary, as at St. George's church, to organize two companies instead of one, thus providing a battalion.

The reasons understood to be given by the neighboring parishes that are objecting to the new site selected for St. Ann's church, are to the effect that the district is not yet sufficiently populated. The authorities of St. Ann's have no doubt that this difficulty is but a temporary one. Without desiring to interfere with parishes in the new locality, they feel that it affords a peculiarly desirable spot from which to do the work among deaf-mutes of the city, which has always formed a leading feature of the operations of this church.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, a special service in the interest of the missionary work of the diocese was held on the evening of Sunday, May 19, at the call of the Ven. Archdeacon Tiffany, D. D. Bishop Potter presided, and addresses were made by the Ven. Archdeacon Van Kleeck, the Rev. Drs. Greer and Rainsford, the Rev. Wm. M. Geer, and Mr. Hamilton Mabie. An effort is making to raise \$4,500 to meet needed mission expenses, and an offering was taken for this object. The speakers discussed missionary work amid city and country problems that must be faced.

At the church of the Holy Communion, the rector, the Rev. Dr. Henry Mottet, was married on Tuesday, May 14, to Miss Jeannie Gallup, daughter of Albert S. Gallup, of Providence, R. I. The church was handsomely decked with white roses, lilies, and palms. The organist and choir of the church rendered the music. The Rev. William Wilmerding Moir, assistant minister of the parish, attended the bridegroom as best man. The marriage ceremony was performed by Bishop Potter, assisted by the Rev. Dr. Wm. R. Huntington. There was no reception, but after the wedding a breakfast was served to the bridal party and relatives, at the residence of Mrs. Latham Gallup Reed, in E. 18th st.

The exercises of commencement week in Columbia College, so far as decided, will be the delivery of the baccalaureate sermon by the Rev. Dr. David H. Greer, in St. Bartholomew's church, on Sunday, June 9th, followed by class day exercises, Monday, June 10th. On Tuesday evening the alumni association will probably give a reception to the graduating class of the academic department. On Wednesday evening the annual commencement will be held at Carnegie Music Hall. This year the "Columbia College Fellowship in Architecture," valued at \$1,300, and the McKim Fellowship valued at \$1,000, have both been awarded, a most unusual combination of highest honors, to Mr. John Russell Pope, of the class of '94.

The annual banquet of the St. Luke's Hospital Alumni Association, took place at the Hotel Savoy, Thursday evening, May 16th. The address of welcome was made by Dr. Albert A. Davis, president of the society. The toast, "Sister Societies," was responded to by Dr. Charles S. Knight, for the New York Hospital Alumni Association, and Dr. Charles E. Winters, for the Bellevue Alumni Association. The Rev. Dr. Geo. D. Baker, superintendent of St. Luke's Hospital, spoke for the "Administration" of that institution, and "The policy of the hospital," was the subject of Mr. Geo. M. Miller's address. The toast, "The medical record," was responded to by Dr. Beverley Robinson. A considerable number of physicians were present, and deep enthusiasm was manifested in the work and welfare of St. Luke's.

The lecture of the Ven. A. St. J. Chambre, D. D., Archdeacon of Lowell, Mass., in the Church Club course at the church of the Heavenly Rest, was on the subject of "The two great Sacraments as essential to Christian Unity," and was of exceptional interest. The archdeacon treated his theme with extreme reverence and devotion, and developed the relation of the Sacraments to the Christian life in the Church. The Rev. Francis J. Hall, of the Western Theological Seminary, lectured on the afternoon of Sunday, May 19th, and took for his subject, "The Historic Episcopate." He handled with great ability the delicate points involved, and indicated the essential position in the Church, of the apostolic office.

The Teachers' College, which is affiliated with Columbia College, has just completed on its new site a fine new building for instruction in manual arts. A reception in honor of the opening of the building was held on the evening of Thursday, May 16th, on which occasion the Rev. Dr. Geo. R. Van De Water, chaplain of Columbia, and rector of St. Andrew's church, made an address. The structure, which is the gift of Mrs. Josiah Macy, is a memorial of her late husband. It is a fine specimen of architecture, and makes ample provision for teaching of pattern making, wood turning,

iron work, carpentry, wood carving, architectural drawing, modelling, and other useful technical arts. It covers a space of 147 by 71 feet, and rises five stories in height, with handsome gable ornamentation of the roof. A conference of persons interested in manual training was held in the building Friday, May 17th, at which papers were read and addresses made.

The annual reception of the Ladies' Association of the Sheltering Arms Nursery was held at that institution on the afternoon of Thursday, May 16th. Many friends were in attendance. A minute has lately been adopted on the death of Mrs. Otis Webster Randall, which took place this spring at Cairo, Egypt. Mrs. Randall had been a steadfast supporter of the institution, and one of the most valued members of the association. A very pleasant incident took place recently, in the visit to the little ones of the nursery, of 20 children from the infant class of St. Agnes' chapel, of Trinity parish. This class has undertaken to support a child at the institution. A similar visit was made by a new contributing society called "The Mustard Seed Circle." They brought with them the little girl whom they have had admitted, and whose support they have pledged. Before leaving for Alaska, the Rev. Jules S. Provost and his wife made a visit to the institution and greatly delighted the older children by an account of missionary experiences in the ice-bound North. The guild of St. Michael's church has just contributed \$24 towards the children's memorial cot, in memory of the late Ven. Archdeacon Peters, D. D., and Mrs. Wm. H. Vanderbilt has sent a timely offering for the fresh air fund.

The Brothers of Nazareth feared that the loss of their home for consumptives and convalescents at Priory Farm, by fire, as already recorded in the columns of THE LIVING CHURCH, would cause their work to be temporarily abandoned, but Brother Gilbert, the Superior, announces that the way has been providentially opened for the continuance of their labors, by means of the generosity of Mrs. E. G. Hartshorn, of Newport, R. I., who has given them the use of a number of cottages at Rubberg, Ellenville, N. Y., on the Shawangunk mountains, a delightful and healthful location, especially adapted to convalescents. Only the convalescent class of patients will be treated until the new home for consumptives is completed, which it is expected will be ready for occupancy by Dec. 1st next. The cottage for the fresh air work of the Brothers at Farmingdale, N. Y., will be opened July 1st. This is entirely distinct from that carried on at St. Paul's Training School, at Priory Farm.

The local assembly of the Brotherhood of St. Andrew held its regular monthly meeting on Friday last at the chapel of the Good Shepherd, General Theological Seminary. There was a considerable attendance of the students of the seminary, with members of the Brotherhood, at an address delivered in the afternoon by the Rev. Prof. Walpole. In the evening the session was held at the neighboring parish building of St. Peter's church, when the subject of "University settlement work" was considered. Very interesting addresses were made by Mr. James B. Reynolds, of the University Settlement; Mr. Clarence Gordon, of the Church Settlement; and Mrs. L. W. Betz, formerly connected with the College Settlement. The next month's meeting of the local council will be held jointly with the local council of Brooklyn, at Bay Ridge, on the Long Island side of the harbor, where cooling breezes off the salt waves may be expected to temper June heat. The visit of both councils to that locality a year ago proved a success that assured its repetition, and members of the Brotherhood in these neighboring cities are so closely united, that a joint session is considered especially helpful.

Philadelphia

The Rev. Daniel M. Bates, of St. Stephen's church, Clifton Heights, gave an illustrated lecture on English cathedrals before the Clerical Brotherhood, on Monday afternoon, 20th inst.

A two-story building, 24 by 28 feet, an addition to the parish building, and to be used as a parish school in connection with St. Michael's church, Germantown, the Rev. Dr. J. K. Murphy, rector, is about to be erected.

At the church of the Covenant, the Rev. J. J. Joyce Moore, rector, a Bible reading club of 24 members has been organized, and will be conducted by the assistant minister, the Rev. E. G. Hawkes, under the auspices of the American Institute of Sacred Literature, of which the Rev. Dean Bartlett of the Divinity School is president.

Owing to the decreased revenue of the State, appropriations to benevolent institutions have been scaled down; St. Timothy's Hospital from \$25,000 to \$7,000.

The summer home now being erected near Sellersville, for members of Holy Trinity church—noticed in THE LIVING CHURCH of April 6th—is rapidly approaching completion. It measures 60 by 128 feet and contains 45 rooms.

The account of the executor of the estate of Juliana D. Alderson, was adjudicated on the 16th inst. by Judge Penrose of the Orphans' court. The decedent under her will left her entire estate to "The George L. Harrison Memorial

House" (of the Episcopal Hospital), which was awarded the balance on hand, \$936.08.

A large congregation was present on Tuesday evening, 14th inst., at the free church of St. John's, when the new organ was dedicated. The rector, the Rev. E. G. Knight, was assisted by the clergy and choir of the church of the Saviour, West Philadelphia. Among the selections rendered by the choir, under the direction of the Rev. J. C. Bierck, were the *Magnificat* and *Nunc Dimittis* in G, by Calkins; anthems, "Seek ye the Lord," by Dr. J. Varley Roberts, and "Christ is risen from the dead," by E. A. Sydenham. The sermon was preached by the Rev. Dr. W. B. Bodine.

A conference of boys from the city and vicinity, under the auspices of the boys' department of the local council, Brotherhood of St. Andrew, was held on Monday evening, 13th inst., in the parish house of Holy Trinity church. The devotional services were in charge of the Rev. H. L. Duh-ring. The chair was taken by Mr. W. Chauncey Emhardt who made a few pertinent remarks, confining himself to the personal work of the boys in the Brotherhood. The Rev. Dr. W. N. McVickar spoke on "The Brotherhood boy and the Church." Mr. G. Harry Davis said that the trouble with great many is that they forget they ever were boys. Each and every boy has an ambition in life; and the work the boys do as men, they will do in their boyhood.

A beautiful memorial stained glass window was unveiled and dedicated on Sunday morning, 12th inst., at Zion church, as a memorial of the late rector *emeritus*, the Rev. William R. Carroll, who for 18 years was rector of the parish. The window is located in the south-east corner of the church, and is made of opalescent glass. The design, the Good Shepherd bearing in His arms a lamb, is beautiful in its simplicity, and finely executed. The single figure, full of dignity and grace, is exquisitely colored, the rich and harmonious tones surrounding it bringing it out in fine relief. The rector, the Rev. C. Campbell Walker, preached an appropriate sermon, taking as his text, Heb. xiii: parts of verses 20 and 21. The cost of the memorial was \$370.

Diocesan News

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

The 100th annual council convened in Charlottesville on Wednesday, May 15. The preliminary meeting was opened at Christ church the preceding night, the Rev. R. A. Goodwin preaching.

At 10 o'clock, May 15th, the opening sermon was preached by the Rev. Meade Clark. His text was taken from Judges v: 23. The Holy Communion was administered by Bishop Whittle, assisted by Bishops Newton and Peterkin.

At 12 o'clock the council was called to order by Bishop Whittle. After the appointment of various committees, the report of the Virginia Female Institute, Staunton, the diocesan school for girls, was read. It represented the school as being very prosperous.

The afternoon session was devoted to the work of the Woman's Auxiliary. Addresses were delivered by Dr. Hartley Carmichael, Dr. Goodwin, and the Rev. J. K. Mason. The secretary reported that for the year ending May, 1895, 26 branches and 19 junior branches of the auxiliary have raised \$3,899.13 for foreign missions to be used in China, Japan, Brazil, and Alaska.

At night the annual meeting of the Diocesan Missionary Society was held, the Rev. Dr. Carmichael in the absence of the Bishops, taking the chair. The Rev. Pike Powers read the report of the year's work. The society has aided ministers in every county in the diocese, save four; 31 ministers had been assisted, and 27 were at present on its list. The receipts of the society for the past year amounted to \$7,500, \$2,000 of this coming from the children's mite boxes. The ministers aided had received from \$100 to \$300 each. Mr. Potts made an earnest appeal to the people to raise \$10,000 next year for this society.

The next morning Bishop Whittle read his report for the year ending April 30th. During that period there had been confirmed, white 288, colored 6; visitations, 26; postulants received, 10; baptized, 5; candidates for priests' orders, 4; lay readers appointed, 20; letters dismissory given, 13, received, 3; lay readers licensed, 16; churches consecrated, 2; churches and chapels in use, 162, (5 colored); deacons ordained, 8; presbyters ordained, 3; present number of ministers, 69 white, 2 colored; removed by death, the Rev. Wm. Jones, the Rev. Dr. Minnigerode, the Rev. Dr. Kinlock Nelson; also W. S. S. Dunman, of Fredericksburg, who was a candidate for holy orders. Mary E. Jones of Buchanan, has been received as a candidate for the order of deaconess, and will be placed under the charge of the Rev. R. A. Goodwin, St. John's church, Richmond. The report of Assistant Bishop Newton was as follows: Visitations, 132; whites confirmed, 732; colored, 13; priests ordained, 4.

At 11 o'clock the council attended divine service, read by the Rt. Rev. John B. Newton. The historical address in honor of the 100th annual council was delivered by the Rt. Rev. A. M. Randolph of Southern Virginia. In the first coun-

cil which was held in 1785, we find 36 clergymen and 72 laymen, among them the names of many that are now familiar to us. Owing to the depression of the Church there were ten years when no council was held, which accounts for this being the 100th annual council. The Bishop of the diocese lived in England and of course he could not look over his flock.

A unanimous vote of thanks was extended Bishop Randolph for his able address, which was ordered to be printed in the journal of the council and in *The Protestant Episcopal Review*. It was also ordered that 3,000 copies be issued for general distribution.

The Standing Committee was elected as follows: The Rev. Messrs. Joseph Packard, H. Suter, and P. P. Phillips; and Messrs. J. R. Zimmerman, L. M. Blackford, and A. Herbert.

Executive Committee of the Missionary Society of Virginia: Rt. Rev. F. M. Whittle, Rt. Rev. John B. Newton; the Rev. Messrs. Pike Powers, J. K. Mason, R. Goodwin, H. Carmichael, Meade Clark, B. Randolph, L. R. Mason; Messrs. Joseph Bryan, William P. Gray, Thomas Potts, G. G. Minor, Dr. J. R. Wheat, F. Beveridge, and B. R. Wellford. Mr. J. L. Williams, treasurer.

Deputies to the General Convention: The Rev. Messrs. C. E. Grammer, H. Carmichael, D. D., John K. Mason, D. D., and Geo. W. Nelson; Messrs. Jos. Bryan, R. Taylor Scott, L. M. Blackford, and Jas. M. Garnett.

At 8 p. m. a service was held in the interest of foreign missions. An eloquent address was made by Dr. Carmichael.

May 17th Bishop Newton announced the death of the Rev. J. T. L. Hynes, of Mt. Jackson, who was to have attended the council.

The Rev. Nelson Dame read a report from a committee appointed to look into the best way to raise money for support of the Bishop, the disabled clergy, and the widows and orphans of deceased clergy. The committee charged the clergy to try to teach the principle of Christian giving. They discountenance all begging, fairs, festivals, etc., for raising money.

The Finance Committee reported that the total expenses of the diocese, including the salaries of the Bishop, secretary, etc., was \$7,227.57. At 11 o'clock the council adjourned for divine service.

A resolution was offered recommending that the evangelist who now serves the diocese be dismissed after October, and that the money paid him be used to keep open some of the parishes that are now vacant. Bishop Whittle spoke very earnestly in opposition to the resolution, which was lost.

The Rev. J. W. Johnson, rector of St. Phillip's, Richmond, and Professor in the Bishop Payne Divinity School, Petersburg, offered a resolution that a greater interest be taken in the colored work, and that a day be appointed when collections shall be taken for this cause. He made a very earnest appeal in behalf of his race.

In the afternoon, several short addresses were made, and the 100th annual session of the council then adjourned to meet next year with St. Paul's church, Alexandria.

The Woman's Auxiliary held an interesting meeting, May 17th, in the Young Men's Christian Association old rooms, which was attended by a number of those interested in the work of the organization. Miss Sallie Stuart, president of the Virginia Branch, presided, and read a very interesting report. At this time there are in Virginia 28 senior, eight junior, and five "baby" branches of the auxiliary. The money raised by the organization and its branches go towards foreign missions. Miss Stuart was unanimously elected as a delegate to the General Convention, to be held in Minneapolis next fall. Miss Dodson, missionary to China, gave a very interesting account of her life and work in that distant land. Miss Taylor, of Norfolk, spoke on the subject of junior auxiliaries, and told how and why they should be organized. Mrs. R. A. Goodwin, of Richmond, gave the history of the organization of the "Baby Branch," and how much good it had accomplished. The reports all along the line were very encouraging.

The members of Grace church, Berryville, have decided to add to the rectory three more rooms, porches, etc., and to re-model the building.

Some 200 boys gathered at Grace church, Richmond, on the afternoon of Sunday, May 5th, with a view to the organization of a boys' department of the Brotherhood of St. Andrew. There were present in the chancel, the rector, the Rev. L. R. Mason, and the Rev. Messrs. Clopton, Abbitt, Nash, and Farland, and Mr. John W. Wood, of New York, general secretary. Mr. Nash made the opening address, and held the attention of the boys throughout, followed by the Rev. Mr. Mason, and Mr. Wood. Steps will be taken to organize chapters in the various city churches, and then in churches elsewhere in the diocese.

During the week ending May 4th, Bishop Whittle visited Falls church, and confirmed 2; Grace church, Alexandria, and confirmed 10; and the chapel of the Theological Seminary, and confirmed 9, of whom 8 were high school boys.

The 57th semi-annual meeting of the Piedmont convocation began in St. James' church, Warrenton, April 30th, with a full attendance of the clergy. The Rev. Mr.

Ball preached Tuesday night. The convocation sermon was preached by the Rev. Mr. La Mothe. The following officers were elected for the ensuing year: The Rev. G. W. Nelson, president; the Rev. Berryman Green, of Leesburg, treasurer; and the Rev. R. A. Castleman, secretary.

A visit was paid to the Theological Seminary at Alexandria, on May 4th, by Mr. Geo. A. Reinicker, the founder of the Reinicker lectureship. Before he left he presented Col. Herbert with \$2,000 bonds to be used to increase the endowment of the Reinicker lectures, which will be limited to six, instead of eight annual lectures. Twenty-five dollars is to be given as an annual prize to the member of the senior class who excels in reading the service. This will doubtless be called the Reinicker Prize for Reading the Service.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

The 6th annual council met in Trinity church, Kansas City, Tuesday, May 14th. The Holy Communion was celebrated at 11 a. m., Bishop Atwill being the celebrant. The sermon was preached by the Rev. J. Stewart-Smith, from II Cor. v: 20. The subject "Practical preaching," was presented in a forcible manner.

At 2:30 p. m., the council organized. The Rev. John K. Dunn, of Kansas City, was elected secretary, *vice* Mr. J. V. B. Ellard, who has most efficiently served for the last three years.

The Bishop read his address, which, aside from customary details, dwelt mainly upon the missionary character of diocesan work, and the great need for heartier co-operation and more liberal gifts from the laity for this work. The Bishop had prepared his address while on the cars making visitations, but was so unfortunate as to have his valise containing the manuscript, stolen from a Pullman car at night, so that he had to re-write the address as best he could in a few hours.

The Standing Committee for the ensuing year consists of the Rev. Messrs. Cameron Mann, D. D., Robert Talbot, and S. M. Holden; Messrs. Gardiner Lathrop, Thomas B. Tomb, and B. E. Fryer.

Deputies to General Convention: Rev. Messrs. Cameron Mann, D. D., Robert Talbot, M. M. Moore, and Richard Elterby; Messrs. Wallace Pratt, J. D. Richardson, W. B. Clark, and Geo. H. McCann.

Delegates to the Missionary Council are the Rev. Cameron Mann, D. D., Rev. M. M. Moore, and Mr. J. D. Richardson. Mr. W. B. Clark was re-elected treasurer of the diocese.

On Wednesday afternoon the usual missionary meeting was held. The missionary work of the past year has suffered severely, and receipts were far short of opportunities and even necessities. The pledges made by parishes and missions for the ensuing year were much greater than last year, though yet short of pressing needs. The committee on the endowment of the episcopate made an important report.

