

The Living Church

Miss S. E. Smalley 14300
8 rdy Scripps
498 W 20th St



A Humming Bird's Nest

BY MRS. J. D. H. BROWNE

In the shelter of a vine,
Growing by my cottage wall,
Where the swaying tendrils twine
And the softened sunbeams fall,

In a wondrous woven nest,
With a lining soft as snow,
Two wee feathered creatures rest,
Waiting for their wings to grow.

I can watch them as they lie,—
Fairer sight I shall not know;
While the patient parents fly
In love's errands to and fro.

Whether skies be blue or gray,
Whether winds be loud or low,
I can see them, day by day,
Waiting for their wings to grow.

Lovely parable of faith!
Deepest teaching thou dost show;
Reading thee with bated breath,
More of God's great love I know.

Truest wisdom man can reach,
Fullest trust that man can know,
Tiny monitors, you teach,
Waiting for your wings to grow.

Soon the waiting will be done,
And, with flash of pearly wings,
My two birdlings will be gone
To a world of fairer things.

Soon, in life's full ecstasy,
They will sweep into the blue;
With a smile and with a sigh
I shall lose them from my view,—

Leaving me the empty nest,
With its lining soft as snow,
Where I watched their downy rest,
Waiting for their wings to grow.

Pomona, California.

The Living Church

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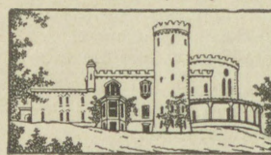
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THE SISTER SUPERIOR.

The Living Church

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

VOL. XIX. No. 12

CHICAGO, SATURDAY, JUNE 20, 1896

WHOLE NO. 921

News and Notes

WE are glad to learn that Bishop Whipple has sufficiently recovered from his recent illness as to be able to be present for a short time at the commencement exercises of Shattuck school. Bishop Wingfield, of Northern California, has been reported as very ill, having suffered partial paralysis; no further word of his condition has reached us.

IT is satisfactory to learn that some of the heavy burden under which his subjects live have been lightened by the Czar. He has remitted all arrears of taxation in European Russia and Poland, and half the land-tax for ten years. He has, moreover, granted remission of punishment to exiles and prisoners according to the degree of their offences and the nature of their penalties.

THE recent coronation of the Czar brings to notice the interesting fact that the Churches of England and Russia have both retained the use of the Chrism in the coronation ritual. In the Roman rite the sovereign is anointed only with oil. In the Greek rite the Chrism which is used at Confirmation is used also in the coronation, the Czar being the only man who receives this unction twice in his life.

THE State of Ohio has been making some very sensible laws of late. A county is henceforth to be held responsible for all results of mob violence within its borders. A person injured by a mob is entitled to recover damages ranging from \$500 to \$1,000. If life is taken, the relatives have the right to recover from the county \$5,000. The increase of lynching and the laxity of grand juries in indicting the offenders, render such action as this of Ohio a wise protective measure.

"A PROTESTANT CHURCHMAN" writes to *The English Churchman*: "Things are getting into a very bad state in Belfast." A guild has been started whose members actually go so far as to pledge themselves to observe the fasts of the Church. And "one of our leading Protestant ministers has just been taken to task by the local Presbyterian paper for his High Church leanings." But it is said to be an interesting characteristic of letters in *The English Churchman* that one never can tell with certainty whether they are written in good faith or burlesque.

THE Inns of Court, London, following the example of the universities and public schools, are preparing to establish a mission. There is abundant room for such a work in the immediate vicinity. The district chosen lies west from Lincoln's Inn fields as far as Charing Cross road, and extends north and south from Holborn to the Strand. *The*

Church Review says: "There is quite enough slum land within this area to satisfy the most ardent social reformer, and over crowding abounds, for wide clearances and the building of business premises in place of old dwellings have driven the population into holes and corners. It will be convenient, too, for barristers and students living in the Inns." No doubt many of these need reforming as much as the slum people, but that is not perhaps what our contemporary means.

A CURIOUS custom connected with Ascension Day is the observance of "Barge Day" on the Tyne. The mayor and corporation, in gaily decorated boats, beat the bounds on the river, the town clerk at stated points reading a proclamation declaring the prerogatives of the council. Formerly the Bishop of Durham always accompanied them. They land at Heddon, the extreme point of their journey, and by the boundary stone the mayor kisses the prettiest girl and gives her a sovereign. This year he is reported to have kissed the selected maiden twice, while the mayoress, with a noble freedom from jealousy, gave her a present. Another curious custom obtains at Leighton Buzzard, where the will of an old city worthy who endowed ten almshouses, is read aloud while a boy stands on his head! At the same place the vicar has a guinea for an annual sermon.

THE Rev. J. H. Shakespeare, of Norwich, a leading Baptist minister, in an address before a meeting of Leicester Baptists, took his brethren severely to task for their neglect of Baptist chapel extension. The clergy of the Church, he said, had not spent their time as the "Nonconformists had done, in denouncing the other side, but they had been quietly working, winning their converts, erecting their churches, and increasing their members." The result is, in Mr. Shakespeare's opinion, the Church has captured the towns. Now, he said, the Nonconformists have taken up the "old game of denouncing the other side, and are heaping curses on the Education Bill instead of trying to get hold of the people." It is well when the Church can extort such involuntary praise of faithfulness and earnest work from those who would fain see her strength and power decline.

AT a meeting at Tunbridge Wells, in behalf of the admirable Society for the Promotion of Christian Knowledge, the Bishop of Stepney said that the publication business of the society was self-supporting, with a small annual profit. But the vast charitable work of the society is practically dependent upon voluntary help. Every Churchman knows the value of its literature, which doubtless has as large a circulation in this country as in England, but few probably are aware that there is "hardly any important work of the Church, in England

or abroad, in which the S. P. C. K. does not take a prominent part." Within the last ten years the society has contributed £25,000 to the endowment of sees in India, and £16,000 to Eurasian education there. A training college for lay-workers is supported in East London, and large sums have been given in aid of work in the colonies and in the mission field. It is a serious fact, after all this, that the treasury of the society should show a deficit. The expenditures last year exceeded the receipts by £20,000.

IN THE parish of St. James', Poolstock, the old custom was revived this year of the crowning of the May Queen. This was owing to the energetic action of the curate, the Rev. J. Hare. The festival gave great satisfaction in the district, and, as a concomitant, \$150 was cleared, to be divided between the Church schools and the Church Lads' Brigade. It is, perhaps, *apropos* of this that *The Church Review* has a leader advocating a general revival of the ancient May Day observances and of village festivals throughout the year. Through the influence of Puritanism England ceased to be "Merrie England," and the modern English rustics and villagers take their amusements "sadly." The contrast between the English and the continental working people is instructive in this respect, and *The Church Review* makes good use of it in urging the revival of innocent observances and merry-making, under the sanction of the Church.

THE Roman Church does not seem to be remarkably successful in Australia. According to recent statistics, it is far from keeping pace with the population. During the twenty years preceding 1891 their numbers increased by rather more than seventy-five per cent., but the Anglican Church and other non-Roman bodies increased by over ninety-six per cent. in the same time. In 1871 the Roman Catholics formed twenty-four per cent. of the whole population of Australia; but twenty years later the proportion has shrunk to twenty-one per cent. In the same time the non-Roman population had increased from seventy-five to over seventy-seven per cent. This seems to mean, when we take into account the increase of the entire population of Australia, that the Roman Church has 70,000 fewer members than it should have had if it had maintained the proportion of 1871. It is noticeable that the decline in the number of Roman Catholics is greatest where there is least immigration.

TORNADOES and cyclones are becoming so disastrous in their effects, and so frequent in occurrence, that many people will be interested in learning how to recognize the approach of one of these deadly visitants. The thunder storm sends a narrow line of black clouds in advance, which remains high in the air. At right and left the black

clouds seem to touch the earth, but this is caused by the distant edges receding below the horizon line. It is one storm which spreads to left and right. But the cyclone splits up the clouds so as to form a different storm at another part of the horizon. The funnel-shaped cloud, which is a marked feature of the cyclone, is ordinarily so black that it appears as a column of dense darkness, narrowest at the earth, with light breaking through on either side of it. Other clouds seem to be approaching at right angles, and a distinct storm of light hue is coming up from the southwest. The tornado is drawing clouds and air currents towards itself from great distances. As the funnel cloud comes nearer, the roar is frightful, giving the observer fifteen or twenty minutes' warning. If the tornado is approaching from the south or west, the southwest corner of the cellar is the safest place of refuge. If the funnel is seen in the north or east, it need not be feared, as it will almost certainly move away. Of 600 tornadoes specially classified, all but thirty-five moved from southwest to northeast, and nearly all the thirty-five moved eastwardly. Cyclones generally occur between 3 P. M. and 5 P. M., and not more than one in a thousand takes place between 10 P. M. and noon of the following day.

The Church of England

May 15th the Countess of Dartmouth unveiled a triptych over the altar of the parish church of Slaithwaite, Yorkshire, in memory of the late Earl of Dartmouth. The triptych represented the Adoration of the Magi. A procession of all the local public bodies, the football and cricket clubs, the friendly societies, and the parishioners generally, met the Earl and Countess at the entrance of the parish. The former having been presented with an address and the latter with a bouquet, the whole body of parishioners conducted them to the parish church. Canon Bardsley spoke of the late Lord Dartmouth as "a devoted Churchman who thought of his God first, his neighbors second, and himself last." Twelve hundred people subsequently sat down to dinner, in tents, after which festivities of all kinds occupied the remainder of the day.

English papers speak of Ascension Day as having been well kept this year, though still far short of what might be desired. At St. Paul's cathedral, where Dean Gregory preached, the congregation at 10:30 was larger than is generally the case on Sunday mornings. In most cathedrals selections from oratorios were sung as anthems. From 5 to 8 A. M. there were large congregations in many suburban churches about London, as well as in those in the working-class neighborhoods, before people went to business. In nearly every city church during the luncheon hour there was a short service, often only the *Te Deum* and hymns. In the parish of Christ church, St. Marylebone, the dedication festival was observed. There were four celebrations of the Holy Eucharist, with nearly 200 communicants. At 8 P. M., a procession of the parish guilds took place through the poorest streets of the district, singing familiar hymns. This drew a considerable congregation to the church, where a special service was held and a sermon was preached. At the conclusion a *Te Deum* was sung before the altar. Accounts of similar observances of the day in various parts of England are before us, as well as of many processions on the Rogation Days. Truly, the Mother Church is thoroughly alive.

Columbia University

Columbia University brought a remarkable year in its history to a close with commencement at Carnegie Music Hall, Wednesday, June 10th. The previous days of the week had been

occupied with the usual class day and other academic exercises, the annual reception of President Low falling on Tuesday, and being largely attended.

The commencement exercises were of an imposing character, Columbia having taken the lead in the introduction of academic costumes and hoods among American colleges. Twenty rows of seats in front of the platform were occupied by young men of Columbia and young women of Barnard, all of whom were arrayed in cap and gown. On the platform were President Low, the Rev. Dr. Morgan Dix, Mr. Cornelius Vanderbilt, and the faculty and trustees of the university, also in full academic dress.

After prayer by the Rev. Dr. Duffie, chaplain emeritus of the university, President Low delivered his annual address. Referring to the change of name from college to university, the great gifts that have been received during the year, and the dedication of the splendid new site, he announced that since the latter event further gifts have been forthcoming. Mr. Chas. C. Worthington has agreed to thoroughly equip the new hydraulic laboratory as a memorial of his father. Mr. Jacob H. Schiff has given a fund of \$5,000, which may be loaned, on proper terms, to students otherwise unable to pay their way through college.

The Stuart scholarships have been established by Mrs. Cornelius R. Atwill, in memory of her grandsons. Besides these gifts, the university has received an additional endowment of \$10,000 for the Avery architectural library, from Mr. and Mrs. Samuel P. Avery; and the gift of a boat-house from Mr. Edwin Gould is nearly completed. President Low went on to say that the curriculum of the old college had been readjusted to modern conditions, so that it is hardly too much to say that when the university begins its work on the new site, as it is hoped will be the case in the autumn of next year, no institution in the country will offer greater or better educational opportunity.

Following the address of President Low, came the announcement of the awards of prizes and honors. The most notable of these were, the Columbia fellowship in architecture, \$1,300, to Wm. K. Fellows; the James Gordon Bennet prize to Albert R. Lezinsky, who also took several other prizes and honors; the John Tyndall fellowship, \$648, Walter W. Cook; the prize lectureship in the school of political science, \$500, Wm. R. Shepherd; the Tappan prize, \$150, Samuel L. Wolff; first law school prize, \$250, Edgar J. Kohler; second, \$150, Samuel L. Wolff; Seligman fellowship, \$250, Wm. C. Webster; Harsen prizes for proficiency in examination in the medical school, first prize \$500, Joseph Roby; second, \$300, Samuel Cochran; third, \$200, Francis O. Dorsey. The conferring of degrees occupied nearly an hour. The degree of B. A. was conferred on 52 graduates of Columbia, and 18 of Barnard. The degree of M. A. in examination was conferred on 55, and that of Doctor of Philosophy on 10.

The exercises were brought to a close with a benediction from the chaplain of the university.

New York City

The Brothers of Nazareth are to open for the summer St. Andrew's cottage, at Farmingdale, N. Y. This is the 13th year of this fresh air home for poor boys of the city.

At St. John's chapel, a special service for the guilds was held on Tuesday of last week. The preacher was the Rev. J. O. S. Huntington, of the Order of the Holy Cross, who preached upon "The fruits of the Spirit." Several new members were received into the guilds.

At the church of the Holy Apostles, the rector, the Rev. Dr. Brady E. Backus, has been presented with a loving cup in celebration of the 20th anniversary of his rectorship. The cup is of large size, and is of richly chased silver, with a lining of gift. It bears a suitable inscription, and the dates 1876-1896.

Calvary church, the Rev. Dr. J. Lewis Parks, rector, has recently started a novel adjunct to

its practical work among the poor. It is a store at which second-hand articles are sold. The articles are renovated, and sold at nominal prices. The renovation gives employment to a number of tailors and deserving artisans of various trades.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the Girls' Friendly Society gave a donation party on Wednesday, June 3rd, for the benefit of the society's vacation house; and on Friday, June 12th, the society made its first fresh air trip for the season to Rockaway Beach. The King's Daughters, at the close of their fifth year's work, have a membership of 502, of which 440 are really active. During the past year they have sent 1,594 articles to the mission field, have contributed \$665 to the endowment fund of the parish, money aid to several missionary enterprises, besides helping on work in the parish. An indication of the nature of the work of this parish on the East side is afforded by the following statistics: There are living on the streets between 19th and 35th sts., 256 families, or parts of families, whose names are in the parish register. Of these, 124 live in tenements, 73 in boarding houses, 34 in apartment houses, 4 are connected with institutions, and 21 live in private families.

The commencement of St. Mary's School was held on Tuesday of last week. A choral service was held in the chapel. Bishop Potter presided. He was supported by the Rev. Prof. Richey, of the General Theological Seminary, the Rev. Drs. Clendenin, Haskins, and Humphries, and the Rev. Messrs. Arthur Ritchie, Mayo, Eddy, Scott, Embury, and Thomas McK. Brown. The literary and musical exercises were very interesting and successful. Varied selections of music by piano, organ, violin, mandolin, and voice, added to the charm of the occasion. Bishop Potter made a witty response to the "Rhyme of Welcome," complimenting the poem and the school in his own graceful way. The Greek, Latin, and English addresses were excellently written and well delivered. The Rev. Dr. Richey, as chaplain of the school, announced the honors, and presented the diplomas to the graduating class, numbering 19. The patrons of the school had an opportunity at a reception given them a few days before commencement, of seeing the remarkable work which has been done in the art and botanical departments. There were also some charming recitations and Delsarte exercises by the younger members of the school.

Among the many good works carried on in this city one of the most interesting is the Clothing Bureau, which is conducted by the Sisters of the Good Shepherd at 419 West 19th st. Anything that cannot be used may be sent to them, and they will find use for it. This applies primarily to half-worn clothing, but is also true of such things as bits of carpet, household utensils, old furniture, etc. No one is allowed to purchase without a reference. The wisdom of this course has been proved by the disastrous results in a city parish where no such restriction was placed. A price is put upon each article, by no means the worth of it, and yet one sufficient to make the buyers feel that they are not the recipients of charity. The experiment was tried of giving the clothes away, but it was a failure. No value whatever was set upon what cost nothing. Cast off clothing may be sent to Sister Adelia, 419 W. 19th st., New York. On application a sack may be obtained with the address printed upon it. Then as soon as it is filled, it need only be sewed up and despatched to the bureau, when its contents will enter upon a second career of usefulness, possibly larger than their first.

The Rev. Dr. J. Breckenridge Gibson died at Williamsbridge, in the upper part of the city, on the 1st Sunday after Trinity. For 22 years he was rector of St. John's school, Sing Sing, N. Y. Two years ago he retired from this charge, and for the past year gave his services to St. George's, Williamsbridge. Dr. Gibson was born in Trenton, N. J., in 1824. He graduated from Princeton College and the General Theological Seminary. H

was in charge successively of St. John's church, Cohoes, N. Y., the church of the Holy Innocents, Highland Falls, N. Y., the church at Haverstraw, N. Y., and elsewhere. For a time he was rector of Burlington College, Burlington, N. J. In 1869, he assumed control of St. John's school, Sing Sing, where he won a great reputation as an educator. The "old boys," scattered now all over the nation, will learn of his death with sincere regret. During his life he held many positions of trust and responsibility, being at one time dean of convocation and a trustee of the General Theological Seminary. He received the degree of Doctor of Divinity from St. Stephen's College, Annandale. Dr. Gibson had been ill with malarial fever for some time before his death, and had not recovered when he was requested to go to the house of a parishioner, a mile from the rectory, to conduct a funeral. He was seized with an attack of faintness while robing for the service. Although a physician was in the house, and did everything in his power to aid the rector, Dr. Gibson died of apoplexy in two hours. His burial took place at St. George's church, Williamsville, Wednesday afternoon, June 10th. Many of the former students of St. John's school were present.

At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, the feast of Corpus Christi was observed with four Celebrations. The octave of the feast was noted on St. Barnabas' Day, June 11th, in a similar way. The third Celebration was especially for the Confraternity of the Blessed Sacrament. The last solemn procession of the season was a notable affair. The front seats of the church were reserved for the schools and guilds. Boys and men, girls and women, completely filled them during Vespers. The boys and men wore their guild badges, the girls and women wore veils. After Vespers, preceded by crucifix and torch-bearers, they formed in procession, some 220 in number, a member of each guild carrying a suitable banner. They were followed by the vested choirs, acolytes, and clergy. These were preceded by the incense bearer, another crucifix, and the torch-bearers. The length of the procession was 400 feet, and the first crucifix had returned to the chancel gates by the time the celebrant had left the altar. The utmost enthusiasm was manifested at this demonstration of the successful completion of the year's energies. A solemn *Te Deum* closed the services. This season the parish possesses its own summer house at Northport Bay, Long Island. It is intended to provide for 20 persons each week, and about 200 in all. A large new dining hall for the children has been promised.

Philadelphia

The final contract for work on the George W. South memorial church of the Advocate, which has been in course of erection for several years, will shortly be awarded, and it is expected that the church will be ready for consecration and occupancy by the close of the year.

The Bishop of Delaware, acting for Bishop Whitaker, administered Confirmation at St. Clement's church, on Sunday evening, 7th inst., to a large class of adults and young people, presented by the rector, the Rev. G. H. Moffett. The men and boys were confirmed first, kneeling at the sanctuary rail, and after them the women and girls, all wearing white gowns and veils. At the conclusion of the Office, the Bishop addressed them from the altar steps upon the importance of the sacramental gift they had received.

Another large bequest to the Episcopal hospital has failed by reason of the law making it incumbent that 30 days must elapse between the signature to the will and the death of the testator. In this instance, the object of Mary B. K. Wainwright's legacy was to erect and maintain one or more wards for the accommodation, free of charge, of the inmates of said hospital, to be called the Francis King ward, or wards, in memory of her father. The will was dated Feb.

8th, and the testatrix died March 5th. Another bequest, to the University hospital, in memory of her mother, also fails to be operative.

As a memorial of her husband, the late Henry Howard Houston, of Wissahickon Heights, Mrs. Houston is having erected an entirely new chancel in St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, where Mr. Houston was rector's warden for many years. It will be constructed chiefly of carved stone, of beautiful design, and small marble pillars. The work was begun on the 11th inst., and, it is expected, will be completed by November next. It is hoped that it can be ready for dedication on All Saints' Day. The cost is \$8,000.

