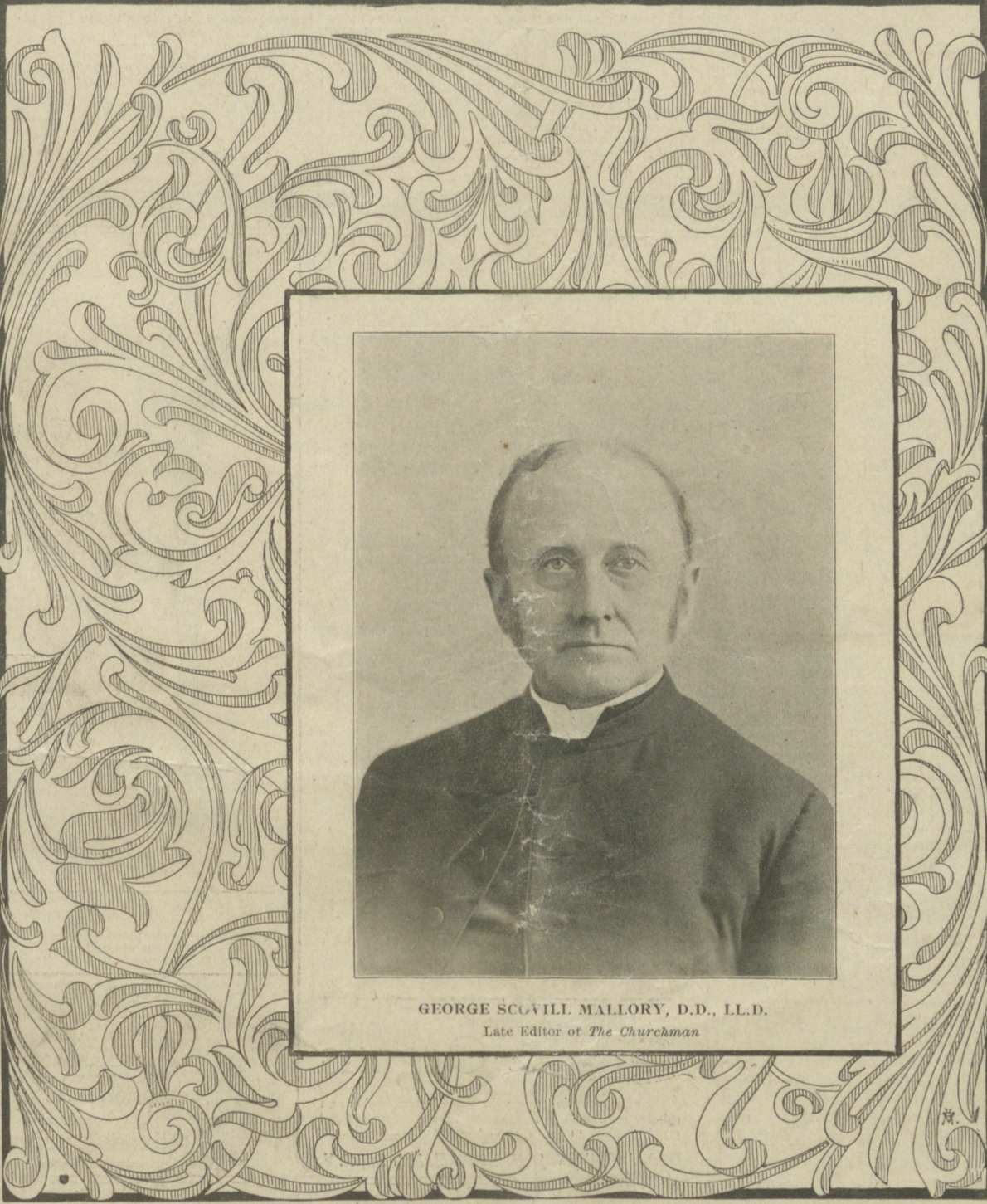


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The Living Church

*Miss S. S. Satterly 1897
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GEORGE SCOVILL MALLORY, D.D., LL.D.
Late Editor of *The Churchman*

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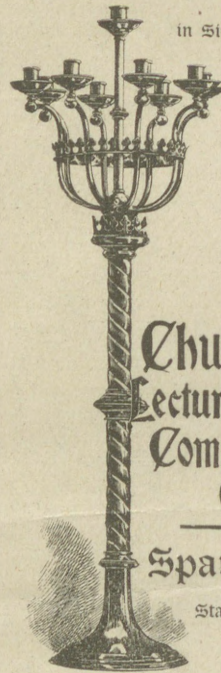
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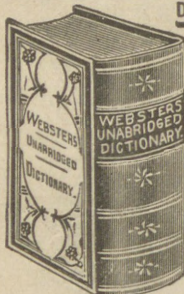
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The Living Church

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

CHICAGO, MAY 22, 1897

News and Notes

SOMEbody has said that, judged by what they actually accomplish, few diplomats are men who would be accounted able in ordinary life. Recent events in Europe illustrate this. People of fair ability and information predicted what has come to pass, that the Turks, when flushed with victory, would become arrogant and unmanageable. The diplomatic contrivance called the "Concert of the Powers," however, foresaw nothing. From the profound recesses of its composite brain there issued at the beginning of the Greco-Turkish struggle a solemn warning to the combatants that neither side would be allowed any profit from victory. This was, of course, so absurd that even diplomats must have known its absurdity. Now that the Turk has conquered, the Powers are at their wits' end. No attempt is made to lay down the law to the victor. A solemn "collective note" was decided upon. To this his majesty replied that he would take the matter into consideration as soon as he had time; at present he was entirely taken up with the pious exercises of religion incident to the Bairam festival. Meanwhile, the Turks continued their advance. They have organized Thessaly into districts under Turkish officials, and it is coming to be well understood that his sublime majesty has no idea of giving up the conquered territory. This he has now definitely stated, having, at his leisure, penned an answer to the "collective note." His exorbitant demands are said to have astonished the Powers. But if this astonishment is real, it would argue a degree of stupidity in high places altogether unaccountable. It is, of course, not real, but only a part of the diplomatic game. But where now are Lord Salisbury's threats of the vengeance of God and of Europe? And what does all this portend for Christendom?

THE English Nonconformist bodies have energetically petitioned for some kind of representation at St. Paul's cathedral, at the Queen's Jubilee, June 22nd. Exactly what sort of representation is not very clear, but there seems a cordial desire to meet their wishes if it can be done without any violation of principle. It is instructive to observe that *The Family Churchman* apparently puts "the representatives of the Anglican Communion from the United States as well as from disestablished Churches in Ireland and the colonies" on the same footing with Nonconformists in England, and does not think it would be "quite logical" to grant privileges to the former which were not allowed to the latter.

A CANADIAN paper, *The Western Churchman*, says of the discrimination made in England against men in "Colonial Orders," that it would be fair enough to exercise that discrimination in the case of men ordained under exceptional circumstances, but the real grievance concerns men who are working in the cities and towns. Many of these have

received their entire education in England, and have attained high ecclesiastical position in their chosen fields, and are able to present all the necessary testimonials. Others have been educated at colonial universities and theological colleges, and are scholars who would do credit to Oxford or Cambridge. Yet such men, seeking work in England, are treated as inferior beings. *The Western Churchman* suggests a respectful but firm protest to the coming Lambeth Conference. A colonial bishop is quoted as saying that, unless the Church of England changes her attitude in this matter, the Lambeth meeting will soon become a thing of the past.

ARCHDEACON SINCLAIR, of London, who has been regarded as an Evangelical leader, writes to *The Church Times* to say that he does not wish to be labelled as a party man, and begs that he may not be counted as an "anti-Ritualist." He says: "The only man I ever appointed to a parish was a Ritualist, because there had been Ritualists there before him. I take the eastward position at St. Paul's, and delight in singing the Gregorian tones of the Celebration during my months of duty. I belong to no party society, and subscribe to no party institution." A correspondent of *The Church Times* thinks there is something inconsistent with this in an advertisement which appeared a few months ago, in which "The Protestant Reformation Society" offered for sale a book entitled "Anti-Ritualism," with the following endorsement by this same Archdeacon Sinclair: "I trust it will be circulated by hundreds of thousands. Every family and every candidate for Confirmation should have a copy." This is remarkable language for one who does not wish to be counted as an "anti-Ritualist"!

WE read in *The Church Standard*, of Sydney, Australia, that a movement is on foot in that colony to secure in the preamble of the Federal Constitution a formal acknowledgement of God as the Supreme Ruler of the world, and the ultimate source of all law and authority in nations. Besides this it is desired to establish the rule that the Upper and Lower Houses shall open their daily sessions with prayer, either by the president, speaker, or a chaplain. We are told the movement "has the sanction of the combined Protestant Churches of the colony. The Anglican Church is taking action through the bishops of the several dioceses; while the Primate has issued an official circular letter on the subject." The precedents of the Canadian Legislature and of the Congress of the United States are cited. Nothing is said of the practice of the English Parliament. At this distance, and with a somewhat vague knowledge of Australian affairs, it excites surprise that such a measure should have waited until this late day. That it is now urged with such enthusiasm may, we hope, be taken as an encouraging proof that the power of the Christian religion is asserting itself by degrees amid a prevailing materialism.

AN international convention of the Brotherhood of St. Andrew, as already announced in these columns, is expected to take place in Buffalo next fall. The Brotherhood is now an international institution. It has made some progress in the British Isles and the colonies. It is said that representatives are expected from England, Scotland, and Canada. Within the last two or three years it has attracted attention in England, where it has been taken in hand by the Rev. Stephen Barras, formerly secretary of the Church of England Young Men's Society. The Bishop of Rochester, Dr. Talbot, who was formerly vicar of Leeds, where the utility of such a society would be apparent, has been a warm friend of the movement since he came to his diocese. It is announced that he designs to attend the convention at Buffalo, together with Canon Gore, of Westminster, Earl Nelson, and Mr. Henry Spottiswoode.

MRS. ANNIÉ BESANT, the theosophist leader and prophetess, is at present spending some time in India. She has been lecturing in Hyderabad and taking occasion to encourage the Hindus to maintain their religion. She is said to have stated that in her previous incarnation she herself was a Brahmin. One of her hearers thereupon asked her, "What terrible sin she had committed in that birth that she should have been born a Christian in her present incarnation?" To this question she must have found it hard to frame an answer.

AN English Churchwoman, Lady Eardley, has suggested the formation of a new association for prayer. It is for those who suffer from sleepless nights, in order to aid them to utilize those hours which seem so useless—first, for the service of God, and secondly, for mutual help by prayer for each other, and devotional meditation. It is proposed to issue a monthly leaflet with the names of members, and to arrange, where desired, for members to correspond with each other. The name which has been suggested is the "Guild of Night Worshipers."

THE quaint old church at Austerfield, near Bawtry, England, which is about to be restored, has a certain interest for Americans, especially those of New England stock. It was here that William Bradford was baptized. He came over in the Mayflower and was governor of the Plymouth colony most of the time from 1621 to 1657. He was an educated man and wrote a "History of the Plymouth," which was found in MS. at Fulham library in 1855, and published the next year. The parish register containing the original record of the Baptism is still extant as well as the ancient Norman font at which it took place. The church itself bears marks of extreme antiquity. Some American subscriptions have been obtained toward the proposed restoration and it is now proposed to raise a substantial sum in Massachusetts and elsewhere, if Bradford's descendants are per-

mitted to erect a brass tablet in the church in memory of the famous governor. If money enough is obtained, a further memorial will take the shape of a new aisle on the south side. But what a mark of change when the descendants of one of the original Puritan colonists propose to honor his memory by aiding in the restoration and enlargement of a church of the Establishment!

New York City

Bishop Potter's recent utterances in relation to labor were endorsed at a meeting of the Central Labor Union, at Clarendon Hall, Sunday afternoon, May 9th.

Among Bishop Potter's engagements in England during his present visit, is one to preach on Whitsunday in the parish church of Stratford-on-Avon, in which is the tomb of Shakespeare.

The Barnard College chapter of the College Settlement Association held its annual meeting May 9th. Officers were elected for the ensuing year. *The Mortarboard* was issued last week, and contained pictures of the old and the new buildings of the college.

It has just been announced that before sailing for Europe, Mr. J. Pierpont Morgan gave \$50,000 for a new rectory for the church of the Holy Innocents, at Highland Falls, on the Hudson. The new rectory will, so it is said, be built on the site of the present wooden structure.

The church of the Reconciliation, the Rev. J. G. Lewis, D.D., vicar, is to have an important enlargement of its facilities for work. The mother parish of the Incarnation has purchased two lots, with buildings upon them, next the chapel, for this contemplated increase of work.

The course of lectures on ecclesiology, under the auspices of the Church Club, has just been brought to completion by the Rev. Wm. B. Frisby, of the church of the Advent, Boston, who discussed "The Sarum Use—the source of our Liturgy, and the true basis of Anglican Ritual."

The May meeting of the Standing Committee of the diocese, just held, has put a temporary stop upon the proposed removal to new sites, of the parishes of St. Ann's and St. Stephen's. In the first case, protest against proposed union with St. Matthew's church, was made by a parishioner and vestryman of St. Ann's. In the case of St. Stephen's, objection is made to its location on the site of the chapel of the Transfiguration, on the ground that the site is too near Christ church.

The church of the Incarnation, the Rev. Mr. Grosvenor, rector, is provided with a fine new summer house, through a gift of a friend of the late rector. It stands in the grounds of the present summer home of the parish at Lake Mohegan, New York. On Tuesday, May 18th, it was formally opened, under the name of "The Arthur Brooks Memorial Cottage." Many friends of fresh-air charity were present on the occasion. The new cottage will be operated especially in connection with another institution of this parish, the Bethlehem Day Nursery.

The cadet corps of St. Paul's chapel, the Rev. Wm. Geer, vicar, had a battalion drill in the neighboring City Hall Park, on the evening of April 29th. Other drills will be held there on Thursday evenings during May. The corps, which is composed of about 90 young boys, is in charge of one of the curates, the Rev. G. W. Sargent. Its armory is in the church building of Trinity parish, at the rear of the churchyard. The drill was witnessed by a large number of spectators who warmly applauded the corps. The effect of such public exhibition of discipline is believed to be of utmost value in promoting interest and good work. All of the cadets are members of the chapel congregation.

As already announced in the columns of THE LIVING CHURCH, the veteran organist and choir-master of Trinity church, Dr. Arthur H. Messiter, retires at this time, the services of the bi-centennial being the completion of his 30 years'

record. He retires upon a pension. Some years ago he received the honorary degree of Doctor of Music from St. Stephen's College. He has arranged and composed much Church music, and has published several collections of sacred selections. Under his able management the choir of Trinity church has been famous, and many remarkable boy voices have been developed. He has grown to feel the labors of his position too great, but may continue musical work under less exacting conditions.

At the annual meeting of the Church Association for the Advancement of the Interests of Labor, just held, the following officers were elected: President, Bishop Huntington, of Central New York; vice-president, the Rev. Joseph Reynolds, Jr.; secretary and organizer, Miss Harriette A. Keyser; treasurer, Mr. H. B. Livingston; chairman correspondence committee, Miss Margaret S. Lawrence; executive board, the officers and the Rev. W. E. Johnson, the Rev. Dr. John P. Peters, the Rev. W. D. P. Bliss, Mr. Alex. Law, Prof. J. W. Dillard, Rev. F. W. Tomkins, Jr., and Miss Mary Lente. The feeling of the meeting was that greater organizing effort was needed in the coming season, and it was determined to hold a number of meetings in church guild rooms and in drawing rooms.

At the Pro-cathedral, the Rev. H. R. Hulse, vicar, the 17th anniversary has just been held of the Stanton st. Helping Hand Association. The gathering of women was very large. Mrs. Herrick, the long-time friend of the organization, presided. The exercises consisted of Scripture readings, brief addresses, and the singing of familiar hymns, in which the women heartily joined. The vicar closed the meeting with a few remarks. A bountiful lunch was provided. At the closing of the sewing-school for the season, prizes of silver medals were distributed. Mrs. Irwin spoke to the children of the gratifying results of the winter's work. The pretty custom of giving each child a potted geranium was observed. These plants are cared for by the children during the summer, and when the school re-opens in November they are brought back to be judged, and those that are strong and healthy, and show that they have been cared for, are awarded prizes.

Mrs. Josiah M. Fiske, of this city, has given \$140,000, to be used in completing a wing of the new buildings of Barnard College. The gift is in memory of Mrs. Fiske's late husband. The wing is to be fitted up as a dormitory, and will bear the name of Fiske Hall. The new hall will face 119th st., extending back to Claremont Ave. It will be in the style of Gothic of the time of Henry II., four stories in height, constructed of red brick and terra cotta. It was announced at the meeting of the board of trustees, just held, that Mrs. Harry O. Havemeyer had given \$6,000 to the college to equip a physical laboratory in Brinkerhoff Hall, and \$2,000 has been subscribed by various persons toward furnishing the edifice. Mr. Joseph H. Choate, vice-president of the trustees, has just given \$5,000 to the institution, and the late Chas. B. Fosdick bequeathed \$1,000. Dr. Emily L. Gregory has made a legacy of her books and her portrait. It is announced that the trustees still need \$40,000 for general college expenses, and \$22,000 to furnish the new buildings in completion. An endowment is also asked of \$1,000,000. Ex-mayor Abram S. Hewitt and Miss Emily James Smith, dean of the college, have been elected trustees.

The New York alumni of St. Stephen's College have just held their annual dinner at the Plaza Hotel. The Rev. Richard Post, of the class of '62, presided, with the warden of the college, the Rev. R. B. Fairbairn, D.D., LL. D., as the guest of honor on his right. When the time of toasts arrived, Dr. Fairbairn made an interesting address relating to the work of the college. He was followed by the Rev. G. D. Silliman, D.D., who responded to the toast to "The Trustees," with much wit. The Rev. Arthur C. Kimber, D.D., class of '66, vicar of St. Augustine's chapel, responded for "The Alumni." The Rev. George Bennitt, of Jersey City, N. J., gave an address on "The position of St.

Stephen's men in the Church." The Rev. Pierre McD. Bleecker, of '76, spoke of "The Faculty." The Rev. Gilbert Sterling discussed the value of St. Stephen's honorary degrees. Mr. Francis Hopson told of "Legal and political progress made in this country." He was followed by the Rev. James B. Wasson, D.D., on "The Power of the Press," and by the Rev. Robert MacKellar, on "Church music." Mr. Frederick De Vall, a recent graduate and a student in the General Theological Seminary, spoke of "The fountain of youth." The alumni elected officers as follows: President, the Rev. Richard B. Post; vice-president, the Rev. George Bennitt; secretary and treasurer, Frederick De Vall; executive committee, Francis Hopson, Frederick S. Griffin, and the Rev. Frank B. Reazor.

GENERAL THEOLOGICAL SEMINARY.—The annual election of officers of the Students' Missionary Society took place Tuesday of last week, as follows: President, Wm. Richard Watson; vice-president, F. E. Lund; treasurer, Z. T. Phillips; recording secretary, F. C. Smith; corresponding secretary, John A. Chapin. The Rev. Dr. Roper, of Toronto who has been elected to the chair of systematic theology, visited the Seminary last week, but will not begin his lectures till next autumn. Lectures were suspended for a part of the time during the bi-centennial of Trinity church, to enable students to attend. The annual public examinations will begin on Monday, May 24th. Drawings for rooms for next year have just been made, preference in choice being given to the incoming seniors.

Philadelphia

The Rev. Wm. H. Bown, late rector of Grace church, Watertown, Central N. Y., on Sunday, 9th inst., assumed charge as rector of the church of the Transfiguration, West Philadelphia.

Mrs. Theodore S. Rumney, wife of the Rev. Dr. Rumney, rector of St. Peter's church, Germantown, has made and presented to that parish a handsome memorial lace superfrontal for the altar of that church.

Plans have been prepared by Samuel Milligan, architect, for alterations and additions to All Saints' church, the Rev. Dr. R. McKay, rector, which include new stone work, slate roof, painting, and glazing.

A service in memory of the late George W. Childs was held on Sunday, 9th inst., under the auspices of Typographical Union No. 2, in the church of the Saviour. The sermon was preached by the rector, the Rev. Dr. Wm. B. Bodine.

It was donation day on Thursday, 13th inst., at the Willing Day Nursery, but, owing to the inclemency of the weather, the visitors were fewer than usual. The nursery is in a prosperous condition, and the moneys received on this occasion will be expended on excursions for the children of the neighborhood.

In addition to the new edifice for St. Elizabeth's church, partially described in THE LIVING CHURCH of the 24th ult., a three-story clergy house, 26½ x 58½ feet, will adjoin the church, to be built of brick and rough cast. It will contain a reception room, library, refectory, and kitchen on the first floor; several chambers, a bath and store room in the second story, and chambers and bath room on the third floor.