The Rev. Jas. S. Stone, D. D., of Chicago, made a strong, touching address on Sunday school work and the family training of children, at a service in Trinity church on Tuesday night, and also preached the sermon to the Woman's Auxiliary on Thursday. The council will meet next year in the new Grace church, Kansas City.

Indiana

The Rev. John Hazen White, D. D., Bishop

In loving memory of the late Bishop, its founder and friend, the name of the diocesan school for girls has been changed to Knickerbacker Hall.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The convocation of South-west Virginia was held in St. John's church, Bedford City, April 30th, the Rev. Dr. Lloyd, of Lynchburg, preaching the convocation sermon. Two services, with the usual business meetings, were held each day, and attended by large congregations throughout. On Thursday afternoon, May 2nd, the subject for discussion was, "The Baptism of the Holy Spirit," an essay being read by the Rev. Dr. Logan, followed by a discussion by the Rev. Dr. McBryde and the Rev. Mr. McGill. On Friday night there was a missionary meeting, the Rev. Dr. Logan preaching. The Rev. Dr. Lloyd also read a deeply interesting sketch of the history of the convocation. Arrangements were made for associations at various points during the summer. Emmanuel church, Staunton, was selected for the next meeting, in October.

The spring meeting of the Petersburg convocation took place at Chester, May 1st, the Rev. R. A. Goodwin preaching the opening sermon. The Rev. J. J. Clopton read an essay on "Bible class study," which was followed by a discussion. On Thursday, the Rev. E. S. Gunn preached at morning service an able sermon on the Church's position in administering discipline. Mr. D. L. Pulliam read an essay on "The most practical fields and methods for work in the bounds of this convocation." At night a conference of the Brotherhood of St. Andrew was held, with addresses by the Rev. F. G. Ribble and the Rev. John Ridout, and Messrs.

D. M. Brown, M. D., and Thos. F. Rives. Brandon was chosen for the next meeting in the fall.

The Rev. C. R. Hains, D. D., rector of St. Paul's church, who went to Florida a few weeks ago, and afterwards to Southern Pines, N. C., on account of an affection of the throat, has returned home with his general health improved, but his voice not any better.

St. John's church, Portsmouth, will soon be greatly beautified by extensive improvements.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

The Bishop of Albany made his annual visitation to Bethesda parish, Saratoga Springs, the Rev. Joseph Carey, D. D., rector, on Tuesday evening, April 30th. The service consisted chiefly of the office of Confirmation, and a sermon by the Bishop on the Resurrection of our Lord. The Rt. Rev. preacher showed that Christ had a real body after His Resurrection, and was not a spiritualistic phantom. After the eloquent sermon, which was enjoyed by a very large congregation, the rector presented 62 candidates to the Bishop, who confirmed them as they approached, one by one, and knelt before him. Two men, who were on their sick beds, were confirmed previously, making in all 64 persons. It was an interesting class.

ALBANY.—On Wednesday, May 8th, at St. Peter's church, over 120 women, representing 15 parishes, were gathered for the 12th annual meeting of the Albany diocesan branch of the Woman's Auxiliary to the Board of Missions. The meeting opened with a celebration of the Holy Communion. After an address of welcome by the rector, the Rev. W. W. Battershall, D. D., the regular business was entered upon. The report of the treasurer showed \$1,765 expended during the year 1894. The pledges for the present year amounted to nearly \$1,200. A luncheon was served by the ladies of the parish at 1:15 P. M. At the meeting in the afternoon, addresses were delivered by the Bishop and by the visiting clergymen. The semi-annual meeting will be held at Schenectady.

California

William F. Nichols, D. D., Bishop

The 45th annual convention was opened in St. Paul's church, Los Angeles, Tuesday morning, May 14th, with the administration of the Holy Communion. The Rev. R. C. Foute, president of the Standing Committee, was the celebrant. The Bishop delivered his first charge, the subject being Faith. It was a masterly presentation of the subject, well suited to the demands of the times.

The Rev. F. H. Church was re-elected secretary, and he appointed Mr. Geo. Hook as his assistant.

The election of Standing Committee resulted in the choice of the Rev. Messrs. R. C. Foute, E. B. Spalding, L. H. D., Hobart Chetwood, and E. J. Lion; Messrs. W. B. Hooper, A. N. Drown, C. D. Haven, and Geo. W. Gibbs.

Board of Missions: The Rev. Messrs. John A. Emery, F. J. Mynard, Wm. H. Moreland, and Geo. E. Walk; Messrs. W. A. M. Van Bokkelen, G. H. Kellogg, W. H. Howard, and D. H. C. Davis.

Deputies to General Convention: The Rev. Drs. E. B. Spalding, and A. G. L. Trew; the Rev. Messrs. H. B. Restarick, and R. C. Foute; Messrs. W. B. Hooper, T. L. Windsor, J. F. Towell, and A. N. Drown.

The chief question of interest in this session was that of division of the diocese. A long debate was expected, but all were relieved and gratified to have the question, after a short debate, carried with but one dissenting voice, and on motion that the act be made unanimous, this dissenting voice was lost. The Bishop expressed his gratification, and gave his official consent to the act. He hailed this as one of the greatest missionary moves the diocese ever made. The debate and vote were preceded by prayer, led by the Bishop, and after the vote was taken, the doxology was sung and thanksgiving returned.

The question of allowing women to vote at annual parish meetings, introduced by the Rev. Mardon D. Wilson at the last convention, was called up, warmly discussed, and passed.

A most enjoyable reception was given to the delegates by the united parishes of Los Angeles, and with some heart pang at separation, but much rejoicing over the general work of the convention, which had been conducted with unusual harmony, the members dispersed.

Northern Michigan

CALUMET.—Easter services at Christ church, the Rev. P. G. Robinson, rector, consisted of a celebration of the Holy Communion at 9:30 A. M., and service and sermon at 11 A. M. The Knights Templar of Montrose Commandery attended in full uniform in a body. The floral decorations were tasteful, conspicuous among them being a red and a blue St. Andrew's Cross, one on either side of the chancel, given by the members of that order and the Boys' Department, respectively. The sermon, by the rector, was appreciated, especially by the Sir Knights. The offering amounted to \$114, thereby reducing the indebtedness on the church building to \$1,850. The singing by the mixed choir was of a high order.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop
Mahlon N. Gilbert, D. D., Ass't. Bishop

The Easter gathering of the Church Club was held Tuesday evening, April 7th, at the parish house adjoining St. Mark's church, Minneapolis. The meeting opened with a banquet prepared by the ladies of the parish. Col. Geo. O. Eddy presided in the absence of Judge Nelson. Before discussing the question of the evening, "Shall women vote at vestry meetings," the president called upon the Rev. C. L. Hutchins, of Concord, Mass., who outlined, in a few words, the history of the General Conventions of the Church in this country. There had been 42 of them so far, but none of them had hitherto come further West than Chicago. He spoke encouragingly about the work done in Massachusetts during the last year. He finished his short address with a statement that he took a very cheerful and optimistic view of the future, especially with regard to the discussions now going on within the Church. The question of the evening, "What shall be the qualifications of the electors in our parish?" seemed to be understood as relating simply to woman suffrage and whether such rights ought to be given to the ladies of the diocese or not. The question was to have been introduced by Judge Chas. H. Strobeck, of Litchfield, but urgent business preventing, his place was taken by the Rev. C. C. Rollit, of Little Falls, who placed himself in opposition to the proposed extension of the suffrage rights; it would not help the Church, as the right to vote would not involve the right for the women to become officers of the Church, and what the Church needed was not voters, but capable men to form the vestries; the change would weaken the present work of the ladies, which was of a much higher nature than the election of a few vestrymen. Bishop M. N. Gilbert stated that eight years ago he did not believe in woman suffrage, but since then he had become a convert. He thought that the right to vote and to be elected members of the vestry would increase the usefulness of the women and that it would also urge the men to greater efforts in behalf of the Church. The women were now doing most of the work, and doing it with the greatest intelligence. The time had come when every diocese in the Church ought to extend the suffrage right to the ladies. The Rev. J. J. Faude was the last speaker. The Church ought to lead. The Church of Christ could not be guilty of conscious injustice without suffering from it. And conscious injustice it was to keep the suffrage away from the women. But the speaker believed that it was only a question of time when it would be given them. The discussion throughout was in favor of female suffrage.

Bishop Gilbert's visitations: Holy Trinity, Minneapolis, 16; St. Paul's, Owatonna, 9; St. Andrew's, Minneapolis, 7; Christ church, Redwing, 18; St. Paul's, Winona, 24; Minneapolis: Gethsemane, 36; St. Luke's, 4; St. Paul: Christ church, 24; St. Mary's, Merriam Park, 14; Messiah, 10; St. James', 15; St. Peter's, 12; All Saints', Minneapolis, 13; Ascension, Stillwater, 17; Trinity church, Becker, baptized, 7 children; confirmed, 3; Duluth, St. Paul's, 24; Holy Apostles, 1. Bishop Whipple, at St. Philip's colored mission, St. Paul, preached and confirmed 2; at the church of the Good Shepherd, 12; St. Paul's, 25.

The coming General Convention is looked forward to with a great deal of interest in the Northwest.

North Carolina

Joel Blount Cheshire, Jr., D. D., Bishop

The 79th annual convention met in Grace church, Morganton, the Rev. Churchill Satterlee, rector, on the 15th inst. The sermon was preached by the Rev. J. A. Weston, from Hickory; the celebration of the Holy Communion was by the Bishop.

The convention re-assembled at 4 o'clock, and organization was effected; the Rev. M. M. Marshall, D. D., was elected chairman, and the Rev. J. E. Ingle, secretary. The afternoon was taken up by the regular routine business—appointing committees, etc. At 8 o'clock Evening Prayer was said, and earnest speeches were made by members of St. Andrew's Brotherhood, setting forth the work of the organization.

Tuesday morning after Morning Prayer, the Bishop read his address, which recorded the fact that 31 years ago the convention met on the same spot in a small frame building (now a splendid stone structure), driven here by the disturbance in the eastern part of the State, caused by the war. He stated that he had visited and officiated in 129 congregations or places—an aggregate of 213 times. He had administered the Holy Communion 92 times; preached 173 sermons; made 36 addresses, and confirmed 415 persons within the diocese; baptized 8 adults and 9 infants; officiated at 5 funerals and married 3 couples; laid two corner-stones for churches; consecrated one church, and organized 2 missions. The diocese had lost 5 clergy and gained 9, and the present number is 71 priests and deacons. He has ordained one priest and admitted one candidate for orders.

At night there was an enthusiastic missionary meeting held, at which reports and speeches were made, showing a

gradual increase in interest and activity in the mission fields of the diocese.

The order of the day for Friday morning was to hear the report of the committee which had been appointed to consider the advisability of asking that the western part of the State be cut off and made a missionary jurisdiction. The committee were unanimous in advising that this be done. It was found that if this division be made on the line proposed by the committee, the jurisdiction would have 27 counties, leaving the diocese of North Carolina 37, while East Carolina has 32. There would be 348,165 population in the proposed jurisdiction; value of property, \$190,669. There would be 1,371 communicants, which are more than in ten other jurisdictions, while it would be exceeded in territory only by three others. It was shown that the proposed new jurisdiction would stand in every respect above the 12th of the 18 jurisdictions. The vote for this measure was as follows: Ayes, 32; noes, 5; parishes, ayes, 14; noes, 1.

It was reported that the vestry and wardens of the church of the Good Shepherd, Raleigh, had offered said church to the Bishop to be used as his cathedral, and that the Bishop had formally received it, appointing the following named officers: Dean, the Rev. I. McK. Pittenger; honorary canons, M. M. Marshall, D. D., the Rev. F. J. Murdock, D. D., and the Rev. A. H. Stubbs.

Deputies to the General Convention were elected as follows: The Rev. McNeely DuBose; the Rev. Drs. Marshall, Buxton, and F. J. Murdoch; Mr. John Wilkes, Hon. R. H. Battle; Messrs. S. S. Nash and Silas McBee.

The convention adjourned Friday afternoon. It will meet next year in Asheville, on the 2nd Tuesday in June.

Long Island

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

BROOKLYN.—The 12th anniversary of the founding of St. Phebe's mission was held on Monday, May 6th, at 4 P. M. at the mission house. A large number of friends of this interesting charity gathered in the parlors, the Rev. Dr. Alsop presiding. The annual report showed a vast deal of work accomplished, far-reaching in its effect upon various phases of city life, bringing Christian influences and relief into the jails, alms-houses, hospitals, reformatories, and various asylums, and touching with blessing the condition of the poor in every quarter. Through the unsparing labors of the officers and lady associates, the total number of persons who have been helped by the Mission during the year has been 27,569. The report was followed by an address by the Rev. Spencer S. Roche, who greatly interested all by his earnest presentation of the salient features of this noblest of city charities. Dr. Alsop added a few words, and both speakers recalled the thoughts of all very tenderly to the saintly life of the founder, the late Miss Harriet Low.

The rector of the church of the Atonement, the Rev. E. H. Wellman, was presented, on Easter Day, with a festival stole handsomely embroidered, and a surplice and cassock to correspond, of finest material and workmanship, the gift having a value of over \$100. The rector asked the congregation for \$500, to clear off floating arrearage, and received at the offering \$480, which was later raised to the full amount required. In the season before Easter, Mr. Wellman, by a course of lectures, gave a popular exposition of events in three epochs of the world's history closely related to religion—the growth of the Creeds, as a Divine work, drawn from Holy Scripture; the fall of Constantinople into the hands of the Moslems; and the early religious history of America.

ASTORIA.—The Sunday school of the church of the Redeemer, the Rev. E. D. Cooper, D. D., rector, has so increased that it has been necessary to double the accommodation, which has been effected by the erection of an edifice of stone for this purpose, at a cost of nearly \$8,000. A grand Sunday school festival was held on Easter Monday. The school now enrolls 700 members. Its offerings for the year have been nearly \$400, besides \$50 contributed to the Board of Missions during Lent.

Pennsylvania

Ozi W. Whittaker, D. D., Bishop

The clerical deputies to the General Convention as elected on the 9th inst. by the diocesan convention are: The Rev. Drs. W. N. McVicker and John Fulton; the Rev. Messrs. J. N. Blanchard and J. Lewis Parks, S. T. D.

OGONTZ.—The annual military exercises of Cheltenham Military Academy, and the laying of the corner-stone of the new building, occurred May 11th. There were about 500 people present from adjoining cities. The new building when completed will be used as a school building and chapel. It will be 66 feet long by 33 feet wide. It will be three stories in height, the first story being of stone, and the remaining two, frame, shingled in the Colonial style. After the ceremony of laying the corner-stone, the party proceeded to the parade ground, where the 80 pupils went through the evolutions of guard-mounting, battalion drill, skirmish drill or exercises in extended order, and battalion parade. Lieutenant W. R. King, U. S. N., is the school's instructor in military tactics and mathematics.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

A new mission has been organized at Washington, and is to be known as the mission of the Ascension. The first service will be held on Ascension Day. The work will be in charge of the Rev. J. H. Geare.

On Easter Day there was presented to St. Stephen's church, McKeesport, the Rev. H. H. Barber, rector, by the Brotherhood of St. Andrew, a Communion service, consisting of chalice and paten. At the same time a very handsome pulpit was given as a memorial offering, and bore the inscription, "To the glory of God and in loving memory of Priscilla Morley Hitzrot."

On Monday evening, May 13th, St. John's church, Sharon, was filled to overflowing, the occasion being a double service, that of the institution as rector of the Rev. Edward Hamilton Parnell, late dean of St. Matthew's cathedral, Laramie, Wyo., and the apostolic rite of Confirmation. The keys of the church were presented by Mr. Samuel Lester, senior warden of the parish, and the sermon was preached by the Rev. Amos Bannister. A class of 19 candidates was presented to the Bishop to receive the laying on of hands. Immediately after the service a reception was tendered the Bishop, rector, and visiting clergy by the ladies of the congregation.

The 2nd annual district convention of the Brotherhood of St. Andrew of the dioceses of Pittsburgh and West Virginia, was held in Trinity church, New Castle, Saturday and Sunday, May 11th and 12th. On Saturday the charge to the Brotherhood was delivered by the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of Pittsburgh. A General Conference was held in the afternoon on the subject of "The Brotherhood Man;" "His Motive," by Mr. J. K. Bakewell, Emmanuel Chapter, Allegheny; "His Life," Mr. W. Bingham Kay, Trinity Chapter, New Castle; "His Work," Mr. H. P. Bope, Ascension Chapter, Pittsburgh. A general meeting for men was held in the evening, under the chairmanship of Mr. H. D. W. English, president Pittsburgh Local Assembly, at which addresses were made on "The Church and the workingman," by the Rev. Dr. W. R. Mackay, of St. Peter's church, Pittsburgh, and on "The workingman and the Church," by Mr. H. M. Clarke, of Christ church chapter, Tidioute. On Sunday there was a corporate celebration of the Holy Communion at 7 A. M. At 10:45 the sermon to the Brotherhood was preached by the Rev. Dr. George Hodges, dean of the Cambridge Theological Seminary, the subject being, "The Ground of religious certainty." In the afternoon a people's service was held in the Opera House, the Rev. J. D. Herron presiding. Addresses were made as follows: "The spirit of service," the Rev. Dr. Hodges; "The Bible and its relation to the world's history," the Rev. Dr. Mackay. An address was also made by the Rev. Laurens McLure. In the evening a general meeting was held, and addresses were made on the subject, "Individual effort the first principle in the Brotherhood work," by the Rev. Mr. McLure, and Mr. C. S. Shoemaker. The farewell service at 9:30 was led by Mr. English.

CITY.—The last meeting for the season of the Trinity parish Bible Study Association was held in the guild rooms on Monday evening, May 13th. The class has been conducted by the rector of Trinity church, the Rev. A. W. Arundel, D. D., and the instruction given on the topic selected for study, namely, "The Life of Christ," has been most interesting and helpful to all the members of the association. There has been an average attendance of 23, but it is hoped and expected that when the lessons are resumed in October the attendance will be much increased.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

SOUTH EETHLEHEM.—St. Luke's Hospital has received a gift of \$5,000 from Capt. James Wiley, of the U. S. Marine Corps. He is also building a Memorial Children's Home, to cost \$6,500.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Rev. E. B. Boggs, D. D., died last week as the result of a peculiar accident. Visiting at the home of his son, in East Orange, and being somewhat unfamiliar with its arrangement, he made a mis-step, and fell down stairs. His head was injured by the fall, and the shock resulted in his death. His wife met her death some years ago from a similar accident. Dr. Boggs was widely known throughout the diocese, and had been for many years the secretary of the diocesan convention, until failing health demanded his resignation. He was also for a long period general missionary of the diocese of New Jersey, before the State was divided ecclesiastically. Of late years he had been rector of Trinity church, Irvington, resigning that charge some two years ago. He was born in New Brunswick, N. J., in 1820, graduated from Rutgers College in 1840, and from the General Theological Seminary in 1845. He was ordained in 1846, and had charge of parishes in Swedesboro, N. J., Belford, Westchester Co., N. Y., and New Brunswick, N. J., where he was rector of St. John's church for three years.

In the death of A. Q. Keasby, Esq., the Church loses one of her most loyal sons. He was prominent in good works, taking a leading part in the affairs of St. Barnabas' Hospital, whose prosperity was ever dear to him. He went to Europe for his health, and passed away in Rome, on April 4th. The funeral services were held in Grace church, Newark, on May 4th, the interment being in Morristown.

South Carolina

Ellison Capers, D. D., Bishop

April 21st, Bishop Capers visited St. Paul's, Charleston, preached, and confirmed 17 persons. On April 22d he confirmed a sick person in private. On Sunday morning, April 28th, he visited St. Phillip's, Charleston, preached, and confirmed a class of 13, and celebrated the Holy Communion. In the evening he preached at Grace church and confirmed nine; also confirmed three sick and aged in private.

