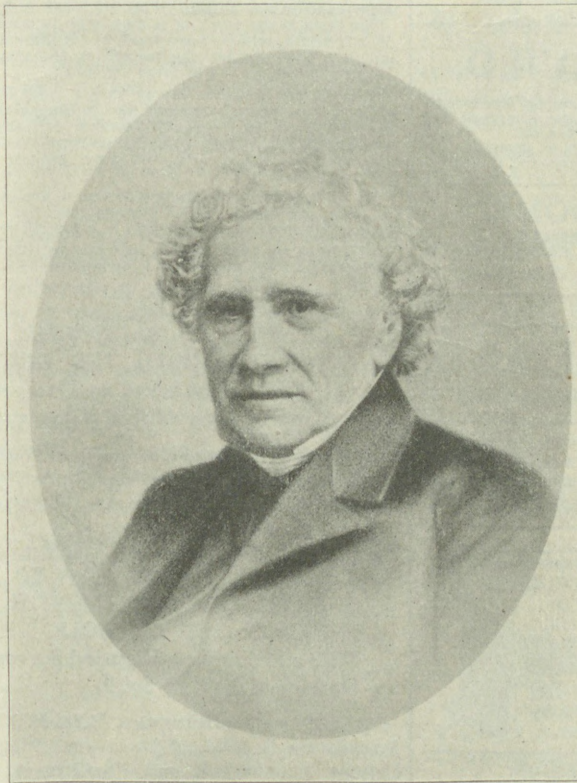


The Living Church.

Miss S. P. Smiley 18397
Box 84



The Late Rev. WILLIAM AUGUSTUS MUHLENBERG, D.D.

[From Photograph by Rockwood.]

The Living Church

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The Living Church

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

CHICAGO, JUNE 19, 1897

News and Notes

A MEETING has been held at Exeter Hall of persons who see in the great Encyclical of the Archbishops a menace to Protestantism and true religion. One speaker had discovered a very suspicious fact; namely, that some passages in that letter seemed to have been indebted to a certain book written by the Rev. Messrs. E. I. Denny and T. A. Lacey, which book was in the Latin language, and was presented to the Pope. It was intolerable that the Archbishops should make use of a book which had been presented to the Pope. Apparently, to send or give a book to the Pope makes it a popish book. The book in question was, in fact, an able defense of Anglican Orders. The same speaker said that the late Archbishop Benson had "surrendered" the Church of England on the subject of orders by stating that they were in origin, continuity, and in all respects, identical with those of the Church of Rome. That is, he "surrendered" the Church, because he refused to surrender her orders. He proceeded to say that if the doctrine of the Archbishops were that of the Church of England, he would never have joined it. Some people, says *The Church Review*, are wicked enough to wish the Archbishops' letter had been written before this reverend orator was ordained.

IT is said that a movement is on foot to limit the wide divergence in the date of Easter. The present arrangement had its origin as early as the second century. Easter, being governed by the time of the next full moon after the vernal equinox, may vary from the 22nd of March to the 25th of April. It is now proposed to fix Easter Sunday on the third Sunday after the equinox, regardless of the moon, and that this change shall be carried into effect in the year 1900. The plan is said to have the hearty endorsement of Pope Leo XIII. It would certainly simplify matters very much, and doubtless would be everywhere accepted, except, perhaps, in the unchangeable East.

THE Prince of Wales recently visited Oxford in order to preside at the opening of the new municipal buildings. This ceremony took place during the afternoon. The celebration of the event continued in the evening, when the main streets of the city were profusely illuminated, electric lamps of varied colors being largely used. The day would have passed off most peacefully and quietly but for a repetition of the Town and Gown riots, which ended in a free fight and several arrests. These troubles, which have lately commenced again, were, it seems, in the first place caused by some Socialists who, speaking near the Martyrs' Memorial on the evening of the Sunday before last, made some offensive statements with reference to the university. These statements were resented by some undergraduates who were present, who, aided by the townspeople, caused the Socialists to seek

safety in flight, having first pulled down and broken up their standard. A fight in the streets of Oxford, with students as the aggressors, has quite a mediæval flavor.

IN Ireland, the dioceses of Meath and Kilmore are now vacant, and as a distinguished prelate in a Southern province is about to hand in his resignation to the new Archbishop, owing to protracted ill-health, three episcopal elections will shortly take place. The diocese of Meath is vacant by the translation of its bishop to Dublin; that of Kilmore (with Elphin and Ardagh), by the resignation of Bishop Shone who has for twelve years presided over the united dioceses, and gained everywhere the affection and esteem of his clergy.

BISHOP RYLE, of Liverpool, recently celebrated his 81st birthday. He is now the oldest English prelate, and, notwithstanding his years, is actively employed in the discharge of his duties. The physique of Bishop Ryle is, indeed, a matter of common remark. Well over six feet in stature, he is a commanding figure in any ceremony in which he takes part, and his vigor is demonstrated by the fact that on most days of the week on which an opportunity can be found, his delight is to take a constitutional on the Liverpool landing stage, where the constantly changing panorama of the river Mersey and its busy freights is a source of infinite interest to his lordship. Bishop Ryle was appointed in 1880, upon the creation of Liverpool as a separate see.

AN English vicar calls attention to what he rightly calls "a very bad practice, which seems to be on the increase," viz., members of Parliament interlarding their speeches with Scripture illustrations and quotations. He quotes from the "London Letter" in several provincial newspapers the description given of the debate on Crete, in which quotation and misquotation of Scripture were received with screams of laughter and yells of joy. It used to be said that John Bright was the only man that dared quote Scripture in the House of Commons, and that he always did it with such seriousness, correctness, and appositeness as to add to the force of his words. But we live in freer days, when few things are held in reverence—by some at least. It would certainly be better if politicians would let "the Book" alone, especially when they cannot quote it correctly.

A NEWSPAPER report of the recent General Council of the Reformed Episcopal Church indicates that the course of reform, like that of love, does not always "run smooth." No doubt the reporter has made the most of his opportunity for a sensation, and the editor has thrown up his headlines with a stereopticon, but all the signs, fairly interpreted, point to a "crisis." It might seem disrespectful to characterize it as a "tempest in a teapot," though that is not as strong language as was used by some of the reformers themselves, in the debates.

The agitation arose over the question concerning the use of the "sacerdotal" surplice. We have known that for some time the "advanced" reformers were opposed to this "rag of popery," while those who, like Bishop Cheney, retained some instinct of ecclesiastical propriety and were not prepared to abandon altogether the old ways, insisted on retaining it. The smouldering fire has at last broken out into a full blaze. The question of Black or White has come to an issue, and Black has won. White has been reformed, and black must be the symbolic color of the so-called reformed movement. It was all "a question of Church millinery," one speaker said; yet Bishop Fallows thought the triumph of the black "the beginning of the end." "Sanctified and oleagenous" was one epithet used in the debate, and Bishop Latane asked if the speaker referred to him. A colored delegate thought "the council was dealing in dry goods." The Whites made a strong plea for the optional use of the surplice, but all in vain. Black they must wear, and nothing but black. Our quondam brother Noakes refused to vote. He has a leaning to the white, it is congenial to his nature; but was he not on record against sacerdotalism and kindred abominations in the old Church? He could not vote for the surplice. Bishop Cheney did not participate in the debate, but when the vote was declared, two to one against liberty, in the movement which he had promoted to advance liberty, he read the following letter to the Presiding Bishop:

As you are aware, I have kept silence during the debate upon the vestment question, not because I had no profound conviction, but because it seemed to me useless to waste words when I foresaw they would have no weight with the majority.

The conclusion of the letter was as follows:

Such a destruction of the larger liberty which this Church has enjoyed from its birth hour, and such a departure from the solemn pledges of Bishop Cummins, compel me to enter my earnest protest.

I cannot, with good conscience, hold any office in the gift of a council which, I am convinced, has "laid the axe at the root" of all Christian liberty in this Church.

I, therefore, most sadly, but positively, resign my position as a member of the Special Church Extension Trust, as trustee of the Theological Seminary, as a member of Committee on Doctrine and Worship, and any other place which I may hold by the authority of the General Council.

Without the slightest question of the conscientiousness of the majority taking the position of to-day, and with profound affection for yourself, I am, ever faithfully, yours,
CHARLES EDWARD CHENEY,
Bishop of the Synod of Chicago.

Bishop Latane, with an expression of regret at Bishop Cheney's action, had hardly secured the acceptance of the resignation by the council, when Mr. C. Morton, of Philadelphia, announced that Miss Harriet S. Benson had delegated him and William Tracey to state that on account of the action of the council in regard to vestments, she would withdraw her name from the contribution to the Church Extension Trust and the Special Synod Trust. The trusts provided an income to the Church of \$15,000 a year.

A hush fell over the council, says the reporter, at this announcement. It was followed by the resignations of a number of clergymen and laymen from important com-

mittees. R. W. Hare, of Chicago, resigned from the committee on Sunday schools; the Rev. W. Fairley, professor in the Theological Seminary, resigned from the committee on constitutions and canons; the Rev. F. J. Walter left the board of trustees of the Publication Society; James Van Epps resigned from the committee on constitution and canons.



Wisconsin and the Missionary Council

From The Living Church Quarterly

Large preparations are being made for the sessions of the Missionary Council in Milwaukee, beginning Oct. 19th. At the same time will be celebrated the semi-centennial of the diocese of Milwaukee, which, as the diocese of Wisconsin, was organized in 1847. Churchmen throughout the country are cordially invited, and affectionately urged, to be present. Those in the East owe it to themselves to visit and see for themselves what has been the progress of the Church in the West.

It is now more than sixty years since Jackson Kemper was sent, in 1835, single-handed, to plant the standards of the Cross in those portions of the country not yet organized into dioceses. His title officially read, "Missionary Bishop of Missouri and Indiana"; but practically his jurisdiction was extended over the whole of the boundless West. Kentucky had been a diocese since 1829, and Bishop Smith was already at work within her borders; Tennessee, since 1828, with Bishop Otey at her head. Illinois had organized prior to the meeting of the General Convention of 1835, and had elected, though extra canonically, the Rt. Rev. Philander Chase, D.D., as Bishop, and the election was confirmed, though not without opposition, by the same General Convention. Michigan, which then included the present State of Wisconsin, had organized during the early part of 1835, but was still without a bishop. Hence Bishop Kemper's original jurisdiction was exclusively west of the Mississippi, with the exception of the State of Indiana, which was separated from Missouri by the whole breadth of Illinois, a long and tedious overland journey of many days. Later, the Territory of Wisconsin having been separated from the State of Michigan, the feeble Church in Wisconsin, by one of those anomalous acts which were only possible in pioneer days in Church and State alike, declared her independence of the Bishop and diocese of Michigan (Bishop McCoskry having been consecrated in 1836), and invited Bishop Kemper to assume episcopal charge of the churches in Wisconsin. The action was warmly contested by Michigan, and it became, though long since almost forgotten among the many controversies of frontier days, a national issue in the Church, in which Bishop Kemper and Bishop McCoskry both claimed jurisdiction over the Church in Wisconsin. It was finally settled by stipulation, confirmed by the General Convention of 1838, and Michigan receded from her claims, leaving Wisconsin in the undisputed jurisdiction of Bishop Kemper. In the meantime, Indiana had organized as a diocese, and Missouri did the same in 1840, though for several years they remained under Bishop Kemper's episcopal oversight. Wisconsin, however, was gradually recognized as the radius from which Bishop Kemper's missionary journeys were made. Bishop Hawks was consecrated for Missouri in 1844, and Bishop Kemper then removed his residence from St. Louis to Nashotah, where Breck and Adams were already at work in the Associate Mission, which has made Nashotah one of the most familiar names in the lexicography of the Church.

From that time, Bishop Kemper was most largely associated with Wisconsin. His official title seems to have been constantly changing. In the records of the General Convention of 1844 and 1847, he is described as "Bishop of Iowa, Wisconsin, and Indiana"; in 1850 and 1853, as "Missionary Bishop of Wisconsin, Iowa, etc."—

a large *et cetera* being understood. In 1856 he was "Bishop of Wisconsin and Missionary Bishop of the North-west." In 1859 he resigned his missionary commission and was, from thenceforth, Bishop of Wisconsin alone.

These, with many others, are the missionary labors which will be commemorated in the approaching celebration, in connection with which the august Missionary Council will hold its deliberations. Churchmen from all quarters may well gather to do reverence to those who builded better than they knew, and laid the foundations for more dioceses, probably, than have been founded by any other one bishop since St. Paul.

Commencement at Nashotah

On Thursday, June 3rd, historic Nashotah graduated her fiftieth class, the services, etc., being, in consequence, of the nature of a semi-centennial celebration, although in 1892 the semi-centennial of the foundation of the Nashotah mission was duly observed. The day was ushered in by several early celebrations of the Holy Eucharist. At the seven o'clock Celebration in the seminary chapel, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, was celebrant. Matins were said at 9 A. M., and at 10:30 the graduating exercises were held in the chapel, followed by a solemn High Celebration, at which the Rev. Prof. Jenks, M. A., officiated. After the procession the "Bidding Prayer" of the house was uttered by Bishop Nicholson, the names of the Rev. Dr. Adams and Frederick G. Hubbard being added to the list of those to be commemorated in the prayers of the faithful for Nashotah's founders, benefactors, and friends. The diplomas were presented to the graduating class by the Rev. Prof. Webb, M. A., acting-president of the seminary, assisted by the Rev. Prof. Smith, M. A., secretary of the faculty. The class was composed of seven; viz., Messrs. F. E. Bissell, of Geneva, N. Y.; F. N. Chapman, of St. Louis, Mo.; W. T. Dakin, of Boston, Mass.; J. R. J. W. Fay, of Westboro', Mass.; J. G. Fergusson, L.Th., of Ireland; J. G. Hatton, B. S., of New York City, and G. H. Kaltenbach, B.A., of Rock Island, Ill. The degree of B. D. (in course) was conferred by Bishop Nicholson on the Rev. H. S. Foster ('94), rector of St. Paul's church, Watertown, Wis. No honorary degrees were conferred.

The sermon was preached by the Rev. Richard F. Sweet, D.D., of Rock Island, Ill., a member of the class of '64. It was a memorial to the late Dr. Adams, and a history of the foundation, rise, and progress of the Nashotah mission and seminary. Dr. Sweet was more intimately acquainted with the late Dr. Adams than any other living priest of the Church, and in consequence the discourse was intensely interesting, and brought to light many facts not before made public. After the service a collation was served in Shelton-Hall, and was largely attended.

At the meeting of the Board of Trustees, the Rev. H. E. Chase, B. A., D.D., was re-elected principal of the Preparatory Department, and the Rev. Wm. Edward Toll, B. D., ('71), rector of Christ church, Waukegan, Ill., was elected a trustee to fill the vacancy in the board caused by the death of Dr. Adams.

At 2 P. M., a meeting of the convocation of the alumni was held in Lewis Hall. The following officers were elected: Warden, the Rev. Dr. Dafter, ('61), of Appleton, Wis.; secretary, the Rev. H. E. Chase, ('93), of Delafield, Wis.; treasurer, the Rev. C. L. Mallory, ('72), of Delavan, Wis.

On resolution the treasurer was authorized to turn over the funds and property held by the association to the trustees of the seminary. It was also resolved to erect a monument to the late Rev. James Lloyd Breck, one of the founders of Nashotah, whose remains, it is hoped, are to be transferred to Nashotah from Benicia, Cal., their present resting place, in October next, and re-interred in the beautiful seminary cemetery.

In addition to the Bishops of Milwaukee and Fond du Lac, and the members of the faculty, there were 18 alumni and 14 visiting clergy

present, the largest number for many years, and had the weather been more promising, doubtless many more would have attended.

New York City

At the commencement exercises of the Post Graduate Training School for Nurses, held June 8th, an address was delivered by the Rev. Dr. J. Lewis Parks.

The Rev. Robert Ellis Jones, of All Angels' church, was elected president of Hobart College, at a meeting of the trustees held at the college June 10th. Mr. Jones has formally signified his acceptance, and his induction into office has been appointed to take place on Commencement Day, June 23rd.

The 11th anniversary of the consecration of St. Thomas' church, Mamaroneck, in the suburbs, was celebrated June 10th. There was a special musical programme, the choir being assisted by members of the choir of St. Bartholomew's church in this city. The rector, the Rev. F. F. German, was preacher.

The Westchester branch of the Woman's Auxiliary of the Board of Missions met at the church of the Ascension, Mt. Vernon. Addresses were made by the Ven. Dr. Van Kleeck, archdeacon of Westchester, the Rev. Dr. Lubeck, and the Rev. Messrs. Bolton and Lyon, who were afterward guests at a dinner.

At St. Agnes' chapel, Whitsunday, was observed the 5th anniversary of the founding of the chapel. The vicar, the Rev. Dr. Edward A. Bradley, showed that during the period there had been 446 Baptisms, 168 burials, 335 Confirmations, and 124 marriages; 4,779 services have been held, and there are at present 1,324 communicants. Exclusive of pew rents there have been offerings of \$50,738.01.

Grace chapel, the Rev. G. H. Bottome, vicar, is vigorously providing for its fresh-air work which, it is estimated, will cost about \$4,000 for the coming season. The work is centred at the summer home of Grace parish, on the southern coast of Long Island. Camping will be a feature this year as last. Women and children will be given vacation privileges in as far as the accommodations provide, and several thousand persons of all ages and conditions will be provided with occasional excursions.

At Barnard College it has been announced that ex-Mayor Abram S. Hewitt has accepted the office of chairman of the board of trustees. The position has been vacant two years, since the death of the late Rev. Dr. Arthur Brooks. At the graduation exercises, June 5th, the entire class appeared in academic caps and gowns. Congratulatory addresses were delivered by President Low, LL. D., the Rev. E. Walpole Warren, D.D., Mr. Silas B. Brownell, acting chairman of the board of trustees, and Miss Smith, the dean of the college. There were 21 members of the class. Degrees were conferred later by Columbia, at the university Commencement.

The 22nd annual Commencement of the New York Training School for Nurses was held on the afternoon of June 5th at the Nurses' Home on Blackwell's Island. Mayor Strong was present. The exercises were opened by a devotional service conducted by the Rev. Thomas McK. Brown. Mr. John P. Faure, one of the Charity Commissioners, and an earnest Churchman, presided, and made the opening address. Addresses were also delivered by the Rev. Dr. J. Wesley Brown, of St. Thomas' church, and others. Diplomas were given to 41 graduates, including 11 post graduates. Mrs. Seth Low and many other ladies, members of the Advisory Board, were in attendance.

At the pro-cathedral, the Rev. H. R. Hulse, vicar, a special musical service was held on the evening of Sunday, June 6th. There are now five boys' clubs meeting on different nights in the week in the club rooms of the Community House. The smokers in the men's club, on alternate Saturday nights, have rapidly become a popular institution. The men look forward with eagerness for the time to come. A course of six

lectures on the city of New York are in process of delivery, and are freely open to the public. These lectures are illustrated with the stereopticon, and are creating much interest. The course began May 19th, with a lecture on "This great city," by Mr. John Lloyd Thomas. Subsequently Mr. A. W. Milbury lectured on "The city's housekeeping," and Mr. William Potts, on "The city's schooling." The lecture on the evening of June 9th was on "The city's traffic," and was delivered by Mr. John Lloyd Thomas. On June 16th, is announced "The city's pleasures," by Mr. W. Knowles Cooper. The course will be brought to a close June 23rd, with a lecture by Dr. D. F. Wilcox, on "The city's purse."

The annual meeting of the officers and managers of the Home for Incurables was held at the institution on the afternoon of June 11th. The board of managers of last year was re-elected, with the addition of the Rev. Dr. J. Lewis Parks. After the business meeting, the members and friends assembled in the chapel to hear the annual reports and addresses. Mr. Martin E. Greene presided, and after a prayer by the chaplain, the Rev. A. J. Derbyshire, reports were read by the secretary, Mr. Henry M. McLarin; the treasurer, Mr. Geo. Sherman; the medical superintendent, Dr. I. C. Jones, and the chaplain. The Ladies' Auxiliary was represented by Mrs. Geo. T. Adee, secretary, and Mrs. Henry D. Tiffany, treasurer. Addresses were made by the Rev. Dr. J. Lewis Parks, the Rev. Geo. Dixon, and the Rev. Dr. Thomas Gallaudet. Each spoke encouragingly of the work that had been done, and gave a hopeful glance into the future.

An important meeting of the Standing Committee of the diocese has just been held which, in addition to passing papers for candidates for ordination, gave consent to the proposed union of St. Ann's church with St. Matthew's church, on the site of the latter, on suitable guarantees being given for the speedy erection of a new St. Ann's church for Deaf-Mutes, and for the protection of a special endowment. Under this arrangement now consummated, the Rev. Mr. Chamberlaine, the present rector of St. Matthew's, will retire, and the Rev. Dr. Krans will be rector of the united parishes, as already announced in the columns of THE LIVING CHURCH. The Standing Committee delayed action in the matter of the proposed removal of St. Stephen's church to the site of the chapel of the Transfiguration, on account of a sectional question, which may later on be adjusted. Meanwhile, Mr. Quintard, of St. Stephen's, has purchased the property of the chapel.