At the unveiling of the monument to Washington in the East (Fairmount) park, on the 15th inst., Bishop Whitaker officiated as chaplain, opening the ceremonies with prayers. The Rev. Dr. C. Ellis Stevens, of old Christ church, acting at the request of the Pennsylvania Commandery of the Military Order of Foreign Wars of the United States, presented to President McKinley a jeweled insignia of the Order, of which the President is a member. There was a gathering of members of the commandery, which includes a number of generals and admirals, and other high officers of the army and navy. The President, in accepting the gift, made a cordial response.

By the sudden demise of Mr. Robert B. Sal-

ter, aged 80 years, Gloria Dei church has been deprived of one of its staunchest supporters, a vestryman for very many years, and accounting warden since 1876. He was stricken with apoplexy on Sunday, 9th inst., and expired three hours later. Early in life he was a builder, and subsequently was cashier of the Mutual Savings Fund, out of which the Sixth National Bank grew, and ever since its organization Mr. Salter has been its cashier. The Burial Office was said at Gloria Dei on Thursday afternoon, 13th inst., the rector, the Rev. Snyder B. Simes, officiating, and the interment was made in the ancient cemetery adjoining the church, where also the Masonic ritual was said, the departed *frater* being one of the most prominent members of the Grand Lodge of Pennsylvania.

On Sunday morning, 9th inst., the Rev. Dr. John B. Falkner, for the past 24 years rector of Christ church, Germantown, announced to the congregation that, on account of physical inability, he had considered it his duty to relinquish all responsibilities of the parish. The vestry was unwilling to accept his resignation, and, with his approval, unanimously requested the associate rector, the Rev. C. H. Arndt, to assume active charge. The Rev. Dr. Falkner will remain with the parish and share only in the preaching. He is well advanced in years, and was formerly rector of St. Matthew's church, from which parish he was called to Germantown. The Rev. Mr. Arndt has been the associate rector for the past five years, with the exception of one year, when the vestry granted him a leave of absence, which he passed at the American church of the Holy Spirit, Nice, France. He enjoys the singular distinction of having been called to the associate rectorship of Christ church on his graduation from the Philadelphia Divinity School.

The will of M. Carey Lea, probated 11th inst., estate valued over \$100,000, contains a very large number of bequests, among which is one of \$2,000 to Bishop H. B. Whipple, of Minnesota. The trustees of St. Mary's Hall, Faribault, Minn., are to receive the valuable property 426 Walnut st. Of certain small properties in the northwestern section of the city, the following Church institutions are to be the recipients: Sheltering Arms, house No. 2015 North 16th st.; City Mission for the Sick Diet Kitchen, house 1533 Page st.; Home for the Homeless, three houses, 1538, 404, and 42 Fountaine st.; Episcopal Hospital, two houses, 1545 Page st. and 1539 Fountaine st. On the death of the last survivor of four legatees and the consequent termination of the trust, house No. 1313 Green st., is to go, also, to the Episcopal Hospital. The testator provided that the charitable associations that receive real estate, under his will, may sell the same and make good titles without liability on the part of the purchasers to see to the application of the purchase money. In all cases, the permanent insurance against fire goes with the real estate and becomes the property of the devisee.

Chicago

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

Bishop McLaren will not be able to go to England for the Lambeth Conference, owing to stress of work.

The Standing Committee of the diocese has recommended that Dr. Fawcett and Mr. J. M. Ericson be ordained to the diaconate, and that the Rev. A. W. Doran be advanced to the priesthood. Both Mr. Ericson and Dr. Fawcett were formerly Methodists. Dr. Fawcett was, until last fall, the pastor of the 2nd Methodist church, of Elgin, one of the most prominent churches in that city. Since then he has conducted services at Elgin as a lay-reader. On Thursday, May 20th, he will be ordained deacon at the Western Theological Seminary.

At Mapleville, improvements have just been completed on St. John's church and rectory. The Rev. C. J. Shutt, who is now studying at the Western Theological Seminary, has been deacon-in-charge for the past six months, and will continue in charge during the summer.

The parishioners of Trinity church, Wheaton, have placed in the chancel a memorial brass tablet, to the memory of the late Rev. A. Mead Burgess.

During the summer a number of students from the Western Theological Seminary will act as lay-readers, as follows: F. E. Brandt, at St. Augustine's, Wilmette; H. A. Stowell, at St. Matthew's, North Evanston; W. W. Fleetwood, at St. Paul's, De Kalb; and F. F. Beckerman, at Fort Madison.

Mr. J. K. Ochiai, of Tokyo, Japan, who is now studying at the Western Seminary, assisted the Rev. T. D. Phillipps at St. Mark's mission, Geneva, on Sunday, May 16th. In the morning he addressed the congregation on "Mission work in Japan," and in the afternoon, spoke before the inmates of the State Home for Juvenile Female Offenders.

CITY.—The Rev. Dr. Wilson, rector of St. Mark's church, made an address on Sunday, May 16th, at the State convention of the Indiana Brotherhood of St. Andrew, at Logansport.

The Rev. Dr. Stone, rector of St. James' church, addressed the Brotherhood of St. Andrew at St. Mark's church, Sunday evening, May 16th.

The Girls' Friendly Society of St. Luke's church gave a very successful dramatic entertainment on May 6th, at the People's Institute, the proceeds of which enabled the society to make a very generous contribution to the church.

The spring convocation of the North-eastern deanery was held at St. Bartholomew's church, May 12th. Dr. Stone was to have read a paper on "Papal claims," but, owing to a funeral, was obliged to be absent, and the discussion of the subject was postponed till next September. Other matters of interest were discussed, however, and a report was presented of the Lenten noon-day services in Handel Hall. The services were very satisfactory. There was an average attendance of 175 business men and women each day. Services were conducted by the following different clergymen: the Rev. Drs. Stone and Rushton, and the Rev. Messrs. De Witt, Edwards, Larrabee, Rouse, Stires, Susan, and Wolcott.

The Rev. W. J. Petrie took services on Sunday, May 16th, for the Rev. C. H. Bixby, rector of St. Paul's church.

The Rev. Dr. Rushton preached at St. Mark's church, Sunday morning, May 16th, in behalf of the Board of Missions. The offering, to be given to mission work, amounted to \$450. The Rev. J. M. Chattin preached for the same object at the church of our Saviour; \$275 was pledged. It is the custom to hold such services previous to the annual convention, in order to secure pledges to be acted upon at the convention.

The Rev. R. E. Rensson, of Canada, rector of St. Luke's pro-cathedral, at Sault Ste. Marie, Ontario, preached on the morning of Sunday, May 16th, at Christ church, Woodlawn, and in the evening at the church of the Epiphany. Dr. Rensson has done an important missionary work among the Indian tribes of Ontario.

The Rev. Mr. Kinsolving, for seven years Church missionary to Brazil, preached Sunday morning, May 16th, at Grace church, and in the afternoon at St. James' church. Mr. Kinsolving is a brother to the Bishop of Texas.

To all who are interested in the restoration in our Church of primitive practices, it will be very encouraging to learn that out of 2,930 Easter Communion made in 16 representative churches in Chicago, 2,142 were made at early Celebrations.

A class of 40, half of whom were adults, was recently confirmed at St. Andrew's church, the Rev. Wm. C. DeWitt, rector. This calls attention to the good work being done in the oldest and one of the most influential churches on the West Side. St. Andrew's traces its parochial history back to the year 1850, when the church of the Atonement was organized in a temperance hall at Randolph and Canal sts. It then became the third organized parish of the Church

in Chicago, St. James' and Trinity alone preceding it. For nearly ten years it was the only parish on the West Side. Shortly after its organization, it purchased the present site of the cathedral, relinquishing it in 1860 at the request of Bishop Whitehouse, in order that the cathedral might be established. The church then moved farther west, and, after several vicissitudes, a building was purchased at Washington boulevard and Robey st. In 1878, the church united with St. John's, and the name was changed to St. Andrew's. From that day to this the work of the parish has gone on, with the usual trials and difficulties incident to a pioneer church. In 1886, the church was strengthened by the secession from the Presbyterian church, across the way, of the pastor, Mr. Green, and a large part of his congregation. He was in charge of St. Andrew's until 1889, when the Rev. Mr. DeWitt was made rector. There are now 538 communicants, but this does not indicate the real influence of the parish, as over 70 per cent. of the Baptisms, marriages, and burials performed by the rector are in families outside the church. It is only the limited resources of the parish that prevents a much wider extension of the Church in this large portion of Chicago.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Rev. Father G. F. Daniels, curate of the church of the Advent, died suddenly Tuesday, May 11th, from pneumonia. He was born in Waltham, in 1860, and was graduated from Cambridge Theological School in 1892, and after his ordination in the same year, became associated with the Rev. Dr. Frisby. He was universally beloved in the parish, which will greatly miss his valuable services as preceptor, as priest, and as a kind friend of the poor. The funeral took place May 14th. Bishop Lawrence officiated, assisted by the Rev. W. B. Frisby, D.D. There were hourly celebrations of the Holy Communion from 7 o'clock, and at 11, there was a High Celebration. The interment was at Waltham, the Committal Service being read by the Rev. Dr. Frisby.

The annual service of the Girls' Friendly Society, members and associates, took place in Trinity church, May 13th. The sermon was preached by the Rev. George J. Prescott.

Dean Hodges, of Cambridge, spoke on Monday, May 10th, before the Evangelical Alliance. His subject was "Christian socialism."

The choir festival of the South Boston parishes—Grace church, church of the Redeemer, St. Matthew's church, and Christ church, Quincy, took place in St. Matthew's church, May 12. The service was fully choral, and the Rev. J. G. Robinson made the address.

NEWBURYPORT.—The Bass centennial was observed in St. Paul's church, on May 7th. The service was fully choral, and the address was made by Bishop Coleman. The following morning, there was a celebration of the Holy Communion, the Ven. Archdeacon Chambre, officiating. The sermon of Bishop Perry, who was unable to be present, was read by the rector of the parish, the Rev. W. C. Richardson. In the afternoon, a poem by Miss Emily Getchell was read. The Hon. John J. Currie and the Rev. D. D. Addison delivered addresses. At the close of this meeting, the Sunday school children visited the grave of Bishop Bass and covered it with flowers. Bishop Lawrence addressed them.

SOUTH GROVELAND.—St. James' church celebrated recently its 25th anniversary. The rector, the Rev. Charles H. Seymour, preached an historical sermon, in which he gave a description of the founding of the parish through the munificence of the late E. J. M. Hale who built the church edifice and rectory, and left in his will an endowment for the continued support of the work. The rectors have been the Rev. I. W. Beard, the Rev. W. L. Himes, the Rev. Albert E. George, the Rev. J. Cullen Ayer, and the Rev. Dr. Seymour, the present rector. In the quarter of a century's work, there have been

240 Baptisms, 147 Confirmations, 50 marriages, and 175 burials.

MAYNARD.—St. George's church was consecrated by the Bishop on St. George's Day.

HUDSON.—The mission at this place has received the gift of a pair of candlesticks from the Rev. Waldo Burnett, of Southborough, and a brass altar desk, the gift of Mrs. Henry Gleason, of New York, in memory of Mrs. Sarah S. Trowbridge.

CAMBRIDGE.—In St. Bartholomew's church on May 2nd, a very handsome font of English alabaster was dedicated. It is a memorial of the Rev. Daniel Greene Haskins, S.T.D., a former rector. The Rev. Dr. Gushee conducted the service, and the address was made by Dean Hodges. The Rev. Messrs. Horatio Gray, Charles P. Parker, and James L. Tryon assisted in the service.

Dallas

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

The 2nd annual council assembled in St. Matthew's cathedral, Dallas, May 11th. The Bishop celebrated the Holy Communion. The council sermon was preached by the Rev. John B. Gible. The attendance was large.

After re-assembling in the church hall, the Bishop's address was read, and much interest was manifested at this year's record of travel and ministrations over the wide territory of the diocese. The Bishop's vigor is unabated, and his zeal unquenched. No distance is too great for him to travel, and no labor too arduous for him to undertake.

The only night session of the council was devoted to a discussion of the Sunday school problem, to which the Bishop had drawn special attention in his charge. Reference was made in debate to the much-talked-of "method of St. Sulpice," for the instruction of the young, and results of experiments in this system were asked for. A general agreement was had as to the inefficiency of Sunday schools as now administered, and a looking for radical changes was freely expressed. Resolutions were adopted urging the exclusive use of the Prayer Book and Church Hymnal in the devotions of the Sunday school, and condemning all substitutes for the same or compilations therefrom. Another resolution appointed a committee of three to arrange a plan for a diocesan Sunday School Institute, and a third ordered copies of so much of the Bishop's address as referred to Sunday schools to be printed in leaflet form and sent to every Sunday school superintendent and teacher in the diocese.

On the next day a resolution was adopted, at the recommendation of a special committee, urging upon the clergy the claims of the negroes, and setting forth the Church Catholic as knowing no limitations of race or color. The clergy were admonished to give observation and consideration to the moral and spiritual condition of the negroes in their respective cures, and wherever and whenever practicable, to commence missionary work amongst them.

A change was made in the canon passed last year, which gave to rectors the right of appointment of their senior wardens from the whole number of vestrymen elected at the annual congregational meeting. The election of both wardens is now left with the new vestry. A number of other amendments to the constitution and canons were proposed, but no final action was had on them.

One new parish was admitted, that of the Incarnation, Dallas, of which, as a mission, the Rev. Edwin Wickens has been the faithful priest-in-charge for 11 years. He has seen the communicant roll grow from six to 150, and his work is crowned by this admission of his congregation as an organized, self-supporting parish. He leaves the charge to become a general missionary in the diocese.

The statistics show encouraging growth and consolidation, and the finances are more favorable than any one had supposed possible after the year of leanness and scarceness through which we have passed. Out of a total diocesan

assessment of about \$1,800, the treasurer reported \$1,600 promptly paid.

The vacancies caused by the canonical retirement of one clergyman and one layman from the Standing Committee were filled by the election of the Rev. J. C. Morris, M.A., as the clerical member, and Mr. J. C. Autrey, of Corsicana, as the lay member.

Mr. John A. Pope was re-elected treasurer of the diocese, and Mr. Richard Morgan, secretary.

The council adjourned *sine die* on Wednesday afternoon, and at night the Bishop gave a reception at Pleasanton, his suburban residence, to the lay and clerical delegates and a large number of guests. Just before the time to leave, the dean of St. Matthew's presented to the Bishop, on behalf of two ladies of the cathedral congregation, an episcopal signet ring, engraved with the seal of the new diocese. The Bishop spoke very happily in reply, and accepted the ring with the sentiment expressed in the presentation—that the bond between the chief pastor and the diocese is, like marriage, a bond that death alone should sever.

Michigan

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

The April meeting of the Southern convocation was held in St. Luke's church, Ypsilanti. The opening service was a celebration of the Holy Communion. The afternoon service was called to order at 3 o'clock, at which the members of convocation were surprised to hear Dean Tatlock's announcement of resignation. For three years he has held this office in great faithfulness. A resolution was offered by the Rev. Jas. T. Ewing, and carried unanimously, expressing sincere appreciation of the labors of the retiring dean. A letter from the Bishop to the dean was read, in which he made known to the convocation his appointment of the Rev. C. H. I. Channer, of Adrian, as future dean. The Rev. J. N. Chesnutt read an excellent paper upon "The relation of the rector to the people." The subject was ably treated. In the evening a missionary meeting was held, at which addresses were given by the Rev. R. B. Balcom and Dean Tatlock. This service was attended by a good congregation. The singing of the fine surpliced choir was a treat to those of the clergy who have not this adjunct to worship in their own parishes.

South Carolina

Ellison Capers, D.D., Bishop

The 107th annual council met at Anderson, May 12th. Holy Communion was celebrated, the Bishop celebrant. The sermon was preached by the Rev. J. H. Tillinghast. The Rev. J. D. McCullough, D.D., who for 33 years past has served the council as secretary, desired that some younger person should now assume the duties of the office. The Rev. Dr. Porter, on the part of the council, and Bishop Capers made some touching remarks concerning Mr. McCullough's long and faithful service. The Rev. J. G. Glass was elected secretary. Mr. F. A. Mitchell, of Charleston, was re-elected treasurer. The usual reports were presented and accepted. In the evening four ladies were confirmed, and the Board of Missions met, addresses being made by Bishop Capers, and the Rev. Messrs. B. B. Sams and A. R. Mitchell.

An election for members of the Board of Missions resulted: The Rev. Messrs. A. T. Porter, J. D. McCullough, W. E. Evans, and W. H. Barnwell; Messrs. C. R. Valk, J. J. Lucas, J. R. London, and W. S. Manning. The Standing Committee was elected as follows: The Rev. Messrs. A. T. Porter, John Kershaw, John Johnson, C. C. Pinekney, and T. D. Bratton; Messrs. A. M. Lee, Edward McCrady, F. L. Frost, C. S. Gadsden, A. C. Haskell.

The finance committee made its report, which called forth a spirited and lengthy discussion, resulting in the adoption of the report. A report was read on the episcopal residence in Columbia, stating that there is over \$2,000 for this purpose.

The council was invited to meet next year in Charleston, Aiken, and Cheraw, and after discussion it was decided to meet in Charleston, at

the church of the Holy Communion, it being the 50th anniversary of the organization of that parish.

The Bishop expressed his satisfaction at the earnest zeal and intense interest exhibited by the council, and its close attention to business, and offered prayer. The council adjourned *sine die*. In the evening the Rev. Byron Holley preached

Missouri

Daniel S. Tuttle, D.D., Bishop

The annual convention of the Sunday School Supporting Society was held in St. James' church, Macon, April 27th. The convention address was delivered at the morning Celebration, by the Rev. P. G. Davidson, rector of St. James', and in the evening, the Rev. R. W. Rhames spoke on "Bible study." Mrs. R. W. Rhames was elected president, and Mrs. Alma Hess, secretary and treasurer of the council for the coming year. The constitution was amended to admit as members of the society all persons who are interested in the work of the Sunday schools of the Church.

On Wednesday, there was a Sunday school convention of the convocation of Hannibal, under the auspices of the society, under the direction of the Rev. W. H. Hatch, dean of the convocation. Bishop Talbot, of Wyoming and Idaho, was present. Interesting discussions followed the reading of papers on "Sunday school services," "What to teach," and "The influence of parents." The interest in Sunday schools is being greatly stimulated by the work of this society in this diocese.

THAYER.—This is the southernmost point occupied by the Church in Missouri, near the Arkansas line, where the Bishop held service and confirmed one young man on Friday, 29th ult. When visiting there, the Bishop always gives a service at Mammoth Springs, Arkansas, only a few miles distant. This is at request, and in reciprocation of similar help on the part of Bishop Pierce and his clergy.

ST. LOUIS.—On Sunday, May 2nd, the Bishop made a visitation to St. Peter's church, the Rev. Wm. Short, rector, and after Morning Prayer confirmed 22 persons, two others having been confirmed a few weeks previously at St. Andrew's church. On the afternoon of the same day, at St. Augustine's church, the Rev. G. D. B. Miller, rector, he confirmed a supplementary class of six; and at night, at the church of the Redeemer, the Rev. Charles F. Trotman, rector, 22 persons were confirmed. This was, in all, an aggregate of 50 Confirmations during the day.

Milwaukee

Isaac L. Nicholson, S. F. D., Bishop

The Sisterhood of St. Mary are contemplating the erection of a building at Kenosha as a home for Chicago working girls. The first step has been taken in purchasing two acres of ground on the lake shore, having a slight elevation, upon which the home can be placed. The building is also to be used as a fresh air home for tenement children. Just how large the building is to be has not yet been determined. The Sisterhood of St. Mary has made a point every summer of bringing one or two carloads of poor children up from Chicago, and has heretofore rented houses in which to entertain them. The project has always been generously supported by the people of Kenosha.

The annual commencement exercises of the Nashotah Theological Seminary will be held on Thursday morning, June 3rd. A memorial sermon to the late Rev. Prof. Wm. Adams, D.D., will be preached by the Rev. Richard F. Sweet, D.D.

The Rev. Joseph M. Francis, sub-dean of the Divinity School, Tokyo, Japan, who is on sick-leave of absence from the foreign field, preached at All Saints' cathedral, Milwaukee, on the morning of the 1st Sunday after Easter, and at St. John's church in the evening.

PORTAGE.—The Bishop of Milwaukee visited St. John's church, the Rev. F. S. Jewell, rector, May 7th, preached and administered the

rite of Holy Confirmation to a class of 13, 10 being youths from 11 to 15, and three being adults, to some of whom more than ordinary interest was attached. The mission offerings of the class, to which every member contributed, amounted to nearly \$7. The altar, by the kindness of several of the ladies, was fitly decorated with flowers, the vested choir was in full attendance and sang admirably, and the whole service was especially bright and inspiring. The congregation was large—the church being literally full and exceedingly attentive and interested.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The 32nd annual convention convened at Trinity church, Pittsburgh, May 12th. At 9 o'clock there was a celebration of the Holy Communion, the Rev. Mr. Coster, president of the Standing Committee, officiating in the absence of the Bishop.