The graduation exercises of the class of '96, of the Episcopal Academy, were held on Wednesday morning, 10th inst., in the chapel of the institution. Archdeacon Brady, after a brief devotional service, made an address to the scholars. An oration on "The responsibility of the press" was delivered by Charles Stewart Wood. The class history and the class prophecy followed. After the valedictory, delivered by Thomas Duncan Whelen, the headmaster, Dr. Wm. H. Klapp, presented the certificates and the prize cricket bats; and the Rev. Dr. J. Andrews Harris, president of the alumni association, presented the alumni prizes. In the afternoon the second annual cricket match between the students and the alumni was played at Manheim, and resulted in the defeat of the former by the score of 119 to 75.

Commencement week at the University of Pennsylvania began Sunday, 7th inst., when the graduating classes attended divine service at the church of the Holy Trinity, where the baccalaureate sermon was preached by the rector, the Rev. Dr. W. N. McVickar. At the head of the procession, which had formed in and near the parish house, was Provost Harrison, and vice-provost and dean of the college, the Rev. George S. Fullerton, Ph.D., all being attired in cap and gown, wearing the new academic intercollegiate costume, and each with the appropriate hood. Dr. McVickar took as his text, Acts xxvi: 16, his theme being St. Paul and his vision, and the lesson he sought to teach was the need of a great purpose in life. At the first commencement, held at the Academy of Music on the 9th inst., the Rev. Dr. J. DeW. Perry offered the prayer of invocation. Among the honorary degrees conferred (and the University is very sparing of such honors) was that of Doctor of Laws on three gentlemen, two of whom are noted Churchmen—Professor and ex-provost Charles J. Stille, and the Hon. M. R. Thayer, one of the judges of Common Pleas courts.

The Wilstach memorial cottage at the Home for Consumptives, Chestnut Hill, recently completed, is connected with the Powers' memorial building by an enclosed vestibule. It will increase the capacity of the Home from 44 to between 60 and 70, and though at present female patients exclusively are admitted, there is a possibility that male consumptives now being cared for at 411 Spruce st., will be transferred to the cottage. This cottage, as its name implies, is in memory of Anna M. Wilstach, whose bequest to the City Mission amounts to between \$80,000 and \$100,000. It is built of Chestnut Hill stone, is 100 feet long, 30 feet deep, and two stories in height. There are 20 rooms for patients, each 9 by 14 feet, and four rooms for kitchens, etc. Ten of the rooms are arranged as *solaria* or sun parlors. On the north side there is a wide porch, which can also be used as a fire-escape. The out kitchen is of sufficient capacity to prepare the meals for all the patients. Each window has a double set of sashes for protection against draughts, and the rooms are isolated save for the corridor, which is wide enough only for wheel chairs. The rooms will be furnished on the separate plan. This cottage is the fourth of its kind now standing on the grounds of the Home. It is understood arrangements will be made shortly for the dedication of the building.

The 196th anniversary of the dedication of Gloria Dei (Old Swedes') church was duly observed on the first Sunday after Trinity. In the forenoon, the rector, the Rev. Snyder B. Simes, preached the sermon from the text, Isaiah xlix: 23, first clause, in which he remarked that while the building can lay no claim to architectural beauty, yet by reason of its historical associations, it is dear to the heart of every citizen and Christian. Although it seems very insignificant now, yet when erected there was no building in the colony to be compared to it. It was dedicated to the worship of Almighty God on the 1st Sunday after Trinity, A.D. 1700, and cost about \$20,000 in Swedish money. At the service in the afternoon, the Rev. Dr. C. Ellis Stevens preached from the text, "For this God is our God forever and ever," Psalms xlvi: 14, and gave a simple, eloquent description of the scenes which surrounded the church when the Swedish settlers located there, and planted the system of the worship of God. Some years ago a fund of \$25,000 was started for parish purposes; the amount so far received is \$17,479 78, and it is hoped the full amount will be on hand when the bi-centennial is celebrated four years hence. The interest on this fund has been, and still is, compounded; when the desired amount is secured, the interest will then be devoted towards the preservation of the church buildings and the surrounding grounds.

An adjourned meeting of the Northeast convocation was held on Tuesday afternoon, 9th inst., at Zion church. Archdeacon Brady announced that the Rev. H. Richard Harris, rector of Grace church, had been appointed by the Bishop as president of the convocation, in accordance with the nomination made at the last meeting. The report of the mission committee, recommending that a rescue mission be established in the neighborhood of 9th and Callowhill sts., was discussed, and the Rev. L. N. Caley moved that \$500 be appropriated for the purpose. He said that \$500 had already been promised by a person who is interested in the movement, and the two amounts will be sufficient to make a good beginning. The statement was made that Colonel Hadley, of the Church Army, who has been engaged in rescue work in New York City, is arranging to open a mission at 9th and Vine sts., and the Rev. Mr. Harris thought it would be inadvisable to start a rescue home within a square (150 yards) of the Church Army mission, more especially as the Salvation Army is also carrying on a similar work in the same neighborhood. He expressed the opinion that no better agent than Col. Hadley could be found for the work as contemplated by the convocation. The motion to appropriate \$500 was carried, and it was left to the mission committee to decide upon the way in which the money shall be expended. The sum of \$500 was appropriated towards liquidating the debt on the parish house of the church of the Messiah, Port Richmond; and an additional sum of \$50 was voted for St. Simeon's church mission at 5th st. and Indiana ave. A committee was appointed to confer with a committee from the Southeast convocation on the advisability of forming an association to extend the work of the Church among the colored people of the city. The mission committee for the ensuing year is thus constituted. The Rev. Messrs. H. R. Harris, L. N. Caley, J. A. Goodfellow, and Messrs. T. B. Belfield and John E. Baird.

The new ward building for St. Timothy's Hospital, Roxboro, will be cruciform in shape. The portion devoted to general wards for medical and surgical patients will be 62½ by 29¾ feet. The southern annex will contain diet kitchen, a room for surgical dressings, and the stairway and elevator, and be 47½ by 16½ feet. The northern annex will contain two private rooms, toilet and bath-rooms and closets, and be 47½ by 20 feet 5 inches. A corridor, 9 feet in width, will extend through the whole building, with doors separating the wards from the stairway in the southern annex. Both floors will be

arranged alike. The lower one, for men, has 15 beds; the upper one, for women, 14 beds. A linen room and a room for patients' clothing will be placed in the southern annex on the third story. There will be a roomy piazza on the west (facing Ridge avenue) and on the south, facing the present building, and connected with it by a covered gallery and *porte cochere*. Another covered gallery will connect with the Nugent memorial operating room. The walls will be of brick, outer and inner course separated by an air space, with terra cotta trimmings over windows and doors. The floor paving and the ceiling of the second story will be of steel with terra cotta hollow tile arches. The partitions will be of terra cotta tile, thus making the construction fire-proof. The plumbing will be of the most approved kind, the heating by indirect radiation, and the ventilation by steam coils. The sixth anniversary of the opening of the hospital was observed on Thursday afternoon and evening, 11th inst. (Feast of St. Barnabas), by the Ladies' Aid, who held a lawn fete for the benefit of the building fund. The extensive lawn, fronting on Ridge and James aves., in front of the hospital, was prettily decorated with flags, and in the evening was illuminated with Chinese lanterns. Under the large trees booths and tables were erected for the sale of fancy articles, confections, ice-cream and refreshments. A plaster bust of J. V. Merrick, modeled by Sculptor Henry Manger, occupied a conspicuous position on one of the tables. It was presented by Mr. Manger, who is preparing a bust of Mrs. Merrick. Both will be cast in bronze and placed in the hospital. Mr. and Mrs. Merrick were the donors of the large old-fashioned country house which has served until now as the hospital and which will also be continued to accommodate a portion of the patients when the new addition is finished.

Diocesan News

Chicago

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

On Monday evening, June 8th, about 50 of the parishioners of St. Philip's church assembled at the residence of the Rev. H. G. Moore to bid him and Mrs. Moore farewell on the occasion of their leaving for a visit to Europe. Mrs. Wyse, the president of the Ladies' Society, presented Mrs. Moore with a well filled purse as a donation from the parish.

On Sunday, June 14th, the opening services of the new mission church at Fernwood were held. A disused school house has been transformed into a church by the addition of a chancel and an expenditure of about \$200, the land costing \$225. At the morning service there was a celebration of the Holy Communion, the Rev. Jos. Rushton, celebrant. In the afternoon the Rev. J. M. D. Davidson officiated. The lessons were read by the Rev. E. R. Roland, and the Rev. Jos. Rushton preached. The congregations at both services were large and the beginning is a most promising one.

The Rev. T. N. Morrison, D. D., rector of the church of the Epiphany, preached the baccalaureate sermon at the University of Iowa, Iowa City, on Sunday, June 7th.

Waterman Hall, the diocesan school for girls, closed its seventh year on June 9th. The commencement exercises were more largely attended by guests from a distance than ever before. A very beautiful stained glass window, which has been placed in the chapel of the school by the class of '93 in memory of one of their number who has recently passed away, was unveiled at this time. It bears the following inscription: "To the glory of God and in sacred memory of Harriet Beatty Newman. Departed this life May 5th, 1895." The Rev. J. H. Edwards, rector of the church of Our Saviour, Chicago, addressed the graduating class, and the diplomas were presented by the Bishop. The alumnae association held its annual banquet in the evening.

Colorado

John Franklin Spalding, D.D., Bishop

The 10th annual council met in St. John's cathedral, Denver, June 3rd. The Rev. Franklin Spencer Spalding preached the council sermon. The Holy Communion was celebrated by the Bishop, assisted by the Bishop of Georgia. The Rev. Edwin P. Newton, was chosen secretary.

The Bishop read his annual address, which contained a careful analysis of the state of the Church in Denver, and a comparison of the same with cities of like grade in the East, from which was shown the Church's opportunity and duty. The church of the Messiah, Los Annias, has been freed from debt and consecrated. Four new missions have been organized, and two missions have become self-supporting parishes.

The elections resulted in the choice of the following: Standing Committee—Dean Hart, Canons Houghton, and Marshall, Judge O. E. Le Fevre; Messrs. Arnold A. Bowhay, and Alexis du Pont Parker. Treasurer of the council, Mr. C. D. Cobb; treasurer of diocesan missions, Mr. A. McD. Brooks. Rural deans, the Rev. Messrs. Kramer and Newton.

Owing to shrinkage in income-producing power of the episcopate fund, a levy upon parishes was made to cover one-half of the salary of the Bishop.

Father Byrne, now in his 90th year, reported that he had officiated at 448 services, and exhorted his brethren to steadfastness and zeal.

Canon Radcliffe, the general missionary, reported most encouragingly on the venture of faith made last year in the opening of this new department of work. He had visited 36 points, many of them had had no services, some needed but a little work to be quickened again into active life. In all places his reception had been most cordial, and his labors blessed. He was reappointed for the ensuing year.

The institutions of the diocese, Wolfe Hall, Jarvis Hall, St. Luke's Hospital, the Home, all reported greater prosperity than a year ago, and showed efficient work done.

There was manifested interest in and concern for the general missionary work of the Church, and several speeches were made urging parishes, even under severe local tax, not to neglect the duty of offering regularly for this work.

At the great missionary meeting, choirs from all the city churches united. Addresses were made by the Rev. Messrs. F. F. Kramer, E. W. Sibbald, and F. W. Henry, and the Bishop of Georgia. Subscriptions for the work of the ensuing year were made amounting to more than \$2,300.

A reception was held on Thursday night at the conclusion of the council.

The Bishop of Georgia was the guest of the council, and had preached the sermons before Jarvis Hall and Wolfe Hall on Trinity Sunday. He also preached before the Woman's Auxiliary on Tuesday, June 2nd. The work of the auxiliary has grown greatly, more widespread cooperation has been gained, and it is taking a most helpful part in missionary work.

A few statistics may be added from the reports: Baptisms, infants 517, adults 156, total 673; Confirmations, 360; marriages, 173; burials, 259; Sunday school teachers, 381; scholars, 3,314; total receipts, \$100,730.17; disbursements, parochial, \$88,114.60; diocesan, \$4,998.37; extra-diocesan, \$1,849.52.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

The 25th annual convention was held in St. Stephen's church, Harrisburg, on June 9th and 10th. The occasion was one of unusual interest from the fact that the diocese was organized in the same church 25 years ago and that the parish also now celebrates its 75th anniversary.

Bishop Rulison, after Evening Prayer on Tuesday evening, read a considerable portion of his address, in which he reviewed the history of the Church during the last quarter of a century,

paying a glowing tribute to the work of the late Bishop Howe, and then went on to consider questions of special moment to the diocese. Among these were the expediency of bishops-coadjutor and the proposed division of the diocese. He was favorable to the first and did not think the time had come when this diocese could afford to divide, although expressing himself as at all times ready to yield to the wishes of the convention. He expressed himself unfavorable to the amendment of the diocesan canon by which it was proposed to have rectors appointed directly by the Bishop instead of elected by the vestry. This method the Bishop declared unconstitutional and impossible. In answer to inquiries addressed to him, the Bishop gave a negative reply as to the lawfulness of introducing the *Benedictus qui venit* into the Eucharistic Office, of the insistence upon fasting Communion as a matter of obligation, and the reservation of the Sacrament for the sick.

The organization of the convention showed 73 of the clergy present at the opening session, and 56 of the laity, representing 30 parishes and missions. Charles M. Clemens, Esq., of Sunbury, was re-elected secretary, and he re-appointed the Rev. T. B. Angell, as his assistant. All the old officers of the diocese, including the Standing Committee, were re-elected.

Special committees were appointed to consider the following matters touched on in the Bishop's address: A recommendation to raise an anniversary fund for Church extension in the diocese, in commemoration of the quarter century; the possibility and expediency of dividing the diocese, to report to the next convention; the increase of the present Episcopal endowment fund by annual offerings in the parishes; to design and procure a seal for the diocese.

An amendment to a canon was introduced, changing the basis of assessment from the number of actual communicants, as at present, to an amount based on the amount of current expenses. The committee on canons laid the matter over to next year in order to study the methods pursued in other dioceses.

Much time was given to the consideration of diocesan missions. The report of the Board of Missions showed by careful comparative statistics that while the gross receipts from all sources had remained about the same, there had been a gradual decline in the amounts received from regular pledges and collections for missionary work during a period of several years. A special fund of \$2,500 was authorized by resolution and raised on the floor of the convention by pledges, the same to be invested in securities as a permanent fund to serve as collateral on which the treasurer of the Board of Missions may borrow money to tide over any temporary deficit, so as promptly to pay the stipends of the missionaries as they come due. This may be done, however, only as authorized by the Board of Missions.

The committee on episcopal residence reported that the mortgage on the same had been reduced from \$12,000 to \$10,000, and that no other debts remained upon the house.

The Rev. A. A. Bresee and Mr. Charles A. Blakeslee, of Mauch Chunk, were elected delegates to the Missionary Council.

Addresses were delivered at a special service on Wednesday evening, commemorative of Bishop Howe and the quarter-century of diocesan history, by John G. Freeze, Esq., of Bloomsburg, chancellor of the diocese, and by the Rev. Messrs. Orrick, D.D., and Tolman.

On Wednesday morning, an enthusiastic meeting of a goodly number of lay delegates to the convention was held in the parish building, at which it was voted to organize "The Church Club of Central Pennsylvania." A temporary committee, with C. La Rue Munson, Esq., of Williamsport, as chairman, was appointed to canvass the diocese for members, limited to 100 in number, and to arrange for the first meeting of the club, when a permanent organization with constitution and by-laws will be reported. It is intended to hold the initiatory meeting of the club, and to have its first dinner at Reading, early in November next.

The Province of Illinois

Wm. E. McLaren, D.D., D.C.L., Primus

The close of the 28th full year of St. Mary's School was marked by an unusually interesting "Commencement Week." The piano recital by Mr. Wm. H. Sherwood on June 3rd, was an event which lost no interest on account of its recurrence. This distinguished artist visits the school several times a year to examine the pupils and interpret the great masters. The diplomas in music were conferred on his recommendation, and were signed by him. The trustees also, with his approval, conferred the degree of Baccalaureate in Music upon Miss Blanche Strong, resident director. The Graduates' Concert and the regular Annual Concert were also events of the week. One evening was given to the Current Events Club, and was profitably spent in listening to an address by the Rev. W. H. Benham, on "The new enlightenment" in art and science and letters. The Studio Exhibition deserves more than mention, and the sermon before the Missionary Guild, by the Rev. Wm. White Wilson, Chicago, should have more than passing praise. The crowning feature of the entertainment was "Comus, a Masque," arranged to be presented in the grove. But the weeping skies and the chill north wind forbade, and with ready adaptability and undiminished enthusiasm it was given in the study hall. The graduation of the class (of nine) was, of course, the event to which all others were simply prelude. Bishop Seymour presided, and made an address of remarkable force and beauty. The essays were all excellent, the valedictory, read by Miss Mauget, of St. Louis, being especially admired. The class-day exercises included the unveiling of a memorial window in the east hall (subject, the Madonna of the Chair) and the placing of the class stone. A memorial window to the rector's daughter Alice had been unveiled on Baccalaureate Sunday, the subject being St. Agnes. Both these windows were made by Androvette, Chicago. The Bishop and Mrs. Seymour, the Rev. Dr. Taylor, and other visitors from Springfield, were the guests of Major Bluford Wilson in his private car.

Soon after the close of the school, the following letter, unsolicited and entirely unexpected, was received by the rector:

(On the cars in motion, going East to fulfill an engagement in New Haven, on Sunday next.)

JUNE 11TH, 1896.

MY DEAR DR. LEFFINGWELL:—On Tuesday last, when I came to St. Mary's School, Knoxville, Ill., to attend the annual meeting of the board of trustees, and to preside on the next day at the Commencement, several years had elapsed since I had paid you a visit. All that I saw and heard so impressed me, that I feel that I must write a few lines to make known to the friends of St. Mary, and all who are interested in the higher education of young ladies, what your modesty and the delicacy of your colleagues withhold from the public.

The buildings and equipment of the school are in excellent condition, up to the highest and severest requirements of the sanitary demands of our time. This fact you might state, but I am quite certain you would not make known a related fact, which gives assurance that St. Mary's, while you preside over its administration, will be maintained at its present grade of excellence; namely, that of your own motion and without asking the trustees for an appropriation, you renewed during the past year the plumbing arrangements, though the buildings were but recently erected, that your pupils might enjoy the latest improvements in water supply, which perhaps more than any one thing which can be named is conducive to the preservation of health.

The appearance of your one hundred pupils justifies your vigilance and care, since they seemed to satisfy the ancient heathen description of what he esteemed a perfect human being should be; namely, one having "a sound body

with a sound mind." As to the latter, the exercises of the school in "An Evening of Song," the rendering of "Milton's Comus," and the essays at the commencement, abundantly prove that your body of teachers, in co-operation with yourself, take excellent care in cultivating and developing the native material entrusted to your charge, and produce as the result "the sound mind." Added to this (the poor heathen from want of knowledge could not make the addition), there must be to render the human being complete, in the Christian's conception, the pure, clean, strong soul to crown the "sound mind in the sound body." The Holy Spirit alone can do this blessed work, and the thought of Him brings me to your lovely chapel, the gem, as it ought to be, of your substantial and beautiful buildings, where He sheds His strengthening, refreshing, and renewing influences to build up the soul in "the life which is hid with Christ in God." Body, mind, and spirit seem to be provided for and cared for in the training of St. Mary's School, and the result must be, so far as man can effect it, healthy, cultured, devout women to preside over our future homes. Thank God for St. Mary's and for the self-denying, faithful, laborious men and women who have helped to make the school what it has been, and is, and gives promise of becoming in the future.

One further remark let me make in the way of suggestion, and it is this, that the history of your school should be written while you survive, and long may you live; but life is uncertain, and you are the only one to write it, and you should, it seems to me, be about this labor of love to you, without delay. Let it appear in a series of twenty-eight chapters or more in your paper, and then be gathered into a volume, entitled the Annals of St. Mary's School, Knoxville, Ill. The history of a good school is an inspiration to help others to plant and build up schools, and encourage the doubting and depressed to persevere and win success.

G. F. S.

Michigan

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

The opening service of the 62nd annual convention was held in Emmanuel church, Detroit, Wednesday morning, June 10th. The Bishop was celebrant, assisted by the Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette. The sermon was preached by the Rev. John McCarroll, M.D., from St. John xiv. : 12.