The rector of St. John the Evangelist preached the 44th anniversary sermon on Whitsunday morning, June 6th, giving among the statistics the following: Baptisms, 2,321; Confirmations, 1,295; marriages, 736; burials, 1,242. Of the Baptisms, 943 have come under the present rector, Dr. DeCosta who has been in charge nearly 17 years, and the 40th anniversary of whose diaconate will occur the coming autumn. On the Tuesday following, after usual Morning Prayer, with special collects for the Divine blessing upon the work, the attendants repaired to ground at the rear of the church, where the rector threw up the initial sod for the excavation for the new St. John's Hall, the first section of which will be built this summer, from plans by Clarence True, architect. All present followed Dr. DeCosta's example, and thus a beginning was made. On Sunday, June 20th, both morning and evening, special services will be held in recognition of the Queen and the 400th anniversary of the English Discovery of America by John Cabot, when the last of the new windows will be unveiled, this being an elegant memorial window, some 20 ft. high, by Geissler, presented by St. George's Society of the Sons of St. George.

COLUMBIA UNIVERSITY

Commencement week at Columbia University was ushered in by the baccalaureate service on the afternoon of Whitsunday, at St. Thomas' church, which was profusely decorated with flowers. The sermon was preached by the Rev.

Wm. R. Huntington, D.D., D.C.L., who took for his theme, "Facing the Evil Day," and chose his text from Eph. vi: 13.

The last meeting of the board of trustees for the year was held in Hamilton Hall, on Monday afternoon, the Rev. Morgan Dix, D.D., D.C.L., presiding. It was announced that there had been presented by the Sons of the Revolution a gift of a large bronze tablet commemorating the battle of Harlem, in the Revolutionary War, to be placed on the wall of the Engineering building, fronting the boulevard. The tablet will be dedicated with public ceremonies on Oct. 16th. An alumnus, Mr. J. Ackerman Coles, has presented an heroic-sized marble bust of the Parthenon Minerva, with pedestal, and also a bronze bust of Homer. The trustees tendered votes of thanks to Miss Catherine W. Bruce, for a gift of \$1,500 to the Department of Astronomy; to Mrs. Esther Hermann, for a sum of money for the same department; to Mr. S. D. Coykendall, of Rondout, for a fifteen-horse power engine for the Department of Engineering, and to the Commissioners of Public Parks for causing the construction of improvements in Riverside Park, near the college boathouse. Dr. John G. Curtis was chosen acting dean of the Medical Department, to serve during the absence of Dr. James W. McLane.

The class-day exercises of the graduating class of the college were held Monday, in the Library, which was gaily decorated with trophies. Mr. Arthur L. Marvin, president of the class, made an address. Philip Bissell was historian; Francis Gertran Elgas, class prophet; Walter Leon Hess, class poet, and Philip Ernest Brodt, valedictorian. On Tuesday evening, President Low gave an informal reception to the students at his home in Madison ave.

The Commencement of the University was held in Carnegie Music Hall. More than 300 degrees were conferred, only one being honorary, that of LL.D. upon Bishop Satterlee, of Washington. The scene in the hall was an animated one, the officials and students appearing in academic costume. After prayer by the chaplain *emeritus*, President Low made an address, and announced the prizes of the year. The prize of the Alumni Association to the most deserving student of the senior class, valued at \$50, was awarded to Edwin Platt Zanner. Morris Lincoln Straus received the Chanler historical prize, the income of \$1,000. Drs. J. A. Blake, Chas. Norris, and Richard H. Cunningham, received the three fellowships of the Medical Department, for scientific researches in anatomy, physiology, and pathology. These fellowships are to be held for a year, and have an annual value of \$500 each. Dr. Geo. W. Pride, of Cleveland, Ohio, received the Cartwright biennial prize of \$500, for the best medical essay—a prize open to national competition. The Steven triennial prize, founded by the late Dr. Alexander H. Stevens, president of the late Medical Department, was awarded to Dr. Irwin A. Tucker, of New York. Dr. Pierce Bailey received the Joseph Mather Smith prize of \$100. Mr. Geo. James Bayes received appointment to the prize lectureship (valued at \$500) founded by the trustees; and the Robert N. Tappan prize of \$150, for the best paper on constitutional law, was given to Benjamin G. Paskusz and Irving Ling. The Barnard College Kohn prize, valued at \$50, was awarded to Miss Estelle Elkins, and the sophomore chemistry prize of \$25, to Miss Elsie Mabel Kupfer. The Barnard fellowship of \$500, for original research, was awarded to Heinrich Reis. Junior honors to students in the different departments were announced. Then followed the ceremony of conferring degrees. The exercises were closed with benediction by the chaplain, the Rev. G. W. Van De Water, D.D.

Philadelphia

Robert Berkenback's will contains a bequest of \$100 to St. John's church, N. L., for the purpose of keeping in repair the iron railing surrounding the grounds.

The Rev. Dr. T. C. Yarnall who has just passed the 53rd anniversary of his rectorship of St.

Mary's church, West Philadelphia, is lying seriously ill at the rectory.

Whitsunday was the 21st anniversary of the first service ever held in St. Stephen's church, Wissahickon, but the event was only noticed by a passing reference in the sermon of the rector, the Rev. E. J. Perot.

It was on Whitsunday, 1874, that St. Timothy's church, Roxboro, was thrown open free to all, and the 23rd anniversary of that event, as well as the same anniversary of the laying of the corner-stone of the parish building, was observed on Whitsunday, at the morning service. The rector, the Rev. R. E. Dennison, preached a special sermon, prefacing it with references to the two events celebrated.

Whitsunday is observed as the annual parish festival at the church of the Annunciation, the Rev. D. I. Odell, rector. At the solemn high celebration of the Holy Eucharist, the vested choir, under the direction of G. H. Wells, rendered Gounod's St. Cecilia Mass, and at the offertory, Gordigiani's *Veni Sancte Spiritus*. Solemn Vespers were sung at the evening service, the Psalms being the usual festal Gregorians.

For some years past, St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, has maintained a mission chapel for colored people, on Lombard st. As the building now used for that purpose is entirely too small to accommodate the congregation, the corporation of St. Mark's has determined to erect a chapel at 1831 Bainbridge st., and bids are now being received for St. Mary's chapel, which will be 131 ft. long and 50 ft. wide, with a basement and gallery. The structure will be of brick.

The 3rd annual lawn fete, for the benefit of St. Timothy's Hospital, was held on Friday afternoon and evening, 11th inst., on the hospital lawn, under the auspices of the lady managers. During the afternoon, the tables, on which fancy articles, flowers, refreshments, etc., were for sale, were well patronized. In the evening, the grounds were beautifully illuminated with Chinese lanterns and electric arc lights in colored glasses, the latter having been contributed for the occasion by the Wissahickon Electric Light Company. Besides the several tables, there was a "fish pond" and a "Rebecca's well." The result was a decided financial success.

Commencement week (the 141st) of the University of Pennsylvania began on the 4th inst. and ended on the 9th. On the evening of the 6th, the Rev. Dr. E. Worcester addressed the graduating classes of the seven different departments, at St. Stephen's church, who, to the number of several hundred, appeared in cap and gown. Many of the professors were also present, each wearing his distinctive gown and hood. The reverend speaker took no text, but after recalling his own college experiences, dwelt particularly upon the future which each graduate should mould for himself. "The word I want you to carry away with you to-night is 'work.' That is the gospel of our age, though sometimes hard and severe. * * * Life is short, make haste and act quickly. Life is good and deserves all our efforts. Young men, work hard and be light hearted."

The graduation day exercises of the class of '97, of the Episcopal Academy, were held on the 9th inst. The chapel was decorated with palms, flowers, and festoons of white and blue, the colors of the academy. The head-master, Dr. Wm. H. Klapp, presided, and the exercises opened with an oration by Alexander Henry Carver, who spoke of the decadence of the early American spirit. Daniel Murray Cherton, Jr., gave the history of the class, and William Dow Carpenter, the prophecy. Thomas Duncan Smith was the valedictorian. The head-master presented certificates to 13 pupils. The Rev. Dr. J. Andrews Harris, president of the Alumni Society, presented the alumni prizes in Greek, mathematics, Latin, English, biblical and ecclesiastical history. Two prize cricket bats were also presented to the best bowler and batter.

The opening services of the new edifice erect-

ed for Christ church mission, Franklinville, were held on Whitsunday. There was an early celebration of the Holy Communion, and at 10:30 a. m. service the sermon was preached by Archdeacon Brady. An interesting feature of the occasion was the visit of some members of vested choirs from other churches. At 2 p. m., there was a Sunday school service, and in the evening the preacher was the Rev. Dr. W. N. McVickar. Services were held every night at 8 o'clock, during the week, except Saturday, and the following clergymen were the preachers: the Rev. Messrs. E. A. Gernant, W. B. Bodine, D.D.; J. DeW. Perry, D.D.; A. G. Mortimer, D.D., and H. L. Duhring. This new church, though not large or costly, is in excellent taste from an artistic point of view. It is built of granite, and will take the place of the small wooden chapel, which hereafter will be occupied by the Sunday school. The new building is 100 ft. long and 40 ft. broad, and will accommodate 450 persons. Already seven memorial windows have been placed in it. The Rev. Thomas J. Taylor who has been connected with this mission for 14 years, will continue in charge, having the Rev. H. C. Mayer as his assistant. The mission chapel of St. Faith, for colored people, and the new mission of St. Ambrose, Yorkville, have grown out of Christ church mission, and are in charge of the same clergymen, assisted by lay-readers.

Diplomas were conferred upon 19 graduates of the Nurses' Training School of the Episcopal Hospital, on the 11th inst., being the Feast of St. Barnabas. The exercises were held in the chapel of the hospital. The nurses were attired in blue and white striped gowns, and wore the pointed white cap, peculiar to the hospital. After the presentation of the diplomas, Bishop Whitaker pinned the hospital nurse's badge on the gown of each graduate as she passed from the chancel to her seat. The service opened with the singing of a hymn, followed by prayers. In his address, Bishop Whitaker enjoined the graduates to remember that God had called them to the honorable profession upon which they were about to enter. "If you believe that, you will find in it great comfort." Dr. Wharton Sinkler also addressed the graduates. A special prayer for the nurses was offered by the Bishop, who also pronounced the benediction. On leaving the chapel, the graduates were led by Miss M. S. Littlefield, the head nurse, followed by the corps of hospital nurses, physicians, and surgeons, the Rev. W. V. Taylor, chaplain, and Bishop Whitaker. Refreshments were afterwards served to the visitors. Of the graduates, ee are credited to Philadelphia, six to Pennsylvania, two to North Carolina, two to New Jersey, and one each to Georgia, Delaware, West Virginia, Tennessee, Illinois, and Canada

Chicago

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

At the annual meeting of the Chicago Diocesan Choir Association, held on Monday of this week in the Church Club rooms, officers were elected as follows: President, the Rev. S. C. Edsall; precentor, the Rev. Arthur L. Williams; secretary, Alfred Thompson, Christ church; treasurer, Wm. McDougall, St. James'; librarian, Herbert Clarke, St. Peter's. Standing Committee: the Rev. Messrs. E. M. Thompson, Luther Pardee, E. M. Stires, G. D. Wright, and W. C. DeWitt; Messrs. F. F. Short, Grace church, Oak Park, and Chas. Knorr, St. Paul's. The Rev. A. L. Williams, the Rev. Luther Pardee, and Mr. A. Thompson were appointed to nominate choir-master and organist. The association now consists of 34 surpliced choirs, with 1,200 voices.

The corner-stone of St. Andrew's church, at Downer's Grove, was laid with appropriate ceremonies on Sunday, June 12th, at 3 p. m., by Bishop McLaren, in the presence of a large assemblage of people. The Rev. George N. Mead is in charge of St. Andrew's mission, and is doing splendid work. The new church will be of stone.

The Diocesan Board of Missions met Friday, June 11th, at the Church Club rooms. The sum

of \$8,000 was appropriated for mission work for the ensuing year, dating from July 1st.

The Commencement exercises of Waterman Hall, Sycamore, were held June 8th. There was an Early Celebration at 7:30 a. m., and Morning Prayer at 9 a. m. The Commencement exercises were held at 2 p. m., the presentation of diplomas being made by the Bishop. The Rev. W. C. De Witt delivered an address on the topic, "Extended education." The placing of the class stone with the class motto, *Sapientes in Bono*, was in charge of the Rev. J. Rushton, L.H.D., the Bishop's secretary. At 5 p. m., the alumnae of Waterman Hall held an interesting meeting. Evensong at 5:45, followed by a class reception at 7:30 p. m., ended the order of exercises. The class of '97 consists of seven graduates, with one from the department of music. A large number of the clergy from Chicago were present, and the general attendance was the largest in the history of the school. The Rev. B. T. Fleetwood, S.T.D., rector of Waterman Hall, saw that the guests were provided for and hospitably entertained.

Good work is being accomplished at St. Margaret's, Windsor Park, by the Rev. E. L. Roland. On the morning of June 23rd, at 10 a. m., in Calvary church, Batavia, he will be united in marriage to Miss Louise Schall, of Batavia. The Rev. J. Finn will perform the ceremony, assisted by the Rev. J. H. Barry, and the Holy Eucharist will be celebrated. The Rev. Mr. Roland is a member of the class of 1896 of the Western Theological Seminary.

The Woman's Parochial Guild of Grace church, Oak Park, has pledged \$400 to the Building Fund for the ensuing year. By entertainments, bazars, etc., the guild has realized enough money to meet the pledge of \$500 made for the new church building fund in 1895, and \$400 for the Lake st. lot fund made in 1896, as well as an appropriation of \$50 to furnish flowers for the altar. The Auxiliary has elected Mrs. Charles Chenoweth, president, and Mrs. D. K. Crighton, secretary. For part of next year's work, they will provide clothing for the little girl at the Children's Home for whom they worked this year. During the past year, the Auxiliary has given help to the mission field in Montana, and the colored hospital at Raleigh, N. C., and through scholarship funds have helped a child in Mexico, an Indian boy in Dakota, and a young girl in China. They have also given to the support of a woman missionary who labors among the neglected women in hospitals and public institutions of Chicago. The work of Grace church, under the Rev. C. P. Anderson, rector, has been pursued systematically and thoroughly, and the various Church societies have ably seconded the efforts of the rector. Mr. Webster Hakes, of the Seminary, is lay-reader at this church.

CITY.—The 12th annual Commencement exercises of St. Margaret's School were held on Thursday evening, June 9th, at the church of the Epiphany. The Rev. Dr. Morrison awarded the diplomas. There were five graduates, to whom the Rev. W. White Wilson delivered an address. At the conclusion of the exercises, a reception was given in the guild room of the church.

Bishop McLaren confirmed three deaf-mutes from All Angels' mission on Sunday morning, June 13th, in the chapel of Trinity church. The candidates were presented by the Rev. A. W. Mann, who interpreted the service to those who were the recipients of the Apostolic rite. Shortly before the Confirmation, the Rev. Mr. Mann administered the sacrament of Baptism to an infant daughter of deaf-mutes. The Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Mr. Mann. Over 100 deaf-mutes attended a social gathering held in Trinity parish house on the preceding Saturday evening. Refreshments were furnished by the lady members of All Angels' mission. The Rev. John Rouse, of Trinity church, assisted in making the guests enjoy the evening, and Mr. Mann gave an address in the sign language.

A lawn fete for the benefit of Calvary church was held on Monday evening of this week at the home of Mrs. R. J. Crane, 1482 Washington boulevard. The opera recently held at the People's Institute, under the auspices of the Choir Club of Calvary church, was repeated on Thursday evening of this week.

The Rev. E. M. Stires, of Grace church; the Rev. S. C. Edsall, of St. Peter's; the Rev. T. A. Snively, of St. Chrysostom's; and the Rev. E. A. Larrabee, of the Ascension, are booked for Europe for their summer vacation, the Rev. Father Larrabee having already sailed. The Rev. Dr. Stone will summer at the Adirondacks, Dr. Morrison, of Epiphany church, will be a guest at Waupaca, Wis., and the Rev. H. R. Neely, of the Seminary, will spend five or six weeks in California.

The Rev. A. H. Lealtad, priest-in-charge of St. Thomas' church, on Dearborn, near 30th st., has appointed committees for the purpose of raising funds for a guild room. The idea is to raise the present church rectory, and to use the basement thus created for guild purposes. Several hundred dollars are needed for this purpose, and the outlook for the fruition of the rector's hopes is promising.

The Rev. A. L. Williams, rector of Christ church, Woodlawn, some time ago originated the idea of an "emergency fund." His plan is to raise \$2,000, and thus far about \$1,000 has been pledged, many of the contributions being in cash. The rector has divided the sum desired to be raised into 1,000 units of \$2 each, and the manner in which units are being pledged and paid for indicates the success of the undertaking.

Mr. John K. Ochiai, of the Western Theological Seminary, spoke at the church of Our Saviour last Sunday evening, on "Missionary work in Japan." The congregation was a large one, and good results were secured.

Milwaukee

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

The annual council has been postponed until Thursday, Oct. 14th, when it will meet in the cathedral, Milwaukee.

A mission for colored people has been started in Racine, under the name of St. Mark's mission. Regular services are held every Sunday evening, and a well-organized Sunday school is in active operation.

Wyoming and Idaho

Ethelbert Talbot, DD, Bishop

On May 27, 1897, the Rt. Rev. Ethelbert Talbot, D.D., completed the 10th year of his episcopate, he having been consecrated Bishop in Christ church cathedral, St. Louis, Mo., on that day, 1887. To mark this in a fitting manner, \$600 was presented to the Bishop as a token of the love and esteem of the clergy and laity of Wyoming and Idaho, to enable him to attend the Pan-Anglican Conference. On Whitsunday evening, after the Bishop had confirmed a class of adults, the presentation took place. The Very Rev. Dean Mallett made a few remarks, reviewing the work of the Bishop, and showing that the money subscribed could not adequately express the love and esteem of the clergy and laity of the jurisdiction. Archdeacon Johnston made a brief and terse address, and presented the testimonial. The Rev. F. R. Bateman read a letter from the treasurer of the fund. The Bishop responded in a pleasant and cordial way, expressing his appreciation.

The record of Bishop Talbot's work is most encouraging. At the time of his coming, there were only eight clergymen in the States of Wyoming and Idaho; now there are nearly 50, and several lay-missionaries. Ten years ago there were nine churches; now there are 44. A cathedral has been constructed, at a cost of about \$50,000, and a bishop's house built at an expense of \$8,000. A number of neat parsonages have been built throughout the jurisdiction. A school for Indian children has been established, the buildings costing \$8,000; at Boise, Idaho, St. Margaret's School cost \$30,000; the endowment recently received will ultimately be increased

to \$25,000. And with all this temporal prosperity within the Church, spiritual work has kept even step. To-day the Church is strong and growing in the jurisdiction.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

There was a large gathering of children from the Church Sunday schools of the city at the church of the Epiphany, on the afternoon of Saturday, May 29th, and a very bright and enjoyable service. It was held under the auspices of the Daughters of the King, in the interests of the Salt Air Home, for which each child was asked to bring a small offering. A letter from the Bishop to the children was read, expressing his great disappointment that he could not return from a country visitation in time for the service. He asked their interest and help for the home at Colonial Beach, intended for poor and delicate children in need of salt air. He ended by sending his "golden penny" for the offering—a check for \$50. Very bright and pleasant addresses were made by the Rev. Dr. McKim and the Rev. Archdeacon Childs, happily combining advice in regard to doing good to others, with anecdotes showing how it can be accomplished. The musical portions of the service and the hymns were heartily sung by the children, led only by a precentor.

On the 5th Sunday after Easter, Bishop Satterlee administered Confirmation in Christ church, Rockville, and Ascension church, Gaithersburg, both being in the parish of the Rev. Arthur S. Johns who is about to assume charge of Christ church, East Washington.

The May meeting of the clericus was held at the residence of the Rev. Dr. A. R. Stuart, and a paper on "The Greek language as a vehicle of revelation," was read by the Rev. Wm. L. Devries, Ph.D.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Bishop Millsbaugh and Miss Hambleton will sail for Europe on the "Mobile," on June 19th. The Bishop will attend the Pan-Anglican Council of Bishops, and will return to the diocese the first week in September. The clergy and some laymen of the diocese presented him with a purse of a few hundred dollars, before starting.

On Wednesday, May 26th, St. John's Military School at Salina held its Commencement exercises in the gymnasium of the school, decorated with the colors of the school, yellow and black. Chaplain Watkins read the prayers, and the address to the graduates was given by Chaplain Barry, U. S. A., Fort Riley. There were two graduates. In the afternoon of Wednesday, there was a review of the cadets by Lieut. Howard, U. S. A., Fort Riley. This school is in excellent condition, and Bishop Millsbaugh states that its current expenses have been met this year. Another professor has been added to the corps of teachers. He will come from New York early in September next. Cadet West has received his commission from, and has been enrolled as an officer of, the Greek army.

At a recent visitation of the Bishop to the mission at Sterling, he found much revived interest, and a class of 19 was presented to him by the Rev. Alfred Brown, rural dean of Wichita.

The Commencement exercises of the College of the Sisters of Bethany began May 26th and closed June 2nd. On June 2nd, the closing exercises, presentation of diplomas, degrees, and certificates, with the presentation of the Bishop Vail medal, took place in the college chapel, Bishop Millsbaugh awarding them. The graduating address was delivered by the Rev. Thomas J. Mackay, of Omaha, Neb. The class of '97 was larger than any other graduating class in the history of Bethany. There was a crowded congregation, including some 60 old students, at the services in the college chapel, held on the Sunday after Ascension, when Bishop Millsbaugh preached the baccalaureate sermon.