The convention was called to order, and the Rev. Mr. Coster was elected presiding officer. The Rev. Mr. Darner was re-elected secretary, and appointed the Rev. W. L. H. Benton assistant secretary. Routine business was then transacted. A cablegram bearing the affectionate and filial greetings of the convention, and best wishes for his health, happiness, and safe return to his people, was sent to the Bishop of the diocese who is at present traveling in Italy.

The Bishop's address was read by the Rev. Dr. Arundel, and a portion of it referred to a committee for action. The Bishop spoke of the notable events of the year in the diocese, among them the completion of St. Matthew's church, Eldred; the erection of St. Paul's memorial church, Pittsburgh, and Trinity memorial church, Warren; the renovation and adornment of Trinity church, Pittsburgh; Grace church, Ridgway, and St. James' memorial church, Titusville; and told of the admission of the first deaconess and of her work. He alluded with great feeling and affection to the deaths during the conventional year of two of the clergy, the Rev. Marison Byllesby, for nearly 40 years engaged in work in Western Pennsylvania, and the Rev. Edward H. Parnell, rector at the church of St. John the Divine, Sharon. The Bishop also directed the attention of the convention to the reply of the Archbishops of Canterbury and York to the Bull *Apóstolica Curæ*. He made the following report of work done during the year:

Visited 94 parishes once, six of them twice, a total of 100 visitations; other services, 154; total, 254; preached 134 times and made 142 Confirmations and other addresses; also delivered six lectures at the Bishop Bowman Institute; celebrated Holy Communion in public 85 times, and in private, six times, total, 91; presided at meetings of societies, guilds, vestries, etc., 54 times, and at three convocations; catechised 19 Sunday schools, and officiated at three marriages and nine funeral services; baptized 29 infants and one adult, and publicly received two infants privately baptized; confirmed 954 candidates; by the Bishop of Western New York, 23 were confirmed, a total of 976, a number somewhat larger than last year. There have been received into the diocese, 13 clergymen, and dismissed, 14; two clergymen have died, and there are now in the diocese 67 priests and five deacons, a total of 72. There are six candidates for Priests' Orders, and seven postulants. Four churches have been opened with a service of benediction, two new ones, and two which have been thoroughly restored; three corner-stones have been laid; 67 lay-readers have been licensed, of which 20 belong to the Laymen's Missionary League. The new general missionary, Arch-deacon Cole, formerly of the diocese of Indiana, has zealously and most efficiently prosecuted his work, and has by his diligence and ability commended himself to the clergy and laity throughout the diocese.

At the afternoon session the following elections took place: Standing Committee, the Rev. Messrs. Coster, Grange, and Bannister, and the Rev. Dr. Maxon; Messrs. E. M. Ferguson, S. C. McCandless, G. C. Burgwin, and H. W. Armstrong. Executive Committee of the Board

of Missions, the Rev. Drs. Ward and Maxon; the Rev. Messrs. McClure, Thompson, Wrightman, and Spalding; and Messrs. Wm. Metcalf, S. C. McCandless, J. W. Reynolds, W. D. Corcoran, C. K. Chamberlin, and H. S. Paul. Mr. H. L. Foster was elected treasurer of the Board of Missions, and the Rev. R. W. Grange and Mr. J. W. Paul, delegates to the next Missionary Council.

Later, the convention sat as the Board of Missions, and the reports of the secretary, the Rev. J. R. Wrightman, and of the treasurer, Mr. H. L. Foster, and of the general missionary, the Rev. L. F. Cole, were read, and a general discussion of the work of diocesan missions took place. At 7 P. M., convention adjourned, to meet on the second Wednesday in May, 1898, in Calvary church, Pittsburgh, an invitation to that effect having been extended the convention by the Rev. Mr. Maxon, rector of that parish.

New Jersey

John Scarborough, D.D., Bishop

Among recent Confirmations by the Bishop have been the following: Trinity church, Princeton, the Rev. A. B. Baker, rector, a class of 21, among them being a number of students of Princeton College. The students at Princeton have an organization, known as the St. Paul's Society, which is actively engaged in missionary work in the surrounding villages; Trinity, Asbury Park, the Rev. A. J. Miller, rector, a class of 42; St. George's, Helmetta, the Rev. J. A. Trimmer, rector, a class of 10.

In several of the churches of the diocese vested choirs were introduced on Easter Day. Among the number was St. Martin-in-the-field, Lumberton, the Rev. Martin Aigner, priest-in-charge.

The Rev. G. W. Harrod conducted a Quiet Hour for the clergy of the Associate Mission at Christ church, Trenton, May 12th. A number of other clergy were also present, and the services and address proved most helpful.

At a recent visitation to St. Andrew's church, Lambertville, the Bishop confirmed a class of 17 candidates.

The Bishop has found it impossible to attend the Lambeth Conference this summer, and has requested the committee appointed by convention to arrange for the trip, to take no further steps in the matter. Duties connected with the administration of the diocese will keep him at home.

On Easter Day a new lecturn Bible was presented at Christ church, New Brunswick, by the guilds of the parish. Easter completed the third year of the work of the vested choir, and prizes for meritorious work were awarded. The Rev. A. Brockway is now assisting the rector as curate at the church and the mission chapel of St. James, Piscataway. At St. John's, New Brunswick, the Rev. C. E. Philips, rector, a new organ was used for the first time on Easter Day.

At the recent visitation of the Bishop to St. John's church, Elizabeth, the rector, the Rev. Otis A. Glazebrook, D.D., presented for Confirmation a class of 61 persons. Some of the candidates were from the mission chapel of St. Andrew's, where a very fruitful work is being done, mostly by laymen from the parish church.

Another church at which improvements have recently been made is St. James', Long Branch, the Rev. H. H. P. Roche, rector. Here the chancel has been enlarged, a new choir room built, and the church exterior shingled, and among gifts is a brass lecturn as a memorial of the late rector, the Rev. E. D. Tompkins. A vested choir of men and boys have sung the service since Christmas. The church has also grown very rapidly in numbers, the Sunday school having increased from a membership of 20 to 190 during the year since the election of Mr. Roche to the rectorship, while the attendance at the church services has more than doubled. At the Bishop's visitation on April 19th, a class of 25 was presented for Confirmation.

On Low Sunday, Bishop Scarborough visited a number of the parishes in Trenton, and at all

large classes were presented for Confirmation. Two visitations had already been made at Christ church, and on this Sunday a class of 43 was presented at St. Michael's church by the Rev. W. Strother Jones, while at St. Paul's 20 were confirmed, and at Trinity, the Rev. C. C. Edmunds, rector, there was a class of 55. At Trinity the Easter offering reached the full amount, \$1,200, which had been asked by the rector, that the work of the parish might be carried on without any retrenchment. The Bishop congratulated the people on this sign of progress, and also spoke of the excellent work of the year, and of the recent gift to the church of a beautiful altar, used for the first time on Easter Day. At St. Michael's there has also been a steady growth. The rector's wife, at the recent annual meeting of the New Jersey branch of the Woman's Auxiliary, was elected secretary of the "Babies' junior work," a department which is expected to interest the children in missionary enterprise. On April 28th, the Bishop visited Grace church, the Rev. M. A. Craft, rector, and confirmed a class of 29, four of them coming from a flourishing mission chapel of the church.

Of the 1,010 persons confirmed by the Bishop within the past year, 192 were presented at the Trenton churches, nearly one-fifth of the whole number. This is but one of many evidences of the growth of the Church in Mercer Co., where the denominations are being outstripped, and the Church is far more than keeping pace with the increase of population.

PLAINFIELD.—At the Bishop's annual visitation on the 2nd Sunday in Easter, a class of 24 candidates was presented at Grace church by the rector, the Rev. E. M. Rodman. At the church of the Holy Cross, the Rev. T. Logan Murphy, rector, a class of 12 was confirmed. The Rev. Floyd Appleton, curate at Grace church, has been ill since the beginning of Lent, and has but recently returned from Florida, where he has been recuperating.

North Dakota

DEVILS LAKE.—At the annual Easter meeting of the church of the Advent, held April 19th, the report of the rector, the Rev. C. Turner, showed a communicant list of 41, a Sunday school of 28, a Junior Auxiliary of 15 members, and a Woman's Auxiliary of eight. The total amount of offerings and receipts from all sources, during the year just closed, for Church, charitable, and missionary purposes, including a donation for Bishop Walker, is \$1,028.94. By reason of removals the number of Church families is reduced to 19. The various balances on hand and in the bank amount to \$51.34. It is pleasing to record that the utmost harmony prevails in this mission. The Easter services were somewhat interfered with by the very unpropitious weather, but notwithstanding, there was a good attendance at 11, 4, and 7:30. The Lenten services have been fairly well attended, considering the severe winter. The Holy Week services were evidently enjoyed by all present. There is a weekly Communion at this church.

Mississippi

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

The 70th annual council was held in St. Andrew's church, Jackson, May 5th. The Bishop celebrated the Holy Communion, and the Rev. Peter G. Sears preached the sermon.

The Rev. Geo. C. Harris, S.T.D., was re-elected secretary. The reports of the Standing Committee, the registrar, and the treasurer of the diocese were read, the latter showing a large arrearage on the diocesan assessment, which was eventually provided for by special subscriptions. In the evening, after prayers, the Bishop read his annual address and journal of official acts.

The new and revised canons which have been under consideration for several years, were finally adopted. These provide for but few changes in the old canons.

Under the administration of the present trustees, the Episcopal Fund is in most satisfactory condition. At the missionary meeting, which is held annually in the interest of diocesan mis-

sions, reports were made of the work that has been done during the last year, and subscriptions to the amount of \$2,500 were pledged for the coming year.

The treasurer of the University of the South, for the diocese, submitted his report, showing the payment of only \$75 of the \$200 asked for from the diocese.

A special committee appointed by the council submitted the following report:

Resolved, That this council has heard with great pleasure the high distinction that has been conferred on our Bishop in the invitation extended to him by the Primate of the Anglican Church to deliver the annual sermon in St. Paul's cathedral, on June 23rd, before the Society for the Propagation of the Gospel, and the election by the faculty of the ancient and venerable University of Oxford to preach the Whitsunday sermon at that distinguished seat of learning.

Resolved, That this council appreciates the eminent honor thus conferred on our able and learned Bishop, and we rejoice in this opportunity for a much-needed rest from his arduous labors, and in the fact that these honors which have so worthily come to our Bishop give expression to a closer inter-union and co-operation of the Church of England and the Protestant Episcopal Church in America. Be it also *resolved*, that we assure our beloved Bishop that our earnest prayers for his welfare and safety shall be offered as he travels by land and sea.

The resolutions were adopted by rising vote. A purse of \$250 was then presented to the Bishop by the Rev. R. E. L. Craig, on behalf of friends in the diocese.

The following officers of the diocese were elected: Standing Committee—The Rev. Messrs. Nowell Logan, D.D.; Geo. C. Harris, S.T.D.; R. E. L. Craig, and Charles Morris; Messrs. Geo. W. Howard, W. W. Moore, L. Brame, and M. Green. Treasurer, Mr. E. M. Parker.

Deans of convocation—Of Oxford, the Rev. J. B. Fitzpatrick, D.D.; of Jackson, the Rev. H. W. Robinson; of Natchez, the Rev. Nowell Logan, D.D.; of Columbus, the Rev. DeB. Waddell; of Pass Christian, the Rev. Eben Thompson.

After other routine business, the council adjourned to meet in Jackson, April 27, 1898.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

PHOENIXVILLE.—The Norristown assembly of the Brotherhood of St. Andrew, comprising Phoenixville, Norristown, Conshohocken, Roversford, and Pottstown, met on the 29th ult., in St. Peter's church, about 40 delegates being present. The opening service was in charge of the Rev. Isaac Gibson, after which a business conference was held. The Rev. Herbert J. Cook made an address on "How to interest the young men in parish work", followed by short addresses from A. H. Hadden, of New York; Charles Lukens, of Conshohocken; and the Rev. J. Edgar Campbell. Mr. Hadden conducted a conference, at which the work of the Brotherhood was discussed by a number of the delegates. The work of the Daughters of the King was also discussed and highly commended.

BRYN MAWR.—In the church of the Redeemer, on the 27th ult., the convocation of Chester held its session. The attendance was large, nearly every parish in the district being represented. Reports as to the condition of missions and parish work were made, and all were encouraging. A resolution was passed asking the Board of Missions to appropriate for mission work in this convocation the sum of \$3,000, which is \$400 less than was given last year. The next meeting will be held May 18th, at St. Stephen's church, Norwood.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop;
Mahlon N. Gilbert, D.D., Bishop Coadjutor

On the Feast of SS. Philip and James, St. Philip's (colored) commemorated the third anniversary of its founding. The services began with a celebration of the Blessed Sacrament. At 4 P. M., choral vespers were held, Christ church choir assisting. The Rev. R. Bennett, priest-in-charge, gave a detailed account of the work accomplished. Addresses were also delivered by the Rev. Messrs. Ferris and Wright, of St. Paul, and the Rev. A. Alexander, of Min-

neapolis. There is a large field of work amongst the colored people of St. Paul, but worshiping in an old store is a great detriment to progress.

FARIBAULT.—Bishop Whipple visited Seabury Divinity School May 1st, and addressed the students. The previous Sunday he confirmed 32 at the cathedral. The Bishop and Mrs. Whipple left for England last week.

Indiana

John Hazen White, D.D., Bishop

At Christ church, Indianapolis, the Easter offerings amounted to \$615.55, of which \$440 were for diocesan missions. On Easter Day, 314 persons received the Holy Communion, and 65 persons were confirmed; 23 were males and 42 females; 4 were married men; 11 were married women; 3 had been educated in the Campbellite denomination; 5 were Roman Catholics, 6 Lutherans, 3 Reformed, 7 Methodists, and 2 Presbyterians. The remainder were brought up in the Church. Over 130 persons have been enrolled on the communicants' list during the year. At its May meeting the vestry increased the rector's salary to \$2,400.

The convocation of the Central Deanery assembled in St. Stephen's church, Terre Haute, May 4th and 5th. The Bishop's, the dean's, and other addresses manifested the missionary character of the diocese. There is but one communicant to 500 of the population. There are many towns from 5,000 to 10,000 residents which have no regular Church service, and where our Church is unknown. The Bishop has a territory about 400 miles long and 200 miles broad to cover. He states that every mission and parish for which he has assured financial support is now filled by able, devout, and aggressive missionaries or rectors. There is no vacancy except in towns where the Church has not yet been planted. The burden of responsibility is heavy upon the diocese, and from its diocesan financial weakness the work is appalling, but there is abroad an apostolic spirit of self-denial and aggression on the part of the Bishop, the deans, and clergy of Indiana, which should bear abundant fruit in the near future. The missionary reports manifested growth through Baptisms and Confirmations, and especially financial improvement, in the localities reporting. A convocation sermon was preached by the Rev. Chas. H. Schultz, on "Our native Church," and by the Rev. H. Clay Eastman, on "The Resurrection and our risen life." Dean Hunter made a stirring address on "The Mission of the Church in Indiana." The Rev. Mr. Sulger, in response to the dean, said that "in his experience as archdeacon, traversing in six years Nebraska, Wyoming, and Idaho, no such appalling condition existed as he now beheld in Indiana. From the Bishop's and dean's statements Indiana should be deemed a missionary jurisdiction, rather than a diocese, but inasmuch as it bears the name of a diocese, the obligation is to educe its inherent powers." The Rev. Mr. Mitchell made an address on "What the clergy can do to strengthen and build up the diocese." Judge Mack, of Terre Haute, made comments on "The layman's part in building up the Church in Indiana." The Rev. Messrs. Woodard and Sulger threshed out the question of "The mutual relation of the diocese and parish." The Rev. Mr. Engle read a paper written by the Rev. Mr. Denslow, on "Parochial success, its motives and methods." The paper emphasized devotional and religious up-building, rather than sensational, emotional, or statistical advertisement. "The financial question," in the Indiana diocese, was presented by the Rev. Messrs. Engle and Gee. The closing address was given by Bishop White, on St. Andrew's Brotherhood, which was followed by a reception to the Bishop and clergy given by St. Stephen's parish, in their recently furnished parish house.

PLYMOUTH.—St. Thomas' church, the Rev. W. W. Raymond, rector, had the benefit of an interesting and edifying series of services, which took the name of a Composite Mission, in that the missionaries were successively the rectors of neighboring parishes, beginning Mid-

Lent Sunday and continuing for ten days. The Holy Communion was celebrated each day at 7 A. M.; a penitential office with address, from 4 to 5 P. M., and Evening Prayer at 7:30, with a sermon, which made excellent impression in every instance on a large congregation. While this Composite Mission was in part experimental, it proved to be fully up to expectation, helpful, instructive, and richly memorable.

COLUMBUS.—At St. Paul's church, the Rev. J. Russell Holst, rector, the music at the Easter services—full choral Communion—was beautifully rendered by the vested choir. There were almost twice as many Communion services as the two Celebrations as ever before. During the winter 17 were confirmed, giving an increase of almost 40 per cent of communicants. A pair of seven-branched vesper lights were presented at Christmas, Eucharistic lights having been in use for a number of years. The parish, though very small for the size of the city, is beginning to grow.

Maine

Henry Adams Neely, D.D., Bishop

LEWISTON.—The Bishop visited Trinity church, the Rev. Ivan C. Fortin, rector, on the first Sunday after Easter, and confirmed a class of 40, most of whom were adults. The parish is thoroughly organized and is rapidly increasing both in numbers and influence. Notwithstanding the fact that many repairs were made during the year, the treasurer's report at the annual meeting showed that the parish had come out \$350 ahead of running expenses, the best showing ever made here.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 80th annual convention met in Trinity church, Toledo, May 11th—13th. The opening service, semi-choral, was unusually impressive. The sermon was by Archdeacon Brown, a searching appeal to clergy and laity on repentance.

The former secretary, the Rev. E. W. Worthington, was re-elected, and he re-appointed the Rev. Mr. Stillson, assistant. Mr. John Thomas was re-elected treasurer.

On Wednesday Holy Communion was celebrated at 7:30 A. M. and 9 A. M. The Bishop was celebrant at the latter in the church for the convention, and at the same hour in the chapel, Archdeacon Brown celebrated on behalf of the diocesan Woman's Auxiliary.

The Rev. F. M. Hall reported for the Ohio Society for the Relief of the Widows and Orphans of Deceased Clergymen, ninety-two members, a net increase of 10 over last year. This is the largest membership ever reached. Total spent the past year, \$2,675. The receipts came from 35 parishes. This society is 51 years old and has \$54,000 invested funds.

As registrar, the Rev. John Skilton reported the library of the cathedral in Cleveland as completed, and as needing \$1,000 for more books. The Rev. E. L. Kemp reported \$807.23 raised by Sunday schools for Archdeacon Brown's salary, the balance being paid by the Missionary Board. A report from President Pierce, of Kenyon College, was read, showing improvement in equipment, in all costing \$6,000, raised by Mr. C. T. Wing. The finances have improved, the expenses being kept strictly within the income. The number of students has increased, six men graduate, and 36 enter this year. The outlook is bright and hopeful.

The Bishop's address reported 7 deacons and 4 priests ordained, 7 clergymen received and 9 dismissed, 43 lay readers appointed, 1 deacon deposed, 3 corner-stones laid, 7 buildings, etc., blessed, 1 church secularized, 1 church consecrated. The Bishop announced his approaching trip to England to attend the Lambeth Conference, and asked the prayers of the diocese for his safety. He showed that the diocese was quietly growing in strength. He has preached 258 sermons, Celebrated 62 times, confirmed 960, baptized 11, buried 7, and married 6 couples. He appealed eloquently to the clergy to do better work in spiritual and mental preparation for the pulpit, in pastoral calls, etc., and he also urged upon

the laity greater zeal and devotion, more loyalty to Church and rector, more fidelity to contracts with clergymen. He reported the Church Home in Cleveland, under Sister Mary, as prosperous.

On Wednesday evening there were stirring speeches on Sunday schools, by the Bishop, the Rev. Messrs. Wemyss Smith, Crawford, Dowling, and Sykes. The Oratorio Society organized by Mr. C. H. Thompson, assisted the large surpliced choir, and sang an inspiring anthem.

The names of the new Standing Committee are the Rev. Messrs. E. W. Worthington, F. B. Avery, and F. M. Hall; Messrs. T. M. Sloan, W. G. Mather, and R. W. Wright.

Missionary Committee: The Rev. Messrs. J. W. Sykes, R. O. Cooper, A. L. Frazer, A. B. Putnam, and F. M. Hall; Messrs. C. M. Nabb, J. G. Brown, and D. T. Norton.

Delegates to Missionary Council: The Rev. Dr. Dowling and Mr. W. G. Mather.

The Missionary Committee reported that the year began with a deficit of \$1,160. This has been reduced but not all paid. The total received by the board and expended is \$9,841. The deficit now is a trifle over \$900. The total appropriated during the year was \$7,370. There are now 35 missionaries. An unprecedented number of missions have made progress, some have made phenomenal advance; three new chapels have been built, one new parish organized, and one new mission started.

