

The Living Church

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Little Lady Frances

BY EMMA PLAYTER SEABURY

My little Lady Frances has the sweetest dimpled chin,
 And eyes of brown, soft drooping down, with lovelight prisoned in.
 She walks along demurely, with eyes fixed on the ground,
 And as by chance, a sidelong glance, to any one around.
 My little Lady Frances goes to a club each week,
 In ladies' guise, and looks so wise, although she does not speak;
 She knows what we are reading, she's learned, that is plain,
 She lived perchance in sunny France, or some chateau in Spain.
 My little Lady Frances, I love you, dearest maid,
 You give me joy, but you're so coy and shy, I am afraid
 To touch your dainty little hand, or kiss you; if I try,
 Or aught I say, you turn away, or whisper in reply.
 My little Lady Frances, the other maids I woo,—
 The best of girls don't toss their curls, and walk away like you;
 Please love me, Lady Frances, I pray don't be so cold,
 My heart, my sweet, is at your feet. my Lady, five years old.

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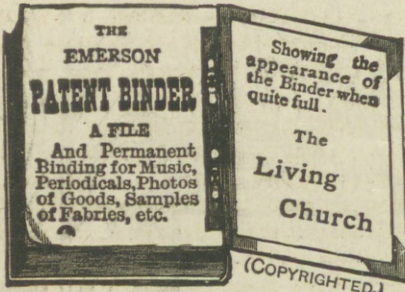
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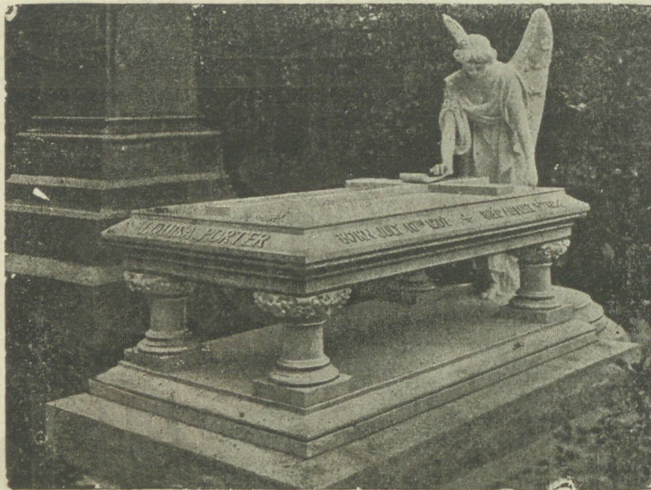


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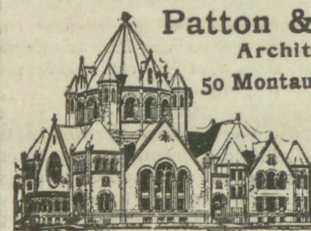
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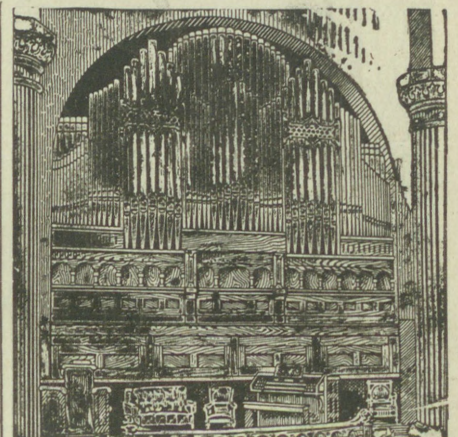
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The Living Church

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

VOL. XIX. No. 10

CHICAGO, SATURDAY, JUNE 6, 1896

WHOLE NO. 919

News and Notes

THE English Prison Commissioners, in view of the good results attending the social work of the Church Army, have just sanctioned the fixing of a card in each of the 800 cells in Strangeway's gaol, Manchester, inviting prisoners, on their discharge, to apply to the Church Army receiving officer in Manchester, where they will be received into one of the society's labor homes, if space permits. This system is already in operation in connection with Pentonville prison, London, with the approval and co-operation of the governor, chaplain, and other authorities.

It is sometimes alleged in England that the laity are becoming alienated on account of the various changes in the conduct of the Church services, all of which are lumped together under the name of "ritualism." But it does not appear that the alienation is always on one side. An instance comes to hand in the account of the Easter vestry at St. Luke's, Lyncombe. Complaints were made by those in attendance because the vicar preached in a black gown and delivered extemporary prayers. It was alleged that the services were dull and unattractive, and the congregations were falling off, that it was a distress to the people that the Church seasons were not better observed, and especially that no notice was taken of Lent and Holy Week.

A CHICAGO reporter, in a description of the coronation Mass at St. Vladimir's, in which he did not intend to be amusing, favors the uninitiated reader with an account of a composition called the *Te Deum*. "The *Te Deum*," he says, "to be celebrated during the ceremony, is an ancient coronation hymn, variously attributed to Nicetus, Bishop of Treves, in 527, and to the monk Sisebutus. It is commonly known as Sts. Ambrose and Augustine's hymn, and is frequently used in Europe as a separate thanksgiving, with a processional or litany." Our sapient instructors of the secular press seem to have the same indefinite knowledge of the forms of Christian worship as a temporary resident in India or China might be expected to have of the religious forms of Buddhism or Shintoism. Here is a man who, living in the midst of a Christian community, has stumbled upon the *Te Deum* for the first time, and betrays no consciousness that it may be heard in hundreds of churches every Sunday.

LIVERPOOL possesses a Mohammedan mosque and Moslem institute, with an appointed sheikh and imaum. Religious services are regularly held. The holy day is Friday instead of Sunday. Services are, however, held on Sunday in the form of prayers and meditations in the morning and an address

or sermon in the evening. A curious feature is the collection of "Hymns Suitable for English-speaking Moslem Congregations." It is something of a surprise to find nearly all the hymns taken from English poets and hymn writers. Wesley, Watts, Doddridge, Cowper, and Bonar are laid under contribution. Closer inspection shows that the selections are confined to those which denote the unity of the Godhead, or have been modified or amended so as to banish from them anything distinctively Christian. This Liverpool mosque recently received an endowment from the Shahzada of Afghanistan. There are now upwards of 100 members, besides children, connected with the congregation.

Two Anglican priests, Father Puller, of the Society of St. John the Evangelist, and the Rev. A. T. Lacey, are on a visit to Rome, in response to a desire expressed by some members of the Commission on Anglican Orders, now in session there, to have the help of competent English theologians. Father Puller writes in *The Cowley Evangelist* an account of their reception, and of the pleasant and conciliatory attitude of various members of the papal commission. The head of the commission is De Augustinis, the most learned Jesuit in Rome, who is entirely committed to the Anglican side of the question at issue. Others known to be favorable are the Abbe Portal and the Abbe Duchesne. Other members of the commission also met the Englishmen most cordially. Fathers Puller and Lacey seemed to be impressed with the evident wish on the part of the members of the commission whom they met, to arrive at the simple truth. Dr. Bright was also in Rome, and would doubtless give the assistance of his solid learning to the English cause.

THE annual "May meetings" in London, of all manner of societies, religious and philanthropic, seem to have been attended by unusually large numbers, and to have aroused much enthusiasm. At certain hours of the day even such thoroughfares as the Strand seem given up to the supporters of these undertakings. The Church of England Temperance Society, the Sailors' Society, and the C. M. S., occupied the first day, while the Church Association "breathed out fire and slaughter at Exeter Hall." One of the greatest meetings was that of the C. M. S. on Tuesday, May 5th. On this occasion Exeter Hall was filled to its utmost capacity. There were also side meetings at St. James' Hall and St. Martin's Hall. The Zululand mission had a meeting of its own, at which the Bishop of Mashonaland made an earnest speech. An interesting meeting was that on behalf of an organization called "The Church of England Men's Help Society," at which one of the speakers said that the clergy "meant well" in their dealings with the working men, but they often reminded him of the story of the ele-

phant which, finding a nest of eggs, thought it would keep them warm, and proceeded to sit down upon them. Another of the greater meetings was that of the Bible Society, which seemed to be very well satisfied with itself.

AN unsigned article in *The Contemporary Review* for May returns to the subject of Armenia. From official reports in "blue books," and statements of consuls, commissioners, and ambassadors, the writer brings unquestionable evidence to show that the policy of exterminating the Armenians, at least to a point where they will be in any province a helpless and hopeless minority, has been deliberately pursued. When that object is effectually attained, it will at last be found possible for his Sublime Majesty to carry out the reforms so long promised. Already the newspapers have had puzzled comments on some indications of a conciliatory policy in certain localities. This applies to regions where the Armenians have been reduced to a small minority. Up to February of the present year, official statistics show that not less than 50,000 Armenians have been massacred in cold blood. The number who have perished from cold and hunger can hardly be estimated. The writer of the article referred to places it at 150,000. The saddest feature of the whole affair is that the Christian governments of Europe have been fully aware of the Sultan's policy and intentions from beginning to end, but in view of the fear of "re-opening the Eastern question," the courage of statesmen has been unequal to the occasion. Thus Europe, and, shall we say, especially England, has become a partner in the greatest crime of the nineteenth century.

WE have frequently noted increasing instances of the observance of the Christian Year by the denominations. The following we take from an Eastern daily: "A Pentecostal service for young men is to be held by the Young Men's Union of St. Luke's M. E. Church, next Sunday morning at 9:30 o'clock." "Next Sunday" refers to Whitsun Day, May 24th.—An anti-vaccinationist was brought before a magistrate of Leeds for refusing to have his children vaccinated. The man attempted to defend his position by stating that he appealed to a higher law. "Yes," replied the magistrate, "but those who appeal to a higher law must wait for the verdict in a higher world; in the meantime, I must fine you."—A correspondent of a Birmingham newspaper says: "Since Easter a cross of primroses has been lying on a grave in All Saints' churchyard, which, but for this distinguishing mark, would remain unnoticed among the crowded memorial stones. Under this particular stone lie the remains of the father and mother of the present Archbishop of Canterbury. It is the Archbishop's custom to honor the grave of his parents in this way twice every year; namely at Christmas and Easter."

The Church in England

FROM OUR SPECIAL CORRESPONDENT

MAY 18th, 1896.

There is still a good deal of discussion, and great variety of opinion, as to the precise effect which the Education Bill will have upon the future of the Church schools. But that it will, on the whole, be advantageous to them may be surmised from the frenzy of opposition which the measure has aroused in the ranks of the Church's enemies. Not even in the days of the Disestablishment campaign were their words more wild and bitter. But their opposition is already useless, for the bill has passed its second reading. The enormous majority of 267 by which it was carried was due to the fact that, on this occasion only, the Irish party went into the same lobby with the government. As Roman Catholics, they could not do otherwise than support a measure to which the Roman bishops have given a general approval. But the indignation of the Nonconformist Home Rulers at their action is very great.

The Archbishop of Canterbury has announced that he intends in future to adopt a new method of procedure in the selection of bishops for sees which are financed by the Church Missionary Society. Hitherto the selection has practically lain with the committee of the C. M. S., in future the Archbishop, with his advisers, will nominate. The C. M. S. has accepted the proposal, which is a step in the right direction. "But," observes *The Record*, obviously inspired from the C. M. S. office, "as a matter of course, if the bishop-elect were not in sympathy with the society, the society would decline to pay his stipend. Nothing can limit the society's monopoly of the power of the purse." Such is Protestantism. Its shibboleths must be duly pronounced by the bishops, on pain of forfeiture of the means for their work. The C. M. S. admits, in effect, that its principles are those of Congregationalism. The S. P. G., on the other hand, has always been content to abide by the discipline of the Church, imposing no conditions upon its grantees, and seeking only to supply them with funds.

The seal of episcopal approval has once more been set upon the religious life, by the dedication of the new church of the Cowley Fathers at Oxford. There are numerous private chapels for the various communities of Sisters working throughout the country, but to the Cowley Fathers belongs the privilege of possessing the first conventual church which has been erected in England since the Reformation to which the public will be admitted, and which will be a centre of work. The old iron church in which the Fathers have ministered since the foundation of their society, thirty years back, became evidently unsafe some years ago, and an appeal for offerings to build a dignified permanent church was made to all who sympathized with the work of the society. Money came in rather slowly at first, and there was some thought of abandoning the original design. But more faithful counsels prevailed; and the noble church which our foremost architects, Messrs. Bodley and Garner, have designed, is an apt expression of the beauty and solidity of the spiritual work which the society carries on. The church is of 14th century type, somewhat austere in character, as befits the church of an austere order. It consists of nave, conventual choir, sanctuary, two chapels, of the Holy Name and the Holy Spirit, vestries, sacristy, and "song-school." Among the many special gifts, the most prominent are the oak rood screen and the reredos of the choir, both given by Lord Halifax. The dedication was performed on Rogation Tuesday, by the Bishop of Oxford, the Dean of Christ church preaching. The ceremonial, owing to the indisposition of the Bishop, was short but dignified. Previous to the actual service of dedication, many Communion had been made in the chapels, and a High Celebration had been sung. It was a festival of great thankfulness for the past work of the society, and of great hope f

its future. Of the original founders of the society, two, Fathers Grafton and Benson, are in America. The third, Father O'Neill, has passed to his rest. Thirty years ago, in the day of small things, the order was despised: now its position is assured, and some of the ablest priests in the English Church have made their profession in it.

The May meetings are in full swing, and although the Evangelical party is nothing like what it was even ten years ago, yet the Evangelical societies are still able to command big musters at their annual meetings. The Bible society was able to report an income of \$1,000,000; and for the first time in its history a moderate High Churchman appeared on its platform as a speaker, a refreshing contrast to the old days when much of the time at the annual meeting was consumed in the denunciation of "Ritualists and Romanists." The Church Missionary Society acknowledged an income of \$1,320,000, and an expenditure of \$1,405,000; but its supporters did not seem to think that the deficit of \$85,000 would require any very special effort to wipe out, and the meeting was exceedingly hopeful and enthusiastic. With all its faults and deficiencies, the C. M. S. sets a splendid example of work for missions, which High Churchmen would do well to follow. A cloud hung over the meeting of the Church Association, for the Protestant work has resulted in a debt of \$7,500, and has done little beyond exciting ridicule. The fact is that the association is played out. It no longer represents any considerable section of the Evangelical party, as it once did, and the putting up of its office shutters is now only a question of time.

Mr. Hugh Price Hughes, a prominent and able Wesleyan Methodist, has been to the front lately, at the Free Church Congress and elsewhere. The burden of his message has always been a prophecy of the decline and fall of the English Church, and a boast of the rise of a new Wesleyanism which is rapidly taking its place. Unfortunately for him, the emptiness of his boast has just been proved by the publication of the Wesleyan census, which, on the showing of the Wesleys themselves, indicates a decrease for the year of 2,275 members. In Yorkshire, an ancient stronghold of the sect, its numbers have for several years been steadily decreasing, and from other districts come figures which show that Wesleyanism is not even holding its own with the increase of population, but is receding. The causes of the decrease are not far to seek. Modern Wesleyanism, which has greatly changed, even in the last ten years, is a thing wholly alien from the principles of its founder; and when the intelligent Wesleyan seeks for the actual creed of Wesley he finds it in the Church. And very good Churchmen the Wesleys become, when once they have made their submission. On the other side, there is a steady leakage from Wesleyanism to the Salvation Army, the residuary legatees of all the sects. It will cost Mr. Hughes a good deal of time and labor to construct a decent explanation of these awkward figures, and he is probably regretting his untimely appearance among the prophets.

It will be remembered that during last year Lord Halifax introduced into the House of Lords a bill to amend the Divorce Act, so that priests may not be compelled to allow the use of their churches for the remarriage of divorcees. The bill came to the end of its career for the time being with the dissolution of Parliament. But it has been introduced again this year, with the added proviso that all marriages of divorcees thus irregularly celebrated in churches shall be invalid. Strong exception has been taken to the new clause. But it is only a provision against false declarations, similar to those provisions which already exist against false declarations of other kinds; and it was successfully defended by the Archbishop of Canterbury against adverse criticism. It would, nevertheless, be unwise to risk the passing of the bill in the Commons by insisting on a non-essential clause, and it may yet have to be

withdrawn. The bill has been read a second time in the Lords.

The selection of the Bishop of Peterborough to represent the Church of England at the coronation of the Czar commands general approval. He is beyond question our greatest living ecclesiastical historian; and since he is a good Catholic, and blessed with a venerable and commanding presence, he will be an excellent representative of the English Church. The fraternal and enthusiastic welcome which was lately accorded to Bishop Wilkinson by the clergy of the Russian Church makes it all the more desirable that the English Church should be fittingly represented at Moscow. The Bishop is doing a great work by his writings and lectures in defense of her position; as is evinced by the large audiences both of the fashionable and the working classes which he can draw even in the height of the London season.

The old church of St. Mary Woolnoth, in the city of London, which was lately threatened with destruction in order to make room for the station of a new underground railway, will, after all, be preserved. A compromise has been arrived at, by which the needs of the railway will be served by a small building in the churchyard, the church itself remaining untouched. Such a compromise may surprise those who do not know the nature of the proposed railway; but in reality the existence of the station will not in the slightest degree affect the church or the worshippers. The railway is to be an underground electric railway, like others at present running under London. It will run in iron tubes, scarcely larger than the tiny cars themselves, driven through the London clay at a depth of fifty to a hundred feet below the surface. No vibration is perceptible, and the only object of the building in the churchyard will be to give access to the elevators which convey the passengers to and from the surface. To have opposed the railway bill in Parliament would have necessitated enormous expense, possibly to no purpose, and the compromise is the best solution of the difficulty.

In honor of the memory of the late Archdeacon Denison, it is proposed to build and endow at Taunton, after which town his archdeaconry was named, a church and vicarage. The sum asked for is \$300,000, an enormous sum, even in view of the late archdeacon's numerous friends and admirers. The idea in the minds of the committee seems to be that if at any future time the diocese should need a suffragan he might have his headquarters at the Denison Memorial church. But in view of the many demands upon the liberality of Churchmen, the promoters of the scheme seem over-sanguine.

By the death of the Marquis of Bath the Church has lost one of her most faithful sons. In the dark days when the Catholic leaders were being shouted down and persecuted, and the cause seemed all but lost, he was one of a small band of Catholic laymen who stood by them and shared their unpopularity. In later years he was hindered by ill-health from taking a prominent part in Church life, but at one time he did good service in the House of Lords, where his voice and vote were always given in the Church's interest, even though he had often to go into the division lobby with his political opponents.

Canada

The foundation stone of the new church at Rockport, diocese of Ontario, is to be laid on June 3rd. The rural-decanal chapter of Frontenac held the half yearly meeting in Kingston on May 6th and 7th. The opening services were held in St. James' church. Including the dean of the diocese, there were 11 clergy present. The Archbishop held a Confirmation in St. James' church, Kingston, on the 26th, when 20 candidates were presented. Encouraging reports were read at the annual meeting of the city branch of the Woman's Auxiliary, in St. Paul's school house, Kingston. Election of officers was

deferred till after the meeting at Ottawa in June, when a diocesan branch will be formed for the new diocese of Ottawa.

Canon Dumoulin, rector of St. James' cathedral, Toronto, having accepted the bishopric of Niagara to which he was elected, his consecration was arranged to take place on June 1st. The endowment fund of Niagara will be increased immediately, so as to make the financial sacrifice of Bishop Dumoulin as light as possible. He will be asked to convene the Niagara synod for June 24th.

The Bishop of Huron held a Confirmation in St. John's church, Berlin, on the 26th. The chapter of St. Andrew's Brotherhood in connection with the church has done good work in the parish. The Bishop held a Confirmation at Lakeside, May 5th, and afterwards preached; 17 persons were also confirmed in Trinity church, Norwich, on the 3rd.

At the close of his sermon on the Sunday after Ascension Day, in St. James' cathedral, Canon Dumoulin, Bishop-elect of Niagara, made touching allusion to his removal from the congregation. He has worked in six different parishes and three dioceses in Canada, has been rector of Trinity and St. Martin's churches, Montreal, St. Thomas', Hamilton, and, lastly, for many years, St. James' cathedral, Toronto. The Bishop of Toronto held Confirmation services at Trinity church, Toronto, on the 10th, and at All Saints' on the evening of Ascension Day; over 100 persons were presented at the two services. The closing exercises of Wycliffe College, Toronto, took place on the 5th. The authorities of the Deaconess Home, Toronto, now permit women, Sunday school teachers, district visitors, etc., to benefit by the courses of lectures in the institution, and after passing the required examinations, to receive diplomas. A novel service took place in St. John's church, Norway, Toronto, on the 3rd, when about 800 wheelmen went out to the afternoon service. A bicycle covered with flowers was placed at the entrance of the chancel, in compliment to the visitors. Three fine memorial windows have been placed in St. Peter's church, Cobourg.