At St. Andrew's church, Emporia, a second class for the year was presented recently to the Bishop for Confirmation, by the earnest rector, the Rev. S. E. Busser. St. Peter's church, Pittsburg, the Rev. J. M. Bywater, rector,

shows many signs of growth. The large boy choir renders the service beautifully. The church has recently been repainted. It is reported that \$900 are already in the bank for the building of a church at Ellsworth. The people there intend to build a stone church very soon. The church at St. John, Stafford Co., is nearly finished. The new church at Holton is commenced.

Central New York

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

The 29th annual convention was held in Christ church, Oswego, June 8th and 9th.

In his address, the Bishop reported his official acts for the year; spoke of irreverence in choirs; his declination of various invitations to attend the Lambeth Conference; of the dangers of religion becoming political, and the body and machinery in Church organization superseding the spirit. In closing, the Bishop paid a graceful and impressive tribute to the memory of Bishop Coxe and five clergymen of the diocese who have died during the year. No abstract or outline can do the address justice.

The Rev. J. K. Parker, formerly the assistant secretary, was elected secretary, and the Rev. Wm. Higgs, assistant secretary. Mr. Geo. J. Gardner was re-elected treasurer.

The new parish of All Saints', Syracuse, was admitted to union with the convention.

The following were elected members of the Standing Committee: The Rev. Messrs. H. R. Lockwood, S.T.D., John Brainard, D.D., Theodore Babcock, D.D., and Philip N. Meade; Messrs. A. H. Sawyer, John R. Van Wagenen, George T. Jack, and W. D. Dunning.

A devoted Churchwoman has established the "Arnold scholarship" in St. Andrew's Divinity School, yielding \$200 a year.

The Shelter for Unprotected Girls, Syracuse, is to receive a bequest of \$10,000, made by Miss Edith Rotch, of Boston.

An unusual number of changes among the clergy are reported. The Rev. J. H. Brown has resigned at Antwerp, and the Rev. A. H. Rogers, at Greene; also the Rev. Wm. Higgs, at McDonough. After 21 years' service as rector of St. Luke's, Utica, the Rev. Bernard Schulte, D.D., has resigned, to accept a position on the staff of clergy of St. Peter's, Philadelphia. The resignation takes effect July 31st, and Dr. Schulte will begin in his new field in September.

The new mission of All Saints', Syracuse, which was organized on All Saints' Day, '96, held services in its new guild house, on the 5th Sunday after Easter. The Rev. John A. Staunton is the rector, and there are 75 communicants.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The annual meeting of the Pittsburgh branch of the Guild of St. Barnabas for Nurses was held at Emmanuel church, Allegheny, on St. Barnabas' Day. In the morning, there was a celebration of the Holy Communion for the members and associates, the chaplain of the guild, the Rev. T. J. Danner, being the officiant. At 8 p. m., the guild service was read by the chaplain, and an address was delivered by the rector of the church, the Rev. Howard E. Thompson. At the conclusion, the congregation adjourned to the parish house, where they were entertained with music, and later, a delightful collation was served, provided by the kindness of the rector and the associates of Emmanuel parish.

On Tuesday morning, June 8th, at Trinity church, occurred the Commencement of the Bishop Bowman Institute. The service was conducted by the Rev. Messrs. Grange and Heffern. The Rev. Dr. Peirce, president of Kenyon College, preached a sermon. The prizes were presented by the rector of the institute, and, in the absence from the diocese of the Bishop, Mr. Coster also presented the Bishop's medal, which is the highest honor bestowed by the school. On the afternoon of the following day, the annual tea and meeting of the alumnae was held at the institute. It is the purpose of the trustees during the coming year to increase

the usefulness of the school by adding to it a primary department, and in other ways enlarging the course of study.

The Rev. J. Cooper, formerly of Union City, will supply temporarily services at the missions in Houtzdale, Ashcroft, and Decatur.

Alabama

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

Bishop Wilmer made his annual visitation to Trinity church, Mobile, the Rev. Douglass C. Peabody, rector, on Easter Day. A class of 38 was confirmed, and two weeks later, two more were confirmed at St. John's church, making a class of 40 thoroughly prepared candidates, all of whom have become actual communicants. This was the first time the Bishop had been inside the church since the era of improvement set in, a little over a year ago. There were 18 new stained glass windows, made by Geo. A. Misch, of Chicago. A new font base of black and white marble; a font cover of brass and oak, marked "Jubilee, A. D. 1847—A. D. 1897. Alleluiah." A font ewer, also marked "1847, Jubilee, 1897," with a shelf made of brass and oak. These are the handsomest of their kind, and were made by Geissler, of New York. The parish has gained in the past year 21 new families and 77 new communicants. Nearly 300 Communion services were made on Easter Day—a happy ending to a well-kept Lent. The number of communicants now stands at 524. Since Easter the outside walls of the church have all been repaired in the best cement work, the gift of one of the vestry. A new cement stone sidewalk has been laid round the church, the gift of a member of the parish. A handsome hymn tablet, made by Geissler, and inscribed: "In memoriam. Hugh Nowell, 1895. Life in the fold, 1897," was given by Mr. and Mrs. W. E. Nowell, of Nashville, Tenn., in memory of their beloved child. A very handsome oak, brass-bound alms' chest, marked "Rector's box. In memoriam. C. G. Marten, born July 21st, 1834; died Sept. 4th, 1895. Easter, 1897," was given by his wife and daughters. A very handsome window, rich in harmonious coloring, marked "1894, Annie Owen Hubbard, 1896," has been given by Mr. and Mrs. E. H. Hubbard. The debt has been reduced from \$1,500 to \$320, and many improvements of a cheerful kind have been made, both in the church and at the rectory. The whole parish is divided into 14 divisions of ladies, all working to earn money sufficient to put in a new lighting and heating apparatus and pay the remainder of the debt of \$320. This year, 1897, is the semi-centennial of the parish. The rector and a thoroughly united and harmonious people are all endeavoring to fitly celebrate their year of jubilee.

Long Island

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

FORT HAMILTON.—The corner-stone of the old St. John's church, which has recently been razed to make room for a new and modern structure, after long and diligent search, was discovered by the workmen snugly laid away in the rear foundation wall, three feet below the ground level. The church was organized Sept. 29th, 1834, and the corner-stone was laid March 24th of the following year. The leaden box contained a small slip of parchment, on which was written the names of the Bishop of the diocese, and the rector and officers of the church at that time, three of whom were commissioned officers in the army; a Church almanac of 1835, a copy of the form of service used at the laying of the stone, etc.; all in an excellent state of preservation. The box and its contents will be placed in the corner-stone of the new church, the date of the laying of which has not been fixed, although work on the foundations has been commenced. The new church will only be a little larger than the old one, but it will be a substantial blue stone structure, Gothic in design, and so arranged that it can be conveniently added to when the increase of the parish demands it. At the end will be a Trinity window of handsome design, which, like all of the windows of the new church, will be memo-

rial. It is expected that the church will be completed by September.

GARDEN CITY.—The commencement exercises of the cathedral school of St. Mary's were begun at 10 o'clock, on Tuesday, June 8th, in the cathedral of the Incarnation, by a choral celebration of the Holy Eucharist, and a sermon preached by the Bishop. At 3 o'clock, in the Casino, the graduates received their diplomas and prizes, which were presented by the Very Rev. Dean Samuel Cox, D.D. Vocal selections were rendered by the Glee Club of St. Mary's school. Miss Elizabeth L. Kones, the principal of the school, made an address. The president of the graduating class made a short but interesting speech, which was followed by the class history, the class poem, the class will, and the class prophecy. The musical farce, entitled "The dress rehearsal," was given in the evening to an audience which filled the building.

OYSTER BAY.—Tuesday evening, June 8th, at the rectory of Christ church, a surprise party was tendered to Mrs. Henry H. Washburn, wife of the rector of the parish, by the members of the St. Hilda Sewing Circle, in the work of which Mrs. Washburn has taken a very active part.

BROOKLYN.—The church of the Transfiguration (cathedral mission) held its first services in the new church, referred to in our issue of June 5th, on Whitsunday. The music was rendered by the cathedral choir. The first service was the celebration of the Holy Eucharist, at 8 A. M.; at the second, the Rev. Henry B. Bryan, canon missionary, preached. In the afternoon, there was Sunday school, Holy Baptism, and children's service. In the evening, Confirmation was administered to 22 persons, 11 of whom were from St. Mary's church at Dunton. The Bishop preached the sermon, and congratulated Canon Bryan and the clergyman in charge, the Rev. Thomas E. Swan, and the people for the zeal they have manifested, in having secured so comfortable and Churchly an edifice in so new a section of the city. This congregation was organized three years ago, and until last Sunday held its services in a dwelling house on Jamaica ave., near Crescent st. During this week services are being held every night in the new church, the sermon on Monday evening being by the Rev. George W. Lincoln, followed by an organ recital by the organist, Mr. Ridley. On Tuesday evening, the preacher was the Rev. R. D. Pope; Wednesday night, the Rev. Edward Heim, organizer of the mission, preached a congratulatory sermon, which was followed by a reception in the guild room; Thursday and Friday evenings, the preachers were the Rev. R. E. Pendleton and the Rev. Ven. Archdeacon Cooper, D.D.

There has been such a marked and increasing demand for sacred compositions for choir use in this city during the past four or five years, that some of the most popular of such works have been composed, and received their first interpretation here. On the evening of Whitsunday, a new work, "The cantata of Lazarus," by P. A. Schaecker, was given its first rendering by the choir of Christ church, the Rev. Arthur B. Kinsolving, rector, under the direction of the organist, Mr. Robert A. Gayler. Among the portions which were especially admired were the choruses, "The hour is coming," soprano and alto duet; "Lord, behold, he whom Thou lovest is sick," soprano solo; "Lord, if Thou hadst been here, my brother had not died," a tenor recitative; "And when they had so said," contralto solo; and "Jesus, Lord, to Thee I hasten."

There was an interesting service Sunday evening, June 6th, in the church of the Atonement, when there were present the boys' brigades from St. Ann's, St. Michael's, St. Judes', and the memorial churches, this city, and St. Paul's church, New York, beside the brigade of the Atonement. The rector, the Rev. E. Homer Wellman, preached an appropriate sermon from the text, "Put on the whole armor of God." After the benediction, the brigades followed the choir from the church, and a pleasant hour was spent in the parish house, with addresses by the Rev. Mr. Sargent, C. L. Nicholson, commander

of the Atonement brigade, and several others.

The members of the choir of St. George's church, the Rev. St. Clair Hester, rector, gave a concert on the evening of June 2nd at Memorial Hall, under the direction of Prof. W. C. Hardy, the organist, assisted by Mr. T. W. Settle. The choir consists of 43 men and boys, and several well-known artists of the city assisted in making the concert a success. The proceeds were for the renovation of the choir rooms of the church.

Wednesday evening, June 9th, the Bishop confirmed a class of 17 persons at St. Augustine's colored church, the Rev. George F. Miller, rector. The music in this church is particularly fine.

The Bible class of the Sunday school of the church of Our Saviour recently presented the rector, the Rev. Sherwood Roosevelt, with a handsome embroidered cotta. At the same time, the Young Peoples' Association gave him a finely bound register, having the name of the parish upon its cover in gold letters. In November next this church will celebrate the 40th anniversary of its foundation.

Minnesota

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

ST. PAUL.—The parishioners of St. Clement's presented the vicar, the Rev. E. Dray, with a well filled purse, and an urgent request that he accompany the Bishop to England and visit the Lambeth Conference.

Southern Virginia

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

Thursday morning, June 10th, after Morning Prayer and celebration of Holy Communion, the Rev. O. S. Barker, preaching, the 5th annual council came to order in Trinity church, Portsmouth, the Bishop presiding. Routine business was transacted. At 8 P. M., Bishop Randolph spoke on the diocesan missionary work, and was followed on the same subject by the Rev. Messrs. Martin Johnson and John J. Lloyd. The Rev. J. B. Funsten followed with the report of the Diocesan Missionary Society. The returns for the year were \$6,751.81, and over 30 missionaries supported.

Friday, after Morning Prayer, the Bishop read his annual address. He congratulated the Church on the fact that such a good state of feeling existed between herself and the other Christian bodies, and spoke of the noticeable tendency on the part of the denominations to use portions of her liturgy. He had made 143 visitations, and confirmed nearly 900 persons. He referred to his expected attendance on the Lambeth Conference, and closed by touchingly referring to the death of Bishop Newton and other ministers of the Church.

The Standing Committee was elected as follows: The Rev. Messrs. F. M. Carson, J. J. Lloyd, D.D., R. J. McBryde, D.D.; Messrs. L. M. Blackford, R. G. H. Kean, and M. P. Burks.

A committee was appointed to make nominations for the Missionary Committee, and their nominees were elected. The Standing Committee made its report; 6 candidates had been recommended for Holy Orders, 4 for Deacons' Orders, and 7 for Priests' Orders.

Staunton was selected for the place of meeting of the next annual council.

The proposed amendments to Canons vii and xv were discussed at some length, and a resolution was offered that the plan of assessment for diocesan expenses be continued as at present.

The evening session was devoted to missions. Bishop Randolph made a brief address, and introduced the Rev. L. L. Kinsolving, who spoke on the work in Brazil.

New Jersey

John Scarborough, D.D., Bishop

The annual reports of the deans of the two convocations, New Brunswick and Burlington, show very decided progress in the mission work of the diocese. Dean Perkins, of Burlington, enlarges on the fact that nearly all the missionary work in the lower part of the State is done by the settled parishes. St. Paul's, Camden, has

several flourishing missions; at Salem, also, the Church is spreading rapidly through neighboring villages; while the Rev. Martin Aigner, of Mt. Holly, has during the year built churches at Lumberton and Ocean City; the Rev. Charles Hannah, of Bridgeton, has succeeded in building the mission there into a flourishing parish.

Dean Baker, of the upper convocation, mentions the following encouraging features of the work in addition to those recently recorded in our columns: At Point Pleasant a flourishing Sunday school has been started, and a rectory fund is begun; at Matawan, 28 have been baptized and nine confirmed, and a fund of \$250 has been collected for the improvement of the church; St. Barnabas', Sand Hills, has been re-decorated.

The reports of the settled missionaries are also most encouraging: Trinity, South River, has been painted inside and outside, and a gilded cross has been placed on the spire. The church has also been re-roofed.

The statistics of the upper convocation are as follows: Services, 1,601; adult Baptisms, 12; infant Baptisms, 120; Confirmations, 46; Sunday school scholars, 718; Sunday school teachers, 79; communicants, 351.

The statistics of the diocese, taken from the recent episcopal address, show the following figures: Clergymen canonically resident, 1 bishop, 106 priests, 6 deacons, total, 113; licensed, not canonically resident, 5; ordained during the past year, 4 deacons, 3 priests; candidates for Priests' Orders, 15; postulants, 2; licensed lay-readers, 72; Confirmations, 1,010; corner-stones laid, 5; churches consecrated, 2; churches, chapels, and parish buildings opened, 12; rectors instituted, 2.

In speaking of the effort to build a house for the Associate Mission in Trenton, the Bishop states that several hundred dollars are already on hand, and that a clergyman of another diocese has made provision in his will for a legacy of \$2,000, and agrees during his lifetime to pay interest on this sum at the rate of \$100 per annum, "a very extraordinary tribute to the value of the Associate Mission from one who has seen and known its practical workings." The mission, "at an outlay of less than \$4,000, maintains the clergy house at Trenton, pays the salaries and traveling expenses of five clergy, and carries on services in 32 parishes and mission stations."

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

BRYN MAWR.—The organ in the church of the Redeemer, the Rev. James Haughton, rector, is being considerably enlarged. A third manual is to be added, and also a considerable number of stops, which, with the couplers and mechanical movements, will bring up the total to 48 registers. The pedal organ is to be increased to 30 notes.

CHESTER.—The building committee of St. Paul's church, the Rev. Francis M. Taitt, rector, has purchased the "John Larkin homestead" property as the site for a new church building, which will be erected in the near future. The lot has a front of 80 feet on Broad st., and 120 feet on Madison st., the price paid being \$10,000.

PHENIXVILLE.—A very handsome brass eagle lectura was recently placed in the chancel of St. Peter's church, the Rev. Edgar Campbell, rector, by the congregation, as a memorial to their late rector. It bears the following inscription:

To the glory of God, and in sacred memory of the Rev. William Rogers Stockton, D.D., for thirty-six years rector of St. Peter's church, who departed this life in full assurance of a blessed immortality, February 11, 1896.

Massachusetts

William Lawrence, S. T. D., Bishop

The Rev. John S. Lindsay, D.D., has been appointed archdeacon of Boston, and the Rev. John C. Tebbetts, archdeacon of Springfield.

The archdeaconry met in Grace church, New Bedford, on June 4th. Discussions were held upon the topics: "Massachusetts as a mission

field," and "Trolley roads and mission fields." Missionary work has been begun at Whitman, Abington, Stoughton, and Sharon; \$4,200 are appropriated to missionary work in the arch-deaconry, and the assessments are \$2,200.

MATTAPAN.—The Rev. John T. Magrath has just completed 14 years' rectorship of the church of the Holy Spirit. He preached an anniversary sermon on Whitsunday.

LENOX.—Miss Edith Rotch leaves bequests of \$500 to St. Luke's for Convalescents, Boston, and \$5,000 to Arria S. Huntington, daughter of Bishop Huntington, of Central New York.

WALTHAM.—Amid a pouring rain storm, the corner-stone of the new Christ church was laid on June 9th. The Scriptures were read by Mr. Robert Treat Paine, and Bishop Lawrence performed the rite. Addresses were made by the Bishop, the Rev. H. W. Wells, the present rector, and the Rev. T. F. Fales, the rector *emeritus*. The cost of the church will be \$35,000, and it will be completed by Easter, 1898.

Nevada and Utah

Abiel Leonard, S.T.D., Bishop

One of the largest Confirmation classes ever presented in Eureka, if not in the entire State, was confirmed on Sunday evening, May 16th, by the Rt. Rev. Abiel Leonard, S. T. D. The class consisted of 24 persons, and had been prepared and was presented by the Rev. Richard Mercer, missionary in Eastern Nevada. The address of the Bishop was adapted to encourage and uplift the entire class.

Olympia

Wm. Morris Barker, D.D., Bishop

SEATTLE.—Bishop Barker, visited St. Mark's church, the Rev. D. C. Garrett, rector, Sunday evening, May 30th, and confirmed a class of 11 adults, making a total number of 27 Confirmations in the church since January. After a rectorship of seven years, during which time a new parish has been built up, numbering now nearly 600 communicants, and a new church building erected, the Rev. D. C. Garrett has resigned to accept the call to Trinity church, Portland, Ore., where the opportunity seems ripe for even a greater work than that in Seattle. The change will not be made until Sept. 1st, giving St. Mark's parish ample time to secure a rector.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The first graduates of the Church Training School received their diplomas May 29th. The exercises took place in the lecture room of the Diocesan House. The address was made by the Rev. J. Percival, D.D., the delivery of diplomas and the benediction, by the Rev. B. Warner, D.D. The two graduates for the work of a deaconess are Miss Meta Grimshaw and Miss Edith Sansum. During the past year there have been in attendance upon the lectures three candidates for the work of a deaconess, and 49 special students.

Province of Illinois

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

St. Mary's school, Knoxville, closed its 29th full year last week, graduating a class of nine young ladies. The rector presided, as the Bishops of the Province were all unavoidably absent. Commencement week was a feast of good things to all lovers of musical and literary entertainments. Of the former, the piano recital of Mr. Wm. H. Sherwood, America's greatest pianist, was the crowning feature. His direction of the music at St. Mary's for the past two years has resulted in the attainment of a high standard and unusual excellence.

At the annual meeting of the trustees the rector reported a prosperous year. The buildings and grounds were in fine condition, eliciting praise from many visitors who saw them for the first time. The Bishop Whitehouse scholarship has accumulated over \$1,300, the first and only endowment for an institution that has shown a good record for nearly 30 years, and has a fine property with no debt, and with very little cost to the Church. The endowment of scholarships

to aid in educating the daughters of the clergy and other worthy girls, is a pressing need. An interesting feature of the last commencement week was a missionary sermon by the Rev. Stephen H. Green, of Missouri, whose daughter is a pupil at St. Mary's. One of the most admirable departments of work in this institution, that of physical culture, was commended in the good health and fine carriage of the pupils.

Maryland

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

TOWSON.—The Baltimore council of the Brotherhood of St. Andrew held a meeting in Trinity church, June 1st, which was largely attended. A reception and tea were given to the visitors from 5 to 7 P. M. After devotional exercises, which were conducted by the rector, the Rev. Wm. H. H. Powers, at 8 o'clock, the business session opened. The topic discussed was "The Brotherhood as a means of developing lay work in the parishes." The Rev. Thomas Atkinson, and Mr. John W. Wood, general secretary of the Brotherhood, were the speakers. Dr. Wyatt W. Randall, president of the local council, presided.

West Virginia

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

The 20th annual council met in Christ church, Point Pleasant, June 8th. The opening sermon was by the Rev. B. M. Spurr. June 9th, after Morning Prayer and Holy Communion, Bishop Peterkin celebrant, the Rev. A. J. Willis preached the council sermon. The attendance of both clergy and laity was the largest in the diocesan history, there being 27 clergy and 40 laity present.

After organization, the council adjourned for a meeting of the Brotherhood of St. Andrew. Addresses were made by the Bishop and the Rev. B. M. Spurr. Officers were elected for the ensuing year. In the evening a Brotherhood service was held. The chief matter discussed was Sunday school work. Addresses were made by the Rev. Messrs. G. Card, Luther Doggett, and L. L. Kinsolving.