Michigan

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

Bishop Davies visited Lapeer on Monday, May 13th, preaching in Grace church in the evening. The following day he visited St. John's mission, Otter Lake, where a class of 17 were presented by the Rev. Samuel Trevett for Confirmation. The sermon, as also the address after Confirmation, was instructive, elevating, and encouraging to Christ's flock in this corner of the Lapeer mission. The Bishop expressed himself as highly pleased with his visit.

The annual meeting of the Church Club of Detroit was held Thursday evening, May 16th, in St. John's parish building; it was well attended and much interest was manifested in the future of the society. The report of the treasurer showed all debts paid and a moderate amount in the treasury from dues paid in. The Club elected a Board of Governors for the ensuing year as follows: Messrs. Otto Kirschner, H. H. Dickenson, Clarence A. Lightner, George H. Minchener, George Dingwall, Francis A. Thomas, Jas. E. Pittman, Frederick T. Sibley. At a later date the governors met and held an election with the following result: President, Otto Kirschner; 1st vice-president, Jas. E. Pittman; 2nd vice-president, Geo. Dingwall; secretary, Fred'k T. Sibley; treasurer, Geo. H. Minchener. Steps were taken to secure the Baldwin and Slocum lectures at Detroit. A committee was appointed to arrange for the annual dinner in the autumn, and it was also concluded to tender a reception to Mr. Silas McBee on the occasion of his visit to Detroit in June.

Massachusetts

William Lawrence, S. T. D., Bishop

The 110th convention held its sessions on May 15th and 16th. The opening service of the Holy Communion was held in Trinity church, Boston. The vested choir of Grace church, Newton, rendered the music. Besides the Bishop, there were in the chancel the five archdeacons, the clerical members of the Standing Committee, and the Rev. Dr. Shinn. The Rev. Dr. Leighton Parks preached the sermon on St. Mark xii: 28-34.

At the business session of the convention, the Rev. W. H. Brooks, D. D., was elected secretary, and the Rev. L. C. Manchester, his assistant. Into union with the convention, the parishes of St. Luke's, Nelston; church of Our Saviour, Middleboro'; and St. Peter's, Springfield, were admitted. The treasurer, the Rev. C. H. Learoyd, who was re-elected, reported the total expense to be \$5,246 26, and a deficit of \$160 16. Mr. A. J. C. Sowdon, in behalf of the Episcopal Fund, reported that the amount raised so far was \$139,650, which lacks a few hundred dollars of the required principal.

After dinner at the Hotel Brunswick, the convention listened to the report of the committee on the division of the diocese, made by its chairman, Mr. Robert Treat Paine. It brought out a great deal of discussion on account of an alternative resolution appended to the report, deeming it inexpedient to divide the diocese. Mr. Robert Codman and others thought the committee had transgressed their province by bringing in such a resolution, after the convention of last year, by an overwhelming majority, considered it expedient to divide the diocese. The subject was thoroughly discussed, and because there was so much aversion to division on the part of the greater number of the clergy from the western section of the diocese, who considered it would cripple missionary interests there by curtailing missionary contributions from Boston and vicinity, it was voted inexpedient to encourage division at this time. So the matter stands over for another three years.

The Bishop's annual address was given in Trinity church. It contained particular reference to the organizations of the diocese, charitable and educational, and referred to the deaths of four honored laymen; prominent among these were Hon. R. C. Winthrop, 50 years a vestryman of Trinity church, Boston, and Dr. Joseph Burnett, of Southborough. After commenting upon the financial condition of the times and its effect upon the Church, the justification of establishing the five archdeaconeries was touched upon, and a criticism made upon some methods of raising money. The Bishop said:

There is now too much begging done from the chancel. Is not this dangerous to the best interests of the Church? Does it not startle us to learn that the offerings for foreign missions have fallen off annually since 1890, in spite of the increased wealth of our Church? What shall one say of parishes that exhaust almost the whole of their financial strength upon themselves, and their expensive services, and give a paltry sum to missions? How does the marching orders of the Church: "Go ye into all the world," strike them? No parish ought to allow its minister to be placed in a position where he must plead for his salary, though the plea be hidden under the cloak of an appeal for the Church. If we must have free churches, then you, brethren of the laity, must support the method by a good financial system, carried through with all the skill and devotion that you give to your business; a system that will comprehend generous contributions for missions and charitable objects as well as for the parish. He urged lay readers to give their help in the detail work of the parish, so that the clergy may be free and fresh for their duties in the conduct of the Sunday services. Provision having now been made in the Prayer Book for abbreviated services, care should be taken not to so increase the music as to lengthen them without regard to the edification of the people.

After Morning Prayer on the second day, the convention listened to the reading of the report of the diocesan Board of Missions by the Rev. Dr. R. H. Howe. The receipts for the year were \$18,331 41. For the coming year, \$14,000 will be needed. The church of the Good Shepherd, Watertown, is now self-supporting. In all likelihood, St. John's, Gloucester, and St. John's, Winthrop, will soon relinquish aid from the Board. St. Mark's, Fall River, has given up an appropriation of \$300. St. Paul's, Brockton, and St. John's, Fall River, will soon give up receiving aid.

The Rev. Dr. Parks offered a resolution to Bishop Clark, of Rhode Island, congratulating him upon his recovery from a recent illness. It was unanimously carried. An amendment in reference to parishes changing their constitution and by laws was voted, as was also a change in the matter of parish boundaries, which had been referred to the committee on constitution and canons.

The following Standing Committee was elected: the Rev. Drs. Edward Abbott, George S. Converse, J. S. Lindsay, and A. H. Vinton; Messrs. Edward L. Davis, Robert H. Gardner, Robert Treat Paine, and A. J. C. Sowdon.

After prolonged voting, the following were elected as deputies to General Convention: The Rev. Drs. G. S. Converse, J. S. Lindsay, Arthur Lawrence, and Leighton Parks; Dr. Edmund H. Bennett; Messrs. Edward L. Davis, Robert Treat Paine, and A. J. C. Sowdon.

On motion of Dr. Shinn, a committee was appointed to look after and report upon the sustentation fund of the diocese. The business meeting of the next convention will be held in Trinity church, when a new system of assigning seats to the delegates will be observed. After prayer, the convention adjourned.

BOSTON.—The will of the late Abby C. Howes leaves \$200 to the City Board of Missions.

The Rev. J. S. Lindsay, D. D., will preach the baccalaureate sermon this year before the students of the School of Technology.

The Girls' Friendly Society held their annual service in Trinity church, on May 26th. Tea was served at 5 P. M. in the Grundman studios. The service was read by the Rev. F. B. Allen, assisted by the Rev. Messrs. G. H. Durrell, L. K. Storrs, George Strong, Reuben Kidner, J. H. Van Buren, the Rev. Dr. Chambre, and the Rev. Father Field. The Rev. F. W. Tomkins, rector of Grace church, Providence, R. I., preached from the text, St. Matt. xii: 50, "Whosoever shall do the will of My Father, the same is My sister."

At the service in the interest of the Church Social Union, on May 14th, in St. Paul's church, Bishop Lawrence presided. Mr. John W. Wood, of the Brotherhood of St. Andrew, spoke of the Church and the community. The Rev. W. S. Rainsford pointed out the sufferings of the poor and unemployed, and declared there would be no peace or stability in this country until labor's share in the profits is larger.

Nebraska

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

FALLS CITY.—An unusually large class of 17 was confirmed at the Bishop's recent visitation. It is hoped soon to begin building the new church and rectory.

OMAHA.—The Rev. A. W. Macnab will leave the diocese in two weeks' time, returning to Canada as Canon Missioner in the Toronto diocese. He has done a good work at St. Matthias'. At St. Paul's a two-story guild hall is being built.

NORFOLK.—On Sunday, May 12th, the new Trinity church was consecrated, the old church having been destroyed some time ago by a cyclone. Nearly the whole cost of this fine building, which is of brick, was raised outside the diocese by the perseverance and faithful labor of the priest in charge, the Rev. P. McKim. Most of the chancel furniture was the gift of the Bishop, but the fine altar was the gift of the wife of the Rev. Dr. Brown, rector of St. Thomas', New

York, as a thank-offering for her husband's recovery from serious sickness. The building is of great merit, and has a chapel in the south transept; it was built for a remarkably small sum, considering its size and quality. Electric lights were placed in the church in time for the first evening service to be held on the day of consecration, when six were confirmed.

Maryland

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

WASHINGTON, D. C.—The May meeting of the Churchman's League was held Monday night, May 6th, in the parish rooms of the church of the Epiphany, with President George Truesdell in the chair. About 200 members were present. Mr. Edward F. Looker, secretary of the League, read the report of the executive committee, which was adopted and ordered printed and distributed. The report of the year past showed that the executive committee had met 10 times, and there had been altogether 23 meetings during the year, of various kinds, for the transaction of League business. During the year Prof. William D. Cabell and Mr. Fulton Lewis were sent to the National Conference of Church clubs at Wilmington, Del., by the League. They reported the work accomplished at the conference and told of their efforts to secure the meeting of the conference here this year, a matter not yet decided. The report showed further that the addresses on "The Christian man," given in five churches during Lent, under the direction of the League, had proved successful. The membership of the League is now 247, seven members being elected at this meeting. After the report was finished the question of Sunday traffic was taken up by the meeting. Several remarks were made by clergymen about the noises and various other annoyances which seem to prevail on Sunday more than any other day. A motion was adopted authorizing the president of the League, Commissioner Truesdell, to appoint a committee of nine to report some action which can be taken by the League at its next meeting on this subject. Dr. Alex. Mackay-Smith urged the clergy of the various churches to use their efforts to bring more members into the Church League. The following officers were elected: George Truesdell, president; H. E. Pellew, Thomas Hyde, and Melville Church, vice-presidents; Edward F. Looker, secretary; William P. Young, treasurer; the Rev. Randolph H. McKim, D. D., the Rev. Alex. Mackay-Smith, the Rev. Alfred Harding, and Messrs. Francis F. Barbarin and E. N. Waters, members of the executive committee.

The Rev. Alex. Mackay-Smith opened the exercises with a prayer at the annual commencement of the medical department of the Columbian University, at Metzert's Hall, Thursday night, May 2nd.

The last of this season's series of Bible lectures before the American Society of Religious Education was delivered on May 8th, in Metropolitan Methodist Episcopal church, by the Rev. Randolph H. McKim, D. D., rector of the church of the Epiphany. The subject was "The Bible unique among the world's literatures." Judge Stanton J. Peele, of the United States Court of Claims, introduced Dr. McKim.

BALTIMORE.—A May-day musicale for the benefit of the Free Kindergarten of Henshaw memorial church was given Wednesday, May 1st, at Lehmann's Hall. A varied programme of vocal and instrumental music was rendered, and the Baltimore Glee Club took part in the concert.

Bishop Paret made the opening prayer at the annual meeting of the American Medical Association, held at the Music Hall, Tuesday, May 7th.

The beautiful cantata "Ruth," by A. R. Gaul, was rendered by the choir of the church of the Messiah, Thursday night, May 2nd.

At a meeting of the vestry of the church of St. Michael and All Angels held on Thursday, May 2nd, a number of improvements to the church were determined on. These will include the building of two organ chambers at the east end of the church, one on the north side of the chancel, and one on the south side. It was also decided to purchase a new organ, at a cost of \$7,000. St. Michael's House, which adjoins the church on the north, will be joined to the church by a passage of masonry, giving full accommodation to the vested choir and vestry. Work on the improvements will be begun at once. The organ will be a three-manual instrument, and will occupy both organ chambers. It will be built under the supervision of C. C. Michell, of Boston, according to specifications furnished by Cole and Woodbury, of Boston, and will be used for the first time on St. Michael's Day, Sept. 29th.

The Rev. George A. Leakin, D. D., read a very interesting paper Monday night, May 13th, before the Maryland Historical Society, on "The manor of Captain Thomas Cornwallis, on Middle River Neck."

Members of several councils Junior Order American Mechanics attended service in Trinity church, the Rev. Julius E. Grammer, D. D., rector, Sunday, May 12th.

At a missionary service held Sunday, May 12th, the Sunday school of Memorial church, the Rev. William M. Dame, rector, took up a collection sufficient to pay for the education of two little girls in Japan. The Rev. William D. Morgan made an address. This church will soon undergo ex-

tensive improvements. They will include a transept to be built on the Lafayette ave. side of the church, which will extend 15 feet beyond the present south wall. The style will be Gothic, with a gable roof to conform with the present architecture of the church. The addition will increase the seating capacity of the edifice by 18 pews, which is greatly needed. The ground on which the addition will be erected is owned by the church, and is now a grass plot inclosed by an iron fence. Later it is proposed to have built another transept on the north side of the church, utilizing part of the rectory property. This will change the plan of the church into cruciform. A number of other improvements to the church have been recently added.

The 80th anniversary of the Sunday school of St. Peter's church was celebrated Sunday, May 12th. The exercises included prayer by the rector, the Rev. Frederick W. Clappett, and addresses by the Rev. C. George Currie and Mr. William Woodward, superintendent of the school, whose 76th anniversary of continuous service in the school was also celebrated. Mr. W. F. Yost, on behalf of the officers and pupils of the school, presented Mr. Woodward with a handsomely bound volume containing autograph expressions by many of those now and heretofore connected with the school, testifying their appreciation of Mr. Woodward's good work. The music was directed by Mr. Allen Cleaveland, with Mr. Horten Corbett as organist.

The annual meeting of the committee on diocesan missions was held at the residence of Bishop Paret, Tuesday, May 14th. The plans of work for the fiscal year beginning June 1, 1895, were arranged, and are in accord with the plans of 1894, subject to change in case of division of the diocese if effected.

The May festival, which commemorates "Founders Day" of St. Luke's Hall, and which is annually held upon the birthday of the late Rev. Charles W. Rankin, who founded the school about 21 years ago, was celebrated on Monday, May 13th, by the pupils of the school, and many of their relatives and friends. The venerable rector, the Rev. William A. Coale, made an address. There was a May-pole dance by 12 small girls, and a garland dance by 16 young girls. Flowers were placed around and below a large portrait of Dr. Rankin. In the afternoon the teachers and the senior class of the school visited the grave of Dr. Rankin, at St. John's church, Waverly, and strewed it with flowers.

The annual meeting of the congregation of the church of the Messiah was held in the Sunday school room of the church, Thursday, May 9th, the rector, the Rev. Peregrine Wroth, presiding. Bishop Penick made an address. Reports were received from the various departments of Church work. The report of the rector showed 578 communicants on the roll of the church.

GEORGETOWN, D. C.—The funeral services of the Rev. George Howell, late rector of Grace church, took place from that church on Thursday, May 9th, Bishop Paret officiating. The Rev. Messrs. T. A. Johnston, of Laurel, J. A. Buck, of Georgetown, and G. O. Williams, of East Washington, assisted in the services.

CATONSVILLE.—Bishop Paret visited St. Timothy's church, the Rev. P. F. Hall, rector, Sunday, May 5th, and confirmed a class of 25 persons.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop

Henry Melville Jackson, D.D., Ass't Bishop

The 64th annual council assembled in Christ church, Tuscaloosa, Wednesday, May 15th. The conciliar sermon was preached by the Rev. J. F. Johns, of Anniston, and the Holy Communion celebrated by Bishop Wilmer, assisted by the Rev. W. C. Whitaker, rector of the parish.

The business session was called to order in the City Hall immediately after the services, and 24 clergymen and 34 lay delegates were found to be present. The Rev. R. H. Cobbs was re-elected secretary. The reports of the Bishops and of the Standing Committee were presented and read. The Bishop Coadjutor being prevented from attending the council by severe illness, a vote of sympathy with him was adopted by the council.

The Standing Committee was re-elected as follows: The Rev. Dr. J. L. Tucker, D. D., the Rev. Messrs. G. C. Tucker and R. W. Barnwell; Messrs. O. J. Simms, H. T. Toulmin, and F. B. Clark.

Deputies to General Convention: The Rev. Drs. J. L. Tucker and J. M. Banister; the Rev. Messrs. R. W. Barnwell and T. J. Beard; Messrs. J. F. Johnston, R. M. Nelson, H. T. Toulmin, and J. H. Fitts.

Treasurer of the diocese, Mr. Geo. A. Wilkins, of Selma; chancellor, Mr. F. B. Clark, of Mobile; registrar, Mr. B. J. Baldwin.

Selma was selected as the place of meeting of the next council.

Considerably to the surprise and much to the gratification of the council the reports of the various treasurers showed the diocese to be in a far better condition financially than had been expected. In spite of the very hard times of the past year, very few parishes had failed to pay their assessments, and the Board of Missions had been able to meet all its obligations. Only five parishes or missions asked for a reduction of their assessments, and they were not the

leading ones. Two churches have been completed, paid for, and consecrated during the past year, and another has almost entirely paid off a heavy indebtedness. Still another, less fortunately situated financially, has paid off a floating debt of \$5,000 besides meeting all obligations. The report of the Committee on the State of the Church speaks most appreciatively of the work of the Brotherhood of St. Andrew and the Daughters of the King, which are great powers for missionary work in the parishes of the diocese.

The Church Home for Orphans has reached a practically self-supporting point through the growth of its endowment fund and the generosity of the people of Mobile. The Noble Institute for girls at Anniston is reported to be in a flourishing condition.

The council adjourned Saturday morning full of encouragement for the future.

The convocation of Montgomery was held in St. James' church, Eufaula, April 17th. Bishop Wilmer made an address and celebrated the Holy Communion. On the next day Morning Prayer was said, and at 8 p.m., Evening Prayer, the Rev. Mr. Jeter preaching. Bishop Wilmer held a conference with the clergy present, but no business was transacted.

Services were held for the first time in the new Trinity church, Florence, on Easter Day. There was an early Celebration at 7:30 A. M., and another at 11 A. M., when a large number communed. The total Easter offerings were \$522, sufficient to pay all the indebtedness on the building and complete the plastering and unfinished wood-work. Among the special offerings were a temporary altar and the requisite linen and altar cloth, two vases, one a memorial, a dosel rod and dosel, a chalice veil and a purificator. It is proposed to begin a fund for the "Mower Memorial."

The church building at Gadsden, the Holy Comforter, has been moved from the outer edge of the city to the centre of town. The lot, which cost \$800, and the remodeling of the church, costing \$600, have been paid for. There are 16 communicants. On May 2nd the Bishop confirmed 7 candidates.

The governor has appointed Bishop Jackson a trustee of the Bailey Springs Institute, near Florence.

On the Sunday after Easter Bishop Wilmer visited St. John's church, Mobile, and confirmed a class of 35 persons.

On the Sunday after Easter, at a meeting of the congregation of St. John's church, Montgomery, \$12.00 was raised toward the payment of the parish debt. This is one-half of the entire debt and the balance will be paid before long.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 21st annual convention met in Christ church, Cincinnati, on Wednesday, at 10 o'clock A. M. An excellent sermon was preached by Bishop Vincent on the text: "And I, if I be lifted up from the earth, will draw all men unto Me."

When the convention was organized for business the Rev. John H. Ely was elected secretary. After a long and animated discussion, the new Constitution and Canons which were submitted to the last convention, were adopted. They are a very decided improvement over the old.

The resolution offered by the Committee on Tenure of Church Property, to place all Church property under the control of the trustees of the diocese, provoked a long discussion and was finally laid over to the next convention for further consideration.

The resume of the past year's work as given in the Bishop's address was very encouraging, showing the diocese has made substantial gains in all directions, with the exception of the number confirmed, which was 100 less than the previous year, owing no doubt to the fact that several of the largest parishes for a considerable period were without rectors.

The treasurer of the Missionary Society reported receipts of \$8,202.16, to which should be added \$1,190 from Archdeacon Edwards' Mission Building Fund, making a grand total of \$9,392.16 for diocesan missions. Mr. Edward Worthington was re-elected treasurer of the Board of Missions, and Mr. A. W. Whiting was re-elected treasurer of the diocese. The report of the Woman's Auxiliary as submitted to the convention was most gratifying. The total income from the society for the year was \$9,718.80. The sum of \$1,648.25 was given for diocesan missions. Missionary boxes to the number of 134 were sent out, valued at \$5,857.