A most impressive service took place in Christ church cathedral, Ottawa, on the 1st, when the Rt. Rev. Dr. Hamilton was installed as bishop of the new diocese. The Archbishop of Ontario officiated, and his mandate, as Metropolitan, for the enthronization of the Bishop, was read by the archdeacon, Dr. Lauder. The church was crowded, the Governor General and Lady Aberdeen being among those present. Bishop Hamilton preached his inaugural sermon after the celebration of Holy Communion, at which the Archbishop was celebrant, Bishop Hamilton, the gospeller, and Archdeacon Lauder, the epistoler. The first Confirmation service in the new diocese was held in St. Alban's church, Ottawa, when an address was presented to the Bishop by the rector and wardens on his entrance into the church.

A service of praise was held on May 6th in St. John the Evangelist's church, Montreal, to celebrate the anniversary of the opening of the church. The Bishop presided at the meeting of the executive committee at Montreal on the 11th, and it would seem from the report given that the new plan adopted this year for the mission returns is working very well. A legacy has been left in trust to the committee from Miss Adams, of Adamsville. The Bishop will spend the month of June in a visitation in the eastern townships. A large meeting was held in the Synod Hall on the 8th, to bid farewell to the Rev. H. Naylor and his bride, who are going out to Selkirk, in response to the appeal of Bishop Bompas for missionaries. Part of the diocese of Selkirk is within the Arctic circle, and the missionaries will take three months to get there. Part of the journey is by water, 1,600 miles up the Yukon river. Mr. Naylor was ordained at Christ church cathedral, on the 1st. A number of the city clergy were present. St. Jude's church, Montreal, is having a fine new organ put in.

Brotherhood of St. Andrew State Conventions

NEW YORK

The 3rd annual convention, which was held in Rochester, May 16th and 17th, can be numbered among the best gatherings ever held by the Brotherhood in this State. Every section of the State was represented. The boys' department in Buffalo and Rochester was well represented. The opening service was held in Christ church at 11 o'clock Saturday morning. The address of welcome was delivered by the Ven. Louis C. Washburn, Archdeacon of Rochester.

The reports from the officers and from chapters and assemblies throughout the State were very encouraging, showing what had been done for the Church and for the individual members of the Brotherhood by the quiet, personal, man-to-man work. The election of officers resulted as follows: President, Eugene C. Denton, Rochester; 1st vice-president, William Doll, Brooklyn; 2nd vice-president, Frank L. Lyman, Syracuse; 3rd vice-president, Walter L. Crocker, Utica; recording secretary, Charles E. Allen, Troy; corresponding secretary, L. N. Forbes, Buffalo.

The first conference, that on "The chapter," was opened by the chairman, E. W. Kiernan, of New York. L. S. Ricker, of Syracuse, spoke of "Officers," and W. F. Dent, of Elmira, of "Meetings." At 4 o'clock, in the conference on "The work," the speaker on "Individual work" was John P. Faure, of New York, and on "Chapter work," Alexander M. Hadden, president of the New York local assembly. A devotional meeting, in preparation for the corporate celebration of the Holy Communion on the following morning, was held in St. Luke's church, and was conducted by the Rev. J. Woods Elliott. Nearly 100 men partook of the Holy Eucharist at 7:30 o'clock Sunday morning, Bishop Cox being celebrant. A procession of 130 men, preceded by the vested choir and clergy, marched from the parish house and up the nave of Christ church, at 10:30 o'clock, singing the hymn, "Rejoice, ye pure in heart." Bishop Cox preached the anniversary sermon, from Isaiah xv: 19. Among other things, he said:

In the Brotherhood of St. Andrew the Lord has lifted up a standard. Too many Christians are devoted to self. "It is as much as I can do to look after my own soul," they say. It was remarked by a celebrated educator that no one really begins to increase in knowledge until he teaches others. The Spirit of the Lord put it into your hearts to see what you could do for others. Did you ever do work of this kind without finding your own reward? If you have lifted up some sinning, suffering soul, did you not feel the reward in your own soul? I believe the efforts you have put forth are but the beginning of a movement which will redeem the Church from the feeling of boastfulness and self-congratulation. Not by boasts of wealth, but by individual effort and example will good come. "Be not weary in well-doing." Guard against theories. Keep to your great principles. So shall your work prosper.

The next conference, "The Brotherhood and the Sunday school," was held in the church of the Epiphany. "The Bible class" was the subject of the address by J. S. Smith, of Cohoes; and "Other work," by M. S. Burns, of Buffalo. In the last conference of the convention, "The boys' department," R. G. Leyboldt, of Cambridge, Mass., secretary of the boys' department committee of the national convention, spoke of "What it has accomplished," and S. S. Trowbridge, of Watertown, of "Future possibilities." The "Question box," conducted by Mr. Faure, was opened at 4:30, and was most interesting.

The closing service of the convention was held in St. Luke's church, at 7:30 o'clock. There were three addresses on the programme, and the Rev. Henry Anstice, D.D., acted as chairman. "The layman's duty to the Church" was explained by the Rev. Henry R. Freeman; "The layman's duty to society," by John P. Faure, of New York; "The aims of the Brotherhood," by N. Perran Davidson, M.A., of Toronto, Ont., president of the Brotherhood in Canada.

Each conference of the convention was thrown open for discussion, and the addresses and re-

marks that followed will prove most helpful to the chapters represented.

INDIANA

The 4th annual State Council of the Brotherhood of St. Andrew held in St. Paul's church, Indianapolis, May 15, 16, and 17, was most delightful and helpful, the presence and words of Bishop Sessums and J. L. Houghteling contributing greatly thereto. The programme embraced a recognition meeting in St. Paul's parish house, on Friday evening, and an exceptionally fine programme for day and evening sessions on Saturday and Sunday, including early Celebrations and Morning Prayer each day.

The members were most cordially welcomed by Bishop White and the Rev. G. A. Carstensen, rector of St. Paul's, on Saturday morning, after which the business meeting was held, occupying the whole forenoon, R. B. Hilleary being elected State president; E. E. Holloway, secretary and treasurer; A. J. McSheehy, of Logansport, E. J. Stewart, of Lafayette, and Mr. Booth, of Evansville, State council. Notable at this meeting were the reports concerning boys' chapters, from Master Frank Abbett, of St. Paul's, Indianapolis, and Mr. Stewart, of St. John's, Lafayette. The collect for St. Andrew's Day, at noon, was followed by luncheon prepared by the ladies, in the basement of the parish house. The topics for the afternoon were: "The spiritual work of the Brotherhood man, individual, social;" "Brotherhood work in the college," considered by Rev. Messrs. N. W. Heermans, A. J. Graham, and F. C. Coolbaugh, respectively, followed by "Duties of the director and secretary," by J. D. Houghteling, and "Brotherhood in small parishes," by Rev. W. W. Raymond.

Saturday evening, the topics were "Shall we go to church? Why?" H. N. Castle; "When?" Charles B. Seitz; "Where?" Albert Michie; and "The Christian young man of to-day: In his amusements," R. B. Hilleary; "In his reading," W. Pain; "In his use of money," J. L. Houghteling; "In his companionship," Edward Taylor, and "In his devotion," R. A. Robinson. It was layman's night, and the papers and addresses were strong and earnest, often eloquent.

Sunday was ushered in by a corporate Communion at 7:30 A. M., while the usual services were held in all the churches, the preacher being at Grace cathedral, Rev. A. W. Heermans; Christ church, Bishop White; Holy Innocents, Rev. W. W. Raymond; while at St. Paul the annual Brotherhood sermon was preached by Bishop Sessums, who also preached at Christ church at 4:30 o'clock. At a mass meeting at St. Paul's, at 3 o'clock, "Common-Sense in religion," was discussed; "In use of language," by S. A. Haines; "In doctrine," by Rev. G. A. Carstensen; "In preaching," by Rev. Dr. Haynes, of the Presbyterian church, and "In work," by W. V. Wheeler, superintendent of Rescue mission. Evening Prayer brought together the congregations of all the churches, and was followed by two able addresses—"Watch ye," by J. D. Houghteling, and "Quit you like men; be strong," by Bishop Sessums, with a most touching farewell meeting conducted by the Rev. A. J. Graham, with the benediction by Bishop Sessums. This was the culmination of the meetings, which increased in interest from the commencement.

Seminary Commencements

THE GENERAL THEOLOGICAL SEMINARY

The commencement exercises at the General Theological Seminary, New York, have more than a local interest; a certain national tone pervades the whole proceedings. One feels this as the names of the graduates are called, hailing, as they do, from all parts of the United States.

The last commencement, which took place on Wednesday in Whitsun week, was a brilliant occasion. The Bishop of Western New York presided, wearing his scarlet robes as doctor in divinity; the Bishop of New York also wore his pink and scarlet robes as doctor of laws from

Cambridge university, England. The Bishop of Maine was present, together with the Bishop of New Jersey and the Bishop of Delaware. The imposing procession, led by the students, assisted by a cornet played by one of their number, passed through the beautiful quadrangle to the chapel singing Weber's well-known hymn, "Holy, holy, holy."

The services in the chapel were especially arranged for the occasion; the features deserving of particular mention were the Psalm, *Exurgat Deus*, sung with a vim and precision, leaving nothing to be desired; the Nicene Creed, sung to an original setting for male voices, in unison and harmony, with a short solo at the *Crucifixus*. It was all dignified and effective, and those who could not sing it could at least listen to it with edification and spiritual profit. The next feature was the hymn, "Love divine, all love excelling," sung by a quartet of students, unaccompanied. Here, again, it was a delight to follow the clearly uttered words and the pathetic beauty of the voices.

The three essays read were of uncommon merit, the first, "Truth and grace objective," by Mr. March Chase Mayo, B.A., of Connecticut, was a clear-cut piece of reasoning, illumined by apt illustrations, and delivered with a modest confidence that showed great power and reserve. Mr. Erskine Wright, B.A., of Pennsylvania, spoke on "The relation of private judgment to ecclesiastical authority," and Mr. Charles Fiske, of New Jersey, on "The Church and civilization."

Bishop Coxe presented the diplomas to the graduating class, numbering 45, and spoke, in a touching way, of the period long past, 55 years ago, when he, in that very place, stood with Breck and others of his class to receive his diploma from the hands of the sainted De Lancey.

The degree of Bachelor of Divinity was conferred on the Rev. Arthur Whipple Jenks, instructor at Nashotah House; the Rev. Lester Bradner, curate of the church of the Ascension, New York City; the Rev. Robert Bootman Kimber, rector of Trinity church, Seymour, Conn.; the Rev. Lawrence Thomas Cole, fellow of the Church University Board of Regents; the Rev. Clarence Morton Murray, curate of Mt. Calvary church, Baltimore; the Rev. Reese Scott, curate of the church of the Transfiguration, New York City, and the Rev. Wm. John Wright, missionary at Colfax, Wash. The special honor men of the graduating class were Chas. Fiske, March Chase Mayo, Erskine Wright, Francis Samuel White, Henry Pomeroy Horton, and Hugo Rodan.

A reception was spread in the seminary commons at the close of the commencement exercises. Bishop Coxe and Bishop Potter made pleasant speeches. The hospitable and bountiful repast was duly enjoyed, and all came to an end with a beautifully sung doxology, "Praise God from whom all blessings flow."

THE WESTERN THEOLOGICAL SEMINARY

The 11th annual commencement exercises of the Western Theological Seminary, took place at the cathedral of SS. Peter and Paul, Chicago, Tuesday evening, May 26th. This institution has had a prosperous year, and much quiet work has been done. The graduates are Messrs. F. B. Bartlett, A. W. Doran, W. S. Howard, E. J. Randall, E. L. Roland, and R. A. Russell. Evening Prayer was followed by an address on behalf of the graduating class by Mr. A. W. Doran, who spoke with considerable power and with an effective delivery on the subject of the Church's recuperative power. His closing remarks contained a touching allusion to the late Dr. Elmendorf, whose loss is felt very deeply in Chicago.

Mr. Doran's address was followed by the conferring of diplomas by the dean, the Bishop of Chicago, who gave the class some affectionate and impressive farewell advice, and emphasized the central place which should be given by a faithful priest to the Blessed Sacrament of the altar.

The baccalaureate sermon was delivered by the Rev. W. C. DeWitt, rector of St. Andrew's,

Chicago, and member of the class of 1886. He expatiated upon the true principle of service, speaking very earnestly and impressively.

The alumni of the seminary gathered for their annual reunion on Thursday, the 28th. There was a Celebration in the seminary chapel at which the Rev. J. H. Parsons, of Toledo, Ohio, was celebrant, and the Rev. S. C. Edsall, of Chicago, preacher. The business meeting followed, after which the members, with their guests, sat down to a dinner at the Tremont House. These gatherings are delightful. Amid the utmost variety of utterance there is a unity of principle which we venture to think is not to be found in any similar gathering.

This institution plants itself upon the Faith once delivered, in its integrity and fulness. It claims to have led the way amongst Anglican seminaries in three respects: (a), Daily Celebrations; (b), teaching the entire contents of the Catholic theology, including the lesser sacraments; (c), reviving the study of moral theology, in its proper sense, in the Anglican Communion. At least one seminary has followed this example in all three respects; we refer to Nashotah.

New York City

Recent Confirmations in the city were 39 at the chapel of the Messiah; 71 at the church of Zion and St. Timothy; and 15 at St. James' church, Fordham.

The Church Unity Society held a meeting on Tuesday, in Whitsunweek, May 26th, at Calvary church.

The sale of the property of the church of the Holy Trinity, announced some time ago in THE LIVING CHURCH, has been completed, and the structure will now be torn down to give place to a business edifice 15 stories in height.

The Woman's Auxiliary Association of St. John's Guild gave an informal tea on board the Floating Hospital, on the afternoon of Monday in Whitsunweek. An opportunity was given guests to examine the methods employed during the midsummer, for the care of sick babies and little children.

Several posts of the Grand Army of the Republic attended a memorial service at the church of the Ascension, on the evening of Whitsunday. The sermon was preached by the Rev. Percy S. Grant, rector of the parish, who took for his theme, "The Christian Soldier."

A number of friends of Bishop Potter called at the episcopal residence Monday, May 25th, to congratulate him on his 61st birthday. In the evening the Bishop and his family dined with a party of friends at the home of his chaplain, the Rev. Ralph H. Baldwin.

The church of the Transfiguration, the Rev. Dr. G. H. Houghton, rector, is in its older portions in need of repair and renovation. The roof needs attention, and the whole building must be repainted. An effort is making to secure about \$7,000 to cover the cost.

On Tuesday in Whitsunweek a special service was held in the Greek Orthodox church of St. Nicholas, in honor of the coronation of the Emperor of Russia. The Russian Consul General was in attendance, and members of a society from Grace church. On the outside of the edifice were displayed the flags of Russia and the United States.

The British Public Schools and Universities Club held a dinner on the evening of Monday in Whitsunweek, May 25th, in celebration of the birthday of Queen Victoria. The Rev. Dr. D. Parker Morgan is president of the club, and a number of Churchmen compose the management, representing graduates of the great English schools, and of the universities of Oxford, Cambridge, and Dublin.

The pro-cathedral chapel, the Rev. F. R. Bateman, in charge, has received a beautiful processional cross and a set of brass offertory basins. These are the gifts of old friends as a memorial of the late Rev. Edward F. Miles, M. D., who was formerly the priest of this con-

gregation. A memorial service for him was conducted by the Rev. J. J. Rowan Spong, on the evening of Whitsunday.

The joint diocesan committee on uniform Sunday school lessons held its annual meeting at St. Augustine's chapel, May 28th. Representatives from nine dioceses were present. Mr. George C. Thomas, of Philadelphia, presided. An arrangement was made for Sunday school lessons for the period from Advent 1897, to Trinity, 1898. The theme will be "The words of the Lord Jesus as related in the Gospel of St. John." A resolution was adopted recommending Sunday school offerings for the Board of Missions. The following officers were elected: president, the Bishop of Central Pennsylvania; vice-president, Mr. Geo. C. Thomas; secretary, Mr. S. D. C. Van Bokkelen; assistant secretary, the Rev. Herman L. Duhring, and an executive committee of 21 members.

At a meeting on May 27th, in St. Bartholomew's parish house, a committee appointed by Bishop Potter in conjunction with the Parochial Missions Society, appointed Col. Henry H. Hadley, military director of the Church Army, and authorized the issuing of rules and regulations for his guidance in doing such tentative work as will enable the committee to report, in favor or otherwise, of the Church army scheme, at the diocesan convention, September 30, 1896. Two companies of the first regiment are already in successful operation at Pittsburgh, Pa.; the second regiment is just being started in Philadelphia, its headquarters being in the Arcade on Ridge ave., near Vine st. The third regiment is in process of organization in New York city.

The board of trustees of the Peabody Home for Aged and Indigent Women, the Rev. Dr. C. Walpole Warren, president, has received an offer of \$5,000 toward a new and more commodious building, from Mrs. A. R. Van West. This gift and that of Mrs. C. R. Kunhardt, recorded in our issue of April 25th, are conditional upon the raising of \$10,000 more by Nov. 1st. Earnest effort is making to secure the needed sum, and several subscriptions toward it are in sight. The new home is to occupy the centre of the present plot in Boston ave., and will stand much further back from the street than the old structure. The plans call for a handsome, three-story building of red brick, and light-colored stone, entirely fire-proof, steam-heated, and equipped with the most modern sanitary improvements and conveniences. Two wide piazzas will surround the building on all four sides, opening from windows of the first and second stories. The cost of erection will be about \$35,000, and when completed the edifice will be paid for in full. Work will be begun as soon as the whole of the remaining \$10,000 is raised. The new home will accommodate 40 inmates instead of the 25, which is the limit of the present structure.

GENERAL THEOLOGICAL SEMINARY.—The question between the Alumni Association and the trustees, affecting the alumni professorship of the Evidences of Revealed Religion, has taken a new phase. During commencement week, the association nominated to the trustees for a term of three years, the Ven. Archdeacon Tiffany, D.D., to fill this professorship. Owing to uncertainties as to the language of the action of the association, the trustees delayed action on the nomination. The archdeacon is himself one of the trustees. The subject of the Rev. Dr. Van De Water's address before the alumni on Tuesday was, "Eucharistic nomenclature—a consideration of the names and titles that have been applied in different ages of the Church's history to the Holy Communion."

Philadelphia

Bishop Coleman, of Delaware, acting for the Bishop of Pennsylvania, administered the rite of Confirmation on Monday evening, 25th ult. to a class of 36 candidates, presented by the Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown.

The Rev. Samuel R. Colliday, assistant at St. James' church, Walnut st., and who has been in charge for two years past of the southern half of that parish, has accepted the rectorship of the church of the Messiah, Broad and Federal sts., where he will enter upon his duties on or before July 1st. The parish will give a reception to the new rector and Mrs. Colliday, on Tuesday evening, June 9th.

The will of Sarah J. McElveney, of Atlantic City, N. J., devises, after the death of a niece, Matilda J. Whiteley, one half of her estate to the Episcopal hospital in memory of decedent's husband, John McElveney; and upon the death of two sons of her nephew, the other half to the "Episcopal mission house, on Spruce st., above 4th." (House of Mercy and City Mission) "for the purpose of making a memorial for Marion Matilda Whiteley, in the form of a child's free bed."

The final services of the congregation of the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, took place on Trinity Sunday. At the morning service, the large vested choir, under the direction of Prof. P. Darlington De Coster, rendered Barrett's *Te Deum* in Eb; De Coster's festival *Jubilate*, and "The heavens are telling," from Haydn's oratorio of the "Creation;" and at Evensong among the numbers rendered was Marzocchi's *Magnificat*. The congregation will, for the greater part, follow the rector to his new charge, St. Paul's chapel, West Philadelphia.

At old Christ church, on Monday in Whitsun week, the Bishop of Delaware acting for Bishop Whitaker, confirmed a class of adults presented by the rector, the Rev. Dr. C. Ellis Stevens, being the second Confirmation this year. On Thursday evening following, took place in the parish house, the closing exercises for the season, of the night classes, with the awarding of prizes for proficiency. These night classes, which were begun last fall, have proved so successful, that provision has been made to enlarge their scope during the coming year.

Services incidental to the celebration of Memorial Day were held generally on Sunday, 24th ult. At St. Alban's church, Roxboro, there were present Hetty A. Jones Post, No. 12; the Woman's Auxilliary, No. 124, and Camp No. 9, Sons of Veterans. At the evening service in All Saints' church, Gen. U. S. Grant Post, No. 5, made their 22nd annual visit. The Rev. H. A. F. Hoyt, chaplain of the State Fencibles, N. G. P., offered prayer at the service held by Captain P. R. Schuyler Post, No. 51, in the Peoples' theatre, Kensington, the musical selections being rendered by the Schuyler Choral Society, with organ accompaniment. The address was delivered by the Governor of the Commonwealth.