A banquet was given the clergy and laity by Bishop Peterkin on Wednesday night, at the Hotel Phoenix. The toasts were responded to as follows: "The institutional work of the Church," the Rev. B. M. Spurr; "Our new convocations," the Rev. J. S. Gibson; "Our sister Church in Canada," the Rev. Gerald Card; "Our three older clergy, as they saw the beginning of the work, may they long live to witness its progress," the Rev. Dr. Moore; "Early Churchmen settled in the territory of West Virginia," Major B. O. Thompson; "The duty of the Church in the matter of education," the Rev. James Sheerin; "The Sheltering Arms Hospital," the Rev. Dr. Roller; "The parochial clergy, the backbone of the work," Jos. Trappnell, Esq.; "Our distant brethren in Brazil; we have them and their work in our hearts, and bid them Godspeed," the Rev. L. L. Kinsolving.

June 10th, there was an early celebration of the Holy Communion at 7 o'clock, and at 9 A. M., Morning Prayer, the Rev. Gerald Card preaching. The Bishop read his annual address. He favored appointment of lay-readers in small towns, and spoke well of the advancement of the Church in West Virginia. A resolution on the death of Bishop Newton was adopted. Dr. Moore read the report of the Diocesan Mission Committee, and a resolution was offered and adopted that the Bishop should appoint a committee of one clergyman and two laymen in each convocation, to make a house-to-house visitation and endeavor to procure such contributions as would raise the salaries of all clergymen receiving aid from missionary funds, 10 per cent. In the evening, service was held, and addresses made by the Rev. Messrs. W. L. Gravatt, J. S. Lightburn, and N. F. Marshall, on mission work.

Friday, June 11th, services were held at 7 and 9 A. M., the Rev. Jacob Brittingham delivering an eloquent sermon at the latter. The various committees made their reports.

Summary of statements: Balance on hand of the permanent and episcopal fund, \$3,706, with

no disbursement; the contingent fund, \$2,773.57, leaving a deficiency of \$634.43, which will be made up by the collection of tardy assessments; number of families in the diocese, 2,627; communicants, 4,084; baptized persons, 7,132; Sunday schools, 66, teachers, 483, scholars, 3,926; Confirmations, 266; parish schools, 11; churches, 73; parochial contributions, \$58,917; diocesan contributions, \$9,794.31; outside, \$2,421.54, making total contributions, \$71,133. The Bishop reported \$20,000 in trust funds on hand.

The number of communicants necessary to elect a vestry was reduced from 20 to 10 per cent., after a lengthy debate, and the Church canon providing for the election of a rector was amended so as to make it imperative on the vestry to confer with the Bishop before making the election.

A special committee was appointed to raise at least \$1,200 for the General Board of Missions. On the invitation of its rector, Weston was selected for the next council. At the night service, the Rev. J. S. Gibson and the Rev. Dr. Moore made fine addresses on mission work.

The report on the state of the Church was very gratifying. A committee was appointed to confer with the St. Andrew's Brotherhood, with a view to bringing that order into nearer affiliation with the Church, and having it report to the council. Some formal business was transacted, after which the council adjourned *sine die*.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

A special council has been called by Bishop Whittle to meet in St. James' church, Richmond, on Wednesday, June 30th, at 10 o'clock A. M., for the purpose of electing a bishop-coadjutor to succeed the late Bishop Newton.

Southern Florida

Rt. Rev. Wm. Crane Gray, D.D., Bishop

One result of Father Huntington's Mission in Southern Florida last fall, was a revival of religious and temporal prosperity in St. Barnabas' parish, DeLand, the county seat of Volusia Co. Under the able rectorship of the Rev. Henry W. Little, this parish is rapidly developing. Daily prayers and weekly Communion have been maintained for six months, and many guilds and parochial organizations set on foot. Although a large number of the members of the parish have gone North for the summer, and there is always great difficulty in keeping churches running in Florida in the summer season, the services on Whitsunday were noteworthy; 45 communicants at the two Celebrations. Five of the six Points of ritual have long been in use in this church. In the autumn, if possible, St. Barnabas' intends to build a commodious rectory on a lot adjoining the church.

Delaware

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

The 11th annual convention was held in Christ church, Dover, June 2nd. The Rev. S. M. Curtis was elected secretary for the 36th consecutive time. Mr. E. A. Van Trump was chosen as assistant secretary.

In place of the sermon, Bishop Coleman delivered his triennial charge, taking as his theme, "Organic unity essential to Church growth." He said, in closing:

The character of the recent papal Encyclical gives but little ground of hope for an early reunion with that branch of the Catholic Church. While one gladly acknowledges the charitable spirit as expressed in much of its language, one cannot but lament the counter-acting effect of its ill-grounded assumptions. To my own mind it looks as if Divine Providence, even by this unfortunate and otherwise ineffective pronouncement, is directing our steps all the more to reunion with the Greek Church. The cordial and honorable reception lately accorded by distinguished representatives of that Church to the Archbishop of York would seem to furnish additional reason for believing that ere long such an understanding between us may be reached as shall greatly facilitate the grand work which we have so much at heart. Surely, surely, as one contemplates what is yet to be done in the world ere it may be deemed ready for His re-appearance, one cannot but yearn for an united Church. Such organic unity is not only desirable, but essential, for

Church growth. It is possible. It is God's will. We can trust Him as to the time. Be it ours to share in its accomplishment in faith, in hope, and, above all, in charity.

In the afternoon, the Bishop delivered his annual address, and spoke of the present vigor and growth of the parish in Dover, in contrast with its former condition when almost extinct, as a proof of the irrepressible life of the Church. "The reasons for her decadence are to be found in ourselves, not in her. Her charter is divine; and so, directly or indirectly, are her institutions. Her recognized methods of administration have stood the test of centuries. Her message is unalterable. Her dependence upon the omnipotent aid of her adorable Head is as reliable as ever.

"The records of the past year are not without some very gratifying evidences of interest in the material progress of the diocese. In the church where we are now assembled, a chancel window has been placed in memory of a former well-beloved parishioner. In Laurel, a new altar and reredos, brass candelabra, and additional-brass candlesticks add greatly to the appearance of an already beautiful church. In Seaford, the exterior of the church has been re-painted, a litany desk and a brass lecturn have been given, and other improvements have been made under the inspiration of the late rector, Archdeacon of Dover. The church at Lewes has been carpeted anew and a memorial brass altar rail has been presented. The church and rectory at Clayton have been re-painted, and a bishop's chair placed in the sanctuary. The church building at Millsboro has been much improved in its appearance by being placed upon a brick foundation, and by having a new coat of paint within and without. The church at Smyrna has been re-painted, a new carpet has been put down, three memorial windows presented, as also a brass altar cross, and books for the altar. A new organ has been purchased at Stanton. The rectories at Middletown and Delaware City have been re-painted and otherwise improved, and the parish house at the latter place has been freed from debt, as is also the case at the former place. The rectory of Christ church, Brandywine Hundred, has been re-painted. In St. Michael's church, Wilmington, a chapel has been neatly fitted up for week day services, and an altar book rest and other gifts have been made. At Georgetown, the graveyard has been put in very neat order, and has been carefully plotted. I am glad to know of the plans made under the leadership of the earnest new rector there for the speedy erection of a much-needed rectory, and for other improvements.

"Under the same head, I make most grateful mention of the receipt recently, through Miss Susan Carey, of \$3,000 from the estate of her late brother, Theodore C. Carey, to constitute a fund for the benefit of the parish there, the income of the fund to be available only for the support of a resident minister."

The Bishop reported that during the year he had confirmed 610 persons, baptized 16 persons, celebrated Holy Communion 21 times, ordained one deacon and seven priests, performed 12 marriages, and delivered 302 sermons and addresses.

The convention elected the following Standing Committee: The Rev. Messrs. Charles E. Murray, D.D., George W. Dame, H. Ashton Henry; Messrs. Horace Burr and S. M. Curtis.

Missionary and Education Committee: The Rev. Messrs. George M. Bond, E. K. Miller; Messrs. Francis G. du Pont and Joseph Swift.

Treasurer, W. R. Brinckle; archdeacon of Wilmington, the Rev. George C. Hall; archdeacon of Dover, the Rev. George W. Dame.

The Bishop appointed as members of the newly formed Diocesan Auxiliary to the Board of Missions, the Rev. George C. Hall, W. J. Wilkie, and Charles M. Curtis, New Castle Co.; the Rev. George W. Dame, the Rev. J. Leighton McKim, and George H. Raymond, Kent Co.; the Rev. Jesse C. Taylor, the Rev. L. W. Wells, and W. P. Orr, Sussex Co.

Reports received from the several parishes were encouraging. The report of the treasurer

of the diocese showed that the convention had a balance of \$281.20 on hand.

A resolution was adopted conveying the hearty good wishes of the convention to Bishop Coleman who is soon to sail for England to attend the Lambeth Conference. The Bishop responded, thanking the delegates for the kind manifestation.

After the usual devotional exercises, the convention adjourned *sine die*. It was decided to hold the next convention in Georgetown.

Connecticut

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

On Tuesday, June 8th, the diocesan convention met for the third time at Waterbury; 46 years ago the Rt. Rev. John Williams was here elected Bishop; in 1876, the convention met here in honor of the 25th year of his episcopate, and now, in 1897, the Rev. Chauncey Bruce Brewster has been elected Bishop-coadjutor.

The convention assembled in St. John's church, at 9:30. The rector, the Rev. Edmund Rowland, D.D., was celebrant, and the Rev. Lindall W. Saltonstall preached the sermon, his theme being the influence of individual testimony of "spontaneous, reasonable, enthusiastic Christians and Churchmen"; of a "living and loyal faith in the Faith as this Church hath received it," and in the Church's power to deal with the problems of to-day.

The business meeting opened at 11:45; the Rev. John T. Huntington, the eldest presbyter present, presided till the election of the Rev. Storrs O. Seymour as permanent chairman. The Rev. F. W. Harriman was chosen secretary, and the Rev. A. H. Wright, assistant. Thirteen amendments to the constitution were considered, the greater portion of them merely technical. A motion was passed instructing the secretary to forward to Bishop Williams, at Middletown, a telegram expressing the sorrow of the delegates at his inability to be present, and the hope that he may be long spared to the diocese. The committee on the Bishop's Fund reported that the voluntary method was not satisfactory, and advised resorting to taxation. The report of the Committee on Admission of New Parishes, advising admission of parish at Shelton, was approved.

Bishop William's address was read by the president. The Bishop referred to the fact that this is the first convention he has failed to attend since his consecration. After reviewing the statistics of the diocese, he spoke of his address recently issued, and asked a blessing on the diocese and all its members.

The convention proceeded to the election of a bishop-coadjutor. All nominating speeches and all discussion of the qualification of the candidates were prohibited. Fourteen nominations were made: The Rev. Messrs. W. R. Huntington, D.D., C. B. Brewster, Samuel Hart, J. S. Lindsay, E. S. Lines, J. W. Robins, S. O. Seymour, H. M. Sherman, John Binney, Wm. H. Vibbert, J. O. S. Huntington, O.H.C., Geo. F. Christian, and G. M. Fiske.

The following are the number of votes cast for the leading candidates in the different ballots:

First ballot—The Rev. Samuel Hart, D.D., 26; the Rev. Wm. R. Huntington, 26; the Rev. Edward S. Lines, 26; the Rev. Henry M. Sherman, 19; the Rev. Chauncey B. Brewster, 17.

Second ballot—Huntington, 32; Lines, 30; Hart, 27; Brewster, 21.

Third ballot—Hart, 41; Lines, 30; Huntington, 25; Brewster, 22.

Fourth ballot—Hart 54; Lines, 30; Brewster, 29; Huntington, 16.

Fifth ballot—Hart, 59; Brewster, 37; Lines, 30.

Sixth ballot—Hart, 61; Brewster, 42; Lines, 26.

Seventh ballot—Brewster, 51; Hart, 48; Lines, 22.

Eighth ballot—Brewster, 64; Hart, 42; Lines, 15.

Ninth ballot—Brewster, 73; Hart, 37; Lines, 14.

Tenth ballot—Brewster, 80; Hart, 28; Lines, 16.

Eleventh ballot—Brewster, 86; Hart, 22; Lines, 17.

Whole number of votes cast on the 11th ballot, 127; necessary to elect, 85.

The election of the Rev. Chauncey B. Brew-

ster was immediately confirmed by the house of lay-delegates. The entire convention then gathered in the body of the church and sang *Gloria in Excelsis*. One committee was appointed to notify Mr. Brewster of his election, and another to inform Bishop Williams of the action of the convention.

The newly elected Bishop-coadjutor is a native of New Haven, and is 50 years of age. His father was formerly rector of Christ church, New Haven. He is a graduate of Yale, '68. During his college career, he was a member of the Literary Board, and was class orator. In 1872, he graduated from the Berkeley Divinity School. He has been rector of St. Andrew's church, at Meriden; Christ church, Rye, N. Y.; Christ church, Detroit; Grace church, Baltimore; and for the past 12 years, rector of Grace church, Brooklyn.

The second day of the convention opened with Holy Communion at 7 A. M. The Rev. S. O. Seymour presided at the business session. A resolution for an amendment to the canon on divorce and marriage was defeated, and the matter was left with a committee of two clergymen and one layman.

It was voted that the Bishop's salary shall be \$5,000, and the Coadjutor Bishop shall be paid \$5,000, with \$500 for traveling expenses. The means of raising this money was finally referred to a committee of five to report at the next convention. The salary for the intervening year will be raised by an assessment on each parish, equal to five per cent. of the rector's salary.

Numerous nominations for Standing Committee were made, and the following members were chosen: The Rev. Messrs. Samuel Hart, D.D., H. M. Sherman, John Binney, D.D., Storrs O. Seymour, and Wm. G. Andrews, D.D.

The Rev. Dr. Andrews reported for the Committee on Ancient Records, introducing several resolutions which were unanimously passed, and whose purpose was to provide for the compiling of all records and the annual inspection of the same, that it may be less difficult to secure needed information.

Rhode Island

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

The 107th annual session of the Rhode Island convention met at the church of the Redeemer, Providence, June 8th. At 10 A. M., Holy Communion was celebrated by the Rev. Daniel Henshaw, S.T.D. The sermon was preached by the Rev. F. W. Tomkins, Jr.

The roll call showed 56 clergymen of the diocese present, and 125 lay delegates, representing 40 parishes. There are 76 clergymen canonically connected with the diocese, and 50 parishes in union with the convention. In the absence of the Bishop, by reason of his infirmity, the Rev. Daniel Henshaw, S.T.D., was elected president of the convention. The Rev. S. H. Webb was re-elected secretary, and appointed the Rev. A. E. Carpenter, assistant secretary.

Resolutions relating to the recent deaths of the Rev. Messrs. T. H. Cocroft and B. H. Chase were adopted.

The treasurer's report for the past year showed the expenditures to have been \$12,673.19.

The 43rd annual address of Bishop Clark was read by the Rev. E. H. Porter. There were 677 Confirmations during the year. He pleaded for a more generous support for St. Elizabeth's Home, St. Andrew's Industrial School, and St. Mary's Orphanage. In speaking of the fourth Pan-Anglican Council about to assemble at London, he said: "I am one of the few survivors of the first Pan-Anglican ever held. There is but one other bishop in the Anglican Communion throughout the world whose term of office exceeds my own." In conclusion, the Bishop said: "I have been able during the past year, with the valuable aid of the archdeacon, to administer the affairs of the diocese, although in a very imperfect manner, and I had hoped that by calling in the assistance of other bishops I might go on for another year. My feeble health, however, makes it indispensable for me to call for permanent assistance, and though, if my strength al-

ows, I shall always be willing to perform any occasional services that may be required of me, I wish to feel that the whole responsibility of the administration of the diocese rests with a bishop coadjutor. May God direct you in the election of one who will be always loyal to the truth as it is in Jesus, and who will devote himself with all his strength to the work of bringing souls to Christ."

The committee appointed at the last convention to memorialize the General Assembly for the adoption of such liquor laws for Rhode Island, as will be easier of enforcement, made a valuable and extended report.

The report of the Board of Managers of the Diocesan Missionary Society showed that the total receipts by the general treasurer have been \$6,775.28; total expenditures, \$7,062.58. The report of the trustees of the Episcopal Fund showed that the fund now amounts to something over \$104,000.

On the second day, an amendment to the canons was passed fixing the salary of the bishop-coadjutor, when consecrated, at \$5,000 per annum, and providing for its payment by assessment upon the parishes; providing, also, for the payment of his traveling expenses from the treasury of the diocese.

A resolution of regret that the Senate of the United States had rejected the Arbitration Treaty between this country and Great Britain, was unanimously passed.

Mr. George T. Hart was appointed 2nd assistant secretary, with special charge of the roll of delegates. John W. Angell was re-elected treasurer of the convention. The Rev. F. B. Cole was elected registrar, in place of the Rev. S. H. Webb who had served for 25 years but declined re-election. The Standing Committee was elected as follows: The Rev. Messrs. E. H. Porter, C. A. L. Richards, D.D., Daniel Henshaw, S.T.D., George McC. Fiske, D.D.; Messrs. John Nicholas Brown, John H. Stiness, Rathbone Gardner, and D. L. D. Granger.

With reference to the Bishop's request for the election of a bishop-coadjutor, it was voted that the convention take a recess till 10 A. M., June 22nd, when, after a celebration of the Holy Communion, the convention shall proceed to the election of a bishop-coadjutor. A committee was appointed to report at the adjourned session on the method of procedure in the election of bishop.

The next annual convention is to be held at Trinity church, Newport, on the 2nd Tuesday in June, 1898.

Maine

Henry Adams Neely, D.D., Bishop

The 78th annual convention met in the cathedral, Portland, June 9th. After prayers, the convention was called to order, and the Rev. C. M. Sill, D.D., was re-elected secretary; 26 priests, one deacon, and 20 deputies responded to the roll-call.

A communication from the Maine Bible Society, giving an outline of its work, and asking for the approval of the convention, was received and referred to a special committee who afterwards commended the society for its abundant success and devoted service.

At 11 o'clock, the convention adjourned for divine service, and the Bishop read his address. He referred to the recent celebration of the 30th anniversary of his consecration, and briefly alluded to the growth of the diocese. He gave a detailed account of his official acts: Number confirmed, 261; deacons ordained, 2; one deaconess set apart; priests ordained, 4; churches consecrated, 2. He spoke of the coming 60th anniversary of the Queen's accession, and by reason of the close relations which his diocese had to the adjacent dioceses north and east, he authorized a special form of prayer for her Majesty on that occasion. The Bishop announced, in conclusion, that he should attend the Lambeth Conference.

Wm. G. Ellis was re-elected treasurer.

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

The committee on canons presented a report, advising change of date of annual convention to 3rd Wednesday in May. Trinity chapel, Woodford, was granted organization as a mission.

The annual report of the Board of Missions was made by Canon Ogden, who resigned, and the Rev. C. F. Lee was elected secretary of the M. E. M. Society.

A resolution of respect and loving regards for the Bishop was voted, in view of the Bishop's absence, and the usual motion authorizing the Standing Committee to fix the assessments, was passed.

The convention closed with a brief address from the Bishop, who gave, with Mrs. Neely, a reception in the evening to the delegates and other invited guests.

Michigan

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

The 63rd annual convention was held in St. Paul's church, Jackson, June 9th and 10th. On Tuesday evening a service was held in the interest of the work of the diocesan branch of the Junior Auxiliary, at which a valuable paper was read by Mrs. Alvin-Jones, deaconess of St. John's church, Detroit, and earnest addresses were made by the Rev. W. S. Sayres and the Rev. Walter Hughson.

At the morning service on the day following, the Bishop was celebrant, the preacher being the Rev. William Gardam. In the afternoon the Bishop delivered his annual address. He made feeling reference to Bishops Coxe and Newton, called to their rest in the last year. Referring to the state of the diocese, the Bishop called attention to the fact that in 1888, before the present diocese of Marquette was set off, there were upon the area of the two present dioceses 12,214 communicants, and the offerings for diocesan missions were \$7,934. By the reports of last year, the diocese of Michigan, exclusive of Marquette, held 14,821 communicants, but its offerings for diocesan missions were but \$6,202. To this serious declension in the Church's aggressive work, the Bishop urged the consideration of the convention. The most important work within the diocese in the last year has been the reception into the pastoral care of the Bishop of the congregation of Trinity church (R. E.), Detroit, of which mention has already been made in these columns. In the last year the Bishop has ordained 3 deacons and 3 priests, delivered 141 sermons and addresses, celebrated the Holy Communion 32 times, and confirmed 1,014 persons. The Bishop closed by referring to the approaching Lambeth Conference, and his purpose to take part in its deliberations.

In the business sessions of the convention a number of important measures were considered. A committee was appointed to revise the canons of the diocese and make a report to the convention of next year. This committee consists of the Bishop as chairman, the members of the Standing Committee, and Mr. Jas. C. Smith, Jr., of Detroit. It was recommended also that the whole subject of parochial boundaries be considered by this committee, and their conclusions incorporated in their report. Steps were taken to bring the "Church Association" of the diocese into closer union with the convention.

The usual missionary service was held on Wednesday evening, and stirring addresses were made by the Rev. John McCarroll, M.D. the Rev. T. W. MacLean, and the Rev. R. E. Macduff. Pledges for diocesan missions were made by the various parishes, and the aggregate of \$6,250 was secured, being a slight gain over last year.