In the Bishop's address he feelingly alluded to the removal by death in the last year of Mr. Henry A. Hayden, of Jackson, and ex-Gov. Jerome, of Saginaw. He also referred in a moving way to the consecration to the office of bishop in the last eight months, of three beloved presbyters of the diocese of Michigan as it was in territory four years ago: Bishop Rowe, of Alaska, Bishop Johnson, of Los Angeles, and Bishop G. Mott Williams, of Marquette. Some new mission stations had been established. The new church at Birmingham had been opened, as also had the new St. Paul's memorial chapel, Detroit, and St. Joseph's memorial church in the same city. St. Andrew's church, Detroit, the memorial of Bishop Harris, had made substantial progress in its building fund. The Bishop earnestly advocated the appointment of an archdeacon for the diocese so soon as the funds for his proper support could be secured. Some figures given by the Bishop for the year were the following: Clergy received, 12, transferred, 5; deacons ordered, 2, priests, 6; candidates for orders, 8; Baptisms by the Bishop, 9; marriages by the Bishop, 4; celebrations of Holy Communion, 34; sermons and addresses, 164; Confirmations, 1,044.

At the missionary meeting in the evening, stirring addresses were made by the Rev. Messrs. McLean, McDuff, Tatlock, and McCarroll, the Hon. Jas. O'Donnell, of Jackson, and the Hon. Elliott G. Stevenson, of Detroit. The last speaker urged effectively the free use of the Prayer Book itself as the most efficient missionary agent. The sum pledged for diocesan mis-

sions was about \$6,300, being a little in excess of the amount raised last year.

The session of Thursday morning was consumed in discussing the report of a committee appointed last year on the proposition to strike from a diocesan canon the word "male," so allowing women to vote for vestrymen. There were majority and minority reports from the committee, and the discussion was long and animated. On a vote by orders, the proposition to strike out the word, thus giving the suffrage to women, was sustained by a majority of 8 clerical and of 21 lay votes. The point being raised that to effect such a change required a two-thirds vote by orders, or concurrent action of two consecutive conventions, it is expected the matter will be again considered by the convention of 1897.

The claims of the American Church Building Fund Association were presented by the Rev. Newton Perkins, of New York.

The subject of an archdeacon for the diocese called out an earnest debate. A resolution finally passed requesting the Bishop to make appointment of such official so soon as his salary should be provided, and a committee of ten laymen was elected to raise the necessary funds.

A resolution was passed by which the canvass of each parish and mission by a clergyman and a layman in the interest of diocesan work should be hereafter undertaken in the month of May, rather than as heretofore, in the winter months. A special committee of five laymen was chosen to increase the Fund for Aged and Infirm Clergy.

The officers of the diocese were all formally re-elected, the Rev. R. B. Balcom, of Jackson, having been already chosen on the Standing Committee in the place made vacant by the consecration of Dr. Johnson as Bishop of Los Angeles.

The convention of 1897 is to be held in St. Paul's church, Jackson.

The Detroit Clericus, which meets fortnightly on Mondays from Oct. 1st. to July 1st, has prepared its programme for next year. Papers will be read and discussed on the following topics: "The use of the imprecatory Psalms," "St. Francis of Assisi," "Exegesis of Rom. viii. 7," "The carnal mind," "The problem of the unemployed clergy," "The proper definition of the word 'communicant' in our parochial reports," "Conditional immortality," "A harmony of the Scriptural passages concerning our Lord's Resurrection," "Professional honor among the clergy," "The Church association for the advancement of the interests of labor," "Have we a distinctively Christian ethics in systematic form," "The founders of the American Church," "The present status of the Brotherhood of St. Andrew," "Robert Grossetete's place in English Church history," "Roman recognition of English orders," "Balfour's foundations of Belief," "The inspiration of Scripture—to what does the candidate for orders subscribe in relation thereto?" "The canon on marriage and divorce," "A review of recent histories of the American Church."

An interesting mission of the Church is that which has been organized at Meridian, Ingham Co., about 10 miles from Lansing. Work was begun here a few years ago by a layman, Capt. John H. Forster, who held lay service in his house each Sunday for several years, the rector of Lansing celebrating the Holy Communion once each month. Captain Forster finally built St. Catharine's chapel at Meridian and deeded it to the Church Association of the diocese. Twenty communicants are now connected with the mission, and the Rev. M. C. Stanley has the present charge of the congregation. Captain Forster died in June, 1894.

YPSILANTI—The chancel of St. Luke's has been greatly improved by the placing of a fine brass rail, the gift of the sanctuary chapter (and made by the Gorham Mfg. Co.). The rail was first used on Whitsunday, at the noonday Celebration, when it was set apart by special prayer by the rector, the Rev. Wm. Gardam.

Washington (D. C.)**Henry Yates Satterlee, D.D., Bishop**

A bright and interesting service for the Sunday school was held at St. Paul's church on the afternoon of Whitsunday. Each child carried a blooming plant, or a cluster of flowers, and when the procession reached the chancel these were placed on the low wall at the entrance to the choir. The flowers were afterwards sent to a hospital, and the plants will beautify the grounds of the church all the summer. After a short service, the rector, the Rev. Alfred Harding, spoke briefly of the lessons of the day; and then had a service of admission for the Brotherhood boys, a chapter having just been formed in the parish. Ten boys were received, all communicants, and most of them choristers or acolytes. The rector hopes much from their earnestness for good work among their companions.

Bishop Satterlee sailed for Europe on Saturday, May 30th, for a summer rest, which he greatly needs.

Indiana**John Hazen White, D.D., Bishop**

Bishop White administered Confirmation at Christ church, Indianapolis, on Sunday May, 31, at 4:30 P. M. The candidates were deaf mutes, members of St. Alban's mission, presented by the Rev. A. W. Mann who also interpreted the services and the Bishop's address from notes furnished by him. Mr. Mann held two services in the morning, one at the State institution for the education of deaf children; the other in the guild room of Christ church. At two o'clock in the afternoon he addressed the Sunday school at the institution. On Monday, at 10:30 A. M., he officiated at St. Stephen's church, Terre Haute.

West Virginia**Geo. Wm. Peterkin, D.D., LL.D., Bishop**

The 19th annual council began its sessions in Trinity church, Moundsville, June 3rd, with Morning Prayer and a celebration of the Holy Communion, Bishop Peterkin being celebrant. It was moved and adopted that the fiscal year begin May 1st and end April 30th.

The night service was devoted to the Brotherhood of St. Andrew and Sunday schools, and addresses were made by the Rev. Messrs. Andrew Willis and Henry Thomas, and Messrs. Keyser and Powell.

The Bishop in his annual address spoke of the progress the diocese was making, and its various needs, referring specially to the need of a larger interest and activity in Church extension among the clergy and laity. He had ordained 1 priest and 1 deacon; confirmed 268; made 268 addresses and sermons. The hospital work had cost \$3 850. The "special fund" had amounted to \$1,648, out of which he had paid \$1,630.

The Rev. Newton Perkins, general secretary of the American Church Building Fund, said West Virginia had contributed but \$451 to the fund since its organization.

A resolution was adopted to appoint a committee of three laymen on clerical support. This committee later reported, and attention was called to the failure of parishes to pay the salary they were able to do, and some places that ought to be self-supporting failed to be so.

The Standing Committee, consisting of the Rev. Messrs. G. A. Gibbons, Dr. Neilson, W. L. Gravatt; Messrs. Rushrod Washington, J. H. Strider, and E. J. Lee, was re-elected.

Christ church, Point Pleasant, was selected for the next council.

The Diocesan Missions Committee reported: Balance from last year, \$925; contributed by churches, \$1,714, Sunday schools, \$434; total, \$3 063; disbursements, \$2,711.

The Rev. Dr. Moore, secretary of the missions committee, presented the annual report, to which was appended resolutions having for their object the increase of the moneys contributed to diocesan missions. There was a full discussion of the needs of the diocese and of the crisis in which its mission work is by the prob-

able reduction of the amount given to it by the General Board in New York, and the resolutions were referred to a special committee of five to report. They recommended an assessment upon the parishes for diocesan missions corresponding with that for the Episcopal Fund. There was a long debate, but the plan was finally adopted.

A service was held in the interest of diocesan missions, the Rev. Messrs. Gibbons, Lightbourn, and Marshall making addresses. A resolution was adopted that the diocese of West Virginia dissents from the proposed change of title of the Constitution and Canons to "Constitutions and Canons of that Portion of the Catholic Church Known in Law as the Protestant Episcopal Church," and on motion consideration of the same was postponed until the next council.

The Committee on Parochial Reports gave the following statistics: Communicants, 3 980; Baptisms, 367; Confirmations, 294; marriages, 115; burials, 196; Sunday school scholars, 3,458; contributions of Sunday schools, \$1 571; salaries promised ministers, \$23 336; arrears of salaries, \$553; contributions—parochial, \$55 c81; diocesan, \$8 578 21; extra diocesan, \$3 031.61; total, \$66,69 82; \$16 000 was procured by the Rev. Mr. Spurr from sources outside the diocese to help build Trinity Institute.

The committee appointed to raise \$10,000 for the Permanent Fund, reported progress and was continued.

Bishop Penick presented the colored work, and a meeting was held in the interest of general missions. Addresses were made by the Rev. W. P. Chrisman, on negro evangelization, and the Rev. J. S. Gibbons, on the fitness of the Church for the conversion of the world.

A check for \$305 90 for diocesan missions was presented by the Woman's Auxiliary.

Massachusetts**William Lawrence, S.T.D., Bishop**

The archdeaconry of New Bedford met in St. John's church, Taunton, June 3rd. Reports from the missionaries were read, and the need of a church building at Canton was presented by the Rev. George Walker. A committee was appointed to aid in this enterprise. Mr. Walker holds four services every Sunday, and drives 25 miles for this purpose. The appropriations for the year amounted to \$3,625. A committee was appointed to look after the spiritual needs of towns on Cape Cod, beyond Barnstable, and between Hingham and Hull.

BOSTON.—The baccalaureate sermon before the graduating class of the Institute of Technology was preached June 7th, by the Rev. Dr. Donald, rector of Trinity church. His text was "Buy the Truth," Prov. xxiii. : 23.

The Ven. Archdeacon Parks delivered the address at the commencement exercises of Lasell Seminary. His theme was "The influence and responsibility of seeing."

At the top of the porch in Trinity church there are ten great blocks of unhewn stone, eight feet high and three feet wide. These will soon be carved into Biblical characters.

The last section of the choir guild held its festival in Emmanuel church, on June 10th. Mr. George L. Osgood was the choir-master, and Mr. Charles L. Safford, organist. The following choirs took part: Emmanuel, Boston; St. Paul's, Brockton; Our Saviour, Longwood, St. John's, Lowell; Christ's, Quincy; St. James', Roxbury. Five anthems were sung.

WINCHESTER.—The Rev. J. W. Suter has a bicycle service at 9 A. M. every Sunday morning in the church of the Epiphany.

MARLBOROUGH.—The Rev. G. S. Pine has started in this parish the Bush Memorial Fund to perpetuate the memory of the Rev. F. L. Bush, who labored so effectively in the interests of the Church in this town and Hudson, many years ago.

NEW BEDFORD --A bureau for the employment of domestic help has been opened at Grace House, Monday and Thursday mornings. This

is considered a necessary part of the charitable work of the parish, and will aid the employer and the employe.

WOODS HOLL.—The Rev. M. K. Schermerhorn who has been in temporary charge of the church of the Messiah, has carried on an excellent work in its interest by starting branches of the Brotherhood of St. Andrew and the Girls' Friendly Society. His lectures in the parish house on "Travels in Europe," and on literary subjects, have been well received.

Central New York**Frederic D. Huntington, S.T.D., LL.D., Bishop**

The annual diocesan convention was held in Trinity church, Watertown, June 9th and 10th. After Evening Prayer the convention organized by the re-election of the Rev. Dr. A. B. Goodrich as secretary. The Rev. J. K. Parker was made assistant secretary. Mr. Geo. J. Gardner, treasurer, was re-elected.

The Bishop delivered the annual address, the most important item being a request that the convention appoint a committee of seven to devise a way of relieving him of part of his duties. A resolution to this effect was carried, and a committee appointed to report at the next convention.

The usual reports were read and accepted. The old Standing Committee was re-elected, viz.: the Rev. Drs. John Brainard, Theodore Babcock, and H. R. Lockwood, the Rev. Dr. A. B. Goodrich; Messrs. A. H. Sawyer, J. R. Van Waggener, George T. Jack, and W. D. Dunning.

The report of the committee on Christian education recommended the appointment of a committee to devise methods for increasing the amount and thoroughness of Sunday school work in the diocese. The convention adopted the suggestion and the Chair appointed this committee: The Rev. Dr. Bernard Schulte, the Rev. J. H. La Roche, Messrs. A. B. Clark, J. V. Needham, and F. H. Moor.

The sum of \$10 900 was appropriated for the support of diocesan missions.

Resolutions were offered by Judge Sawyer, and adopted, that hereafter the amounts of assessments for the general fund be published in the Journal, and that parishes which shall be in arrears to this fund be denied representation in the convention.

Delaware**Leighton Coleman, S. T. D., LL. D., Bishop**

The 110th annual convention met in Emmanuel church, New Castle, June 3rd, and the attendance on the part of the clergy and laity was unusually large. The convention sermon was preached by the Rev. H. M. Bartlett, from II. Cor. ii: 16.

The Bishop's address was most interesting. It brought before the convention various topics, which led to earnest discussion, and to subsequent action.

The committee, to whom was referred so much of this address, as related to marriage and divorce, reported a resolution, requesting that an enlarged committee should have charge of the matter, urging the coming constitutional convention to so modify the laws of the State as to relegate the whole matter of marriage and divorce to the courts of justice alone, and to allow no cause for divorce but that of adultery.

The Bishop expressed his gratification at the entirely unanimous vote by which this action was taken.

The two diocesan charities in Wilmington received from the convention very cordial and sympathetic approval, with the implied promise of generous support.

The rules, with regard to the archdeaconries, were slightly amended, with the hope that the strictly missionary work of the diocese might be more efficiently accomplished.

No change was made in the Standing Committee.

The spirit of this convention was admirable, and in one day the affairs and needs of the diocese were fully considered; and most important business was rapidly, though not hurriedly, brought to a wise conclusion.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The annual convention was held on June 10th and 11th, at St. John's church, Franklin. It opened with a celebration of the Holy Communion by the Bishop.

The Rev. T. J. Danner was elected secretary, and the Rev. W. H. L. Benton appointed assistant secretary. The Rev. Daniel Duroe was elected registrar of the diocese, and Mr. J. H. Lynch, treasurer of the convention.

The following were elected members of the Standing Committee: The Rev. Messrs. R. J. Coster, A. Bannister, E. W. Grange, and Dr. W. D. Maxon; Messrs. E. M. Ferguson, George C. Burgwin, H. W. Armstrong, and S. C. McCandless.

The Bishop made his annual address, from which we give the following report of work done during the year: Official visitations, 115, other visits, 189; total, 291; preached 163 times; Confirmation and other addresses, 165; seven lectures at the Bishop Bowman Institute; celebrated Holy Communion in public 89 times, and in private, eight times, a total of 97; catechized 15 Sunday schools, officiated at four marriages and two funeral services, and 17 Baptisms; confirmed 949 in this diocese, and 18 in the diocese of Connecticut; received into the diocese seven clergymen, and dismissed five; four priests ordained and one deacon; two clergymen died and one restored; now in the diocese 69 priests and five deacons; four candidates for Priests' Orders, one for Deacons' Orders, and six postulants; consecrated one church and opened two new churches, and one thoroughly restored; two corner-stones laid; 66 lay-readers licensed.

During the convention week at Franklin, there were held in St. John's church most interesting and instructive services. On Monday evening the Rev. Mr. Herron delivered a lecture on the American Church, and on Tuesday there were two addresses, illustrated by charts, one on "The Apostolic succession," by the Rev. F. M. Kirkus, and the other on "Our Book of Common Prayer—Where did we get it?" by the Rev. E. H. Parnell.

The semi-annual meeting of the Woman's Auxiliary of the diocese was held in the same place on Wednesday evening. The text for the evening was, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The topic was "The field." Bishop Whitehead spoke on "Jerusalem and Judea, the see city and the diocese;" the Rev. A. R. Kieffer, on "Samaria, the domestic work;" and the Rev. Dr. White, on "The uttermost part of the earth," that is, foreign work. All the addresses were illustrated by large maps which were found of great assistance to the speakers and congregation alike.

Rhode Island

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

The 106th annual convention was held in St. Stephen's church, Providence, June 9th and 10th. The sermon at the celebration of the Holy Communion was preached by the Rev. F. J. Bassett. It was a strong and vigorous plea for what the preacher called preventive philanthropy. The Rev. S. H. Webb was elected secretary and the Rev. A. E. Carpenter was appointed assistant secretary.

The Fund for the relief of Widows and Orphans of Clergymen, etc., showed a balance on hand of \$27,507 21. The report of the Board of Managers of diocesan missions showed total receipts, \$5,127.23. There are 26 missions in the three convocations receiving diocesan aid, and 11 parochial or other missions not receiving aid.

The conduct of the missionary work during the year has been active and successful. The treasurer of the diocese reported expenditures of \$12,550.78.

Bishop Clark, in the 42nd year of his episcopate and 84th of his age, read his annual address, showing that, with assistance of other bishops, there had been confirmed during the year 758. There have been nine ordinations to the diaconate, and three have been ordained

priests. There are four postulants and ten candidates for Holy Orders, one candidate for the perpetual diaconate, 35 licensed lay readers. In speaking of the condition of the diocese, the Bishop alluded to one church consecrated, six parish houses in the diocese recently completed and dedicated. He made a special plea for the three charitable institutions of the diocese, St. Mary's Orphanage, St. Elizabeth Home, and St. Andrew's Industrial School. The Bishop spoke of the valuable aid received during the past year from the archdeacon, and closed his address with a pathetic appeal to the clergy for faithfulness in the work of preaching. The Episcopal Fund now amounts to something over \$100,000. It was voted to raise \$4 500 for diocesan missionary work for the ensuing convention year, by apportionment among the several parishes and missions.

The report of the Rhode Island branch of the Woman's Auxiliary showed a total for all work during the year, \$8,099.69.

Mr. John W. Angell, of Providence, was re-elected treasurer. The Rev. Floyd W. Tomkins, Jr., and Mr. Walter G. Webster were elected delegates to the Missionary Council.

Standing Committee: The Rev. Messrs. Daniel Henshaw, S. T. D., E. H. Porter, C. A. L. Richards, D. D., George McC. Fiske, D. D.; Messrs. John Nicholas Brown, John H. Stiness, Rathbone Gardner, and Wm. W. Blodgett. The next annual convention was appointed at the church of the Redeemer, Providence, the 2nd Tuesday in June, 1897.

A missionary meeting was held, at which addresses were made by the Rev. Messrs. T. H. Cocroft, Walter C. Stewart, and J. L. Porter.

Connecticut

John Williams, D.D., LL.D., Bishop

The diocesan convention met in St. John's church, Hartford, for the service of Holy Communion, on Tuesday, June 9, at 9:30 A. M. The Bishop was celebrant. The Rev. Samuel Hart, D. D., preached the convention sermon. It was a thoughtful and interesting presentation of certain phases of the life and work of Bishop Seabury, *in memoriam*, as this is the one hundredth year since his death.

The Rev. F. W. Harriman was re-elected secretary, and appointed the Rev. Arthur H. Wright as his assistant.

The convention did little except routine business, although the report of the committee on constitution and canons provoked considerable discussion. The first amendment to the canons was a proposition to insert the word "male" in Sec. 4, of canon 1, which specifies the qualifications necessary for legal membership in the parish. The section as amended, would read: "Any baptized male person of the age of 21 years shall be a legal member of the parish." After a brief discussion, it was voted down by a large majority. The committee presented a draft of the constitution revised, with but few changes, save in the way of condensation, reducing the number of articles from 15 in the old constitution, to 12 in the new. This report, after a long discussion, was, with one or two unimportant changes, passed as it came before the house.

The Standing Committee as elected shows two changes. Of the old committee, the Rev. Dr. Tatlock passed away during the convention year, and the Rev. E. S. Lires declined to stand for re-election. The committee as now constituted is as follows: The Rev. Messrs. Storrs O. Seymour, Henry M. Sherman, Samuel Hart, D. D., Wm. G. Andrews, D. D., Chas. E. Woodcock. The most interesting matter presented, but which was not read to the convention, was the historical preface to the committee's report on the constitution.

Bishop Williams has improved much in health and strength within the past year, which encourages his many friends to hope for a goodly continuance of his great usefulness.

NEWTOWN.—The new organ for which the rector of Trinity, the Rev. Geo. T. Linsley, and his zealous helpers have long been earnestly

working, is at last secured, and was first used on Ascension Day. It is from the house of Geo. Jardine & Son, New York, and has been built in the north end of the chancel. The old organ was a valuable instrument, and had done good service for a quarter of a century; such parts of it as were available have been utilized in building the new. The tone of the new instrument is rich and pleasing, and the workmanship beautiful and substantial. The case is of quartered oak, finished in the natural color, and the front pipes have been symmetrically grouped and tastefully decorated in gold, silver, and colors. The whole effect is entirely in harmony with the style of architecture of this beautiful country church.