A Home for Young Women has been opened by the St. James' Guild for Girls, located at 2136 Fitzwater st., and is designed to give working girls suitable board, lodging, and laundry at a moderate price. A competent matron has been appointed. The rector, the Rev. J. N. Blanchard, opened the Home with suitable prayers, and an address was made by the president of the guild, Miss A. W. Fisher, after which a light collation was served to those present. A chime of 10 bells has been placed in the new spire of St. James' church, given by the same donors as the spire, the family of the late Henry C. Gibson. The 10 bells each bear an inscription appropriate to the subjects they represent, viz.: 1, Memorial; 2, Marriage; 3, Burial; 4, Our Country; 5, Thanksgiving; 6, The children and Holy Baptism; 7, The Father; 8, The Saviour and Holy Communion; 9, The Holy Spirit; 10, The Holy Trinity. The spire and chimes were solemnly dedicated to the service of God on the afternoon of Friday, May 8th, after 5 o'clock Evening Prayer. An electrical apparatus for ringing the bells has been ordered, and will be put in during the summer. Two tablets are being prepared, to be placed in the vestibule of the church, one, the gift of the vestry commemorating the erection of the memorial spire and chimes, the other in memory of Mr. J. Howard Gibson.

The quarterly meeting of the Northeast convocation was held in the afternoon of Whitsun Tuesday, 26th ult., in Zion church, the Rev. C. C. Walker, rector. It was well attended by clergy and laity, and was presided over by Archdeacon Brady, who also conducted the opening service. To fill the vacancy, for the unexpired term of one year, caused by the resignation of the Rev. Dr. S. D. McConnell, dean, it required eight ballottings before the Rev. H. Richards Harris, rector of Grace church, was chosen, he receiving 17 clerical and 13 lay votes—there being 16 parishes and two missions in the convocation. The Rev. L. N. Caley and Mr. Joseph S. Goodbread were unanimously re-elected secretary and treasurer, respectively. An appropriation of \$300 was made to the Rev. C. L. Fulforth, rector of the church of the Messiah, Port Richmond, for mission work, and \$150 for the same object to the Rev. Edgar Cope, who made an earnest appeal to have this amount increased to \$200, the same as last year. It is utterly impossible for St. Simeon's parish to make up the difference, as, owing to the closing of many of the mills, many people are out of employment. For this reason, it is more necessary than ever to continue the mission work in the neighborhood. This diminished appropriation will cause the loss of the district worker who is peculiarly adapted to the work, and who is offered a much larger inducement to return to her native town of Kidderminster. A motion to establish a mission house at 9th and Callowhill sts., was laid over until the next meeting, because it was contended that instead of a mission house, the rectors of the three churches in the district, should each have an additional assistant. The treasurer's report showed that for the year ending April 20th, there had been received from parishes and mission stations, \$1,853 96, as against \$1,970 asked for, the whole of which amount had been devoted to the work of the Board of Missions. There is an urgent call for missionary work among the large number of Germans living in the neighborhood of St. John's church, 3rd and Brown sts., and to the hundreds of Chinese on Race st., who are almost entirely neglected by religious bodies; and, in order to do this work, a larger appropriation was asked for this year. A public missionary meeting was held in the evening when addresses were made by the Rev. Drs. J. De W. Perry and J. N. Blanchard.

Diocesan News

Chicago

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

The 59th annual convention was held in the Cathedral, Chicago, on May 26th and 27th. At 10:30 on Tuesday morning the Holy Communion was celebrated by the Bishop. The Rev. E. A. Larrabee preached the sermon upon the subject of "The preaching of the Cross." The convention was organized by the election of the Rev. Luther Pardee, secretary, Rev. A. L. Williams, assistant secretary, the Rev. F. W. Keator, the Bishop's secretary, and Mr. H. T. Pardee, treasurer.

The Bishop in his address dealt particularly with the statistics of the diocese during the 20 years of his episcopate, this being the 21st convention at which he has presided.

The report of the Board of Missions showed satisfactory progress in the missionary field during the past year. The pledges for diocesan missions amounted to over \$10,000.

The committee on Church extension reported that the Church had kept progress with the times, and made even a better exhibit than might have been expected.

The canon on parochial boundaries proposed by the Northwestern deanery, was after a short discussion laid upon the table until the next convention that the laity might have more time to consider it.

There was no change in the Standing Com-

mittee of last year. The Board of Missions of last year was re-elected with a very few exceptions, and the addition of the Rev. Messrs. Stires, Wilson, and Larrabee and Mr. Geo. H. Webster. The deputies to the Federal Council was the same as last year, with the addition of the Rev. Messrs. Stires and Edsall, and Mr. G. H. Webster.

The Rev. Joseph Rushton called the attention of the convention to the damage done to the church at Norwood Park by the storm on Sunday night, stating that it would take \$150 to repair it. The Bishop asked the convention to make this a thank offering for the blessings to the Church during the past year. The subscription amounted to \$229.

In closing the convention the Bishop in a very touching address spoke of the peace and harmony that pervaded the whole diocese and the consequent growth of the Church, materially and spiritually. After singing the *Gloria in Excelsis* the convention adjourned.

On Sunday, May 31st, at the cathedral of SS. Peter and Paul occurred the regular Trinity ordination, at which time Messrs. F. B. Bartlett, A. W. Doran, and E. J. Randall were admitted to the sacred order of deacons, and the Rev. J. M. Chatten was advanced to the priesthood. The Bishop preached an earnest and eloquent sermon upon the trials and temptations of the ministry, his text being from Acts xx: 22-24. The Holy Communion was celebrated; those ordained receiving with the Bishop. The music rendered by the cathedral choir was very fine.

Dallas

Rt. Rev. A. C. Garrett, D. D., LL. D., Bishop

On Ascension Day, during the meeting of the first annual council, the clergy presented a handsome pastoral staff to the Bishop. The Rev. Hudson Stuck, dean of St. Matthew's cathedral, who was chosen by the clergy to make the presentation, offered it in their name, as a voluntary pledge of allegiance to him who exercised an authority not new, but now for the first time exercised by the choice and will of the governed; and with their hope and prayer that the blessings which had attended the 21 years' missionary episcopate might be vouchsafed in double measure upon the diocesan episcopate now erected. The choir sang Sir John Stainer's jubilee anthem, "Let every soul be subject unto the higher powers," and the Communion office followed, the Rev. Mr. King, of Corsicana, being preacher, and the Bishop celebrant. The staff is a chaste and beautiful specimen of ecclesiastical metal work, from the house of R. Geissler. It is of gilt brass, adorned with semi-precious stones. In the centre of the scroll are the arms of the new diocese—gules within an inescutcheon of the same upon a cross or a lion passant of the second, having beneath his dexter forepaw a fleur de lis; in dexter chief, a five-pointed star; in sinister chief, the cross-keys. The inescutcheon is from the Bishop's family shield; the star is for Texas. The wood of the staff is olive, from the Mount of Olives, a circumstance which gave a special appropriateness to its presentation on Ascension Day. The Bishop expressed his acceptance in his usual happy way, and declared that the old wooden staff which he had used for 21 years, given him by his parishioners in Omaha, should be buried with him.

New Hampshire

William Woodruff Niles, D. D., Bishop

Bishop Niles met with a serious accident on Monday, May 25th, at Pittsfield, where on the day before he had made his annual visitation to St. Stephen's church. He had taken his seat in the hotel carriage, to drive to the depot, when by the sudden starting of the horse the seat was thrown out and he was hurled to the ground, striking on his head and shoulders on the rough concrete sidewalk. Fortunately no bones were broken, and he was able after a short time to be driven to his home in Concord. He has since been confined to the house, but, aside from the general shock to his system, no serious results are now anticipated.

Maryland

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

BISHOP'S VISITATIONS

JUNE

4. Consecration of St. Margaret's, A. A. Co.
7. Adamstown, Urbana, New Market.
8. Mt. Airy, Poplar Springs, Frederick.
9. Walkersville, Catoctin Furnace.
10. Warfield College.
11. Sharpsburg, Lappan's Cross Roads, Hagers-town.
13. Clear Spring, Hancock.
14. Frostburg, Cumberland.
16. Hannah More Academy Commencement.

The first convention of this diocese since the separation of the diocese of Washington, and the 113th convention in its history, convened in Emmanuel church, Baltimore, on May 27th and 28th, Bishop Paret presiding. The Rev. Peregrine Wroth was unanimously re-elected secretary, and chose Mr. John T. Mason as his assistant. The Bishop made his annual address, in which he reviewed the year's work and spoke upon diocesan missions, urging greater zeal in this cause. He opened his annual report by a reference to the last convention, when there were in the diocese 203 clergy, 132 parishes, and 215 places of worship. There are now in the diocese of Maryland 126 clergy, 83 parishes, and 140 places of worship, the new diocese of Washington taking about one-third of the old diocese. During the year the Bishop confirmed 1,266, held 81 public and 20 private Confirmation services, preached 104 times, made 84 addresses, administered Holy Communion 45 times, officiated at 2 marriages and 1 burial, met the Maryland Theological classes 18 times, held 2 ordinations, consecrated 1 church, ordained 4 deacons and 3 priests.

The late William Woodward, the oldest delegate to the convention, who died on Thursday, May 21st, was honored with a standing vote, in recognition of his "long and consecrated work."

The report of the committee on the state of the Church gives the following statistics of the Church for 1895: Clergy, 202; parishes and missions, 151; Baptisms, infants, 2,672, adults, 302, total, 2,974; confirmed, 2,018; communicants, 30,505; marriages, 746; burials, 1,512; Sunday schools, 2,064, scholars, 18,069; parish schools, teachers, 31, scholars, 714; contributions, \$611,695.72. There were raised \$12,845.84 for diocesan missions, \$2,267.15 for superannuated clergymen, \$643.78 for the Bishop's penny fund, \$377.42 for colored work, and \$2,031.21 for the education of clergymen.

The report of the committee on diocesan missions showed \$269.75 in the treasury, and that \$1,500 would be needed to meet the obligation due on June 1st. After discussion, a resolution appropriating \$8,700 to the mission fund was passed.

A proposition was made by the Rev. Henry T. Sharp to have the constitution changed to allow the election of a bishop by a majority of both the clergymen and laity entitled to seats in the convention. The question has been before the convention a number of times. After discussion it was defeated by one vote, the tally showing: clerical, yeas, 33, nays, 30; lay, yeas, 21; nays, 22. The present method of electing a bishop is by a two-thirds vote of both orders.

The report of the committee on canons defining the lines of the three convocations, or arch-deaconries, as they will hereafter be called, was accepted. The report of the trustees of the episcopal fund showed the receipts \$4,793.24, disbursements, \$4,244.98.

The Standing Committee was elected as follows: The Rev. Drs. J. Houston Eccleston, J. S. B. Hodges, C. George Currie, William S. Southgate, William M. Dame, Frederick Gibson, and the Rev. George C. Stokes.

The committee on Episcopal Library was authorized to accept the offer of Miss Fannie A. Dalrymple, of Baltimore, of the library of her brother, the late Rev. Edward A. Dalrymple. It consists of about 8,000 volumes. A special committee was appointed to take steps to enlarge the library building. The Whittingham library at present contains 20,000 volumes.

A resolution was passed expressing sympathy with the sufferings of persecuted Armenians, and urging the churches of the diocese to make contributions supplemental to those already taken up. The funds collected will be sent to the committee of the Armenian Red Cross Society.

It was resolved that the next convention be held in All Saints' church, Frederick.

Bishop Paret has resigned the position as one of the trustees of King Hall, Washington, that the place might be filled by the Bishop of Washington, the Rt. Rev. Henry Y. Satterlee, D.D.

SYKESVILLE.—The trustees of Warfield College school, the diocesan school for boys, visited it recently, and found the buildings in excellent order, and the grounds, of more than 100 acres, much improved. The report of the headmaster, Mr. C. W. Stryker, showed that the school was full, there being no room for an additional boarder; and that the expenses of the school for the year were more than met. After expressing their very hearty satisfaction with the management, the teachers, the happy influence, and the home care of the boys, the trustees made arrangements for such addition and enlargement as would accommodate 12 more pupils, so bringing up the number to 30.

ALBERTON.—The handsome new church, to be known as St. Alban's, which is being built entirely at the expense of Mr. James A. Gary, one of the proprietors of the factories at this place, is nearing completion, and is expected to be opened for public worship on Sunday, June 21st. The Rev. Wm. L. Devries, rector of the chapel of the Good Shepherd, at Jonestown, will have charge of the new church.

Springfield

Geo. F. Seymour, S.T.D., LL.D., Bishop
Chas. R. Hale, D.D., LL.D., Bishop of Cairo

SPRINGFIELD.—The Feast of the Ascension was observed in St. Paul's pro-cathedral by a full choral celebration of the Holy Eucharist at 7 A. M., which was attended by a large congregation, in spite of the very heavy rain. In the evening there was a choral Evensong, which was attended by the Knights Templar of Elwood Com mandery No. 6 and a congregation which filled the church. The rector preached to the Sir Knights upon the lessons of our Lord's Ascension, as typified in the founding and finishing of the second Temple by Zerubbabel, Zech. iv.: 8-9.

Long Island

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

The Rev. S. Stebbins Stocking, an uncle of the Rev. Dr. C. H. W. Stocking, of East Orange, N. J., and rector emeritus of Grace church, South Oyster Bay, died at his residence in Jamaica, Long Island, on Sunday, May 24th. He graduated with high honors from Wesleyan University in 1835, and for several years afterwards he filled important positions in educational institutions in New England. He was ordered deacon in 1840, and priest in 1841, by Bishop Brownell, held successively the rectorships of St. Andrew's church, Meriden, and Trinity church, Newtown, Conn., the latter parish being at that time one of the largest and most important in New England. Here he remained for eight years, making a record for godliness of life and fidelity in pastoral duty, that is the permanent and cherished treasure of the parish. Excessive application to the work of his large parish brought on an attack of laryngitis, and he felt compelled to resign in 1849. The following year he founded St. Mark's Hall, Orange, a classical boarding school for boys, which he carried on for ten years with signal success. His health having been completely restored, he accepted the rectorship of Grace church, South Oyster Bay, L. I., serving it for 29 years from his neighboring residence at Jamaica. Over six feet in height, and of splendid physique, he was a conspicuous figure in every private circle and public assembly, and his courtly manners and charming personality made him the beau ideal

of a Christian gentleman and priest. His old pupils recall with enthusiasm their school life at St. Mark's Hall, and his parishioners had for him a reverent love that was almost romantic in its outward expression. Funeral services were held in Grace church, Jamaica, on Wednesday, the 27th, Bishop Littlejohn, Dean Coxe, of Garden City cathedral, the Rev. Dr. Smith, president of Trinity college, and the Rev. Mr. Wiley officiating, a large number of the diocesan clergy being also present. The interment was in the venerable and picturesque churchyard of Grace parish, under the shadow of a stately and superb cross erected by the deceased priest in anticipation of his departure, and bearing the inscription selected by himself: "A me abii gloriari, misi in Cruce." May the soul of the beloved priest rest in peace.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

The 65th annual council convened in St. Paul's church, Selma, May 20th. The Rev. Dr. W. D. Powers preached the sermon, and Bishop Wilmer, assisted by Bishop Jackson, celebrated the Holy Eucharist.

Twenty-two clerical and 41 lay delegates were found to be present. The addresses of the two bishops showed that the diocese had made material progress in almost all directions, and that the prospects were very promising for even greater improvement during the coming year; 391 persons had been confirmed, being a considerable increase over the number reported last year.

The council proceeded to ballot for officers for the coming year, and the following were chosen: Standing Committee, the Rev. Messrs. J. L. Tucker, D.D., G. C. Tucker, and D. C. Peabody; Messrs. O. J. Semmes, H. T. Toulmin, and F. B. Clark; secretary of the council, the Rev. R. H. Cobbs, D.D.; treasurer of the diocese, Geo. A. Wilkins, of Selma. St. Paul's church, Greensboro, and Wednesday, May 12th, 1897, were selected as the place and time for the next meeting of the council.

The two most important financial reports, that of the treasurer of the diocese and of the treasurer of diocesan missions, were very gratifying, in that the former showed much less delinquency on the part of the parishes than usual, and that the parochial assessments would not have to be increased, in spite of increased expenses last year; and the latter had a balance on hand, after paying the salaries of all the missionaries in full.

After transacting a large amount of routine business, the council adjourned on Saturday.

East Carolina

Alfred A. Watson, D. D., Bishop

The 13th annual council began its session in the parish house of St. James' church, Wilmington, May 21st, Bishop Watson in the chair. The opening service was held in St. James' church, the Rev. J. W. Hughes preaching the sermon. The council elected the Rev. Dr. Carmichael, president, and the Rev. F. N. Skinner, secretary. The Committee on Finance reported the financial condition of the diocese as encouraging as compared with other years. They found that most of the funds, permanent and current, were in better condition than last year, and that the arrears for the episcopal and contingent fund had been slightly lessened, though still too large.

Dr. A. J. De Rosset was re-elected treasurer. At 8:30 P. M., a service was held in St. James' church, when addresses were made by the Rev. Edward Wootten, on his work in the convocation of Wilmington; the Rev. F. B. Ticknor, on his work in the convocation of Edenton, and by the Rev. Mr. Osborne, on the work of the Thompson Orphanage.

The Bishop's annual address gave in detail his office work for the past year, and closed with most excellent advice and earnest exhortation. He referred most feelingly to the death of Hon. George Davis, and Mr. John B. Bonner, of

Aurora. The summary of the Bishop's work for the year is: Services 172, sermons and instructions, 225; meetings with Sunday schools and catechizings, 9; celebrations of the Holy Communion, 65; Baptisms, 13; Confirmations, 224; ordination to the diaconate, 1; churches consecrated, 4; funerals, 11; meetings with vestries, 27; lay readers, licensed, 57. Since May 1, 1895, two clergymen have been received into the diocese, one ordained, and one has been transferred to another diocese. There are now in the diocese besides the bishops, 19 presbyters and 6 deacons. There are 2 candidates for the diaconate, 7 candidates for the priesthood, and 8 postulants.

The executive missionary committee reported that contributions received for the missionary work of the diocese for the past year amounted to \$2,430 34. This report showed many encouraging signs of interest in the work, but also some discouraging features.

On invitation the council selected Goldsboro for the meeting in 1897.

A communication was received from the secretary of the convention of North Carolina, asking that a committee be appointed by the diocese to confer with similar committees from the diocese of North Carolina, and the missionary jurisdiction of Asheville, upon the union of these three jurisdictions in the State. The council acceded to this request.

The Committee on Canons reported the appointment of a sub-committee to initiate the work of revising the constitution and canons, and requested that all suggestions of amendments or alterations be submitted to them prior to Jan. 1, 1897.

The following were elected the Standing Committee: The Rev. Drs. Huske, Carmichael, and Strange; Dr. A. J. DeRosset, Mr. G. H. Roberts. The council then adjourned *sine die*.

Minnesota

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

ST. PAUL.—Ascension Day was well observed this year; mostly all the churches had early Celebrations and choral Evensong.

A very enjoyable reception was tendered the Rev. Dean Andrews, rector of Christ church, by the ladies of the parish, on the occasion of the ninth anniversary of his rectorship. Mr. Andrews will spend his vacation at Atlantic City.

Mr. Foote, organist of Christ church, has tendered his resignation. A boys' chapter of the Brotherhood of St. Andrew is to be formed at Christ church.

During the Rev. Dr. Wright's absence abroad, the Rev. J. Mitchell Page of New York, will have charge of the parish. Mr. and Mrs. Wright will make a tour through Russia.

The Central convocation brought together about 20 clergy of the diocese at Christ church. The meeting opened with a celebration of the Holy Eucharist. The report on missionary work was very encouraging. The Rev. J. A. Ten Broeck read a paper on "Financial co-operation," the Rev. J. O. Ferris on "The Church and the parish," the Rev. W. C. Pope on the "Priesthood." A missionary service in the evening closed this very interesting meeting.

The clergy and laity are making preparations to celebrate in a befitting manner, the 10th anniversary of Bishop Gilbert's elevation to the episcopal bench.

A branch of the Daughters of the King is being formed at St. Stephen's church.

Sister Annette has secured a residence near St. Paul's church, where she will open June 1st, a "Church Home for Aged Women and Children." The Rev. Dr. Wright will be the chaplain of the home.

The Swedish Lutherans, of late, have been waging war against secret societies, expelling all members who refused to leave their societies. After several preliminary meetings, about 300 assembled in St. Paul's church, Whitsun afternoon, and affiliated with our Church. The Rev. O. A. Toffteen, of Minneapolis, presided at all the meetings. Bishop Gilbert placed

the entire matter in Mr. Toffteen's hands, who will immediately proceed to perfect all necessary arrangements looking towards a complete organization of an independent Swedish (Episcopal) mission, subject to Bishop Gilbert's approval. Mr. Toffteen goes abroad for a vacation. During his absence Mr. Israel Bergstrom, a candidate for orders, will be in charge. The Rev. Dr. Wright has very kindly allowed this newly organized mission to use St. Paul's church until a permanent edifice has been erected. Before organizing this mission, a service was held in the Swedish language. Mr. Toffteen preached a very eloquent sermon upon "Brotherly love."