At the business session on Thursday morning, the Hon. E. G. Stevenson, chairman of the committee to raise funds for the support of an archdeacon, explained why that project had not yet been completed, and asked that the committee might be continued. This was done. The convention voted that a committee of five laymen should make a canvass of the various parishes, and learn their probable gifts to general missions for the year and report the same in advance to the General Board. It was decided

that each parish should take at least one offering in the year to aid St. Matthew's church, Detroit, at present the only work of the Church in this diocese distinctly for colored people.

The Standing Committee of last year was re-elected.

Trinity church, Detroit, was recommended by the committee on admission of new parishes, to be brought into union with the convention, and by unanimous vote the church was so admitted. In the course of the debate there appeared to have been some irregularities of procedure in the application of the parish, and many members of the convention gave their votes with the express avowal that their action in this case was to form no precedent for their action in the future.

The Rev. R. E. Macduff and the Hon. E. G. Stevenson were elected members of the Missionary Council of the Church. The next annual convention will be held in St. Luke's church, Flint.

Fond du Lac

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

The Bishop started for England June 9th, to attend the Pan-Anglican Conference.

The 23rd annual council met in St. Paul's cathedral, Fond du Lac, on Tuesday, June 8th. The annual address of the Bishop showed that there had been 584 persons confirmed in the diocese during the past year. On Ascension Day there were 91 confirmed at Oneida and 33 at Green Bay, making 124 in one day. A class of 64 was confirmed at the cathedral, 97 at Steven's Point, and 57 at Trinity church, Oshkosh.

The council voted to change the time of meeting to the Tuesday after the second Sunday in September.

After considerable discussion, the following canon was passed by a unanimous vote of the clergy, the lay-vote being 38 to 12.

Canon XI.—Vacant and extinct parishes and missions:

Section 1.—Whenever a parish becomes vacant it shall be the duty of the church warden and other officers to give immediate notice thereof to the Bishop, and it shall be unlawful for the congregation or vestry to take any action relative to the election of a new minister or rector until the receipt of the Bishop's acknowledgment of the aforesaid notification; provided that his reply be not deferred longer than thirty days after the transmission of such notification.

Section 2.—The vestry of a vacant parish may, with this notification, seek the counsel of the Bishop as to a suitable person or persons whom they may elect. In any event, the Bishop shall send to the vestry of the vacant parish the names and residence of at least three clergymen suitable for the rectorship, with his counsel. Upon the receipt of such nomination and counsel, or in any case at the expiration of thirty days from the notification, they may elect as their minister or rector any duly qualified clergyman. Written notice of the election, signed by the church wardens, shall be sent to the ecclesiastical authority of the diocese. If the ecclesiastical authority be satisfied that the person so chosen is unobjectionable as to his moral and godly character and theological acquirements, and that he has accepted the office, the Bishop or Standing Committee shall transmit the said certificate to the secretary of the council, who shall record it, and said record shall be legal evidence of the certified relationship between the minister and the parish.

Section 3.—No minister having canonical residence in another diocese or missionary jurisdiction, shall officiate as minister or rector of any parish of this diocese until he shall have obtained from the ecclesiastical authority thereof a certificate in the words following: "I hereby certify that the Rev. A. B. has been canonically transferred to my jurisdiction, and is a minister in good standing."

Section 4.—If, after the expiration of six months, the vestry of a parish which has become vacant shall have failed to elect a minister, then the Bishop may appoint one, and he shall notify the vestry of such an appointment, and the minister so appointed shall become rector of the parish, with the same right and privilege as if elected by the vestry.

Section 5.—It shall be the duty of the Bishop to see that parishes are supplied with services during any vacancy in the rectorship; and he may appoint clergymen or others to supply such vacant parishes. It shall be the duty of such vacant parishes, thus supplied, to defray all the expenses incidental to such occasional services.

The Living Church

Chicago

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

AT the annual meeting of the Church Defense Society, in London, the Archbishop of Canterbury spoke in favor of lectures by the clergy on Church history. But he cautioned them against going too far in drawing inferences which might appear forced, and which might lead people to say: Here is a political partisan. "For a man not to be preaching to men that which concerns their lives, but to endeavor to thrust himself into the political sphere and to make it almost impossible for people who do not agree with him in politics to join with him in worship, is a fatal mistake. No clergyman should make it difficult for people who differ from him on political questions to worship in the Church to which, by the very terms of his commission, he is bound to invite them." These words give weighty expression to the objections which lie against political preaching. There are similar objections to the entrance of religious newspapers upon the political sphere. It appears to us a misfortune for the Church of England that the majority of the English Church newspapers are such thick-and-thin Tory sheets. This fact has an important bearing upon the influence of the Church with a large body of people, and must have its part in determining the future course of things. Nothing could be more dangerous than to have it understood that the Church is permanently connected with a political party.

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A METHODIST writer has discovered that if there ever was any such thing as an "Apostolic Succession" in the Anglican Church, it came to a complete end when Archbishop Sancroft was ejected from Lambeth, by order of William III. "The Archbishop of Canterbury," says this writer, "is known as Primate of all England. In him resides, if in any one, the sole authority to consecrate candidates for the episcopal office by the imposition of his hands. In no other way, according to the contention of the Episcopal Church, can episcopal authority and grace be communicated in the line of succession." But Sancroft was expelled from his see, "and so the English Church, through which and from which cometh the succession, was left without a visible head, for Archbishop Sancroft was, by law, officially defunct. Then, in order to perfect the visible body—the Church—and give it a head, the Rev. Dr. John Tillotson, in 1691, was by law appointed and commissioned Archbishop of Canterbury, upon whose head Archbishop Sancroft's hands were never imposed in consecration! By act of Parliament, Dr. Tillotson became Archbishop of Canterbury, but never by consecration"! This is certainly a most delightful piece of history, the knowledge of which is well calculated "to protect the young and less informed members" of the Methodist body "against this insidious snare," this "pretension," this "mere controversial figment," this impossible "assumption" and "theological rope of sand" known as Apostolic Succession. It is a pity the Pope could not have known this easy way of bringing down the whole Anglican edifice. His famous Bull might have been much briefer and less labored. Unfortunately, however, for the argument, Archbishop Tillotson did

become archbishop by "consecration"! This is the record as given in Stubb's "Registrum Sacrum": 1691, July 5, at Bow church, John Tillotson consecrated Archbishop of Canterbury by the Bishops of Winchester, St. Asaph, Salisbury, Worcester, Bristol, and Oxford. Surely six bishops are sufficient, and at least two of these had been consecrated by Sancroft himself. Thus at one remove Tillotson received the succession from Sancroft. Our Methodist friend must try again.

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The Novel as a Teacher of Theology

A DISTINGUISHED English divine has recently published a volume on "The Theology of Modern Fiction," which furnishes abundant food for reflection to all students of the tendencies of our times. Our forefathers would have been shocked at the very thought of associating theology and fiction, but we have traveled a long way beyond that. Everything runs to novels in our generation, just as everything ran to the drama in the Elizabethan period. The novelist has invaded every department of human speculation and activity. He is daring enough to grapple with the problems which for centuries have baffled the greatest theologians, and his conclusions reach many minds outside the influence of the teaching of the schools. This fact clothes the novel with special importance for all interested in the religious development of humanity. The kind of theology taught by novels that grip the multitude is the kind of theology we may expect to mould the creed and conduct of the multitude.

The author of "The Theology of Modern Fiction" combines a large theological equipment with a remarkably comprehensive knowledge of the best fiction of the century. Because of this he speaks with authority. His sins of omission are, from a critical point of view, far more serious than his sins of commission. He has nothing to say, for example, about the theology of Scott, Dickens, and Thackeray, an unpardonable blemish in an otherwise adequate study of an important subject. In fairness to him, it should be stated that the limitations of space may have compelled him to turn his back on the giants and devote his attention to the less imposing, but in their way very influential, makers of fiction. It is greatly to his credit that after all that has been written about George Eliot he should have something fresh and true to say about her. That he should devote considerable attention to her books was inevitable, for she has more largely influenced preachers than perhaps any other novelist of the century. Her great messages were the purifying power of sorrow and the duty we owe to our fellows in comforting their troubles and bearing their burdens. She was Christian only because of the afterglow of the light that never failed, which shone upon her teaching. She wandered far in later years from that light into the darkness of agnosticism where belief in God and immortality were untenable. Yet though she relinquished faith in God and immortality, she never ceased to urge duty to man with a power and a pathos that have stimulated thousands of readers to echo the aspiration,

"Oh, may I join the choir invisible,
Of those immortal dead who live again
In lives made better by their presence!"

She perpetuates her influence in that altruistic theology which figures so prominent-

ly in much of the higher fiction of our generation.

Realism has its representatives in the fiction of to-day, and their theology inevitably tends to pessimism. True realism shows the sin and sorrow of the world so vividly and forcibly that men are driven either to despair or to the Cross of Christ, which, as Pascal pointed out long ago, is the only remedy for the transgression and heart-break of life. The trouble is that the prophets of realism in fiction are prophets of pessimism. Some of them frankly admit that they stand on the platform of paganism, and the distance between their teaching and the philosophy of the pig-stye is but small. Those who mock at the sanctities of religion, marriage, and home are enemies of all that is purest and best in the race. It is a disgrace to our civilization as well as to our Christianity that such writers should be honored, for they are moral and social anarchists of the worst type. Their theology is conspicuous by its absence.

Much of the theology of fiction concerns itself with the problem of pain. The relation of God to pain emerges in nearly all the deeper passages of great novels. Pain is generally looked upon as an evil which God ought to prevent, or out of which He should show a way of escape. Because He neither prevents it nor points out a way of escape, He is arraigned and condemned. The shadow that will not flee hangs dark and heavy on every page, and men are schooled to the stoicism which would endure sufferings that cannot be cured. A cheerful bravery in presence of the inevitable is the best theology offered.

The promise of the future is more hopeful than the performance of the past, so far as the theology of fiction is concerned. It is significant that the most popular novelists of to-day are profoundly Christian in their attitude towards the mysteries of being and the problems of living. That fact augurs well for life and literature. Both are kept pure and noble only in the proportion that they come under the influence of Jesus Christ. The theology of the New Testament is the only theology that will create character and mould conduct after the pattern of the one Ideal of humanity.

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Five-Minute Talks

BY CLINTON LOCKE

CVII.

WE are going back now to the "Talks," and I am rather glad of it, for the sermon form was a little constraining for the sort of writing I aim at in these papers. I get, as usual, many letters about what I say, and among the last was this question: "Why does God abhor the covetous man? His Son ate and drank with publicans and sinners." I read this to a sensible man, and he said: "What a silly question. The writer's own common-sense must tell him that God of necessity must abhor covetousness like any other sin." One who studies the human heart knows, however, that the question is not silly, for there is probably no sin which is considered so trifling and unimportant as covetousness. I think it was St. Francis Xavier who said, of the thousands and thousands of confessions he had heard, that no one had ever confessed the sin of covetousness.

Let us first say something about the "question." The writer seems to think

there is something wrong about God abhorring the covetous man, and then eating and drinking with covetous men, like publicans. But because one eats and drinks with sinners does it follow that one condones sin? Our Lord ate and drank with sinners, not to uphold them in sin, but that He might show His human sympathy and find some avenue to their better natures. Not much could be done with sinners if their reformers refused to eat and drink with them and adopted a stand-off policy. I am sure I would think it my duty to eat with thieves and prostitutes if by so doing I could get in an appeal to that spark of good which lurks in the worst human soul. What sort of God would He be who did not abhor the covetous man? not his personality, not his manhood, but the degradation and dishonor he had put upon his manhood. "Covetous man" expresses a character, and does not apply to any particular man.

And now let us talk about covetousness. There is a good and a bad side to it. The Bible not only says, "Covetousness is idolatry," but also, "Covet earnestly the best gifts." You know John Smith to be a man of stainless honor, great moral courage, upright life, and excellent sense, and you covet, that is, you desire that character. You do not want John Smith to be deprived of it, and you clothed with it, but wish that you, as well as he, possessed it. Indeed, unless you covet good gifts and holy graces, how can you ever obtain them, for desire is the first step toward possession. You can apply this to much more "worldly" things. John Smith has a handsome face, a handsome house, an exalted position. You covet them; not that you would like to throw vitriol in John's eyes, or stand by and see his house burn, or get him bounced from his position, but you wish you could have these things also. This seems to me innocent enough. There was a coupe I used to admire very greatly. The whole outfit took my fancy, and whenever I saw it I coveted it. I did not dream of the owner losing it, but of a similar comfort falling to my lot. I never thought this harmless wish of mine put me under the ban of the words: "Thou shalt not covet thy neighbor's ox or his ass."

But there is another side to all this. Let us go back to John Smith's noble character. You see it and know it and in your mean heart you dislike him because he is so much better than you, and you begin to hunt out little flaws in his character, and pick little holes in his garment. Ugly words of detraction drop from your lips whenever you get the chance, and you take a wretched pleasure in catching John in some little peccadillo. Or again, John rides past you in a fine carriage. You see in the paper that he has given a fashionable ball. You look over his fence and scan his beautiful grounds, and you begin to "covet and desire other men's goods"—"your neighbor's house." You say, "Who is John Smith that he should have all this? It is not fair that I should have so little and he so much. Life is all wrong, and society is all wrong, and I wish I could see him have to trudge around as I do, and live in a seven-room flat." Your whole mind becomes poisoned with a foolish hatred of Smith who probably worked harder than you do for what he has, and has his trials in many ways, and honestly tries to help other people all he can. Do you not see what sins have their root here? There is discontent with your state of life, sourness of speech and thought, grumbling

against God, envy of your more fortunate neighbors. The serpent of anarchism is hatched in this nest, and many a scandal, many a slander, many a murder, has its inception in coveting some John Smith's good fortune.

Or, to take up another specification of the commandment, "Thou shalt not covet thy neighbor's wife." Is that a dead letter? Did it only apply to Jews and other Orientals? Is David's case an exceptional one? You know how this sin luxuriates now, and in your very midst. I see men in society with greedy eyes looking at their neighbors' wives and defiling them with their vile thoughts, all unknown to a good woman, but often seen and encouraged, and ending in dishonor. The nasty novels and plays so much in fashion are full of this sort of thing. But the general definition of covetousness is an inordinate desire for money, and that is what we generally mean by the word. Need I tell you what deadly work this is working. To be rich seems with a vast crowd to be the one thing supremely desired and aimed at. Honestly, if convenient; if not, any way, and if it cannot be obtained, let it be simulated. Hence, come the frauds, the defalcations, the ruin of confiding people, the underselling, the cheating in all trades. Surely this answers the question, "Why does God abhor a covetous man"? We could not well worship Him if He did not.

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The Priest-Preacher

BY THE REV. FREDERICK S. JEWELL, S.T.D.

I. WHAT TO PREACH

AN earnest young priest has appealed to me, as having had greater experience than he, for helpful suggestions about preaching. What might help him would be as likely to help others of his class. I shall write with that object only in view. I shall do this, also, from the standpoint suggested by my correspondent—that of my own experience. What my own life-long study and practice have taught me seems to me the most pertinent and practical. What I might compile from books, others can gather for themselves. I shall be obliged, also, to adopt a simple and seemingly dogmatic statement of rules and principles. The space courteously allowed me in these columns will not permit special elaboration or argumentation. Finally, it must be kept in mind by my readers that as "There are no rules without exceptions," so there will be among those for whom I write exceptional cases to whom my suggestions will not apply—some, perhaps, quite beyond any scheme or method which I might frame.

The young priest has got to preach. Indeed, he ought to preach some, and that fairly well. It is involved in his ordination vow to teach the people committed to his cure and charge with all diligence. That is no proper preaching which does not instruct the hearer, which does not lead him to a larger and better knowledge of the truth. True preaching is simply good teaching, with the added art and power of producing conviction and arousing to action.

But the young priest is generally expected to preach too much—too much for his power to do it well. Between his instructions, lectures, and sermons the strain is too great for any but the more versatile, disciplined, and mature thinker. Besides this, the Church does not demand so much preach-

ing. She expects the sacraments reverently administered and the services fitly said or sung, to be a constant means of impressing divine truth on the minds and the hearts of the people. The sermon is simply the complement of the service, to be justly accordant with it in excellence, but always to be kept subordinate to it. But the Church is surrounded by sects and denominations—sometimes almost engulfed by them—who have inverted this Catholic order of things, who make the sermon everything, and who have educated the public to be content with nothing without a sermon. Hence the priest often has no alternative. He must preach more sermons in order to hold his own. The effort to do this, amidst the crowding duties, cares, and distractions of his parochial work, must often make him cry out, "Who is sufficient for these things"?

This, however, is not the main question. As, notwithstanding all these difficulties, he has to preach, the first of all questions with him must be, "What shall I preach"? At the present time, this is a question of peculiar importance. Was there ever an enlightened age in which what is called the "Christian pulpit" indulged in such unbounded and flagrant license as to its themes and methods? What devices to draw the crowd and gratify amusement-seeking congregations! What ostentatious efforts to correct society, reform trade, and purify politics! All sorts of reforms are preached but the reforming and cleansing itself. As for the latter, the work looks likely to resemble the washing of the river Rhine after it has washed the city of Cologne. Certainly, it is of the first importance, then, that the answer to the question, "What shall I preach"? should help the priest-preacher keep clear of this turbid and tumultuous false drift.

The direct answer to the question, "What shall I preach"? is brief and clear. Where do we get our first warrant for preaching at all? In the Gospel, as set forth in the Holy Scriptures. But for the latter, we should know nothing of the office and duty of the Christian preacher. Here we find our original, divine commission. The terms of that commission are explicit and imperative: "Go ye into all the world and preach the Gospel" (St. Mark 16: 15). St. Matthew gives it in different form and more in detail, but the substance is the same. Its origin and authority are, then, unquestionable. It stands out, too, in stern singleness and simplicity. Its terms are unqualified. No provision is made for any change in their meaning or force to suit either peculiar places, peoples, or times. Hence, outside of the terms of that commission, the priest-preacher has no right and no liberty. He is not under discretionary orders. They are explicit.

Besides the commission itself, you have the equally plain example of our Lord and the Apostles. "Jesus came into Galilee, preaching the Gospel of the kingdom of God." The burden of that preaching was, "Repent ye, and believe the Gospel" (St. Mark 1: 14, 15). Elsewhere He insists on the pre-eminent importance of the Gospel. No sacrifice is too great to be incurred in its behalf (St. Mark 13: 10). It is of universal value. "The Gospel must first be preached to all nations" (St. Mark 13: 10). The same stress is laid upon it in the Apostolic Scriptures. The preaching of anything else is even put under anathema (Gal. 1: 8). The history of the Primitive Church shows that

this was the universal understanding of the office and duty of the Christian preacher. The Church now, following the ancient commission and practice, takes the same view. The vows taken by priests and bishops, as prescribed by the Ordinal, are in direct evidence. The answer to the question, "What shall I preach?" is simply and solely, The Gospel. Whatever goes outside of this must be ranked as among the devices of men. It is not of the mind and will of God.

But why press all this? Do not all accept it? Doubtless, but too often in a merely general way. The fact is, the term "The Gospel" has to be defined. Like the sacred word "Charity," which has not only come to represent all sorts of spurious and penurious giving, but has also been dragged down to mask and sanctify the dancing and card-playing of the ungodly world, the word Gospel has, under ignorance, fanaticism, sectarian license, and the shallow conceit of so-called Liberal Christianity, come to mean almost anything about which unlearned and excitable religionists can rant. Indeed, to be styled a "preacher of the Gospel," in the common use of the phrase, is a humiliation. The word Gospel is, then, indeterminate. It needs to be defined.

What, then, is this Gospel which you are divinely commissioned to preach? Here, again, you must go to the New Testament Scriptures for the answer. But for them, we should not have known that there is any Gospel. Whatever, then, is not according "to the law and the testimony" must be ruled out. What, then, is the Gospel? The "Glad tidings of peace on earth to men of good will." In other words, it is the glad tidings of the appearance in the world of a Divine Saviour. The preaching of the Gospel, then, involves the presentation in fit form and spirit of all the great supernatural facts which underlie the mission of Jesus as the Saviour, which are embodied in the Creeds, and which are commemorated in the Catholic Christian Year. This is preaching the Gospel in its first things or foundations. You will not go far in trying to do this, if you do it as you ought, without finding, even in this field alone, enough to preach which is "according to the Scriptures."

But, further, the Gospel is the Glad Tidings of a revealed plan of salvation from sin. It unfolds the means and method by which God graciously proposes to redeem man from sin, from the power of death and the grave, and from everlasting condemnation. Hence, its great practical themes are such as repentance towards God, faith in the Lord Jesus Christ, the forgiveness of sins through Christ, and sanctification through the truth and the Holy Spirit; all of them good tidings of great joy to every one who, under divine enlightenment, has discovered the plague of his own heart. Here, too, is brought to light the beauty and attainability of the graces of the spirit; faith which works by love; love which casts out fear; charity which is the bond of perfectness; the peace of God which passes understanding; joy in the Holy Ghost, and hope which is the anchor of the soul, "both sure and steadfast and entering into that which is within the veil." Glad enough tidings, these, for souls which seek after God! What else, too, is the revealing of the kingdom of God on earth in the Church, the Body of Christ; of the opening of its two-leaved gates by Holy Baptism; of the arming and strengthening of the regenerate child of God, for the Christian warfare, by Holy Confirmation; of the peren-

nial nourishment and satisfaction of the devout spirit by the Holy Eucharist; and of prayers and alms as the wings by which the devotions of the humble soul are borne heavenward for acceptance before the Throne? These are, indeed, glad tidings of good things to men of good will.