Maine

Henry Adams Neely, D.D., Bishop

The 77th annual convention met in the cathedral, Portland, June 10th. The Holy Communion was celebrated, and the Bishop delivered his annual address. He spoke of the one member of the House of Bishops who had been called to rest, and of the six new members consecrated. Two clergy have been transferred, and four have been received into the diocese. In the summary of his own acts, he referred to the death of the late James Bridge, of Augusta, for many years a member of the General Convention. He explained his reasons for objecting to the election of a missionary bishop to Alaska, on the ground of expense, which would be a permanent and increasing burden on the treasury; and while the Bishop's support was temporarily guaranteed, there was a disproportion of expenditure which was unjust to the more thickly settled portions of the country. Wm. D. Dole, formerly of the Congregational ministry, has been admitted a candidate for Priest's Orders. The later portion of the address was devoted to a strong appeal to the clergy, and especially to parents, to give the children more religious instruction and to train them to desire the privileges of the Church.

The motion to change the canon so that those only who had received Holy Communion during the year should be reported as communicants was not carried. The last convention gave women the right to vote for parish officers, but the renewed discussion of the subject makes it doubtful if the Legislature will be asked for the necessary amendment.

The missionary meeting was held on Tuesday evening. The Rev. Canon Ogden gave a report of the work accomplished, and several interesting addresses were made.

The Rev. Chas. M. Sills, D. D., was re-elected secretary of the convention; W. G. Ellis, treasurer.

Standing Committee: The Rev. Messrs. C. M. Sills, D. D., J. W. Sparks, and H. W. Winkley; Messrs. Henry Ingalls, I. Marshall Brown, and W. G. Ellis.

An address was made to the Woman's Auxiliary by Miss Julia C. Emery, and a reception was given at the Bishop's house in the evening.

Maryland

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

BALTIMORE.—The interior of the church of Our Saviour, the Rev. Carol E. Harding, rector, has been beautified by a memorial window and a new reredos. The reredos, which is of wood, and handsome, has been erected in the chancel, from designs by Messrs. Wyatt & Nolting, of Baltimore. The money for it was raised chiefly by the Ministering Children's League and the Daughters of the King connected with the church. The handsome memorial window is to the memory of Miss Hannah Miller, a communicant and an active worker in the parish for 34 years, who died November last. It is a St. Matthew window, after the design of Thorwaldsen, with a portrait of the Apostle and his evangelical symbol. The work was executed by Mr. H. T. Gernhardt, of Baltimore. The money for it was raised by the ladies of the Parish Mite Society.

Much interest was manifested in the work of

the Church Sunday School Association, which is now suspended for the summer. The association was organized last November for the purpose of creating a greater interest in Sunday schools and their work. Several public meetings were held, at which subjects relating to such work were discussed, and a series of weekly lessons for teachers were given in the parish building of Emmanuel church. The Rev. William M. Dame is president of the association, which is composed of the rectors, superintendents, and teachers of various schools.

HOMESTEAD—At the regular bi-monthly meeting of the local council of the Brotherhood of St. Andrew, held in St. Thomas' church, June 2nd, addresses were made by the Rev. Wm. L. Devries and Messrs. Baker Johnson, of Frederick, and G. Henry Davis, of Philadelphia, on the subject, "The Brotherhood man in his daily life." Before the meeting an informal reception was given by the ladies of the church to the members present.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahon N. Gilbert, D.D., Coadjutor Bishop

In conjunction with the annual council about 200 members of the Woman's Auxiliary held their regular session. Mrs. C. B. Brunson presided at the meeting, and Mrs. D. Follett acted as secretary, in the absence of the regular secretary, Mrs. Hector Baxter. The meeting was opened with a few remarks from Bishop Gilbert, and A. A. Butler followed with an excellent address complimenting the Woman's Auxiliary on its excellent work, and giving some excellent advice for its continuance. Mrs. C. W. Nash read a paper, which was followed by the reports from parishes describing the various means that had been adopted to keep up the interest. Mrs. Brunson spoke briefly on the work and needs of the Deaconess Home which has recently been opened in St. Paul as a training school for women who may desire to fit themselves to become proficient in any kind of Church work.

The Ascension service of the Breck Missionary Society was held at Seabury Hall at 8 p. m. on Ascension Day. The chapel was beautifully decorated, the effect being to throw into bold relief the altar with its white hangings, cross, flowers, and Vesper lights. The procession of clergy and students, headed by the cross-bearer, entered the chapel singing "Crown Him with many crowns." The service, which was choral throughout, was intoned by the Rev. Dr. Poole, Tallis' setting being used; the Psalter was sung to chants composed by Mr. C. G. Adams, of Seabury; the *Magnificat* and *Nunc Dimittis* were Caleb Simper's, in E flat, the solo parts being sung by Mr. M. F. Montgomery. The Rev. J. J. Faude, of Minneapolis, preached a powerful sermon on Acts i: 6, 8, being part of the epistle for the day.

ST. PAUL—On Whitsunday Bishop Gilbert confirmed large classes at St. John the Evangelist's, St. Clement's pro-cathedral, and St. Boniface's, the Swedish chapel.

The Brotherhood of St. Andrew have established down-town headquarters in room 237, Endicott Arcade. The room is well furnished, and equipped with plenty of Church literature, and is kept open all day and evenings. A Brotherhood man is in charge to welcome any of the brethren who may perchance stop over in the city.

Louisiana

Davis Sessums, D.D., Bishop

The mission which is being carried on by some devoted members of St. George's church, New Orleans, seems to be having an up-hill road to travel. The work has been prosecuted under many disappointments and numerous obstacles, moving here and there with no fixed abiding place. At the present time there are on the rolls about 50 children, with an average attendance of 32, and these meet in two small rooms, hired at a small charge. The proposed new

church for St. George's prevents more substantial help being given the mission.

St. James' church, Alexandria, has charge of, besides its own church, M. Olivet, Pineville, with 39 communicants; St. John's, Lamothe, 37 communicants; The memorial of Bishop Wilmer, Lamourie, 18 communicants; St. Mark's, Alexandria, 17 communicants; St. Peter's, Marks-ville, 20 communicants; St. Philip's, Boyce, 41 communicants; St. Luke's, Colfax, six communicant's, and All Souls, Chaseland, two communicants; which, with 201 in St. James', makes a total of 348 communicants cared for by the Rev. H. C. Duncan, S. T. D., and his assistant, the Rev. J. W. Gresham. There are also two lay readers, one of whom is a colored man, and is at All Souls, Chaseland. The Church owns an entire block in Alexandria, on which stands the church and rectory. In Pineville, across the river, it has a cemetery of six acres. On this is Mt. Olivet chapel. There is also a small cemetery attached to the Bishop Wilmer memorial chapel, Lamourie.

NEW ORLEANS—An elegant Eucharistic service of gold has just been given to St. Anna's church. The paten is perfectly plain, but the chalice is exquisitely carved. At the base of the chalice there are the raised figures of the four Evangelists, a figure of an angel, and a figure of the Christ. The stem holding the cup is in the shape of a cross. On the bottom of the base are the words, "To the glory of God and in loving memory of Richard and Emelie Frotscher, Feb. 2d and 17th, 1896, from their children." The dates, Feb. 2d and 17th, are those on which Mr. and Mrs. Frotscher entered into rest.

GRAND PRAIRIE—The mission at this point, under the Rev. H. R. Carson, is making good progress. Quite a sum of money has been raised towards building a church, and it is hoped future contributions will justify the speedy erection of an edifice in which worship may be held.

NAPOLÉONVILLE—A memorial to Mrs. Nellie May Munson who entered into rest in June, 1895, has been given to Christ church, in the shape of a handsome brick porch. It was much needed, and it gives a handsome appearance to the church.

ST. FRANCISVILLE—Work is still going on in the construction of a new rectory for Grace parish. The Rev. Dr. Douglass is the zealous priest of the parish, and one of the oldest and most esteemed of the clergy of Louisiana; the building of the rectory is but the least of the many good works accomplished by him in his years of usefulness in this diocese.

South Carolina

Ellison Capers, D.D., Bishop

St. James', Goose Creek, erected in 1766, one of the oldest Colonial churches in the South, was recently the scene of a very interesting service, and a fine historical address was delivered by the Rev. Robert Wilson. He gave a comprehensive resume of the history and times when St. James', Goose Creek, was the centre of a large and wealthy parish. The congregation is now reduced to a few planters living in the neighborhood. They have no rector, and in order to retain its organization they must have a service at least once a year. On these occasions large numbers of persons come from the neighboring towns, glad to have the opportunity of inspecting this venerable old brick structure, the only church of the former colonies which still has in its chancel the royal arms of Great Britain as borne by Queen Anne, who occupied the throne when that church was built. At the conclusion of the service, some suitable collects were read, and at a given signal a mural tablet was unveiled by two young ladies, lineal descendants of the Rev. Francis Le Jan, the first rector of St. James'. The tablet is of pure white Italian marble, and has the following inscription in letters of gold: "St. James' parish, Goose Creek. Established by Act of Assembly, Nov. 30th, 1706. Organized April 14th, 1707. First church built about 1707. Present church built about 1713. Church consecrated April 17th, 1845.

Rectors: Rev. Francis Le Jan, D.D., 1707-1714; Rev. Richard Ludlam, A.M., 1723-1728; Rev. Timothy Millechamp, A.M.; 1732-1748; Rev. Robert Stone, A.M., 1749-1751; Rev. James Harrison, A.M., 1752-1774; Rev. Edward Ellington, A.M., 1775-1793; Rev. Milward Pogson, 1795-1806; Rev. John Thompson, 1806-1808." St. James', Goose Creek, was built as a chapel of ease, and so continued from 1713 until 1845, when it was consecrated by the Rt. Rev. Christopher Edwards Gadsden.

St. Agnes' guild, of St. James' church, Wilmington, has presented St. John's, Winton, with an organ.

St. John's church, Pitt Co., which was consecrated some months ago, is now in complete order, except oiling the ceiling and the addition of a few more pews. Both congregation and Sunday school keep growing.

Work will soon be begun on the new church at Sansbury, the timbers for which have already been prepared. The church of the Holy Trinity, Hertford, is to have new pews. A vestry-room is being added to the church at Murfreesboro, and the church is to be repainted. St. Paul's Sunday school, Edenton, had a full set of new banners for their Easter celebration, and the church is erecting a larger and handsomer rectory. The new building will be ready for occupation by fall.

Easton

Wm. Forbes Adams, D.C.L., Bishop

CHESTERTOWN—Bishop Adams confirmed a class of five persons at a special service held in Emmanuel church on Monday, June 1st. The Rev. C. T. Denroche preached. A delightful musical programme was rendered by the choir.

BERLIN—The rector of the parish, the Rev. David Howard, has just ordered a fine new organ for St. Paul's church. It is to be the facsimile of the one which took the gold medal at the Exposition at Atlanta. The organ case will be of solid walnut, the display pipes ornamented with gold and colors, two manuals and sixteen stops. The builder is Mr. John Brown.

Southern Ohio

Boyd Vincent, D.D., Bishop

CHILlicothe—Two years ago the Rev. Edgar G. Murphy, rector of St. Paul's church, started the mission of St. Andrew's. During that time a Sunday school of over 100 has been established. An excellent vested choir of boys renders the music. A Sunday service has been regularly held, and 23 have been confirmed. The work has outgrown the present quarters of the mission, and a lot has been purchased and paid for, and the erection of a church commenced. The building will consist of a nave, seating 180, and there will be four rooms adjoining, to be used as infant class-room and as a residence of the lay assistant and his wife, who give their whole time to the mission. Under the fostering care of the Rev. Mr. Murphy it will not be many years before St. Andrew's will be a self-supporting parish.

GALENA—A handsome frame church, with basement for the use of the Sunday school, to take the place of the church destroyed by fire last winter, is in course of erection. It is to seat 150, and will cost \$1 400.

New Jersey

John Scarborough, D.D., Bishop

The convocation of Burlington met in St. John's church, Salem, June 2nd. There was a good attendance, the interest of the occasion being increased by the ordination to the diaconate of Mr. Charles Gilbert Hannah. The sermon was preached by Dean Perkins, on "The nature and office of a deacon in the Church of God," giving a special address to the candidate at the close. The Rev. Mr. Hannah will at once enter upon his duties at Christ church, Palmyra, where he has been acting as lay-reader for some time past. Mr. Hannah was the recipient of

handsome stoles and a surplice made by the ladies of St. John's church. The annual election of officers followed: The Rev. G. M. Murray, secretary; Hon. J. B. Woodward, treasurer. Nominations for the office of dean followed. The Rev. Messrs. Perkins, Aigner, and Moses were nominated, and from them the Bishop appointed the Rev. C. M. Perkins.

ELIZABETH.—A memorial window was unveiled on Trinity Sunday in Trinity church, to the memory of the Rev. Dr. F. Marion McAllister, former rector of the church. The sermon was preached by the present rector, the Rev. J. R. Atkinson.

New York

Henry C. Potter, D.D., LL.D., Bishop

ANNANDALE.—The annual commencement of St. Stephen's College took place Thursday, June 11th. The Rev. Geo. D. Stillman and Mr. S. Nicholson Kane were elected trustees. The honorary degrees were as follows: D.D., the Rev. Francis Nelson and the Rev. Gilbert H. Sterling; LL.D., Prof. C. M. Boutelle, of Marshall, Minn.

RYE.—Bishop Potter visited this old and flourishing parish of Christ church, Archdeacon Kirkby, D.D., rector, on the evening of Trinity Sunday, and confirmed 21 persons, two others being unavoidably absent. The class was an evenly balanced one, having as many adults as younger people in it, as many males as females, and as many from outside as from within the Church.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

COATESVILLE.—The church of the Trinity, the Rev. Thomas J. Garland, rector, on Monday, 1st inst., was duly consecrated by Bishop Whitaker. The vestry met the Bishop and clergy at the entrance, and together proceeded up the nave, repeating antiphonally Psalm xxiv. The request to consecrate was presented by Mr. Horace A. Beale, rector's warden, and Mr. Benjamin Miller, whose father was the donor of the ground on which the old church and rectory were erected. The sentence of consecration was read by the rector. The sermon was preached by Archdeacon Brady. At the celebration of the Holy Communion the offertory amounted to over \$160, and was devoted to the deficit of the Domestic and Foreign Missionary Society. The Bishop was celebrant. In the evening of the same day was held a missionary meeting. Archdeacon Brady presided. The Rev. H. F. Fullerspoke on work among the Jews, the Rev. L. N. Caley for work among the Chinese; and the Rev. W. H. Falkner presented the claims of the Deaf-Mute mission. A liberal offering for the Bishop's Fund was received.

CHELTENHAM.—A *fete champetre* was given on Thursday, 4th inst., on the lawn in the rear of St. Paul's church, the Rev. Dr. E. W. Appleton, rector, by the Ladies' Parish Aid Society, for the benefit of the parish societies. There were ten booths erected on the lawn, surrounding a large pavilion, where lemonade and ice cream were served by the young girls of the parish.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

The 5th annual meeting of the Woman's Auxiliary was held in St. Andrew's church, Jackson, May 15th. Holy Communion was celebrated by the Bishop. The Rev. Mr. Craig, in a short address, set forth the claims of missionary work upon all Christian people. The meeting was called to order by the president, Mrs. Thompson. The reports of the corresponding secretary, Miss M. P. Eggleston, and the treasurer, Miss E. W. Fox, were read and accepted. Reports from seven parish branches were read. The officers of the past year were reappointed, with the approval of the Bishop.

On the evening of Ascension Day, there was unveiled in St. Columb's chapel, Battle Hill, Jackson, a brass tablet, erected by the Woman's Auxiliary in loving memory of the first Bishop

of the diocese, the Rt. Rev. William Mercer Green, S.T.D., LL.D. The beautiful little stone chapel, half-buried in the clinging ivy, is itself a memorial to Bishop Green, and stands on an eminence surrounded by the earthworks and intrenchments thrown up during the war, and on the lawn beyond one still sees the remains of the first Bishop's residence, burned during the war. The tablet is of finest polished brass, surrounded by a marble facing, and is set into the solid stonework of the northern wall of the chancel. It is the work of Geissler & Co., of New York, and bears the following inscription:

D. O. M. Ad Majorem Gloriam aec non In Memoriam Gulielmi Mercer Green, S.T.D., LL. D. Epis. Primi, Miss. Hoc Sacellum Dedicatum Nomine S. Columbæ. Iernæ et Ionæ Aedificatum est. Pietate Coadjutoris et Successoris Consecratum A. D. 1894.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The Rev. Wm. Lucas, rector of the parish of the Good Shepherd, Allegan, has been very much gratified by the improvements made during the past year. The church has been cleaned, decorated, carpeted, and lighted by electricity. A cement walk has been laid around the church, and improvements made at the rectory. The altar guild has purchased a set of violet hangings, and a set of white hangings was given by the family in memory of Augustus Lilly, for 30 years a member of the choir. The present warden, Judge Williams, has been a vestryman for over 35 years.

BATTLE CREEK.—The Church is making substantial progress in this delightful Michigan city. Amongst recent events in connection with this live parish, the Rev. Lewis Brown, rector, we may mention that Bishop Gillespie recently confirmed a class of 30, and on Easter Sunday a large vested choir of men, boys, and women was successfully introduced, as well as several interior improvements. The church is the prettiest in the diocese; the musical portions of the services are now finely rendered, and it is not unusual for traveling men and others to spend a Sunday in the city to attend the services. Praise is due to Mrs. E. McAllister, the choir leader, and also to Miss F. Brookins, the organist, for their painstaking and successful efforts.

Wyoming

Ethelbert Talbot, D.D., LL.D., Bishop

JULY

- 1. Weiser, Idaho.
- 2. Payette, Idaho.
- 3. Caldwell, Idaho.
- 5. Boise City, Idaho.
- 6. Idaho City, Idaho.
- 8. Emmett, Idaho.
- 9. Mountain Home, Idaho.
- 10. Montpelier, Idaho.
- 11. Evanston, Wyo.
- 12. Green River, Wyo.
- 13. Rock Springs, Wyo.
- 14. Rawlins, Wyo.
- 15. Laramie, Wyo.
- 16. Saratoga, Wyo.
- 17. Shoshone, Idaho.
- 18. Carbon, Wyo.
- 19. Ketchum, Idaho.
- 20. Bellevue, Idaho.
- 21. Challis, Idaho.
- 22. Hailey, Idaho.
- 23. Salmon City, Idaho.
- 24. Laramie, Wyo.

AUGUST

- 2. Cheyenne, Wyo.
 - 4. Casper, Wyo.
 - 5. Glenrock, Wyo.
 - 6. Douglas, Wyo.
 - 7. Lusk, Wyo.
 - 9. Newcastle, Wyo.
 - 10. Cambria, Wyo.
 - 11. Sundance, Wyo.
 - 13. Buffalo, Wyo.
 - 14. Big Horn, Wyo.
 - 16. Sheridan, Wyo.
 - 23. Laramie, Wyo.
- Aug. 26 to Sept. 9 Shoshone Indian Agency.
Sept 13. Laramie, Wyo.

Long Island

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

BROOKLYN.—The church of the Redeemer, the Rev. G. Calvert Carter, rector, which was consecrated on Ascension Day, as recorded in our last issue, has received several beautiful gifts. One is a white memorial altar cloth, used for the first time on Easter Day, but not presented and used in its finished state until Ascension Day. The embroidery class on linen has made and presented a new fair linen cloth beautifully wrought, which was also used for the

first time on Ascension Day, and the embroidery class on silk has presented, in loving memory of Jane E. Richardson, a red preaching stole, red pulpit and desk hangings, and a red altar cloth, all of which were first used on Whitsunday.

On June 2nd, at St. Luke's church, the Northern archdeaconry held its last meeting before the summer recess. The treasurer reported that the contributions for diocesan missions had amounted to \$4,328.12. The desirability of a new mission on St. Nicholas ave. was discussed. Further discussion was also had of the question of fixing the boundaries of parishes. The stipends of missionaries were referred to the financial committee.

Southern Virginia

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

The spring meeting of the Danville convocation was held in St. John's church, Houston, May 19th, when the convocation sermon was preached by the Rev. J. B. Dunn, on "The state of the Church." Five of the clergy were present. Large congregations attended the services. The Rev. Chiswell Dabney and the Rev. T. L. Brandin were elected members. The Rev. J. Cleveland Hall was appointed convocation preacher for the next meeting, and the Rev. J. G. Shackelford, essayist, on "The mutual duties of rectors and vestries." The subject of the male and female schools, recently established by the convocation, came up, and resolutions were adopted endorsing them and commending them to the notice of the Church throughout the diocese. An essay was read by the dean on "How to gather in the fruits of a Mission." This was followed by an extended discussion. Comment was made on the improvements that had been made in St. John's church.