A very decided change was made in the manner of raising the amount necessary for the Bishop's salary and diocesan expenses. Heretofore the Finance Committee has been levying an assessment on each parish and mission based simply on what the committee considered each was able to pay. By resolution of the convention the plan is now to levy an assessment of 5 per cent on all parishes and missions whose expenses are less than \$1,500 and 7½ per cent on all whose expenses are above that amount. Archdeacon Edwards was elected the clerical deputy to the Missionary Council.

Christ church, Springfield, was selected as the place of meeting of the next convention. The several committees were elected as follows: Missionary Committee: The Rev. George P. Torrence and E. Howard Gilkey, from Columbus

deanery; the Rev. C. M. Young and John W. Daniels, from Dayton deanery; the Rev. Peter Tinsley, D. D., and A. C. Neave, from Cincinnati deanery; the Rev. Messrs. Robert A. Gibson, Edwin F. Small, John H. Ely, and Messrs. Larz Anderson, Edward Worthington, and A. N. Whiting, from the diocese at large.

Deputies to General Convention: The Rev. Messrs. Dudley W. Rhodes, D. D., Robert A. Gibson, John H. Ely, George P. Torrence; Messrs. A. H. McGuffey, E. M. Wood, John L. Stettinius, and Charles W. Short.

On Tuesday evening, after the close of the service held in the interest of the Woman's Auxiliary, when Bishop Penick made an earnest address in behalf of the work among the colored people, a reception was given by Bishop Vincent at his residence to the members of the convention, which was largely attended and greatly enjoyed.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The opening session of the joint convocation of Waverly and Sioux City deaneries was held on Tuesday evening, May 7th, in St. Mark's church, at 7:45 Evening Prayer was said by Archdeacon McElroy, and the sermon was preached by Dr. Quinn, dean of Waverly, who took for his text "The Church of the Living God." Holy Communion was celebrated at 7 o'clock the next morning by Archdeacon McElroy, who also preached the sermon at a later hour. In the evening there was a missionary service.

Arkansas

Henry Niles Pierce, DD., LL.D., Bishop

The 23rd annual council assembled in Trinity cathedral, Little Rock, on Wednesday, May 8th. At the opening service the Holy Eucharist was celebrated by the Rt. Rev. Henry Niles Pierce, D. D., LL. D., Bishop of the diocese. The sermon was preached by the Rev. Chas. E. Cabaniss.

The council was called to order immediately after the service, the Bishop presiding, and was organized by the election of the Rev. W. J. Miller as secretary, this being the tenth year he has been elected to that office. There were present at the council 15 of the clergy of the diocese besides the Bishop and 25 lay delegates.

The Bishop read his annual address at the morning session on Thursday, in which in a touching and beautiful manner he referred to the death of the Rev. Caleb A. Bruce, for so many years the senior presbyter of the diocese, and to the death of Mr. Geo. H. Van Etten, who had been registrar of the diocese since 1888. From the Bishop's address and the parochial reports, the following statistics for the year are gleaned: Letters dimissory given, 3; letters dimissory received, 3; present number of clergy, 16; churches consecrated, 1; number of church buildings, 27; rectories, 16, and one under construction; parishes and missions, 35; Baptisms, 190; Confirmations, 184; communicants, 2,400; marriages, 53; burials, 82. Total offerings, \$26,545.64.

The second day of the council having been set apart for the celebration of the 25th anniversary of the Bishop's consecration, the council adjourned for the special service at 11 a. m.; the Eucharistic office celebrated by the Bishop assisted by the Rev. D. B. Ramsay and the Rev. John Davis, dean of the cathedral. The sermon was preached by the Rev. J. J. Vaulx, who took for his text St. Matt. xxviii: 18, 19, 20. The preacher set forth the divine character of the ministry of the Christian Church and its transmission through the ages by Apostolic Succession, and then in beautiful and appropriate words he dwelt on the work of the Rt. Rev. Henry Niles Pierce, D. D., LL. D., as bishop and apostle during the first quarter of a century. At the close of the service, while the congregation remained, the chancellor of the diocese, the Hon. Wm. G. Whipple, in a very neat speech presented to the Bishop a handsome cope, a gift from the clergy and people of the diocese as a token of their love, esteem, and congratulations. The Bishop replied in a few well-chosen words, expressive of his appreciation of the gift and of the words of cheer addressed to him.

At 3 p. m., the council resumed its sessions. Reports for the year were read by the treasurer of the Board of Missions, showing that the sum of \$680 73 had been received for diocesan missions; by the treasurer of the diocese and by the trustees of the Episcopate Fund. From this last report it appears that the present value of the Episcopate Fund is \$14,204.95, the increase during the year being \$1,514.33.

The elections resulted as follows:

Treasurer of the diocese: Mr. P. K. Roots.

Standing Committee: The Rev. Messrs. C. H. Lockwood, W. J. Miller, and John Gass; Messrs. J. J. Hornor and P. K. Roots.

Deputies to the General Convention: The Rev. Messrs. C. H. Lockwood; W. J. Miller, J. J. Vaulx, and R. S. James, D. D.; Messrs. P. K. Roots, J. J. Hornor, J. A. Reeves, and J. M. Daggett.

One of the chief topics of interest under discussion was the practicability of electing an assistant bishop. This the Bishop himself has urged, and given his consent to the undertaking.

The council, impressed by the words of the Bishop and re-

alizing the great need for increased episcopal supervision, adopted the following resolutions:

1. Resolved, That it is the sense of this council that on the second day of the next annual council the election of an assistant bishop of this diocese be the special order of the day.

2. Resolved, That this council appoint a priest of the diocese, who acting under the direction of the bishop shall during the ensuing twelve months visit each parish and mission station of the diocese, and lay before them the great need of completing the endowment of the episcopate, authorizing him to accept town lots, shares of stock, and money, as donations of this fund, and report at the next council.

The Rev. J. J. Vaulx under the resolution was appointed as the agent of the diocese, and at the closing service the Bishop, at the request of the council, bestowed upon him his episcopal benediction, invoking God's aid and blessing on the work thus to be undertaken.

The council adjourned on Sunday after the evening service. The next annual council will be held (D. V.), in Trinity cathedral, Little Rock, on the first Thursday in May, 1896.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 78th annual convention, meeting this year in Cleveland, opened its session on Tuesday evening, May 14th, by a service at the cathedral. The convention sermon, from the text Heb. viii: 6, was preached by the Rev. A. B. Putnam. After calling the roll of the clergy and lay delegates, the convention adjourned to meet in St. Paul's church at 9 o'clock the next morning.

At that hour the Holy Communion was celebrated, after which the convention was called to order, the Rev. E. W. Worthington re-elected secretary, and the Rev. John D. Skilton appointed assistant secretary. Two new parishes were admitted into union with the convention. The church of the Holy Spirit, Cleveland, and the church of Our Saviour, Akron. A committee was appointed to confer with a similar committee from the diocese of Southern Ohio, to effect, if possible, an arrangement by which the two conventions shall not meet, as now, at the same time.

The Rev. J. W. Sykes proposed the following amendment of the Canons, which by his request was referred to the Committee on canons to report at the next convention:

On the organization of a new parish, or the occurrence of a vacancy in any existing parish, the vestry of the same shall give immediate notice to the ecclesiastical authority. After consultation with said vestry the ecclesiastical authority shall take steps to fill the vacancy by appointing the rector or minister in charge. It shall be the duty of the vestry to take charge of the property of the church, to regulate all its temporal concerns, to call the minister appointed by the ecclesiastical authority, and provide for his maintenance.

The report of the Missionary Committee was presented by Archdeacon Brown. All the old work was continued and 12 new stations started. Every county has now been reached with at least one Church service, whereas a few years ago there were 16 in which the service of this Church had never been heard. There are now 32 missionaries at work. Five missions have of late secured lots for building.

The treasurer of the Missionary Committee, Mr. W. G. Mather, presented his report. A discussion followed as to the best method of raising the sum of \$10,000 for the work of Church extension in the diocese, the convention showing an evident determination to go forward in the progressive course of recent years, and abating nothing of hope and courage and effort in this work.

One of the matters of the greatest interest and value that was brought before the convention was the admirable report of the special committee on Sunday schools appointed at the previous convention. This committee, consisting of the Rev. J. W. Sykes and Messrs. D. E. Thomas, W. H. Foote, and J. T. Mack, had in the interim made diligent inquiry into the existing conditions of Sunday school work in the diocese. The result of these investigations was presented in printed form, very fully and clearly. The committee recommended a thorough, effective, and authoritative diocesan Sunday school organization, advising the creation of a diocesan Sunday school association, under the legal sanction of the convention, with the Bishop and Archdeacon at its head, and provision for the paid services of a secretary. The plan proposed was heartily approved by the convention, and the same committee was appointed to take the necessary steps for carrying it into effect.

The Bishop's annual address was replete with information of interest and value with regard to all the departments of the Church's work in the diocese, parochial, missionary, educational, and benevolent. The charge with which it concluded was an uncompromising arraignment of latitudinarianism on the one hand or of semi-Romanism on the other. He expressed his hearty approval and endorsement of the late Pastoral Letter of the House of Bishops as an utterance of the voice of the Church that was opportune and needful. He reported: Candidates for Holy Orders, 16; deacons ordained, 5, priests, 4; clergy received, 7, dismissed, 13; lay readers, 37; corner stones laid, 2; dedications, 8; churches consecrated, 2; sermons delivered, 258; celebrations of Holy Communion, 59; confirmed, 339; number of visitations, 91; baptized, 22; buried, 2. Six

thousand have been confirmed by the present Bishop, an average of 1,000 per year.

Deputies to the General Convention were elected: The Rev. Drs. C. S. Bates, H. W. Jones, and the Rev. Messrs. C. S. Aves and E. W. Worthington; Messrs. Columbus Delano, J. O. Moss, Samuel Mather, and F. B. Swayne.

Standing Committee: The Rev. Messrs. C. S. Bates, D. D., Ed. Wm. Worthington, and F. B. Avery; Messrs. F. B. Swayre, Thos. N. Sloane, and W. G. Mather.

Mr. John Thomas was re-elected treasurer of the diocese. His report showed over \$6,000 received and paid, all claims met, and but a very few parishes in arrears.

The Ohio Society for the Relief of the Widows and Orphans of Clergymen reported through its secretary and treasurer, the Rev. F. N. Hall, that the capital is now \$50,000 in this, its semi-centennial year. The Rev. C. S. Aves (Committee on the State of the Church) read valuable statistics showing the growth from 1884 to 1894. The increase in clergy is 80 per cent.; Baptisms 44 per cent.; Confirmations, 121 per cent.; communicants, 88 per cent.; Sunday schools, 16 per cent.

On Wednesday evening the Bishop and Mrs. Leonard gave, as usual, at their home on Euclid ave., a reception to the members of the convention, which excelled in its opportunity of genial intercourse.

The next annual convention is to meet in Grace church, Sandusky.

A meeting of the North East Convocation, held in St. Peter's, Ashtabula, April 22nd and 23rd, was the best attended for years. Able addresses were given by the Rev. Abner L. Frazer, Jr., and the Rev. F. B. Avery. The resignation of the Rev. Jas. A. Brown as dean was accepted on account of his removal to Galion, and the Rev. A. L. Frazer was elected in his place. A paper was read by the Rev. C. W. Hollister on Kidd's "Social Evolution." A paper by the Rev. J. F. Milbank on "The provincial system in the American Church," also proved of great interest.

The degree of Doctor of Divinity was conferred, at a meeting of the Faculty of Kenyon college on April 26th, upon the Rev. John Hazen White, then Bishop-elect of Indiana, a graduate of Kenyon. This degree has not been granted by the College before in over seven years.

Miss Spencer, of Sandusky, has been appointed by the Bishop, and has accepted, the position of diocesan secretary of the Ohio branch of the Woman's Auxiliary. Mrs. Boalt, of Norwalk, found it necessary to resign the place she has so ably filled.

CLEVELAND—Plans for the new Church Home are in active preparation, and the intention is to build on the lot now occupied by the cathedral rectory. The dean and his family are to remove to the Burrigge mansion on Euclid ave.

President Sterling, of Gambier, visited the cathedral on Sunday, April 28th, and made an address in the interest of Kenyon College.

TOLEDO—On May 5th the Toledo Sunday School Association held a grand rally, and on the 6th, an institute. On Sunday morning every rector preached on "The importance of renewed activity in the Sunday school work." At 3:30 p. m., all the Sunday schools of the Church, Toledo, met in the National Union Auditorium. The room was filled to overflowing, and with rousing singing, earnest addresses, and a brief service, a very profitable season was spent. The president, Mr. D. E. Thomas, opened the programme after the service with a letter from the Bishop and a fervent speech on "Our Sunday School Army." Miss Keller, infant class teacher in St. George's Sunday school, New York, gave a greeting from her parish. The Rev. Dr. Campbell Fair, of Grand Rapids, Mich., spoke on "The Sunday school boy," and the Rev. Dr. W. C. Hopkins followed with remarks on "The Sunday school girl." The Ven. Archdeacon W. N. Brown spoke on "The boys and girls and missions," and presented a beautiful banner to St. Mark's Sunday school for having present the largest percentage (viz., 36) of its membership. A liberal collection was taken up. At 7:30 p. m., at Trinity, there was a union mass meeting, when all the vested choirs sang and three addresses were made. The Rev. Dr. Campbell Fair spoke on "The Sunday school and the Bible;" the Archdeacon, on "Sunday schools and missions;" and the Rev. R. O. Cooper, on "The Sunday school as a parish builder." On Monday, May 6th, there was Holy Communion at 9:30 Dr. Fair spoke on "Bible classes," and short speeches were made by the Rev. J. H. Parsons, Mrs. E. G. Richardson, and others. Mr. L. S. Baumgardner read a paper on "Business methods in Sunday school," and remarks followed from the Rev. W. H. G. Lewis and Mr. A. A. Packer, and others. After lunch, there was a question box which called forth much profitable discussion. The Rev. Harold Morse read a paper on "How shall we reach scholars whose parents are not Church people?" Miss Eleanor Keller then gave a masterly illustration with the blackboard of her method of teaching the primary class. In the evening, the president of the association spoke on "General Sunday school management, officers, and teachers," and was followed by addresses from the Rev. Dr. Fair, the Rev. J. W. Sykes, Messrs. L. S. Baumgardner and D. W. Moor. A stereopticon illustration of the Saviour's Life, as told by St. Luke, closed the first annual rally and institute.

The Living Church

Chicago, May 25, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The offices of THE LIVING CHURCH have been removed to 55 Dearborn St. Letters that have been sent to the former address will be duly delivered.

THE course of things in Massachusetts is not altogether re-assuring. It is a matter of extreme regret to observe that at the recent convention the Rev. Dr. Chambre and Mr. Henry M. Upham were dropped from the Standing Committee. The Boston newspapers make it clear that this action was entirely due to the courageous stand which Dr. Chambre took last summer in the case of the two young men from the Cambridge Divinity School who were unsound on the doctrine of the Incarnation. The whole committee, with the exception of one layman, were entirely in accord with Dr. Chambre, but as the leader in the matter, he has been singled out for punishment. *The Boston Herald* calls it a "Victory for the Young Broad Churchmen." Indirectly it betrays the attitude of the majority in Massachusetts towards the Pastoral Letter of the Bishops, which was largely occasioned by the revelations of unsoundness connected with the "Massachusetts Case." Throughout the Church this condemnation of Dr. Chambre will be considered as clear proof that no action which has yet been taken has sufficed to check the advance of a rationalistic movement which threatens the very foundations of the Christian religion.

The Church and the People

An interesting discussion has lately occupied many columns of the English *Church Times* on the reasons "why workingmen don't come to church." Many letters have appeared from workingmen themselves, from the clergy, and from others. The reasons assigned are as various as the writers, but for the most part they fall under two heads: "It is the fault of the Church," or "It is the fault of the men themselves." It is to the credit of the clergy that they are as ready to take the blame to themselves as anybody can be to attach it to them. That this should be the case is a strong proof of the intense desire which we believe is developing more and more among the English clergy to do their whole duty, to spend and be spent in the service of the Master.

But even under these two heads the particular causes assigned are very numerous. The clergy, on the one hand, are criticised as neglecting to visit their parishioners of this class, as supercilious in their attitude, as generally opposed politically to the schemes of the labor unions, as courting the rich. The management of the Church is faulted; rented pews, or reserved sittings in free churches, with discrimination in favor of the well-to-do; the character of the services, sometimes as too ritualistic, sometimes as not ritualistic enough. On the one hand, complaint is made that the true ideal of worship is not upheld, the Holy Eucharist not being given its proper place; or else that everything is overdone, that it is not acceptable to the workingman, that he demands freer, more unrestrained services, and hence that open air exercises ought to be more largely employed; that the workingmen ought to have a chance to use their own speaking power in the way of exhortation and "bearing testimony," and that the use of the magic lantern ought to be extended, as "a means of arresting the sinner and of instructing the saint."

Under the other head, namely, that it is the fault of the workingmen themselves if they do not come to church, much has also been said. More than one writer affirms, with blunt straightforwardness, that the explanation is all summed up in one word, "sin," and especially the two sins of "drunkenness" and "indifference." Another says the trouble is "laziness," another, "love of sport," Sunday being the only day when this can be indulged. Others draw attention to the potent influence of the "spirit of the age." The fierce concentration upon temporal advancement, the lack of independence in the relations of the men with each other, the influence of infidel and agnostic teaching disseminated through the lectures of glib orators or through cheap literature, all these have their part, doubtless, in dulling the religious instincts and obstructing the avenues of the soul to the impressions of a higher ideal of life and an eternal world.

The candid consideration of these letters is enough to convince any reasonable person that there is truth in both reasons assigned by the writers to explain why "workingmen" do not come to church. There are many faults and failures on the part of the clergy, and many defects in the working system of the Church of England. Yet in the same correspondence it comes to light that many, very many, of the clergy are striving to the utmost to fulfill their whole duty and to leave no stone unturned to win men to Christ, and that there are numerous free and open churches where all are made welcome. It also becomes evident, as the discussion proceeds, that the question ought to be broadened, that it is not simply a question of "workingmen," so-called, but of men in general, since it appears probable that the same rule of indifference applies to other classes of men in almost equal degree. It also appears that the difficulty is relative; that, after all, a very considerable proportion of men in England do go to church—workingmen as well as others. But earnest men are not and cannot be satisfied so long as it is also true that another considerable proportion do not attend church.

It is certain that the reason why men in England or elsewhere do not attend church, is because they have no desire to do so. If they had the desire no light thing would deter them. Where temporal betterment is at stake they will show determination enough, and will be sure to win their ends somehow. That no such determination is felt in the spiritual sphere is convincing proof of the absence of desire. The problem which confronts us is not the spectacle of a multitude of men hungering and thirsting for the means of grace, whom the Church refuses to admit. It is in fact a multitude which is not conscious of any such hunger and thirst, which has no strong sense of sin, no felt desire for peace with God, with which we are concerned.

The question is, why have they no such yearnings, no thought of God or heaven? The answer is that this is the position to which they have been brought, first, by the influence of circumstances arising out of the conditions by which they are surrounded; and second, by their own sins. That they shall not be left in this position, is the point with which the Church is concerned. Often the imperative obligation which rests upon her in this matter is not sufficiently felt by the ministry. They fail to enter into the Apostle's rule, and become "all things to all men." Old methods continue to be employed and old traditions to be followed, when all the world around has changed. Often, also, the opposite error is committed, and religious teachers allow themselves to be moulded by the age in which they live, until their preaching seems superfluous, since it is no more than the echo of every wind that blows. This is the kind of adaptation which has led men to leave off preaching sin and responsibility, and the wrath of the

Lamb, and to prophesy smooth things. It is a thing to be marked, that since the preacher has ceased to speak of hell, his hearers have largely come to disbelieve in heaven.