Now, if the young priest-preacher will study the New Testament Scriptures prayerfully (he will get no proper insight of them without), beginning with the preaching of repentance and the kingdom of God, by Jesus Himself, going all through, and ending with the setting forth by St. Paul of the resurrection of the dead, the crown of righteousness, and the exceeding glory of the life to come, he will find all these, and their whole affiliated band of holy truths, traits, toils, and triumphs, incessantly appearing and re-appearing, until the Gospel in all its beauty and fullness lies before him, like a resplendent damask of gold everywhere overshot with figures in all the lines and hues of heaven, reaching out of the infinite and stretching along the whole path of the Christian life, until it again passes into the everlasting glory. Surely, then, with this Gospel before him, he hardly need to ask what he is to preach.

— 2 —

Letters to the Editor

COMMUNION OF THE SICK

To the Editor of *The Living Church*:

Why cannot our clergy use a little commonsense in their administration of the Holy Communion to the sick? I have a case in mind where a priest is called occasionally to administer to a very sick and feeble parishioner, whose condition is such that the briefest service is all that she can bear. But the priest, without any consideration for her weakness, goes through all that is prescribed for the Communion of the sick, beginning with the appointed collect, epistle, and Gospel, and before he comes to deliver the bread and wine, the patient is so utterly exhausted as nearly to faint. When the service is ended, her strength is entirely gone. Now, Mr. Editor, why cannot all of our clergy, as well as some of them, use some discretion in such cases? Why cannot the priest simply use the Confession and Absolution, and then go directly to the Consecration, and for the Post-Communion, the Lord's Prayer, and the Benediction of Peace? One of the "sweetest" and most devout daughters of the Church in our diocese dreads the coming of her pastor to administer to her the Bread of Life, for the tediousness of the long service exhausts her nearly to death.

A FRIEND.

CANON LAW AND COMMON LAW

To the Editor of *The Living Church*:

The Church has her law, as on other things, so of music and of matrimony, on both of which I beg to say a few words: We consider the "Protestant Episcopal Church in the United States of America" to be a part of the one universal Church of God, founded on the day of Pentecost, extended through the ages and the nations. It is a part of a great whole. It has the law of its being not from within itself. It is a part of an organic whole, and must, therefore, obey the great whole. It is only in a limited sense that it can be called autonomous. The American Church did not begin to be, or to act, or to have its law—either of marriage and divorce or of hymn-singing and anthem-singing—in 1892, or in 1877, or in 1789, or in 1776. The Church of God was in America before the "Constitution" and the digest of the canons were set forth—or, pray, who enacted them? The Church cannot exist without law; but the American Church did exist before the canons and rubrics in question. She had, therefore, some law for her guidance in those days. Ecclesiastical communities of Christians professing the Catholic

Faith, ministered to by the Christian priesthood, using the sacraments of the Gospel in the Communion of the Church of England, of which Church they were members, certainly have existed in America continuously since A.D. 1607. Four successive Prayer Books have been their Liturgy; those set forth in 1604, 1662, 1789, and 1892. The code of canons has varied from age to age. For more than a century the Bishop of London was their diocesan, and from 1784, a hierarchy of their own personal choice, but having Holy Orders and mission and jurisdiction from the ancient apostolic episcopate, has been set over them in the Lord. We are not a democracy, but part—a small part—of the universal kingdom of Christ.

It is a legal maxim that a statute made in derogation of the common law must be strictly construed. Our Church has a common law, a law lying back of all existing rubrics and canons. I submit that the arrival of Seabury, White, and Provoost on our shores did not nullify our Church law. The Church in the American colonies before that time had a system of law identical with the law of the Church of England of that age. Nor is the law of the English Church to be dated from the Restoration, or the Reformation, or the Conquest. I suppose it adds nothing to their spiritual authority, but in 1534 there is an Act of Parliament which, setting aside all canons, etc., inconsistent with the royal supremacy, expressly continues all others in force.

Now our right to sing hymns and anthems is not the creation of the rubric at the bottom of page viii of the preliminary part of our Prayer Book. That enactment seems a part of that right and declares it, but takes away nothing. The canon "of Church music," or the resolution in the Hymnal, or the note in the old collection of 1832—the law of Church music antedated all these. The resolution of the House of Bishops on anthems in 1814 was only declarative of known law. The judgment of Archbishop Benson, in the Lincoln case, as to the *Agnus Dei*, if true there, is true here also. No one claims that synodical authorization is necessary for any hymn that it may be sung in the English service, and no rubric or canon has ever so ordered since the establishment of the episcopate in America. Such a clause was proposed with our present rubric, but failed to pass the General Convention. The law, therefore, has not been modified restrictively.

As to the law of marriage—Christian marriage—it is derived from the Word of God; not from civil statutes or ecclesiastical canons. The first clause of the divorce canon is evidently wise and in good place where it is to bear witness to this. Our Church had her marriage law in the Prayer Book, the English canons and traditions, the ancient and Catholic laws, and the Holy Scriptures. An ordinance of Holy Scripture is certainly of as much authority as an act of the General Convention. This canon is a penal enactment, and must be "strictly construed." It imposes penalties for certain violations of the law of purity, and directs that in certain cases these pains shall not apply. There is no pretense of saying that any marriage not lawful before 1877 is lawful since that date.

In 1808, the American House of Bishops ruled in regard to the Table of Prohibited Degrees of Marriage: "Agreeably to the sentiment entertained by them in relation to the whole ecclesiastical system (*i. e.*, of the Church of England), they consider that table as now obligatory on this Church, and so that will remain so, unless there should hereafter appear cause to alter it," etc.

I plead that our rubrics and canons be interpreted in consonance with, and in deference to the common law of the Church and our inheritance of Catholic law. Strict construction is much needed. E. P. L.

June 1st, 1897.

FROM KENTUCKY:—"In these days of theological unrest I am only too glad to do what I can to promote such an enterprise as THE LIVING CHURCH. It behooves all defenders of the Faith to be loyal to one another.

Opinions of the Press

The Churchman

WOMEN'S DEGREES.—A much wiser suggestion is that which comes from the President of Harvard, that Cambridge and Oxford should have a woman's college, like Radcliffe College, having power to confer its own degrees, while its undergraduates have full access to the educational advantages of the university. But Oxford has distinctly protested against anything like a mixed university, and we are inclined to think that the Bishop of Durham is right in declaring that the time has come when women should have a whole university to themselves. Such a university would not admit men to its schools. From the chancellor down to the proctor or tutor, the government would be in the hands of women. This seems to be about the only feasible method of solving, in conservative England, what must be looked upon as the burning educational question of the hour.

The Congregationalist

The action of Cambridge University in refusing to give degrees to women seems to be a setback for the higher education. A not unnatural impression prevails, especially among women themselves, that one of the great universities is resisting a measure of simple justice to feminine students. But the Englishmen who oppose the admission of women to full membership in Cambridge disclaim opposition to college training for girls or even to co-education. Cambridge has not refused English women the use of her libraries and apparatus, though her undergraduates have given decidedly rowdyish notice that their sisters are not welcome. She has only refused to confer a degree in place of the certificate of having passed a tripos examination. Unquestionably the admission of women would profoundly affect the unique character of the university, not only necessitating changes in the courses of study, but in tradition, spirit, discipline, and social organization. If the fashion of our American Cambridge, where the woman's college stands side by side with the men's, each conferring its own equivalent degree, were adopted by the elder English sister there would be no occasion for complaints and jealousies.

Personal Mention

The Bishop of Albany sailed for England on the White Star steamship, "Majestic," June 2nd.

The Rev. Melville K. Bailey is to spend June and July in England.

The Rev. J. Richards Bicknell having accepted the charge of St. Andrew's parish, Leonardtown, St. Mary's Co., Md., desires all letters and papers addressed accordingly after June 19th.

The Rev. Nelson Poe Carey has accepted the curacy of Grace chapel, New York.

The address of the Bishop of Delaware until the end of August will be in care of Messrs. Brown, Shipley & Co., Founders' Court, London, E. C.

The Rev. Thomas F. Davies, Jr., has accepted the curacy of the church of the Incarnation, New York.

The Rev. C. J. Davis accepted appointment to Trinity church, Buffalo, diocese of Western New York.

The Rev. E. R. Dobbs has accepted charge of Christ church, Newcastle, Wyo.

The Rev. Wm. C. Emhardt has accepted appointment to St. John's School, Salina, Kan.

The Rev. Henry B. Ensworth has resigned the rectorship of Christ church, Brownsville, diocese of Pittsburgh, and accepted that of St. James' church, Arlington, Vt.

The Rt. Rev. Wm. Crane Gray, Bishop of Southern Florida, and Mrs. Gray, sailed for Glasgow, May 28th, on the "Mongolian," of the Allan State line. They will spend a short time traveling in Scotland, reaching London in time for the Queen's Jubilee. After the adjournment of the Lambeth Conference, they will travel on the Continent, returning to the United States in the fall. The Bishop may be addressed care Edwin H. Low, Low's Exchange, 3 Northumberland ave., Trafalgar Buildings, Trafalgar Sq., W. C., London.

The Rev. Herbert L. Gaylord has accepted appointment to St. John's church, Youngstown, Ohio.

The Rev. D. C. Garrett has resigned the rectorship of St. Mark's church, Seattle, and has accepted the rectorship of Trinity church, Portland, Ore., to take effect Sept. 1st.

The Rev. Robert E. Wood has become a member of the Associate Mission, Trenton, diocese of New Jersey.

Bishop Gilbert will sail for England, to attend the Lambeth Conference, from Montreal, June 19th, by steamer "Parisian." His address will be care of Brown, Shipley & Co., Founders Court, London, E. C.

The Rev. Wm. H. Heigham has accepted position on the clerical staff of the cathedral, Laramie, Wyo.

The Rev. Thomas G. Jackson, rector of St. Paul's church, Flatbush, N. Y., will pass his vacation in European travel.

The Rev. Thomas H. Johnson has accepted charge of St. Peter's church, Sheridan, Wyo.

The Rev. Charles H. McKnight has accepted appointment to Trinity church, Elmira, N. Y.

The Rev. F. St. George McLean has accepted the rectorship of Trinity church, Albany, N. Y., and entered upon his duties there on Trinity Sunday. Address Trinity Rectory, 19 Trinity Place, Albany.

The Bishop of Lexington sailed for Europe May 29th.

The Rev. Dr. Leffingwell and family sail for Old Mission, Mich., on June 18th. Only correspondence needing personal attention should be addressed as above, during July and August.

The Rev. Robert H. Mize has accepted charge of Calvary church, Hiawatha, Kan.

The Rev. Lewis G. Morris has accepted appointment to the church of St. John the Evangelist, St. Paul, Minn.

The Bishop of North Carolina sailed on the steamship "Majestic" for Liverpool, June 2nd, to attend the Lambeth Conference.

The Rev. Edward M. Parrott, Jr., has accepted a curacy in Grace parish, New York.

The Rev. Dr. J. C. Quinn has resigned the rectorship of St. John's parish, Mason City, Ia., and has gone to Somerville, Mass., where all mail should be addressed to him.

The Rev. S. F. W. Symonds, curate of St. Mark's, Philadelphia, sailed for Europe on the "Paris," on June 9th. Address, care of J. S. Morgan & Co., 22 Old Broad st., London, England.

The Rev. James B. Sill has accepted appointment to the curacy of the church of the Redeemer, New York.

The Rev. James Malcolm Smith has accepted the curacy of the church of the Holy Innocents', Hoboken, diocese of Newark.

The Rev. E. V. Shayler sails for England, via steamship "St. Paul," June 16th. Address the Vicarage, North Moreton, Berks.

The Rev. George D. Sparks has accepted temporary charge of Christ church, West Islip, N. Y.

The Rev. Wm. Parry Thomas has been transferred from the diocese of Vermont, and is settled in charge of Trinity church, Monroe, Wis. Address accordingly.

Bishop Talbot, of Wyoming, and his brother, as chaplain, the Rev. Robert Talbot, rector of Trinity church, Kansas City, Mo., sail on the "Campania," June 17th, for England, to attend the Pan-Anglican Conference.

The Missionary Bishop of The Platte sailed for Europe on May 28th, by the Allan line.

The Rev. Walter G. Webster has become curate of St. Stephen's church, Providence, R. I.

The Rev. Dr. Van De Water will be abroad from June 15th to Oct. 1st. Address care secretary, 2067 Fifth ave., New York.

Ordinations

On Whitsunday the Bishop held a special ordination in Christ church cathedral, St. Louis, when Mr. Frederick Normanton Chapman was ordained deacon. Morning Prayer was said at 7 o'clock by the Rev. C. M. Davis, when the Rev. Gustavus Tuckerman preached the sermon, and the Rev. G. D. B. Miller presented the candidate; the Bishop celebrated the Holy Communion. This service was followed by another Celebration in the chapel at 8 o'clock, and by litany and Holy Communion in the cathedral at 11.

At St. John's School, Manlius, C. N. Y., on Ascension Day, the Bishop admitted Mr. Wm. Doane Manross to the order of deacon. The Bishop also preached on the subject of the diaconate. Mr. Manross will succeed the Rev. John Scott as missionary at the Onondaga Indian Reservation.

In Calvary cathedral, Sioux Falls, S. Dak., on Whitsunday, Bishop Hare admitted Mr. Marshall Foster Montgomery to the sacred order of deacons. The Rev. John H. Babcock preached the sermon and presented the candidate.

June 2nd, in Trinity church, Utica, C. N. Y., the Rev. Messrs. Francis William Maccand, Robert W. Pritchard, and James Winslow Clarke were admitted

by Bishop Huntington to the order of the priesthood. The candidates were presented by the Rev. J. J. Burd and the rector, the Rev. John R. Harding. The Rev. J. A. Robinson preached the sermon.

On Whitsunday, in St. Joseph's memorial church, Detroit, Bishop Davies ordained as deacon, Mr. Lionel A. Wye, formerly of this parish, and a member of the last class graduated from the General Theological Seminary, New York. The sermon was preached by the Rev. Louis A. Arthur, and the candidate was presented by his father, the Rev. George Wm. Wye, now of Bay City, Mich. The Rev. L. A. Wye will take duty at once in the missionary district of Olympia Washington.

On May 31st, the Bishop of New Jersey advanced to the priesthood the Rev. C. Gilbert Hannah, now in charge as deacon of the chapel at Bridgeton, N. J.

Two special ordinations took place during the past week—one at St. Michael's church, New York City, on Tuesday, when the Bishop of Delaware advanced the Rev. Charles L. Biggs to the priesthood, and one Friday, when Bishop Capers ordained in Grace church, the Rev. Chauncey H. Blodgett to the same order.

At St. Chrysostom's chapel, Trinity parish, New York City, the spring ordination was held for Bishop Potter, on the morning of Trinity Sunday, by Bishop Capers who also celebrated the Blessed Sacrament. Among those ordained were James B. Sill, a son of the vicar. Other deacons were Messrs. S. Stockton, Reese, Parrott, Davis, and Holcombe, of the General Theological Seminary. The Rev. Messrs. Stein, Bartlett, Rodan, and Hawkins were advanced to the priesthood. Bishop Capers preached the sermon, the Rev. Ralph H. Baldwin attending as bishop's chaplain.

Died

SELBY.—Entered into the rest of Paradise, Dr. J. B. Selby, of Milwaukee, May 31st, 1897. Aged 75 years.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

STOREY.—Entered into life eternal, at the rectory, May 19, 1897, the Rev. Jones M. Storey, rector of Grace church, Camden, S. C., aged 52 years.

"Blessed are the dead who die in the Lord; yea, saith the Spirit: for they rest from their labors and their works do follow them."

WILSON.—At Albion, N. Y., on the Vigil of Pentecost George Humphrey Wilson, S.T.B., of the diocese of New York, aged 45 years.

He graduated at St. Stephen's College, in the class of 1874, and at the General Theological Seminary, in 1877. For many years he had been an invalid.

"Requiescat in pace."

Official

THE annual retreat at Kemper Hall for associates and ladies will begin with Vespers, Tuesday, June 22nd, closing with Celebration, Saturday, June 26th, the Rev. Father Huntington, O.H.C., conductor.

ALL communications intended for the secretary of the diocese of Central New York should be sent to the REV. JAMES K. PARKER, Waterville, N. Y., Secretary.

CONVENTION journals and all pamphlets and documents intended for preservation and reference, in the diocese of Central New York, should be sent to the registrar, the REV. EDWARD H. COLEY, Calvary church, Utica, N. Y.

Acknowledgment

Bishop Brooke gratefully acknowledges the receipt of \$50 from "E. A." for his work.

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.

Church and Parish

PRIEST, aged 31, single, Catholic, desires work. R care THE LIVING CHURCH.

WANTED—Duty for the summer months, by an experienced priest. Good preacher; moderate Churchman. Address through THE LIVING CHURCH.

The Editor's Table

Kalendar, June, 1897

6. WHITSUNDAY.	Red.
7. MONDAY IN WHITSUN WEEK.	Red.
8. TUESDAY IN WHITSUN WEEK.	Red.
9. EMBER DAY.	Red.
11. ST. BARNABAS', Apostle. EMBER DAY.	Red.
12. EMBER DAY. Red. (White at Evensong.)	Red.
13. TRINITY SUNDAY.	White.
20. 1st Sunday after Trinity.	Green.
24. NATIVITY OF ST. JOHN BAPTIST.	White.
27. 2nd Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

The Triune God

BY ISABELLA D. BRITTINGHAM

Crown Him, Jehovah, King!
With songs of praise
Through endless days
Your richest offerings bring!

Crown Him, Incarnate Lord!
For you He died,
Scorned crucified—
Be Him by all adored!

The Holy Spirit crown!
For His blest Gift
Your hearts uplift
In thanks before His throne.

Crown Him, the great Triune!
Both King and Friend,
Unto the end—
Crown Him, thrice Holy One!

— x —

THE name of William Augustus Muhlenberg will always be remembered as long as St. Luke's Hospital and the church of the Holy Communion stand as monuments to his well directed work. When Dr. Muhlenberg delivered an address on St. Luke's Day, 1846, to his congregation in the church of the Holy Communion, urging the establishment of a hospital, he could not have foreseen the magnificent proportions which the scheme would assume in fifty years. One-half the offertory of that day, fifteen dollars, was set aside toward the erection of a hospital, and out of that has grown the great institution which now crowns Cathedral Heights. Dr. Muhlenberg lived in the hospital from 1859 until his death, April 1877, as pastor and superintendent. He was born in Philadelphia in 1796, studied theology under Bishop White, and assisted in Christ church, Philadelphia, of which the Bishop was rector. In 1802, he was ordained and became rector of St. James' church, Lancaster, Pa., where he remained six years. While there he was instrumental in establishing the first public school in the State, outside of Philadelphia. Dr. Muhlenberg afterwards removed to Flushing, L.I., where he founded St. Paul's School, of which he was principal for twenty years. In 1846, he became rector of the church of the Holy Communion, New York. His pet charity was St. Johnland, where he put into practice his theories of charitable socialism. The institution which he founded there, about thirty years ago, is in a most flourishing condition. In the "declaration of object," it is said of the Society of St. Johnland that "it is founded to maintain a home for aged men in destitute circumstances who are deemed entitled to it by the churches to which they belong; to care for friendless children and youth by giving them home, schooling, Christian training, and occupation by which they can earn their future livelihood; to give force and practical application to the principles of brotherhood in Christ in an organized congregation or parish constituted by settled residents of St. Johnland." Dr. Muh-

lenberg published several volumes of sermons, and "Letters on Protestant Sisterhoods;" he was the author of the well-known hymns, "I would not live away," "Like Noah's Weary Dove," and "Shout the Glad Tidings."

— x —

THE Rev. William De Witt Hyde, D.D., president of Bowdoin College, in a recent essay on "The Newspaper as an Educator," speaks thus of the religious press:

The opportunity of the newspaper as an educator is unique, its responsibility is great. It comes with the authority of the teacher, the persuasiveness of the preacher, the intimacy of a friend, into the homes and hearts of its readers. The religious paper has an especial function in the spiritual education of its readers. Its province is the interpretation of secular facts in the light of spiritual principles, the uniting in bonds of sympathy and mutual service hearts and hands which, though sharing common ideals and doing a common work, are yet widely separated by barriers of distance, and in general the lifting of the simple details of social and domestic life up into the largeness of their spiritual significance as elements in the one great kingdom through which the love of God is going forth to uplift and redeem the life of man.

— x —

"DANGERS stand thick": A certain fatal facility in getting lost, and in mixing up ownerships, used to be the worst laid to the charge of the umbrella. Now it turns out to be the most potent of end-of-the-century instruments of harm. If the owner of an umbrella should be carrying its steel frame in the vicinity of an electric light or trolley wire, and should happen to touch the wire with the steel point of the umbrella, he would receive the full force of whatever charge the wire carried, in his arm, so says an umbrella dealer; and he adds with cheerful candor I have heard of several deaths occurring from carelessness in this respect lately. Shall we abandon our "rain shields" on this account? Our friend the umbrella dealer continues: "All that is necessary is to be careful where the point is placed so that it does not come in contact with any electrically charged body." One more complication in a highly complicated civilization. We have been reasonably successful in keeping the danger end of our umbrella out of our neighbor's eyes; but to steer clear of all electric appliances! There nervous prostration lies. The law should require that umbrella points be insulated, and so deliver us from "a most parlous state."