The Ohio Church Building Society began the year with a balance of \$34.94 which, with subscriptions, amounted to \$1,057.18, with which three missions have been encouraged to build. This society aims to give \$500 in aid of every mission building a chapel.

Deputies to General Convention: The Rev. Messrs. C. S. Aves, H. W. Jones, D.D., E. W. Worthington, and W. C. Hopkins; Messrs. J. E. Brown, Samuel Mather, T. N. Sloane, and I. O. Moss.

The archdeacon reported 44 places reached, many of them several times in the year, many Missions held of one or two weeks' duration, 100 visitations, 180 services, 29 Celebrations, 96 sermons, 84 lectures, 16 Baptisms, 9 missions, 3,500 letters written, 50 postal cards, 13,800 miles traveled. There is more than enough work for two general missionaries.

A resolution passed unanimously in favor of at once organizing a diocesan Bible and Prayer Book Society.

The Rev. C. S. Aves, Committee on the State of the Church, reported 1,362 communicants, of whom 960 were confirmed since last convention. Confirmations average 1,000 per year.

The next convention will meet in Trinity cathedral, Cleveland.

St. Paul's church, East Cleveland, was consecrated by Bishop Leonard, May 5th. The service was held at 10:30 a. m., and the sermon was preached by the Rev. Dr. Jones, of Bexley Hall, Gambier. The corner-stone of this church was laid on July 2nd of last year, and the first service was held in the new church on Easter Day. The building is of stone, the cost being about \$10,000. The stained glass windows are very beautiful, the large one being a memorial of Mr. and Mrs. Darius Adams who were connected with the parish from its beginning. The parish was organized in 1843, and is the oldest child of Trinity, Cleveland, having been formed earlier than Grace or St. Paul's. The rector is the Rev. E. E. Esselburne, and the vested choir is under the training of Mr. Clemens, the organist of St. Paul's church, Cleveland.

The Cleveland convocation met at Trinity parish house, Cleveland, April 27th, at 7:30 p. m. The sermon was preached by the dean, the Rev. Francis M. Hall. On Wednesday, there were Celebrations at 7 a. m. and 9:30 a. m., with an address by the Rev. C. C. Kemp, followed by a business meeting. At the afternoon session, papers were presented by the Rev. John Brown on "The Church and the sects", and the Rev. O. E. Watson, canon of the cathedral, on "The Holy Eucharist as the central feature of Christian worship". After Evensong a missionary address was given by the Rev. W. Rix Attwood.

GAMBIER.—Rosso Hall, at Kenyon College, burned May 9th. The loss on the building, which was totally destroyed, was only \$10,000, but the hall had a historic interest. It was built 50 years ago with money raised in England by Bishop McIlvaine. Lords Gambier and Kenyon, and Lady Rosso, contributed most of the money, and the hall was named in honor of Lady Rosso.

Texas

Geo. Herbert Kinsolving, D.D., Bishop

The 48th annual council was convened in the city of Austin, on May 5th. The opening service was the celebration of the Holy Eucharist, the Bishop being celebrant. The council sermon was preached by the Rev. W. A. Dennis.

The Bishop's address, which he read at the afternoon session, was hopeful in tone, and indicated a substantial advance along the whole line of Church work. It was the summary of a busy year, full of self-sacrificing labor and anxious toil for Christ and His Church. The Confirmations were greater than on any previous year, showing a gain of 47 per cent. over those of 1895-6. The report of the general missionary indicated great activity in the mission field as evidenced by the largely increased results in the mission stations and smaller parishes. Dr. Jefferis' labors have been unremitting, even at the cost of health and strength, and are deserving of the highest praise. They have been blest with a great revival of spiritual life and zeal in the Master's cause.

On the second day of the council, a canon was adopted, creating a diocesan Board of Missions, consisting of the Bishop, president *ex-officio*, the general missionary, and three clergymen and three laymen, to be elected annually by the council. This board is to have the general care and management of the missionary interests of the diocese, and the appointment of mission stations and missionaries, with the consent of the ecclesiastical authority. For the purpose of supporting the work of the board, it is made the duty of every parish and mission station to assume the obligation to pay quarterly to the treasurer of the board, such sums as may be assessed by them for this purpose, the amount thus collected being payable to the various missionaries as the board shall direct.

The following officers were elected for the ensuing year: Secretary, R. M. Elgin; treasurer, Rufus Cage; Standing Committee: the Rev. Messrs. T. B. Lee, B. A. Rogers, and C. M. Beckwith; Messrs. R. M. Elgin, and A. S. Richardson. Diocesan Board of Missions: the Rev. Messrs. H. D. Aves, J. R. Carter, and T. B. Lee, and Messrs. W. C. Henderson, A. N. Leitnaker, and J. F. Roeck.

One of the most important things done by the council was the appointment of a Board of Regents for the Church Institute for Young Ladies, at Austin. The thought of this institution has been in the mind of the Bishop for some years, and the initial steps were taken in 1893 by the purchase of a beautiful piece of property near the State University. After many discouragements, he was able to open the house upon the property for a limited number of young ladies. Last winter he was enabled to advance the money for the erection of the south wing of the permanent buildings, looking for reimbursement by the diocese. When completed, this institute will offer a Church home for young ladies attending the University of Texas. This work to promote the higher education of women under Church influences and protection, is worthy of generous support.

The council adjourned to meet in Galveston, May 4, 1898.

Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

JAMESTOWN.—April 22nd, a class of 30 was confirmed by Bishop Walker in St. Luke's church, the Rev. A. Sidney Dealey, rector. An inspiring sermon was preached by the Bishop. The full surpliced choir sang.

MEDINA.—The services on Easter Day at St. John's church, the Rev. R. L. McFarlane, rec-

tor, were of a particularly joyful character. The early Celebration at 7:30 was well attended. At the mid-day service, Conant's Communion Office, with Woodward's Credo, was rendered very creditably. The offertory much more than wipes out the small deficit in current expenses, and leaves a handsome balance to be applied to other parish needs. The Lenten offerings of the Sunday school reached the sum of \$22. St. John's is in a flourishing condition, the congregations increasing, and the interest becoming more general.

Alabama

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

The 66th annual council assembled in St. Paul's church, Greensboro, May 12th. The session was opened by the saying of the Litany, and the celebration of the Holy Eucharist by the Rt. Rev. R. H. Wilmer, Bishop of the diocese, assisted by the Rt. Rev. H. M. Jackson, Bishop-Coadjutor. A powerful stirring sermon was preached by the Rev. J. G. Murray.

The Rev. Dr. Cobbs was re-elected secretary, and upon the calling of the roll, two Bishops, 56 clergymen, and 45 lay delegates were found to be present. The reports of the various officers were presented. A new Standing Committee was elected, consisting of the Rev. Messrs. W. D. Powers, D.D., R. W. Barnwell, and D. C. Peabody; Messrs. W. W. Screws, W. C. Agee, and H. T. Toulmin. Mr. J. H. Fitts, of Tuscaloosa, was elected treasurer of the diocese; Hon. C. E. Waller, of Greensboro, treasurer of the diocesan missions, and also chancellor of the diocese.

The report of the committee on the state of the Church, showed that one new church had been built and consecrated, three had been remodelled and greatly improved, one new rectory built, and large sums of money had been paid upon the building and improvement debts of the various parishes during the past year. Of minor improvements and additions, about every parish had somewhat to report.

Both of the Bishops had been seriously hindered in their work by serious and lengthy illnesses during the year, but with regained health and strength, hoped to speedily retrieve all that had been lost, and to improve every hour of the future.

The great need of the diocese is men and money for missionary work, and steps were taken during the council to greatly increase the offerings for this object within the coming year. Should the present prospects for the material welfare of Alabama in 1897-8 be realized the next council of the Church cannot fail to show a strong advance in every direction of Churchly development.

The council adjourned on Saturday to meet in the church of the Nativity, Huntsville, June 7, 1898.

Florida

Edwin Gardner Weed, D.D., Bishop

The 54th annual council met in Holy Trinity church, Gainesville, May 5th, at 11 a. m., and opened with a celebration of the Holy Communion by the Bishop. The Bishop preached a very forcible sermon on holiness, showing that holiness is a practical thing, resulting from obedience to the precepts, and following the example of Christ, in opposition to more emotional feeling and sensational influences. It was a singular coincidence, the Bishop being unaware of the fact, that for some weeks protracted meetings had been going on in the city, through which it was claimed that 150 persons had received what is called the "second blessing" of perfect holiness, from which it is not possible to fall away.

After the services, the council assembled in the opera house, kindly given for the purpose. The Rev. C. C. Leman was unanimously re-elected secretary. The Bishop's address referred feelingly to the depressing effect on the Church's work caused by the destruction of the fruit trees throughout the State two years ago, and the terrific storms of last autumn. Considering these, the condition of the diocese was better than could have been expected. He impressed

the importance of a more exact conformity to the rubrics, especially in the offices of Baptism, Confirmation, and Holy Communion, and a stronger support of the Woman's Auxiliary Society, which is the main reliance for the support of the diocesan missionaries.

In the evening, a missionary meeting was held, at which the Missionary Bishop of Southern Florida gave an interesting account of his work, especially that among the Seminole Indians.

Mr. R. D. Knight was re-elected treasurer. His report showed the pleasing fact that, notwithstanding the depressed financial condition of the people, all the obligations of the diocese had been met, with a balance remaining in the treasury.

The Rev. B. G. White was elected registrar. The Standing Committee consists of the Rev. Messrs. V. W. Shields, D.D., W. H. Carter, D.D., LL.D., and G. H. Ward; Messrs. W. W. Hampton, H. E. Dotterer, and R. D. Knight.

The usual routine business was transacted, and on Friday the council adjourned, to meet in Christ church, Pensacola, next year. Altogether, the council was an unusually pleasant one, and its members greatly appreciated the warm-hearted hospitality of the citizens of Gainesville.

Connecticut

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

NEW HAVEN.—In Christ church, at Evensong of April 30th, Bishop Niles, acting for the Bishop of the diocese, administered the rite of Confirmation to a class of 33 candidates, presented by the rector, the Rev. G. B. Morgan.

On the following day, the Feast of SS. Philip and James, Bishop Niles advanced to Priests' Orders the curate of the church, the Rev. T. H. Yardley. Dr. Hart, of Trinity College, preached the sermon. The Bishop was celebrant. Cruickshank's service was well rendered by the regular choir of the church. The candidate was presented by the rector. Large congregations attended both of these services, it being the first occasion on which the beautiful new Gothic church has been used for either Confirmation or ordination. The building is the latest and most important work of the architect, Mr. Henry Vaughan, of Boston, who is well known by his work at St. Paul's school, Concord, N. H., St. Stephen's, Providence, Holy Cross church, New York, and in other places. The offerings on each occasion were devoted to the work of the diocese of New Hampshire, which has been so sadly crippled of late by financial losses.

Long Island

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

Grace church, Brooklyn Heights, the Rev. Chauncey B. Brewster, rector, celebrated on Sunday, the 9th inst., the 50th anniversary of its organization. The chancel was elaborately decorated with growing plants and flowers. In the morning, the rector officiated, and with him in the chancel were the Rev. Dean Hoffman, formerly rector of the church; the Rev. J. F. Atkins, assistant rector, and the Rev. Ferris Tripp. The musical programme, which was very fine, was arranged by Mr. Frank Wright, M. Bac. Dean Hoffman preached the sermon, his subject being "The aggressive Church." Celebration of the Holy Communion followed. At the afternoon service, a letter was read from Bishop Littlejohn, whose absence was unavoidable and deeply regretted. An interesting historical paper was read by Mr. Henry E. Pierrepoint, a warden and clerk of the vestry. Addresses followed by the Rev. Henry T. Scudder, formerly assistant rector of the parish, and now rector of St. Stephen's church, and the Rev. W. T. Fitch, rector of St. Michael's, High st. The Rev. Spenser S. Roche, who was formerly an assistant, sent a letter which was read. There was also a communication from the rector, wardens, and vestrymen of St. Michael's church, expressing their thankful appreciation of all that had been done for that parish by the rector and congregation of Grace church.

BROOKLYN.—The Easter offering at St. Luke's church, Clinton ave., amounted to \$4,118.58. Of

this sum, \$1,918 was given to the treasurer of the parish for the use of the church and its work, and the balance was divided between domestic and foreign missions.

Sister Elizabeth, of the Order of St. John the Evangelist, who has for many years been in charge of the Orphanage at the Church Charity Foundation, died suddenly last week, and the funeral was held on the afternoon of April 6th, at the chapel of the Orphanage. The Bishop and a large number of the city clergy were in attendance. The music was very sweetly rendered by the children of the Orphanage. Sister Elizabeth had been a member of the community of St. John the Evangelist since its formation, and her personality and work at the Church Charity Foundation will be very deeply missed.

On the evening of April 12th, the new home of the Order of Christian Helpers, 52 Madison st., was formally opened. In the evening, addresses were made regarding the work, aims, and needs of the Christian Helpers, by the Ven. Archdeacon Darlington, Dr. Arnold W. Catlin, the Rev. Dr. Bacchus, the Rev. Floyd E. West, and by one of the Sisters. Many of the guests left behind them substantial tokens of their interest in the work of the nursing order.

Vermont

Arthur C. A. Hall, D.D., Bishop

BISHOP HALL'S APPOINTMENTS

MAY

21. Evening, Norwich.
23. White River Junction.
25. Randolph and Randolph Centre.
30. Enosburgh Falls and Enosburgh.
31. North Troy.

JUNE

1. Newport.
6. Morning, St. Paul's, Burlington.
10. Closing exercises at Bishop Hopkins' Hall.
13. St. Albans.
16. Diocesan convention at Brandon.

Since returning from a winter's stay in Bermuda and Florida, Bishop Hall seems to have fully regained his health, which was seriously impaired by overwork. A large congregation was present at St. Paul's, Burlington, in the evening of the 2nd Sunday after Easter, to listen to the Bishop's first sermon preached since his return, a powerful Catholic discourse, delivered with all the Bishop's characteristic energy.

On Easter Day, the largest congregation ever seen in St. Paul's at an early Celebration was present. Many communicants who have not received the Blessed Sacrament for years did so on that day.

SHELBURNE.—The Rev. B. W. Atwell, rector of Trinity church, is absent on his annual vacation, and the service is read by the Rev. Geo. Y. Bliss, of Burlington, during the rector's absence.

Southern Virginia

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

The convocation of Norfolk commenced its sessions on April 27th, in Christ church, Norfolk, continuing three days. There were present 11 of the clergy. Officers for the ensuing year were elected as follows: Dean, the Rev. B. D. Tucker, D.D.; secretary, the Rev. C. B. Bryan; treasurer, the Rev. C. E. Woodson. An essay was delivered by Dr. Tucker, on "The most effective way of inculcating Church principles," which was followed by a discussion of the subject. There were sermons by the Rev. Messrs. Woodson, W. A. Barr, and C. B. Bryan. The night service was in the interest of missions, the speakers being the Rev. J. F. Ribble, on diocesan missions, and the Rev. Wm. N. Meade, on general missions.

On Thursday, April 29th, the 14th annual Sunday School Institute was held in St. Luke's church, Mr. John Farant, of Norfolk, presiding. The session was preceded by a celebration of the Holy Communion, the rector, the Rev. A. S. Lloyd, being celebrant. Addresses were made by the Rev. H. L. Lancaster and the Rev. H. L. Duhring, of Philadelphia. The latter gave some interesting statistics. The subject of the separation of the convocation and institute came up, and the institute selected Hampton for their next

meeting, in October, the convocation selecting Jenkins' Bridge, Accomac Co., for theirs, in November. Admirable papers were read on "How to teach the child to think," by Prof. Hugh S. Bird, of William and Mary College, and "How can efficient teachers of the Sunday school be obtained?" by the Rev. Z. S. Farland. A general discussion followed, after which the queries from the "Question Box" were read.

The Brotherhood of St. Andrew of Norfolk, Portsmouth, and vicinity, met in conference at St. Peter's church, Norfolk, on Sunday afternoon, May 2nd, Mr. J. E. Cole, president of the local assembly, in the chair. The subject, "The Brotherhood Bible class—how to make it more useful to Brotherhood men," was discussed at much length by Messrs. Clay, Lloyd, Wales, Cole, and Wilcox.

Iowa

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

The Easter convocation of the Sioux City deanery was held at St. Mark's church, Fort Dodge, May 4th and 5th. The sermon on Tuesday evening, a remarkably interesting one, was preached by the Rev. J. E. Cathell. On Wednesday morning, Holy Communion was celebrated at 7:30 by the rector of the parish, the Rev. C. H. Remington. A second Celebration followed at 10:30, Dean Cornell being celebrant. The sermon was preached by the Rev. W. T. Jackson, Ph.D. The Rev. G. H. Cornell was re-elected dean of the convocation. At 3:30 a meeting of the Woman's Auxiliary was held. Two very interesting papers, prepared, the one by Mrs. W. R. Bowman, of Waverly, president of the diocesan branch, and the other by Mrs. Frances Davis, of Sioux City, were read by the rectors of those parishes, the writers being unable to attend the convocation. At 4:30 the missionary needs of the deanery were considered in a number of addresses by the clergy. The deanery was shown to comprise an area covering 23 counties, with a population of 190,000 souls; 13 of these counties are without the services of the Church. In the places occupied, the Church is making progress, but there is urgent need of a larger force of workers. At 7:30 a general missionary meeting was held, addresses were made by the dean, the Rev. E. H. Gaynor, and the Rev. Dr. Jackson. Convocation adjourned to meet again in October, at St. Stephen's church, Spencer.

Virginia

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

Sunday School Day in Richmond was May 2nd. The schools had to divide, no church being large enough to hold all. At St. Paul's there were over 1,400 children and teachers present, while almost an equal number gathered at Holy Trinity. At St. Paul's, the speakers were Bishop Newton and the Rev. W. S. Chrisman. Bishop Newton, in the course of his remarks, said that the first time he ever spoke in Richmond was in St. Paul's church at the annual Sunday school service 24 years ago, and that then St. Paul's easily held all the Sunday schools of the city, with room to spare. At Holy Trinity, the speakers were the rector, the Rev. J. J. Gravatt, and the Rev. Preston Nash who is famous in Richmond as a speaker to the children.

On Sunday, May 2nd, Bishop Newton visited St. Paul's church, Richmond, in the morning, preached, and confirmed a class of 25, nearly all adults. At night, he preached at St. Andrew's and confirmed 17, a remarkably large class for this small church, and chiefly the results of the work of a devoted layman, there being no rector since Dr. Powers' death.

The Rappahannock Valley convocation met in St. John's church, Warsaw, April 27-30. Eight of the clergy were present, and the Rev. L. L. Kinsolving who presented the mission work in Brazil. Each day there were two services and the usual devotional and business meetings. The convocation sermon was preached by the Rev. W. D. Smith. Thursday morning, there was a celebration of the Holy Communion, the Rev. D. C. T. Davis being celebrant. At night,

there was a missionary service, the Rev. Everard Meade making the address. The Rev. D. C. T. Davis was elected dean; the Rev. A. B. Chinn, secretary and treasurer. One hundred and twenty-five dollars was voted to the work of the mission in Brazil.

The spring meeting of the Richmond convocation began its sessions May 5th in the church of the Epiphany, Barton Heights, Richmond, and continued until May 7th. Representatives from nearly all the Richmond churches were present, besides the rectors of six or seven churches in the country nearby, about 30 clergy in all. A preparatory service was held Tuesday evening, the Rev. J. Y. Downman preaching. May 5th, there was a devotional service for clergy at 9:30 A. M., and at 11 A. M., a celebration of the Holy Communion, the Rev. F. A. Ridout preaching the convocation sermon. A discussion of the subject "How can we best advance the missionary interest of the Church?" was opened by the Rev. R. A. Goodwin who also read the essay on the subject, "The special character of the preaching required for our day," which was a masterly effort. Sermons were delivered by the Rev. F. S. Stickney, Dr. Carmichael, the Rev. J. W. Ware, and Henry Wingate.

May 7th, the consecration of the church of the Epiphany, Barton Heights, took place. The vestry met the Bishop and clergy at the doors, and all proceeded up the central aisle, repeating Psalm xxiv. The Bishop, taking his seat near the altar, was presented with the instrument of donation by the senior warden, Mr. A. S. Groser. The Rev. B. M. Randolph, of Emmanuel church, of which the church of the Epiphany had been a mission, preached the consecration sermon, which was followed by an address by the dean of the convocation, the Rev. J. J. Gravatt. The Holy Communion was celebrated.

Marquette

Gershom Mott Williams, Bishop

The 2nd annual convention met in St. Paul's cathedral, in Marquette, May 5th. The Holy Communion was celebrated chorally at 11 o'clock by the Bishop. The sermon was preached by the Rev. John W. McCleary. After luncheon, the convention was fully organized. The president announced the death of the Rev. Levi B. Stimson, at Old Mission, Mich., on April 29th. Seven parishes and six missions were found to be represented by 17 lay delegates. The Rev. Percy G. H. Robinson was elected secretary, and Mr. C. H. Call, treasurer, of the convention.