FARIBAULT.—Miss Ella F. Lawrence, for the past eight years principal of St. Mary's Hall, has resigned. Miss C. W. Ellis for 12 years connected with St. Agnes' School, has been appointed as her successor.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Bishop Whitehead has secured the services of the Rev. Lewis F. Cole, late archdeacon of the diocese of Indiana, as general missionary of the diocese. Archdeacon Cole will enter upon the duties of his new field of labor immediately after the meeting of convention.

On May 23rd, the regular quarterly meeting of the Sunday School Institute was held at St. Andrew's church, Pittsburgh. The attendance was very good, many of the rectors and superintendents being present, as well as a goodly number of teachers, representing nearly all the Sunday schools of the city and vicinity. Bishop Whitehead presided. Two most excellent, instructive, and suggestive papers were read; one on "Lesson preparation," by the Rev. Laurens McLure, and the other on the "The gulf that lies between pupil and teacher," by Miss Killikelly. Much interest was manifested in the question box, which was in charge of the Bishop, who distributed the questions among the clergymen and superintendents of the various Sunday schools.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Emmanuel church, East Syracuse, the Rev. W. S. Hayward in charge, has received from a parishioner a handsome chest for the Eucharistic vessels.

Grace church, Syracuse, the Rev. Herbert G. Coddington, rector, has recently been the recipient of two handsome gifts; viz., a brass lectern, made by Gorham & Co., and presented by Mrs. Frederick Barnes and Mrs. Vincent R. Delnoce, as a memorial of their mother, the late Mrs. Ephraim H. Bender; and a brass professional cross, given by Mrs. J. E. Perkins, in memory of her mother, the late Mrs. Eliza Spaulding.

Massachusetts

William Lawrence, S.T.D., Bishop

The annual meeting of the Archdeaconry of Boston was held in the diocesan house, May 27. The Rev. Dr. Lindsay, in behalf of the committee on the assessment of the parishes for the support of diocesan missions, read his report. Objections to it on the part of many parishes whose assessments had almost doubled since last year, were made and discussed. The report was finally adopted, and the conclusion arrived at that the assessments were not of the nature of obligations. The old board of officers was elected. An attempt was made to have the executive committee more representative in its character and include a clerical member from the peninsula district, but the nominating committee reported adversely on this. Archdeacon Parks asked the appointment of a committee to consider the relations between the archdeaconry and the city board of missions as there was much confusion between the work of these two bodies.

BOSTON.—The annual meeting of the local council of the Brotherhood of St. Andrew was held in St. Paul's church, May 23. At the business meet-

ing, various reports were given, and the following officers were elected: President, Robert H. Gardiner, Chestnut Hill; vice-president, Frank A. Gaylord, Trinity church, Boston; secretary and treasurer, Chas. B. Choate, Chelsea; chaplain, Rev. F. B. Allan; executive committee, the officers named above and Chas. W. Dexter of Boston, Samuel K. N. Kimball of Jamaica Plain, William H. Nowell of Winchester, and Arthur W. Kennard of Boston. A conference was held on the topic, "Practical Brotherhood work during the summer." Mr. H. S. Upham of Trinity chapter, urged the good to be done at summer resorts by means of praise services Sunday afternoon. Mr. Thomas P. Dean referred to the advisability of visiting the hotels, and getting hold of the young men there. The Rev. Morton Stone gave a description of the work in cities, and its many demands. He also referred to the growth and present condition of the Brotherhood, the starting of which he was interested in, while a resident of Chicago. Mr. Herbert Belmont of St. Mathew's chapter discussed the question of licensing the sale of liquors in the public parks, and a resolution was adopted to be sent to the police commissioners. The charge to the Brotherhood was delivered by the Rev. J. O. S. Huntington, O. H. C.

The Rev. E. W. Donald D.D., made the address before the annual meeting of the Universalist Social union.

The first section of the Choir Guild held its sixth annual festival in the church of the Advent, May 27. These choirs were represented: Church of the Advent, Boston; St. Mary's, Dorchester; Christ's, Hyde Park; St. John's, Jamaica Plain; Holy Trinity, Marlboro'; Grace, Medford. Mr. S. B. Whitney was choirmaster and Mr. H. E. Wry, organist. The program was exceedingly well rendered and included: *Magnificat* and *Nunc Dimittis*, H. Gadsby; Anthems, "Whoso dwelleth," C. C. Martin; "Be merciful unto me," E. A. Sydenham; "Jesu, Word of God" Mozart; "My God, I thank Thee," recitative and aria, "I will extol Thee," J. Barnby from Costa's "Eli;" *Te Deum Laudamus*, O. King. There are 53 choirs connected with the guild and 850 choristers.

Connecticut

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

BRIDGEPORT.—Bishop Williams visited Christ church, the Rev. Herbert D. Cone, rector, on Sunday, May 17th, and confirmed 22 persons. At Easter the embroidery guild presented to the church a beautiful dossal—their own work. The St. Andrew's Guild is doing an aggressive work for the young men of the parish; the Junior Auxiliary has a large number of earnest workers among the children of the parish; the sewing school has had a very large attendance, and been conducted most successfully under Miss Wells, of the Golden Hill Seminary; the missionary guild have contributed more than for several years past—all indicating the activity and interest in this parish on the part of both rector and people.

Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The first annual convention assembled in Trinity church, May 27th. The Bishop celebrated the Holy Communion, and the sermon was preached by the Rev. Dr. Elliott. It was an eloquent setting forth of the duties and responsibilities of the Church in the capital of the nation, dwelling upon the opportunities and privileges, now so much greater than ever before, and closing with warm and graceful allusion to the Bishop, already "honored and beloved," for like Israel's King, "he had bowed the hearts of the people, as the heart of one man." In his address the Bishop spoke of the warm welcome with which the diocese had received him, and also of the great help he had found, in beginning his work, from the wise and far-seeing plans and foundations laid by the Bishop of Maryland. He gave a summary of his episcopal acts since his consecration, and spoke words

full of encouragement for the future.

The Rev. Dr. McKim, in behalf of St. Mary's parish, St. Mary's Co., and in the absence of the rector, the Rev. W. F. Minnick, presented to the diocese a gavel made of the wood of a mulberry tree, under which Leonard Calvert, the first governor of Maryland, stood, when he made a treaty of peace with the Indians in 1634. The gavel is handsomely mounted in silver, and was received and used by the Bishop, a resolution of thanks being passed by the convention. The Rev. A. L. Johns was unanimously re-elected secretary.

The Rev. Dr. Stewart from a committee appointed at the primary convention, brought in the resolutions adopted by that body in honor of its president, the Rev. J. H. Elliott, D.D. They have been handsomely engrossed and framed, and were presented to Dr. Elliott, with warm expressions of appreciation and affection to which he replied in a few words with deep feeling.

The amendment to the constitution, giving laymen a place on the Standing Committee, was passed.

The report of the Committee of Missions was read by Rev. Dr. Mackay Smith. Resolutions appended, provided for assessments on the parishes for diocesan missions. The Rev. J. A. Aspinwall presented a minority view, and argued against the assessment plan, urging that the missionary contributions should be voluntary. Others took the same view, but after discussion, the resolutions were passed for present use, and one providing for a somewhat different plan to be brought before the next convention.

Amendments to the constitution were adopted, but there was strong opposition, and a warm discussion regarding the proposed amendment to Article five, changing the vote necessary to elect a bishop from two thirds, to a majority. It was finally adopted by a vote of 62 to 52.

The election of the Standing Committee resulted as follows: Rev. Drs. Elliott and McKim, Rev. Messrs. Alfred Harding, and W. H. Laird; Judge Bancroft Davis; Messrs. A. S. Browne, and C. H. Stanley.

An amendment which would deprive the bishop of the right to close debate, while allowing him to speak on any subject, was defeated. Permission to form a new parish at Tacoma Park was given. The convention voted to hold the next session at St. Paul's church. Several proposed amendments to the constitution to be acted on finally at the next convention were adopted and some changes in canons were made. One makes it the duty of a vestry, when electing a rector, to notify the bishop of the name of the person proposed, two weeks before such election.

The Bishop presented to the convention the chair used by him in presiding over this session, it having been used by Bishop Coxé at the consecration of the Bishop of Washington. It was received with warm thanks.

Pennsylvania

Oz! W. Whitaker, D.D., Bishop

CHESTER.—The spring meeting of the Woman's Auxiliary of the convocation of Chester was held on Friday, 22nd ult., in St. Paul's church, and delegates were present from nearly all the parishes of the convocation, which comprise Chester and Delaware counties. The meeting opened with a devotional service, which included the Holy Eucharist, the Rev. John Bolton, dean of convocation, as celebrant. Mr. G. G. Field, of the church of the Trinity, Coatesville, presided over the business meeting, and the report of the last meeting showed the organization to be in good condition. An offering was made, amounting to over \$300, which will be distributed between the churches at Paoli and Morton, and the mission chapel at Swarthmore. An interesting address was made by Archdeacon Brady. The resignations of the Rev. John Bolton, president *ex officio* of the society, and Mrs. G. H. Davis, of Wynnewood, treasurer, were tendered and accepted. Mrs. J.

T. F. Reynolds, of Media, was chosen to fill the latter position. The Rev. W. Bolton delivered his farewell address, and at the conclusion of the meeting it was decided to hold the next session in St. Martin's church, Radnor, on the first Thursday in October.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Northwestern convocation held its spring meeting in Christ church, Fairmount. At the opening service the Bishop confirmed a class of 17, the largest the parish has ever presented at one time. The following day the church was consecrated. Three former rectors were present, one of whom, the Rev. G. A. Gibbons, preached the sermon. Reports from the different churches and missions were all very encouraging. Martinsville was selected for the next meeting, in November. The former officers were re-elected.

Southern Ohio

Boyd Vincent, D.D., Bishop

The 22nd annual convention met in Christ church, Springfield, May 27-28. The sermon was by the Rt. Rev. John Hazen White, D.D., Bishop of Indiana. The Holy Communion was celebrated by Bishop Vincent, assisted by Bishops Whitehead and White, both of whom, at a later hour, addressed the convention. The Rev. John H. Ely was elected secretary. At the afternoon session the Hon. Asa S. Bushnell, Governor of Ohio, who was a delegate to the convention, made a short address, and was invited to a seat in the chancel. Bishop Vincent read his address, from which the following statistics are taken: "The diocese now has 71 clergy, 10 candidates for Holy Orders, 38 lay readers; 702 were confirmed during the year, being 200 more than were confirmed last year." He recommended that the canon on the suspension of communicants for absenting themselves from the Holy Communion for one year, be stricken out, and instead a canon adopted, in which they should be marked "not in good standing," after three warnings.

The evening session was devoted to the cause of missions. Bishop Vincent presided. Short addresses were made by Archdeacon Edwards, President Pierce, of Kenyon College, and the Rev. Messrs. Young, Murphy, Hampton, and Badger.

On Tuesday evening preceding the convention, the annual service in the interest of the Woman's Auxiliary was held, and Bishop Whitehead preached an appropriate and admirable sermon. The report of the auxiliary showed that during the year it had given in money \$4,044 84, and had sent out 142 missionary boxes valued at \$5,466 89; making a grand total for the year's work of \$9,511 73.

The report of the treasurer of diocesan missions showed receipts of \$15,032.78 for mission work within the diocese during the year.

Wednesday evening the delegates attended a reception given to them by Governor and Mrs. Bushnell.

A canon was adopted recommending the establishment of the position of historiographer of the diocese. An official seal for the diocese, according to a design submitted by Bishop Vincent, was adopted. The report of the committee on the state of the Church showed that the diocese was in excellent condition.

The elections resulted as follows: Standing Committee—The Rev. Messrs. Peter Tinsley, D.D., Robert A. Gibson, and Frank W. Baker; Messrs. Larz Anderson, E. Morgan Wood, and Hon. Henry L. Morey. Delegates to the Missionary Council—Archdeacon Edwards and Mr. Edward Worthington. Missionary Committee—The Rev. R. R. Graham, and Mr. J. D. H. McKinley, from the Columbus Deanery; the Rev. Frank W. Baker, and Mr. N. B. Thompson, from the Cincinnati Deanery; the Rev. A. C. McCabe, Ph. D., and Mr. John W. Daniels, from the Dayton Deanery; Rev. Messrs. E. F. Small, R. A. Gibson, and Dallas Tucker; Messrs. Larz Anderson, Edward Worthington, and A. N. Whiting, from the diocese at large. The Rev.

F. W. Baker was elected a delegate to the General Convention in the place of the Rev. Dr. Rhodes, who has removed from the diocese.

WYOMING.—Some two years ago the mission of the Ascension was started. A lot costing \$2,800 has been secured, and on May 14th, the corner-stone of a handsome stone church to cost \$7,000, was laid by the Rev. Peter Tinsley, assisted by Archdeacon Edwards, and Rev. Messrs. Small, Melish, Warfield, Young, Otte, and Howard. Appropriate addresses were made by Dr. Tinsley and the Rev. James H. Young. The church when completed will consist of tower, porch, nave, transepts, and vestry-room.

CINCINNATI.—A scholarly lecture on the subject of the "English Reformation," was delivered by Bishop Vincent in Christ church on the evening of May 3rd, under the auspices of the Church Club. In accordance with the expressed wish of many, the Club has decided to print the lecture in pamphlet form. On the following Monday evening the Club gave a banquet at the Grand Hotel which was largely attended. At the last meeting of the Standing Committee, the Rev. Frank W. Baker, rector of St. Paul's church, was elected to the vacancy caused by the Rev. Dr. Rhodes' removal to St. Paul, Minn.

DAYTON.—On Wednesday evening, April 1st, Bishop Vincent held a joint Confirmation in Christ church, of the candidates from both Christ church and St. Andrew's church, and the mission among the colored people known as St. Mary's Guild. The Bishop preached, and afterward had presented to him by the Rev. Y. Peyton Morgan, 19 from Christ church; 16 from St. Andrew's, by the Rev. Thos. S. Robjnt, and 7 from St. Mary's Guild, each class being confirmed separately.

COLUMBUS.—On March 22nd, Bishop Vincent confirmed a class of 40 in Trinity church, presented by the Rev. Julius W. Atwood. This is one of the largest classes confirmed in the history of the parish.

New Jersey

John Scarborough, D.D., Bishop

NEW BRUNSWICK.—Bishop Scarborough visited the church of St. John the Evangelist on Sunday morning, May 10th, and confirmed a class of 6. On Whitsunday he will administer Confirmation, and hold ordination service at Christ church.

Indiana

John Hazen White, D. D., Bishop

Bishop White visited the unorganized mission, St. Luke's, at Waiting, May 19th. This is new work, opened up by the priest of St. Paul's, Hammond. Here the Rev. Mr. Moore found a strong band of Church people without Church services. They have now a Ladies' Guild of 15 members, an organ paid for, and good music, and, as the Bishop puts it, a strong response in the service; for the past nine months five have been baptized and two confirmed.

At St. Paul's, Hammond, May 20th, occurred the second visitation of the Bishop for the year; five men and five women were confirmed, and one man received into the Church from the Roman communion. This makes 19 confirmed and two received from the Roman Church for the year, and four—three male and one female—communicants of this parish, from that source.

Newark

Thomas Alfred Starkey, D.D., Bishop

NEWARK.—On Trinity Sunday, old Trinity church, celebrated the 150th anniversary of its foundation. Bishop Starkey celebrated the Holy Eucharist. The rector, the Rev. Louis Shreve Osborne, preached. There were present some of the former rectors, and other clergy. An interesting feature of the occasion was the gift of a new pulpit of carved oak, and polished brass, by Mr. Christopher Richardson in memory of his wife; and of a lecturn of unpolished brass surmounted by an eagle in bronze with outstretched wings, by Mr. Warren N. Truesdell.

Albany**Wm. Crowell Doane, D.D., LL.D., Bishop**

May 13th, the 13th annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions was held in St. John's church, Troy. At 10:30 A. M. there was a celebration of the Holy Communion, and, following an address of welcome by the rector, a business meeting was held. Subscriptions were made for work in Africa, in China, and in Mexico, in all parts of our own country, from Florida to Alaska, and also largely for work in the diocese. The reports showed the continued progress and extension of the diocesan work, and gave great encouragement to the delegates. Luncheon was served at one o'clock, and at 2:30 Miss Julia C. Emery made an address. There were 34 parishes represented by 182 delegates.

The 54th regular meeting of the archdeaconry of Albany was held on the 19th and 20th ult., in St. Augustine's church, Iliou. On Tuesday evening three separate, but simultaneous, meetings were held at the three adjoining towns of Iliou, Frankfort, and Mohawk, there being two clergymen at each place. Dr. Olmsted, of the Central diocese, was also at Iliou. Frankfort has just separated from the central parish, and the Rev. R. Fletcher is the first rector. On Wednesday business meetings were held at Iliou. Those who were unable to be present sent reports of their work, which, as a general thing, was in splendid condition. At the service in the morning the Rev. Ernest Mariett was the preacher, and in the afternoon the Rev. W. C. Rodgers read a thoughtful and practical essay on "Men and the Church." A general and vigorous discussion of this topic followed. The Rev. W. C. Prout read a review of the Rev. Canon Gore's dissertations on subjects connected with the Incarnation. There were 24 clergymen present. Archdeacon Sill presided at the meeting.

ALBANY—On Sunday, May 17th, services were held in Grace church, the Rev. Geo. D. Silliman, D.D., rector, in commemoration of the semi centennial of the parish. Fifty years ago the parish was organized, with the Rev. Maunsell Van Rensselaer as rector. Since then the church has struggled through trials and tribulations of more than ordinary weight to its present prosperous condition. It has had 13 rectors, among them the Rev. Drs. Van Rensselaer, Davenport, and Cady, the Rev. Wm. A. Snively and his brother, T. A. Snively, and the Rev. David L. Schwartz. The latter was in charge for over 16 years, and led the church through its period of greatest adversity to new light and hope. At the morning service, the first rector, Dr. Van Rensselaer preached, taking for his text the words, "Thou shalt hallow the fiftieth year." In the evening Mr. Schwartz was the preacher, and he entered fully into the details of the parish history, and from his long connection with the parish was enabled to speak earnestly and exactly. On Monday evening addresses were delivered by visiting clergy, after which a reception was held in the guild hall. Although the parish is not one of the richest in the city, the members are loyal and energetic, and the future is very bright.

Missouri**Daniel S. Tuttle, D.D., Bishop**

The 57th annual convention opened in Christ church cathedral, May 26th, at 10 o'clock. The sermon was preached by the Rev. J. L. Gay. The Bishop celebrated the Holy Communion.

The convention was called to order in the Schuyler Memorial House. Mr. Jno. R. Triplett was elected secretary, this being his 24th year of continuous service. The Bishop delivered his annual address, and made some notes as to growth in the past ten years. "In 1886 there were reported 6,556 communicants in all the State. In 1895 we reported 6,135 in our diocese of Missouri, the half of the State. Perhaps this tenth year will bring the number of communicants up to that of the undivided State in 1886. In the ten years I have confirmed 6,230. This has been to keep quite up to the

ancient rule that the number of confirmees each year should be equal to one-tenth of the communicants." . . . "Only one Sunday school of the 52 in the diocese failed to send in the Lenten offering for domestic and foreign missions; and altogether they gave \$1,219 09 an advance of \$130 40 over the previous year. This, too, besides the \$1,000 or more which the children gave to that most excellent institution the Missionary Host. . . . The Bishop's purse has not suffered, \$3,498 59 having been poured into it." The address ended with an exhortation to the clergy, closing as follows: "To endure hardness is a soldier's duty. It is the body guard's privilege. To suffer seeming iniquities is to follow in the path the Master trod. To be burden-bearers for others, and yet not cry, nor lift up, nor cause our voices to be heard in the street, is a noble heritage. It is to be like Him. God mercifully keep us from embitterment and despair, from repining and complaint! God strengthen us to quit ourselves like men; and stand four square to all the winds that blow!"

In the evening the Church Club entertained the Bishop and the convention with a most delightful excursion on the river. About 400 people enjoyed the trip.

Wednesday morning, reports were made by the several Standing Committees which showed the diocese to be in a healthy condition. The following were elected on the Standing Committee: Rev. Messrs. P. G. Robert, R. A. Holland, D.D., and Chas. Trotman; Messrs. M. S. Snow, F. N. Judson, and T. K. Skinner.

Reports from the secretary and treasurer of the diocesan missionary board showed every missionary pledge paid. The disbursements to missionaries this past year was \$4 377.18. Pledges for the coming year were made to the amount of \$3,750. The convention closed Wednesday's work early, because of the darkness caused by the impending storm. Many had not reached their homes when the storm broke in all its fury. The terrible tornado, which created such havoc in the southern part of the city, completely demolished Mt. Calvary church. St. John's was badly damaged, the steeple toppled over, windows blown in, and the roof partly torn off. Several members of these parishes and of St. Stephen's mission were badly injured, and two members were killed outright. St. John's will be restored. Mt. Calvary will have to be rebuilt and probably in a new location.