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(Copyrighted)

An Apostle of the Wilderness

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

XV.

THE success of St. Columba mission as a civilizing agency for the Indian had already received recognition by the government authorities. The governor of the Territory of Minnesota, who was, then the superintendent of Indian affairs, writes Dr. Breck in January, 1854: "I am gratified to hear from all sources the unexampled success you are having in the great cause of humanity. Your mission is now, and has been, doing more than any mission I know of. It will be highly gratifying to have a detailed report from you by the last of September, that I may forward it to the government and make it a part of the future history of the red man's redemption."

Could anything have been more gratifying than such official recognition?

The success and extent of the work at the end of the second year is evident. The church had been erected and the mission house completed. The average daily attendance at Morning and Evening Prayer was about 50; some in white man's garb, many in the blanket, because of inability to secure for them what all desired. The women were taught to make their own clothes, and all the household duties were performed by them under the direction of Mrs. Breck and her assistants. The mission farm was worked by Indian laborers. In the course of the year, as many as 500 Indians had in some form taken part in the daily duties of the mission. Eighteen months before this, Bad-Boy (One-wash-gashish) had declared in an impassioned address that the white man desired them to work only that he might make slaves of them; now this representative wise man of his tribe lived in his own log-house and had become a regular church attendant. Dr. Breck writes at this time that there is scarcely an Indian family that has not a distinct garden under cultivation, and some of these are quite large.

It was just about this time the largest offering ever made, either to Nashotah or St. Paul or the Indian mission, from any source, was presented upon the Ojibwa altar. It was \$1,000 in gold coin—the third part only of what the general government was to give that year. The agent's expression on giving Dr. Breck the money was, that "it should be regarded as the government's appreciation of the work accomplished by the mission, and its desire to extend its usefulness." My hope from these quotations is to establish the fact that our first Indian mission in the North-west was, from the start, a real success. When Dr. Breck went there it was a howling wilderness. The missions of other denominations, as the Methodist and Presbyterian, had failed. There was a strong prejudice against Dr. Breck's undertaking, with many, from the first. Our first day at Gull Lake was spent in anxiety and apprehension that we would not be permitted to remain. Where we set up our tent on the lake shore there were no Indian wigwams, no beginnings of civilization; only the trees and the lake and the small tent of the great pioneer. Dr. Breck did not seem to seek these people; they came to him and set up their homes, and so made a village round about the tall white man. They came to see what he would do for them, and what it all meant for the red man. They were curious and suspicious. They were poor as poverty. They were idle and dirty and ignorant and superstitious, and as untamed and wild as the forests and lakes around them.

Now that two years have passed, all is changed; another day has dawned for the benighted savage. The desert has become a garden; the wigwam a house; the idle savage a self-respecting workman—presto! and the scene is transformed. Dr. Breck sits under his own vine and fig-tree, and his Indian children work his will and do his bidding, and are happy in the knowledge of the better way. It is this transformation scene that attracts the attention of the governor of Minnesota and wins his commendation. It is the fame of this enterprise that brings swift-footed messengers from at least seven different tribes; first, to see with their own eyes what it is all like, and then to entreat that the good and great man will

visit their distant homes. Every inducement was offered; every argument exhausted to induce and persuade him to leave St. Columba in other hands, and afford them the same privileges he had given to others of their people.

The most important of these more western points was Kah-sah-gah, or Leech Lake, 80 miles distant, where there was located a very large community of these same Chipeways he had found at Gull Lake. It was to visit this place that Dr. Breck and the Rev. Solon W. Menney, with an officer of the fort, set out in the month of March, 1853, less than one year from the time the Gull Lake mission was opened. Of this thrilling journey and the future of Kah-sah-gah we shall tell further on.

Of the spiritual side of the work, a little later he writes: "I have had the happiness to baptize 67 Chipeways. A life-long labor opens before me in the red man's country, and I have no wish to return to the white field. I feel as perfectly at home among the aborigines as I ever did at Nashotah." On the occasion of Bishop Kemper's visit in the summer of 1855, sixteen natives, all in white garments, were confirmed. As these sixteen white garments came from Nashotah, and were used there for a class of sixteen, I have a strong feeling that one of them must have been my very own. Such a discovery is very suggestive, but I recall the fact with pleasure—that, as in the case of the wolf and the lamb, my place was farthest up the stream.

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Prison Labor

BY THE REV. CYRUS MENDENHALL

CHAPLAIN OF STATE HOUSE OF CORRECTION AND REFORMATORY, IONIA, MICH.

THE labor problem, viewed from any side, is not easily solved. Many factors enter into its consideration. That it is divinely ordered that men should work, is generally conceded. Necessity compels more or less labor. For various reasons, there doesn't seem to be enough employment to go around. Some men will not work if they can avoid it.

There are others peculiarly situated who really should work, and yet many people would prevent them if they could. In the last cases mentioned the problem becomes more perplexing than elsewhere.

In Michigan there are, to-day, 2,054 who, for their own good and for the good of society, are shut in and away from the outside world. To keep these men in absolute idleness is positively cruel, and in every way detrimental to themselves and to others. The effect upon the mental, moral, and physical make-up of men who have been forcibly deprived of liberty must be considered.

The State has no right to adopt a course which will make lunatics and invalids. No method should be tolerated which surely results in the increase of vice and the confirming of criminal tendencies.

All students of penology agree that labor is one of the best reformatory agencies that can be applied in convict treatment. A true conception of economics shows benefit to the convict and to the tax-payer in keeping prisoners employed. Competition is urged as a reason for desiring that the more than 82,000 prisoners in the United States should do nothing. Suppose they were free men, surely their competition would be much greater than now. The fact of the matter

is that competition in any given direction is exceedingly small. The desire of prison officials is to reduce this to a minimum. It must be remembered that many of the inmates are incompetent, and that very few, if any, work as they would, or could, outside.

The more nearly self-supporting these men can be made, the better for tax-payers. Says the Hon. O. M. Barnes, chairman of the Joint Prison Boards (Mich.): "If convicts are not made to earn their own living, the cost of maintaining them, which will at first fall upon the tax-payers, most of whom are themselves laborers, will, in the natural distribution of burdens, fall upon free labor in the end. Nine-tenths of this burden will fall upon classes of laborers that can receive no exemption from competition by keeping convicts from labor."

The Hon. Otis Fuller very forcefully and ably says:

Those who think that prisons are a serious menace to the interests of free labor are invited to candidly consider these facts: In this prison more than 500 convicts are fed on beef raised on Michigan farms. They consume about 1,800 barrels of flour a year, ground in Michigan mills, from wheat raised on Michigan farms. They are clothed with cloth woven in Michigan mills by Michigan free labor, and the wool for the cloth is raised on Michigan farms. The institution is heated with coal dug by free labor from a Michigan mine, and the boilers that supply the steam are the product of Michigan labor. The furniture factory is supplied mostly by lumber cut by Michigan free labor, and more than three-fourths of the finished product is sold outside of Michigan.

During the last three months of the biennial period covered by this report, the disbursements from this institution amounted to \$30,821.40 among citizens of Michigan, and only \$4,016 outside of Michigan. I shall make no argument to show that the free labor of Michigan is vastly benefited by the existence of this prison, instead of being injured by it, as many have claimed. The figures prove the fact without argument.

For the biennial period ending June 30th, 1896, the earnings of our prison were \$177,935.64. Of the 543 inmates, only 353 were engaged in work bringing cash returns. All clothing, shoes, and miscellaneous labor is by prisoners. All hay, vegetables, and some other farm crops are cared for by them. This is a side of the subject which certainly carries great weight.

The ethical should never be lost sight of in practice or theory. The editorial recently given in THE LIVING CHURCH tersely touches this point. It is refreshing to read anything so sensibly put. Obstacles placed upon prison labor, or hindrances to sale of prison products, are just so many difficulties thrown in the way of reforming men.

There can be no right to confine human beings under such an environment that when turned loose they are made more liable to fall than before. It is the duty of the State to give employment to these men, and they should dispose of the results of the labor according to the same usages and customs governing all trades.

The proposed return to the chain-gang method of road construction only increases the difficulties, shifts the competition, without removing it, and would add materially to the expense. Let us hope that no backward steps be taken.

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The Discovery of the North American Continent

New York Tribune

IN view of the approaching celebration of the 400th anniversary of the discovery of the North American continent, some recent investigations and pronouncements by the president of the British Royal Geographical

Society are of especial interest. "As every schoolboy knows," the discovery in question is credited to the Cabots, and especially to Sebastian, the son. Sebastian, indeed, claimed the credit for himself, and gave to the world the first map of the newly found land; and so, down to the present time, John Cabot has figured in history chiefly as the father of Sebastian. There is now eminent authority for considering such judgment unjust, and for regarding John Cabot as the real discoverer of North America, and of the two, the better entitled to fame. Sir Clements Markham has for some time been engaged in research and study of the careers of the Cabots, and now formally announces the result above recorded. Into all the details of his argument we need not enter. The outline of the corrected narrative will serve. Like Columbus, he tells us John Cabot was a Genoese who, between 1461 and 1476, became a citizen of Venice. He traveled much and became an expert navigator and cartographer. He was in Spain when Columbus made his first voyage to America, and was much interested in that enterprise. Soon afterwards he settled in England with his wife and three sons, of whom Sebastian was the second, and on March 5, 1497, he was commissioned by the king, Henry VII., to fit out ships under the British flag and proceed to the discovery, exploration, and conquest of new lands beyond the sea. Thus authorized, he sailed from Bristol in a small ship called "The Matthew," with a crew of eighteen men. That was on May 3, 1497. The exact date and place of his first landing in North America are unknown. The Canadians who are going to celebrate the anniversary with much elaboration, have been unable to decide between the conflicting claims of various places, and have discreetly decided to dodge the issue by putting their memorial of Cabot in the legislative hall at Halifax, which place makes, and can make, no claim to the disputed honor. Sir Clements Markham, with convincing shrewdness of argument, names Bonavista Bay, Newfoundland, as the spot. That, however, is a matter of minor importance. What is important is that the right man should be honored, and that man, we may now well reckon, was John Cabot, the father, and not Sebastian, the son, who was a mere lieutenant of his father, and afterwards the historian and cartographer of his father's enterprise, which he strove to make to seem his own.

Book Notices

Easter Bells. Poems by Margaret E. Sangster. Illustrated. New York: Harper & Brothers. 1897.

These charming lyrics range through all the emotions of refined natures; they are religious, domestic, introspective, and personal. The gifted writer has placed under obligation to her all those who love harmony, chaste coloring, and true feeling.

The Will to Believe; and Other Essays in Popular Philosophy. By William James, Professor of Psychology in Harvard University. New York: Longmans, Green & Co. Pp. 332. Price, \$2.

Professor James is one of the cleverest writers whom America has produced, and anything from his facile pen is sure to be read with interest. This handsome volume will be no exception to the rule, though it contains only a collection of fugitive essays and addresses, in which none of the topics are treated in full. The volume takes its name from the first essay, in which the author defends the thesis that it is right from a philosophical point of view for us "to adopt a believing attitude in religious matters in spite of the fact that our merely logical

intellect may not have been coerced. This ground is skillfully maintained, and philosophic agnosticism is shown to be a most unreasonable attitude for one to take. Of course Professor James is not writing for ordinary but for academic readers, and to them we think his logic must be very convincing and his book helpful.

The Half-Caste. An Old Governess' Story. By the author of "John Halifax, Gentleman." New York: Thomas Whittaker. Pp. 238. Price, \$1.

The volume takes title from the first in order of a half-dozen short tales penned a generation since by Miss Muloch, and prior to the day in which she became world-known through "John Halifax" and some of her more extended stories, over which our fathers and mothers sat undrowsy through many hours of night. The other five here are: The Last of the Ruthvens; Quintin Matsys, the blacksmith of Antwerp; Antonio Melidori, a chapter from the History of the Greek Revolution; the Italian's Daughter, a story of the English poor, and the Sculptor of Bruges. Whilst each of these is of very great interest, the second one is of the most striking character, it being in touch with historical events under James I. and Charles I., which brought suffering and bloody deaths into the Ruthven family, laden with love sorrows and the beauty of faith and goodness. Miss Muloch's stories are ever a true indication towards a righteous heart and aim for our young people. Here is the closing sentence in the "Ruthvens": "There lives not one true heart, surely not one woman's heart, that in dreaming over their history would not say, "These two were not unhappy, for they feared God, and loved one another."

New Testament Hours. By Cunningham Geikie, D.D. New York: James Pott & Co. Price, \$1.50.

This is the fourth volume of Dr. Geikie's "New Testament Hours," and completes the series. The sacred books enlarged on are the Epistles of St. Peter, St. Jude, and St. John, the Hebrews, and the Revelation. The author's method and style of treatment have been so often pointed out that it seems necessary to do little more than call attention to this book. The historical introductions are admirable and interesting, and throw much light on the sacred writings under review. The paraphrases of the canonical authors carry the reader along with delight, and open up fuller meanings of the Word of God. The disputes about the genuineness of the Second Epistle of St. Peter are well outlined. Dr. Geikie maintains the authorship of St. Peter. The historical introduction to the Hebrews is written with care and diffidence. Dr. Geikie thinks that it is impossible to arrive at any ultimate decision as to the author of this Epistle and the community of Christians to whom it was first addressed. The various theories are, however, fairly stated and considered. The standpoint from which the Revelation of St. John is treated may be stated in Dr. Geikie's own words: "I feel assured that the generation to which the book was immediately addressed could only have understood its lessons as alluding to the events of their own days, and these I have sought to bring before the reader." It is not, however, claimed that other and secondary meanings may not be drawn from its chapters, from age to age. Bible students, lay and clerical, owe a debt of thanks to Dr. Geikie for his "New Testament Hours," which embody the results of wide reading and patient gathering of material. Biblical, historical, and archaeological. In view of the author's wide reputation in the field of recent Biblical literature, it is not necessary to add words of commendation.

Aspects of Fiction; and Other Ventures in Criticism. By Brander Matthews. New York: Harper & Brothers. 1896.

Just such a volume as a man of taste would like to take up in a restful moment. There is always something to interest, to amuse, to arouse thought, while nothing is so deep as to interfere with the pleasing luxury of half-idle reverie. The essays are varied, short, sharp, and decisive.

The Landlord at Lion's Head. By William Dean Howells. New York: Harper & Brothers. \$1.75.

New England life finds in this recent effort of Howell's skillful and interesting delineations. The characters stand out vividly, and the descriptions are in the author's best manner. To those who love faithful, artistic, and modest literary workmanship, this novel will be indeed a treat. The illustrations by Smedley are numerous, attractive, and appropriate.

Lauda Sion; or The Liturgical Hymns of the Church. Lectures delivered in 1896 under the auspices of the Church Club of New York. New York: E. & J. B. Young & Co. 1896.

Here we have five lectures by distinguished Churchmen, on the Psalter, the Hymns of the Eucharist, the Hymns of the Daily Offices, the Hymns of the Ordinal, and the *Te Deum Laudamus*, all well worth reading and admirable as additions to parochial libraries or the rector's study. The lecture by the Bishop of Vermont on the Hymns of the Eucharist seems the best in the book.

A Critical and Exegetical Commentary on the Gospel According to St. Luke. By the Rev. Alfred Plummer, M.A., D.D. New York: Charles Scribner's Sons. Price, \$3.

The introduction to this book, covering some eighty pages, is full of interesting matter well put together. Necessarily much of it covers well trodden ground, but the form is excellent, and the results of the latest investigations and discussions are used to good purpose. We have seen a notice of this commentary in which it was criticised as showing too much deference for "traditional" views, and as being too anxious to explain away apparent difficulties. The features thus condemned are among those which fit this book for the use of a devout Christian student. Moreover, the assumption that what information has been handed down in the Church along with the sacred books touching their authorship, aim, and other circumstances, is presumably false, is gradually being thrown over even by the most "advanced" critics, repugnant as it always has been to plain commonsense. In the crucial passage about the Taxing, Chap. II. verse 1, where St. Luke's accuracy has so long been impeached, the facts given are sufficient to show that so far as the testimony of secular history goes, there is so much uncertainty connected with the government of Syria during the years before and after the birth of our Lord, that a cautious critic should hesitate to express himself dogmatically. The analysis of the Gospel is very satisfactory. The portions peculiar to St. Luke and those which it has in common with the other synoptics, are clearly indicated to the eye. Dr. Plummer does not see his way to agreement with Ellicott, Wieseler, and others in bringing the "great intercalation," ix: 51-xix: 28, into harmony with St. John's three journeys, but we should still advise students to consult Ellicott (Hulsean Lectures) on this point. We do not find the expositions of the parables particularly illuminating, but perhaps that is not to be looked for in a commentary of this character. On the whole, it may be recommended as a valuable aid to the student who is discriminating as well as earnest.

Magazines and Reviews

The most striking article in *The Church Eclectic* for June (The Young Churchman Company) is an editorial protesting with moderation and dignity, but none the less vigorously and incisively, against the alleged teaching of the Bishop of Louisiana, which called forth a protest from the Protestant ministers of New Orleans. The editorial on the Church of England during the past sixty years is well done, though unfortunately headed, "The Church of England under Queen Victoria." It may seem a trivial criticism, but we do not like any terms which imply that the Queen is in any sense at the head of the Church, and that it is "under" her. "The Church of England During the Reign of Queen Victoria" would have been better. The

leading article is an interesting historical study, "The Church of England in the City of New York and the Founding of Trinity Church," by the Rev. Joseph Hooper, A.M. Dr. F. S. Jewell treats instructively of the claims of custom in the matter of "Prayer for the Departed." Father Benson has the first of a series of papers on "The Levitical Sacrifices." Most notable among the miscellany is an account of the visit of the Archbishop of York to Russia.

It is a pleasure to note the growing influence and usefulness of *The American Church Sunday School Magazine*. The June number is full of good things, being a picture of the Church's Sunday school interests and activities. Besides reports of addresses at various conventions, and many readable items, "The Current Expositions of the Commandments," by Dr. W. W. Newton, are very valuable. In the "Lesson Helps" appears for the first time the Ven. Archdeacon Taylor, of the diocese of Springfield, as a contributor. His first installments of "notes" promises a vigorous and thorough treatment of the Trinity-tide studies in the Acts of the Apostles. There is also inserted an excellent map, in colors, of St. Paul's missionary journeys. A faithful use of the *Magazine* cannot fail to raise the grade of Sunday school instruction.

A Notable Message

Executive Office, State of Texas,
May 18th, 1897.

TO THE HOUSE OF REPRESENTATIVES:

House Bill No. 157 is herewith returned without approval. It proposes three changes in the law of divorce, authorizing it (1) expressly for habitual drunkenness on the part of the husband, instead of holding it cruel treatment, as construed by the courts under the existing statutes; (2) for abandonment on the part of the wife for two years, instead of three years, under the present law; and (3) for abandonment on the part of the husband for one year, instead of three years, as now. It is respectfully submitted that these changes in the law would be detrimental to society, and should not be made. At the earliest period of our history the present law on the subject of divorce was framed, and has answered every reasonable purpose. It has met the demands of half a century of progressive civilization, and at no time has it brought stain or opprobrium upon the State. Broad, elastic, and sufficient, as interpreted by our courts, it has kept pace with the needs and social progress of the people, and yet has tended to make marriage a permanent rather than temporary status. Forty years ago the safe limits within which drunkenness should be made ground for divorce was stated by Chief Justice Hemphill, in *Camp v. Camp*, 18 Texas, 534, and experience has proven the wisdom of the present statute as thus construed. It is believed that the proposed enlargement of the grounds for divorce by lessening the period of abandonment is equally unwise. Whether regarded in the nature of a civil contract or religious sacrament, marriage is the corner-stone of our social fabric. It is the foundation of the advancing civilization of mankind. Every divorce is hurtful to society, and every happy and permanent marriage is a blessing. Easy severance of their ties encourages hasty and inconsiderate marriages; but the knowledge that they will be as durable as the conditions of society will permit, will make them in a large measure the result of deliberation and sound judgment. Adherence to laws which have stood the test of time will spare our State the shame of becoming the divorce refuge of adventurers and profligates, and tend to make marriage, as beautifully described by Sir James McIntosh, a school of the kind affections and a fit nursery for the commonwealth.

C. A. CULBERSON.

FROM DENVER:—"You have my most cordial wishes for the increase and circulation of THE LIVING CHURCH in its full presentation of the Gospel, and in earnestly contending for the Faith once and for all delivered to the saints."

The Household

The Dawn

BY RHODES CAMPBELL

IT was a cozy little room in a tiny flat in a busy, bustling, Western city. The cheery little tea-kettle in the furthest room back seemed determined to make itself heard, as it sputtered away in the delightful manner known to kettles. Everything was as neat as possible; nothing new, and a few articles well worn; but over all was a nameless grace which some women know how to dispense to the humblest surroundings.