When men's consciences are aroused and they are made to feel the tremendous responsibility entailed by the possession of a soul, when they are brought face to face with God and the terrors of judgment, then the first step will have been gained. But without this, nothing can be done. People ask: What is the use of going to church? When we have made them feel that they have souls to be saved, then they will see the use. This, we take it, is the starting point of the whole matter. There is need of a new era of intense and solemn earnestness, such as will make it impossible for men to doubt that religion is a thing of overwhelming importance; impossible to say that nothing is to be gained or found at church which a man need care about.

First, to preach the Gospel pure, unmixed, not watered down. Then to bring this Gospel home to the multitude who now know nothing of it. How to do this is the real problem. We suppose it must be done through many experiments, through a higher and more self-sacrificing enthusiasm, through the struggles and strivings of many individuals, amid much disappointment and numerous apparent failures. The main thing is that the Gospel should be so preached, and that it should be the real Gospel, not a social propaganda, or the vision of an earthly Paradise, or any kind of modern counterfeit, but the Gospel of our Lord and Saviour, Jesus Christ, convincing men of sin and offering pardon through the Precious Blood. Whoever has gone among men, working men or others, and preached this Gospel with all his heart and soul, may not perhaps have won any large numbers—sin and Satan may seem too strong for him—but he has done his duty and may leave the rest to Him that sent him. But when an army of such preachers shall have gone forth, persisting in the contest and constantly filling up the ranks, the Gospel will surely be found to have its old power still.

If the difficulties with which the Church of England finds herself confronted in this sphere of things are great, in this country they are far greater. The divorce of the working classes, those who fill the ranks of the great unions, from religion, has gone much further. In many quarters they have gone on from indifference to positive antagonism to religion. The working system of the Church in this country renders her relation to large classes of people much more difficult than it is in England. There every man knows he has rights in the parish church which he may claim if he will. He knows that the Church does not belong to the congregation or to any private corporation. Besides this, the Church of England has enormous prestige. The people recognize its right to make demands upon them, and really earnest and self-sacrificing work is sure to meet with some response. Under our voluntary system, the idea of special ownership becomes very prominent. Those who have built a church and who pay the expenses have a consciousness of this ownership, and those outside are equally conscious of it. When such an element drifts in, it is as guests, often welcome guests, but still guests. The feeling is distinctly different from that of those who know that in entering in to that which is called the Temple of God, they are coming to the "House of Prayer for all people," and that the right of one man to be there is exactly equal to that of another.

But it is an enormous fallacy to imagine that when this difficulty has been surmounted the millenium will at once arrive. The obstacle of sin and selfishness, of moral degradation and debased passions, will still remain. When the Church is at its best the world still remains to be won. We

Five Minute Talks

BY CLINTON LOCKE

XIII.

could point to more than one faithful priest who has devoted himself absolutely to the work of bringing in the working men, to cases where the church is free as air to all who will enter, where not one of the obstacles exist which are commonly complained of as deterring men from church; where the priest dwells among those whom he would fain bring to his Father's house, where he is untiring in the visitation of the sick and poor, and in going to the streets and lanes to compel them to come in. Yet the result of years of such self-sacrificing labor has made almost no impression upon those most desired and longed for. Consciences have not been awakened, hard hearts have not been melted. Yet we are sure that this is the right and the only road. If one or two have but little effect, a larger number may and will. So it was in the early Church, "the Lord gave the word, great was the company of the preachers." The sum of it is that there is no royal road to the end so much desired. There can be no new Gospel. The Church must first equip herself for the conflict by putting away every wrongful barrier between herself and the souls of men. She must then have, what at present is most lacking, a perennial stream of men who are willing and eager to give up everything earthly and devote themselves to a hard, long, and disappointing work. And above all, they must be preachers of temperance, righteousness, and judgment to come; men who are ready to set themselves directly against the compromising, milk-and-water tendencies of the age, and to insist that there is such a thing as sin and that men are responsible for it, and that God will punish it, while on the other hand they hold out the promise of redemption through the blood of a loving Saviour shed upon the cross.

No acquisition of "classes" or "masses" is worth anything whatever to the cause of God, which has not been based upon these great controlling spiritual facts. But we deceive ourselves if we think the process will ever be easy, or that wonderful things will be accomplished at once, so soon as some new system or fine plan of work shall be devised, or that anything whatever can take the place of the Gospel of our Lord and Saviour, Jesus Christ.

The Board of Missions Debt

The means to cancel that debt is in possession of our people. I think the disposition to give is in their hearts. But they do not realize the emergency, in any adequate sense. The Board of Managers may represent the situation; the Presiding Bishop, with pathetic dignity, may state the sad facts; *The Spirit of Missions* may multiply appeals; the Church press generally may show the issue to be either "the wiping out of the old score," or, retrenchment. Think what that word means for Bishop McKim in Japan, Bishop Graves in China, all the bishops in America who get help from the Board!

But who can prevent this consummation devoutly to be deplor'd? I think the clergy can do it. Let there be 5,000 sermons preached in that many churches between now and July 15th, sermons that will tell the story of debt and show the shame of carrying it over so as to charge it up against the missionaries, and point out the blessing that will come by canceling it; and the result will be—no retrenchment!

I am grateful for the gifts of the rich, but I would like to see this debt paid by the class who are, after all, the Church's main stay and hope in financial support; I mean the people of moderate means. And they are the people with whom the clergy are as a rule in closest contact, and over whom they have most influence. If 5,000 of our 6,000 clergy would show them the exigency in that many sermons, the debt would be paid, without a doubt.

W. E. McLAREN.

May 21, 1895.

One of the recollections of my boyhood is being taken by my mother to a sewing society. As I was intended for the ministry, a visit to such societies was considered part of my training. I listened to the respectable matrons pulling to pieces a neighboring clergyman who was guilty of that awful crime of Puseyism, which was at that time a burning question. One lady said: "Do you know, he keeps Rogation days?" I remember the shudder of horror that went through the assembly, and how all thought there was but one step beyond that, and that was Rome. And indeed very few people then had any idea what Rogation days were. In an obscure place in the Prayer Book it was mentioned that there were such things; but it was not until the revised book came into use a few years ago that there was any general knowledge of those days. No service of any kind marked them; but now we have special lessons for them and special prayers, and the Sunday before Ascension is called in the rubric before these prayers, "Rogation Sunday." Even now, the Prayer Book does not tell, except in an inferential way, why these days are kept, and comparatively few parishes ever keep them, since they have no especial Collect, Epistle, and Gospel. They originated in this way: In the year 452, the district around the city of Vienne, in France, was laid desolate by earthquakes and forest fires, and the prospect of a good harvest was very doubtful. The Bishop of Vienne, Mamertus by name, appointed the three days before Ascension Day in that year as a solemn fast, when all Christian people were to go in procession, singing litanies, to a church outside the walls, where God was to be asked to pardon the sins of His people, and grant them a good return for the seed just sown.

As far as the Western Church is concerned, I would fix this as the definite time from which we date the kind of prayer we call litany, short supplications with responses, one of the most highly prized and effective parts of our service. This particular form of devotion "took" (to use a modern phrase) very rapidly, so that in the fifth century, St. Cæsar of Arles writes that the Rogation days were "regularly observed by the Church throughout the world." You will find that this was the way in which the greater part of our ritual observances obtained a footing. Some church began some ceremony, or form of devotion. It found favor with the adjoining churches as likely to increase piety. Then neighboring dioceses took it up, and after a while it became general throughout the national Church, and so spread over the Christian world. The same process is going on now. For example: Many years ago, one of my parishioners heard in a church in New York a hymn sung kneeling before the Litany. He told me of it, and how edifying he found it, and I introduced it into the service. No other western parish then had it, but it spread very rapidly, and now is quite general. Witness also the very rapid spread of the Three Hours devotion for Good Friday. When the Prayer Book is revised at the end of another century, provision will undoubtedly be made for that service.

But to return to the Rogation days. They are the Monday, Tuesday, and Wednesday before Ascension, and as far as our Communion is concerned, their object is to ask God to bless the labors of the husbandmen, and to grant such seasonable weather that we may gather in the fruits of the earth. The Litany ought to be said on all these days, in memory of the origin of these rogations or petitions, for the word comes from the Latin, *rogare*, to petition. We have no processions outside the churches on these days, as far as I know, but they are quite common abroad. I happened to be traveling through Bavaria once on the Rogation days, and it was very pleasant, as the train passed from village to village, to see, marching along the newly-sown fields, processions headed by the priest, and cross, and choir, singing litanies. In England, from very ancient days, the parishioners walked around the bounds of the parish, on the Rogations, saying the Litany and the 103rd and 104th Psalms, and you can find now in very many parishes, crosses which mark where the processions stopped and the curate explained what they were doing, and offered suitable prayers.

So, go to church on the Rogation days, or if you can not, pray at home that the harvest may be good, and that the ground may bring forth abundantly. Do not be kept from such prayers by the statement that all nature is governed by laws, and that ground will only produce and fruit ripen according to the rain and sun, and richness of the earth, and labor bestowed on it. We all know that, and we would not plant a seed unless we were sure that great laws were back of us which would ensure its ripening with proper care. We would none of us be silly enough to pray for rain in Arizona, for example, during the months when rain never falls. But while we know all about law, we also know that even with our feeble wills we can counteract law. I can make a ball fly up, when the law of gravity is that it shall fly down, and if I can do such things, what cannot God do? He may help the harvest in a thousand ways of which we are ignorant, and law exist all the same, and we are right in praying for any good thing.

A Ninth Century Canon for Ascension Day

BY CAROLINE FRANCES LITTLE

The little knowledge that the Western Church possesses of Eastern hymnology is wholly due to the labors of Dr. John Mason Neale, to whom we are indebted for many beautiful translations of Greek hymns that now have become general in their use. But of the whole eighteen volumes, quarto in size, of Greek Church poetry, we are very ignorant.

St. Joseph of the Studium, whom Dr. Neale assigns to the third period of Greek Hymnology, a monk of the ninth century, is the author of an elaborate canon of nine odes for Ascension Day. He is better known to us, however, as the writer of that sweet little hymn, so long familiar to us, "O happy band of pilgrims," and also of that grand cento from the "Canon of the Bodiless Ones," which has recently been incorporated in our Hymnal, beginning:

"Star of the morning, so gloriously bright,
Fill'd with celestial resplendence and light."

St. Joseph was born in Sicily, but about 830 A. D. he went to Thessalonica, where he took the vows, and entered upon the life of a professed monk. During the iconoclastic persecutions at Constantinople he started for Italy, but was taken by pirates, and carried away as a slave to Crete. But remembering his profession, he converted many, and afterwards, having been liberated, he returned to Constantinople, but soon went into exile with one of his patrons. Later he was recalled from banishment, and then gave himself up to the writing of hymns.

His canon for Ascension Day, which Dr. Neale considers his "crowning glory," is arranged, as are many of the canons, in the form of an acrostic, that is, the first stanza of the first ode begins with Alpha, and the second with Beta, and so on through the whole alphabet. Dr. Neale preserves this in his translation. As there are about thirty-five stanzas, only a few of the choicest can be referred to. It opens thus:

"After three days Thou didst rise
Visible to mortal eyes;
First the eleven worshipped Thee,
Then the rest in Galilee.
Then a cloud in glory bore
Thee to Thine own native shore."
"Boldly David pour'd the strain:
God ascends to heav'n again;
With the trumpet's pealing note
Alleluias round Him float."

A very beautiful stanza is one in the third ode:

"Glad festal keeps the earth to-day,
Glad festal heav'n is keeping;
The Ascension-pomp in bright array,
Goes proudly skyward sweeping;
The Lord the mighty deed hath done,
And joined the severed into one."

Another, worthy of special mention, is the first of ode four:

"Jesus, Lord of Life Eternal,
Taking those He lov'd the best,
Stood upon the Mount of Olives,
And His own the last time blest;
Then, though He had never left it,
Sought again His Father's breast."

The whole of the sixth ode is very beautiful, beginning:

"Rain down, ye heav'ns, eternal bliss!
The cherub-cloud to-day
Bears Jesus where His Father is,
Along the starry way!"

To me the choicest lines of this entire Ascension sequence are those which close this same sixth ode:

"Vanities earthly in earth will we lay,
Ashes with ashes, the dust with the clay;
Lift up the heart, and the eye, and the love,
Lift up thyself, to the regions above;
Since the Immortal hath entered of late,
Mortals may pass at the heavenly gate.
Stand we on Olivet. Mark Him ascend,
Whose is the glory and might without end;
There, with His own ones, the Giver of Good
Blessing them once more, a little while stood.
'Nothing can part us, nor distance, nor foes,
Lo! I am for you, and who can oppose?'"

The Eastern branch of the Catholic Church commemorates poor St. Joseph of the Studium on the 3rd of April; for he closed his earthly career with martyrdom, and so, after years of devotion to the Church, and of toil as a common slave, having been alternately exiled, persecuted, and restored to favor, the soul of this learned hymnologist took its flight into the unseen world.

The Opportunity of the Church

BY EDWARD FULLER

The position of the Protestant Episcopal Church in America is likely to be discussed a good deal during the next few months. Its growth in recent years, and the claims which its members make for it, would alone give rise to controversy. But the fires have been fiercely kindled by the Pastoral Letter which has been put forth under the authority of the House of Bishops. In that letter two important points of doctrine have been laid down, and so positively that no one can possibly mistake their meaning. These points are the Virgin Birth of Jesus Christ and the Inspiration of the Holy Scriptures. As to the theological bearing of these doctrines, I have nothing to say. I should no more presume to meddle with theology than with zoology. I have no expert knowledge of either. It is true that both may be volubly discussed with very little knowledge; but the result of such a discussion can hardly be considered valuable. It may be said in passing, however, that the position taken by the bishops is surely the only logical position which a believer in Christian doctrine can take. Whether the average layman understands it or not is a minor matter. We accept theories in science which we do not understand. Why should we not treat theology at least as fairly as science? To raise objections to the Apostles' Creed is easy enough. To say that there are weak points in the argument for evolution is perhaps equally easy. But a certain sort of skepticism denies to the one what it concedes to the other. Nevertheless, in a theological discussion, if that is to be thrust upon us, the bishops may be trusted to hold their own.

Putting aside all subordinate issues, I wish to show what the claims of the Church are in the opinion of one who knows nothing of theology and cares less, but who feels that the human race needs a religion, and can only find it in a religion that has authority behind it. Let me add—to avoid personal misconceptions—that I do not identify myself with the person I speak for, whose views are so entirely uncolored by feeling or prejudice. There are many such and the Church might reach them more easily than it does. They are skeptics, if you desire to call them so, but they have outgrown the blatant skepticism of their early years and their minds are more or less open to religious influences. What chiefly stands in the way of these influences is their sense of humor. The statement may have an irreverent sound, but it is not meant to be irreverent. What I mean is that the popular worship of the day, the crude emotions which accompany it, strike against the mental grain. Prayer-meetings and revivals disgust them. They are repelled by evangelical fervor, because the bad taste of it disguises the sincerity. But they are not atheists. They are on the whole anxious to feel themselves in harmony with that Ruling Power in whom they find themselves entertaining a vague belief. Of such persons there are many, especially among the educated classes. They have neither mental nor moral sympathy with the Evangelicals. They care little for the theological protest of Unitarianism. But they could be brought into the Church with comparatively little effort. Their minds are weary of speculation and ready for faith. The condition which they make is that faith shall not mean sectarianism, and that the acceptance of it shall

not imply anything repulsive to their finer sensibilities. I do not say that this is the highest ground to take. Perhaps, on the contrary, it is very low ground indeed. I am simply stating the case. It is for the Church to decide whether such converts are desired.

One thing is certain. The Episcopal Church is the only religious organization that has any attraction for them. The exceptions to this rule are few and far between. They find themselves completely out of harmony with the sects, because, as I have said, their natures shrink from emotion in the raw. But they are not for this reason incapable of all emotion, even emotion of a high spiritual type. If they could have faith, it would be none the less genuine for being undemonstrative. But their faith must be founded upon something more substantial than the declarations of Calvin or the denunciations of Theodore Parker. Their feeling is that faith should mean worship and not speculation—that it should uplift the soul, not sharpen the intellect. And they desire that the act of worship should not be made distressing to every natural sensibility of which they are conscious, that it should not seem to be a burlesque of humanity and a blasphemy against heaven. There is one Church that offers to them the authority of historical continuity and a liturgy of unequalled beauty and spiritual force. It is the Holy Catholic Church, of which the Anglican communion is a living and authentic part—the body nearest in doctrine and practice to the primitive Apostolic Church.

It is unfortunate that the Anglican Church in America should ever have been called the "Protestant" Episcopal Church. The name is calculated to give a false impression. The Church of England was never a Protestant body like the Lutheran and Calvinistic Churches of the Continent. The English Puritans would have made it so, but Archbishop Laud saved it from that. It has remained "one Catholic and Apostolic Church." Division is the very essence of Protestantism. That is one reason why the Protestant sects have less and less power over the minds of the cultivated classes. It is not because these are heedless or skeptical. They are quite as reverent as the uncultured classes; they have better taste, for one thing, and taste is often a safer guide than religious feeling. But they do not appreciate dogma in the form that it usually takes at the hands of Protestant ministers—the crude form of a theology so unscientific that it is difficult to conceive how those who formulate it can be sincere. They believe in religion, but they feel that the meaning of religion is worship, not speculation. The Catholic Church stands for one, the Protestant Church stands for the other—or perhaps I should have said the Protestant sectarians. What is the Protestant Church? Does such an institution exist?

The wide and striking differences between the Protestant sects in America and the Episcopal Church ought not to need explanation. They are so wide and so different that it is well-nigh impossible to understand how they were ever considered as belonging to the same religious body. The Protestants reject the principle of Apostolic authority, as embodied in sacerdotalism; they have no liturgy; they do not keep saints' days; they celebrate a Sabbath, not a Sunday; their communion is not truly a sacrament, because they try to explain away the Real Presence; and in various respects, which need not be enumerated here, they show, under whatever specific name, that their ruling principle is that of a sect, not of a Church. To attempt to discuss all these points would lead me into the mazes of theology, with which I have already professed myself to be unacquainted; and I will confine myself to one, but that the one which non-Churchmen with open minds are most concerned about, the sacerdotal principle.

It is a mistake, I think, to assume that the Church that offers the widest latitude—either in practice or in belief—is likely to win the finest minds to its worship. The history of what may be called recent conversions among the educated goes to show that quite the contrary is true. The purely intellectual creed of Unitarianism seems to have had its day. Unitarianism was primarily a protest against the savage theology of Puritanism, and it reached its utmost growth in New England, where the Puritanic principle—the supremacy of intolerant dogma—was most in evidence. It leavened the teachings of the Protestant sects, but it had practically no influence upon the Church. Some ministers of the Unitarian faith,

by the way, have been moved by the Pastoral Letter to the expression of much indignation. They have declared that even bishops of the Church, by the authority of their office, have urged Unitarians to come to the Church, because in its teachings they would find nothing antagonistic to Unitarianism. If this be the case, it is high time that a declaration of adherence to the historic Creed was published. The Church will not gain, it will lose, by an apparent toleration which means simply, not liberty of conscience, but uncertainty of conviction. And it will not gain, but lose, by any substitution of sectarianism for authority. The weakness of Protestantism is that it is a denial of authority, and can therefore have no fixed creed. A Protestant church is little else than a theological debating society. It has no priests; it represents nothing but an intellectual protest.

Now there is a large number, a very large number, of educated men who have no inclination to put themselves under the domination of preachers who stand for what they themselves think, and nothing more. Intellectually they are more than equal to these preachers; nor will they submit to their moral guidance if they are to consider them merely in relation to their personal abilities. But for the sacerdotal office they have, or are in the way of having, a profound respect. It is the office, not the man, that they regard. They yield their private judgment to the voice, not of the preacher, but of the Church. Why is the Roman Communion attracting converts from among the ranks of the educated? That it is doing so no one can doubt. The reason is that the Roman Church never hesitates to speak with the voice of authority. The Episcopal Church can do no less. It is not a Protestant sect; it is a part of the Holy Catholic Church. It will never rise to the full limit of its opportunities until it rids itself of every taint of Protestantism. Faith is not supported by debate, but by authority. The cultivated classes are sick of mere sectarian squabbles. They are ready to welcome the spirit of worship, especially of worship in a fashion which appeals to the æsthetic as well as the ethical side, and which is not the invention of yesterday. Such worship is impossible without a liturgy, and without a clergy holding office under direct Apostolic sanction. It is on the ground of this historical continuity that the Church appeals most to those who are anxious, after years of profitless wandering in mild skepticism, to find rest and peace as faithful believers. No narrow Evangelicalism will ever attract them. Whether they are worth attracting is for the Church to decide. The outspoken utterances of the bishops will be a powerful influence in this direction. Those who attack this utterance as opposed to the growth of the Church speak from the sectarian point of view. And perhaps—some of us would admit no qualifying word—the Church had better stand still than grow into a sect. There is, however, little danger of that. Sectarianism is not growing as enlightenment increases.