Thursday morning the convention was called to order at 10, but was immediately adjourned to 2:30 P. M. Business was then hurried to a close. The Rev. Carroll M. Davis and Mr. D. F. Leavitt were chosen as delegates to the Missionary Council to be held in Cincinnati. Mr. Wallace Delafield was elected treasurer. Christ church cathedral was selected for the meeting of the next convention, and the date will probably be May 18th, 1897. The various parishes and missions were assessed to the amount of \$5,800. to meet the expenses of the coming year. An interesting incident was the presentation by the Bishop of a handsome painting, "The Martyrdom of St. Andrew," given by Mr. Wm. Barr from his collection at Llewellyn Park, N. J., to the Brotherhood chapter of the cathedral. Mr. J. A. Waterworth, its president, responded for the chapter. After the election of the missionary board the convention adjourned.

Iowa**Wm. Stevens Perry, LL.D., D.D., Bishop**

At Grace church, Cedar Rapids, a notable event transpired on May 21st. The occasion was the spring meeting and banquet of the Grace church club, an organization now some six years old. Invitations had been sent to the Bishop and to the rectors of parishes in which clubs had been already organized, to pass the evening at the banquet of the local club, and to discuss the expediency of the organization of a diocesan Church club. The dual occasion was very interesting and successful. There was a very large attendance of the Cedar Rapids Churchmen. Letters were received from Bishop Perry and State Gov. Matt. Par-

rott, of Waterloo, regretting their necessary absence, and commending the ultimate object of the meeting. The exercises began with a banquet, served in the crypt of the church by the women's guild of the parish. The rooms were brilliant with candles and vari-colored blooms. The Church Choir Glee Club discoursed sweet music. Addresses were made by each of the clergymen present, and by Hon. John T. Hamilton, Mr. Geo. A. Goodell, and each of the visiting laymen, upon some of the phases of the individual and aggregate calling of Churchmen, and upon the expediency of following the lead of other dioceses in the organization of a diocesan Church club. The result was the organization of the Diocesan Church Club of Iowa, with the following officers: President, Charles A. Schaeffer, Iowa City; secretary, F. G. Thomas, Keokuk; delegates to the national convention of Church Clubs, Charles A. Schaeffer, George A. Goodell, Cedar Rapids, and Henry S. Noller, Des Moines. The occasion was delightful and notable in every way.

Virginia**Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Coadjutor Bishop**

In Christ church, Alexandria, on the afternoon of May 20th, was held a meeting of the Woman's Auxiliary to the Board of Missions. Bishop Newton, in a few well chosen and appropriate remarks, welcomed the delegates and visitors. He spoke in glowing terms of the glorious work being done by the Woman's Auxiliary. Mrs. A. E. Twing, honorary secretary of the Woman's Auxiliary, delivered an address on "Woman's work in the Church." Miss Sybil Carter, of Minnesota, spoke on deaconess work and its adaptation. On Thursday morning there was a celebration of the Holy Communion at 7 o'clock, and an address by Bishop Newton. At 10 A. M. a business meeting was held, and an address was delivered by Mrs. Twing, which was very interesting. This was followed by a very touching address by Miss Sybil Carter, on the Indians of Minnesota, at the conclusion of which the noon-day prayer service was held. Dr. McKim, of Epiphany church, Washington, delivered a very interesting address, making a special appeal for the Auxiliary to make up the deficiency in the Board of Missions. At 2 P. M. an address was made by the Rev. R. K. Massie. Miss Sarah Stuart, Alexandria, was elected general president and secretary for the diocese of Virginia, and Mrs. Barton, of Winchester, secretary for the Junior Auxiliary. Mr. Cole read a letter from Mr. Brown, thanking the ladies of the Auxiliary for taking out life insurance policies for three missionaries. Several letters were read from missionaries. An interesting address was made by the Rev. Mr. Tai, of Japan, in Japanese, and interpreted by the Rev. J. Thompson Cole, formerly missionary to Japan. The whole meeting was of great interest, and largely attended.

The Rev. W. M. Clark, rector of St. George's church, Fredericksburg, has just published the Year Book of the parish. There are 275 communicants, Sunday school teachers and scholars, 175. The church maintains a charity school, in which are brought up girls who are dependent.

New York**Henry C. Potter, D.D., LL.D., Bishop**

NEW ROCHESTER—The Bishop administered Confirmation at Trinity church; conferring the rite upon 25 persons.

PELHAM—The May meeting of the archdeaconry of Westchester was held at Christ church, Thursday, May 20th. At the opening service, the Rev. A. B. Carver, D.D., was the preacher. At the later session interesting routine business was transacted.

TUCKAHOE.—At St. John's church, on Ascension Day in the evening, there was a full choral service, the parish choir being assisted by singers from the city, all under the direction of the organist of the church, Mr. Wilbur S. Underhill. The preacher was the Rev. Dr. Edward A. Bradley, vicar of St. Agnes' chapel, New York.

The Living Church

Chicago, June 6, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THE Bishop of Stepney has written a letter to the London *Times* on a point connected with Anglican Orders. It is well known that a part of the Roman contention against the validity of our orders is that the ordinal of Edward the Sixth was defective, and consequently that ordinations performed in accordance with it were null and void. The Bishop shows that in Queen Mary's reign that allegation was not made. On the contrary, the bishops were forbidden to re-ordain, but might "supply what was lacking." This refers to the ceremonies directed in the Latin ordinal. Only thirteen or fourteen priests are found to have had these things supplied. An examination of Marian institutions to benefices does not bring to light a single case of an incumbent deprived for inadequacy of orders. The only cause for deprivation was that the incumbent was a married man. There are clear cases of priests ordained by the English ordinal, but unmarried, being left in possession of their benefices.

Two or three years ago a book was published, entitled "The Unknown Life of Christ," which for awhile produced a great sensation. It went through ten editions in France, and was translated into English and other languages. One M. Notovitch professed to have discovered it in a Buddhist monastery at Himis, in Thibet. According to this "Life," Issa (Jesus) was represented as having derived his teaching from the Buddhists during a sojourn in India and the far East, when a young man. The Gospel account was much changed, largely in favor of the Jews, the working of miracles was practically denied, and a definite denial was given to our Lord's Resurrection. M. Notovitch gave a romantic account of his visit to Himis, his admission to the monastery, his intimacy with the chief lama, and his access to the manuscript which he professed to have translated; many circumstances were narrated, and long and learned conversations with the lama were quoted. As soon after the publication as possible, English residents at Himis were communicated with, who reported that no such person was known to have visited Himis at the time stated, and gave other facts tending to throw grave doubt upon the whole story. Professor Max Muller, from internal evidence, pronounced the document a fiction, but charitably supposed the traveler to have been imposed upon by the lama. M. Notovitch then challenged his critics to go to Himis and see for themselves, and announced his intention of going to Thibet again to establish the truth of his story by unanswerable proofs. Since

that time he has not been heard from. Another gentleman, however, has made this journey and investigation, with the result of extinguishing the last lingering possibility of the truth of M. Notovitch's narrative and alleged discovery. This gentleman is Professor J. Archibald Douglas, of the government college, Agra, Northwestern Provinces, India. He found no difficulty in obtaining admission to the monastery and access to the chief lama. The results, as published in *The Nineteenth Century* for April, are, briefly, as follows: No one during the last fifteen years ever gained admission to the monastery under the circumstances described by M. Notovitch; . . . to be nursed for a broken leg. No one has been allowed at any time to copy or translate any of the manuscripts. There is no life of Issa in the monastery, and the lama, who had already made inquiries of other chief lamas, averred that nothing of the kind existed in any monastery in Thibet, nor had the name of Issa ever been heard of except through missionaries and other Europeans. When the "conversations" of M. Notovitch with himself were translated to him, he energetically characterized them as "lies, nothing but lies." In fact, the chief lama seemed to think that to attribute to him a knowledge of such subjects as are discussed in these conversations was to charge him with some kind of outrageous heresy. He declared that he had never heard of such peoples as the Egyptians, Assyrians, and Israelites, and knew nothing of their religions whatsoever. These are matters upon which M. Notovitch makes him discourse with great glibness and profundity. Professor Max Muller now apologizes for having insinuated that the venerable lama might have been capable of "hoaxing" M. Notovitch. Thus falls to the ground the whole story, and the "Unknown Life of Christ" takes its place among the most audacious of literary frauds.

An Egyptian Discovery

A very remarkable discovery has been made in Egypt, in the neighborhood of Thebes, by Mr. Flinders Petrie. Under the permission of the director of the Department of Antiquities, Mr. Petrie spent three months in the work of excavation, in the course of which he brought to light the sites of four royal temples hitherto unknown, and fully examined and identified three others which had previously been unearthed. One of these was the temple of Merenptah, whose reign dates back to the thirteenth century before the Christian era, and who is generally reputed to have been the Pharaoh of the Exodus. In this temple was discovered the historical prize of the year. This is a slab of black syenite, ten feet three inches high, and five feet four inches wide. It is, says Mr. Petrie, the largest stele of igneous rock known,

and was polished like glass. The material is exceedingly tough, which accounts for the preservation of the slab amid various vicissitudes, and for the perfectness of the inscription. After so many ages, not a single sign of the 6,000 characters engraved upon it is defaced or injured. It is in this inscription that the interest of the discovery centres. It contains the very first monumental allusion to the people of Israel, so far known. A great part of the inscription is occupied with an account of a great war with the Libyans and their confederates, apparently, from the shores of southern Europe, and the final triumph of the king of Egypt. After all this, at the very end, comes a summary of victories said to have been achieved over the Africans, the Canaanites, the Philistines (apparently), the Syrians, and "the people of Ysrael," who are said to have been spoiled, and to have left no seed. This seems to be decisive evidence as to the recognition of Israel as a nation or people in the time of Merenptah, but where they were or under what circumstances, remains to be explained. It is natural to conjecture from the context that they were already settled in Palestine. In that case the Exodus must be thrown much further back than the reign of this king. Time must be allowed for the Exodus itself, and for the entry and settlement of Israel in the Promised Land. But a difficulty confronts us on the threshold, in the absence of any reference to an Egyptian invasion in the books of Joshua and Judges. Several theories are advanced by Mr. Petrie, in *The Contemporary* for May. One of these is that the reference is to the oppression of the Israelites in Egypt; another, that not all the clan went down to Egypt with Jacob and the twelve patriarchs; another, that a part returned after the seven years of famine; and still another, that at the time of Exodus a portion of the people did not follow Moses, but proceeded directly to Palestine, and that Merenptah chased after them in revenge for the main body. All of these theories present difficulties, but there are others which might be advanced. The Exodus itself may be referred to with a distortion of the truth quite in accord with what we know of the character of Merenptah. We are not sure, however, that the following may not be the most probable explanation: This stone was inscribed after the Israelites were settled in Canaan, but Merenptah did not, in fact, invade Syria and Palestine. The main purpose of the inscription is to celebrate the great triumph of Egypt over Libya. At the close is added this sweeping but somewhat indefinite claim to victories over pretty nearly all the other tribes and nations with which Egypt came in contact. It is not necessary to assume the truth of such a claim. It may be simply added to enhance the glory of the king, by representing him as a universal conqueror. Examples of

this kind are by no means lacking among the monuments of antiquity. Campaigns and conquests are recorded which never took place, and great monarchs are related to have penetrated regions which, in fact, they never saw. Sometimes indeed such statements become almost conventional, and successive kings are credited with the same victories, almost in the same words. So far, then, but one thing is certain, that when this ancient slab was inscribed Israel, was already known and recognized as a distinct people among the nations of the earth. Every year brings to light new facts, and doubtless in the course of time the explanation will be found of the brief and tantalizing statement of this wonderful stone.

Five-Minute Talks

BY CLINTON LOCKE

LXVII.

The readers of these talks will remember one on Christian Science, some little time since. It brought me many letters of thanks, and requests for some further discussion of the subject. One of the letters received was from a very intelligent and cultivated woman, and it contains so much of interest that, with her permission, I am going to give some extracts from it, and comments on it, hoping that it may be a warning light to some who are gaily sailing this sea of Christian Science, utterly unaware that it leads to a very unchristian Niagara, and a shipwreck of all Christian faith. My correspondent says: "I was led into Christian Science with the sole desire to obtain freedom from physical pain, and the relief was so immediate and lasting that I had large hopes of what I might do in the future, with greater strength and endurance. It was a fascinating prospect, and I had the mistaken idea so many have, that they can use the healing notion without adopting the religious ideas accompanying it; but a closer study of their books, especially one by Henry Wood, "God's Image in Man," brought to light plain and unvarnished Unitarianism. I revolted then and there, and in my perplexity wrote to a very old friend and saintly bishop of the Church, who replied to this effect: 'You cannot suppose that after sixty years of study, thought, observation, and action in that whole domain of divine and human things where this healing notion, with its theosophic accessories and unsettling consequences belong, I am to become a pupil of a preacher I never heard of, in a heresy which forty years ago I joyfully and thankfully forsook.

... What is true in that mixed and foggy region is not new, and what is new is not true. Everybody who knows anything of the relations of mental states and physical conditions, and their phenomena, knows that all the improvements in health attributed to those psychic and ethereal and emotional causes are accounted for by well-known laws, by the Spirit of God acting through those laws, and through a Christian faith in Him, with prayer and obedience."

The lady had written to the Bishop of the sweet and saintly character of many of the teachers and exponents of this so-called science, and he says very pointedly about that: "If we should begin to judge systems

of belief and revelation, and even opinion, by the sweetness and purity and integrity of persons, what a queer sort of zigzag course we should take. There is not a schism or a fallacy that could not challenge acceptance on a criterion so deceptive. There are standards of truth, and we have them. . . . I have never yet known man or woman to be subdued with this plausible theory who did not lose interest in the Church, and all hold on the 'Faith,' and all trust in Jesus Christ as the Redeemer of the world. That is the sure end with them."

The Bishop's letter did the patient a great deal of good. She came to the conclusion that no matter how much better she felt physically, and she felt certain that she either was, or thought she was, much better, she would utterly repudiate anything so liable to lead her away from the Church's faith. She says: "Where there is that danger to be avoided, the consideration of mere physical well being is entirely outside the question. I have not a doubt that if I had kept on I might be feeling much better than I do to-day, but where would I be spiritually?" So reasoned St. Lucy, St. Agnes, St. Catherine. They were offered splendid positions if they would renounce the Faith. They were implored not to sacrifice their youth and beauty to the flames. They replied as this woman did: "Where the Faith is concerned, physical well being cannot be considered for a moment." The malady under which she labored was precisely one of those I spoke of in my first paper, as being often curable by inducing the patient to have faith in a certain course of treatment, whether blue glass, tar water, toe nails of St. Bridget, leg bone of St. Louis, Christian Science, or water of Lourdes, it matters not. She found, however, that with the "Science" treatment was steadily inculcated a soul-destroying faith. She says: "It is impossible to assert continually, as is the Christian Science habit, 'I am well and whole and perfect, etc.' without logically claiming sinlessness also as an attribute of the perfect being." She adds most pertinently, "However much the mental attitude may affect the condition of the body, I cannot believe that one's own thought can cleanse the soul from sin, but this idea seems to follow logically in the train of the first." Of course it does, and such is the Christian Science teaching. Let me quote a forcible passage from *The Churchman* of May 2nd: "The Scriptures give us a personal God, Creator of a material universe, and man a created being, with a body and soul mutually interactive, capable of sin, and through sin brought under the law of disease and death. Christian Science gives us in place of God an impersonal life in mind, a universe uncreated, not material, but mental; man a part of God and co-existent with Him, sinless and perfect." He is subject to sin and disease because he believes in the existence of matter, but Christian Science expects to cure him of that. The high priestess says in her rambling book, which has gone through a hundred editions, showing the wide prevalence of these notions, that Jesus (for she distinguishes between Jesus and Christ) never conquered all His belief in the flesh, or His sense of material life. He was Himself under the power of the "mortal mind," so that it is no wonder that His disciples believed in the materiality of the body, and never emancipated themselves from that error,

and she adds, with Arctic coolness: "God had been graciously fitting me during many years for the reception of a final revelation of the absolute principle of scientific mind healing." "The second coming of Christ is Christian Science." I do not think she could say with St. Paul, "I am not mad, most noble Festus."

The Holy Scriptures

BY THE REV. A. W. SNYDER

XVII.

The name given to the Holy Scriptures is very significant. It is a significancy somewhat obscured, however, by the Greek word Bible. It would have been better if, instead of being called the Bible, these Holy Scriptures had simply been known as The Book, or The Books. Such designation would better indicate their unique place.

As at our national capital there are numberless white houses, and yet only one that is called the White House, so among the countless books that have flooded the earth since the world began, one, and one only, is called The Bible—The Book. And yet this name—beautifully significant though it be—is, in a way, misleading, because the Bible is not simply a book, but a collection of books. It is to be remembered, also, that these sacred Scriptures were written by various men, at different times and widely separated stages of social development; some of them back in the very dawn of historic days others at a much later stage of civilization; that all of these Scriptures were written many centuries ago; that those of the Old Testament were written long before those of the New Testament, and that only those of the New Testament were written in the broad daylight of historic times.

We find, then, as we should expect to find, that these sacred Scriptures reflect the ethical, religious, and scientific, or rather the non-scientific, notions of the times in which they were written. It need surprise no one that it should be so. If God was to give men a revelation of knowledge not otherwise attainable, it would, in order to be available, necessarily be adapted to their condition. It would be, in a sense, imperfect, and subject to limitations. In order to be of any use to those to whom it was given, it would, necessarily, be made in terms "understanded of the people"—*at the varying stages of human development when it was given.* And yet a remarkable characteristic of these Scriptures is that when collected and bound up together in one volume they make substantially one book. Although made up of so many books, written by so many different authors, and at such diverse epochs and stages of civilization, the Bible is, nevertheless, substantially one book. It is a remarkable thing that it should be so. It would not be the case as regards any other collection of writings in all literature. Make out, for example, a list of representative writings, from, say the dawn of American literature to our own times. It might begin with Cotton Mather's "Magnalia," and end with Bryant's "Thanatopsis." It would be seen at a glance that such a list of writings would have no coherence, no common object or purpose. And yet such a list would cover only a period of less than three hundred years. Now, recall the fact that the first of the writings that make up these sacred Scriptures was written many, many centuries before the last; that the

Bible contains the most diverse kinds of literature, history, law, legend, poems, prayers, proverbs, prophecies, memoirs, and letters. And yet, strange to say, this collection of writings, written so long ago, at such different times, by such different authors, at such different stages of civilization, nevertheless make one book, and the Bible as a whole is characterized by a simple organic unity. One great purpose runs through it all. It has a beginning, a progress, an ever-advancing development, and final culmination in Jesus Christ our Lord and Saviour. Then in four brief memoirs it relates the story of His life on earth, tells us of some of His many words and works, of the spread of His Church among men, and finally of the great end of His mediatorial work on earth, the consummation of all things, the new heavens and the new earth wherein dwelleth righteousness.

This unity of the sacred Scriptures is not a theory or fancy. It is a fact, and an unparalleled fact. Men discuss the possibility of a miracle. We have one here in this striking characteristic of the Scriptures. It is before our very eyes. How are we to account for it? We must try to in some way. One theory, and one only, does, and it is that the Bible is of God, however much it may be of men also; "that it is the record of the revelation that He made "at sundry times and in divers manners;" that it tells the story of His great purpose in the creation, education, redemption, and salvation of humankind.

Primitive vs. Modern

BY C. T. S.