Clover was selected for the next meeting, with Chatham as an alternate. On Friday evening, May 22nd, the Bishop was present to make his visitation to St. John's. Eighteen candidates were confirmed, the 8 males being all from the convocation school.

The Rev. Martin Johnson has taken charge of St. John's church, Columbia, and St. Paul's, Goochland, Va., in addition to Grace and All Saint's churches, Goochland, and his work in Powhatan Co., Southern Virginia.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Bishop Millsbaugh is lying ill at his home in Topeka with typhoid fever, greatly aggravated by overwork and anxiety. Necessarily all appointments have been cancelled.

Alaska

Peter Trimble Rowe, D.D., Missionary Bishop

It is with very grateful pleasure that the Rev. H. Beer is able to announce that the church at Juneau has been commenced. The hope is to get the building so far finished that it may be used for a place of worship, and then wait until funds warrant ceiling the inside, and the painting. The carpenter's contract, without ceiling, is \$1,300, and then the glass in the windows must be paid for.

The rectory is finished, all but the painting, and the rector is very proud of it, and is living in it, and is most anxiously awaiting the arrival of the Bishop's family and his own. They are expected to arrive by the next boat.

Mrs. Rowe and family and Mrs. Beer have been staying in Tacoma at great expense, awaiting the completion of the rectory; but now, through the generosity of friends of the work in Alaska, this difficulty has been overcome, and the ladies will at last feel that they have a home and a resting place where they may enjoy, once more, those domestic comforts that they have been deprived of for so many months. It will be a pleasure, we are sure, to those who have contributed towards the rectory fund, to know that their kindness has been the means of giving a home to those who have undertaken the Lord's work in far-off Alaska.

The Living Church

Chicago, June 20, 1896

Rev. C. W. Lellingwell, Editor and Proprietor

WE observe with regret that at the enthusiastic gathering of the Church Missionary Society at Exeter Hall during the May meetings, the Bishop-elect of the new diocese of Hokkaido, in Japan, congratulated his audience upon the fact that in the Prayer Book translated into Japanese, the words "priest," and "bishop" find no place, being superseded by "elder" and "overseer." This he considered more biblical. One feels like inquiring by what authorities these alterations rest, or if no words equivalent to priest and bishop can be found in the Japanese language. Some of these translations of the Prayer Book into foreign tongues, either through ignorance or presumption, have been known to come perilously near a departure from the doctrine of that book. We do not believe, however, that this can be said of similar work in the hands of our American missionaries. The difference may be owing to the fact that our missions are under the direct supervision of the Church, while a very large portion of the English missions are subject to a voluntary society; namely, the C. M. S.

WE have had something to say about the very objectionable fad which seems to have sprung up during the last few months, known as "the lilliputian wedding." In this case children were made to go through with a mock-marriage, with all manner of farcical accompaniments. More recently a writer in *The Churchman* reveals the fact that mock marriages are common in boarding schools and colleges for young women and girls. The writer even found this ceremony established as a yearly institution in a Canadian college for young women—a college "founded by a bishop of the Church, and conducted by a Church clergyman and his wife." An English Church paper, commenting upon this "extraordinary amusement," piously expresses its thankfulness "that this form of amusement has never reached our shores," and sincerely trusts that it is not so widespread in America as the letter in *The Churchman* would lead one to imagine. We think we can speak with some confidence of Church schools, and (leaving Canada out of the account) we do not know of one where anything of this kind would be tolerated.

READERS of the Life of Cardinal Manning will remember the controversy in the Anglo-Roman Church over sending the sons of Roman Catholics to Oxford and Cambridge. The defeat of Newman's plan to take up his residence at Oxford

with a branch of the Oratory was one of the great crosses of his life. Cardinal Manning's determined opposition was successful in obtaining a Papal prohibition. But the regime of Pius IX. and Cardinal Manning has passed away, and the other side is having its turn. Pope Leo's permission has now been obtained for Roman Catholic students to reside at the universities under certain conditions, and the Hebdomadal Council of Oxford has granted a license to a Jesuit priest, the Rev. R. F. Clarke, a former Fellow and tutor of St. John's College, to open a private hall of residence. The arrangement will undoubtedly be an advantage to the young men concerned, and may, as *The Church Times* suggests, have a wholesome anglicizing influence upon the Roman clergy, who have so far usually had a distinctly foreign tone. Of course the Roman authorities hope that their propaganda will receive a great impetus. But probably it will be a matter of give and take. Very likely both sides will come to have a larger tolerance. The conditions are favorable to the attainment of a better understanding of the questions which divide the two great communities, and this cannot be a disadvantage in the long run to the cause of truth.

LORD HALIFAX has been much criticised during the last few months in connection with his visit to Rome, and the part he has in bringing about the formal inquiry into the validity of Anglican orders by a papal commission. He has been represented as acting for a section of the English Church which could not be quite satisfied with English orders unless they were recognized by the see of Rome. In a recent address to the English Church Union, Lord Halifax, with his usual clearness and directness, meets these and similar charges of disloyalty. The motive for endeavoring to bring to an issue the question of orders was that if the Roman Church were to recognize the validity of English orders, one great obstacle to the reunion of Christendom would be removed. It was in the light of its bearing upon Christian unity only, that this action was to be desired. It was as a means to this end, "and not at all because we had any, even the slightest, doubt as to the orders of the English Church, or required a recognition from Rome to add to our complete assurance of their perfect validity," that the present question had been raised. His lordship then referred to the English Romanists who were trying to obtain a papal condemnation of English orders. If they succeed, the injury done would not be to the English Church or its members. "Their love for the Church and their confidence in her would remain where it was, nay, it would be increased;" but such action "would be a blow to the wider hopes that Leo XIII. had done so much to encourage. It would moreover be a fresh difficulty in the way of Rome herself, and an encouragement for all those who denied the re-

ality of the Christian priesthood, and of the whole sacramental principle." The sensational statements of some of the secular newspapers as to the feverish anxiety of some of the English clergy to be assured by the Pope that their orders are really valid, fall to the ground, so far as any of those whom Lord Halifax can be said to represent are concerned. It is probable that the number of such foolish people might be counted on the fingers of one hand. The body of English clergy numbers between twenty and thirty thousand.

THE Methodist Bishop Warren gave the official address before the Conference at Cleveland. From certain expressions we may learn what ideas are entertained in that great denomination on the subject of Christian unity. He said: "We devoutly thank God with you, that we are in most friendly relations with all other Churches. We neither want other Churches to accept our episcopate nor surrender anything of their own. We are not talking about unity, because we are not conscious of any diversity of Christian purpose." He then lays down a new "quadrilateral—" first the interchange of letters of commendation; second, open Communion; third, exchange of pulpits; fourth, co-operation in Christian work. "Our ideal," he proceeds, "is not organic union of Churches, but fraternal union of spirit." All this is another illustration of the fact that when the Church speaks of unity to the Protestant world it speaks a language which is not understood. Yet there are thousands who find in the Holy Scriptures that Christ and His Apostles founded one Church in organic unity, and then they look about them and wonder what has become of it. And there are many others who find in the rivalry of Christian sects the greatest obstacle to the spread of the Gospel in heathen lands, and a leading cause of the spread of infidelity in lands called Christian. After all is said that can be said in justification or laudation of denominationalism, the instincts of the Christian soul will prompt the whisper, "But is it right? Did He not pray that they may all be one?"

THE confusion resulting from the "corruption of a word" has had a recent illustration in the case of a reverend gentleman in Findlay, Ohio, whose delinquencies have received some attention in the newspapers. It appears that, being an Englishman of only three years' standing here, and not naturalized, he had himself registered as a voter, and has accordingly found himself in the courts. But the word to which we refer is "episcopal," with its derivative, "Episcopalian." The gentleman in question was described as a clergyman of the "Episcopal Church." It was also stated that he was formerly a "Christian," but had, later, joined the "Episcopalians!" His name does not occur in the clergy list, so far as we can

discover, and we were, therefore, somewhat puzzled, until in the same despatch from which we have quoted, we observed that it was stated, quite incidentally, that he was the "rector" of the "Methodist Episcopal Church." The earliest term by which a member of the Anglo-Catholic Church was known was "Churchman;" but for some time past the secular newspapers and some religious papers, have done their best, with a measure of success, to deprive that word of all distinctive meaning. Until recently everybody knew what "Episcopalian" meant; if not a very desirable term, it was at least intelligible. Now we are witnessing a more general application of that word also, which may soon make it completely useless. The Episcopal Church has been tolerably lavish with her possessions. She has witnessed with equanimity the appropriation of large parts of her Prayer Book by other bodies, and she has made no protest when her own peculiar terms are assumed by those who have no claim to them; but if this goes much farther, it will really become a question by what name we are to identify ourselves.

Five-Minute Talks

BY CLINTON LOCKE

LXIX.

I remember, many years ago, when I first came to this diocese, a young man with a sense of very superior knowledge, which happily has long since been knocked out of me, that Bishop Whitehouse asked me to preach a sermon at the convention. I took for my topic, "The Education of Children," a subject with which I was, of course, at the age of twenty-four and unmarried, entirely familiar. I have had a good deal of fun with that sermon since, and all the hard and fast rules which it laid down for the guidance of parents. I know a little more about the subject now, and realize what an awful responsibility this training of a body and soul, is to take a place in human life and transmit the training.

What a wonderful thing it would be if we could have a model nation, just as there are model breeds of horses, where unceasing care and keen intelligence had been devoted for a century or two to eliminating everything that was bad, and encouraging all that was good. Children from their birth subjected to the most perfect rules of hygiene, trained to undergo extremes, hardy, capable, making the most of this beautiful engine, the human body, their minds presented only with the best lessons, all past examples of successful evil kept from them, their spiritual nature fired by the constant presentation of the loveliness, the manliness, the womanliness, the majesty, the power of our dear Master, and trained perfectly in His school, the Holy Catholic Church.

One of these days I, being an optimist, think there will be such a nation. It may be a long way off, but I see signs of it: human life lengthens; air, food, light, work, and play are more evenly distributed; the mind has been freed from many degrading and foolish burdens. We have no hair-shirt saints now, nor saints who

gained their sainthood by deserting their kind and living in caves on roots and water; but we have saints who are so, because in the midst of a world of temptation they have kept themselves pure and unselfish. The good work will go on, I am not afraid, but it is not worth while to spend time wishing about things; let us see what we can do for the children of to-day with the tools and material at our hand. Results can be obtained out of imperfect material by patience and skill, which far surpass what can be obtained out of better stuff with less care.

People often think that if they could only bring their children up in some quiet country village, where it was always afternoon, their boys would all be virtuous and their girls would all be modest. Nothing could be more mistaken. I have questioned many boys coming to the city from their country homes, and their universal testimony has been that the talk and the atmosphere of the country grocery or the barn where the farm boys congregate, was far viler and far more demoralizing than what they encountered here; that the examples of noble living, generosity, the brotherhood of men, the larger, freer life of the churches, were far greater stimulants than anything they ever saw at home. Many a girl has told me that the neighborhood gossip, the little talk of a village, the small questions which absorbed whole families, were far more belittling to her nature than the temptations of dress and display and amusement which presented themselves so glitteringly before her in the brilliant panorama of city life.

Rest assured there is no better school, as things now are, in which a boy or girl can be trained for the battle of life than in a great city, where the best talent has been converged for the development of mind and body; where religion is draped in her loveliest garments; where that wonderful instrument, the voice of man, utters its most persuasive sounds; where, if the foe be pressing, the weapons with which to ward him off are most numerous. It is not in seclusion from all the foes which lurk in the path of life that the best and most useful men and women have been trained, but in the thick of the fight, where every one had to be on the alert and the guard could never be dismissed. Some temptations may be lessened by a country life, but there are others, just as subtle, which take their place, as hard to master and as damaging to the soul, if allowed to conquer. Browning's famous poem, "In a Spanish Cloister," shows very visibly what sins can be aurtured within the absolute separateness of a convent, from which the world is supposed to be shut out.

Now, of course, I cannot in a "Five-Minute Talk" even sketch a system for training children. I can only mention one of many general principles. Try and use skill and not force. In the novel of the "Talisman," Cœur de Lion severs a bar of iron with one blow of his battle ax. Saladin throws up his silken scarf, and cuts it with his sword as it floats down. One used force, the other used skill. You can force a boy into your way, and you have attained your end, but at what cost? You have engendered sullenness, and a burning sense of injustice, which often colors his whole life. On the other hand, you can so skillfully manage him that your way becomes his way, and he does cheerfully what he should do, and enjoys doing it. Can you do it with all boys? you ask. No,

you cannot. There are some boys so mean that you might as well try to make silk purses out of a certain animal's ears as do anything much with them. God help you, if you have to deal with such a one.

The Fulfiller of the Law and the Prophets

BY THE REV. A. W. SNYDER

XIX.

We find in the Gospels ample evidence that to those who first heard it the teaching of Jesus Christ seemed new and strange, not to say startling. "The people were astonished at His doctrine; for He taught them as one having authority and not as the Scribes." Naturally enough, for them, the Scribes and Pharisees regarded it as not only new and strange, but as pernicious, revolutionary, subversive of the law and the prophets, and everything that was dearest—to them. Knowing the thoughts of those around Him, Jesus said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Naturally those suspicious and narrow hierarchs of Israel did not believe Him. "These things understood not the disciples at the first." It was only "when Jesus was glorified," that they understood what He meant and perceived that He had indeed fulfilled the law and the prophets.

He fulfilled the law not only by conforming to the spirit as well as the letter of its requirements, but by living a life of absolute unity with that of God, the Father. He ignored, indeed, and refused to be bound by, the petty customs and vain traditions of men, but He most scrupulously conformed to all the requirements of the law; was circumcised the eighth day; presented in the temple, examined in the law by the doctors and teachers when He was twelve years old; observed all the appointed fasts and feasts; conformed even to customs not enjoined in the law, which were good and wise in themselves. "As His custom was He went into the synagogue on the Sabbath day." He fulfilled the ceremonial requirements of the law. Its offerings, oblations, and sacrifices pointed to Him. Whatever other purpose they served, it is certain that they witnessed to sin, to the need of a Saviour, to the need of atonement, of a priest, a mediator between God and man, and therefore to "His meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." He fulfilled also all that the prophets had spoken concerning Him. That long line of holy men of old time, spoken of in the *Te Deum* as "the goodly fellowship of the prophets," had primarily, no doubt, a mission to those of their own day, but the great underlying principle, the thread of gold that was always appearing and reappearing in their messages from God, was prophecy of a new and better day that was to dawn on men, more light, greater knowledge, mercies, blessings, gifts, graces. In short, they told, all along, of the promised Messiah and His reign; of a king, and of a kingdom of God set up among men. Every reader of the Gospels knows what a poor, petty meaning the Scribes read into those great messages of the prophets. Every Christian knows how completely Jesus Christ fulfilled not only the law, but also the prophets in all things concerning Himself, and in the establish-

ment of the new and better covenant of the world-wide, spiritual kingdom.

But in another, a most important, and a less remembered way, He fulfilled the law and the prophets. The Greek word, *plerosai*, properly enough translated fulfill, means more a great deal than simply that He met every requirement of the law and the prophets. It means that He filled up, rounded out, perfected the law and the prophets.

We find, therefore, as we should expect to find, in Christianity the flower and fruit of that which appeared in Judaism only in the leaf and bud. Thus, for example, not only did Jesus Christ give in His teaching a far more adequate idea of God than had obtained among men, but in Him "God was manifest in the flesh." Thereafter men could say that in Him they had seen the Father. The religion of Israel was good for its day. It was not the best possible religion, but the best then possible. It was necessarily suited to the limitations of those that received it. To the Jew the Lord Jehovah was "the God of Israel," not the God and Father of us all. He was "a God of war," of might and power, an awful God, commonly thought of as somewhere far away above the sky, or as on the outermost rim of things, a dread being who betimes made incursions among men to help and guard, but above all to admonish and to punish them well. Jesus Christ our Lord made God known as now and here, to day and all days, the omnipresent, immanent God; as "our Father who art in heaven," indeed and yet ever with us, by us, in us, without whose knowledge not even a sparrow fall eth to the ground. He revealed God as not only "our Father" but as the God and Father of absolutely all men.

In short, He brought to light the before undreamed of fact of the fatherhood of God and its correlative, the brotherhood of men. So, too, He brought life and immortality to light. It had always been suspected that something in us survives death. Immortality had been conjectured, desired, believed in, but such belief rested on no basis of fact or clear explicit revelation. Jesus Christ brought immortality to light. Faith in a blessed hereafter now rests on the fact of His glorious Resurrection, and on the authority of His teaching.

In the words of Bishop Boyd Carpenter: "He came to make manifest eternal facts. The manifestation of the facts was a new revelation, but it was not a revelation of those things which were new in themselves." And as our Lord gave a new and better covenant, so also He gave a correspondingly better moral law. It is that not to be lost sight of. To know and appreciate what it means, will save us from all sorts of difficulties and perplexities. For one thing it reminds us that Christians are in no way responsible for Jewish morals, manners, or superstitions. The shallow skeptic turns triumphantly to some passage in the Old Testament that exhibits the imperfect knowledge, inadequate morals and manners of a rude and long-gone day, saying, "Are we to believe that this would have place in the record of a divine revelation." He might as appropriately point to the wooden plow of our ancestors and say, "Do you call that a plow?" Yes, and a very good one, too, for its day; not the best possible, but the best then possible. So, too, the religion of Israel was not the ideal, the best religion, but by far the best then possible. In fact the re-

ligion of these Christian days is not the best possible, the ideal religion. It will develop into something a thousand times better. The Church "without spot or wrinkle or any such thing," will be the Church triumphant.

But it may be well briefly to indicate how, as our Lord gave a new and better covenant, so also He gave a correspondingly better moral law.

The ordinary Jewish standard of righteousness was conformity to a rigid ceremonial observance. The Pharisee in the temple said: "I fast twice in the week. I give tithes of all that I possess." Jesus said, "The kingdom of God is within you." "From within, out of the heart of men proceed evil thoughts," and "Woe unto you Pharisees! for ye tithe mint and all manner of herbs, and pass over judgment and the love of God." The law said, "Thou shalt love thy neighbor as thyself," but the Jew applied it only to those of his race and faith. Jesus said, "Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." So, too, as regards murder, adultery, perjury, retaliation, and divorce, Jesus not only interpreted the law, but rounded it out and filled it up by His higher standard and teaching. The matter is admirably summed up by Mozley in his "Ruling Ideas in the Early Ages." "If"—he says—"there is anything in the teaching of the Old Testament that is a falling short, which goes a certain way but not the whole way, as in the law of marriage, in the imperfect law of love, and in the law of retaliation, it is assumed that the essence of the law is not all this; and that on the other hand what is perfect is the law. We know nothing from henceforth but the perfect law commanding in the conscience, 'Be ye perfect, even as your Father who is in heaven is perfect.'"

Letters to the Editor

"THE POWER OF MISSION"

To the Editor of the Living Church:

It will be readily conceded, I trust, that the Church cannot be "run" on Catholic lines without the exercise of "the power of mission" on the part of the bishops. But this is objected to, on the ground "that greater power in the hands of the bishops may lead to improper exercise of such power, and an abuse of the same." But this power of "mission," exercised on Catholic principles, implies a great deal, and amongst other things it implies such restraints upon the bishops as to render the exercise of it safe, while it does not weaken its efficiency.

If we are to derive our ideas, according to the Anglican profession, from the Church as she existed during the period of the first four General Councils, and previously, the bishops would exercise their power of "mission," only with the approbation of their clergy, embracing the presbyters and deacons, if not the minor clergy who were laymen; and this ought to put to flight all fears of the arbitrary exercise of a one-man power.

Along with the power of "mission" in those early and best days of the Church, went the idea of jurisdictions so small that the bishop could personally know the wants of his people and how to administer to them. He also knew well

his clergy, as they were his life-long co-laborers, not nomadic, as with us, and with the help of his council could readily fit together the laborers and their work, with very little danger of mistake.

In those days a united treasury of each jurisdiction, controlled by a divine trusteeship, consisting of bishops, priests, and deacons, of which the bishop was, of course, always the head, accompanied the power of "mission." Then the same authority which sent the laborer to his work supported him in it; "and distribution was made unto every man according as he had need."

I am aware that the claim will be set up in certain quarters that our system of trusteeship is preferable to that, as our laymen have proved themselves more competent to manage Church trusts than have the clergy.

To such a claim I would reply that the divine way is always better than any human arrangement which may be substituted for it, and furthermore, that our best lay trustees should by all means be in the diaconate and serve the Church as deacons rather than as laymen.

Though many, if not most of your readers will regard the suggestion of the exercise of the power of "mission" by our bishops as the remedy for the evils under consideration, as ideal rather than practical, may we nevertheless not hope that some of our bishops may yet have favorable surroundings, and feel it to be their bounden duty to do so?