This is only a single phase of the discussion which rages around the claims of the Church as they are put forth by the wisest and most zealous leaders of the Church. There are matters, no doubt, of wider import. But it is a phase that is not always given the attention it deserves. The temptation in these days to surrender a little here and a little there is very great. It is so easy to be "liberal." But there is a sort of liberality which is fatal to the authority that a Church should have. And this sort will not win the sympathy of the educated classes, whomever else it may win.

Opinions of the Press

The Independent

COLUMBIA COLLEGE—For the first time in the history of the college the Alma Mater is assuming parental rights and relations. For the first time her alumni are brought together and organized by the summons to lend a helping hand. Their response has been generous and noble enough to show how inspiring such a call is, and to put an end to the reproach on commercial enterprise as fatal to the love of letters. The three or four millions contributed to their Alma Mater by this one group of college men stand as a potent proof that college training does not condemn men to lean purses, nor disqualify them for the lucrative administration of affairs. The list of munificent gifts is an imposing one; but the culminating act in this series of noble generosityes, which have brought the grand total since Mr. Low became president, up to four millions, is that of the President

himself. We Americans are reproached for caring more for bulk and dimensions than anything else. But princely in amount as this gift is, it represents a great deal more than the round million it conveyed to the college. On Mayor Hewitt's definition of a rich man as one who was worth five millions, we have not supposed that President Low belonged in this class; and on the principle that the magnitude of a gift depends on the proportion it bears to the whole, we shall have to rate his very high. It is high enough to put an impressive emphasis on the donor's conception of the value that is to be set on a university and on a university training. It is not the gift of a plutocrat, out of the burdensome accumulations of his voluminous income. President Low has taken Columbia into his patrimony and divided his inheritance with the university, not altogether because of love to his Alma Mater, but because, being a man capable of large views and noble deeds, he wished to show his brother alumni, and through them the rich men of the city and of the country, his estimate of the value of property and of the best uses of money.

The Chicago Herald

COMPULSORY ARBITRATION—Now the logical result of this thing is State socialism. The logical end of it is the slavery of workmen with the State as master, and the confiscation of private property and the control of industrial operations by the State. If the decision of the tribunal is unsatisfactory to the workmen, they must be compelled to abide by it, and the Government must use all the force necessary, including military force, to drive the reluctant men to their task. That is slavery. If the decision is unsatisfactory to the employer, he must be made to accept it if possible. But it is not possible to compel him to go on with a business against his will. The only way in which government can enforce the decision and give the men employment in accordance with its terms, is to take possession of the plant, and carry on the business by its own agents. And that is State socialism. This statement of what is meant by compulsory arbitration and of what it involves, is all the argument that is needed to insure its rejection by the American people. Workingmen do not want anything that involves slavery, even though they may have a voice at the polls in choosing their masters. People who have property or who hope ever to have any, do not want anything that involves State socialism. When the people clearly see what is necessarily meant by the compulsory adjudication of labor disputes, they will have none of it. It is unnecessary, therefore, to consider what would be the industrial and social consequences of its adoption.

Personal Mention

The address of the Rev. J. H. Simons is Somerset, Bermuda.
 The Rev. S. Pritchard should be addressed at West Superior, Wis.
 The address of the Rev. Le B. W. Fowler is changed to Exeter, Maine.
 The Rev. A. T. Gray has resigned the charge of St. Stephen's, Waterloo, Wis.
 The Rev. and Mrs. Harry Baumann will sail on the City of Rome, 25th of May.
 The Rev. A. J. Browne sailed for Scotland last week on the steamship "Furnessia."
 The Ven. Archdeacon Brown, of Ohio, has gone for the summer season to Galion, O.
 The Rev. Olin Hallock has resigned the rectorship of Trinity church, South Norwalk, Conn.
 The Rev. Wm. Edgar Wright has accepted the rectorship of St. Peter's church, Freehold, N. J.
 The Rev. F. W. Bartlett has removed from Williamstown, Mass., to 37 Chestnut st., Salem, Mass.
 The Rev. Quincy Ewing has accepted a call to St. James, Greenville, Miss. for the summer months.
 The Ven. Archdeacon Tiffany, D. D., of New York, has taken up his summer residence at Sharon, Conn.
 The Rev. Lindsay Parker, Ph. D., rector of St. Peter's church, Brooklyn, has returned from his trip abroad.
 The Rev. A. T. de Leary has relinquished his position in St. Paul's church, Camden, diocese of New Jersey.
 The Rev. W. H. H. Ross has resumed charge of his former parish at Appleton, Minn. Address accordingly.
 The Bishop of Long Island has returned from his absence of a year abroad, under special leave granted by the diocese.
 The Rev. G. W. Douglas, D. D., has been appointed dean of the cathedral of St. Peter and St. Paul, Washington, D. C.
 The Ven. Archdeacon Horatio Gates, of the diocese of Western Michigan, has accepted charge of St. Stephen's church, Waterloo, Wis.
 The Rev. Chas. H. Schultz has resigned from the cathedral of the Incarnation, Garden City. His address until July 1st, 1895, will be Garden City, N. Y.
 The Rev. John A. Goodfellow, general secretary of the Free and Open Church Association, has changed his residence to 2745 Frankford ave., Philadelphia, Pa.
 Bishop Barker has resigned the temporary charge of the missionary jurisdiction of Western Colorado, which he held under appointment of the Presiding Bishop.
 The Rev. Richard T. Kerfoot, of Clyde, Wayne Co., N. Y., a

son of the late Bishop John B. Kerfoot, of Pittsburgh, has accepted a call to St. John's parish, Oxon Hill, Md.

The Rev. T. J. Lacey has resigned the position of assistant minister of St. Luke's church, San Francisco, Cal., and connected himself with Trinity School in that city.

The Rev. H. E. S. Somerville has resigned the rectorship of St. Andrew's church, Buffalo, N. Y., and has accepted the rectorship of the new parish of St. Barnabas, same city.

The Rev. John Davis, dean of Trinity cathedral, Little Rock, Ark., will preach the commencement sermon before Columbia Female Seminary, Columbia, Tenn., on Whitsunday, June 2nd.

The Bishop of Iowa has appointed the Rev. Wm. De Lancey Benton, rector of St. John's church, Dubuque, an examining chaplain in place of Canon Rogers, who has removed from the diocese.

The Rev. Richard Hayward, rector of St. James' church, Upper Montclair, N. J., has accepted appointment of the church of the Holy Trinity, Paris, France, and will shortly sail abroad with his family.

Bishop Leonard, of Idaho has been appointed by the Presiding Bishop to the temporary care of the missionary jurisdiction of Western Colorado, pending the election of a bishop for that see. He retains his own jurisdiction.

The Rev. Andrew Harold Miller, having accepted the rectorship of St. Michael's, Wilmington, Del., entered upon his new duties on Low Sunday, and was duly instituted rector of the parish, by the Bishop of Delaware, on the morning of the 5th inst. His residence and P. O. address is 304 West st., Wilmington, Del.

To Correspondents

G. M. B.—By writing to Brother Gilbert, Priory Farm, Verbank, Dutchess Co., N. Y., you can get full particulars of the work of the Brothers of Nazareth.

Ordinations

On Sunday, May 12th, Bishop Capers advanced to the priesthood in Trinity church, Columbia, S. C., his son, the Rev. W. T. Capers. The sermon was preached by the Rev. John Kershaw, and the candidate was presented by the Rev. Byron Holley. There were present, and united with the Bishop in the laying on of hands, the Rev. Dr. Evans, the Rev. A. R. Mitchell, and the Rev. E. N. Joyner.

Official

COMMENCEMENT at Nashotah will be on Thursday, May 30th. Alumni and friends of the institution are most cordially invited. Trains leave Milwaukee at 7:30 A. M. and return at 6 P. M.

SISTERS OF ST. MARY, KEMPER HALL, KENOSHA, WIS.

The annual Retreat for Associates and ladies will begin at Vespers, Tuesday, June 18th, closing after Celebration, Saturday morning. Conductor, the Rev. G. W. Christian, D. D., of Newark, N. J. The offering will be devoted to the expenses of the Retreat. Ladies desiring to attend will please make application before June 12th, to THE SISTER SUPERIOR.

PROVINCE OF ILLINOIS

The Rt. Rev. W. E. McLaren, D. D., D. C. L., primus of the province of Illinois, has appointed the Rev. Frederick W. Taylor, D. D., Springfield, Ill., treasurer of the province, to serve until the next meeting of the Synod, on account of the death of the Rev. J. M. C. Fulton, D. D., late treasurer of the province. All contributions for the Orphanage of the Holy Child, and the Aged and Infirm Clergy Fund of the province should be sent to the Rev. Dr. Taylor.

Died

SMITH—Entered into the rest of Paradise, on May 16th, 1895, Lydia Ruth, aged 3 years and 4 months, beloved and only daughter of Albert C. and Margaret F. Smith, of New York city. May the souls of the faithful through the mercies of God rest in peace.

Obituary

IN MEMORIAM—THE REV. J. M. C. FULTON, S. T. D.

We, the Bishops and other clergy of the diocese of Springfield, desire to express our thankfulness to Almighty God for the good example and high character of our brother, the Rev. J. M. C. Fulton, S. T. D., for the services of whose burial we are now assembled.

The integrity of the just man was his, the purity of the Christian, the enthusiasm and tact of the leader of men, and the consciousness of the priest whose life and powers, acts and thoughts, are a continual oblation to the great Father.

Dr. Fulton was a man of sunny disposition and happy ways; he shone in the social circle, he knew men, as the flourishing chapter in this parish, of Brotherhood of St. Andrew, is a living witness; he knew how to lead to heartfelt consecration the powers of life for the upbuilding of the Church, as the many activities of his parish and his work as the rural dean of Jacksonville fully testify. As a preacher he drew large congregations of attentive and well instructed people, while as the unwearied and gentle pastor of souls he fastened hearts to himself with the cords of love. We mourn, but not for him; we lament, but not on his account.

In the Paradise of God, as we humbly trust, his is the mighty gain; with the blessed dead, with the good of all ages that are "but gone before," with his own dear children who waited for him, he is among our dead for whom we yield to Almighty God "most high praise and hearty thanks" and again are the words true: "How grows in Paradise our store." **But**

"Angels and living saints and dead,
 But one communion make,"

He has but made his journey into the Church Expectant, wait-

ing, longing watching, praying for us; he is ours still, for in "the Communion of saints" all holy persons enjoy in common all holy things. We sorrow not as those who have no hope. We comfort one another with the teaching of the Christian Faith and that holy hope that still is ours, in the bonds of that charity that "never faileth." God has provided some better things for us, the living, that they, the dead, without us, apart from us, separated from us, should not be made perfect. The souls of the righteous are in the hand of God, their departure is taken for misery, but they are in peace, their hope is full of immortality, and "God proved them and found them worthy for himself." May the good Father and He that wept at Lazarus' grave and the Holy Ghost the Comforter be the stay of all that mourn! And, in that breath of love, which is prayer, surely we cannot forget to plead:

"Lord all pitying, Jesu blest
 Grant him I thine eternal rest."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The annual appropriations have been postponed until June 4th, trusting that the contributions meanwhile may be sufficient to justify the continuance of the appropriations for the new year as at present.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and Parish

PRIEST, graduate, experienced, desires temporary duty. SACERDOS, LIVING CHURCH, Chicago.

A YOUNG LADY desires a position as companion. At liberty after June 1st. Address M., Postoffice, Rye, N. Y.

A CLERGYMAN at leisure during the summer, would gladly supply. Best of references. Address PRESBUTEROS, LIVING CHURCH Office.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

PRIEST, married, graduate, experienced, visitor, preacher, thorough Churchman, desires parish or curacy. Address "A," LIVING CHURCH office.

WANTED.—Organist and choirmaster for vested choir of men and boys. Large parish. Flourishing city. Living very cheap. Excellent opportunity for vocal and instrumental teaching. Salary \$450 per annum, promptly paid. Address the REV. SHERWOOD ROOSEVELT, Owosso, Mich.

SELECT family house, delightful situation, within two blocks of, and overlooking the ocean. Boating, fishing, bathing close beside us, perfect sanitation. Special rates for season guests, also for the spring and fall. For circulars, address Mrs. M. H. HAYDEN, The Albany, Seventh ave. and Bergh st., Asbury Park, N. J.

A SUMMER TOUR.—A few ladies under the chaperonage of an experienced traveler, will leave America, July 1st, for a two months' tour in Europe. The arrangements combine the advantages of a small party, and first-class travel, with moderate expense. Address with references, MRS. D., THE LIVING CHURCH, Chicago.

WANTED.—By a priest of the Church, a position as teacher or professor of ancient and modern languages; can assist in other departments; speaks German, English, and French fluently; teaches free-hand and mechanical drawing; middle-aged, experienced, energetic; best of references. Address A. B., care of THE LIVING CHURCH.

EXCHANGE.—Mr. Rasmus R. Madsen is desirous of receiving the names of persons who would like to effect an exchange between THE LIVING CHURCH and *The Church Times* or *Church Review* (English papers). Will they please, in the first instance, stating name and address, and which paper they desire to exchange with, communicate with the above at 22 Rossett st., Liverpool, Eng.

AN organist and choirmaster of many years experience with vested choirs, desires a change and a larger field of work. Strictly a Church musician in Anglican, Gregorian, and choral services. Original vocal method, unexcelled in choir results. Testimonials from important parishes and musicians. Position accepted on trial at a moderate salary. Address, "BENEDICTUS," LIVING CHURCH OFFICE.

TO RENT, or lease, or sell—an attractive school property at Pekin, Ill. The location is very central and desirable, being only a few miles from Peoria, Springfield, Jacksonville, and other thriving cities. Any one having some capital would find this a grand opportunity for establishing a school. The terms will be very liberal, and to one who desired to build up a Church school, they would be extremely generous. For particulars inquire of the Rev. J. C. WHITE, Springfield, Ills.

BOOKS WANTED!

Percival: "Apostolic Succession," last edition. W. Maziere Brady: "The Episcopal Succession in England, Scotland, and Ireland" (3 vols) Gams: Series "Episcoporum Romanæ Ecclesie." Clark: "Successione Apostolica." Estcourt: "The Question of Anglican Ordinations." I want serviceable second-hand copies of the above books. Quote price. PERCY DOUGLAS, 1002 Walnut st., Kansas City, Mo.

The Editor's Table

Kalendar, May, 1895

1.	SS. PHILIP and JAMES.	Red.
5.	3rd Sunday after Easter.	White.
12.	4th Sunday after Easter.	White.
19.	5th Sunday (Rogation) after Easter.	White.
20.	ROGATION DAY.	Violet.
21.	" "	"
22.	" " Violet.	White at Evensong.
23.	ASCENSION DAY.	White.
26.	Sunday after Ascension.	White.

Hail, Holy Spirit!

For Schubert's "Ave Maria"
BY GRACE STUART REID

Hail, Holy Spirit! Promised peace!
Come down where doubt leads back to sin,
Sign Thou our fettered hearts' release,
And prove the Christ our souls within.
As sweet as southern winds that blow
When winter's lengthy reign is done,
Art Thou, the pledge of heaven below,
The token of our risen sun—
Hail, Holy Spirit!

Hail, Holy Spirit! Guide to life!
Not idle ease dost Thou bestow—
With longings Thy good gifts are rife,
Thy rain of comfort bids us grow,
The hearts that to Thy love-call beat
Reach out for all to know their joy,
We own no Pentecost complete
Which does not every tongue employ—
Hail, Holy Spirit!

It was announced in a parish magazine that a new cope would be used at Easter, and a paragraph describing the vestment was concluded by the remark, "that it has the authority of ancient usage and is covered by the famous 'Ornaments Rubric' in the Book of Common Prayer." A servant of one of the families in the parish was asked by her mistress, on returning from church, what she thought of the cope. "Please ma'am," she replied, "I thought it was very grand, but I looked all over it and couldn't see the Ornaments Rubric."

The church of St. Wulfram, Grantham, Lincolnshire, is one of the finest ecclesiastical edifices in that part of England. The tower, three hundred feet high, is one of the greatest works of the fourteenth century. It is pronounced by competent judges second only to the steeple of Salisbury cathedral. This church is always open; enormous congregations assemble there every Sunday, and there are many week-day services. The old custom of preaching against drunkenness every year after the election of the new mayor is still kept up, the preacher being paid two pounds for doing so, which is charged on the Angel Hotel. Curfew is rung from Grantham steeple every night at 8 o'clock.

We laugh at Xerxes for flogging the sea, and read with a smile that at Athens, in its best days, the weapon with which a man had been accidentally killed might be solemnly arraigned and sentenced for the crime. But after all, it is not so very long since, even in enlightened England, objectionable books might be condemned to be burnt by the common hangman. A curious law suit, it is said, is on foot in Russia for the restoration of a banished bell! The bell was accused in 1593 of sounding the first notes of the insurrection of the false Demetrius. This was at Uglich, in European Russia. On this charge it was found guilty and exiled to Tobolsk in Siberia. The inhabitants of Uglich contend that 300 years is surely enough penance for a rebel bell, and ask for its return, but the mayor at Tobolsk states that the sentence was for life, and the bell it seems is as much alive now as it ever was. It is able to call the people to their devotions with lusty and insistent voice. It would be interesting to hear the pleadings at this novel trial.

The following is a list of birthday presents recently sent to Prince Bismarck: Cheeses from 200 pounds in weight to half-a dozen ounces; a hundred and forty dozen cheeses of different sizes and sorts; and sausages of all dimensions, from the one twenty-three yards long and of proportionate thickness, that required a crate to itself, down to the one that came in a letter and provided a meal for the birds. Here were over a dozen immense salmon, and there piles of *pate de foie gras*,

cases of apples, barrels of oysters, pots of honey; on this side a tank containing living carp, on that tarts and eggs, for all the world as if Fredericksruh were a beleaguered fortress. Over a thousand bottles of wine, cider, beer, liquor, and cognac were provided; more than five thousand cigars, with pipes of every shape and quality, and five thousand matches. Some admirers of the great man at Lubeck sent him enough confectionery for the rest of his life, in the shape of a copy of the Niederwald monument moulded in macaroon biscuit. Nor was the outward man neglected; the Prince was overwhelmed with mantles, cloaks, and rugs; helmets, slippers, and swords; warm stockings and hot water bottles. Eighty-three utterly obscure individuals, burning with the desire to shine in reflected glory, dedicated their photographs to the hero. And literary vanity was not behind-hand in the race. Thirty German authors were ruthless enough to send copies of their complete works, whilst eleven others, more merciful, presented him with selected tomes; penholders, and inkstands, too, were to be counted by the dozens. The religious element in Germany was represented by a batch of Bibles; and an old lady of self-sacrificing turn of mind, kindly contributed a funeral wreath she had intended for her own grave. Nor did the grateful Teuton forget to provide the hero of the empire with a pleasing occupation for his leisure hours. No less than 120,000 letters were showered upon him in commemoration of the festival. If we calculate that he worked at them ten hours a day, and allowed three minutes for each letter, it would take him about three years to merely read this correspondence.

The Anglican Position

BY THE REV. ALEXANDER CRONE

II.

In books, in conversation, in newspapers, the Roman Church is referred to as the "Catholic Church." To the million this confusion of terms may seem a matter of small importance. "What's in a name?" In this case we may truly say with Lord Beaconsfield, "Everything."