PRIMITIVE.—"If he neglect to hear the Church let him be unto thee as a heathen man and a publican."—*St. Matt. xviii: 16.*

"The Church of the Living God, the pillar and ground of the truth."—*I. Tim. iii: 15.*

"Then pleased it the Apostles and elders with the whole Church to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas, surnamed Barnabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, Syria, and Cilicia: For as much as we heard that certain which went out from us, have troubled you with words subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul: men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us to lay upon you no greater burdens than these necessary things. . . . So when they were dismissed they came to Antioch, and when they had gathered the multitude together, they delivered the epistle: which, when they had read, they rejoiced for the consolation. . . . And as they went through the cities, they delivered them the decrees for to keep that were ordained of the Apostles and elders, which were at Jerusalem. And so were the churches established in the faith and increased in number daily."—*51 A. D., Acts of Apostles, xv: 22, et seq.*

MODERN.—"In every case the Catholic is obliged to conform himself to the judgment of the holy see, to regulate by it his sentiments and his professions."—*The Very Rev. Mgr. Jas. Schroeder, D.D., Ph.D.*

"Such definitions (*ex cathedra*) of the said Roman Pontiff are of themselves unalterable, and not from the consent of the Church."—*Vatican Council.*

"*The Christian Union* (now *Outlook*) represents an extreme type of Protestantism. It believes and teaches the absolute right of private judgment; that the final authority of every man is in himself; that if he accept Church, or book, as his guide, he must accept it for himself, and therefore its authority over him is an authority self-accepted and self-imposed."—*Christian Union.*

"We care nothing for what the Church says, we accept no human authority; we always ask the reason of the Faith that is offered to us. It is nothing to us that a council of Nicea, or Ephesus, or Chalcedon, or Trent, or Rome has declared anything. We do not bow to any dictum of Athanasius or Augustine, or Aquinas, or Luther, or Calvin, or Wesley, or Leo. We go simply to the God who is in our own conscience and reason, and in the Holy Scriptures."—*The Independent.*

"It is curious that nobody seems to have called attention to . . . the actual affinity in history and doctrine of the Baptists with both Universalists and Unitarians. The doctrine of Church independency, the rejection of creeds, the passion for "soul liberty," have been common to all alike."—*Rev. Jesse B. Thomas, D.D.*

PRIMITIVE.—"A great company of priests were obedient to *the faith*" (the Creed), "confirming the souls of the disciples and exhorting them to continue in *the faith*." "Holding the mystery of *the faith* in a pure conscience." "Till we all come in the unity of *the faith*, and of the knowledge of the Son of God." "I have fought a good fight, I have finished my course, I have kept *the faith*." "Fight the good fight of *the faith*." "Earnestly contend for *the faith* once delivered." "Hold fast the form of sound words." *1st Century, Acts and Epistles of Apostles.*

MODERN.—"It is to these (formulas of the Christian Faith) that we unwittingly owe the remains of all virtue which we possess. In our generation we live on a shadow, on the perfume of a vase, which once was full, but now is empty. After us men will have to live on the shadow of a shadow, and I often fear on something lighter still."—*Renan.*

"Congregationalists have no written creed, but they have what, in my judgment, is infinitely worse; they have a syllabus, which every man is allowed to treat as a theological foot-ball. It consists of words which every man may change, and of propositions which every man may modify or repudiate."—*Rev. Jos. Parker, D.D.*

"Baptists have no supreme tribunal, no credal standard."—*Rev. Jesse B. Thomas, D.D.*

"Till the Churches have shifted their base entirely off their creed fundamentals, and planted themselves simply on the Christian ideal of spiritual character and holy life, I see no hope of the real inward union for which alone I deeply care."—*Rev. James Martineau, D.D.*

"Drop Church, drop creeds, drop everything, until you have that of greater con-

cern found—God."—*H. W. Beecher, D.D.*

"The Church of the future will be based on character instead of creeds."—*Rev. J. Titworth.*

"In every creed man is the slave of God." "We do not want creeds; we want knowledge." "The trouble with most people is, they bow to what they call authority."—*Robt. Ingersoll.*

"The creeds of the Catholic Church do not represent the contemporaneous thought of any age; they declare eternal truths, telling what God has taught man, and done for man, rather than what man has thought out for himself about God. They are voices from above, from Him 'with whom is no variableness, neither shadow of turning,' and as such are entitled to our implicit faith. . . . Fixedness of interpretation is of the essence of the creeds."—*Pastoral Letter of the Bishops, 1894.*

Letters to the Editor

BETWEEN THE FONT AND THE ALTAR RAIL

To the Editor of the *Living Church*:

A recent writer on the "Failure of Protestantism" says of the Episcopal Church that "it is well-manned and superbly officered." Yet, in spite of this, it is rather painful to so frequently read in the reports of Confirmations in parishes of more than a generation old, that of the number confirmed, by far the greater part were of mature years, and converts from other denominations. Does not this somewhat warrant Mr. Thomas Dixon's recent classification of the Episcopal Church as among those religious bodies who are not retaining their hold upon their own young, and whose accessions count more as transpositions of persons already Christians, than actual growth among the unconverted, or by retention of its baptized children? How frequently we find a notice—evidently written by some well-meaning pastor—which announces that "nearly all the members of this Confirmation class were persons of excellent standing in the community; so many being from the Baptists, so many from the Campbellites, so many from the Methodists;" or else, "It was a truly edifying sight to see the class, nearly all of whom were of that mature state in life which assures a thorough understanding of the solemn step being taken." Recently a writer in your paper tells us of a parish existing, within her own memory, over twenty-five years, which can boast of *only two* (if these, in fact, were not adults of no previous religious antecedents) of *its own baptized members being confirmed out of a class of fifteen.*

Is there not something radically wrong when parishes having a membership of from seventy to two hundred communicants, after twenty-five years—during which time, allowing five years for training between the age of ten and fifteen, there would be twenty-one sets of children go through their Sunday schools—lose almost all of these between the font and the altar rail, and but for recruits from other bodies, their Confirmation classes would be mere shadows? Surely if these be the facts, do not let us herald it with flourish of trumpets, lest somebody ask us, 'Where are these lambs, over whom, more especially than over all other souls, it is our duty to watch, our duty to feed and train?' No one who views the Episcopal Church as the highest exponent of Catholic truth for the English-speaking peoples, can feel aught but joy at all those who, from conviction, seek a home within her borders; but it is a most serious matter when, allowing for deaths in infants, which are generally balanced by children of non-Churchmen who attend our Sunday schools and come under our pastoral care, the number of confirmed persons under sixteen falls so fearfully below the number of Baptisms; and when, even with converts added,

classes bear no proportion thereto. Is not the fault largely with the imperfect teaching on this matter?

I fear that we of the clergy too often fail to teach definitely and clearly what the Church demands of every sponsor, and therefore expects us to impress more and more upon both sponsors and parents—the duty of *children* being brought for training, and then brought for Confirmation. Only recently I met a man just ordained priest who said he never would urge parents to have their children “join the Church.” In the Lutheran Church children grow up naturally expecting to be confirmed, as much as they expect eventually to vote, and this, not because they are more largely of foreign antecedents, but because, as we are expected to, pastors impress continually the duty of constant and definite training for so important and blessed privilege. Until our children bear better ratio to our adults confirmed, let us merely state, if we must do that, the number. OCCIDENT.

AN EXPLANATION

To the Editor of the Living Church:

Will you kindly permit me to say that the “correction of a misstatement” by correspondent in your issue of May 16th, is, in its turn, misleading. It says, “In the visitation there referred to, no Roman Catholic was confirmed,” which, without explanation, might be taken to mean that no Roman Catholic was presented. Now, the intention of the correction I take to be an emphasizing of the view that Anglican Catholics should not reconfirm Roman Catholics. But the point of the original statement in this regard was the fact of the reception, not the manner. Not only at this visitation, but at every visitation of the Bishop since I have been the rector here, at least one has been presented from the Roman communion; and those who have been thus presented have been received—not confirmed. And “the visitation there referred to” afforded no exception or departure from this custom or procedure.

I think the correction did not intend to impute misstatement other than in failure to distinguish between confirmed and received; and I feel quite sure that the original statement did not intend to impute to any one, or disavow for any one, any particular mode of dealing with such a case.

God has very greatly prospered His work in this place, and the fact under consideration, together with others, was given out, not to approve or condemn the methods of any bishop or other human being, but that, even though the facts might happen to show in print inaccuracy in particulars, yet in their essence they might still cheer and stimulate workers in hard fields elsewhere.

May 19, 1896

HORATIO W. P. HODSON.

A REMEDY

To the Editor of the Living Church:

Kindly allow me to commend to the earnest attention of all good Churchmen the wise letter of the Rev. W. S. Barrows, in your issue of the 9th. He is practical, as well as wise. He touches one of the weakest places in our Church economy, and suggests a remedy. He writes: “It is a good time to see what can be done to avoid mistakes made hitherto, and to render our good system more effective. One of our chief blunders has been the foolish way we have of putting all the funds at command into a church edifice, and leaving nothing for a parsonage.” This is true. It is certainly a foolish blunder to put all in the house, and leave nothing to help provide for the support of the man. It ought to be reserved, or, at least, divided. It is easy to see that the worker ought to be provided for first. Good Christian work can be, and often is, carried on without owning a church, but never without a worker. In the small towns the Church should own a home; in the country, a glebe. With a provision of this sort, an efficient man can build up a parish, and at the same time support his family respectably. Without it, he will be soon forced to move, the congregation

will wane away, and the church, if there be one, will go into dilapidation. A church without a preacher is a sad sight. It is a shame to sell it. It will not do to rent.

The loss of the Church in the United States in its want of its legitimate strength in the small towns and country, is incalculable. All ranks of life in the cities are being constantly renewed from the fresh blood and brains of the country and small towns. Instead of the ranks being filled up with men and women imbued with prejudice against the Church, they ought to come with love for it. Our failure here is because we lack a systematic plan for such work. We are good enough at beginning it, but poor at sustaining it. Mr. Barrows suggests the remedy for the evil. It is to endow each one of these places where there is not sufficient population to support a resident minister, with a rectory or glebe. It would secure a home, and part of a living, for a clergyman. With that secured, an efficient worker can build up a parish and a church edifice.

I can see no place where “the many generous givers of the Church” can use their gifts to better and more lasting advantage. A moderate investment here can be made to bear fruit generation after generation. Will not Mr. Barrows, or some other good man, with the approval of his bishop, begin an organized effort? I would like to make a modest subscription to such a good work. E. B. ROSS.

Rossvie, Tenn., May 19, 1896.

A RESOLUTION QUOTED

To the Editor of the Living Church:

Will you not, in view of the Fuller case in Massachusetts, with the extraordinary statements contained in Bishop Lawrence's Judgment and in Mr. Fuller's Protest, print the resolution adopted by the House of Bishops at Minneapolis last October, and printed in the Journal of General Convention, pp. 137, 138.

Faithfully yours,

ARTHUR C. A. HALL,
Bishop of Vermont.

May 18, 1896.

THE RESOLUTION

Resolved: That in the judgment of this House it is not competent for any minister of this Church to celebrate the marriage of a divorced person without such inquiry as shall sufficiently conform to the requirements of the canons of Marriage and Divorce, and sufficiently protect the rights of all parties concerned in the case; and that marriages celebrated without these safeguards merit the explicit reprobation of this House.

Personal Mention

The Rev. Benjamin Allston has taken charge of St. John's church, Wiansboro, and St. Stephen's church, Ridgeway, S. C.

The Rev. Wm. H. Burbank has resigned St. Luke's, Cincinnati, S. Ohio, and is to be succeeded by the Rev. Paul Matthews, of Omaha, Neb.

The Rev. G. B. Clarke has taken charge of St. Alban's church, West Superior, Wis.

The Rev. F. W. Cornell has accepted the curacy of Christ church cathedral, St. Louis, Mo.

The Rev. Geo. E. Edgar has resigned the church of the Epiphany, Urbana, and accepted a call to St. Thomas' church, Milford, S. Ohio.

The Rev. W. C. Hubbard, rector of Trinity church, Rochester, sails for England and the continent on June 6th, by the steamship “Lucania.” His address will be Brown, Shipley & Co., Founders Court, London, Eng.

The Rev. Max Keller, Ph. D., has taken temporary charge of Christ church, Cambridge, Mass., in absence of the rector.

The Rev. Dr. R. J. Keeling, for the past seven years rector of St. Mark's church, Aberdeen, S. Dak., has resigned on account of ill-health, greatly to the regret of his parishioners. Dr. Keeling returns to his former home in Harrisburg, Pa.

The Rev. Herbert L. Mitchell has accepted the rectorship of Grace church, Yantic, Conn.

The address of the Rev. Luther Pardee is now Austin, Ill.

The Rev. Dr. J. N. Rippey has resigned the charge of St. Paul's church, Elk Rapids, Mich.

The Rev. L. C. Rogers has resigned charge of St. John's church, Grand Haven, Mich.

The Rev. Geo. Winthrop Sargent, formerly rector of St. John's church, Erie, diocese of Pittsburgh,

has accepted the curacy at St. Paul's chapel, Trinity parish, New York City.

The Rev. Herbert Stanley Smith who resigned some time ago as curate at St. Paul's chapel, Trinity parish, New York City, will remain at his present duties until Aug. 1st, when he goes to the rectorship of St. Andrew's church, Lambertville, N. J., to succeed his father in that parish.

The Rev. James Stanley, of Terre Haute, Ind., has accepted the call to the church of Our Saviour, Cincinnati, Ohio.

The Rev. A. De R. Meares intending to resign the chapel of the Holy Evangelist, Baltimore, his address is changed to 1432 John st., May 31st.

The address of the Rev. Wm. J. Gold, S. T. D., for the summer, will be, Bishop-thorpe, Lima, Ind.

Official

THE annual retreat at Kemper Hall, for associates and ladies will begin with Vespers, Tuesday, June 16th, and close with Celebration, Saturday, July 20th, the Rev. Dr. Mortimer, of Philadelphia, conductor. Ladies wishing to attend will please notify the Sister Superior, before June 6th.

Died

TURNER.—Entered into rest, at her home in North Evanston, Sunday evening, May 17th, Mary M., widow of the late Thomas B. Turner, in her 69th year. Funeral from St. Matthew's church, Tuesday, the 19th. Interment in Rosehill Cemetery. “Be thou faithful unto death, and I will give thee a crown of life.”

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 \$246,000 between May 1st and September 1st.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

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.

CANDIDATE for “diaconate,” having had three years' theological seminary training, offers himself to any missionary bishop, East, West, or South who will ordain him. Has been successful with congregations of working people. Single. Address “Highest Reference,” care THE LIVING CHURCH.

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.—Position as high school teacher, or as principal of graded school. Several years' experience and good references. Address Box 27, Virden, Ill.

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.

WANTED.—Experienced organist and choirmaster, several years in present position. desires to make a change. Chicago or Western city preferred. First-class references. Address: DECANI, care THE LIVING CHURCH.

GRADUATE of Toronto Conservatory of Music, with high honors in vocal music, voice culture, and piano, desires position in Church school. Moderate salary for first year. SOPRANO, LIVING CHURCH office.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

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.

In May---A Sketch

BY MARGARET DOORIS

I walked along a shady road,
Fond memories made it dear,
And filled my heart with loving thoughts
Of many a vanished year.

The orchard glowed with fragrant bloom,
Sweet lilacs fringed the way;
On every highway, every field,
I marked the blossoming May.

I lingered 'neath the old oak trees
My happy childhood knew;
I sought the quiet, sheltered nooks.
Where fairest violets grew.

I stood upon the moss-grown bridge
To watch the waters flow;
I threw bright pebbles in the stream,
As in the long ago.

I watched its silvery, winding course
Through blossoming meadows gay;
I gathered till my hands were full,
The golden flowers of May.

And as I followed after
That little river's flow,
I passed o'er many a grassy bank
Where reeds and rushes grow.

Then, at the close of that May day,
I watched a sunset grand,
In glowing streams of golden light,
Flood all the blossoming land.

London, Ohio, May, 1896.

The Bishop of Carlisle, Dr. Bardsley, has discovered that a man has need to be very careful [of his language if he does not wish to be misunderstood. Speaking at an industrial guild, he regretted that no prizes were given for mending or sewing on buttons. When he was a young man, he said, he could sew on buttons that would not come off. He was reported in the newspapers as saying that he was in the habit of sewing on his own buttons. When he reached home he found his wife not in the best of humors, and demanding to know what he meant by saying that he had to stitch on his own buttons. The story having got abroad, has continued to follow him around. Going to a watering place for a vacation, he overheard himself described as "the Bishop who sews on his own buttons." He has concluded to be cautious in future how he brags of his skill in such directions.

The Rev. L. H. Wellesley Wesley, vicar of Hatchford, in Sarrey, is of the same family with the founder of Methodism, and has in his possession many interesting documents and memorials relating to John and Charles Wesley. It is not commonly known that the name "Wesley" is a contraction of "Wellesley," and that John Wesley and Sir Arthur Wellesley, afterwards Duke of Wellington, were cousins. John Wesley was a highly educated man, and besides hundreds of pamphlets and sermons, wrote books on a variety of subjects. The Rev. Mr. Wesley has of these works, a two-volume novel, four volumes of Church history, two volumes of English history, a Hebrew, French, and

Latin grammar, a dictionary, five volumes of natural philosophy, a book of medical remedies and prescriptions, and two enormous volumes of notes on the Old and New Testaments, all written by John Wesley. Our readers will be surprised to learn that the Rev. Dr. Charles Wesley, the last male descendant of Charles Wesley, the great hymn writer, was "confessor to the Queen and Royal Household," which office he held until his death in 1852. It may well be imagined that her present Majesty had no use for such a priest, and since Dr. Wesley's death no successor has been appointed. But it is a curious fact that the last male descendant of one of the founders of Methodism should have had the office of confessor to King William IV. and Queen Victoria.

Longer Pastorates in Rural Parishes

BY THE REV. A. KINGSLEY GLOVER

I. PROVISION FOR OLD AGE.—There is no doubt that much anxiety exists among the clergy as to provision for old age. By inadequate support in old age I bar out the subject of incomes while in active service, and refer wholly to the absence of means in the Church at large whereby the aged clergy may live decently and comfortably, and independently, so to speak, when no longer able to perform the functions of their office. It is a fact that the relief for each of the disabled clergy amounts now to about sixty dollars annually! But the diocese of Iowa has taken the lead, through the thoughtfulness of a pious woman, and the sum of \$100,000 has been left the diocese for the aged and infirm clergy canonically belonging to it. Possibly other dioceses will follow, for surely the support of the aged clergy is one of the most sacred trusts laid upon us. The early Church knew of no such neglect of the old clergy as is witnessed in our glorious age, and it is a crying shame that the great body of the laity take no more interest in the general fund for the support of the venerable, decrepit workers in the Lord's vineyard. I think the offerings for this fund are smaller throughout the country than those for many other and less important objects. No wonder then that the clergy feel restless, and are very frequently seen changing their parishes, even to such an extent as to have given rise to that now familiar term, "restlessness of the clergy." Small salaries or stipends will seem enough to many of us when it is known that our old age will be taken care of by those to whom we have ministered.

Yet, while esteeming the plan of financial support as carried on by the general fund and by the diocesan funds, I would suggest that a far better plan would be the establishment of clerical homes for the old clergy, where all might find domestic comforts, and enjoy more or less of community life. Each diocese or province might have one clergy home, superintended by a clergyman. There might be also a home for the married clergy, and the care given them under these conditions would far exceed that which many get when left to shift for themselves on the small income now available.

The Roman Church is in advance of us in this respect, and no one ever heard of a Roman priest as an object of charity outside of the clergy homes—homes for aged priests. It is, after all, not money that the clergy want, but only provision for old age, in

view of the lack of sufficient income to enable us to become independent. Clergy homes will thus play their part very sufficiently in increasing the length of pastorates, since it is supposed that much of the changing from parish to parish is due to the smallness of the stipends!

2. MEAGRENESS OF CLERICAL INCOMES.—It is a fact that in rural, and often in city parishes, we receive only enough to live on. The business man is not satisfied with a mere existence. He looks forward to the time when old age, with its attendant helplessness, will approach and leave him dependent upon friends or the State, and his main object in life is to accumulate capital so as to have enough to live on when that time comes. In this he generally succeeds, for there is a continual rise in position among those employed, involving an increase of salary, and in the case of a man in business for himself, he has the chance to increase his fortune. In short, barring financial falls and failures, there is a constant rise or gain in worldly possessions in the business world. Business men who are successful do not merely live, but they increase their capital. The great body of the rural clergy live on incomes that a bricklayer never thinks of being able to live on, for the latter gets frequently four dollars a day! How many of the clergy get four dollars a day! Yet their families are expected to live as people do who enjoy considerable incomes. While recognizing small stipends as one of the many causes of clerical changes, I do not believe it is right in the clergy to permit this to militate against their usefulness. In the very beginning of our ministry it is only too well-known that salaries are not first to be sought for. If the object in life be to get a comfortable income and an increase of capital as years roll on, surely this ought to be done outside of the ministry! Once a clergyman, one ought not complain of stipend, for the chance to do better financially was ours before ever we applied for Holy Orders. Moreover, frequent changes, with a view to secure larger incomes, is not the best way to get along. The money spent in moving about from parish to parish often equals that gained in salary, and instead of bettering oneself by a change, one is often doing worse financially. Nine hundred dollars is called a small income. With a family there is no chance to get ahead at all. On this one can merely live, and pay something on life insurance.

There is a canon law in the diocese of Indiana, but I am sorry to say that it is a dead letter, although a very recent enactment, for the laity only voted for it after it was distinctly understood that it had no binding or legal force. Said canon provides that no parish clergyman shall receive, if single, less than \$800, and if married, not less than \$1,000. Although this good law is not enforced in Indiana, it might be elsewhere, and should be there, resulting not only in uniformity, but also enabling the clergy to see, possibly, some little margin above mere living expenses.

3. IRREGULAR PAYMENT OF SALARIES.—Quite as potent a factor in producing short pastorates as any other, is the irregular payment of stipends. A small salary, if regularly paid, will often go farther than a larger one irregularly paid. Irregular payments run more of the clergy into debt than is supposed. A stipend paid every month will always mean much more than one paid every three months. Money in hand is

worth 25 per cent. more than the same sum paid, say three months later. I think irregular salaries are doing far more injury to the clergy than small salaries. Living is expensive by more than 25 per cent. on the credit basis than it is when the cash is at hand to meet daily obligations. Moreover, there is the loss of interest. Were stipends paid regularly there would be some opportunity for the clergy to lay up in bank, say two hundred dollars a year out of \$1,000, which, put out at interest, amounts to as much as the average person subscribes for church support. A clergyman should have his stipend paid him monthly, and it is his own fault, generally, if this be not done. The cure of such irregularity is to be found in the early and business-like understanding between rector and vestry, that under no circumstances will he continue his services unless his obligations to the community can be met regularly. When a clergyman is called to a parish let him visit it, and, before accepting, let him meet the vestry, and speak manfully upon this important topic; and even see that it is recorded in the books or on other paper that the contract shall cease when the parish loses its conscience in this matter. Regular salary means longer pastorate, because the stipend goes farther, and because there is the feeling on the rector's part that his people are really doing what they ought to do, meeting obligations cheerfully and promptly.