SEVENTY-SIX.

THE AGED CLERGY AND THE CATHOLIC REVIVAL

To the Editor of the Living Church:

I have read with surprise an article in THE LIVING CHURCH, June 13th, 1896, signed Thomas Smurthwaite. If I understand the writer, and he uses plain English, he states that an appreciation of "the sacerdotal system," and understanding of what "Apostolic succession" implies, have come to the Church only in these latter days. And, hence, the older priests, and on his theory he must include the bishops, are utterly unfit to act as the shepherds of souls; and so the priests are properly consigned to silence and want.

"The Catholic revival" was the birth of Churchmanship. This is certainly something new to those who were born in the Church, and have had a long service at its altars, and have even lived in the Church as its laity. A writer who brings such a charge against the Church of certainly fifty years—we will give this marvelously transforming "Catholic revival" the earliest birthday—ought to have had very wide experience, and be able to speak from more than the standpoint "then a young man."

As I write for my own order—the priesthood can do just as much in behalf of their order—I would advise my friend to take the Church Almanac and turn to the list of Bishops, and run over the names from Seabury to De Lancey—that will bring him to 1840—and note their Churchmanship. It is true these prelates were not particularly interested in gorgeous vestments and genuflections, and altar lights, and they were not anxious to set up the confessional, but they knew what the Church of Christ is; they had studied into its history, including liturgics. They were "valiant for the Truth" of a Church "built on the foundation of the Apostles and Prophets," of ministerial authority coming down from the Apostles. They and their clergy knew and taught nothing, that they were "persons hired to perform certain duties, so long as they could perform them to the satisfaction of their employers;" that their office was "a mere formality," "Apostolic succession a mere nominal thing."

The writer gives us his idea of what is true Churchmanship when in his assertion, "we are the people," he says, referring to the aged priests; "it is safe to say that very few indeed will be found among them who have fully taught the Church's divine sacerdotal and sacramental systems *with the aid of the divinely appointed symbols in worship.*" Manistee must be a marvelous point of observation to enable the inhab-

itants to know so much of that large and widely scattered body, "the aged priests."

It is singular that it did not occur to our friend that in his wholesale denunciation of the Church that was before "the Catholic revival was born," he was weakening the argument of the Church, as "the witness and keeper of the Holy Writ."

We hope the writer, if he is disposed to look into this matter of the position of the aged clergy, will find some more truthful way to "ameliorate that condition," than that they have been so unfortunate as to have been born and lived before "the Catholic revival was born."

GEO. D. GILLESPIE.

Grand Rapids.

AN EGYPTIAN DISCOVERY

To the Editor of the Living Church:

IN THE LIVING CHURCH for the 6th inst., I notice the principal editorial is on Dr. Petrie's important Egyptian discovery. Several queries are propounded as to the meaning of the reference to the people of "Ysrael" who were "spoiled and left no seed."

Perhaps we have in this Egyptian record the king's record of the orders given to throw all men babes into the river, given us in the first chapter of Exodus.

G. B. JENNINGS.

Shenandoah, Ia.

CONSECRATION OF BISHOP CHICHELE

To the Editor of the Living Church:

In regard to "Layman's" letter, in your issue of May 30th, on Archbishop Chichele, and that the form used at his consecration was the same as used at Matthew Parker's consecration, it would be well to call attention to a few facts. Chichele was not consecrated Archbishop of Canterbury, but as Bishop of St. David's. He was not consecrated in England at all. As for his not recognizing a pope, he himself was consecrated by Pope Gregory XII., and later, when he was elected archbishop, was confirmed by a bull of Pope John XXIII. This same Pope also consecrated Chichele's successor in St. David's—John Catterich.

Kansas City.

PERCY DOUGLAS.

Opinions of the Press

The Lutheran World

INTERNATIONAL ARBITRATION.—We are not concerned with the form of the machinery by which points of dispute shall be settled, but we are immensely concerned with the fact that any form of settlement is superior to that of marching human beings out to mutual slaughter in order to determine how an international quarrel shall be adjusted. A permanent court, or a plan for the appointment of arbitration councils, would meet every necessity, and, once let the sentiment of Christian nations be thoroughly set against international war and bloodshed, the end is really attained. Our own nation, as well as England, and other peoples, has interests immeasurably too high to permit of the frittering away of life and treasure for the mere gratification of senseless passion's rage with other nations. We may have need of a mighty navy in order to defend the weak and defenseless against the tyranny of blood-thirsty oppressors, but we do not need to engage in war with any nation that has Christian principles in the hearts of its people.

New York Observer

LONG SERMONS.—And yet, in spite of the wide and growing demand for short sermons, the fact remains that, as a rule, the long sermon is a strong sermon. Canon Liddon, that master of assemblies, always preached more than 20 hour, and overflowing congregations waited on his ministry until the day of his death. The reports to which reference has already been made show very clearly that the greatest living

preachers occupy fifty minutes or more. Even in what those who sigh for the good old times call our degenerate days, long sermons are welcomed eagerly when they justify their length by their power and suitability to the needs of their hearers. It is not the length of a sermon that condemns it so much as its tendency, when protracted over half an hour, to turn into a tiny rivulet of thought meandering through a meadow of commonplaces. A safe rule for a preacher is to stand up and say what he has got to say, and sit down when he is done. The stopping seems to be the difficult thing for the prosy preacher. "Is he near done yet?" whispered an old woman in a Scotch kirk to her neighbor after the sermon had continued the even tenor of its way for more than sixty minutes. "His tow was a' done lang ago," was the disgusted reply, "but he's spinnin' awa' yet." Common-sense should teach a man that it is as easy and as interesting to make bricks without straw as to spin when the tow is all done.

Personal Mention

The Bishop of Fond du Lac desires that no letters be sent him this summer save those marked important business.

The Rev. Edmund Duckworth has entered upon his duties as rector of St. James' church, St. Louis.

The Rev. J. F. Goldman has taken charge of missionary work at Gadsden, Alabama City, Attalla, and Fort Payne, Ala.

The Rev. Chas. Gilbert Hannah has taken charge of Christ church, Palmyra, N. J.

The Rev. C. W. Leffingwell and family will spend the months of July and August in Old Mission, Mich.

The Rev. Albert C. Monk has accepted a position as curate at Trinity church, New York, and will enter upon his duties at once. His address will be 61 Church st., New York.

The Rev. W. H. Mitchell has taken charge of church work at Eutaw, Farland, and Boligee, Ala.

The Rev. James O. Mc Ilhenny, deacon, has become an assistant at Calvary church, Germantown, Philadelphia, Pa.

The Rev. H. P. Nichols has sailed for Europe.

The postoffice address of the Rev. E. M. Pecke for the summer will be Cragmoor, N. Y.

The Rev. J. H. M. Pollard has given up the charge of Calvary, Charleston, and the Epiphany, Summerville, S. C., and the Rev. E. H. Hollings having been advanced to the priesthood, has been put in charge of these, with the mission of the Atonement, Waltherboro.

The present address of the Rev. L. W. Rose, archdeacon, is St. Paul's rectory, Henderson, Ky.

The Rev. Dr. J. H. Rylance and wife sailed Saturday, June 13, in the Cunard steamship "Etruria," to spend the summer in Europe.

The Rev. James Stoddard has resigned the principalship of the Episcopal Academy, Cheshire, Conn. Bishop Satterlee, of Washington, has sailed for Europe, for the summer.

The address of the Rev. J. H. Simons is 1527 Clark st., Pittsburgh, Pa.

After July 1st, the postoffice address of the Rev. James J. N. Thompson will be changed from Tyler, Tex., to Mobile, Ala., and all communications should be addressed accordingly.

The Rev. H. P. Vicborn, of Beaumont, diocese of Texas, has gone to Canada for a much needed rest, and desires his mail to be addressed Kelso, Ontario, until further notice.

The Rev. W. H. Williams, rector of St. Paul's church, Newton Highlands, Mass., has resigned.

The address of the Rev. Edw. Wallace-Neil, Sc.D., rector of the church of St. Edward-the-Martyr, New York, will be, until Oct. 1st, care of Brown, Shipley & Co., Founders Court, London, Eng.

Ordinations

In St. John's church, Salem, N. J., June 2nd, Mr. Charles Gilbert Hannah was ordained to the diaconate, by Bishop Scarborough.

On the first Sunday after Trinity, June 7th, at St. Andrew's church, Yardleyville, Pa., Bishop Whitaker ordained to the diaconate Mr. George R. Miller, presented by the Rev. L. M. Robinson. The sermon was preached by the Bishop, who was also the celebrant of the Holy Eucharist.

At the opening service of the diocesan council, in St. John's cathedral, Denver, Colo., Thos. Alvord Schofield was ordained deacon by the Bishop of the diocese. Mr. Schofield is assigned work by the Diocese at Emmanuel mission, Denver.

Mr. Charles J. Hutchinson was admitted to the order of deacons on St. Barnabas' Day, in St. Anne's church, Lowell, Mass., by Bishop Lawrence, who also preached the sermon. The candidate was presented by the Ven. Archdeacon Chambré. Mr. Hutchinson is a graduate of the General Theological Seminary, and is a native of Lowell.

On June 9th, in St. John's church, Franklin, Pa., the Rev. Geo. Gunnell was advanced to the holy order of priests, by the Rt. Rev. Cortlandt Whitehead, S.T.D., Bishop of Pittsburgh. The Rev. Dr. Parker Morgan, of New York City, preached the sermon; and the candidate was presented by the Rev. Laurens McLure. Mr. Gunnell has served during his diaconate at the church of the Holy Innocents', Leechburg.

Died

HUNTER.—Entered into rest at the home of her mother, Mrs. Mattie J. Wilcox, Warrenton, N. C., on Friday morning, May 29th, Mary Kate, wife of Frank P. Hunter, in her 38th year.

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

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$198,000 between June 1st and September 1st.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 28 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Acknowledgments

The Rev. H. Beer desires to gratefully acknowledge the receipt of a check for two hundred dollars, from Miss Rhineland King, towards the expense of erecting a church and a rectory at Juneau, Alaska.

Church and Parish

WANTED.—Clergyman as assistant in parish, and teacher of Latin and Greek in boys' school. Must be unmarried. Salary moderate. Mild climate. Address, A. L. B., this office.

WANTED.—Next September, a capable woman from 30 to 40 years of age, as general seamstress in an institution. Must understand family sewing as well as ordinary dressmaking. Comfortable home, including board and washing, and \$16 per month. MATRON, Room 20, 55 Dearborn st., Chicago.

WANTED.—By a Churchwoman, pupil of Dr. William Mason, of New York, position of piano teacher in school or institution. Address, A. C. S., Room 405, Acoma Bldg., Kansas City, Mo.

THE organist and choirmaster of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 705 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

FOR RENT.—Adjoining St. Mary's School, Knoxville, Ill., a house, furnished in part, 13 rooms, bath-room, pantries and cellar, furnace, kitchen range, fire-place, cistern, well, connection with city water works, nice lawn and trees, brick walk, iron fence, electric lights; most desirable home for a family having daughters to educate. Rent, \$25 a month.

WANTED.—Several clergymen having missions to serve some miles apart, with no means of conveyance, would be greatly aided in their work by the gift of a bicycle. Those that have been discarded for more recent models, if in good order, would be accepted with thanks. Addresses will be given on application to the editor.

The Editor's Table

Kalendar, June, 1896

7.	1st Sunday after Trinity.	Green.
11.	ST. BARNABAS, Apostle.	Red.
14.	2nd Sunday after Trinity.	Green.
21.	3rd Sunday after Trinity.	Green.
24.	NATIVITY ST. JOHN BAPTIST.	White.
28.	4th Sunday after Trinity.	Green. (Red at Evensong.)
29.	ST. PETER, Apostle.	Red.

Lift Up Thine Eyes

"Lift up thine eyes and behold how gracious the Lord is."

BY MAIE ALLYN

Open thy windows and let Him in,
Lift to the stars, to the worlds that shine,
See how that bounteous Hand Divine
Holdeth the earth; long way it hath been,
Circling for ages, nor varying aught;
Look how all beautiful it is wrought.

Into the realm of sweet nature gaze,
How its perfection doth please the eye!
Valley and mountain, the ocean, sky,
Rivers, the trees in wonderful maze,
Flower-tipped grasses that line the way,
Lilies fair, roses, loved blossoms gay.

Life, in the measureless, deep, wide sea,
Soaring in air, or roaming the wood,
Moves at the will that makes all things good.
Open thine understanding, and be
Not as the creatures that cumbly wait
Pleasures of thine, for thy use create.

See in thyself a marvel unknown;
Coming to earth-life, ever His care,
Given a world, with its sun-lit air;
Heaven, where gracious One left a throne;
Mighty love's mystery, stooping down,
Wreathed from His thorns thy love's glorious crown.

How will thine eyes, if unused, behold
Glory of Him who hath wrought it all?
Mist will obscure, soon darkness must fall.
Look while thou canst at the gleam of gold
Shining in love of that Holy One,
Open wide, windows, unto His Son.

It is said that the Pope considers Purcell's "Life of Cardinal Manning" a decidedly reprehensible performance. In an interview with Monsignor Fenton concerning the Roman cathedral at Westminster, his Holiness uttered a strong condemnation of the book, characterizing it as deplorable, because it gave a false view of a great prelate and good man, and especially deplorable because its author was a Catholic. Of course this will only advertise the work afresh. Already the demand for it at Mudie's and other circulating libraries has been greater than for any biographical work for years.

We hear much of "paternalism" in this country, but in England there are indications of it in proposed parliamentary action now and then, quite beyond anything dreamed of here. Only recently Lord Teynham brought in a bill in the House of Lords to prevent chimney sweepers from shouting in the streets. This was not for the sake of the honest citizen compelled to submit to a very trying species of sound, but because, as was seriously stated, the poor creatures who follow this avocation die an early death because their health is undermined by crying their trade.

Richard Baxter, wrong-headed and presumptuous as he sometimes was, occasionally said some very good things. The Archbishop of York recently quoted him to very good purpose in his excellent letter on "Priesthood, Altar, and Sacrifice." We have

just met with the following utterance from his pen, addressed to certain sectaries of his time: "Surely you think we make a sect of ourselves like you! All who are truly baptized and own their baptismal vows are visible members of the true Catholic Church, for it is the very nature and use of Baptism to enter us into the Church. But Greeks, Abyssinians, Georgians, Armenians, etc., as well as Protestants, are all truly baptized, and own their baptismal covenant; and therefore we are all of the true Catholic Church."

Monographs of Church History

(SECOND SERIES)

SOME MEDIÆVAL ORDERS AND CHARITIES—(Concluded)

BY K. F. J.

We must mention one other kindred brotherhood—the brethren of the order of the Holy Trinity for the Redemption of Captives—sometimes called Mathurins from their founder's name, and often Trinitarians from their special devotion to the Holy Trinity. This order was begun in an humble fashion by two Frenchmen, John de Matha and Felix de Valois, in 1197. They made a pilgrimage through France, with the sanction of the Pope, preaching the duty of redeeming Christian captives from the Moorish prisons. The first year of their existence they redeemed one hundred and eighty-six Christians, and so on year by year—the order growing and doing noble work. Rapidly increasing in power, they were able to build a house in Africa close to their field of labor.

Sir William Lucy, of Charlecote, introduced the order into England, building and endowing a house for the brethren, and soon they had eleven other houses in the country. Their dress of white, with a cross of red and blue, was a reminder to them in its three colors, of the Blessed Trinity.

This was one of those noble charities of the Middle Ages sorely needed in the days when Moorish ships made sudden descents upon the villages and even towns on the defenseless coast, carrying off prisoners by the hundred to their dungeons or to hopeless labor in the mines and fields.

Hospitals were many in England in the Middle Ages. The first of which we hear were two, founded in 1081, by Lanfranc, Archbishop of Canterbury—one for leprosy, and one for other diseases. Throughout England we find the ruins of noble foundations, such as these, and the records show how wisely they were planned, and how faithfully and tenderly the sick were nursed. The monastic orders organized these charities, and admirably carried on the work, caring for the souls of their patients when their skill could do no more for the body.

The general plan of these houses consisted of a large hall or room, with small cells opening from it. One end of this hall was arranged for a chapel, so that the patients who were able to do so could attend service there, while those lying on their beds in the cells could yet hear and take part in the prayers. A certain number of brethren, with a priest at their head, formed the hospital staff. We find these hospitals everywhere, and for every class of sufferers, outside the city gates, by the roadside, for the blind, the lame, the bed-

ridden, and for infirm priests who could no longer serve at the altar.

Leprosy spread to a fearful extent. It was brought from the East after the Crusades, and lurked in the crowded, unclean towns of the Middle Ages. Many hospitals for these unfortunate lepers existed; and devoted brethren and sisters did for them according to their knowledge what trained nurses and skilled physicians do so nobly now for the suffering. Their treatment was somewhat remarkable, and their cures marvelous; witness the remedy for small-pox, applied by John of Goddesdeer, court physician, in the reign of Edward II.

"Let scarlet red be taken, and let him who is suffering from small-pox be entirely wrapped in it, or in some other red cloth; I did thus when the son of the illustrious king of England suffered from small-pox. I took care that all about his bed should be red, and that cure succeeded very well."*

The first European physicians of any learning were found among the friars; there were many of note, such as John, of St. Giles, who saved the life of his friend, Bishop Grossetete, when he had been poisoned.

Let me give here a picture of a hospital of the Middle Ages, as it has come down to us in the records of Northallerton, in the year 1244:

"The government of the hospital was vested in a warden, who was allowed a serving man, two foot-boys, and three horses. Two chaplains, each with his clerk, had charge of the spiritual welfare of its inmates. A baker and a brewer, with a boy to help, and a cook, with his kitchen-boy, formed part of the household; five brethren, who might be either clerics or laymen, had each his allotted work in house and garden; one being specially charged with the care of the sick and bed-ridden. The comfort of the latter was further consulted by their being placed, especially in the night season, under the gentle ministry of female hands. Three who wore the dress and followed the rule of a sisterhood were attached to the hospital. Two of them watched by the sick at night when need required, and all were to take a share in turn of household work. Beds were provided for thirteen sick or infirm poor, who were to be tended *humaniter* and provided with delicate and tempting food, until either health returned or death released them from earthly suffering. Day by day at eventide, thirty poor persons were relieved at the gate with half a loaf of bread each and a mess of pottage. If any were too weak or infirm to proceed on their journey, or to get back to their home, they had a night's lodging given them in the hospitium alongside the gate. The size of the loaves is particularized. A bushel of flour was to be made into twenty-five loaves. If the possessions of the hospital increased in value, a corresponding augmentation was to be made in the alms given to the poor travelers who sought relief at the gate and to those who were lying on their bed of sickness within."†

We have seen that our mother Church gave nobly of her wealth for the education of the young and the care of the sick, and gave still more freely the best of her sons and daughters to the service of God in works of mercy and of charity. We find no trace of hospital work till the Christian

*Quoted in Eng. Wayfaring Life, by J. J. Jusseraud.

†Diocesan Histories—York, page 148-50, by the Rev. George Ormsby, M. A.

Church, at her Lord's command, cared for the poor, the weak, the helpless, and all modern, simply humanitarian, work exists because the Catholic Church has set the pattern for the world to follow. A little leaven has leavened the whole lump indeed.

There is only space to refer to one peculiarly mediæval manifestation of the ascetic spirit, which was of frequent recurrence in England at the time we are studying. Both men and women lived solitary lives as recluses, sometimes, like the old hermits in the desert, in rocks and caves, but oftener in little huts or houses near a church, perhaps in the midst of a city.

In the will of Richard de la Wych, Bishop of Chichester, he leaves bequests to Friar Humphrey, the recluse at Pagham, and to three women recluses in his diocese. The recluse sometimes led a much freer life than people generally suppose, but often he was shut up in a small cell, after a solemn service of dedication, in which the bishop would read a commendatory prayer, administer extreme unction, and then place his seal upon the door. Generally these cells communicated with the church either by a door or else a window so that the devotee could join in divine service. Sometimes the "cell" seems to have included several rooms, and by one window communication could be had with the outer world; the alms of the faithful would be left at this window.

As discipline relaxed the recluses lived more at ease—a simple, quiet life of retirement from the world, by no means ascetic. Recluses were obliged to have a license from the bishop, and several bishops have left us curious rules for their guidance. Among others there is the "Ancren Riewl," by Bishop Poore. This rule allows the anchoress a fire on the hearth in the cold weather, a cat to keep her company, a chair, a table, an embroidery frame. She is especially warned against gossiping with people who come to her window. He says: "It is a common saying, 'from mill and from market, from smyth and from anchor-house, men bring tidings.'"