The Bishop read his annual address, referring to the death of his former diocesan, Bishop Coxe, in affectionate terms, and describing the work of the past year, and that outlined for the new. He requested the consent of the convention to his proposal to attend the Pan-Anglican Conference in England this summer, which was unanimously granted. He takes with him the Rev. Mr. Warren as his chaplain, and departs about June 12th, remaining in England about ten weeks.

In the report of the Standing Committee, special reference was made to the necessity for a diocesan corporation.

An amendment to the canons was proposed and carried, striking out the word "male" from the qualifications of voters at parish meetings, so that the passage reads—

The right of voting shall be confined to such persons of full age as have during the year previous been stated worshippers in such church," etc.

The constitution was amended, so far as a preliminary vote could do, so as to set the time of holding future conventions on the Wednesday after the 2nd Sunday in June, instead of the first week in May. The matter of diocesan assessment was left once more to the Standing Committee. The reports of the treasurer of the diocese and of the Missionary Committee showed disbursements of over \$4,000. The collections for the Aged and Infirm Clergy Fund have been \$354.

The new Standing Committee consists of the Rev. Messrs. Westlake, Curzon, and Jewell, and Messrs. John W. Stone, D. H. Ball, and Dr. L. L. Hubbard. The delegates to the General Convention, should any be called, were the Rev. Messrs. J. de B. Kaye, McCleary, Curzon, and

Westlake, and Messrs. Stone, White, Sedgwick, and Alfred Meads. The delegates to the Missionary Council were the Rev. A. O. Tarrant and the Hon. Peter White. The Missionary Committee was continued as consisting of the Standing Committee and the secretary and treasurer of the diocese.

The convention consented to a plan for appointing district presbyters to have charge of two or three counties each, until the full convocation system could be perfected.

In the evening missionary addresses were delivered by the Rev. E. W. Jewell, the Rev. A. O. Tarrant, and Mr. G. F. A. MacKelan.

At the closing session on Thursday morning, during Morning Prayer, the Bishop confirmed Mr. Thos. Purdue, of Atlantic, who becomes a postulant for Holy Orders. The forming of a trust corporation, like the Church Association of Michigan, was authorized, agreeably to favorable report of the committee on rules and canons. A diocesan seal was submitted by a committee of the last convention, and was adopted.

In the summary of the Bishop's official acts, it appears that he has visited within the diocese during the year, 29 places, some of them several times; baptized 26; married three couples; buried one person; ordained one deacon; celebrated the Holy Communion 56 times, and delivered 226 sermons and addresses. The Confirmations within the diocese were 290, and without it, 13—303 in all. The present number of clergy canonically resident is, Bishop, 1; priests, 15; deacons, 4; total, 20. There are three candidates for orders, two postulants, and 18 lay-readers.

The next convention will be held in Trinity church, Houghton, on the Wednesday following the 2nd Sunday in June, 1898.

The annual meeting of the Woman's Auxiliary of the diocese was held in the cathedral on the day preceding the diocesan convention. The Bishop celebrated the Holy Communion at 11 A. M., and the meeting organized by re-electing all the previous officers except Mrs. Merryweather, of the Junior Auxiliary, who is to remove to California. Complimentary resolutions were adopted on this circumstance. The officers are as follows: President, Mrs. E. B. Palmer, Marquette; 1st vice-president, Mrs. A. W. Myers, Ishpeming; 2nd vice-president, Mrs. Thos. Bailey, Sault Ste. Marie; 3rd vice-president, Mrs. Rolf, Escanaba; recording secretary and treasurer, Miss Nina Stone, Marquette; diocesan secretary, Mrs. E. C. Taylor, Houghton; domestic secretary and treasurer, Mrs. Duquette, Bay Mills; foreign secretary and treasurer, Mrs. Alex. Maillaud, Negaunee. Mrs. A. B. Eldredge, of Marquette, is diocesan correspondent to the Church Periodical Club. Special attention was called to the fact that the various branches had confined their work mostly to work within the diocese. It was pointed out that this was due to the Ontagon fire and necessary relief. The reports showed great activity, and in the new pledges both foreign and domestic missions were given considerable attention. There were over 30 delegates in all.

New York

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

SPRING VALLEY.—April 22nd, ground was broken by the Archdeacon of Westchester, with appropriate ceremonies, for the erection of a rectory and parish house on the lot adjoining St. Paul's church.

SING SING.—The annual meeting of the archdeaconry of Westchester was held May 13th, at St. Paul's church. There was a devotional service, with luncheon, and a business meeting, at which reports were received and routine business conducted.

West Missouri

E. R. Atwill, D.D., Bishop

The 8th annual council convened in Grace church, Kansas City, May 11th, at 10:30 A. M., and opened with a celebration of the Holy Communion, the Bishop celebrant. The Rev. George B. Norton was the appointed preacher. The Bishop's address, at the afternoon service, was strong and practical. Among other things, he

dwelt upon the importance of missionary work among the colored people, suggested a public lecturer to go through the diocese giving historical lectures in public halls on the Church, and advised the formation of a Church Club for the diocese, with headquarters in the see city. Committees were appointed to consider and, if practicable, carry out the two latter suggestions.

The Rev. Messrs. Cameron Mann, D.D., Robert Talbot, and John Henry Hopkins; Messrs. J. D. Richardson, B. E. Fryer, and Gardiner Lathrop, were elected as a Standing Committee. Other diocesan officers and committees mainly remain the same as last year.

The Bishop having spoken of the approaching Lambeth Conference, and the duty of remembering it in the prayers of the people, a motion was adopted by the council requesting the Bishop to authorize and direct the use in all churches of this diocese during next July, of two of the prayers on the leaflet of prayers for the Lambeth Conference, put forth by the "Association for the Promotion of Christian Unity." It was unofficially arranged by the members of the council, for the Churchmen of the diocese, to provide the Bishop with a purse of \$500 toward his expenses in attending the Lambeth Conference.

At 4 P. M., on the second day, the council resolved itself into a Sunday school institute. After a report from the Rev. John Henry Hopkins, as chairman of the Committee on the Condition of Sunday schools in the diocese, papers were read by the Rev. M. M. Moore, on Sunday schools, and Miss May Maxwell Porter, of St. Joseph, on "Management of classes and clubs for older boys." A model infant class of some 30 or more children was taught by Mrs. Clara C. Goddard, of Leavenworth, Kans., with blackboard illustrations. At evening service, in place of a sermon, the Rev. John Henry Hopkins taught a model Bible class.

At the annual meeting of the Woman's Auxiliary, on Thursday, the Very Rev. Dean Bodley, of Topeka, was the preacher. Miss Emery, the general secretary, addressed the ladies. It was announced that the Rev. Dr. Langford, the secretary of the General Board of Missions, would visit Kansas City on Sunday, 16th, and deliver two addresses. One of the most pleasant features of the occasion was the reception given by Bishop and Mrs. Atwill, on Tuesday evening, to the members of the council and the vestrymen and their families of the city.

On June 20th, the Rev. John W. Dunn, having been ordained in 1847, will complete D.V. 50 years of ministerial life and work in the State of Missouri. In commemoration of this event, the council adopted, by a rising vote, a resolution of affectionate regard for this aged and most faithful priest.

The council will meet next year in Sedalia.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The Bishop is now making his spring visitation, and from all parts of the diocese come cheering news of the progress of the Church. The Bishop is everywhere met with enthusiasm and loyalty, and there seems to be a growing desire on the part of the people to accept the Church as he represents it—as Catholic and not Protestant. During the absence of the Bishop from his cathedral, several of the parochial clergy have been called upon to aid the cathedral staff. The benefit of such a plan has proved mutual.

A tower is to be added to St. Mary's church, Medford, and a number of improvements have been planned which will add greatly to the already beautiful building.

St. John's church, Centralia, is soon to have important additions in the shape of a guild house and rectory. There are few dioceses in this country where so large a proportion of the country parishes are so well equipped in these matters.

It is a matter of congratulation that the work in the Marshfield mission is soon to be placed on a firm footing. Lots costing \$800 have been purchased and paid for, and a comfortable church building is to be erected this summer.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

A CURIOUS story has come to light regarding a Rev. Mr. Thomas, formerly rector of a parish in Lincolnshire, who succeeded to Rome last fall. It appears from a statement of *The Tablet*, the R. C. newspaper in London, that he has received permission from the Pope to be re-ordained conditionally. As this indicates the possibility that he was already in valid orders, the question at once presents itself whether, after all, the Pope admits that Anglican Orders may be valid. The answer is a curious one. Twenty-five or thirty years ago, there was much talk of an organization called the "Order of Corporate Reunion." Not much was known about it, though it leaked out that it embraced members of both the Roman and Anglican Churches. It was reported that some of the Anglican members, already in Priests' Orders, had received re-ordination at the hands of some unknown bishop or bishops, at some unknown place and time, and that one or more had even been consecrated to the Episcopacy. Nevertheless, they continued to officiate as vicars of English parishes. How such an insane scheme, with all its dissimulation and indirectness, could be imagined as likely to promote the cause of unity, passes comprehension. The whole thing was supposed to have died out years ago. But it appears that this Mr. Thomas received ordination, in addition to his Anglican Orders (by which he was enabled to hold his parish), at the hands of one of the clandestine bishops of this society. It is this secret, irregular ordination at the hands of a supposed bishop, without jurisdiction or recognition of any kind, which is so far respected by the Pope that its validity is regarded as possible. As for Anglican Orders, open and above board, traceable from beginning to end they are dismissed with contempt. It would seem that there is here betrayed some kind of instinctive sympathy with that which is devious, surreptitious, and morally crooked. An additional peculiarity of this case is the fact, as stated in the English papers, that Mr. Thomas is a married man, but that he and his wife have consented to a separation in order that he may be free to serve at Roman altars. It would appear that he must be regarded as a valuable acquisition. The whole history is as curious as it is instructive.

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Failure of the Arbitration Treaty

THE settlement of the "Alabama claims" by arbitration nearly thirty years ago, was regarded as a long step forward in the progress of civilization and humanity. It set an example which was followed by many similar instances in succeeding years. An era seemed to have arrived when war as a means of settling disputes between enlightened nations within the boundaries of Christendom, at least, was destined to become obsolete. It was a matter of rejoicing to every American worthy of the name, that this beneficent engine of peace should have been to so great an extent the invention of American statesmen, and that arbitration which promises so much for the good of mankind, should be everywhere known as

the American policy. It seems full time, when nations are so closely knit together by the progress of modern invention, when space and time have been so far annihilated that communication is all but instantaneous between the remotest quarters of the world, and business, social, and private affairs between people and interests far separated in place have become as inextricably bound together as if they lived side by side, that some more sensible, not to say more humane and Christian, mode of settling national differences should be arrived at. It is getting to be a monstrous anachronism that nothing better can be devised in such cases than to send bodies of men out to shoot each other, to destroy the fruits of industry, to burn and ravage cities, and call forth all the monstrous outburst of crime and violence, with the trail of suffering and anguish among the innocent and helpless, which commonly attends the progress of a war.

The plan of arbitration has now been tried in many separate instances, and has succeeded to a degree which has inspired strong hopes that the desired remedy for so much evil has at last been found, that the time is at hand when force and violence must yield to intelligent self-restraint and common-sense. So far each application of the principle has been distinct, a thing by itself. The nations concerned have not bound their future action. In each new case, it remains open to them to choose arbitration or war. It is obvious that the next step in this direction is most properly by way of a permanent arrangement between different nationalities, by which it shall become a part of international law that, within defined limits, questions of dispute must be handed over for settlement to a recognized tribunal of a permanent character. It is natural that such an understanding should first obtain between two nations whose interests are closely allied and which have largely the same ideals.

The time and circumstances were favorable. No foreign nation has any desire for war with the United States, least of all England, with whom our contact is closest. She had too many possibilities of trouble in other quarters to leave any wish to make much of such misunderstandings as might from time to time arise in this direction. No better opportunity has ever presented itself, and it was the part of wisdom for our State department to take advantage of it in furtherance of a scheme which was understood to have the best sentiment of the nation behind it. The famous Arbitration Treaty was framed and, after receiving the assent of the executive government of both countries, was submitted to the American Senate. Our readers know the result, how one amendment after another was made, until it became too sadly evident that there was no serious intention that it should ever be ratified in any practical form. Finally, after playing with the subject for several months, it has at last been rejected.

Both the fate of the treaty and the reasons alleged for its defeat are humiliating in the last degree. As a whole, they reduce themselves to an exhibition of mere childish spite and narrow party spirit utterly unworthy of a great nation. The Senate has placed the country in the position of suddenly and capriciously turning its back upon principles for which it has been contending for many years. Its action not only ignores the loftiest considerations of humanity which ought to kindle the enthusiasm of

all right-minded men, but it appears to be destitute of the most common-place political sagacity. The very fact that the embarrassments in which England is involved made her particularly open to proposals of this kind, has been used as an argument against the treaty. To any statesman it would appear as fortunate that existing circumstances were such as to smooth the way to an object so eminently desirable. If we are to insist that we will have no treaty until we are assured that the other party to the contract has no selfish motive, we shall have to wait for the Millennium. Other reasons still more childish have been given to the press by various senators; but the most contemptible of all is the fact that this treaty was brought about by the efforts of the last administration. The narrowness of party spirit could hardly go further than this.

But, though this great attempt to promote the cause of advanced civilization has been defeated for want of the necessary two-thirds vote in the U. S. Senate, it by no means follows that this result expresses the sentiment of the American people. The will of the people has been expressed in numerous petitions signed by the best and wisest in all parts of the country, and in enthusiastic mass meetings held in all the great cities. The best part of the press throughout the land has strongly advocated the cause of arbitration. The new President, in his inaugural address, spoke on the subject with no uncertain voice. Finally, it is to be noted that in a vote of sixty-nine, forty-three senators voted for the treaty, and only twenty-six against it. It is by this minority, comprising only three more than one-third, that the measure has been lost. Few will contend, on reading the lists of names, that the statesmanship of the Senate resides in the minority. If there are occasions when the authority of a few great names outweighs the respect inspired by numbers, this was certainly not one of them.

Under these circumstances, it cannot be said that the cause is lost. The best sentiment of the American people, and the aspirations of the truest statesmen are not likely to be reversed. No doubt the movement has been retarded. The official action of the Senate is too likely to be taken as an evidence of the fickleness and insincerity of a republic, and the English government may, not unnaturally, be slow to re-open negotiations of this kind. But a measure which represents the best convictions of the whole English-speaking race must triumph in the end. It may be delayed, but it cannot, in the long run, be defeated.

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The Progress of the Sultan

WHAT the end of the present movements in Europe is to be does not become more evident as time goes on. The "eternal Eastern Question" becomes constantly more complicated. The defeat of the Greeks by the Turks probably settles nothing. So far as the Powers are concerned, it only opens up new difficulties. There is no end to the questions that may arise as to the terms of settlement between Turkey and Greece, and it is impossible to say at what moment the Sultan, emboldened by the astonishing impunity with which he has worked his will for the last five years, may decide to defy the mandate of the governments whose concert he knows to rest upon the most insecure foundation.

When we review the terrible history of massacre and outrage which has characterized the Turkish policy during the past five years, and the lack of any serious attempt to check the fury of the demoniac power which has dictated it, we seem to be in the midst of some earlier period of history. It is hard to conceive of the hideous selfishness of so-called Christian nations which in the end of this boasted nineteenth century has permitted this history of horrors. Because these nations could not agree among themselves as to the division of the spoils, they would not interfere nor allow any individual nation to interfere. From midsummer, 1894, to the end of 1895, the work of murder and nameless outrage went on among the Christian Armenians, until more were added to the noble army of martyrs than in almost the whole period of the early Church. The Powers appointed a commission to examine into the acts, not of the Turkish assassins, but of "the Armenian brigands"! The Powers admonished the Sultan that he must really make some reforms, and he responded with other massacres. Lord Salisbury, in a famous speech, urged that the well-meaning Sultan must have time. Time, of course, was what he wanted—time to exterminate the hated Christian race, that the Armenian question might be closed for want of Armenians. The German Emperor sent his portrait to the Sultan. Like other savages, this one understands no argument but that of force. To such beings, persuasion seems only a confession of weakness. In this case, this conclusion was justified. Waxing bolder with impunity, and convinced that he might go to almost any length without meeting with a greater obstacle than mild remonstrances and vague threats, he proceeded to prove to the Powers, under the very eyes of their representatives, that he was fully capable of the Armenian atrocities in which they officially refused to believe. Here again he triumphed. Five thousand persons were murdered at the gates of the embassies. It seemed impossible that such a fearful act of carnage at the very threshold of Europe could be condoned. Yet it was even so. Bound by their compact that the integrity of the Turkish Empire was at all hazards to be preserved, the Powers could do nothing. The great assassin knew that he was perfectly secure, and was prepared to receive with great affability another of the numerous "collective notes," in which he was informed that "this unheard-of state of things is calculated to bring about the most disastrous consequences for your Majesty's empire." If the Sultan ever laughs, he must have laughed when he read that communication.

Then came the uprising in Crete, and the brave and chivalrous attempt of Greece to aid her Christian kinsmen. A new development now takes place, more portentous than anything yet seen. From sitting idly by, turning deaf ears to the cry of outraged humanity, and encouraging the Sultan by allowing him to work his cruel will, with only faint diplomatic remonstrances, the Powers are now found actually engaged upon the Turkish side. The clever management of the tyrant has made the haughty governments of Europe his vassals. There can be little doubt that such is his view of the situation. He finds little need of spending any trouble upon the reduction of the Cretans, since England, France, Italy, and the rest make haste to do his work for him. What is to be

the fate of the Cretans when the fleets which have prevented them from achieving their independence shall have sailed away, it is unfortunately not hard to conjecture.

Out of the Cretan insurrection, and the infatuated policy of the Powers in connection with it, has come the Turkish invasion of Greece. If that unfortunate country had possessed competent military leaders, events might have shaped themselves differently. In that case it is almost certain the Balkan States would soon have been in a blaze. But as it is, the problem for Europe is hardly less serious. Such a monster as the Turkish despotism cannot be fed and coddled without due consequences. Its appetite must needs grow by what it feeds on. The many warnings without action have come to sound in the Sultan's ears like the boy's cry of wolf in the field. He has advanced step by step. For the first time in centuries he has re-conquered Christian territory which his predecessors lost, while the Christian fleets of Europe are holding his rebellious Christian subjects at bay till he has time to take the matter into his own hands. It would be no wonder if he should advance one step further and refuse to accept the suggestions of governments which by this time he must despise as thoroughly as he hates them, and claim the right to make his own terms with Greece. That would surely be the beginning of the end. It is inconceivable that the boasted "concert of the Powers" could withstand such an exigency.

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Very Short Sermons

BY CLINTON LOCKE

XI.

St. Matt. xxv: 1. "They went forth to meet the Bridegroom."

MANY centuries ago the Lord Christ withdrew His bodily form beyond our gaze, and we are able only to see Him by faith and to worship Him in spirit. One day, however, the Bridegroom will return to His bride, and we will have to go and meet Him when He comes. That is my subject—the Lord Jesus and I, coming face to face. Meetings of long parted ones can, we know, be times of the deepest joy and times of the most bitter sorrow. You have been long separated from some one you dearly loved, and he is coming home. The whole house has been gotten ready for him, swept and garnished. You can scarce wait to hear the roll of the carriage wheels. Listen! It is he! His voice, his smile, and you throw yourself into his arms, and murmur, "Thank God, I have you safe again"! How different is the meeting between you and some man to whom you have done a great and bitter wrong. If you could only put back the hurrying hands of the inexorable clock; if you could only hide from that searching look! When you are told "He is here," how you hold back, how you catch at straws to delay by one moment the interview! Now, the meeting of the soul with the Lord Jesus comes into one or the other class; one of joy and eagerness, or one of sad and bitter reluctance. Which will it be with you? Remember, I am not talking in figures; I am not dealing in tropes. I am speaking of a thing which is surely going to occur. Each one of us is going to meet God, his Judge, and that Judge, the Bible tells us, will be God the Son. This is an article of the Creed, "Shall come to judge the quick and the dead."

The first fact about this meeting is, you

cannot help it, is inevitable. You can, you know, in very many cases avoid meetings which here on earth will bring you ruin and dishonor. Skill, cunning ingenuity, lucky chance, often help men to shun an encounter with persons whom they wish to escape. It is not so with this meeting with Christ. That must be, no matter how you feel about it. Here you have much liberty, indeed. You can curse God, and no thunderbolt will stop you. Do you suppose the great Illinois infidel enjoys life any less than you do, because he blasphemes God? Not at all. As far as I can hear, he leads a very happy and prosperous existence. You may revel in wickedness, defy God, laugh at all His warnings, pour out all your eloquence to prove that He is just a bogey of theologians, a puppet invented by priests to get a living, and your crops will ripen all the same and your constitution be uninjured. The time will come, however, when you will have to go and tell it all to Jesus. You cannot put it off an hour; not a moment. When, in His time, the hour has arrived for you and for Him to meet, invisible but resistless hands will steadily force you into His Presence. Death will be the summoner. He will call you out of your palace, out of your cottage, out of your workshop, out of your store, and no passionate cry, no words of love, no money, and no force will help it. You and Christ must meet.