4. ABSENCE OF RECTORIES.—Absence of rectories is doubtless a fruitful source of short rectorates. In addition to the meagre salary, there is the extra rent of, say \$100, laid as an additional burden upon the clergyman's shoulders.

But the greatest, though not necessarily the most widely spread evil in this connection is the insane action of some vestries in selling rectory property in order to get the parish out of debt. In Indiana this evil, resulting in the alienation of much valuable property, was so extended as to call for drastic action, and a canon law was passed, one lived up to, that no vestry shall sell or transfer property belonging to the Church without the consent of the Standing Committee, with the concurrent consent of the bishop. This has saved much Church property that would have been lost to us without such an enactment. A church or parish without a rectory is always in danger of losing its priest, which generally means a brief pastorate.

5. NATURAL UNEASINESS OF THE CLERGY.—The clerical life is a nervous one. The nerves of a clergyman are nearly always unstrung. Little things trouble him as well as great ones. A parish may be in a very good condition, but the rector, nervous and impressionable beyond understanding on the part of the people, looks upon the condition of things with another eye. He is tired out, he needs a rest, a change of scene, for a month or so. The people cannot always see things in this light, and instead of bettering, the affairs go from bad to worse. A man with an overworked brain cannot pray well or preach well, or look well. All is dark, the labor expended is resulting in absolute failure! These are the thoughts of the clergyman, only too often expressed to his bishop, and he resigns! And, strange to say, the people, with tears in their eyes, let their dear rector go his way! Why do they bid him a farewell? Why do they not hold him sometimes? Because they are un-

acquainted with the canon law that gives them power to hold their rector whether he wants to go or not! Canon 4 section I, Title 2, distinctly provides for such cases, and many others: "A rector may not resign his parish without consent of the said parish or its vestry," etc. Here is a law that can be easily worked. A vestry may decline to consider a resignation, and by pointing out to a rector resigning, the love and esteem in which he is held, may generally manage to hold him, promising to make such a reformation in parish affairs as will conduce more and more to the happiness of both pastor and people. This canon should be a check upon "clerical uneasiness," and a cure for short pastorates resulting from this peculiar malady.

6. PRIDE.—Unholy pride is indeed a bad thing in a clergyman. This generally takes form as ambition to "rise" in the Church, eagerness to hold a higher position, to be rector of a great parish for honor's sake. The Church is not supposed to be an organization in which to "rise." All clergymen are equal in honor, if not in learning and genius. Some of the very best men in the ministry are in our western Indian missions, men of power and learning. Change of parish from small to great, from poor to rich, does not raise a man in the estimation of the Church, or in the favor of God. A priest is a priest, a bishop is a bishop; the Bishop of Oklahoma is just as honorable, the Bishop of the Platte is just as great and high, as the bishop of the oldest diocese in the land. Rising by change of place, by change of abode, is thus not recognized in the Church of God. Many of our younger clergy are placed over small parishes in the West, and this desire to rise, to please relatives by aspiring to higher places, is ruining not only parishes, but the younger clergy themselves. There can be nothing more unclerical, nothing less apostolic, than this tendency. I know that many young men really go out into the Lord's vineyard, to a small parish, with the distinct purpose to make a mark there, as an advertisement for future emoluments! This is wrong, and should be met, and can be met, by the bishop's refusing to accept the services of any young priest who does not make a promise, in writing, if necessary, to stay where he is sent or called, for a certain specified time, at least five years, the vestry also being a party to such an arrangement, if it be an organized parish.

7. EARLY MARRIAGE OF THE YOUNGER CLERGY.—Married clergy seem to be the clergy most acceptable to the American Church. Yet, however good this state may be for the Church or for the individual, it ought to be so regulated as to prevent that injury that sometimes results from it in the case of the young clergy. Many of the short pastorates arise from their eagerness to marry, which generally means a need for a larger income. A limited celibacy would cure this evil. The bishop might readily give the new clergyman coming to his diocese to understand he must remain unmarried for the period of, say five years, years that would be free from all the cares of family life, wholly devoted to the Church. This has already been done in Indiana, where a young man whom I examined for the priesthood, coming from abroad, was accepted only on such a condition. A clerical writer in a late issue of THE LIVING CHURCH advocates perpetual celibacy from personal experience.

(To be continued.)

Monographs of Church History

(SECOND SERIES)

MEDIÆVAL OXFORD — CONCLUDED

BY K. F. J.

The festivals of patron saints of the various countries represented at the university were frequent occasions of dissension, for processions of students, masked, dancing, shouting, and garlanded with flowers, would too often come to blows between their pauses for devotion at different churches on their route. At last such processions were forbidden, and students were obliged to go quietly and singly to their parish church when they wished to do honor to their national saints.

Students passed from Paris to Oxford, and from Oxford to Paris—for the universities were cosmopolitan—the same life was common to all. A fray in Paris caused the dispersion of the students, who came in great numbers to Oxford. The dissensions in Paris were secretly fomented by Henry III., who afterwards boasted how many clerks left Paris for Oxford for further study.

Degrees were first given about the second half of the twelfth century. Edmund Rich, Archbishop of Canterbury, was the first English archbishop to hold the degree of doctor of divinity.

The feeling of jealousy and distrust of outsiders, was the first cause of students and teachers thus banding together as a guild, or craft, to keep out all intruders not properly prepared or authorized to teach. It was considered a specially laudable work to help poor students, and alms given for this purpose were the origin of fellowships. Both Bishop Grossetete and St. Richard of Chichester gave liberally for the support of poor clerks at Oxford.

The system of colleges did not begin till the second half of the thirteenth century, and it was not really established until much later. At first students lodged with the citizens, and afterwards in hotels, or inns.

Walter de Merton, Bishop of Rochester, and Chancellor of England—the friend of Adam de Marisco, originated the idea of the college proper, although there were one or two earlier gifts or grants which were the foundation of later colleges. He first built a college at Maldon, Surrey, which for some reason he removed to Oxford, about the year 1272, and well endowed it. He formed the idea of a secular brotherhood, as it were; no vows were taken, for the scholars of Merton were, in no sense, a religious order. Their lives were to be given to study and teaching. They lived together, ate together, and used the same library—a dark old room, where may still be seen the desk with chain attached, to which was secured some volume of great price. There were no professorships connected with Merton; the scholars attended like the other clerks at the lectures of different masters. They had a strict rule, for the keeping of which they were responsible to their warden and to the Archbishop of Canterbury. Although not in the least ascetic, Merton College partook of the religious spirit of the age. Stated offices were said, and especial prayers for the founder were daily used. The essential difference between the brotherhood of Merton scholars and a distinctively religious order, lay in the objects for which college life trained these men. It was for

life in the world—as lights of the world; they were to serve their country as statesmen, poets, lawyers, teachers, and so this founding of Merton College marks a distinct advance in the religious and intellectual conditions of Oxford and of England. Other colleges were soon formed on the same lines, some on previously existing foundations, and some by new benefactors; notably Queen's, founded by Robert Eggesfield, and named in honor of Queen Philippa.

"It was for a provost and twelve fellows, who were to represent the number of Christ and His disciples, to sit at a table as Eggesfield had seen in a picture the thirteen sitting at the Last Supper, though in crimson robes * * * his name is kept in mind by the quaint custom of giving, on his day, a needle (*aguille*) to each member of the foundation, with the injunction, "Take that and be thrifty."*

The remarkable advance made in Oxford in the thirteenth century was in great measure owing to Robert Grossetete, chancellor of the university, and afterwards Bishop of Lincoln. Intellectually, as we shall presently see, he almost gave her a new life; and through his intervention privileges were granted to the students, and their relations with the civil authorities were both defined and settled on a firmer basis. In 1244, it was granted, at his request, that all disputes between clerks and citizens or Jews, should be settled by the chancellor of the university; it was through his intercession that the grave quarrel between the students and the papal legate was satisfactorily arranged, and he was frequently their protector in disputes with the Jews.

We have seen the settlements of the friars in Oxford, and the wonderful rapidity with which they rose from ignorant brethren to be the promoters of every kind of learning, and counted in their ranks most of the greatest thinkers of the age.

Brewer, in his introduction to the "*Monumenta Franciscana*," says:

"With the friars came the first systematic attention to the medical studies and to natural philosophy in general. * * * There is scarcely a writer among them, distinguished as he may be for logical and metaphysical ability, who is not equally interested in experimental philosophy."

At the moment when they were thus stimulating thought and study at Oxford, Grossetete was using his intellect and influence in the same direction. He turned from the dry methods hitherto employed, to bolder investigations of his own, and wherever it was possible in the practical sciences, he would experiment for himself. In theology he urged the constant study of the Scriptures themselves, instead of reliance on manuals of theology, and, in this way, he inspired the preaching of the day with fresh life and vigor. He was the instructor of the friars in this important branch of their work. When he was consulted about a system of education in theology at Oxford, "he answered that just as skillful builders in laying foundations made careful choice of such stones as were capable of supporting the structure above—the Masters' regent in divinity ought to take the Old and New Testaments as the only sure foundations of their teaching, and make them the subject of all their morning

lectures, according to the practice prevailing at Paris."*

Opportunities for the study of Hebrew had been good at Oxford, for many Jews had settled there, and learned men among them had been encouraged to teach, they had even opened a school where Christian boys were taught as well as their own children; but Greek was imperfectly understood, and Grossetete set himself to promote this study in every possible way. Hitherto Aristotle had been only partially known, and as the translations of his works had come through the Mohammedans of Spain, and were both imperfect and also infected with their own heresies in the process, many of them had been entirely condemned by the Church. But the Crusades, in opening communication with the East, led to great changes, and among others, the books of Aristotle became more widely circulated. From being known only as a writer on logic, it was now discovered that "his works embraced the whole range of philosophy." Edmund Rich, Archbishop of Canterbury, when chancellor of Oxford, introduced a more general study of Aristotle.

As he "became more known through the new translations from the Greek, which showed him without the additions of his Mahometan expositors, he found students, admirers, and commentators among men of the greatest eminence * * * and thus from having been suspected and condemned, he came to be very widely regarded even as an infallible oracle."* Indeed he was quoted as only second in authority to the Bible itself.

Such was Oxford as we see it under varied aspects in the thirteenth century.

In the pages of chronicle after chronicle, it seems as the very heart of England, politically, ecclesiastically, intellectually. Full of a tide of young life forever flowing in upon her from every corner of England, Scotland, Wales, from Paris, Bologna, and Rome; poor half-starved students fighting their way up to glory and honor in law, theology, philosophy; bare-footed friars despising the world, yet leading her thought, and teaching her future rulers. Within her walls was discussed every question concerning things in heaven and things on earth, with a refinement of distinction and subtlety of argument which trained the mind of the world as perhaps nothing else could have done.

Archbishop French, in an interesting lecture on the schoolmen and the mendicants, speaks of the scholastic philosophy as a great service in its day to the Church.

"For minds which had lain torpid during a long and dreary night, it had approved itself a healthy gymnastic, an intellectual exercise, which they could not, without serious loss, have gone without."

Nor does he by this imply that the lights of the thirteenth century did no greater work than this for the world. On the contrary, he declares that they strove to "justify to the reason that which had first been received by faith," and emphasizes the fact that the systematizing of the science of theology, the organizing of the vast treasures of learning which the Church had accumulated through so many hundred years, was accomplished by the unwearied labors of the scholars of the Middle Ages.

Perhaps without such training the world

could not have been ready for the greater revival of learning two centuries later—nor for the scientific methods of our own day.

Book Notices

Manitoullou; or Five Years of Church Work Among Ojibway Indians and Lumbermen resident upon that Island or in its Vicinity. By H. N. B., an Assistant College Chaplain at Cambridge. London: Simpkin, Marshall, Hamilton, Kent & Co. Cloth, Pp. 164.

This is an interesting narrative of missionary work in the far Northland, "among the waterways of the diocese of Algoma, where the coastline covers a thousand miles"—work among both the Indians and emigrants. There are some touching incidents given of the Indian converts' desire to help others to a knowledge of the Christian faith, a desire finding shape in self-denials that might put to blush Christians of far wider opportunities. Some good engravings add to the interest and value of the book.

The Snow Garden and Other Fairy Tales for Children. By Elizabeth Wordsworth; with Illustrations by Trevor Haddon. New York: Longmans, Green & Co. Price, \$1.50.

These fairy stories are charmingly told. "One cannot expect," humorously remarks the author in the preface, "that children who have so many wise and clever books of history and other useful subjects, will care for such nonsense when they are well." Happily, fairy land still exists for children, in spite of written examinations and ability graded by *per cent.* A more delightful company on the hearth rug by the fire, we have not seen this many a day.

Women of Colonial and Revolutionary Times—Dolly Madison. By Maud Wilder Goodwin. With Portrait. New York: Charles Scribner's Sons, 1896. Price, \$1.25.

The renewed attention to historical reminiscences of the Colonial and Revolutionary periods of our country, is a pleasing fact. It witnesses that we are gradually accumulating a mass of most interesting detail regarding that portion of our national career which is becoming more and more, both to sentiment and patriotism, a classic period. The life of Dolly Madison is the second of a series to contain "carefully studied portraits of the most distinguished women of Colonial and Revolutionary times;" but more than this is done, for the portraits are set in a background which gives us a vivid picture of that period. The book is written in an easy, gossiping style, and is full of those interesting touches which bring the scenes of the past again to life. The old Virginia hospitalities, the troops of guests, the free libations, the stately manners, mingled with a certain freedom which would seem strange enough to us now, all appear, together with the gay costumes, the velvets, the laces, the white and scarlet coach and livery of Washington, and all that—all move before us in the grand manner. With this we have also portrait touches of the great men and women of the time, the scenes of the war of 1812, the burning of the seat of government at Washington, the peace, the financial depressions, the progress of politics, and, like a fine nerve of power, the influence of Dolly Madison, the wife of the president, running through it all, until at last she sinks to rest in a ripe old age, beloved and mourned by the whole nation.

A History of General Convention of 1895. With geographical Sketches of its Members. Also a Chapter on the History of the Church in the Early Days of Minnesota, and a Chapter on the Work of the Woman's Auxiliary in the United States. By Wm. Wilkinson, rector of St. Andrew's Church, Minneapolis. Pp. 654. Price, cloth, \$3; half morocco, \$4.

The book before us is all, and much more, than its title indicates; it is a hand book of minute information respecting the Convention, and also of how the Convention came to be held at Minneapolis, and of the steps taken for its entertainment. This information will be of much value to committees who have to prepare for Conventions in the future. The chapter on the early history of the Church in Minnesota, is charming with its sketches of Breck and Holcombe, Patterson, and other pioneers. The

*History University Oxford, H. C. Maxwell Lyte.

*Robertson's History of the Christian Church, page 469.

*Oxford and her Colleges, by Goldwin Smith.

story of Bishop Whipple's election to the episcopate is told in a graphic way, and how the election came about in a wonderful manner. To the Woman's Auxiliary over thirty pages are devoted. The names of all its officers, in every diocese, are given. The social gatherings, as the reception at Villa Rosa, Mrs. J. J. Hills', and the West Hotel, with the names of those who attended, are all given. The college re-unions, and educational and other gatherings, are reported. The Sunday services, with well prepared and long abstracts of the sermons preached, all have a place in this unique volume. There are about a hundred and seventy photographs of churches, parish houses, and bishops, priests, and eminent laymen, in excellent half-tone. The work is printed on heavy paper, and the letter press is clear. It is a handsome volume, and the binding leaves nothing to be desired. The literary style has led one of the most accomplished members in the Convention to say: "It has great power, and gives to most important historical facts a charm which makes them read like romance; this work will make the Convention of 1895 memorable to all time." Certainly the book deserves a place in the home of every Churchman, and in every library. Mr. Wilkinson's biographical articles in *The Times* newspaper, Minneapolis, during the Convention, attracted wide attention, and were highly commended.

Madam Roland. A Biographical Study. By Ida M. Tarnell. New York: Charles Scribner's Sons. Price, \$1.50.

Fascinating as a romance, this true tale carries one through the horrors of the French Revolution at the close of the last century, and brings its actors before us in a vivid manner. The interest of the history centres around that ever picturesque figure, Madam Roland, and one's attention never flags until with a real sympathy we see her go to her trial and her execution, clad in flowing white, with vermeil tints upon her cheeks, and her lips parted with a courtly smile. The story of her life is cast in dramatic mould. The quartette of chief figures are Madam Roland, her husband, her lover, Buzot, and her child, Eudora. Behind these is a vast phantasmagoria of dread and blood, and above all is an atmosphere of philosophical thought, political and social theories, and much sentiment and emotion. The whole fabric turns out an illusion. Madam Roland dies on the scaffold, her husband destroys his life in his misery, Buzot is found in a wheat field half eaten by wolves, and Eudora lives to resent the plain statement of her mother that as a child she lacked depth and imagination. The author has written a powerful book in a most virile manner, but in the reading of it one here and there comes on passages which show the woman writing of a woman. In one place, when speaking of Madam Roland's gushing letters to her husband, she says: "Perhaps something of the secret of the peculiar tenderness between Madame Roland and her husband at this time was that Roland was but little at home." The following passage referring to women in politics has a tone which a woman alone could give: "A woman in love is never a good politician. The sentiment she experiences lifts her above all ordinary considerations. All relations seems petty beside the supreme union which she desires. The object of her passion becomes the standard for her feelings toward others. She is revolted by natures which are in opposition to the one which is stirring hers. The sentiments, the opinions, the course of action of her lover, become personal matters with her. She is incapable of judging them objectively. She defends them with the imaginative passion of the animal, because they are hers. Intelligence has little or nothing to do with this defense. Even if she be a cool-headed woman, with a large sense of humor, and see that her championship is illogical, she cannot give it up." The book is a strong one, well worth reading, and has in it a running commentary of reflections, showing the work of a thoughtful student and a philosophic mind.

Magazines and Reviews

The involved condition of European politics and the ever-recurring Eastern question will make Henry Norman's article in the June *Scribner's* very acceptable reading. It presents a picture of the various countries and provinces comprised in the Balkan Peninsula. Many will be interested in reading the story entitled "His College Life," because it is by a college president, Wm. De Witt Hyde, of Bowdoin, and gives an insight into the intellectual and spiritual side of a college man's career, which may reasonably be taken under the circumstances, as not *all* fiction.

Bishop Doane has written for the June issue of *Harper's Magazine* one of the most interesting descriptive articles to be found within its pages; it is entitled "A Visit to Athens," and is very happy in its allusions linking together the old and the new Athens—the city of to day with the city of the classics. The illustrations accompanying Howard Pyle's second paper, "Through Inland Waters," are particularly beautiful. Dr. Waldstein's account of "The Greatest Painter of Modern Germany"—Menzel, with reproductions of his work, is well worth reading.

The Quiver is essentially fitted for home and family reading. It has a good corps of writers, as witnessed in the June issue, where the Dean of Windsor has a paper, entitled "Nothing Lost;" Rev. Prof. W. Garden Blackie, D. D., LL. D., one on "The Cruel Past—Child Sacrifice," illustrated by G. C. Hindley; Dr. Alexander McLaren, D. D., writes of "Ahaz of Judah" and the Rt. Rev. W. Boyd-Carpenter, D. C. L., Bishop of Ripon, on "The First Disciple." The "Notes of Christian Life and Work in all Fields," keep readers posted in an interesting manner, and there are always good serial and short stories.

The Outlook's seventh annual recreation number contains nearly a hundred pages and scores of illustrations. Nearly all of the special articles relate to outdoor life, sport, recreation, and vacation possibilities. Stories of fishing, hunting, and of adventure on land and sea; an illustrated account of the Olympic games at Athens; articles on mountain photography and mountain climbing; snapshots by a New York bicyclist; a charming sketch of the "Real Broadway" (in England)—all are fully and beautifully illustrated.

Christian Literature for May contains one original article, and several interesting selections from English sources, such as Fairbairn's "Cardinal Manning;" from *The Contemporary*; Vernon Bartlett's eulogy of Professor Sanday, from *The Expository Times*, and Professor Douglas' final and crushing exposure of the imposture called the "Unknown Life of Christ," from *The Nineteenth Century*. There is also an excellent essay by Ian Maclaren, on "The Offence of Religious People." The principal original review is by Professor H. P. Smith, on Gore's volume of Dissertations. He confines himself to little more than a brief statement of the author's positions, without adding his own estimate of them.