Christ hath appointed the Church as the only way unto eternal life, and if by the Church we are to understand the Roman Church, then the Roman Church is the only way to eternal life. I cannot do better than quote here a very remarkable passage from Bishop Pearson on the Creed, Art. IX. p. 522, bearing on this point. "We read at the first that the Lord added daily to the Church such as should be saved; and what was then daily done hath been done since continually. Christ never appointed two ways to heaven, nor did he build a Church to save some and make another institution for other men's salvation. There is none other name under heaven given among men whereby we must be saved but the name of Jesus, and that name is no otherwise given under heaven than in the Church. As none were saved from the deluge but such as were within the ark of Noah, framed for their reception by the command of God; as none of the first-born of Egypt lived, but such as were within those habitations whose door-posts were sprinkled with blood by the appointment of God for their preservation; as none of the inhabitants of Jericho could escape the fire or sword but such as were within the house of Rahab, for whose protection a covenant was made, so none shall ever escape the anger of God which belong not to the Church of God."

For my own part, if I were not absolutely assured in my heart that the Episcopal Church is a Catholic Church, a valid branch of the one Holy Catholic and Apostolic Church, the Church founded by the Saviour Himself, I would not serve at her altars one day more, but because I am so absolutely assured of her Catholicity I protest against the Roman Church in this country being called the Catholic Church. Her official title is "the Holy Roman Church." Her very title tells us plainly that she is a localized Church, and for this reason she can be no more the Catholic or Universal Church than the Jewish Church could be the Catholic or Universal Church.

Listen to what the Bishop of Springfield says on this point: "Judaism was local, it could not be Catholic. Carry the Jews all over the world and give them a home in every clime, and that would not make their religion Catholic. Palestine was and is its country,

Jerusalem its city, the temple was its shrine, and the high priest its supreme ruler. So Roman Catholics, even though they are found in every land, do not thereby make their branch of the Church Catholic. Italy must ever be its country, Rome its city, the Vatican its temple, and the Pope its high priest, and Roman Catholic must be its name, if we wish to speak accurately and tell the truth."

"If we wish to speak accurately and tell the truth," we must speak of the Roman Church, not as the Catholic Church, but as the Roman Catholic Church, as her official title plainly declares, and I may well ask again, how can a local Church be the Universal Church? "Catholic" means universal. The Catholic Church is the Universal Church, "the Holy Church throughout all the world." It comprehends within its ample fold all the nations that were to be won to the obedience of Christ by the ministry of the Word and Sacraments, and how can a national, local, and particular Church, like the Roman, be co-extensive with the Holy Church throughout all the world. The very idea is absurd. The Roman Church in this country cannot be, as the Bishop truly says, even a branch of the Catholic Church. It is simply an Italian mission. The Bishop of Rome has no more jurisdiction in this country than any other foreign bishop, and when Romanism forces itself beyond "the ancient bounds which our fathers have set," its action is anti-Catholic and schismatical. Italy is its country, Rome its city, and "the ancient bounds our fathers have set" for the Roman Church is the kingdom of Italy, and this kingdom can no more be co-extensive with the kingdoms of the earth than the Roman Church can be co-extensive with the Catholic, the Universal Church.

So far, then, is the Roman Church from being the Catholic Church of this country, or any other country beyond the bounds of the kingdom of Italy, that it is not even a Catholic Church at all, but it is simply an Italian mission, and as this mission is forced beyond the ancient bounds, it is an anti-Catholic and schismatical body.

To speak of this Italian mission as the Catholic Church of this country is simply absurd, and every non-Romanist ought to know that there is no way in which he can more effectually help on the cause of Rome than by speaking of the Roman Church as the Catholic Church.

There are three great divisions of the Catholic Church, the Eastern (a part of which, the Church of Jerusalem, is the Mother of all), the Roman, and the Anglican, and to confine the term Catholic to the Roman portion, to the exclusion of the other two, may serve the cause of Rome, but it cannot serve the sacred cause of truth. I may say the proper name for a Romanist in this country is Papalist, but as this name would perhaps give offense, it is on the whole better to speak of him as a Roman Catholic, and his Church as the Roman Catholic Church.

THE SECOND DELUSION

As the first of these two common delusions of which we have spoken ignores the Eastern Churches, the second one to which we now come unchurches the Anglican Communion. This second delusion is that the Old English Church went down amidst the shifting sands of the Reformation to rise no more, and that Henry VIII then founded a brand-new Church, a purely human institution, and that the Anglican Communion to-day in all its parts is the creature of Henry.

This delusion, I may say, prevails amongst all sorts and conditions of men, and there are even members of our own American (Episcopal) Church who are its victims. It is not hard to see why this delusion is so prevalent. Rome is ever busy, and we all know how full of commendable zeal the Romanist is for his Church, and how industrious he is in season and out of season in propagating this delusion. I believe that I am justified in saying that in Roman schools extraordinary pains are taken to teach the young that Henry VIII founded the English Church.

Then, again, our historians have, with scarcely an exception, approached the consideration of the Reformation period, "under the tyranny," to use the energetic language of President Cleveland, "of preconceived ideas." "Preconceived ideas" simply mean prejudices, and you cannot conceive any disqualification more fatal to an historian than prejudice.

Even the Saviour's words and works were no match for prejudice. The Jewish people had an overmaster-

ing prejudice in their minds that their Messiah was to be a political rather than a spiritual King, and this overmastering prejudice prevailed over all the Saviour said and all He did.

Our historians, I say, have approached the consideration of the Reformation period with preconceived ideas, and instead of allowing the facts of the history to inform and shape their judgments, they have, on the contrary, allowed their prejudices, their feelings, to interpret the facts of the history. Macauley is perhaps the most eminent representative of this class. Such was the strength of his prejudices that the clearest facts of the history could never open his eyes to see that the object of the English Reformation was not to destroy the Old English Church, but to cleanse and purify and to restore in her the primitive faith and practice.

Brutal and ruthless as Henry was, determined as Elizabeth showed herself to be, the very idea of destroying the old Church never once entered their minds, and even if they had made the attempt, the attempt would have been made in vain. There were stout hearts in those days. Men, Churchmen, then had convictions, and they were not afraid to brave the wrath of kings.

Then again, there is in the common mind the prevailing indifference to Divine truth. I may say, generally speaking, that men, if we are to judge from appearances, will never realize till doomsday that they are just as responsible to God for right thought as for right conduct; that it is just as sinful to close the mind against what is true as it is to put forth the hand to do what is wrong, and that ignorance of Divine truth is wholly inexcusable where there is the means of knowledge.

God's Word tells us that there is only one Church, and yet there are no more common expressions in our language than, "we are all aiming to go to the same place, there are many ways there, one Church is just as sure to lead there as another;" and thus the little sect of a year ago, conceived in self-will, and reared in imposture, is just as good as the one Church founded by the Saviour, and just as sure to carry in safety across the waves of this tempestuous world as "the ark of Christ's Church."

The Divine society is confounded with the little human society outside the Church, and men are not able to see wherein they differ, and if a difference be perceived the preference seems given to the sect. I believe this is really so.

To those who take this view, it does not really signify whether this Church was founded by Henry or not, and thus the great majority of men are content to rest in ignorance of one of the greatest events in the world's history.

This Church is the Church of the dominant race, the Church of Washington, the Church of America, and it is a matter of supreme importance whether this Church was planted by God or not, for "every plant which my Heavenly Father hath not planted shall be rooted up."

Book Notices

The Inevitable, and Other Poems. By Sarah Knowles Polton, author of "Social Studies in England," etc. New York: T. Y. Crowell & Co. Pp. 100. Price, \$1.

These are fugitive verses which, after being copied in magazines and papers considerably, are now collected into a volume. We are inclined to think that they were more suited to their former mode of life, and do not find in them much that can be considered worthy of preservation. A good many of them relate old legends or events of history in metrical form, though without any vivid poetical coloring. The imaginative element seems to be largely wanting in the book. The motives of the authoress seem to be a sort of general sympathy for earnest endeavor of all kinds and a sentimental love of nature, which prompt her to put prose thoughts into verse. The publishers have done their part well and have made a beautiful book, which we suppose is intended mostly for the friends of the authoress.

Freytag's Technique of the Drama. An Exposition of Dramatic Composition and Art. By Dr. Gustav Freytag. An authorized translation from the sixth German edition. By Elias J. MacEwan, M. A. Chicago: S. C. Griggs & Co. Cloth.

Freytag's book, after passing through half a dozen editions, has become a standard work upon the subject with which it deals. It is now for the first time translated into English, and will no doubt be read by all who wish to familiarize themselves with the principles of dramatic art. Not only those who wish to write drama, but those who wish to read it or hear it understandingly, will be interested in the book. It treats of the origination and construction of the

drama, of the management of scenes and characters, and the use of poetry as a help to dramatic art. The principles laid down are illustrated by references to Sophocles, Shakespeare, Lessing, Goethe, and Schiller, which greatly enhance the value of the book and make the volume of interest to all students of those authors. Although Freytag has been more successful as a novelist than as a dramatist, he has thoroughly mastered the drama as a form of literature, and made himself probably the best living authority as to its construction.

On India's Frontier; or, Nepal the Gurkha's Mysterious Land. By Henry Ballantine, M.A., late American Consul at Bombay. New York: J. Selwyn Tait & Sons. Price, \$2.50.

This is a somewhat slight account of a journey to Nepal by an American who only wanted to see a country generally forbidden to the traveler. Nepal is one of the "buffer" States which stand between British India and the possibility of Russian invasion. The journey was certainly interesting, and not devoid of exciting adventures. Nobody but an Anglo-Saxon would undergo such risks simply for the sake of being able to say that he had seen the country. Our author, if he is not unnecessarily detailed in his accounts of the minor vicissitudes of travel, is sometimes too brief where we should expect fullness. He alludes to the outbreak which took place while he was at Khatmandu, the capital of Nepal, and to the inconveniences which it occasioned, but leaves us quite in the dark as to its cause, circumstances, and significance. This was to miss a brilliant opportunity. The author's style is exasperating. The sentences are often curiously involved, and sometimes defy analysis. Still, as nothing very profound is attempted, it is generally possible to make out his meaning. The personality of the author, with his cool American assurance, his persistency and insensibility to danger, would delight the soul of Kipling. He has also a proper contempt for British officials and British policy. There is an unconscious humor, which is worth the price of the book, in the account of the way in which he imparts to the red handed assassins who have just completed a dreadful massacre, his views upon the sanitary condition of the capital, and proposes, out of pure benevolence, to draw up a feasible plan for the construction of water-works, if they will promise not to let the matter drop. When all is said, we are indebted to the author for a glimpse into a little-known region. The book is embellished with numerous excellent illustrations.

The special subject for University Extension courses at the Chautauqua Assembly in 1895, will be American History, Institutions, and Social Life. Among the lecturers are Mr. John Fiske, Dr. Edward Everett Hale, Prof. Jeremiah W. Jenks, Prof. W. H. Mace, Prof. F. O. Atwater, and Prof. E. R. L. Gould.

Magazines and Reviews

Some of the work done by our New York City Mission Society is described in the May number of *Harper's Magazine* by the Rev. Brookholst Morgan, D.D., under the title, "Men's Work Among Women," showing how refined Christian gentlemanliness wins its way with the outcast and depraved, leading them back to better things. A scientist who can write entertainingly for a wide circle of readers is Dr. Andrew Wilson, of the University of Edinburgh, who has succeeded in making "The Story of the Liver" in this issue not only interesting from the popular standpoint, but valuable in showing the result of the latest scientific research in this field. The famous picture-gallery at Madrid, "The Museum of the Prado," is the basis of a treatise of Spanish painting and its culmination in Velasquez. The article is beautifully illustrated with fourteen reproductions of celebrated pictures in the gallery.

The Church Eclectic for May, the first number under the new management, is at hand. It gives every promise of maintaining the high character and reputation which it has achieved through the long and devoted labors of its founder and first editor. It opens very fitly with an appreciative sketch of Dr. Gibson, by the able hand of Dr. Morgan Dix. There are several original articles of importance. The letter of Bishop Grafton to Bishop Seymour on the rationalistic movement in the Church draws emphatic attention to dangers which loyal Churchmen are called upon to meet in the immediate future. Archdeacon Taylor, of Springfield, contributes a timely and thoughtful article on the Provincial system as proposed in the Report on Amendments to the Constitution. A paper from the Rev. Dr. Gold touches upon the salient points of the Report in general, with a more particular criticism of the unfortunate "Declaration" which the Commission have prefixed to their draft. It is evident that this Declaration decidedly will not do. There are other original contributions of interest, besides selections of the usual character from English sources, crisp notes and summaries. *The Eclectic* represents the "survival of the fittest." It has witnessed the rise and fall of more than one attempt to supply the Church with solid periodical literature and, on its merits, it has outlived them all. It ought to have a widely extended circulation and we feel sure that for this purpose it is only necessary that it should be brought to the attention of cultivated people throughout the Church.

Books Received

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

GEO. W. JACOBS & CO., Philadelphia
On Wings of Fancy. By Archibald Campbell Knowles. \$1 net.

CHAS. G. FISHER, Philadelphia.
Death and the Resurrection. An Inquiry into their Nature. By Calvin S. Gerhard, D.D. \$1.25.

HARTFORD SEMINARY PRESS, Hartford, Conn.
Qualifications for Ministerial Power. The Carew Lectures for 1895. By Chas. Cuthbert Hall D.D. \$1.50.

FUNK & WAGNALLS CO.
The Estrangement of Young People from Christianity. By Pres. J. E. Rankin, D.D., LL.D. From the French of Lr. Eugene Bersier.

REV. J. W. ALLEN, 1516 Locust St., St. Louis, Mo.
God Spake All These Words. By James H. Brookes. Paper covers. 75c.

CHAS. SCRIBNER'S SONS
A Truce; and Other Stories. By Mary Tappan Wright. \$1.
How to Know the Wild Flowers. A guide to the names, haunts, and habits, of our common wild flowers. By Mrs. Wm. Starr Dana. Illustrated by Marion Satterlee. \$1.75 net.

English Seamen in the Sixteenth Century. Lectures. By James Anthony Froude. \$1.75.

Lotus-Time in Japan. By Henry T. Finck. Illustrated. \$1.75.
The Making of the Nation, 1783-1817. By Francis A. Walker, Ph. D., LL. D. With maps and appendices. \$1.25.

My Early Travels and Adventures in America and Asia. By Henry M. Stanley, D. C. L. In two volumes. \$3.

History of Religion. A sketch of primitive beliefs and practices, and of the origin and character of the great systems. By Allan Menzies, D. D. \$1.50 net.

HARPER & BROS.
With the Procession. A novel. By Henry B. Fuller.
The American Congress. A history of National Legislation and Political Events, 1774-1895. By Joseph West Moore.

MACMILLAN & CO.
Lectures on Preaching. By W. Boyd Carpenter, D. D., D. C. L. \$1.50.

LONGMANS, GREEN & CO.
The World as the Subject of Redemption. Eight lectures. By the Hon. and Rev. W. H. Fremantle, M. A. With an introduction by Richard T. Ely, Ph. D., LL. D. Second edition, revised. \$2.

Sermon Sketches. Taken from some of the Sunday Lessons throughout the Church's year. By the Rev. W. H. Hutchings, M. A.

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The Household

"With the Memories that Throng"

BY WM. B. CHISHOLM

Was her step a trifle lighter?
Was her eye a trifle brighter?
Was her little hand still whiter
In that other day?
Is her step a little weary?
Is her eye a little dreary?
Is that toilsome hand more furrowed?
Hath she suffered, hath she sorrowed?
Since that other day?

Have I scattered only roses
In her path since that fair day?
Hath she walked in sunny bowers
As in those elysian hours
When she trod youth's golden way?
Who hath thorns and nettles planted
In these gardens once enchanted,
Is it I, I pray?

But my blue-eyed, sunny maiden,
E'en with matron honors laden,
Chides me for the anxious word:
"These are still elysian hours,
Still I wander 'mid the flowers,
Still the answering bird,
In the topmost branches singing,
To and fro his glad way winging,
Echoes to my heart its song."
As she speaks her step is lighter;
As she weeps her eye is brighter;
But her little hand clasps tighter
With the memories that throng.

For she points to yonder portal
Where we bore all that was mortal
Of our heaven-sent little one;
And I chide myself still newly
(Though I asked her sadly, truly,
Thinking of my sins alone):
Yes! her step was something lighter,
Yes! her eye was something brighter,
Ere our light of life was flown!
And I know her heart is sleeping
Where the Father's care is keeping
That dear sleeper 'neath the stone;
And the thorn must pierce us ever,
Till the skies no more dis sever,
Till we clasp in heaven forever
Our lost little one!

A Business Romance

BY MARION COUTHOUY SMITH

The great bell of Trinity church clanged out solemnly—one. The single stroke, and the expectant silence which succeeded it, were more impressive than a long series of ringing notes; at least so thought Elizabeth, as she walked up Wall street towards the church. All the world was going to luncheon; all sorts and conditions of men—with here and there a woman—were jostling each other on the streets; but in business itself there was a lull, and the offices looked deserted. The few women were of two kinds; those who were not business women, who looked out of place, and had the air of going through a trying ordeal; and those who were business women, and felt that they were in their own domain. The difference between these two classes was very sharply defined; in the case of Elizabeth, for example, one glance was enough. It was not necessary to subject her to embarrassing scrutiny to make sure that she was a business woman. Her manner betrayed it, in the first place; she looked straight ahead of her, without furtive glances in any direction, nor the slightest special consciousness of the presence of men. Her costume also suggested it; her simple gown and jacket of dark-blue serge, her linen collar, and her small hat, unaggressively trimmed. But more than all these, her fair, quiet face told the tale, the look of definite purpose in her clear gray eyes, and on her full, but firmly closed lips.

This look, however, had not obscured the sweet youthfulness of the face; there was, to be sure, a little line between the

straight brows, but just now that was more the result of perplexed thought than of work or care. Elizabeth had a problem to solve, and it was the problem of a life-time. For the first time in all her young, earnest, over-shadowed life, she saw a dazzling vision of wealth and ease, and for the moment it blinded her eyes to all that had hitherto been precious to her. She had received a letter from the vice-president of the company which employed her—a manly, respectful, straight-forward letter—asking her to be his wife. A fortunate girl she was, indeed! Her friends, if they had known it, would have envied her to the point of bitterness; according to ordinary standards, it was her grand opportunity. There need have been no doubt as to her decision—but for Harold Moore.

The question was not whether she owed any allegiance to Harold; it was whether or not she loved him well enough to forego the material allurements which attracted her so strongly. Of course she had believed that she loved him, and there was, in reality, a tacit understanding to that effect; in a manner, her integrity was involved; but in a matter like this, a woman's integrity is not the simple thing that it may appear to be at a casual glance. There is a deeper view to be taken; it is a case of honor within honor. A pitiful half-love is the worst of all alternatives; and after all, had she not been mistaken? Was it not better to draw back altogether than to give Harold a love so slight that it could be shaken by Mr. Eldon's offer?

Poor Elizabeth judged herself too severely. There was New England blood in her veins, and perhaps it gave a morbid tinge to her conscience. It was only too natural that she should be tempted to accept Mr. Eldon. There was a delicate mother at home, possessed of an infinitesimal income; there was a young brother to be educated and started in life. And besides these, there was a young woman, bright, healthful, and full of life, who had known little—ah! so little—of the natural joys of girlhood, and who grew so weary and so restless at her desk, so disheartened amid the ever-threatening anxieties at home. Harold was a dear fellow (in her eyes); but all he had in the world was a small salary from the publishers of a weekly periodical, who employed him in the advertising department. For a long time they would have to wait, and after that, to struggle along together. The problem seems an easy one to those who have not lived as Elizabeth was living. From her point of view, it was indeed a vexed question. Yet, merely because she hesitated, she thought herself unworthy of Harold, and thus created another complication in the already tangled skein of her affairs.