Richard Rolle was the most famous hermit of the Middle Ages in England. He was of good birth, studied at Oxford, and, at nineteen, was so impressed with a sense of the awfulness of sin and the fear of judgment, that he gave up this world, and devoted himself to prayer and meditation. He preached and wrote books of devotion, extracts from which have been lately published. We have stories of the numerous and fearful temptations which he overcame, and are told that he used to be so rapt in devotion that his friends would take off his torn cloak, mend it, and put it on him again, without his knowledge. His habitation was a ruined chamber or cell near the house of Sir John Dalton who supported him for years. He wandered about the country, at times preaching and would then return to his cell for a while; people would flock to see him, and his fame spread far and wide.

In the sixteenth century we find the recluses generally objects of contempt and disgust. One writer says:

"Who knoweth not that our recluses have grates of yron in their spelunches and dennes, out of which they looke as owles out of an yvye todde, when they will vouchsafe to speake with any man at whose hand they hope for advantage."

Some old priests finished their lives as recluses near the church they had loved and

served for years, and there are remains of rooms and cells for such as these in many old churches of England.

"There is a pathetic anecdote in Blomfield's 'Norfolk,' which will show that the spirit and the tradition of the old recluse priests survived the Reformation. The Rev. Mr. John Gibbs, formerly rector of Guessing, in that country, was ejected from his rectory in 1690 as a non-juror. He was an odd but harmless man, both in life and conversation. After his ejection he dwelt in the north porch chamber, and laid on the stairs that led up to the rood-loft, between the church and chancel, having a window at his head, so that he could lie in his couch and see the altar. He lived to be very old, and was buried at Frenze."*

THE END

Church Architecture

BY JOHN SUTCLIFFE, ARCHITECT

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XI.

In the early Church the Epistle and Gospel were chanted from stone pulpits at the west end of the choir, and from this usage these pulpits were called ambos or ambons; then came the custom of reading the lessons from the same place, prior to the reading of which the blessing commencing *Jube Domine Benedicite* was asked, and from this practice the place came to be called the jube.

These pulpits were located at the screen dividing the choir or chancel from the nave, and this screen was often carried up to a considerable height, sometimes as an open work screen and sometimes as a more solid wall pierced with openings or entrances. This screen also took the name jube.

Upon this screen was placed, from the earliest times, the rood or holy cross; at first without the figure, but at least as early as the eighth century the cross took the form of the crucifix, and the name rood came to be applied exclusively to the crucifix in this location, and the screen supporting it came to be called the rood screen.

It is said there are no actual rood screens in existence older than the twelfth century, but there are proofs of their existence long prior to this time.

The holy rood or cross was generally of wood, but often of metal, gold and silver ones being far from rare, and were always elaborately carved and made precious, not only by their adornment of jewels, but by the loving and careful execution of the whole fabric.

The rood often had its four arms terminating in ornamental medallions of circular or other form, bearing on the side towards the nave the symbols of the four Evangelists, and on the side towards the altar, of the four Doctors.

On each side of the rood were figures, generally placed in an adoring attitude; on the north side the figure of the Blessed Virgin, and on the south side the figure of St. John.

The rood was in mediæval churches often supported by three chains depending from the chancel arch for additional security; these chains were of long links and of a very ornamental character. Traces of their existence are often seen in the old English churches, where the eyes or rings in the

stonework of the chancel arch were left upon the removal of the rood.

So universal was the rood in the English Church, that it is said that every church up to the reign of Edward VI. possessed one; if this be true, every church built now should possess one, according to the rubric of the Prayer Book, which directs that the ornaments existing at that time be continued or replaced.

The screen itself took many forms; in cathedrals and conventual churches there was a substantial erection of masonry, pierced by one or more openings; this erection was of a sufficient thickness from east to west to contain recessed chapels with altars; sometimes there was one such altar in the centre, with an entrance to the choir on each side of it; sometimes there were two altars with one entrance between them; sometimes two altars with three entrances; and again, three altars with two or four entrances.

The platform of the rood-loft, containing the rood, was reached by two staircases, one at each end of the east side of the loft, and from this platform were read notices of an important character; the rood-loft in the church of Sta. Sophia, at Constantinople, was used for the coronation of the Eastern emperors, and as this ceremony necessitated the presence and participation of a considerable number of persons, the loft must necessarily have been of large size.

In parish churches the rood was generally set upon a beam, under which was a screen of delicately ornamented pierced work, often of brass or wrought iron, but generally of wood, the vertical divisions or mullions being as light as possible, and the upper part under the beam filled with elegant tracery, which, together with the beam, was ornamented to the highest degree.

Sometimes this rood beam occurs without a screen of any kind under it, in which case it is slightly curved above the horizontal, so as to avoid the appearance of drooping in the middle.

Some few old screens remain in the English churches, but they are nearly all of wood, and of the lofts only about three are in existence, as there was, in accordance with an act of Parliament passed during the reign of Queen Elizabeth, a most unfortunately thorough cleaning out of the roods and rood lofts throughout England.

In the cathedrals, however, the lofts remain, but without the roods, and are almost in every case surmounted now by the organ, which forms a highly ornamental crest to the screen, and also occupies the position in the church most advantageous for acoustic effect. The fact that the screen is large enough to support a cathedral organ, gives an idea of its importance as an integral portion of the fabric of the church.

The pulpit, although not a necessity in the church, is generally adopted, and should be of as ornamental a character as the means at disposal will provide.

Formerly the bishop preached from his cathedra, or chair, and sometimes from a desk in front of the altar; but it was found to be more convenient for the preacher and for hearing by the people, for the preaching to be from ambon, and this custom survives in the modern pulpit. It is preferred by some priests, however, to preach from the reading desk.

Whether the pulpit is located on the south or the north side of the chancel arch is immaterial, but for the convenience of proces-

* The Middle Ages, Page 141, by the Rev. Edward L. Cutts, B. A.

sions, it should be on the side opposite to the choir vestry, and it should be elevated from the nave floor about as high as the predella of the altar. The steps leading up to the pulpit and its entrance should be on the choir side, and the front of the pulpit should not be perforated.

(To be continued.)

The Story of One Choir

BY A PARISHIONER

The question has many times been asked, "Do the boys in vested choirs receive any enduring influence for good?" It has even been asserted that the influence exerted by choirs is demoralizing to boys. A decisive answer to the above question could be given only by gathering all the evidence on both sides. It is possible, however, to give one bit of evidence against the sweeping assertion of demoralization.

Four years ago, a good and faithful chorus choir in our church cheerfully abdicated in favor of a choir of men and boys which had been organized by the rector with infinite labor and patience. First, the small number of boys in our own parish were brought together, and all eligible ones were selected, then any boy from any denomination, who brought a good voice and the consent of parents, was enrolled as a candidate. There was no elaborate code of rules. Punctuality, obedience, and reverence briefly embodied those rules.

An admission office was always used, and as the boy was clothed publicly in his white cotta, and solemnly bidden to believe with the heart that which he should sing with the lips, who could measure the impression upon the boy heart!

After personally soliciting, and with many arguments persuading those of our parish opposed to "boy choirs," the rector raised the required salary for a choir-master, and in September Mr. Walter Hall (now of St. Ann's, Brooklyn) made his selection of voices, and had them in training until Lent.

On the first Sunday in Lent four years ago, the choir first sang. There were then twenty-five boys and eleven men. During the four years there have been thirty-eight different boys members of the choir. Usually boys have eagerly clung to their membership until the voice changed. Several boys and six of the men have been in the choir from the start. "Results are God's," but these are visible results that cannot be ignored:

Four years ago not one of those twenty-five boys who marched behind that shining cross was a communicant. Of the whole number of members (thirty-eight), twenty-five have been confirmed, or seventy per cent. This, I am told, has not been brought about by forcing or urgency on the rector's part, but in every case the boy has turned as a flower to the light, to the rector with his own wish to be confirmed, won by an influence that doubtless he could not describe; and at the weekly Celebration there are always some boys present. These two facts are the more noteworthy because there have been in the choir boys from the Presbyterian, Baptist, Methodist, and Universalist denominations, and for a short time one Roman Catholic. From each of these denominations, some boys learning to love the Church have come into its fold to

abide. Wider yet have the ripples of influence moved. Representatives of eight families have followed their boys into the Church, not as listeners to the service, but to receive Baptism for children or Confirmation for adults.

A word must be said of the men. At the start every man was a communicant, and in the changes three new men, all communicants, were added, then two young men, who, shortly after entering the choir, were confirmed. Hence this choir has enjoyed the almost uninterrupted blessing of having every man a communicant, singers not for money, nor fame, but from devotion to the Church.

There have been four cross-bearers. When a boy's usefulness as a singer ended, the rector wisely retained such a one, making him a server, cross-bearer, or music-librarian, as his merits might decide.

There are three unique points about this choir; viz: 1. No payment in money, hence no fines; 2. Discipline is in the hands of the rector; 3. The rector, the Rev. Ernest Mariett, has a choir school, in which he spends five hours daily, giving these boys a more liberal education than the public schools offer, and in which the choir-master gives daily vocal instruction. The rector and boys sing daily Morning Prayer in the church.

The resources of the church are not adequate to a paid choir, the salary of the choir-master being raised by strenuous efforts of the rector, but the device for remunerating the boys has been an annual summer outing with the rector into the woods, where they camp out. To go camping has been the prize held up for the year; a prize won by punctual attendance, obedience to duty, reverence in the church. Punishment for misdemeanors has been suspension from the choir, and the heaviest penalty—*forfeiting the good time camping*. One very irrepressible boy lost the privilege one year. No boy has been expelled, no death has lessened the ranks.

The rector is always present at rehearsals in the church, and is always with the boys when they are robing. The boys never enter the chancel except for duties, and then always wear their cassocks.

Believing that the results he desired could be obtained only by daily intercourse with his boys, the rector established his free choir-school, a labor of love, wrought only by untold self-denial.

Of the thirty-eight boys mentioned, thirty-two have been for longer or shorter periods under his teaching. One boy, with a rare alto voice, has been a pupil for four years, has sung without rest all that time, and is now preparing with the rector for Harvard College. In this choir school the boys have had, besides the sweet influence of daily Morning Prayer through all the Church's seasons, every day study of the Bible and Prayer Book, as other lessons are studied; the enjoyment and refining power of the daily practice of Church music, and the daily example of a strong man to imitate.

Can there be demoralizing elements in any of these environments?

Other boys, not members of the choir, have also been pupils in this school, and including those now fitting in the school, fifteen in all have been prepared, wholly or in part, for our colleges. The social life of the boys has not been neglected by the thoughtful rector. From his own slender means many

a sociable in the small choir rooms, with ice cream or candy treat, has been provided. Games and good reading matter have been furnished. Through his solicitations a wealthy man (not of the Church) donated a tennis outfit. Another man gave the use of certain land, and the rector's own hands, with the cheerful aid of the older boys, prepared the ground for the tennis-court. From spring to fall rector and boys play the game together. Christmas evening there is always a hot supper for them in the rectory dining-room, and a blazing fire to enjoy after singing carols as "Waits" around the town.

Loyalty to Church and rector has always been a marked trait in the boys.

A candidate for the choir, a boy "from outside," once learned his lesson impressively. After a severe face-washing in deep snow, he complained to the rector, whereupon the boy was made to explain what he had done to bring this upon him.

"Only told somebody the choir-boys play cards in the church."

"He did, sir," exclaimed the indignant culprits; "told it round town—now he says any way we play authors in the choir-room, but that isn't cards in church, sir! We washed his face for that."

"And you may do it again, if he is that kind of sneak," said the rector.

One day a choir-boy strayed into a service for children held by a revivalist in town. "And what must you do, children, to be good and to be saved?" was the bland question. From the choir-boy in a front seat came this clear answer: "I know; do what the Prayer Book tells you."

Several of the public schools were agitated during the first Lent because certain children desired to be excused to attend Good Friday service. One teacher, wishing to improve the occasion, said: "And, children, it is a day to be remembered, for on Good Friday our Lord rose from the tomb." Imagine her discomfiture when a small boy, a candidate for the choir, asked: "And what are you going to do with Easter, then?"

There have been five choir-trainers, including Mr. Walter Hall and the present organist and choir-master, Professor F. W. Hayward, and excellent musical progress has been made. The following music has been learned and sung: Communion service—always the entire service—by Stainer, Woodward, Eyres, Haines, Cruikshank, Tours, Elvey, and others; Anthems—Stainer, Woodward, Sullivan, Gounod, Barnby, Monk, Gosse, and many others. Also the festival music, the choir attending the festival three successive years. On Good Friday evening this year they sang Stainer's "The Crucifixion."

Will not the solution of perplexing questions about the worthiest rendering of music in the Church be made easy, if we should ever in some happy future copy in this the Jewish Church? When priest and people shall hear and heed what "the Lord spake unto Moses;" viz., "Bring the tribe of Levi near . . . to do the service of the tabernacle;" when there shall be "courses of singers," of whom it shall be known as of those of old, "they were sanctified"—that is, in modern meaning, kept in constant training for their duties,—then "being arrayed in white linen," will not the singers throughout the Church be "as one?" and then, as of old, may it not be said: "The glory of the Lord had filled the house of God?"

Book Notices

Ruhainah, The Maid of Herat. A Story of Afghan Life. By Thomas P. Hughes. Second Edition. New York: Thomas Whittaker. Pp. 272. Price, paper, 50c.

The author, who passed twenty years among the Afghans, has woven for us a stirring romance concerning the love-affair of a young English officer and the "Maid of Herat." The narrative portion is, perhaps, a trifle too rapid, and scenes capable of a little more expansion in the interest of a true dramatic development are treated in a somewhat cursory way, and yet the interest is well sustained. Bertrand Bernard, the hero, was a British officer with whom the author was intimately acquainted at Peshawar; the chieftain Abdullah is a sketch from the life of an Afghan, who did distinguished service for the British government, and most part of the incidents in the story, we are told, are taken from real life.

The Apotheosis of Mr. Tyrawley. By E. Livingston Prescott. New York: Harper & Bros. Pp. 248. Price, \$1.25.

This is a well-written story, narrating the struggles of a young card-sharper and gambler, inspired by the love of a good girl, to lead a respectable life, and his ultimate success. His method of getting on in the world is ingenious, and he never fails to command our sympathy. The moral tone of the book is irreproachable; there is only one class of people to whom it could do any harm, and they are the susceptible young women, who, of all people in the world, are most likely to be influenced by it. We should hardly wish our daughters to get the idea into their heads that they are divinely called to fall in love with young men of doubtful morality in order to reform them. They are already favorably enough disposed to such doings. We do not, therefore, recommend this story to them. For such young men as the hero of this tale it might be most wholesome reading.

Conversations Between Youth and Age. By Elizabeth M. Sewell. London, New York, and Bombay: Longmans, Green & Co. 1896. Price, 75 cents.

A little book of 96 pages, but filled with thoughts on great subjects, put in the form of a dialogue. Had it an index, the large scope of topics could be seen at a glance. It would be a capital help to teachers of advanced classes in our Sunday schools, and a treasured aid in those families where fathers and mothers take interest in the soul's welfare of those whom God has given them to bring up in the "nurture and admonition of the Lord." In the preface Miss Sewell touchingly says that in all probability it will be the last work from her hands. When one remembers how much she has written, and then thinks of Miss Yonge and Christina Rossetti, and others like them, who have also produced works almost without number, one feels the blessing of such separated lives, fruitful beyond measure in all that is helpful for the young, and that makes for righteousness.

The Lure of Fame. By Olive Holland. With a Drawing and Decoration by Geo. Wharton Edwards. New York: New Amsterdam Book Company, 156 Fifth ave. 1896. Price, \$1.

A sweetly told tale of simple life in a Norwegian village, where a soul, tired and wearied by the world, and under a blight from sin, hinted at but not described, comes to find rest and peace. This mysterious stranger asks for shelter at the first house he comes to in the village. It so happens that another stranger has arrived but an hour or so before him, a little babe, Hans, born to Peter Olsen and Gretchen, his wife. The peasants prevail upon the traveler to stay with them. He watches through years the development of little Hans. He notes the child-love of Hans and Ulrica, the daughter of some neighbors. He sees it through all the phases of child-life on through school, until each is on the threshold of maturity. They both are gifted, beautiful, and intelligent, and fitted for that life and that world from which the stranger himself had with horror fled. But fate impels. The very gifts which he brought with him from that outside world he must needs convey to those near him. To Hans he imparts instruction, to Ulrica he teaches song. Her

voice is phenomenal. It is heard by an artist who induces her to go to Milan for instruction. The rest of the story, with its sad ending, need not be told here. All is done in the simplest fashion, and one lays down the book with a renewed sense of the great truth that love and duty, where one is, gives most happiness here on earth, and that the "lure of fame" leads one on to say of life, with a breaking heart, "All is vanity and vexation of spirit."

The Eleventh Commandment. By Halliwell Sutcliffe. New York: New Amsterdam Book Company, 156 Fifth ave. Price, \$1.25.

A shocking novel, whose *raison d'être* seems to be an intense hate against both Church and State, and especially against the Church. It has all the refinement and finish of Mallock's effusions, with all the fondness for epigram of that school of fiction. It gives really clever pictures of English society. It scorches the pervasive spirit of family influence in Church preferments. It ridicules, and justly, the absurd clergyman, and the facing-both-ways style of parson. It even lays violent hands on a bishop, and urges you to think him "honest" when he takes you away from his state apartments to his own den furnished in Oriental style, its walls covered with some first-rate engravings and oil paintings on ultra-secular subjects, with low shelves filled with pagan philosophers, and where poets, novelists, and dramatists elbowed each other with cosmopolitan cheeriness and good-will. The one value of the book is to show the clergy themselves as others see them, and especially those who hate them. One can learn something even from such a source, learn the need of thorough reality in all things. This novel is one of a school with which the English press now seems to teem, all imbued with hatred to the Church of England, and scorn of the proprieties of life; amid much beautiful description of scenery, with the glamour of the universities, with the company of interesting people, with quips and jibes and epigrams, you are led on to laugh at Christianity, and to admire pure paganism; or, if you must be religious, to look with favor on the supposed consistency of Romanism, even as a polite theory, better than Anglicanism. With all this sauce is served up also some of the worst crimes known to society. Of all such efforts it may be said, "An enemy hath done this," an enemy of Christianity and of God.

Evolution and Dogma. By the Rev. J. A. Zahm, Ph.D. C.S.C. Chicago: D. H. McBride & Co. Pp. 450.

The author is well known, both as a writer on scientific questions and as a professor of physics at the University of Notre Dame. He sets for himself the task of showing three things: That evolution theories are not of recent date, but may be found in the very pages of Moses; what are the arguments for, and objections to, the theory; what is its relation to religious faith. The first point he establishes beyond question, for the proofs of it are irrefutable. In the treatment of the second point he is not so full in the statement of objections as he ought to be, and while he offers answers which claim to remove these, they are not always adequate. To give an instance: In speaking of "missing links" he makes the usual statement that transitory forms are more easily destroyed than settled and distinct types. All true. And then he illustrates: A number of dialects sprang from the Latin tongue, none of which have survived, saving the French, Italian, and the Spanish. Is such explanation adequate? For, let us take his own illustration, have we not the most convincing proof, both historical and philological, that such changes took place? The analogy, to be a true one, should leave us without any means by which to establish the connection of Italian, for instance, and the ancient Latin. Thus stated, the analogy becomes absurd. In Part II. he takes up his real subject, the relation of evolution to dogma. The first chapter is an admirable statement and examination of some of the mistakes in the real meaning of the theory, and of the misconceptions into which so many fall from errors in terminology. Here it becomes manifest what a wide range of opinion

is held by those who call themselves exponents of the evolution theory. An examination of Monism follows. Agnosticism and Evolution, Theism and Evolution, Origin and Nature of Life, Simian Origin of Man, Theology, Old and New, are the titles of the succeeding chapters. The closing chapter has the caption, Reflections and Conclusions. In this he sums up the examination, and comes to the conclusion "that a certain form of evolution is true, and that there is nothing in it contrary to reason or revelation; whether we accept any one of a half-dozen theories, we are forced to admit that the ultimate efficient cause of all the changes produced, be they slow or sudden, small or great, is the Creator Himself acting through the forces and virtues which He Himself communicated to matter in the beginning." A page or two farther on we come to this pregnant remark: "No mere mechanical theory, however ingenious, is competent to explain the simplest fact of development." Again he says: "To be philosophically valid, evolution must postulate a creator, *causa causarum*, for the power or agency which makes development possible." An yet, once more: "In order to have an intelligent theory of evolution, a theory that can meet the exacting demands of a sound philosophy as well as of a true theology, we must hold not only that there was an actual creation which rendered matter capable of evolution, in accordance with the laws impressed upon matter by God, but we must also believe that creative action and influence still persist; that they have always persisted since the dawn of creation; that they, and they alone, have been efficient in all the countless stages of evolutionary progress from atoms to monads, from monads to man." This is evolution, but it is not what is commonly called evolution. Such a theory will include most thinking men among evolutionists. The book is worthy of warm commendation. It is clear, though somewhat diffuse, fair-minded, and scholarly. It ought to be read by all who desire to be "up" on this much-discussed subject.