Do not say: "He loves me so much that when that meeting comes He will not say a word about the past, but just take me to His arms." What! Is the love of God such a weak thing as that? Is that eternal principle of righteousness which burns within the human soul a mere phantasm of the imagination? Will God meet you with the same smile, no matter what you do? If that be so, then let me throw all restraint and reverence and goodness to the winds, and abandon myself to my own passions, sure of meeting at the end a glance of love and an embrace of welcome. We know better than that. It is not worth while discussing. When this meeting happens, nothing can be concealed on our part. We can hoodwink and deceive here to any extent, but Truth who has ever been painted naked, is never more naked than when she meets the Lord of Truth. Jesus knows the real truth about us, and nobody can ever know that here. We cannot know it ourselves. We are often unaware of hidden physical causes which are bringing about certain effects. Then, another point about that meeting will be that the Blessed One is so anxious to make the very best of everything, to give every advantage, to excuse all possible excusabilities, and take the least scrap of good at a hundred per cent. above its real value.

Knowing then about this meeting, let us get ready for it; let us look forward to it, and arrange now whether we meet a friend or just a severe judge. He wants that meeting to be a meeting between a child and a father, between a brother and an elder brother, between two loving friends; not of a sinner coming to his sentence, a wretch dragged into the presence of his judge, a craven forced to appear before the one he has betrayed. Life is the preparation for this meeting. You and I are getting ready to go forth to meet the Bridegroom. Each heartbeat is a step. He is advancing toward us, and we toward Him. Oh, Lord, when we do meet, may the eyes look on us as on the penitent Peter, and lips speak to us that spoke comfort to a doubting Thomas!

Letters to the Editor

THE 999 YEARS' LEASE

To the Editor of *The Living Church*:

I may be able to throw a ray of light on the question raised by your correspondent. Happening on the statement that a 999 years' lease had expired and the property had reverted to the Church of England, while I was preparing a monograph on "The Continuity of the Anglican Church, A.D. 91-1897," I took occasion to write to the late Archbishop of Canterbury to learn if the statement was correct.

In due time, his Grace responded very courteously, through his chaplain, informing me that he had referred my letter to the Ecclesiastical Commission of the see of Canterbury, and they had been unable to find any record of such a transaction.

F. STANHOPE HILL.

Cambridge, Mass., May 5, 1897.

HONEST ADMINISTRATION OF PAROCHIAL FUNDS

To the Editor of *The Living Church*:

It must have been a matter of surprise to some, believing that we are members one of another, that a more general interest has not been taken in the case of the church of the Redeemer, New York. As is well known, that parish is on the point of losing—unless the calamity is averted—its useful and valuable property. It seems to be confessed that the cause is to be found partly in lack of wise financial management in a now closed past, with contributing causes for which the parish was in no way to blame.

At any rate, the parish is now doing a great and good work, one that may perhaps be called peculiarly Christ-like and unselfish; and equipped as it would be, with full legal, or even fairly assured prospective, possession of its property, the efficiency of that work would be increased very many fold.

Some givers, in paying up their pledges, though these were asked only conditionally, expressed the hope that even should the whole amount asked for not be raised, at least something could be done to better the conditions partially, and tide over the difficulty till some brighter day. The noble words addressed to his parishioners, by the rector, the Rev. W. E. Johnson, in declining to attempt this, deserve a wide circulation, for their application beyond the particular case.

After stating the "limit of safety" in the matter of debt, beyond which the parish could not honestly expect to carry on its work, he says:

There is greater obligation resting upon us in the administration of moneys that are given to us from without than those that come out of our own pockets. I have realized, in the making of this effort to secure this fund, that business men have a well-grounded doubt as to the honesty of purpose on the part of parishes in dealing with large gifts for Church work, and there is no question that this feeling has kept many able names from our pledge cards. I have found this to be a far greater objection on their part than any matters of ecclesiastical differences or party factions.

Our Bishop expressed this feeling when he wrote to me on this subject in these words: "I feel very strongly the unwisdom of extricating enterprises which have been monuments of unwise financial administration from the legitimate and inevitable results of an unsound policy, by appeals *ad misericordiam*." He has assured me that the favor with which he regards the business attitude of our vestry to-day is due to his confidence in their purpose to adhere to a strict honesty of method in dealing with the difficulty before them.

We have no right to appeal to the Church at large because it would be a disgrace to the Protestant Episcopal Church in New York to have an active working Church unhouseed by a sheriff's hammer. That is the concern of the Protestant Episcopal Church in this city and not ours. It is mean and selfish to bank on the disgrace that may come to the general Church because of our downfall.

The stand that I took in my general appeal is, I believe, the only one. We are doing work for the general Church. You and I are sent to minister among these people. We have had luck and misfortune in the execution of this work. It does not make any difference whether this misfortune is due to the laxity of the dead vestry or the cupidity of the city officials,

we have tried to do our work and to lift the incubus to the best of our ability and we have found that we could not. We stand then as servants of the Church who find it simply impossible to do the work we are sent to do. We have no choice; we must go back to our employers and say we cannot dig, our shovels are broken; we cannot build, our hammers have no handles, and then if we are denied decent tools, we must go back still further to Christ himself, and pray to Him who worked without earthly tools to give us the spirit of devotion and self-sacrifice, the spirit of divine power and strength, the spirit of faith and hope, to begin as He began, with naught but the mystery of Divine love, and the power of a bare human hand moved by the charity of God.

Let us remember that we have a higher duty than sustaining a parish church, and that is the teaching of the great truths of the Incarnation, that "no man liveth to himself, and no man dieth to himself." As with the man, so with the parish. No church liveth unto itself, and no church dieth unto itself. So that whether we live or die, we may do either for Him and His truth. . . .

Again, be not anxious in the whole matter save to do that which is God's will. It may be that a wreck be needed to show our proud Church in this city the dangers that surround it; if we are being driven helplessly on a storm-bound shore, let us be true to the duty we owe and man the ship to the last, and then if the wreck come, God can give to it a use that is all His own.

I would not spoil these words by any comment; but it is only fair to add that all moneys received on the mortgage fund are being set aside for the re-establishment of the work of the parish, if the church be lost to it. Certainly the spirit shown in this whole attitude deserves a general and tangible tribute of admiration.

M. L. WOOLSEY.

Louisville, Ky.

Personal Mention

The Rev. Edmund Rob't Bennett has resigned mission work in St. Paul, Minn., and after June 1st should be addressed 1332 North Carey st., Baltimore, Md.

The address of the Bishop of Cairo, until Sept. 1st, will be care of Mr. B. F. Stevens, 4 Trafalgar Square, Charing Cross, London, England.

The address of the Rev. J. M. Davidson has been changed to 1059 Magnolia ave., Edgewater, Chicago.

The Rev. Samuel Hodgkiss has located in Wilkinsons ville, Mass. Address accordingly.

The Rev. J. H. Houghton, of St. Mark's, Denver, has been kindly sent to England by his people to regain his voice.

The Rev. Charles A. Maison, D.D., and Mrs. Maison sailed for Genoa, on the 15th inst. Address, Morgan, Harges & Co., Paris, France.

The Rev. Frederick N. Skinner, secretary of the diocese of East Carolina, has resigned the rectorship of St. Paul's, Wilmington, N. C., and has taken charge of St. Paul's, Clinton, N. C. His address is Clinton, N. C.

The Rev. Guy Laughlin Wallis, curate of the church of the Holy Innocents, Hoboken, diocese of Newark, has accepted the rectorship of the church of the Nativity, New York city.

The Rev. Edmund B. Young, of Menasha, Wis., has accepted the position of curate at Holy Cross mission church, New York City. After June 1st his address will be 300 E. 4th st., N. Y.

To Correspondents

E. J. L.—It is proper for the congregation to stand throughout the marriage service. The man and woman should kneel from the Lord's Prayer to the end.

Ordinations

After the adjournment of the convention, in the cathedral, Marquette, on May 6th, Messrs. Geo. Francis Auber MacKelcan, Wm. Alfred Cash, and Lucien A. Spencer were admitted to the diaconate. The candidates were presented by the Rev. Messrs. McCleary, Jewell, and Curzon, examining chaplains, and the sermon was preached by the Rev. C. M. Westlake.

April 24th, in the church of the Good Shepherd, Colorado City, the Rev. Franklin Knight was advanced to the priesthood by the Bishop of Colorado. The sermon was delivered by the Rev. Philip Washburn who also presented the candidate. There were present and assisting, the Rev. P. B. Lightner and the Rev. Benjamin Brewster. The newly ordained priest continues in charge of the church where he has officiated since September last.

Official

DIOCESE OF DALLAS, TEXAS

Notice is hereby given that on Friday, the seventh day of May, 1897, in St. Matthew's cathedral, acting

under the provision of Title II., Canon V., of the Digest, I deposited from the holy ministry the Rev. Vardry McBee, a presbyter of this diocese. Sentence was pronounced and recorded in the presence of the Rev. Hudson Stuck, the Rev. Edwin Wickens, and the Rev. James Craik Morris, presbyters of the diocese.

ALEX. C. GARRETT,
Bishop of Dallas.

Died

BERKLEY.—Entered into rest, at his residence, 3616 Washington ave., St. Louis, Mo., May 3rd, 1897, the Rev. Edward Fairfax Berkley, D.D., senior presbyter of the diocese of Missouri, in the 84th year of his age.

BOWER.—Entered into rest, April 22, 1897, John C. Bower, one of the founders, and ever since the formation, one of the vestry.

"Grant him, O Lord, eternal rest, and let light perpetual shine upon him."

FULFORTH.—On Wednesday, May 5th, 1897, Ella V. Graham Fulforth, wife of the Rev. Charles Lockwood Fulforth.

GREENE.—Charlotte Hastings Greene, the second daughter of the Rev. George Greene and Maude Brundage Greene, a lovely child, sweet in life and beautiful in death, fell asleep at Mountainville, Orange Co. N. Y., Monday, May 3rd, aged 13 years.

Our dear Father claimed this beautiful flower to adorn His Paradise. Let us give thanks and devoutly pray "*requiescat in pace*."

LOCKWOOD.—In Chicago, May 14th, 1897, Mary Elizabeth, youngest daughter of James Rees and Cornelia Jane Lockwood, and sister of Dr. Fred'k H. Lockwood, granddaughter of the late Rev. Henry Lockwood, of Pittsford, N. Y., and niece of the Rev. Henry R. Lockwood, D.D., of Syracuse, N. Y.

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

STIMSON.—April 29th, at his home, Old Mission, Mich., the Rev. Levi Burt Stimson, M.A. (Trinity College, 1848), age 70 years.

"In peace."

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in nineteen missionary jurisdictions and thirty-five 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 twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Spirit of Missions, official monthly magazine \$1.00 a year.

A HOME

for aged and infirm deaf-mutes has been founded by the Church Mission to Deaf-mutes, New York, on a farm by the Hudson River, between New Hamburg and Poughkeepsie. It is supported by charitable gifts, which may be sent to the general manager, the Rev. THOMAS GALLAUDET, D.D., 114 W. 13th st., New York.

A lawn party will be held at the Home on Wednesday, June 2nd. Trains for New Hamburg leave 42nd st. station, New York, at 8 and 11:30 A. M., returning at 4 and 7:15 P. M.

Acknowledgment

My grateful acknowledgments for \$100 from E. A. for my work.

GEO. W. PETERKIN,
Bishop of West Virginia.

Church and Parish

FOR SALE—At a great bargain, a three-manual pipe organ, in good condition. Can be seen and heard for particulars, apply to GEORGE S. HUTCHINGS, organ builder, 23 and 37 Irvington st., Boston, Mass.

COMPETENT organist and choirmaster wanted in small but growing parish, in large Western city, to introduce and take full charge of vested choir. State references and lowest terms. Address the Rev. A. G. SINGSEN, 721 Indiana ave., Kansas City, Mo.

WANTED.—Vols. I-III. of THE LIVING CHURCH. Also the following issues of *The Living Church Quarterly*: Aug., '85; Feb., May, '86; March, June, '87; March, Sept., '88; March, June, Sept., '89; March, June, Sept., '90; June, '91; March, '92; March, Sept., '93. Unbound copies preferred. Will purchase or exchange. Address, LIBRARIAN, General Theological Seminary, Chelsea Square, New York City.

The Editor's Table

Kalendar, May, 1897

1. SS. PHILIP AND JAMES.	Red
2. 2nd Sunday after Easter.	White.
9. 3rd Sunday after Easter.	White.
16. 4th Sunday after Easter.	White.
23. 5th Sunday after Easter.	White.
24. ROGATION DAY.	Violet.
25. ROGATION DAY.	Violet.
26. ROGATION DAY. Violet. White at Evensong.	Violet.
27. ASCENSION DAY.	White.
30. Sunday after Ascension.	White.

Saint Augustine

BY THE REV. H. G. BATTERSON, D.D.

Saint Augustine! marching onward,
With the Cross uplifted high;
See! the heathen king to greet thee
Waits with queen and nobles nigh;
Marching forward, nothing fearing,
Lift thy banner to the sky!

Saint Augustine! Christ's Apostle!
Great the trust God gives to thee,
Wondrous message thou art bringing
To the "Islands of the sea";
Message fraught with greatest blessings
Now, and for eternity!

Saint Augustine! Hft the standard!
Wave thy banner! know no fear!
Christ's commission now thou bearest,
Whether men forbear or hear;
And the word thou this day speakest
Must be bold, and strong, and clear.

Saint Augustine! England's angel!
Speak for Christ thy Master now!
Tell the story of Redemption
Wrought for men on Calvary's brow;
Speak the word with gentle boldness,
And the king to Christ shall bow.

Saint Augustine! holy warrior!
Thou hast fought thy battle well!
Lo! the king as "nursing father"
Let the Church the story tell!
And the queen a "nursing mother,"
As the prophet did foretell!

Saint Augustine! blessed bishop!
Fold thine arms and lay thee down;
Rest—eternal rest—thy portion,
Thy reward—the victor's crown!
Light—perpetual light—thy glory,
Crown uplifted—Cross laid down!

England! England! now and ever
Cherish God's great gift to thee:
Tell thy children of Augustine;
And their children, yet to be,
Shall the great Confessor honor
In these "Islands of the Sea"!

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WE understand that the hymn given above is to be sung in Canterbury cathedral at the commemoration of the 1,300th anniversary of St. Augustine's consecration, at which time the members of the Pan-Anglican Council will be gathered there.

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THE following are among the quaint customs of a local character, connected with particular parishes, of which we find mention in English papers. On Good Friday, at the Priory church of St. Bartholomew-the-Great, Smithfield, twenty-one poor and aged widows received each a new sixpence, which they must pick up from a flat tombstone. With this each one also received a hot cross bun. The custom is of very ancient date, and is supposed to have been instituted by a widow of long ago. It can hardly be thought to have any merit except that of antiquity. At the Kentish village of Biddenden, on Easter Sunday, the "Biddenden Maids' Benefaction" was distributed to all strangers by the churchwardens. This charity is between seven and eight hundred years old. Elisa and Mary Chulchurst, who were said to have been a kind of Siamese twins, left some property to the parish in the year 1134, the rental of which is spent

in distributing at Easter to "all strangers," gingerbread rolls with the impression of the maids printed upon them. The report of this distribution brought an unusual number of visitors to the place this Easter, for whose benefit a special service was held in the church in the afternoon, after which the mementos were given out.

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(Copyrighted)

An Apostle of The Wilderness

BY THE REV. THEO. I. HOLCOMBE, B.D.

XIII.

ON All Saints' day, 1852, the corner-stone of the church of St. Columba, at Gull Lake, was laid with appropriate ceremonies. This church built of squared logs—having nave and chancel, and architecturally, of the early pointed style, was completed and consecrated the following summer by Bishop Kemper. This was the first Indian church west of the Mississippi river—of any name. The mission house had been enlarged and finished, and crowning all was the old mission bell, above the front gable of the central building. Could its iron tongue have told the story of its wanderings, it would have said: "I came from Oneida, Wis., in 1842, to Nashotah, and there I was hung and rung in a tree by the hand of Dr. Breck himself, and was always on time. I was the monitor who broke the slumbers of the Nashotah sleepers at five o'clock—I summoned them to chapel at six o'clock, and then to their daily toil at one. I tolled them joyfully the hour of rest. I rang their lights out at ten. I was again in a tree at St. Paul doing my honest work. In those days I was a wild bell, unhoused and storm-beaten; now I am in a belfry, for the first time, and feel quite at home, but still clanging—for the tongue can no men tame, and ringing for the astonishment and delight of these wild children of the forest. I presume they regard me as an essential part of the mission plant, and I shall be careful not to deceive them unless my clapper fails me." By this time the mission had become quite a settlement. There must have been at least six or seven log houses built by the Indians for their own use within the first year.

1852-'3 were red letter years in Dr. Breck's life. He was now past 40 years of age, and still a single man, and a free man, but now for the first time a woman—of his own race and color—appeared to adorn and help and, alas! disturb the even tenor of a life which hitherto had been as a smoothly flowing river. I think, perhaps, Dr. Breck had but a faint suspicion of all it might mean for him. There was need, and a place for a matron in the household, and as the supply is usually equal to the demand, Mrs. Wells, a cultured and charming lady, obeyed the summons and crossed the mission threshold. Then others followed in rapid succession—Miss Mills and Miss Allen *et al.*, and soon Dr. Breck's family was increased to fifteen persons, not including a contingent of Indian children of both sexes. It was not a great while after this that the usual troubles began. The propinquity, the social dependence, the exhilarating atmosphere of *kahgee-ashkoon si kag*—the beauty of the moonlights, the daily association—all these, as the good doctor writes to his Bishop, "threatens love. This bringing together of a number of unmarried missionaries, both male and female, is rather more than I can manage—I have determined to marry them off as fast as I can. There is

no mending of the matter in any other way." A most philosophical conclusion, nor was Dr. Breck himself entirely free from suspicion of honorable intention towards the sex he had heretofore declined to consider matrimonial, and this may account for his rapid acquiescence in the desires of others who like himself had waited and hoped in vain. It was not, however, until sometime later that the "morning papers" had this announcement: "Married, on Saturday, August 11th, 1855, in the church of St. Columba, near Fort Ripley, by the Rev. E. G. Gear, chaplain U. S. A., the Rev. James Lloyd Breck, missionary to the Chippeways, and Miss Jane Maria Mills, daughter of the late William R. Mills, Esq., of Argyle, New York."

This event must have been something of a shock to some of his admiring friends who had companied with him all the time since he left the East, and who like Aaron and Hur had on all sides held up his hands financially, but it did not seem to abate one jot of his enthusiasm for Indian missions.

In those days the culinary department was administered by one Parker, who had, I surmise, married Miss Allen, the imported mission worker referred to. From a remark once made in strict confidence by Dr. Breck, we may imagine the biscuits were not quite up to date, nor as wholesome as in those days of happy memory when Hayward and Holcombe reigned as *chefs* of the shanty. Dr. Breck, without fear of gainsaying, declared that he had eaten more salaratus in Parker's administration than in all his life before. It is but right to say just here that Parker's reign preceded that of Mrs. Breck, when doubtless all such wrongs were forgiven and forgotten.

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Letters on the Religious Life

III.

MY DEAR MELLA:—To live for the glory of God and for the love of Jesus Christ is the aim of the Religious Life, and the call to it is God's voice bidding one, not to do some special work for Him, but to give one's self in a special way to Him, to live in Him, and do His will. Christ's own life is to be the "model and mould" for the Religious.

The soul does not choose God, but God chooses her. "No man can come to me except the Father . . . draw Him." God calls her, as in all ages He has called some, saying: "Get thee out from thy country . . . and from thy father's house, unto a land that I will show thee."

God gives the needful gifts and character, opens the way, and inspires the soul, filling it with a keen sense of the emptiness of worldly aims, and the importance of using God's gift of time for His service, with love for simplicity and retirement from the world, with conscientiousness in performing duties, with appreciation of the sinfulness of a self-centred life, with pity for suffering and ignorance, with joy in working for others because they are God's; and, most of all, He reveals the growing vision of exceeding loveliness of Christ, and gives the ardent longing to be most perfectly united to Him, "His only, His forever."

Outward signs of vocation are also a part of God's call to the soul—natural and physical gifts, a docile will and generous soul and freedom from family duties, not freedom from work. God often calls those already working for Him to other work, and He will

take care of that which is left for His sake.