The woman who sat by the window striving to catch the last bit of daylight ere it was shut out by the high buildings opposite, for her pretty needle-work, knew every carefully darned hole, every makeshift to put the best foot foremost, known to the heart of a clever housewife. It made her sick to think of it all, with the certainty that it must go on and on to the bitter end. Her brain was tired going over that past so different from the present. Her handsome home was ever before her; her energetic husband commanded the respect and admiration of friends and members of the business world. It had seemed as if things must always move on in the same way: the pleasant social duties, her perfectly executed entertainments, her yearly trips away for change and pleasure. And when a son had come to brighten the childless home, her cup seemed very full. Not that she fully appreciated her prosperity—how many do? But she enjoyed life. And then the crash came when her husband failed. He tried to rally his old indomitable spirit, but a sudden cold brought on pneumonia, and he lived but a short time. Pitying friends said that it was a comfort that the son was old enough to manage things and support his mother. They moved into a small house in an unfashionable street, and another year passed. Then the son followed his father, in one of those sudden illnesses so prevalent in our changeable climate.

And now, to-day, the mother's eyes were dry; her heart bitter. Why must so much come to her? The world looked very dark. She only longed to leave such uncongenial soil. What was left her, indeed, to enjoy? Long ago she had given up friends and every tie which bound her to the old life. By many she was as utterly forgotten as if she had died. The few warm friends who clung to her had at last given up their unreturned visits. What had this poor, unfortunate woman to do with their charmed circle? So reasoned the woman in the flat. If she could not live as she had, better bury herself in the life forced upon her by unrelentless fate. One there was, indeed, whom indifference could not wholly chill. Margaret Roland's friendship would not be repulsed. But to-day, even she was gone; her physician had ordered her East for her health's sake. "She, too, would be claimed by death," thought the woman by the window, as her needle went in and out so swiftly. She would not acknowledge before how great a part of her life, cheerless as it was, had gone with her friend. She wished, now, she had broken through her reserve and told her so; but Margaret had so much, one more demonstration of regard would be but the tiny drop in the full bucket.

There! she could not see any longer. She supposed she must have lights and get some-

thing ready for her solitary meal. How long must the monotonous, dreary round go on?

She prepared her chocolate and toast, washed the dainty china, relics of her old life. As she drew the shades in the front room, she was startled to find herself confronted by another face on the other side of the glass. And such a face! Worn and white, with great, sunken eyes; thin, gray hair, blown by the sharp wind; threadbare shawl drawn tightly over the bent shoulders. An old woman, this is what Eleanor Makemson saw. She had seen such many times, but never one like this. As she drew back, the eyes of the two women met, and held each the other's, as if spellbound. Then the one outside turned away. But she had not gone far, when a voice arrested her. "This is a bad night; come in and get warm," it said.

The woman turned, and saw an elderly, but still plump and fine-looking, woman standing in the doorway, her beautifully fitting gown and wealth of white hair giving her an air of distinction. She wavered. She thought she said, "I am used to it; I must go on"; but, somehow, she found herself within the warmed and lighted room and seated in a large rocker. She leaned back and closed her eyes. She was chilled, and so tired. She did hope she was not going to faint and give this beautiful stranger trouble. Instead, she found herself drinking hot chocolate and feeling better. It was all so new to her and so delightful that she could not bear to speak for awhile. Then she roused herself. "I don't know what you think of me," she said, "staring in your window so, but I couldn't help it. It was all so pretty; just like the place Sam and I had so often planned."

Eleanor looked at her curiously. She had not expected such a gentle voice and refined speech.

"I'm glad it gave you pleasure, I'm sure," she said politely, yet with her usual half-ironical tone.

"You must be very happy." The woman's eyes took in her surroundings like a tired, yet pleased child.

"Oh, very," said the sarcastic voice. "I have so much to make me so."

"I thought so," said the other simply. "Well, I might be worse off, myself. I have Sam and, until lately, I've had work. And that's a blessing these hard times."

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"Do you work?" Eleanor asked the question quickly as she looked at the frail creature before her.

"Not now," said the woman; "they've cut down, and of course they'd rather keep younger workers. I cannot do as I did. I don't know why. I sit up half the night to catch up, but I never do." Her face clouded a little, then brightened. "But I have Sam," she repeated.

"Why does your husband allow you to work?" Eleanor asked, indignantly.

"It is my son, and it does fret him," said the woman; "but, you see, he's so badly crippled and has such a cough he can't do very much. But he manages to get something. We haven't been behind yet in our rent." She spoke with an air of subdued triumph. "I must go," she said, suddenly. "I don't know what has made me talk so much, I'm sure. But I never see anyone but Sam; that is, the kind I can talk to. And the chocolate and warm room made me feel so good. I cannot thank you enough, madam." She made a movement as if to go, but Eleanor laid a detaining hand on her arm.

"Oh, no," she said, impulsively; "I am lonely, too. Stay, and tell me about yourself and—Sam."

A little smile came over the thin face. "Oh, there's nothing to tell. We've just lived along since Sam's father died." A shadow fell over the face. "Our troubles came so hard on him," she leaned forward

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THERE is a right way to paint and a wrong way. The right way is to have the best paint—Pure White Lead (see list of genuine brands) and Linseed Oil—applied by a practical painter. The wrong way is to get some mixture about which you know nothing and apply it yourself or have some inexperienced, irresponsible person do it.

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eagerly; "he didn't always do right, but I hope it was forgiven him. Some folks think that the Lord takes in all that. I can't rightly say; I've thought about it so much that I can't reason it out. What do you think?"

"I believe He does," Eleanor said, in spite of herself. "But weren't the troubles hard on you?" she asked.

"Well, men take things differently, you know. Mercy! what would become of the home if the mother gave up? We must brace up; so much depends on us."

"Did you lose money?" Eleanor asked, softly.

"Yes, and children, and our house burned; and then Sam had his accident. It seemed as if I couldn't hardly bear that; but do you know—the deep-set eyes pierced Eleanor's very soul—"do you know? I believe it was a big blessing; for Sam is so correct. He hasn't a bad habit. Just think! Not one! And I was afraid before—well, you know, real good boys get wild sometimes. And we had some pretty dark days, and boys like bright times and a happy home. I did my best, but with sickness and death and his father, I'm afraid I didn't always keep up as I ought. But, I'm sure, I oughtn't to complain. We've never come to the poorhouse, and Sam says we never shall; and that's such a relief. There! I know you think I'm a talkative old woman. Sam wouldn't know me—you see, men don't understand that women long to let out sometimes. We may not meet ever again, but you've helped me, and I shall love to think of you in such a pretty home. I had about given out when I came in. You see, I've walked so many miles after work, and I didn't eat much before I started."

"Won't you let me send something to Sam?" Eleanor asked, as she hurried into her tiny kitchen and packed a basket.

Eleanor tossed about that night, as she often did; but this time her thoughts did not dwell on that sorrowful past. Her eyes stared eagerly into the darkness as her mind worked out its plan. "Mr. Van Werter told me to come to him anytime I wanted anything, and he said he'd be glad and thankful to do it, as he never could forget David Makemson's helping hand given to him when he needed it. I never would ask anything for myself, but—I wonder if he really meant what he said. Gratitude is so short-lived. Well, I'll try."

The weeks went by as usual after the ripple in Eleanor's quiet life. And yet not quite the same. Eleanor could not eat or sew, or put the three rooms in order, without thinking of the strange guest. "I suppose it really did seem like wealth to her," she thought, curiously. "And the insurance I have, and Cousin Tom's little legacy, and my leisure and nice clothes—if they're not many—I suppose they would be a fortune to her. And yet she used to have plenty. And, oh, horrors! think of a husband drinking and going to the bad! And being thankful for her crippled son! I never thought my son could be bad; but I suppose other mothers have felt that way, and yet they did go wrong. Better mothers than I, perhaps, too."

Eleanor looked dreamily past the energetic little kettle. "I wonder if, after all, I am a fortunate woman," she said, in that half-thoughtful, half-whimsical fashion peculiar to her. And her face kept its look of awakened wonder for some time.

One day Eleanor had come in from a brisk walk. She had gone out more lately, and really, somehow, she had found many things to interest her in this dull, unhappy world. For one thing, she had read an appeal from the new children's hospital, and suddenly remembered her old skill at jelly-making, and thought she might buy some fruit. The remembrance of the little girl who had taken a sudden fancy to her was fresh in her mind. "To think of her liking an old woman like me!" she thought, with a little glow of heart. Someone was at the door—she never had visitors. A woman stood there, smiling, "Oh!" Eleanor let fall the little exclamation unwittingly. For her visitor was so changed from the one she remembered, she felt bewildered. The pretty yet quiet bonnet, the fine black dress, the perfectly fitting gloves—all this Eleanor's quick glance comprehended. But the face was so different—it must be someone else.

"I believe you don't remember me," the visitor said, with a little laugh; "but I haven't forgotten you. I couldn't settle down to anything, Mrs. Makemson, until I'd come to see you. Sam made me promise I'd not let another day pass without seeing you. You'll never know how happy we are! Why, your friend, Mr. Van Werter, found a place for Sam, and his cough's better, and we're so comfortable. He says Sam's a genius, but Sam says he isn't. Anyhow, he's happy. I didn't say so, but it troubled me to see Sam getting a little bitter. I didn't blame him, but I was afraid it would hurt him who has done so much for us. And now he smiles so much, and seems so different—oh, my dear woman! I wish I could tell you what a happy person I am! And all through you. I know you're just the kind that's always thinking of others; you look like it. So I know you're happy. But I did hope you'd let me do a little for you. I used to sew well, and I thought if you'd use these sometimes." Out from the folds of the package she carried fell some dainty *lingerie*, hemstitched so perfectly.

The rare tears came to Eleanor's eyes. "Did you do this for me? You've done so much already," she said.

The other looked bewildered. "I never did anything for you before; and this is so little," she explained, deprecatingly.

When she had gone, Eleanor's eyes were bright. "I am a fortunate woman," she declared. "God forgive me that I never found it out before." She glanced at a letter lying on the table. "Dear Margaret is so much better; I'll write and tell her—well, that I'm a fortunate woman." For with the dawn, however late, comes light.

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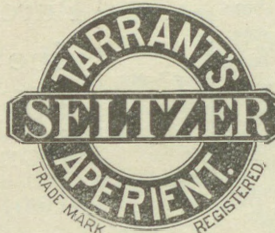
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Between the dark
and the day-light,
When the night is
beginning to lower,
Comes a pause in the
day's occupations
That is known as
the Children's Hour.

The Other Boy

BY JEANNETTE SWING

"MAMMA, mamma," exclaimed Tom at the top of his voice, and as Tom had a voice with a great deal of "top" to it, the baby gave a jump, and began to cry. Tom's mamma, half smiling, half frowning at his excitement, set him to rocking the cradle; and he had to wait till the little one was asleep before he could tell the news which was so hard to keep.

"Well, Tom," said the mother finally.

"Why, mamma, I am almost sure of that place in Mr. Lawrence's store, almost sure. And won't it be splendid? He pays four dollars a week, and that will be a great deal to us, won't it?"

"Yes, indeed," said his mother, "it will be a great help, and I've always wanted you to get in a good place like that, where you can work your way up, and show them what a faithful little fellow you are, even if you do wake the baby sometimes."

"Oh, I was excited, mamma," said the boy, smiling, "and you can understand how a fellow feels when he has been trying so long to get a position, and then has this nice one almost as good as promised to him."

"It is not quite certain, though, Tom?" asked his mother.

"No, not quite, though I feel pretty sure of it, now; Mr. Lawrence said that he had to see another boy yet, who was anxious for the place, and had promised to give him a hearing, but he felt that I would suit him, and for me to come in the morning."

Tom and his mother were in pretty good spirits all the evening, and many were the things thought of and planned in regard to the new position, and Tom told how faithful he meant to be, and how Mr. Lawrence should never regret having given him the place.

At last bedtime came, and though Tom was certain he could not sleep a wink for thinking about it, yet his mother advised him to go to bed and try, so that he would feel bright for the next day.

"Mother," he said as he was leaving the room, "I want to ask you something. God always answers our prayers, doesn't He?"

"Yes, dear, if it is best to have them answered."

"Well, it certainly will be best for me to have this place, and I have been praying for it ever since I first heard of it, and I am certain God will answer this prayer, won't He?"

"I hope so, Tom. It seems for the best, and I think He will."

The next morning Tom was up bright and early, and could scarcely wait to eat his breakfast, so eager was he to get to the store, and be made perfectly certain of the

position that meant so much to him and his widowed mother. He had prayed for it more earnestly than ever before, and so had the boy's mother, and both were sure that their prayers would be answered.

Tom kissed the baby and hurried away, thinking of the pretty little red shoes he meant to buy for it out of that wonderful four dollars he was to earn the first week, and how the baby would laugh and crow as no other baby ever could, according to Tom's opinion.

He was an unselfish little fellow, and thought more of the good things he would get for the baby and mother, than any good it would bring for himself.

In about an hour after he had gone, his mother was in the kitchen washing dishes, when she heard the side door opened and closed, but no Tom came rushing in to tell her the good news. All was very quiet in the little sitting room.

She wiped her hands, picked up the baby, and went in, and there in the chair before the fire sat Tom, with his face bowed in his hands and the hot tears trickling through his fingers.

He looked up at his mother, and tried to smile at the baby, who crowed at him, and did not seem to know what to make of his serious face.

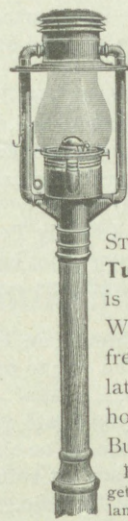
"Well, mamma," he said rather huskily, "the other boy got the place."

"I am so sorry," she said, not able to keep the tears from her own eyes.

"And I'm never going to pray for anything again," said Tom, a hard look coming into his face.

"Tom," said his mother, "you do not mean that, I am sure."

"No, mamma, I hardly mean that, but it does not seem to be any use to pray for



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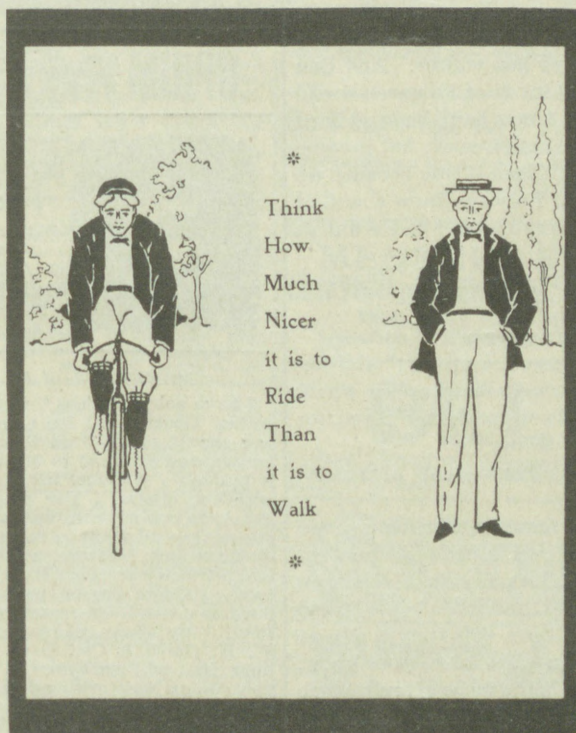
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things if we do not get them. I am certain it would have been best for me to have had it, and I do not understand."

His mother was a simple woman, and did not know how to explain it herself, and, in fact, she felt very much disappointed, and could not quite feel that everything happened for the best.

The weeks passed away, and finally Tom secured a position in another store, not half so nice as the one he wanted, and was certain he ought to have had.

One day his proprietor sent him on an errand to a very poor part of the city to collect a bill from a woman there.

"It's not likely she will pay you," said the man, "for they are as poor as can be, or else they do not want to pay, but I am not going to give them any peace until they do. I have been sending there right straight along for the last three months."

Tom found the place, a dirty, crowded tenement house, and the woman lived in the very top of it. The stairs were dark and steep, and he was quite out of breath when he reached the room he had been directed to.

The woman who admitted him had a baby in her arms, and another little one clinging to her skirts, and there were three more children playing about on the floor. The room was not dirty, but very poor and ugly, and Tom could not help thinking how awful it must be to live in such a place, and how different their own little sitting room at home was, although it was not very elegant, either.

"Come in," said the woman, when Tom told her he was collecting for the coal sold by the Brown Company.

He went in, and was glad to sit down, while she gave the baby to its sister to hold.

"I am so glad that I can pay Mr. Brown, at last," she said; "you can tell him, please, that my son has got work now, and that I am sorry he had to wait for the money. It is a terrible thing to be out of work, and Ben tried so hard to get something to do."

"Is that your son you spoke of?" asked Tom, feeling interested in the woman, and thinking what a pretty baby it was, and how it made him think of the one at home.

"Yes, Ben is my son, and one of the best boys a woman ever had. But the factory where he worked burnt down, and he was hurt in the fire, and we came near both starving and freezing last winter. And Ben was beginning to think that he never would get another place, times have been so hard and so many people out of work, but it came at last. I often tell Ben it was because we prayed so hard, and I always knew that God would answer our prayers, and so He did at last."

Tom was silent for a moment, thinking. Finally he added:

"Where does your son work?"

"For Mr. Lawrence, the grocer," she answered; "and I do not see what we would have done if he had not gotten the place, for we were just ready to starve."

When Tom went home that night, he said to his mother:

"Well, mamma, a queer thing happened to-day. You know ever since I did not get that position at Mr. Lawrence's, I have been feeling hard towards that other boy who did get it, and I have been thinking it was no use praying for things because, you know, we prayed for that, and it was given to some one else. "Well, to-day I came across the home of the other fellow, and I declare, he

needed it lots worse than I did. Why, there is his mother, and four or five little children, all living in one room, and such an awful place it is. And they were pretty near starving. And the strange thing is, that this fellow and his mother were both praying for the position, just the same as we were. Of course God could not give it to us both, and He knew which of us needed it the most."

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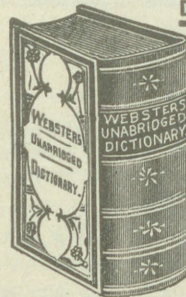
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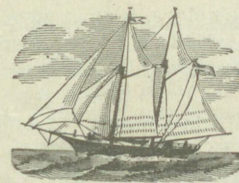
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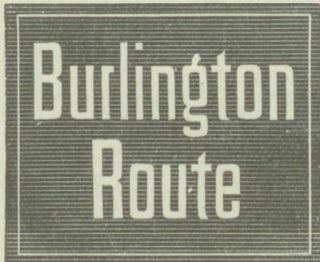
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Traveling With Children in Summer

When packing the lunch basket plenty of fresh white wrapping paper should be provided, and a few shallow cardboard boxes, about six inches long, four inches wide, and two inches deep. These will keep bread and butter, sandwiches, or cake in perfect condition. Putting them up in small packages is one of the secrets of producing them in an appetizing state when they are required for use. In making sandwiches for children cut the bread thin, spread it lightly with butter, cut the meat very fine, put it on in an even, thin layer, sprinkle with salt, and cut the sandwich in narrow strips, not more than three inches in length. Avoid ham, and use, instead, chicken, roast beef, tongue, or mutton. The yolk of a hard-boiled egg, rubbed smooth with a knife blade; a little thick jam that will not run; raisins, stoned and chopped in small pieces; very thin slices of banana, cut in four parts, may be used for the sake of variety. Plain bread and butter should not be omitted. Oranges are probably the safest fruit, although any fresh ripe fruit to which the children are accustomed may be eaten. A fruit-knife and silver fork, and a small saucer, in which to prepare the fruit, will be found a great comfort. If the fork is used in eating the fruit there will be no sticky fingers. Plain cake, cut in small pieces, may be added. Ginger snaps and cookies are usually acceptable. A few thin graham or oatmeal biscuits may be taken; any rich cake is unsuitable.

What the children shall drink is as important a point to settle as what they shall eat, and usually a far more difficult one to decide satisfactorily. It is most unsafe to let them drink, from the common drinking cup, the water in the tank in the car, and yet it is difficult to carry a beverage that will satisfy them. It is easy to provide either a cup, a small glass in a leather case, or a silver mug. The contents are a much more troublesome matter. Probably the best plan for a short journey is to fill two bottles, with patent fastenings, with fresh water. If necessary, it can be boiled before starting, and should then be well shaken in a large bottle to restore the oxygen it has lost in the process. If the day is warm and there is much dust the children are sure to be very thirsty, and this thirst must be provided for, or the little ones will be sure to be cross and uncomfortable.

If the journey is a long one, sterilized milk may be carried, but this is too substantial a food to quench thirst readily, and is not as satisfying for that purpose as water. Feeding bibs should be provided, and some soft old napkins put in the lunch-basket. A small sponge is useful to remove the inevitable traces of stickiness, and to freshen face and hands after eating. If juicy fruit be taken, a small square of soft white table oilcloth will protect the children's dresses from chance drops of juice better than anything else that I know of.

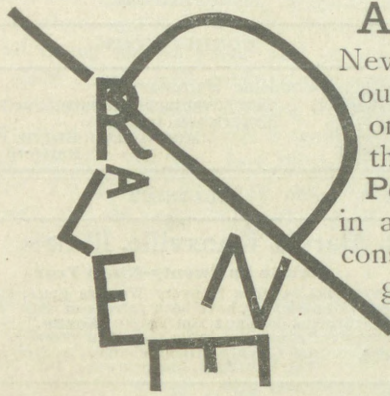
Some children are made sick by the motion of the train. It is well to carry a few soda-mint tablets, as they are efficacious in relieving nausea. One can be dissolved in a little water, and given in this way if it cannot be swallowed whole. They are perfectly harmless and a very simple medicine. Where the little patient is inclined to nausea, he should be laid flat on the seat, with the head as low as possible. It is wise to take some large old towels for use in case of an emergency.—*Ladies' Home Journal.*

(To be continued.)

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