

# The Living Church

Mrs S P Smiley 13397  
Box 34

## "Eye Hath Not Seen"

BY MRS. J. D. H. BROWNE

When the soft south winds blow,  
And the blossoms drift like snow  
To my feet;  
And the merry mockingbird  
In the perfumed shade is heard,  
Shrill and sweet;

When the sky is tenderest blue,  
And the light clouds sailing through,  
Like a fleet  
Bound for happy shores, pass on,  
Casting shadows swiftly gone  
O'er the wheat;

When old earth seems born a-new,  
And her breast with diamond dew  
Is bedeckt,  
And her green robes are a-gleam  
With the silver of the stream,  
Sunlight flecked;

When the trees toss leafy plumes,  
And a thousand scented blooms  
Star the fields,  
And the lark's clear monotone,  
O'er the bending grasses blown,  
Rapture yields;

When the wild dove to his mate,  
With Joy and Spring elate,  
From his fray  
In the dusk-depths of the grove,  
Calls forth, "Love, love, love,"  
All the day;

So fair this glad world shows,  
So dear her beauty grows,  
That I thrill  
With a touch of nameless grief  
That life's day should be so brief,  
Night so chill!

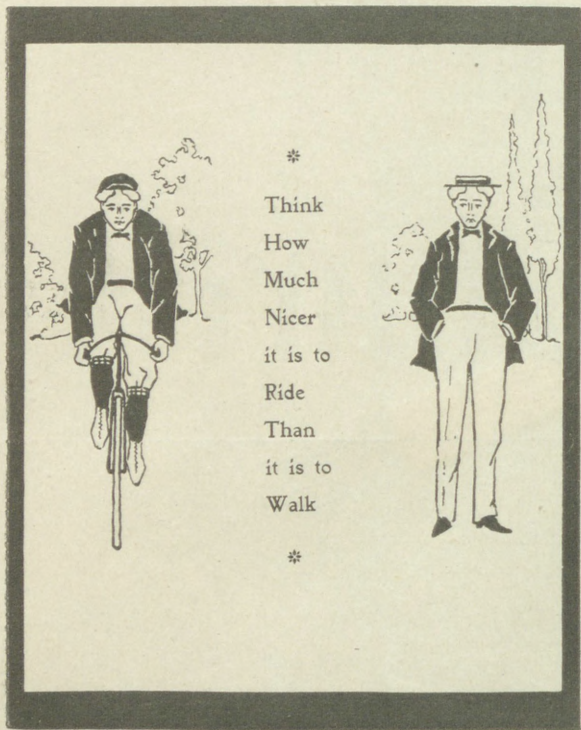
That lo! yet a little while  
And for me the green earth's smile  
Will be gone,  
Closed eyes and silent heart  
We each shall lie a-part  
One by one.

Yet, ah! there is a land,  
Fairer than eye has scanned  
Or ear hath heard,  
With joy a thousandfold  
Dearer than earth can hold,  
Than heart hath stirred.

To those who love their King,  
Beyond what life can bring,  
Shall be given  
The glory of His face,  
The bliss of His embrace,  
The Light of Heaven!

San Bernardino, Cal.





\*  
Think  
How  
Much  
Nicer  
it is to  
Ride  
Than  
it is to  
Walk  
\*

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DECIDING · UPON · MEMORIALS ·  
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# The Living Church

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

CHICAGO, JUNE 26, 1897

## News and Notes

ONE of the greatest acts of homage, and one typical of the reign of Queen Victoria, is to be observed in the fact that while, practically, the whole world is celebrating her Diamond Jubilee, all talk of wars is silenced; grave diplomats and fiery correspondents alike forget the problems which but yesterday were in the public eye; even the Turk pauses in his barbarous work, and joins in the general rejoicing which marks the sixtieth year of a reign of wisdom and peace. Civilized nations, almost as a unit, this week manifest their pleasure in the opportunity to honor the Queen, and in so doing manifest their approval of that which has been productive of peace and progress. It is a manifestation of which the diplomats who are handling the Eastern question should take cognizance.

THE report of the Clergy Relief Fund is encouraging. Under Mr. Neely's vigorous administration it is growing, but not fast enough to meet the need. In some dioceses provision is made for the families of deceased clergymen, but in most of them there is no fund for the aged and disabled clergy and their families. There is nothing that the Church needs to do more than this. We have over and over again called attention to it, and we do so once more, and more hopefully. If our wealthy laymen would remember this fund in their wills, as the secretary says, "the problem would be solved."