God's call comes also to the family of the would-be Religious, offering them a share in the sacrifice and the blessing, giving them a chance to do Him a service. Do the parents shrink from the separation? Yet this is no greater than the ordinary chances and changes of worldly life often bring; and there is no true separation, for all are one in Christ, and parents and child united in a common, loving offering are only more closely knit together in Him. But can the Christian parent do otherwise than rejoice in giving the child, long ago offered in Holy Baptism to her Heavenly Father, once again and entirely, to be about that "Father's business"?

When the Master is come and calleth the soul, she still has to arise and go to Him to learn His will; it may be to follow Him at once into "the land which he will shew," or it may be to wait, with patience and prayer, till obstacles are removed and the way is made plain. "Patient waiting," says one, "is one of the best signs of a vocation." When God will do some great thing, He often takes much time for it; but when Christ calls, He will go before to make all things ready.

The choice of a Community is often decided, in part, by an acquaintance with some Community, or some of its members, which God's providence has given; and in part, by one's natural abilities and gifts which fit one more especially for this or that Sisterhood by information received from superiors with whom there is correspondence, or by the advice of one's own parish priest, or some other spiritual director.

The Life is not easy. No one need enter upon it expecting a course of "flowery ease." Old trials and temptations which were wont to beset the soul are not left behind with the worldly attire, nor is a new nature put on with the habit. Natural tastes, inclinations, and disinclinations remain. The difficulties of association with some who are uncongenial are probable; and there are new trials, foreseen and unforeseen. Not always the expected renunciations, but some unthought of, comparatively petty trials, prove the heaviest crosses. The Life calls for courage and perseverance.

But as the bird flies by the cross made by his extended wings, the Religious, taking up the cross laid on her, finds in it the wings by which she may soar. There are many helps in the Religious Life, and the soul rests in perfect security upon Him to whom she has entrusted herself. He will be true to His promise; she has only to keep hers. Love can make all easy; shut away from the world, the soul is shut in with Christ.

There is, perhaps, in the minds of some an idea that the calling to the Religious Life is strange and unnatural—that a woman entering it steps aside from her natural life upon an abnormal career. Why should this be?

It speaks ill of Christianity to think that many will earnestly work for the good of men's bodies or minds, for their own daily bread, for love of friends, or humanity's sake, and yet will not do it for the love of Christ; or that some, at least, of those baptized into Christ will not take seriously their Baptismal vows and, in a deep sense, die to the world, to live henceforth wholly to Christ.

Rather, is it not strange that many more souls dedicated to God in Baptism, confirmed with the renewal of their solemn vows, striving to live in the daily increase of the Holy

Spirit, rejoicing in the constant gifts of grace poured on them in the Church, and meeting their Lord in the transcendent union of the Holy Communion, should not, with all their heart, seek to give themselves entirely to God and His service?

In the solemn stillness, before the Holy Presence and in the unspeakable communion with Christ Jesus at the altar, must not many souls hear Him whisper, "I have called thee by thy name, thou art Mine," and out of the depths of their own felt unworthiness, but with humble love, answer, "Here am I, Lord, I will follow Thee, whithersoever Thou goest"?

Faithfully Yours,
ALINA.

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The Ascension

BY FRANKLIN WESTON BARTLETT, D. D.

Now have we come unto the holy hill,
Frequented by our Lord in days of old,
The Mount of Olives, where He would fulfill
The promise of ascension He foretold.

Unto My Father and to yours I go,
My peace I leave, My blessing shall descend;
Wait, and the Spirit's coming you shall know,
Abiding with you till the world shall end.

The chosen few had heard, and then they saw
The Lord uplifted to the open heaven;
And while they gazed aloft, in wondering awe,
He parted from them, with a blessing given.

Why gaze ye up? The Same shall come again;
Remember what He said, do His command;
He who once suffered is the King of men,
His kingdom shall be owned in every land.

To every creature does the call extend,
To follow Christ and enter into rest,
To have the risen life, with Him ascend,
And find the life eternal with the blest.

Then let us look with faith to Him on high,
And lifting up our hearts His Name adore;
In love and deeds and sacrament draw nigh,
That we may dwell with Him forevermore.

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Book Notices

Three Dialogues on Pulpit Eloquence. By Archbishop Fenelon. Philadelphia: John J. McVey. Price, \$1 net.

We are glad to welcome, in an English translation, these dialogues of the famous Archbishop of Cambrai. The translation is the work of the late Rev. Dr. Eales, an English priest, who has further enriched the dialogues by adding illustrative extracts from contemporary authors. Many of these extracts are made from sermons and writings of American preachers. It is almost needless to add that Fenelon's work is regarded as a classic among books treating of pulpit eloquence, and being such, should be read and re-read by theological students and the junior clergy; indeed, the older clergy who are not already familiar with these dialogues should not fail to read them. Many preachers of note have acknowledged their indebtedness to Fenelon's advice and instructions in the practice of preaching the word of God.

History, Prophecy and the Monuments, or Israel and the Nations. By James Frederick McCurdy, Ph. D., L.L. D. Volume II. To the Fall of Ninevah. New York: Macmillan Co. Price, \$3.

When Professor McCurdy issued the first volume of this work, he expected to complete it in one volume more. This, however, he has found impossible, if full justice was to be done to his subject. Accordingly, more than half the present volume has been devoted to a discussion of the governmental, social, and moral progress of the Hebrew people; that is, the inner life and movement, of which the external history is the expression. This enlargement of the original plan makes a third volume necessary in order to complete the whole scheme. The work is one of vast learning and great industry. That it has been appreciated is attested by the fact that the first volume has passed to a third edition concurrently with the appearance of the second volume.

The Way That Seemeth Right. An Examination of "Christian Science." By H. Martyn Hart, D.D. New York: James Pott & Co.

For those who are troubled with the "Christian Science" craze, and are confused in their thought as to the way in which its claims are to be met, here is the book to set them right. Calm, dispassionate, and perfectly fair, conceding to it even more than many would be disposed to grant, Dean Hart has given the whole subject candid examination. His conclusion is summed up in the words of the proverb, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Book and Heart Essays on Literature and Life. By Thomas Wentworth Higginson. New York: Harper & Bros. Cloth, ornamental; pp. 237.

There is an attractive series of books, published by Harper & Bros., containing contemporary essays by such writers as W. D. Howells, C. D. Warner, Prof. Matthews, and others. One of the latest in the series is by Col. T. W. Higginson who takes his title from a line in the old New England Primer, "My Book and Heart Must Never Part." There are twelve essays dealing with Literature; twice that number treats of Life, in various phases. Even the titles are interesting; while the essays themselves are so delightful that one dare not begin to quote. One clever and acute saying follows so closely upon another that separation is hardly permissible.

How to Tell a Story, and Other Essays. By Mark Twain. New York: Harper & Bros.

With the exception of the last number, "A Little Note to Paul Bourget," all these essays have appeared in print before. Readers of *The Forum* will recall the "Defense of Harriet Shelley." Mark Twain's comment, in this same book, on Cooper, may be applied to himself: "But he is always interesting; no matter what happens, he is always that." And so, though one may feel a mild surprise that a serious piece of literary biography should be termed a "literary cake-walk"; and though one may venture a remonstrance that these, and similar expressions, are not the terms of coldly scientific criticism, one recognizes the critic's manly, honest impulse to defend the memory of an injured woman, and reads with interest and sympathy this essay and its seven companion papers.

Prisoners of Conscience. By Amelia E. Barr. New York: The Century Company.

A tragedy of Calvinism, grim, desolate, cruel. Happy people will hasten to forget its atmosphere; unhappy ones, if less inexplicably tortured than these "Prisoners of Conscience," may find a certain dreary comfort in its pages. About what these pages contain can be gathered from the titles of the chapters: "The Weaving of Doom," "A Sentence for Life," "The Justification of Death," "The Sacrifice Accepted," "The Lowest Hell." But the final chapter of this strong, solemn story is "At Last Peace." It is the peace of death, however, the only longed for thing in David Borson's life that he was permitted to have. "Now it is noticeable that good men very often have their desire about the manner of their death. And God so favored his servant. So David went to heaven, as he desired, by the way of the sea."

The Divine Library; Suggestions How to Read the Bible. By J. Peterson Smyth, B. D., L.L. D. 1897., New York: James Pott & Co. Price, 50c.

The present is witnessing a renaissance of interest in intelligent study of the Bible as is attested by the number of current books in this field of research. But the great majority of these works are critical and scientific rather than practical. This little book, however, is written by a working pastor who is alive to the difficulties of the average layman in reading his Bible. His purpose, as is stated in the preface, is to teach people how "to read their Bibles with more interest and enjoyment as well as with more profit." The work consists of an introductory essay and three chapters entitled respectively: "How to Think of the Bible"; "On Studying with the Mind—Intelligently"; and, "On Studying with the Heart—Devotionally."

The first division presents in plain and concise form the outlines of what the theologians pile up in cumbersome tomes under the title of Introduction. There are suggestions on the nature and method of inspiration. The author also notes the independence of each of the inspired books as well as their essential unity, and shows how that revelation is progressive. The point of view is the historical view of the Bible. Light is also shed on some parts difficult to the average mind; when, after discussing some hard points of Old Testament history, the author says: "Remember that the faults of the Old Testament are the faults not of the teacher, but of the pupil, the necessary results of the pupil's limitations." The subdivisions on using common-sense and on using our moral sense are especially timely. That on studying by "texts" might be an illumination for some of the clergy, for, as is quoted:

"In religion
What error is there, but some sober brow
Will bless it and approve it with a text"?

It is rightly called a "vicious method." We believe that the parish priest might find this little book of great assistance when placed in the hands of many of his people.

Naval Actions of the War of 1812. By James Barnes. With 21 Illustrations in Color. By Carlton T. Chapman. New York: Harper & Brothers.

This is one of the books that make history attractive, and kindle the spirit of patriotism. It is a series of sketches of the most thrilling naval engagements, in which our young republic dared to encounter the greatest naval power on earth and won the admiration of the world. The colored plates are fine specimens of work, and the whole "make-up" of the book is excellent. The introduction gives a clear account of the conditions which led up to the second war with Great Britain. There are many facsimiles of medals awarded to the gallant officers who aided in making a name and fame for the United States as a naval power.

Bound in Shallows. A Novel. By Eva Wilder Brodhead. Illustrated. New York: Harper & Bros. Cloth; pp. 271.

The story of a man who threw away his opportunities. The simple twofold plot turns upon the contrasted affection felt by the two heroines for the weak hero who finally loses the respect of the woman he loves, and marries the one who loves him. The book is prettily bound and well printed; but the half-dozen illustrations do not present an average reader's conception of the characters and situations as the text sets them forth.

FRANK VINCENT, author of several books well-known in the scientific world, has compiled, under the name of "The Plant World" (D. Appleton & Co., 60c), a reading book of botany. It contains fifty selections, in prose and poetry, from some of the most interesting and authoritative writers. All the wonders of the vegetable world, from the smallest of the atoms to the giants of the forest, are charmingly described. It forms one of the volumes in Appleton's excellent series of "Home Reading."

"IN EMBER DAYS and other papers" (Young Churchman Co., Milwaukee), the Rev. Ed. Wm. Worthington has gathered together six essays read at different times before convocations and clerical meetings. They are all thoughtful and worthy of the wider reading assured by their publication. The one that gives title to the book is a plea for the more loyal observance of these special days of fasting and prayer in behalf of those who are to be admitted to Holy Orders. We wish that every priest might read and ponder on these thoughtfully suggestive words.

"THE THREE HOMES" by Dean Farrar (E. P. Dutton & Co., \$1.50) was first published anonymously some twenty-five years ago. This excellent story "for fathers and sons," has gone through a number of editions and is still popular. Not so full of learning as his later stories, there is deep attractive power and a certain pathos which has made it a favorite with both young and old whose good fortune it has been to read it.

Books Received

LONGMANS, GREEN & Co.

- The Great Example. By George H. S. Walpole, D.D., Principal of Bede College, Durham. \$1.25.
The Doctrine of Confirmation, Considered in Relation to the Holy Baptism as a Sacramental Ordinance of the Catholic Church; with a preliminary historical survey of the doctrine of the Holy Spirit. By A. Theodore Wirgman, D. C. L. \$2.50.
The Bible, its Meaning and Supremacy. By F. W. Farrar, D.D., F. R. S., Dean of Canterbury. \$2.
Growth of Sacrificial Ideas Connected with the Holy Eucharist. By the Rev. David Morris. 75cts.

Magazines and Reviews

The Quarterly Review for April (Leonard Scott Pub. Co.) has for its leading article a very appreciative and affectionately loyal article on the reign of Queen Victoria. "The Psalms in History" is a long essay upon the use made of the Psalms by all sorts of Christians in every kind of situation and circumstance. A good review of the *Life and Letters* of Benjamin Jowett, Master of Balliol College, Oxford, is the third article. Students of modern French religious history will enjoy the able article on Lamennais. And Americans will be gratified upon reading the very discriminating and laudatory review of "The Historical Writings of Francis Parkman." There is a good critical paper on "Modern French Art." The article on "Crime in England" is full of valuable information for the penologist. There are several other articles besides.

The Edinburgh Review for April opens with a long and entertaining article on the works and, particularly, the life and character of Gibbon, the historian. An article which is worthy of the careful attention of Americans is "The Crisis in American Affairs," which betrays a more intimate and accurate knowledge of the subject than is usually found in British writers. "Old Eton and Modern Public Schools," is a good paper on educational methods. There is in this *Review* also a paper on Jowett, rather more entertaining than the one in *The Quarterly*. An important article on "National Defence," concludes this number.

The Scottish Review for April contains a rather severe criticism of Andrew Lang's book on "Pickle the Spy." The most enjoyable article is a full review of the autobiography of Lord Roberts, of Kandahar, in which several of the most thrilling incidents of his life in India are referred to, with copious quotations from his work. A very opportune paper on Robert Burns deals with the new light thrown upon the life and work of the poet in the critical editions of his work recently published. "Farthest North," is, of course, a review of the book by the lion of this winter, Fridtjof Nansen. The usual summaries and book reviews close an excellent number.

Opinions of the Press

The Outlook

NEW YORK'S GREAT PARISH.—Trinity church has been, in a true sense, a religious home, not a traveling sanctuary; it has become rich in historic memories and in personal associations. In all the shifting and changing of this new world it has stood, not still, but rooted and grounded. Its earlier congregation long ago removed to other sections of the city; but it did not follow them; it called them back, it called in the great new population about it; it kept its faith with the locality. And its crowded services have shown how wise was the loyalty and how sound the policy of this ancient parish. Its example is full of suggestion to those churches which follow congregations instead of leading them. . . . While this historic church has remained immovable amid its holy dead, it has matched, if it has not outreached, every other church in the city in grasping occasion with a strong hand and meeting the religious needs of new neighborhoods with swift and generous provision. The work of Trinity parish is the most extensive carried on by any single church in the country. It has a large endowment, but its wealth has been lavishly spent in a great group

of religious, educational, and philanthropic agencies. Churches, schools, hospitals, scholarships, missions, and religious work of many kinds are its beneficiaries. It has been both conservative and aggressive; it has stood where it was planted, but it has constantly seized new ground; it has held steadfastly to an ancient order of government and worship, but it has studied and used modern methods; it has dealt studiously with the needs of different classes of population; it has been, in a word, a modern institutional quite as much as an ancient historical church. It has stood for dignity, beauty, and stability in architecture, service, music, and method; in the foremost of American cities it has identified religion with art, culture, and practical service to men. . . . The two hundredth anniversary of the birth of a church so closely identified with the history of the city, and so largely a contributor to its spiritual fortunes is an occasion for generous recognition of a great work nobly enlarged and generously sustained. In such an hour it is the special good fortune, of this ancient parish to be presided over by a rector like Dr. Dix: a man of conspicuous rectitude and courage; the inheritor of an honorable name; a preacher of singular power and earnestness; a leader by virtue of deep convictions, large ability, and unswerving devotion to his work.

The Advance

THE FAILURE OF GREECE.—It will have to be admitted that the Greek has not proved a good instrument of Providence. The Hellenes of the present day are too far down the stream of time from the Spartans of old, from Thermopylae and Marathon. This is not the old grit. There has been a softening of the bone. The Greek is not the man to bring the Ottoman Empire to rights. Straightening up the highways around Constantinople requires more of the heroic element than is found in his nature. His own kingdom presents too much of an anomaly to play an efficient part in the regulation of his neighbors. The king is not a Greek at all, but a Northman, and hence the head and the body of the nation easily fall apart. One day the people drive him to war, and the next day they are ready to drive him out of the kingdom because the war is not a success. The rabble seems to run the State, and the rabble, as usual, does not know its own mind. It is said that the people want a republic, but if so, Lincoln's homely wisdom applies: "It is bad to swap horses in the middle of a stream." If it is best for King George to go, he might have been persuaded to retire without all this battle and blood on the border. But disappointing as the struggle has proved, the resources of a righteous cause are not yet exhausted, and in a general way this is the cause of humanity against the inhuman Ottoman Empire.

The Congregationalist

THE PRINCIPLE OF ARBITRATION.—Perhaps the vote of the Senate on the treaty, forty-three for to twenty-six against it, fairly represents popular sentiment, a two-thirds vote being necessary to adopt it. But that almost two-thirds of the people of this country are friendly towards Great Britain, and in favor of a treaty to submit to arbitration all disputes which may arise with her, is to us a profound reason for gratitude. Especially do we rejoice that the sympathy of educated men and women, so far as expressed, has been almost unanimous in this matter. We believe that that feeling is still more general in England towards us. In both countries it is steadily growing. The progress of Christianity will strengthen it. Enlarged mutual acquaintance will extend it. Increasing popular intelligence will give the principle of arbitration so firm a hold in both nations that it will either become embodied in a permanent treaty or be sure to be employed in any case which may threaten conflict. The Arbitration Treaty has failed, but the consideration of it has done much to make war impossible and to strengthen the bonds of friendship between the people of our nation and of our mother country whose language and history and faith and aims are ours.

Joe Dickson, Moonshiner

BY MRS. JAMES OTIS LINCOLN

"THE peace of God which passeth all understanding, keep your"— Bang—ping—clash—and two panes of glass and the lamp chimney back of the Bishop's head fell, shivered, to the floor.

Every head in the school house was lowered in devotion or terror. After a moment's pause, and while the people still kept their lowly posture, the Bishop walked slowly down between the kneeling rows to the door. The moonlight flooded everything as he stepped out on the small porch.

"Pardon, Parson," said a voice at his right hand. "We didn't calkerlate to break up the meetin'; only jest to keep 'em still awhile."

The speaker was a tall, powerful man with a white cloth over his face. There seemed to be a dozen other forms on horseback in the shadow of the trees, at the left of the schoolhouse.

"Now, Parson, if you'll jest step in and request that young chap that's been hangin' round this town fer a week to come out, yer can proceed with yer meetin'."

"What do you want with him?"

"Now, Parson, that's entirely out of yer line. Here, Jim, send a bullet through that nigh winder—high through, mind ye. I think the meetin's gittin' restless.' Now, Parson, yer responsibility stops when yer hands him over to me. He's sent here a-spying, and some things can't be stood. He ain't found out much yet, but it's time he left town, and we jest wants to assist him out."

The pale young man whom the Bishop had noticed at the hotel, where he had seemed ill at ease, was evidently the object of the man's ire, and the Bishop knowing full well his own powers of persuasion, felt safe in saying, "If that's all you want, I promise you that he shall leave town with me tomorrow."

"We ain't generally deputizin' our work to parsons," said the man grimly, "but we ain't anxious to hurt the young chap, if he makes himself scarce, so if yer'll give me yer word on it, to keep mum to all the rest and take the young feller along with you, why, we'll ride on. But mind ye, there'll be many an eye on that coach tomorrow, and if he ain't in it, thars rope plenty," and he glanced toward the trees significantly.

"He shall go," said the Bishop.

"All right, keep yer meetin' in fer ten minutes, parson."

The Bishop had promised, but he had "reckoned without his host." It was midnight when he found himself back in his room, vanquished. The youth seemed a pleasant, shy fellow, but when the Bishop had related all that had occurred, and urged him to leave town, he had suddenly said:

"I cannot go."

"But, my dear boy," urged the Bishop, "you'll surely be hanged."

"Still I must stay."

"Are you looking for work? I can get you something to do. These men are desperate, and now that they think you a spy you will never get work here, even if you save your life."

"I am not looking for work."

"Are you a spy, then?"

"I am not, but I came here for a certain

purpose, and though I thank you very much, Bishop, I must refuse to go."

Expostulations and urgings were of no avail, and when the daily stage drove away the next noon it carried neither the Bishop nor the young man.

Many and varied had been the Bishop's experiences in the wild mountainous region, but this seemed to come very near his heart. He could not leave the young man to the fate that was surely awaiting him.

Perplexed as to what he should do, not daring to tell the men at the hotel of the affair, as many of the people of the mountain towns were not only friendly to the unlawful distillers, but of their kith and kin, the Bishop, late in the afternoon, walked down the lonely little street. Almost before he realized how far he had gone, he found himself in a small wood, face to face with his questioner of the night before.