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.

HARPER AND BROTHERS

The Adventures of Huckleberry Finn, by Mark Twain. Illustrated. New Edition.

Cyrus W. Field. His Life and Work. (1819-1892). Edited by Isabella Field Judson. Illustrated.

On Snow-shoes to the Barren Grounds. Twenty-eight hundred miles after Musk-Oxen and Wood-Bison. By Caspar Whitney. Illustrated.

LONGMANS, GREEN & CO.

Practical Reflections on Every Verse of the Minor Prophets. By a Clergyman. With a preface by the Rt. Rev. Edward King, D.D., Lord Bishop of Lincoln. \$1.50.

The Marriage of Divorced Persons in Church. Two Sermons Preached in St. Paul's cathedral. By the Rt. Rev. G. F. Browne, Bishop of Stepney, Canon of St. Paul's. Second Edition. 40c.

The Christian's Roadbook, Part II. Readings. By Anthony Bathe, Vicar of Fridaythorpe, Yorkshire, and F. H. Buckham, Vicar of Slemlere, Yorkshire. With an introduction by W. J. Knox-Little, M. A., Canon of Worcester. 75 cents.

The Invocation of Saints. Treated Theologically and Historically. By Henry R. Percival, M. A., D.D.

Sermons and Addresses. By the late Henry R. Heywood, Vicar of Swinton, Honorary Canon of Manchester. With three plates. \$1.50.

CHARLES SCRIBNER'S SONS

Weir of Hermiston. An unfinished romance by Robert Louis Stevenson. \$1.50.

Women of Colonial and Revolutionary Times. Eliza Pinckney. By Harriott Horry Ravenel. With Facsimile Reproduction. \$1.25.

Poems and Ballads. By Robert Louis Stevenson. \$1.50.

Church Unity. Five lectures delivered in the Union Theological Seminary, New York, during the winter of 1896, by Drs. Charles W. Shields, E. Benjamin Andrews, John F. Hurst, Henry C. Potter, Amory H. Bradford. \$1.

The Tale of Balen. By Algernon Charles Swinburne. \$1.50.

THE CENTURY CO.

The Century Magazine. Vol. LI. Nov., 1895, to April, 1896.

The Household

Helen Ainslie's Class

BY SHARLOT M. HALL

Helen Ainslie tapped softly at the door of the rector's study, and answered the pleasant "Come in," with so grave a face that she was quite unlike her own merry self.

"Mr. Parton," said she, "I want to talk with you—I want to give up my Sunday school class."

Mr. Parton looked at her in surprise; Helen Ainslie was one of the sincerest Christians and most earnest workers in his church. For so young a girl she was making her life a wonderful power for good.

"Give up your class? Why, Helen! what do you mean! Surely you know that we cannot spare you? No one can manage those rough street boys as you do—you are making them real little gentlemen and true Christians."

"Thank you, Mr. Parton, but I am sure Alice Day can do as well for them as I; she is willing to take the class, and she has little brothers, too, and knows how to interest boys. She is so sweet and earnest that she is sure to succeed. And Ella Knowles has come home from school, and will take my place in the choir; she sings much better than I do, and is anxious to give her services."

"Why Helen! you are not going to leave the church, are you? My child, no one can fill your place."

"Mr. Parton, I hardly know how to tell you; I do so hope you will approve of my plan, for father does, and is going to help me with it. You know in his work as a physician, father goes all over the city and sees everything—the saddest things—it makes my heart bleed to think of them all. The worst of all are the helpless invalids, the people who will never get well, and who cannot get out of their rooms. I went with father last week all through E street and the poorest parts of the city. It was awful. We saw ten people, some little children, and some very old, who are always sick, and too poor to go anywhere. They spend all their days in dark little rooms, with nothing to do and nothing new to think about, or to see—just waiting to die—and some of them have been that way for years. It isn't like a hospital, where people send flowers and things to pass the time. The mission people do go to see a few of these invalids, but most of them live in the poorest places, where only the doctors and nurses ever go. And Sunday is the longest day in the week to them. One girl said to me, 'Oh! If I could only go to Sunday school again, I'd be so happy! You don't know how hard it is, Miss, to remember the Lord Jesus, when you're laying in bed all the time, and not able to read much. I used to love the texts, and the singing most of all. I should think with so many angels in heaven the Lord might send one down to sing to us poor sick folks. It all came over me like a flash, Mr. Parton, that this was what I could do. That the Lord had sent me this work to do for him. I love my work here in the church, but some one else will do it, you know it is sure to go on any way; but it isn't very

nice in E street and the other places, and maybe no one else would be willing to go there. I don't mind, because I have gone with father, and I can sing and read, and talk a little while to every one, and it will seem almost like Sunday school to them. I can still come to church in the evening, and to all of our weekly meetings, but I do want to do this on Sunday. Please say that I may."

"Helen," said Mr. Parton, quietly, "it is not for me to say what you shall do; we shall indeed miss you from Sunday school, but the Lord has lead you to this work, and he will bless and sanctify your efforts. My child, you are a true follower of the Master, and when the way seems hard, and your best endeavors seem to go for nothing, remember that He, too, served the world's outcasts, the poor and needy and sick; that He went into the highways and hedges, and ministered to every creature, no matter how lowly. His love will uphold you in your work and multiply the good seed. God bless you, my child."

For a few Sundays Helen's absence was noticed and commented on, and the class of boys she had taught missed her sorely; but Alice was indeed, as Helen said, a sweet-natured girl, and filled her place admirably. Ella's highly cultivated voice left no vacancy in the choir, and perhaps no one but her father and the rector realized the importance of Helen's noble work. She made a list of the "shut-ins" in the poorer parts of the city, and laughingly called them her "class."

Every Sunday morning found her threading her way through narrow alleys, and climbing long stairs to little attic rooms in cheerless tenement houses. The dingy walls seemed to grow brighter with her coming, and the eager welcomes she received were ample compensation for the long walk.

Many of her class were children, and her Bible readings, her beautiful hymns, and long, tender, helpful talks, soon won them to the love of Jesus Christ. She read to them of His healing the sick and comforting the sad and lonely, and with sweet tact drew their thoughts away from themselves, telling them of the other invalids she visited, until each one came to take an eager interest in the other members of the class. She was the bearer of many little tokens from one to another; treasured cards, little notes, and picture books passed from hand to hand, till quite a family feeling grew up in the circle. And if she did not heal their bodies, like the blessed Master, by the touch of her hands, she did restore health to their minds with new thoughts and interests, so that the days of pain were more easily borne. She helped them to realize the closeness of His presence, and the strength of that Arm on which their weakness and weariness might lean.

One of her patients, however, was a source of much thought to her; here all her best efforts seemed lost or disregarded. This was an old woman, apparently dying with consumption. She lived with her daughter, who was away at work all day, and Helen thought how slowly the time must pass to the helpless woman. She often went to see her on week days as well as Sunday, and carried her flowers and dishes of delicate

food. She sang to her, read to her, and even tidied up the little room, and tried to arrange the bed more comfortably. At first her efforts seemed to be regarded as an intrusion, and later they were met with an indifference even more disheartening. The sad old face would harden when she spoke of the Lord Jesus and his loving care, and the hymns seemed to be unheard. One day, as Helen went away, she left on the bed a little card which Tommy Bangs, her crippled newsboy, had given her. It was only a little purple pansy, looking up at one like a loving face, and below it the words: "He touched her hand and the fever left her, and she rose and ministered unto them." The worn old fingers closed over it slowly, and the dim eyes read the verse again and again. When her daughter returned that evening the mother was sleeping with such a look of peace on her face as had not rested there for years.

Helen's next visit was a joyful surprise to her; she was met with tender greetings and words of thanks for her past kindness, and a request to come often in the future. Looking down into the face so happily changed, she sang hymn after hymn in her fresh young voice. As she ended, her patient said, "There's a hymn my mother used to sing when I was a little girl, maybe you know it; it was, 'I'm a pilgrim, I'm a stranger.' I'd give worlds to hear it again."

"Yes, I know it," said Helen. I will sing it for you when I come again; I must go now."

The next Sunday was Easter. Helen made the rounds of her class as usual, and found the old woman too ill to listen to her. That evening, Mr. W——, the great missionary, was to speak in the church, on his travels and experiences in the Holy Land. Helen received a little note from Mrs. Parton, asking her to dine with them and meet Mr. W——. She had looked forward to his coming for months, with a childlike eagerness, and hastily prepared for her visit. As she hurried down the steps on her way to the rector's, a little boy ran up and handed her a note. It was from the daughter of her patient, and read: "Dear Miss Helen: Mother is dying, and begs constantly to see you. Can you come at once?" Turning the note over, Helen wrote a line on it to excuse her absence, and sent the boy to Mr. Parton's with it;

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then she hurried on to the poor little room in E street. She found the poor woman sinking fast, and unable to speak above a whisper.

"Sing, oh! please sing 'I'm a pilgrim,'" she gasped, and Helen, loosening her wrap, stood at the foot of the bed, and sang as she had never sung before. The bare little room seemed transfigured with the glory of her voice. The face of the sufferer grew soft and bright with memories of a far-away childhood as the sweet voice sang on and on:

"I'm a pilgrim, I'm a stranger;
I can tarry, I can tarry but a night."

The music ceased, and Helen turned to meet the gaze of Mr. Parton, and a gentle, white-haired stranger. "Helen, the boy brought your note, and Mr. W—— insisted on coming."

The clergyman stepped to the bedside and lifted one of the thin hands. "She is dead; her soul went out with the hymn. See! she smiles like a child asleep. My child, you must come with us now; the carriage is waiting. We will send others to help here at once."

Helen leaned back in the carriage, confused with the strain on heart and nerves, and half unable to realize what Mr. W—— was saying as he questioned her about her work. She was still like one in a dream as she took her place in the church and watched Mr. W—— begin to speak. Surely she was mistaken; but that was not the lecture on the birthland of Christ; it sounded more the story of the Good Samaritan. Then she caught the words "class" and "helpless invalids," and closing her eyes to shut out the scene before her, realized slowly that he was telling the story of her work among the "shut-ins" of the city. In glowing words he set before the congregation the picture of those lonely lives so full of hopeless suffering; lives more isolated than any ship-wrecked sailor's; without one ray of hope or happiness from without or within. The listening crowd were swayed by his words, and perhaps the risen Christ put into all hearts one generous impulse; for when Helen went home that night she knew that the darkest days for E street were over. A great house on the outskirts of the city had been donated rent free, and all her "class," and many more "shut-ins," were to have a home and food and care in plenty. The idea grew until now the big house is one of the finest homes for incurable invalids in America, but it all came from a tiny seed; from one earnest girl trying to do the work to which the Lord had led her.

Children's Hour

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

The Real Gentleman.

"There! You look like a little gentleman!"

Aunt Susan gazed with a smile of loving delight as Johnny buttoned the last button of his new suit.

"Turn round, Johnny, so I can see how it fits."

"Yes, it fits real good," she went on, the smile growing deeper. "Pleats down the back"—

"Sailor collar," put in Johnny.

"Knee pants just the right length,"

"And four pockets."

Johnny thrust his hands first in the two in the jacket, then in the two in the trousers.

"Vest sets as slick! The first boughten clothes you ever had, Johnny. Yes, anybody'd take you for a real little gentleman."

Johnny looked proud and felt so. He had often, as he went into town on errands for Aunt Susan, seen boys whom he took for gentlemen. They were the ones who lived in fine houses and had on nice suits every day and never went barefoot. Johnny's heart swelled at the thought that really no one could tell the difference between him and those boys.

His shoes were not quite as new as the rest of his suit, but he had blackened them so carefully that they looked very well. Aunt Susan was right. Any one would take him for a gentleman.

"Now, don't forget anything," said Aunt Susan.

She turned him about for one more look, and then put a pocket-book in one hand and a basket in the other. Johnny took another peep in the small mirror on the wall, wishing it were larger, before stepping out to watch for the horse-car by which he went into the town. Aunt Susan's small cottage was on the outskirts.

The car in which he presently took his seat was not well-filled; indeed the cars rarely were so far out. On one side sat a lady with soft gray hair, and a face so sweet and kind that Johnny felt glad when she smiled at him. Near her was another woman, older, but not so nicely dressed, and near her was a young woman who might be taken for her daughter. Both of them had their arms full of parcels.

On the other side of the car was a woman with a baby—a bright-eyed, chattering, fidgety little thing—who kept his mother on the alert holding him in place. The only other person in the car was a boy of about Johnny's age. And at this boy Johnny looked with great disdain.

His freckled face was clean and cheery, and his hair smooth; but his clothes were patched with just such patches as were always very soon put on the knees of Johnny's every-day clothes, made for him by Aunt Susan's busy, careful hands. He wore a faded, calico shirt, which Johnny at once concluded was not made at the store, and his feet were bare.

As the car drew nearer town, it filled up, and the woman with the baby was crowded up close to Johnny. The restless rogue began to amuse itself by pulling at Johnny's basket, then laid its hands, a little sticky with gingerbread, on the shoulder of Johnny's new jacket.

Johnny shook off the hand and did not smile. Baby did not appear to realize that Johnny was a gentleman; for it again put out a small chubby hand, this time grasping the sailor collar. Johnny jerked himself free, and looked for sympathy at the sweet-faced lady.

"Be still!"

The baby's mother gave its hand a

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little slap. The pretty lips drew themselves into a pitiful pout, while tears gathered in the bright eyes.

"Poor little fellow!"

It came in a soft voice from the bare-foot boy who sat on the other side. He took off his hat—a very poor looking one, Johnny noticed—and baby was soon laughing merrily as he played bo-peep with it, only stopping for a moment when the young woman with the many bundles dropped one of them. He sprang to pick up the parcel.

"Oh!" he said, "it's broke."

Sure enough the paper bag had given away and let out a number of flower roots and bulbs. The boy quickly picked them up, and busied himself trying to get them into shape.

"I've got a string in my pocket," he said. "Here," turning to Johnny, "You hold 'em while I tie 'em."

But Johnny pretended not to hear. The roots were freshly dug, and had a great deal of damp earth about them. Gentlemen always keep their hands clean.

The young woman managed to get a hand free, with the help of which the

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For further information, maps, time tables, etc., address F. A. Palmer, Asst. Gen'l Pass. Agent, 97 Adams st., Chicago.

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barefoot boy tied up the roots in the torn paper bag.

"I'm very thankful to you," said the woman. "I get out here. Good-bye, mother, I'll be home early."

The boy carried her largest bundle to the car door, and touched his shabby hat as he handed it out to her. The car went on and a moment later the old woman started up in dismay.

"See!" she cried, as she pointed after her daughter. "She's dropped her purse; she don't know it, and she's gone on without it!"

She called to her daughter but the car made so much noise that her voice could not be heard.

"Don't you fret; I'll catch her!"

Quick as a flash the shabby boy had sprung off the car, and was making his bare feet do swift work in moving him towards the spot where lay the purse. In another flash he had picked it up, bounded after the young woman, and placed it in her hands.

There is no telling whether he could have caught the car if the lady with the soft gray hair had not stopped it for him. He came in out of breath, with eyes shining and cheeks glowing. Every one in the car had a smile for him.

"You did that well," said one.

"Oh, that wa'n't nothin'" said the boy between two breaths. It wouldn't 'a' made no difference if I hadn't 'a' caught the car, 'cause I'm goin' to get off in two blocks anyway."

"You're a real little gentleman," said the old woman with a look and voice of hearty thanks.

"Good-bye, ma'am," he said, with a laugh, as he swung himself off the car.

"Yes, he is," said the soft-haired lady.

Johnny gazed at them both in great surprise. She seemed about to speak to him, but he was now at the end of his ride, and as he left the car, the lady followed him. Her face was so pleasant that as she kept beside him for a little way up a cross street Johnny could not help speaking what was on his mind.

How can a barefoot fellow like that be a gentleman?" he asked.

The lady smiled again as she looked at the new suit and the shining, well-blacked shoes.

"My little man," she said, "you are old enough to know that fine clothes do not make a gentleman."

"Don't they?" said Johnny. He was surprised and a little disappointed. But a second thought reminded him that a very large part of his life was likely to be spent in shabby clothes, so the new idea was not without comfort.

"No," went on the lady; "when you see a boy who is always ready to give a helping hand and a kind, respectful word to a stranger, you may feel sure that he is a gentleman, no matter what he wears, and when you see a boy who in his home is always kind and loving to his mother and the others who may be there, doing all he can to help, always being kind to women and to anything smaller or weaker than himself, you'll find a gentleman there."—*Sunday School Times.*

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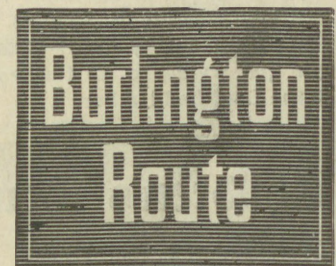
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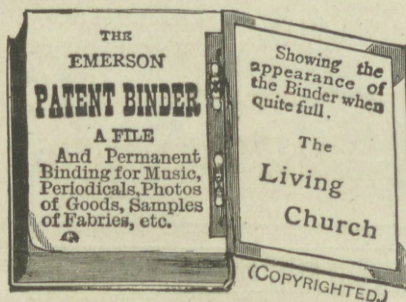
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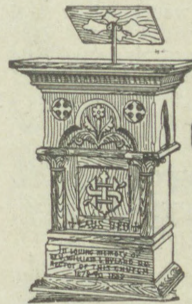
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Hints to Housewives

If any cut bleeds profusely in jets or spurts of bright red blood, tie something tightly above or below the wound, to bring the ligature between the cut and the heart, and meantime send for a physician; a cut artery, which is what this state of affairs indicates, is not within the province of the amateur to treat. In the case also of an extensive cut, or a painfully deep and jagged one, a surgeon's services should be asked for at once. But the common, slight cut, serious as it may be if not treated properly, can be very well taken care of at home with a minimum of discomfort.

First allow the wound to stop bleeding. Iced applications will control profuse bleeding; so will holding the hand, if that be the injured member, above the head. If the cut is on one of the lower extremities, lie down and elevate the foot. The flowing of the blood is an excellent provision of nature for washing the wound clean in case any external matter has been carried into the cut along with the blade, so do not allow the sight of the blood to excite apprehension. As soon as the flow is controlled, hold the wound over a basin, and pour over it slowly from a pitcher water as hot as can be borne by the skin; this water should have been boiled and allowed to cool off in the same vessel to the using temperature. No matter how careful a housekeeper has washed the pitcher which receives the water from the heater, see that it is rinsed in boiling water and not wiped before the water to douche the wound is poured into it. This precaution is necessary to insure cleanliness—the surgeon understands cleanliness—namely, a condition in which the bothersome microscopic germs that cause suppuration and other evils cannot live.

Sterilize the fingers in hot water, and then press the edges of the wound together, bringing about a perfect union, and when every particle of oozing has stopped, dry the wound, and paint the injured surface with a coating of flexible collodion, which should be applied with a fine camel's-hair brush. A small bottle costs but a few cents, and if kept wrapped in dark blue paper and stoppered with rubber, will last a long time. Assist the first coating to dry by gently blowing upon it, and as soon as it is dry apply another coat, and if the wound be a large one, a third one. It will assist in keeping the wounded member quiet, and give the edges of the cut a chance to unite by "first intention," meaning without drawbacks, if a small bandage is added. This should be of thin woolen material in preference to cotton fabric, as the woolen is more porous, and, being elastic, fits better.

When Bobbie comes screaming with a poor little palm all cut and scratched by a fall on the street, with gravel clinging to the inflamed and maimed surface, the domestic surgeon has a labor of patience as well as one of love and mercy upon her hands. Hold Bobby's hand over a basin and rinse it with a long-continued douche of water prepared as outlined above for washing a cut. Those bits of gravel or splinters that refuse to be washed out must be helped out gently with a needle. Sterilize this first by passing it through an alcohol flame or boiling water, and do not rub the fingers over it before it touches the wound. When the bruised and scratched and cut surface is quite clean, cover with a little carbolized vaseline, that may be had cheaply of any druggist, and over it lay a piece of old linen, very soft, or a layer of lint, and a cover of gutta-percha tissue similar to that used by dentists for dams in filling teeth. It costs but little, and is very useful in dressing wounds, as it protects the clothing from a moist dressing, and retains the moisture for the benefit of the injury. Wax-paper or any light-weight waterproof material can be used in place of the gutta-percha. Do not tie a bandage on with thread. Use elastic yarn, or, better still, sew it on with a few long stitches—*Harper's Bazar*.

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