Mr. Eldon was a bachelor of mature years, somewhat precise, but so good that one could only wish him possessed of more personal attractions! Elizabeth could not love him, but her thorough respect for him made it more difficult for her to dispose of his suit in a summary manner. However, she had still a little time to consider the matter. He had written that he should not press her for an answer, but would willingly wait until she could bring her mind to a decision, as he was well aware that the discovery of his feeling for her must be a surprise. She was grateful for this consideration, and tried to dismiss the subject from her thoughts as she walked up the narrow, crooked, hilly street, between the massive facades of the great business buildings, towards the dominant front of

the old church, with its familiar clock and steeple. How strange, how impressive, is this ancient stronghold of the Christian faith, standing in the very midst of the business centre of the city, beaten upon daily by the surging waves of the world's life; facing the sordid tumult of Wall street with silent, stern rebuke. There, in the old graveyard, the sparrows twittered, and the grass was green. Here autumn cherished still a fleeting hint of summer; and here the ever-open doors invited the soul into a haven of peace. Elizabeth went in, passing those queer old reliefs in the south door, the bishops with their puffy sleeves, the solemn groups in old-time costumes. She did not heed them to-day; she did not even feel the idle presence of sight-seers, as she went up towards the chancel, and knelt in the most retired spot she could find. The roar of the city went on without; but here, where prayer was possible undisturbed, she might find light.

And here, indeed, in those few moments of communion with the source of light, the divine ray within her shone forth clearly, and she saw truth in all its perfect beauty. The knowledge came to her that one note of falsehood in her life would disturb its harmony forever; and she rose from her knees resolved to be true to herself and to her highest ideal. That was the one thing needful, not expediency, not even self-sacrifice, but just the bare, simple truth, and all the rest would follow. There lay the solution of all problems. Her decision was made.

She was late in returning to the office, and as she entered hurriedly, who should run against her but Harold Moore himself! He caught her hand, and as her clear eyes shone upon him, his were alive with light.

"I'm so glad not to miss one glimpse of you," he cried. "I was disappointed. Aren't you late?"

"Yes, a little. But why?"

"Why am I here? Oh, in the interest of *The Weekly Summary*. Mr. Farquhar has promised an advertisement."

"I am glad! But I must hurry in now. I'm not often late, or I should tremble. Good-bye!" Her look prolonged the sunshine of his day as they parted.

That afternoon as she sat before her typewriter, her soul was filled with peace; she had no further doubt as to her love. Surely, she thought, some demon of uncertainty must have tormented her for a season! Her fingers moved mechanically over some long task of copying; but suddenly her thoughts were broken

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in upon by the voice of Mr. Farquhar, the president, who entered from his private office.

"Miss Joy," said he, "I wish to dictate a letter to the proprietor of *The Weekly Summary*, withdrawing my promise of an advertisement." His voice was shaking with indignation and his son, who had just come in, asked hurriedly, "What's the matter?"

"I have been deceived," said Mr. Farquhar, drawing up his portly figure. "I have received reliable information as to the circulation of the paper, and I find that they have been lying to us. The matter of the circulation is not so important as the fact of the dishonesty of the publishers, and I wish to withdraw my support from the concern. We were about to advertise in it largely. Now, Miss Joy, if you please," and he began to dictate.

Elizabeth's fingers moved, and she spelled out "Dear Sir." The type on the key-board danced before her.

"Mr. Farquhar," she said faintly, "will you kindly repeat the first sentence?"

"Certainly," said Mr. Farquhar, a little surprised at her sudden attack of deafness or inattention. She pulled herself together and went on; the letter was written, and passed to Mr. Farquhar for his signature. Then other work was wanted, and the keys of the instrument played right merrily all the afternoon. But to her dying day, Elizabeth will tell you that these were the darkest hours of her life.

Who had deceived Mr. Farquhar? Who but Harold Moore, the authorized agent for the advertising department of *The Weekly Summary* the man whom she

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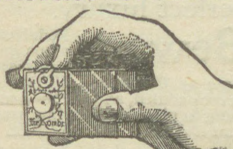
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had loved and trusted, in whose interest she had clung to the truth, for whose sake she had embraced a life of continued toil? And now he was dead! Ah, worse than dead; for what is the death of the body compared with the moral and spiritual death of a soul that we love as our own? If she could but have loved him and mourned for him! But now all was over. Truth could not mate with falsehood.

She resolved that as he had died to her, she would die to him. She would accept Mr. Eldon, the better to forget that Harold Moore had ever existed, not Harold the man, the liar! but Harold the myth, the noble Harold of her dreams. Yes, she would write to Mr. Eldon this very evening; not now, she could not frame a sentence now; her head ached. Perhaps by evening she would be stronger, and less heart-broken. How well she knew her own heart now, too late!

In the early dusk of autumn, she hurried up the hill again, between the frowning buildings, in the long shadow of the church steeple. But now she would not go within, to pray for light. There was no problem to solve; no light upon her life but the spirit-light which now, alas! seemed cold and far away. She was passing through the shadow, and could not feel the Presence by her side.

She crossed to the front of the church, and turned toward Rector street, where she was to take the Elevated Road. As she did so, a figure parted from the hurrying crowd, and stood before her, and a voice, too dear, spoke her name, "Elizabeth!"

She did not answer, but Harold went on, walking with her as he spoke.

"I want to tell you," he said, "It's—it's bad news, dear! I have left *The Weekly Summary!*"

She drew in her breath sharply, but still she did not speak.

"Yes," he continued, "it's hard; but it was inevitable. You will approve it. I was expected to lie about the circulation, and I refused, that's all! I saw your Mr. Farquhar to-day, and told him the right figures, not knowing that Ward had already given a different account to Mr. Eldon. When Eldon came in, of course he and Mr. Farquhar compared notes, and it seems that the president took my word for it, for he sent a messenger up with a note, but of course you know, you must have written it! So there was no end of a row, and Ward and I are out, that's all! But I couldn't have done differently, could I?"

In the dark shadow, under the stairs of the Rector street station, Elizabeth turned, and gave him both her hands.

"No, indeed!" she said, softly; "you could not have done differently, to be yourself!" Her heart was singing!

"My darling!" he whispered. "I am wrong, more than wrong, to tell you now; but your goodness tempts me! I can work again, harder. Surely you trust me now; and if you love me, we can wait awhile. Do you?"

Perhaps a certain train on the Elevated Road was a trifle over-weighted with happiness that night! Such things will be, when we are young, and when love goes hand in hand with trust. But on just one little point, our Elizabeth parted company with her conscience. She never would tell him, never, that for half a day

For Thin Children.

Children are always thin and pale when they do not assimilate enough fat. This seems strange, perhaps, but it is literally true. Unless there is a healthy assimilation of fat food the blood becomes depleted, tissues waste away, vitality becomes low and the body languishes for the need of proper nourishment.

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she had believed him false! It would hurt him cruelly; and surely, in this case, concealment was on the side of charity.

There was another thing that must be concealed, for Mr. Eldon's sake. What if Harold knew of her unworthy hesitation? How much truer he had been than she! Poor Elizabeth! If she had hitherto felt a little too much pride in her own integrity, her time of punishment had come. She decided that she would not write to good Mr. Eldon, but would frankly tell him all.

Accordingly, the next day, she went to his private office, and told her story with a gentle simplicity which made him love her all the more. When she had finished he took her hand, and though there was a look of sorrow in his kind eyes that went to her heart, he spoke quite steadily, in his old precise fashion.

"You are quite right, Miss Joy. Though I regret your decision most deeply, I can only honor you for it. It is my wish to help you, and I was thinking."

he hesitated for a moment, "I would be glad to suggest to Mr. Farquhar, if Mr. Moore would accept Graham's place, we might offer it to him. Poor Graham will not return, he is no better, and must go South, perhaps to die. And since Mr. Moore is a young man of integrity"—

Elizabeth interrupted him. "Mr. Eldon, it is too much! You are too good!" The position offered was something better than she and Harold had dreamed of.

Mr. Eldon could not look at her as she stood before him, an image of noble and tender womanhood, her hands involuntarily clasped in eager gladness, her clear eyes shining. He turned to his desk and nervously fingered the papers, as he said, this time with a break in his calm voice:

"You do not know, perhaps, how much I honor you. In this one thing, my dear, I can find pleasure. It is the best that is left to me, to give you happiness."

"Your best is best of all, Mr. Eldon," said Elizabeth, frankly and simply; "it is unselfish love."

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Family Prayer

BY THE REV. A. W. SNYDER

Preceding the Psalter, in the Book of Common Prayer, are forms of prayer to be used in families. It is an order, we fear, but little observed. It cannot be the fault of the prayers themselves, for they are excellent. Nor would it matter if some other form should be observed instead. There are many excellent manuals for family devotion. Those of Bishop Wainwright and of Dr. Goulburn are especially good. There is no excuse for the devout Churchman, who, being the head of a family, fails to have daily family devotions. It witnesses to the too often forgotten fact that the head of the house is responsible before Almighty God for those of his household; that he is a priest in his own house; that as such he should instruct his family in the Faith, and in duty towards God and men; for himself, and for his, claim a daily forgiveness; make an ever renewed consecration; ask a daily sanctification, offering before God a morning and evening sacrifice of praise and thanksgiving. Daily reading of Scripture and daily prayer, in the presence of the assembled household, will prove one of the most effectual means for fulfilling one's duty as a Christian teacher and priest, to those under his own roof. It will be a holy and blessed memory to the children, to their latest hour on earth. When scattered through the world, as they soon will be, their thoughts will oftenest recur to the old home and hearth-stone in this connection; in memory often going back tenderly to the times when their father or mother used to sit among their children, reading from the Holy Book; and when, as a family, on their knees before God, they asked His guidance and protection. No other teaching will be so effectual; none so lasting; none so associated with all that is tenderest and holiest and most potent to restrain from evil, and to guide into the paths of peace. Christian parent, neglect not this duty and this privilege! It is something you can do. In doing it, you will have the blessing given to that Mary who did what she could, who, in that she did what she could, had the priceless commendation of her Lord, that wheresoever His Gospel should be preached, her loving act should be spoken of for a memorial of her. So shall we, too, in doing what we can, inherit the blessing. When we are dead and gone, our children will remember it, and think of it often. Of us, it will be a most constant and effective memorial; and to them, a perpetual admonition and benediction. Yes, it will be a memorial of us in that hour when, in the presence of the Judge, it shall be said: "Give an account of thy stewardship." What if, from neglect of this duty, some one of those dearer to us far than our own life, should be separated from us forever in the life everlasting?

Original Compositions

As a general thing, the boy or girl of tender years dislikes writing compositions, and the subjects furnished in many large schools are far from alluring. What, for instance, could very youthful minds make of "Education?" A small girl who conscientiously applied herself to the task finally produced the valuable idea that "Education is a very good thing and one which every child should be taught."

"Whale ships," wrote a boy who had a more congenial subject, "are large, and have an hold in which a lubber is stored." If a landlubber, this is scarcely to be

wondered at; but the composition maker was evidently writing of blubber under a wrong name. Another youth said that "Julius Cæsar invented Great Britain, 55 B. C.," while an equally accomplished historian explained that "Ethelred the Unready was called that because he was never ready for the Danes. He used to entice them away from England by bridging them, but they used to come again and demand a larger bride."

William Rufus would certainly deny, if he had the power, that "he was gorged to death by a stag in the forest his father had made to hunt the deer;" and Joan of Arc would hardly have liked to hear that "she was the daughter of a rustic French pheasant which lived in the forest." "Prince William was drowned in a but of Malmsey wine; he never laughed again"—a result which no reasonable person would find fault with.

A boy whose subject was plum-pudding, and who was evidently not acquainted with it before it appeared on the table, undertook to describe how it was made, and after mentioning a variety of queer ingredients, he added: "When they have put all these in, they make it into a batter, and then mix it up; and when they have finished battering it they put it on the fire for about an hour and a half to get it done enough, so that it will be better to eat and softer to chew."

A thoughtful little personage declares that "a stone-mason's work is injurious, because when he is chipping he breathes in all the little chips, and they are taken into the lungs." We are also informed that "there are five ways of cooking potatoes, and we should die if we eat our food roar." A practical girl advises: "When roasting a piece of meat, put it in front of a brisk fire so as to congratulate it."

Another thinks "we should not eat so much bone-making food as flesh-making and warmth-giving foods, for if we did we should have too many bones, and that would make us look funny."—*Harper's Young People.*

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.

Bob Craig's Strange Experience

BY HESTER STUART

The house seemed very still that morning. Father Craig had gone to Boston on the early train, and Mother Craig had been called from her breakfast to go to Aunt Phœbe Perry, who was surely going to die this time. But Bob did not mind being left. As soon as his breakfast was well swallowed, he took his rifle out on the porch to give it a cleaning, for he had laid out a famous day's sport.

His mother always looked very sober when the rifle was brought out, for her tender heart was sorely hurt when any little thing came to harm through it; but

IMPORTANT CHANGE OF TIME.

The new service on the Nickel Plate Road goes into effect on Sunday, May 19th. Three trains will be run in each direction, leaving Chicago going East at 8:05 A. M., daily except Sunday, 1:30 and 9:20 P. M. daily. No change of cars between Chicago and New York in either direction. Also through sleepers between Chicago and Boston. Superb Dining Cars are a feature of the new service. Rates always the lowest. City Ticket office, 111 Adams Street. Telephone main 389.

Bob's favorite uncle had sent it to him the Christmas before, and his father approved of it as one of the ways to make a boy manly. So his mother said very little, except now and then to plead gently the cause of those who could not plead for themselves.

So Bob sat there, rubbing and cleaning, whistling merrily, and thinking of the squirrel's nest he knew of and the rabbit's track of which Johnny Boullard had told him. He whistled so shrilly that presently a broad brimmed hat appeared around the corner of the house. There was a little girl under the hat, but you didn't see her at first.

"Sh! Robbie," she said, holding up a small forefinger. "Amy Louise is dreadful bad with her head, and I'm trying to get her to sleep."

"Why don't you put a plantain leaf on her head? Plantain's prime for headaches," said Bob.

"Would you please get me one, Robbie?" pleaded the trusting little body. "Mamma said for me not to go away from her house, and Norah is cross this morning."

Time was precious just then; but this one sister was very dear. So, laying down his rifle, Rob ran over to the

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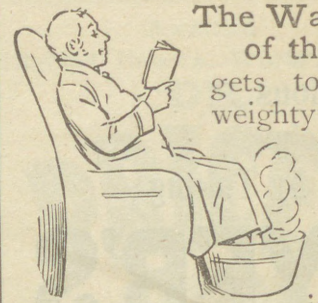
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meadow across the road and brought back a huge plantain leaf, which he bound carefully upon the head of Amy Louise, quite extinguishing that suffering doll, but to the infinite content of the little girl. Then he went back to the porch and took up his rifle again, looking admiringly at the shining barrel and polished stock.

"Now, Mr. Squirrel," he said, "look out for yourself, for I'll have a crack at you presently."

And he leaned back against the side of the porch to plan his route, for the day was too hot for any unnecessary steps. Just then he heard a click, and looked around straight into the barrel of another rifle.

"My!" said Rob. "That's a pretty careless thing to do."

But the big man holding the rifle did not move, and kept his finger on the trigger. He was a stranger to Rob, and, under the circumstances, the most unpleasant one he had ever met.

"Will you please lower your gun? You might shoot me," said Rob, trying to speak bravely, but with a queer feeling under his jacket.

"That's what I came for," said the man.

"Come to shoot me?" cried Rob. "What have I done?"

"Nothing that I know of," answered the man, indifferently; "but boys do a great deal of mischief. They steal fruit and break windows and make horrid noises. Besides, there are a great many of them, and they might overrun us if we didn't thin them out now and then."

Rob was horrified. Without doubt the man was an escaped lunatic, and right around the corner of the house was Ethel, likely to appear at any minute.

Just then the man spoke again: "Besides it is necessary to kill to get food."

If Bob had not been so frightened he would have laughed, as he thought of his wiry little frame, with scarcely a spare ounce of flesh on it; but he answered very meekly:

"But I'm not good to eat."
"No," said the man, "you'd be tough eating."

"And my clothes wouldn't be worth anything to you," said Rob, glancing quickly over his worn suit.

"No," with indifference. "But I came out for a day's sport, and you're the first game I've seen, and I may as well finish you and look farther. I saw some small tracks 'round here," and again the horrible click.

"O," cried poor Rob, "don't shoot me! I'm the only boy my poor father and mother have, and they'd miss me dreadfully."

"Pshaw!" cried the other, "they wouldn't mind it so much; and besides, I'm coming around in a day or two to shoot them."

"Shoot my father and mother!" gasped Rob. "You wouldn't do such a wicked thin!"

"Why, yes, I would," laughed the dreadful man. "They are larger and better looking than you, and their clothes are worth more. I've had my eyes on this family for some time, and I may as well begin now."

It seemed to Rob as if his heart stopped beating. Then he cried out: "Please, please don't kill me. I'm so young, and I want to live so much."

The big man laughed derisively. "Do you think I shall find any game that doesn't want to live? What do you

suppose I own a gun for if I'm not to use it?"

Somehow, even in his terror, this argument had a familiar sound. Just then the big man took deliberate aim. Rob gave one look at the landscape spread out before him. It was so pleasant, and life was so sweet. Then he shut his eyes. Bang!

When he opened his eyes he saw only the old south porch, with the hop tassels dancing and swinging, and his rifle fallen flat on the floor. It was all a horrid dream, from which his fallen rifle had wakened him. But the first thing he did was to peer around the corner of the house to assure himself of Ethel's safety. Yes, there was the broad brimmed hat flapping down the garden walk, attended by the cat and her two little kittens, and lame old Beppo, the dog.

Rob did not take up his beloved rifle. Resting his elbows on his knees and his chin in his hands, he sat looking off over the fields, while a serious thinking went on under his curly thatch, and his thoughts ran something like this:

"I wonder if the birds and squirrels feel as frightened as I did. I guess they do, for sometimes, when I only hurt and catch them, their hearts are just thumping. And how cowardly that big man seemed coming out to shoot me—so much smaller! But I'm a great deal bigger than the things I shoot, and we don't use them in any way. Mother won't wear the birds' wings, nor let Ethel, and we don't eat them. I guess I've had a vision, a sort of warning. O, what if that dreadful man had found Ethel!" and Rob went around the corner of the house.

The procession had just turned, and was coming toward him.

"How is she?" he asked, nodding toward the afflicted Amy Louise, hanging limply over her little mistress's shoulder.

"She's ever so much better. I think she would be able to swing a little if I hold her," with a very insinuating smile.

"Come along, then, little fraud," laughed Rob, turning toward the swing.

"But aren't you going shooting, Robbie?"

"No," said Rob, with a tremendous emphasis.

When Mrs. Craig came home, tired and sad, in the middle of the forenoon, instead of the forlorn little girl she expected to find wandering about, there was a pleasant murmur of voices on the south porch, where Rob sat mending his kite while Ethel rocked gently to and fro with Amy Louise and both kittens in her lap.

"You didn't go hunting, then, Robert?" said his mother.

Robert shook his head, without giving any reason; but that evening, as Mrs. Craig sat at twilight in her low "thinking chair," by the west window, there was a soft step behind her, a quick kiss on the top of the head, and a note dropped into her lap, and the note said:

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"The very first item in the treatment of a sprain is perfect rest of the limb until a surgeon can be summoned. Reduce the swelling by applications of hot fomentations as hot as can be endured; change as often as once in three hours. If a piece of rubber cloth be not at hand, use common newspaper; wind it on carefully outside the hot cloth; this will prevent the escape of the steam and keep the cloth from cooling. A good way to prevent the hands from being scalded is to place the hot dripping flannel in a towel, then, taking hold of each end of the towel, wring it until the flannel is dry enough to apply. Avoid violent movements of the joint for some weeks after the injury. If the joint becomes stiff, move it gently each day, also rub gently with some stimulating lotion, such as ammonia liniment. In some cases serious disease of the bone may follow. This is the result of the original accident, and cannot be averted by treatment. In any case, however slight, it pays to keep perfectly still until the injury is repaired."

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