The Critical Review for April contains the usual collection of able short reviews of the latest important publications in the departments of theological and philosophical literature. Here the scholar has the opportunity of keeping himself abreast of the latest thought in English, French, and German, and of selecting out of the newest productions those likely to be of most service to himself. Among many others of value, many readers will be likely to turn first to the review of Makower's "Constitutional History and Constitution of the Church of England," and to that of Ramsay's deeply interesting book on St. Paul. Not the least valuable feature of this admirable Review is the bibliographical record of theological and philosophical literature for the preceding quarter. It does not profess to be exhaustive, yet in the present number it comprises nearly fifteen pages.

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.

THOMAS WHITTAKER

History of the Prayer Book; With an Explanation of Its Offices and Rubrics. By Clement M. Butler, D. D. Pp. 296. Paper, 50c.

Ruhainah, the Maid of Herat. A story of Afghan Life. By Thomas P. Hughes. Second edition. Pp., 272. 50c.

E. P. DUTTON & CO.

The Farmer and the Lord. By George H. Hepworth. 75c.

D. APPLETON & CO.

The Seats of the Mighty. By Gilbert Parker. \$1.25.

HARPER & BROS.

Memoirs of Barras. Member of the Directorate. Edited by George Drury. Vols. III and IV.

Cold Dishes for Hot Weather. By Ysaguirre and La Marca. \$1.

Extraordinary Cases. By Henry Lauren Clinton. \$2.50.

Wealth Against Commonwealth. By Henry Demarest Lloyd.

Madelon. By Mary E. Wilkins. \$1.25.

Mark Heffron. By Alice Ward Bailey. \$1.25.

A. C. MCCLURG & CO., Chicago

Quaint Crippen, Commercial Traveler. By Alwyn M. Thurber. Cloth, \$1. Paper, 50c.

THE YOUNG CHURCHMAN CO., Milwaukee.

From Jerusalem to Jerusalem. By the Rev. Alfred J. Belt.

DODD, MEAD & CO.

On the Art of Living Together. By Robert F. Horton, M. A., D. D. 50c.

CATHOLIC BOOK EXCHANGE.

Eucharistic Conferences. The First Papers Presented at the First American Eucharistic Congress. 50c.

CHARLES SCRIBNER'S SONS

Adventures in Criticism. By A. T. Quiller Couch. \$1.50.

THE CENTURY CO.

Notes of the Night; and Other Outdoor Sketches. By Charles Conrad Abbott, M. D. \$1.50.

LEE & SHEPARD, Boston

Beneath Old Roof Trees. By Abram English Brown. \$1.50.

Patmos; or The Unveiling. By the Rev. Charles Beecher. \$1.50.

What They Say in New England. A Book of Signs, Sayings, and Superstitions. Collected by Clifton Johnson. \$1.25.

Maria Mitchell. Life, Letters, and Journals. Compiled by Phebe Mitchell Kendall. Illustrated. \$2.

T. Y. CROWELL & CO.

The Victory of Ezry Gardner. By Imogen Clark. 75c.

HOUGHTON, MIFFLIN & CO.

By Oak and Thorn. By Alice Brown. \$1.25.

E. & J. B. YOUNG.

Nuthurst. By the Rev. Edward L. Cutts, D. D.

FLEMING H. REVELL CO.

Eden Lost and Won. Studies of the Early History and Final Destiny of Man, as Taught in Nature and Revelation. By Sir J. William Dawson. \$1.25.

PAMPHLETS RECEIVED

Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.

Horrors of Armenia. The Story of an Eye Witness. By William Willard Howard. The Armenian Relief Association. 10c.

A Catechism on the Church Year; A Junior Text-Book on the Church Catechism; The Church Catechism. The Young Churchman Co., Milwaukee.

A Postal Dictionary. The Matthews-Northrup Co., Buffalo. 15c.

The University of the South, Sewanee Calendar. 1895-1896.

Annual Catalogue of Roanoke College; Forty-Third Year, 1895-1896; and Triennial Catalogue of the Alumni of Roanoke College, 1853-1895.

Spanish Rule in Cuba. Review Published by the Colonial Office in Madrid, with Data and Statistics Compiled from the Official Records. The Spanish Legation, Washington.

Mary, the Young Woman. By the Rev. Alexander W. Bostwick. Bunnell & Oberdorf, Dansville, N. Y.

A Short Description of Some Bible Coins Found in Palestine. By the Rev. Theodore E. Dowling. Harrison & Sons. St. Martin's Lane, London.

The Missions to Seamen. Fortieth Annual Report, for the Year 1895.

The Maryland Series of Catechisms. E. & J. B. Young. New York.

Report of the Executive Committee of the Church Social Union for the Year Ending May 1st, 1896.

The Progressive Development of Truth in the Old Testament. By the Rev. James C. Quinn, M. A., D. D. Matt. Parrott & Sons, Waterloo, Ia. 25c.

The Church. A Sermon by the Rev. James C. Quinn, M. A., D. D., Mason City, Ia.

The Household

Miss Toplofty's Down-fall

BY LEANDER S. KEYSER

"It's a splendid position, mother."

"Well, I'm very glad you got it, Allie. You are very fortunate."

"And it's so much better than clerking in a store—more—more—respectable you see, and it requires more talent and culture. How sick and tired I got, selling ribbons and gewgaws at Ryke's establishment! I am so glad I—I got rid of that position. If I hadn't probably I wouldn't have secured this one in the library."

Mrs. Woodbridge looked at her daughter quizzically over the rim of her spectacles, while she held her needle poised in the air for a moment, for she remembered that Allie had been dismissed from her position as saleslady in Ryke's establishment on account of her haughty treatment of customers. At least, some such hint had come to Mrs. Woodbridge's ears in an indirect way, although Allie had never admitted it.

"It's a position that is more fitted to my tastes, which you know, mother, are of a literary order. I love books and magazines, and how delighted I shall be to be surrounded by as many as I want, in the library every day, and to tell reading and intelligent people what is the best literature, when they ask me, as, of course, they often will."

"Yes, I know you have read a great deal, Allie, and are quite smart; and—I hope you'll be just as obliging and affable as you can be to the patrons of the library;" and Mrs. Woodbridge laid such a peculiar emphasis on the word "obliging" that Allie glanced up at her furtively, and her face flushed.

"Why, of course, I'll be obliging." Allie asserted. "When one has congenial work, one will feel like being accommodating. Handling books will be quite different from the humdrum and patience-trying work at old Ryke's."

"All kinds of work have their trials," sighed the girl's mother. "No path is smooth all the way from beginning to end."

At first Allie was charmed by her position in the large, finely appointed public library of the city, and made herself very pleasant to all the patrons who came to her department. It was never too much trouble to rummage through the shelves for any book that was wanted, or answer any number of questions, even if they betrayed a good deal of ignorance or conceit. Being naturally quick-witted, she soon became an expert librarian, and had all the books in her care well in hand, so that her applicants could be promptly helped.

But, pity to say, Allie had a good share of vanity—a common fault with people who are rather smart, but still not smart enough to know how limited their knowledge is. The more skill she acquired in the library, the vainer she grew, and before many months had gone by she began to lose patience with people who were a little dull or who did not always know at once what they wanted. Persons who made any sugges-

tions to her or ventured to differ from her in opinion, she treated with ill-disguised disdain. More than that, waiting on patrons, running for books and periodicals for the exacting ones, receiving and marking their cards, and other duties of her office, began to grow monotonous and irksome to her, and she wondered vaguely if she was not meant for something better in life.

Then her real disposition came to the fore, and she would sometimes snub persons who appeared at her window, especially if they were young or poorly dressed. As the persons receiving such curt treatment at first were in humble circumstances, and had little influence, no special complaint was made for a time. But such conduct on the part of a library clerk could not go on long without attracting attention.

Mr. Mattison was an editor of one of the city papers, and a man of influence and of literary culture. One afternoon he was busily engaged in making some investigations for an article that he meant to publish in his journal. He wanted to consult two books from the library before he went much farther, and as he was very busy, he called his son Robert, a lad of eleven, to go to the library and inquire for the books, and bring them to him, if they were to be had.

"If you can't get both of them, then bring one, Robbie," he said. "And bring them as soon as you can. I'm in a great hurry. There's a five-cent piece lurking somewhere in my pocket for you if you get back with the books in twenty minutes. My card is at the library. Ask at the department of literary works. And—wait a moment, Robbie—if neither of these works is in, then get me—," and he named a popular book.

"All right papa," called back Robbie, who had already put on his "reefer," and started on a brisk trot down the snowy street.

Having reached the library, Robbie hurried to the proper department and looked into the window.

It happened to be Allie Woodbridge's department. That young lady was engaged in a lively conversation with a stylishly dressed girl, who had been allowed to go in to the desk. Allie glanced

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towards the window, and seeing that it was only a small boy who was standing there, turned to her friend again and went on with her chatting.

Robbie waited awhile in nervous impatience, and then tapped lightly on the window. Allie only glanced at him and gave a disdainful sniff. This cowed the little fellow, who was of a timid disposition. He waited a few minutes, and then, summoning all his courage, tapped again, a little more loudly. But Allie kept him waiting for eight precious minutes before she came to the window. Those eight minutes seemed like forty minutes to the impatient Robbie, who feared he would lose that shining nickel waiting for him in his father's pocket at home. At last Allie came sweeping towards the window, in her toplofty way, as if she were an eagle swooping down upon a dove, and glowering upon the shrinking lad demanded:

"Well, what is it, boy?"

"Is Lowell's 'My Study Window,' in?" gasped Robbie.

"No!" snapped Allie.

"Is Thoreau's 'Walden'?"

"Nup, not in! You couldn't read it if it was," and she tossed her head superciliously, and walked back to her desk, making so much noise with her strut that

ARMSTRONG & McKELVY } Pittsburgh.
BEYMER-BAUMAN } Pittsburgh.
DAVIS-CHAMBERS } Pittsburgh.
FAHNESTOCK } Pittsburgh.
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BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
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JOHN T. LEWIS & BROS. CO } Philadelphia.
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she did not hear Robbie's timidly spoken, "I want the books for my father."

Poor Robbie lingered in the hall for five minutes longer, not knowing what to do—"on nettles," as he afterwards expressed it—and then mustered up enough courage to go back to the window, where he gently tapped once more. Allie glanced towards him from her desk, her face darkened, and she called out in angry tones:

"Boy, didn't I tell you once that those books were not in? I hope I understand my business!"

At this bursting of the stormcloud, Robbie turned and fled, arriving at home flushed, breathless, and tearful, thirty minutes, instead of twenty, after he had been sent, and, worst of all, without the books that his father was waiting for so impatiently.

"My boy, what has gone wrong? You're crying, and haven't brought a single book," said his father. As soon as Robbie could get control of the lump in his throat, he told his story.

"So! so!" said Mr. Mattison, after Robbie's recital. "Is that the way Miss Toplofty treats my little errand boy? I'll see about this. Come, Robbie; go with me to the library. I happen to be a special friend of the librarian."

Not many minutes had passed before Mr. Mattison and Robbie were conducted into the office of the head librarian, who treated them with much courtesy. Mr. Mattison soon recited the story of the haughty conduct of "Miss Toplofty," as he jocosely called Allie Woodbridge.

"Is it possible?" exclaimed the librarian "I am greatly obliged to you for telling me this. An assistant who treats our patrons in so disrespectful a way cannot be retained. Remain here a few minutes until I see if I can procure those books for you, it is not probable that all the copies are out.

He soon returned with copies of both "My Study Window" and "Walden," saying as he handed them to Mr. Mattison:

"I am very sorry, sir, for this unwarranted treatment of you. These books were on Miss Woodbridge's shelves, and I suppose it was simply too much trouble for her to look for them."

The librarian was not a man to dally about carrying out his decisions. He acted promptly. That evening he dismissed Allie Woodbridge. When he told her his reasons, she burst into tears and sobbed in despair:

"Oh! sir, what shall I do? I have no other position. I thought the boy didn't know what he wanted, asking for those books for older people."

"Miss Woodbridge," interrupted the librarian, in his decisive way, "that is no excuse whatever. You should always be civil, even to a child, and to people in all stations. This library is a public institution, supported by the city's money, and intended for the public good. It is not your property nor mine; and it is the duty of every employe to treat

FEED THEM PROPERLY

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gail Borden Eagle Brand Condensed Milk has saved thousands of little lives.

every patron, whether old or young, rich or poor, with respect. That is all I have to say, Miss Woodbridge. Consider yourself dismissed."

You may depend upon it, Allie had lost all her toplofty airs as she walked home to tell her mother, with hot tears, of her humiliating dismissal.

It is cheering to add, however, that she did not lose the next position she secured, so thoroughly had she learned her lesson by this bitter experience.

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 Truth is Best

"Lost your situation? How did it happen, my boy?"

"Well, mother, you'll say it was all my own carelessness, I suppose. I was dusting the shelves in the store, and, in trying to hurry up matters, I sent a whole lot of fruit jars smashing to the floor. Mr. Barton scolded, and said he wouldn't stand my blundering ways any longer, so I packed up and left."

His mother looked troubled.

"Don't mind, mother. I can get another situation soon, I know. But what shall I say if they ask me why I left the last one?"

"Tell the truth, James, of course; you wouldn't think of anything else?"

"No; I only thought I would keep it to myself. I'm afraid it may stand in my way."

"It never stands in one's way to do right, James, even though it may seem to sometimes."

He found it harder than he expected to get a situation. He walked and inquired, until one day something really seemed to be waiting for him. A young-looking man in a clean, bright store, newly started, was in want of an assistant. Things looked very attractive, and so neat and dainty, that James, fearing that a boy who had a record for carelessness might not be wanted there, felt sorely tempted to conceal the truth. It was a long distance from the place where he had been dismissed, and the chances were slight for a new employer hearing the truth. But he thought better of it, and frankly told exactly the circumstances which had led to his seeking the situation.

"I must say I have a great preference for having neat-handed, careful people about me," said the man, good humoredly, "but I have heard that those who know their faults, and are honest enough to own them are likely to mend them. Perhaps the very luck that you have had may help you to learn to be more careful."

"Indeed, sir, I'll try very hard," said James earnestly.

"Well, I always think well of a boy who tells the truth, even though it may seem to go against him—good morning, uncle. Come in, sir,"

He spoke to an elderly man who was entering the door, and James, turning, found himself face to face with his late employer.

Facts

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"O!" he said, looking at the boy, "are you hiring this young chap, Fred?"

"I haven't yet sir."

"Well, I guess you might try him. If you can only," he added, laughing, "keep him from spoiling all the wet goods, and smashing all the dry ones, you'll find him reliable in everything else. If you find you don't like him, I'll be willing to give him another trial myself."

"If you think that well of him," said the young man, "I shall keep him myself."

"O, mother," said James, going home, after having made an agreement with his new employer, after such a recommendation from his old one, "you were right, as you always are. It was telling the truth that got it for me. What if Mr. Barton had come in their just after I had been telling something that wasn't exactly so!"

"Truth is always best," said his mother; "the truth, the whole truth, and nothing but the truth."—*The Bombay Guardian.*

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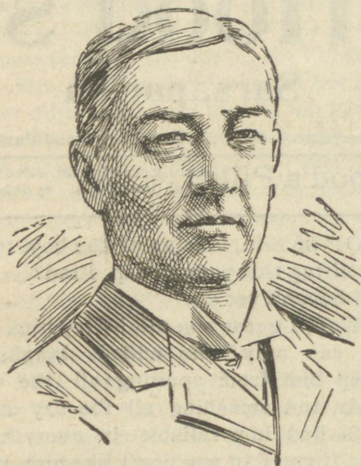
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DAVID C. CAMPBELL.

member having carried on this enterprise for nearly thirty years.

Beginning the real estate business in this city at a time when the market was dull, the Campbell Investment Company has done a very large and prosperous business. This success is due to the fact that the members of the firm have energetically pushed their business, have applied to it methods that retain a customer once he is made, and above all, it has been an unflinching rule to sell only such real estate as is desirable, and of the best quality of its class. Before engaging in the real estate business, a long and careful study was made of the whole field of operations. The best of judgment was exercised in the selection of property for sale, and the firm laid it down as a principle at the outset that it could best make money for itself by making money for its customers. The wisdom of this course has been abundantly demonstrated in the large number of clients for whom they have bought and sold many times. Their maxim is that those with whom they deal are always entitled to the best, and at a fair market price. The firm has never sought nor desired customers other than upright, honest, people. It has always maintained that it could not afford to have business dealings with any people who were not themselves upright, and men of character and standing. These men always know what they want, and make arrangements for meeting their obligations.

The members of this firm can point with just and reasonable pride to the record they made at Centreville as well as here. In the four years they have been conducting their real estate operations, they have established themselves not only in the confidence of their clientele, but also in that of this business community, which has learned to understand and appreciate the just and upright methods pursued in all their operations. As before stated, the best earnest of the merit of the property sold by the Campbell Investment Company, is the fact that the same customers will buy, and buy again. This firm does not indulge in any extravagance of speech, does not offer to sell land below the market value, but it does insist that a customer shall pay no more than the land is worth, and that in every case the customer is entitled to the best that is on hand. Naturally enough, results such as have been reached by the Campbell Investment Company could only be possible where an unerring judgment was used in the selection of property for the customer.

They are unostentatious, attend strictly to business, and their methods are such as to inspire confidence from the outset. Such a firm conducting an honorable business in the interest of clients as well as for itself, well deserves the confidence of the public, and it is with pleasure that this paper thus invites the attention of its readers towards the house and its methods.

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For this occasion the B. & O. R. R. Co. will sell tickets, from all points on its lines, West of the Ohio River to Washington, at one single fare for the round trip, July 4 to 7, inclusive; valid for return passage until July 15, inclusive, with the privilege of an additional extension until July 31 by depositing tickets with Joint Agent at Washington.

Tickets will also be on sale at stations of all connecting lines.

Delegates should not lose sight of the fact that all B. & O. trains run via Washington.

EXCURSION TO BUFFALO, N. Y.,

Via the Wabash Niagara Falls Short Line.

For the occasion of the National Educational Association Meeting at Buffalo, July 7-11, the Wabash Road will sell excursion tickets at one lowest, regular, first-class fare for the round trip, plus \$2.00 N. E. A. Membership fee. This will make the fare from Chicago \$12 plus \$2.00 for the round trip, which is \$1.50 less than via any other line by way of Detroit and Niagara Falls. Tickets will be good by boat from Detroit to Buffalo, or from Buffalo to Detroit, one way, without additional charge. Tickets will be good going on July 5 and 6, with an open return limit of July 12, but can be extended to Sept. 1, by deposit with Joint Agency at Buffalo on or before July 10.

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

HALF RATES TO PITTSBURG, PA.

Via the Baltimore & Ohio R. R.

On June 6, 7, and 8 the Baltimore & Ohio Railroad will sell excursion tickets to Pittsburgh, Pa., at rate of one fare for the round trip, account Central Board, North American Saengerbund. Tickets will be good for return until June 13, 1896.

For further information call on or address L. S. Allen, Ass't Gen'l Pass'r Agent, Chicago, Ill.

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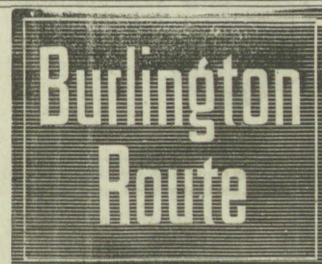
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Many a time our own little ones have, along toward bed time, coughed with almost every breath; but within ten minutes after the foot bath and application of the compress the cough would begin to subside, and in twenty minutes they would be perfectly easy, and cough no more during the night. If the cough returned the following day, the same treatment was repeated at night, and usually but one or two repetitions were necessary. This, of course, where the trouble was in the bronchial tubes or upper part of the lungs. After a cough becomes deep-seated, some internal remedy is usually necessary, as well as an outside application, and we will treat of such in a subsequent article.

In the first stages of sore throat, a compress is often effective, and many severe cases of such trouble might be averted, and much suffering saved, if mothers only knew of and used the simple remedy in time. But so often we forget about the "stitch in time," and let a cough or simple sore throat go on until it becomes hard to check, and much suffering is entailed, all of which might have been avoided by a timely application of water.

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For a cold in the head, it is often beneficial to inhale, through the nostrils, steam from boiling water, holding the head and face as near the water as possible, so as to get the steam as hot as can be borne. After a thorough steaming, if the patient lies down with cloths wrung from water as hot as can be borne on the forehead, and kept hot, using the hot applications for half an hour or so, great relief will usually be experienced.

In case of a bruise or similar injury, an applications of cloths wrung from very hot water, and changed as soon as they begin to cool, will prevent swelling or discoloration, and remove all soreness from the parts.—*The Housekeeper.*

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ON THE SOFA

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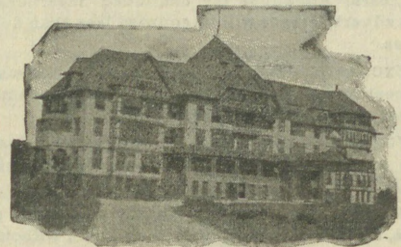
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