"Well, Parson, yer contract's broke, and the jig's up. I'm sorry to trouble you, but yer'll not be hurt, though I'll have to ask yer to come along with me. It wouldn't do to let you in town to-night, there'll be trouble enough without a parson to help 'em on." And to his chagrin, the Bishop saw an ugly looking pistol in the man's hand, and felt himself helpless.

It was a pretty fiery blessing with which he scorched his captor, for he was no coward, this gentle old man.

"I know it all, Parson, yer can't think me a meaner cuss than I do, but where a man's jumped in the mud, seems like he'd got to wade clean through, no matter how deep it is. I ain't excusing myself—I knew 'twas bad, but I didn't know how bad; and I left a good home and an old mother, and, God forgive me, a wife a thousand times too good for me. I ain't excusin' myself, I say, and I don't 'spose you'll believe me when I say I meant to go back when I'd made a pile. 'Twas a long way from here, and I don't 'spose they'd take me in if I should go back now, and I wouldn't blame 'em if they didn't."

It must have been ten o'clock, and the moonlight was struggling through the thick trees, when, after a long rest, the Bishop and his captor started to walk on again.

They suddenly came on a scene which made the Bishop's heart stand still. The trees were cleared away for a small space,

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and in that stood ten men, each of whom wore a small white mask—in the centre of the group kneeled the young man. As they drew near he began to pray:

"Oh, Father in heaven, I have failed, but do Thou find him and send him home to his mother and little Joe." The Bishop felt himself pushed aside, and a tall figure lifted up the kneeling one, as Joe said:

"It's Bess! it's Bess!"

The Story of a Carnation

BY WILBUR FINLEY FAULEY

IT was a cold March evening. A light snow had fallen during the day, but now the stars were shining brightly. The wind was bitterly cold, and hurried along the streets, eddying around the corners of the houses with a low moaning. Now and then it caught a bit of snow and whirled it here and there like a silver veil. Lower Fifth Avenue was seemingly deserted. At times a pedestrian strode along; now and again a cab rumbled over the shrouded cobbles.

It was Sunday evening, and the light from the gothic windows of a stately stone church, whose huge tower stood out gaunt and brown against the evening sky, streamed through the rosy hued panes of glass, and lighted up the face of a man, pale and haggard.

He crept along the paved enclosure and

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mounted the broad steps into the dimly lighted vestibule. His heart failed him and he turned to go. He hesitated a moment, then slipped through the swinging door, and soon found himself in a cozy corner of a back pew.

He was a man passing fair, but the hand of dissipation had touched his face and wrinkled his forehead with deep lines. His wavy black hair was touched with silver here and there, and his shoulders were stooped. He drank in the sweet music, and the words of the gifted preacher reached his heart. Once his hand strayed across his eyes, that was all. He sat pale, motionless.

As the lost notes of the recessional died away, and the silence of the benediction was broken, he crept out of the pew.

* In the outer vestibule stood an usher, his arms filled with the immaculate hyacinth and blushing carnation, whose exquisite perfume still lingered about the altar, from whence they came.

The stranger with a low "thank you" took a proffered carnation and passed out into the night. He pressed the blossom against the warmth of his breast, and drawing his threadbare coat more closely about him, hurried on to his humble lodgings.

As he wearily climbed the rickety stairway, his coat unfastened, the sweet perfume of the carnation swept his face. Bending down he kissed the drooping petals.

Through the dim light of his mean abode, the vision of a far away land crept into his heart. He saw the lowly cottage and the encircling garden of his childhood days. Through the color of the haughty marigolds, the fragrant mignonette, the nodding carnations, he saw the face of his mother, her eyes dimmed with tears, at the garden gate. "Be a good boy, William," were the last words that she said. Then the old country churchyard came into view, and he saw the marble slab that marked her resting place, down among the weeping willows, which kissed the waters of a murmuring brook.

His heart was touched with a great sorrow. His soul was in a tumult. Caressing the dainty flower, he moved towards the window and fell on his knees, his head bowed upon the window sill. He sobbed again and again.

Through the stillness came the sound of the midnight chimes. He raised his head, and pressing his face against the broken pane of glass, lifted his eyes toward heaven. He crushed the carnation against his lips. His face was brighter, and his eyes shone with the peace that passeth all understanding.

* A pretty custom at the church of the Ascension, New York City.

"FIND Livingstone," was the New York *Herald's* telegraphic order to Stanley. He found Livingstone; and in finding Livingstone he found Christ.

"Livingstone taught me," says Stanley, "during those four months I was with him. In 1871, I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection, I was out there away from a worldly world. I saw this solitary old man there and asked myself: How on earth does he stop here! Is he

cracked, or what? What is it that inspires him?

"For months after we met, I simply found myself listening to him, wondering at the old man carrying out what was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused. Seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Livingstone's wife died and lies buried in the depths of Africa. Livingstone died alone on his knees in his African cabin. But the succession is kept up, and Stanley, led to know Livingstone's Saviour, takes up and carries on his work, reads his Bible through three times on his expedition to relieve Emin Pasha, trusts in God and prays in the darkest hours, and boldly and openly confesses his faith in God and His providence.

By the way, what are the names of a few of the great infidel, atheistic, secular, and skeptical explorers and discoverers?

Who will furnish us a list of such men, who have gone out to explore distant lands, enlighten dark nations, and civilize and elevate those who are sunk in heathenism and barbarism?—*The Common People.*

IT is said that Dr. Hook, when vicar of Leeds, one day asked a rich parishioner for a subscription to a church. His friend drew a cheque for a thousand pounds and gave it to Dr. Hook, saying, "There, I shall not feel that." "As I am a collector for a church, I thank you," said the Doctor, "but as I am your parish priest I am bound to tell you that a gift which you do not feel is, in God's sight, not a gift at all." The gentleman took out his cheque book and wrote another cheque for a thousand pounds, and said, "I shall not feel that either, but I shall never forget what you have told me."

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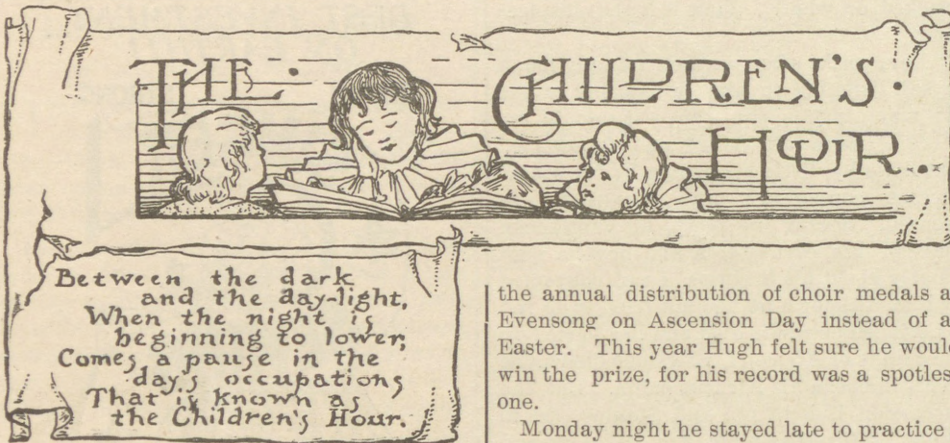
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The Choir Medal

A STORY OF ASCENSIONTIDE

BY IZOLA L. FORRESTER

IF there was one thing on earth that Hugh felt a genuine love and respect for, it was the choir of St. Paul's. Ever since he had been so small that he had to stand on the kneeling cushions to watch the ranks of white-robed singers march down the aisles, he had believed the choir to be a part of heaven's glory loaned to the church on Sundays. When he was ten, of course he found out they were just plain boys, without wings or anything else like angels except their voices; yet to him choir-boys always seemed better than others. They never swore, nor fought, nor cheated at marbles, and then, besides, they wore manly, stiff collars, while Hugh wore silk ties and lace collars, like a girl; but, he concluded, how could they help being good when they knew all the service by heart, and could win medals.

Several times he had asked his father if he might join the choir, and the answer was the same, while Mr. Gilmore's kind eyes, blue and merry like his son's, looked grave as he would draw Hugh to him lovingly:

"When you can control your temper, lad-die, yes."

Once Hugh read of a brave knight who was beaten by a fiery dragon just because at the fatal moment his trusty sword lost its temper. Of course it was the fault of the treacherous gnomes who had forged the magic steel, yet Hugh likened himself to the sword, for both lost their temper and became worthless.

At last he went a whole month without losing to his old enemy, and proudly gained admission to the choir. He practiced faithfully, for Mr. Stafford, the choirmaster, had hopes of his voice.

One Easter Day the crown of perseverance came, and Hugh, arrayed in the long-coveted black robe and snowy cotta, took his place for the first time in the choir of St. Paul's. With his head held high, on account of a new, stiff, white collar, he wondered how the other boys could be so unconcerned and cool when he seemed to float on air down the aisles amid a world of flowers and song and happy faces everywhere, all, he thought with tremulous pride, looking at Hugh Gilmore.

That was two years ago. Now he was head soprano; but the gold medal still hung, like the fruit of Tantalus, just out of his reach, and it was all the fault of his temper.

Try as hard as he could, he would lose it over some foolish dispute, and away would go the chance of winning the medal, for quarreling was expressly forbidden by the choir pledge.

It was the custom at St. Paul's to have

the annual distribution of choir medals at Evensong on Ascension Day instead of at Easter. This year Hugh felt sure he would win the prize, for his record was a spotless one.

Monday night he stayed late to practice a solo with Mr. Stafford. The vast, empty church was dark save for a few lights around the grand pipe organ. Never had his pride been greater in his clear, full voice that vibrated and echoed back from arch and niche of the deep, solemn nave. He looked down at his place in the narrow choir stalls, and pictured the coming honor—how the rector would make a kind little speech about him, and then, the observed of all observers, he would step forth to have the shining treasure pinned on his breast. He sighed in ecstatic expectation.

"Tired, Hugh"? asked Mr. Stafford. "Perhaps that had better do for to-night. Good night. No, my boy, I'm not going yet. Remember that inflection on the E flat."

"Yes, sir," answered Hugh, passing softly across the chancel towards the choir room below.

"Oh, Hugh"! added the choirmaster.

"Yes, sir"?

"You have done admirably this year with your temper. I appreciate your efforts."

"Thank you, sir," murmured Hugh, as he entered the passage leading down stairs. It was very dark there, but the way was so well known to him that he did not hesitate. Suddenly a faint sound at the foot of the stairs made him pause. It was a very curious noise to hear in a boys' choir room, for it sounded like crying, and every one knows that a choir-boy never stoops from his dignity to cry. At first Hugh turned to call Mr. Stafford, then resolutely kept on his way until a queer, crouching figure prevented his going any farther. He peered down at

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it, and drew his breath in hard. It was a choir-boy. Now, tears from a boy always create a pitiful contempt in the mind of another boy, and Hugh wished with all his heart that he was away from this boy who sobbed like a teased school girl.

For a few moments he stood silent, until at last the boy raised a flushed, swollen face, and said, surlily: "Why don't you go on instead of looking like that at a fellow?"

Hugh looked at him more curiously than ever. It was Rob Chadwick, the boy who always roused his temper, the one he usually quarreled with. This year, however, his own efforts to win the medal had spurred Rob into emulative competition, and there was little choice between them for the championship.

"I didn't know it was you, Rob," he said. "What's the matter?"

Rob rested his chin on his hand and gazed ahead of him sulkily.

"Are you sick?" asked Hugh again, trying to think of a delicate way to bring him back to dignity.

Rob nodded his head.

"Shall I call Mr. Stafford?"

"No!" gasped Rob, explosively. "Go on, will you? and leave me alone. Ain't it enough that you're going to have the medal without seeing me cry, too?"

"Oh, that's what you're crying for, then!" and Hugh could not help a thrill of contempt now. The idea of such baby meanness when he had won it honestly!

"Yes, it is," returned Rob, gloomily. "I think you might have let me take it this year; it's my last chance. You can take it any year, but this is my only time."

"Why?"

Rob hesitated, and answered in a lower voice: "The doctor says I'll die pretty quick, 'cause I've only got one lung. Don't you tell the boys, Hugh."

"I won't," whispered Hugh, feeling a new interest as he looked at the boy who only had one lung.

"I tried hard," Rob went on; "harder than you because I was meaner, and if it wasn't for you, Mr. Stafford says, I'd get the prize. But I don't care. I'll be dead soon anyway; only I should love to wear it and have my name in the papers."

Just what Hugh wanted himself! That sad, broken voice made him feel uncomfortable; made him feel as though he had no right to the medal; that the boy who would die before another year came round ought to have it. He wondered first what his mother would think of it, and then what God would think of it, which one in His eyes deserved it. Hugh knew he did; but was it not his sharp temper that had prevented either Rob or himself from winning it before?

"Are you sure you are going to die?" he asked earnestly.

"Sure," groaned Rob. "Just as soon as I get a cold on the other lung I'll go, the doctor says."

Hugh thought a minute, and nerved himself for the great sacrifice.

"Say, Rob Chadwick," he said, "we've fought lots of times and got each other into trouble. Now, if you're honestly going to die this year, and no fooling, I'll let you take the medal, and call it quits."

"All right," answered the boy softly. "It's awfully good of you, Hugh. Can't you quarrel a little now to let Mr. Stafford hear you, and make sure you lose it?"

"I guess so," said Hugh, resignedly, as the

footsteps of the choir-master sounded above, and raising his voice he did what he had never done before. He made believe that he had lost his temper when all the time the steel was true and leal.

"You're always hanging round, Rob Chadwick, when you're not wanted! Spying on me, that's what you're doing! You mean, whining puppy, just wait until I get you outside the church, I'll show you!"

He stopped as Mr. Stafford's hand was laid firmly on his shoulder. No need to ask the trouble, with Rob shrinking away from Hugh's clinched hands, and the latter's voice ringing out as he had so often heard it when the dark angel wrestled with the boy.

"Hugh, you forget yourself," he said sternly. "Could you not control it for three days more? Not a word, sir. Go home at once. Rob, will you walk with me?"

Ascension Day dawned gloriously bright in the prime of May's beauty. The clouds, sailing higher in the deep, perfect blue, seemed fit ships of state to bear the risen Lord to His Father, with their great castellated heights of snow and pearl and gleaming gold.

The morning service passed quietly, and Hugh avoided meeting Rob. At Evensong the great moment came.

Hugh sat in his seat, first on the first row, and listened dreamily while the minor prizes were bestowed. He knew that all the boys, save one, believed him sure winner of the gold medal, and yet he felt no regret. There was a pause, and the rector began the earnest little speech that formed the preliminary to the crowning act that Hugh had pictured directed towards himself. How

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happy Rob must be, he thought, waiting for his name to be called. Was he nervous; would he blush? Hugh wondered if his mother would cry; if Mr. Stafford thought so very badly of him; if he would take it next year. Suddenly he was jerked back to reality by the rector's voice—"to Master Hugh Gilmore."

Hugh's head felt like a toy balloon tugging at a string. The lights and faces were a dazzling blur. He rose unsteadily. There was some awful mistake. Poor, poor Rob; how he must feel! The rector was smiling benignly; the medal glittered in his hand. Hugh stood close beside him, and raised his eyes courageously.

"I think there is some mistake, sir," he faltered, in a low tone. "I lost it. It belongs to Rob Chadwick."

"Rob is not here, dear boy," replied Mr. Heritage, gently, as he pinned the medal on Hugh's white cotta.

Not here!

Hugh glanced up at Rob's place among the altos. It was vacant. He went back to his seat without pride or exultation. Not here! The words of the Easter anthem recurred to him: "Why seek ye the living among the dead? He is not here. He is risen!"

The medal lay heavy over his heart, and his head was bowed. After the recessional hymn, he sought Mr. Stafford.

"Yes, lad," said he to the question Hugh asked, "Rob died last night. He told me all about the medal. I am glad you did not lose your temper, Hugh."

"I don't think I shall ever lose it again, sir," replied the boy, sadly; and never was cross on the shield of the Crusader more potent a charm against Satan than Hugh's gold medal shining on the breast of his cotta.

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"And now, with the precious treasure upon her arm, the little lady bade the shopkeeper good-afternoon, and was about to step from the door, when a poor, miserable-looking object of a man met her eye. He was standing but a couple of feet away, and seemed as though he were going to speak to her, attracted, doubtless, by the innocent kindness of her expression, and the tenderness of her blue eyes. But though his lips moved, no sound came from them.

"He stood aside to let her pass—a mute agonized appeal in his sunken cheeks and quivering chin.

"'Did you wish to speak to me?' asked the little lady, staying her steps.

"'Encouraged by her winning voice, the poor tramp—for such he was—said, in trembling accents:

"'I am very hungry. I would not ask for help if I were not ready to sink with hunger.'

"He looked famine from his eyes.

"'I am so sorry; I have no money or else'

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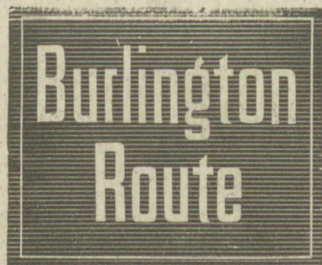


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"She stepped back into the shop, approached the lady behind the counter, and said:

"'Oh, please, do you mind taking the doll back and keeping it for me a few days longer?'

"'Certainly I will,' replied the shop-keeper; 'and you wish me to return you the money?'

"'Yes, if you please.'

"This was done, and the little lady, hurrying out of the shop, placed the whole of the money in the hands of the starving man.

"He was like one thunder-truck. Never had bounty rained upon him in such profusion before.

"The object of her bounty murmured in a low tone, though loud enough to reach her ear:

"If the Almighty made you a queen, it would not be more than your goodness deserves!"

"Then he hobbled away to satisfy his hunger."

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A BOY returned from school one day with a report that his scholarship had fallen below the usual average.

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples and take the basket and bring it to me half full of chips."

"Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back into the basket."

When half the apples were replaced, the boy said:

"Father, they roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled, and said: "Whew! I see the point."

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SAPOLIO

How to Prevent Moths

On a bright sunny day the woolens which are to be put away for the summer should be taken into the outer air, given a thorough dusting and brushing, cleaned of any grease spots, if such there are, and hung for several hours in the bright sunlight. If this has been thoroughly done, the garments will be free from eggs. It remains then to wrap them or pack them in such a manner that the moths cannot get to them. The simplest way is to enclose each garment in a stout paper sack, free from rent or hole, and so secured that the mother moth cannot find entrance. She will not attempt to perforate the paper.

The utility of such odorous articles as camphor, tobacco, cedar, cloves, and the like is very much doubted by those giving the matter most attention. Very likely they may deter the flying moth from alighting where there is a smell disagreeable to her to deposit her eggs; but once the eggs are laid, the larva will hatch just the same, and once hatched will devour their surroundings, according to their nature.

Treating on this matter, one of the most sensible of recent writers on the subject has these remarks, which may be quoted in her own words: "The latter part of May or early in June a vigorous campaign should be entered upon. Everything about a house that might conceal a moth should be thoroughly shaken and aired, and when possible, the clothes and furs should be left in the sun for some hours. If the house is badly infested, or any particular article is supposed to be so, a free use of benzine will be advisable. All the floor cracks and dark closets should be sprayed with this substance. Benzine spray will kill the insects at every stage, and is one of the few substances which will destroy the eggs. No light should be brought into the room while the benzine is being applied, as it is highly inflammable. The rooms and clothes should be thoroughly aired afterward before any light is introduced. Camphor, tobacco, naphthaline, and other strong odorants are only partial repellants, and without the May and June treatments are of little avail." Too much pains cannot be taken to destroy every moth seen during the early part of the season, for immunity for the rest of the year depends almost entirely upon the work done in May or June, when the pests are comparatively few in numbers.

It is said that sealskins are not subject to moth attacks, but many kinds of fur are peculiarly liable to depredation. As these cannot be beaten and brushed, like woolens, it is recommended that before being put away for the season they be exposed to hot, dry air, which is a pretty effectual destroyer of the moth's eggs. The materials to be treated should be hung on chairs in a small, close room. Shut all the doors and windows, turn on the heat at full head, and continue the treatment for twenty-four to forty-eight hours. The furs should then be gently brushed and shaken, closely wrapped, and put away.—*Good Housekeeping.*

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With a sharp stick



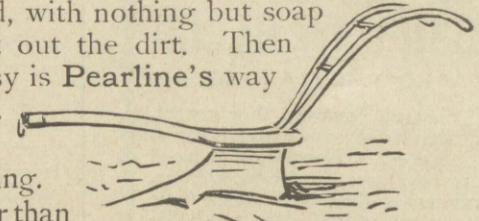
you can turn up the dirt and get ground ready for planting—but what a clumsy, slow, laborious, ineffective way of going to work! Not

much more so, though, than the old-fashioned way of washing. Think of it! Grinding the clothes up

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