DR. NAYLOR, the famous ex-organist of York Minster, expired at sea while on a voyage to Australia, which he had undertaken in the hope of restoring his shattered health. As a boy he entered the choir of Leeds parish church, and soon gave abundant evidences of a strong musical bent. At the age of twelve he actually experienced the not altogether unalloyed luxury of hearing an anthem composed by himself performed by the choir of which he was a member. After ten years' distinguished service to music at All Saints', and after over a quarter of a century's residence in Scarborough, Dr. Naylor was appointed by the Dean and Chapter of York to succeed Dr. Monk as organist and master of the Minster choir. For the festivals of the North-east cathedral choir, he composed the cantatas "Jeremiah," "The Brazen Serpent," "Meribah," and "Manna," which were performed by choirs of some 800 voices in York Minster. For the military services at the Minster, he composed five anthems, and the spirited fanfare for the national anthem first used at the celebration of the Queen's Jubilee in 1887, and always played at the military services, was also Dr. Naylor's work; and he was the composer of a brilliant devotional service for the Holy Communion, a beautiful setting of the Easter anthem, and the threefold "Amen,"

with which the daily service at the Minster concludes.

A TELEGRAM received as we go to press states that the Rev. David H. Greer, rector of St. Bartholomew's church, New York City, was elected Bishop-coadjutor of Rhode Island on the first ballot.—The new Chinese minister at Washington is a member of the Church of England. Minister Wu Ling Fan was educated in London, and called to the English bar in 1877. Viceroy Li Hung Chang selected him as his legal adviser. He was afterwards made director of Chinese railroads, and was connected with the negotiations for peace with Japan. His suite nearly all speak English, and one of them belongs to a well-known Christian family in Hongkong.—The Postal Congress has conferred one favor on foreign correspondents, as they will in future be able to send letters weighing three-quarters of an ounce, instead of one-half ounce, for the same amount of postage.—A familiar landmark disappears from New York City in the removal of the building so long known as the Tombs.—The death is announced of Alvan Graham Clark, the famous telescope maker of Cambridge, Mass. It will be a serious loss to science. He was credited with a number of important sidereal discoveries, and had received various honors.

BISHOP GRAVES forwards the following letter and resolutions:

TO THE CLERGY AND LAITY OF THE ANGLICAN COMMUNION IN CHINA AND COREA, GREETING:

We, Bishops of the Holy Catholic Church, in full communion with the Church of England, all of us being lawfully commissioned to exercise episcopal functions in China or Corea, assembled at St. John's College, Shanghai, under the presidency of the Rt. Rev. George Evans Moule, by Divine Providence, Bishop of the Church of England in Mid-China, after receiving in St. John's chapel the Blessed Sacrament of the Lord's Body and Blood, and uniting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people, and the condition of the Church in these lands.

It seemed good to us to associate with ourselves in the discussion of these questions several of the most experienced priests of our respective dioceses, and after such discussion, which lasted during two whole days, to meet by ourselves alone for the purpose of final consideration of the questions involved, and for passing such resolutions as were deemed suitable and beneficial.

The whole of the resolutions here appended were passed by us unanimously; it being, nevertheless, clearly understood from the first that no resolution of the conference would be held to be binding merely in virtue of such resolution.

We are sure that the importance of most, if not all, of them, will be acknowledged by the clergy, whether native or foreign, and that all the members of our Communion—(we would fain hope, in some cases those who are beyond our borders) will be thankful if they should be found to contribute in any measure towards a solution of the questions involved.

On three of the subjects discussed\* we have thought the appointment of a committee to in-

\*A common formula for Holy Baptism; common terms for the three orders of the Holy Ministry; Church Discipline.

vestigate further and report to the president, would be of real practical advantage in bringing about a wider concurrence of usage.

Two other subjects were discussed by ourselves alone, (1)—The subdivision of existing dioceses of the Anglican Church in China, Manchuria, and Corea, (2)—The relation of the American and English branches of the Church in China and Corea; and a resolution was passed on each. These are not incorporated with the other resolutions, since the initiative in any action involved rests rather with our home Churches than with ourselves, and it seems to us that no good end would be served by the publication of our opinions at this time.

We would call upon you all to join us in giving thanks to Almighty God for His goodness in permitting us thus to meet in conference together, and for His favor manifested to us all during these meetings. We earnestly commend to your prayers the labors of the committee appointed to report on the several subjects discussed, and of those responsible for the issue of the Church periodical in Chinese.

We pray that the deepened sense of our oneness in Christ Jesus, and in the bonds of our common Communion which have been vouchsafed to ourselves during this conference, may be abundantly granted to our clergy and their flocks also; and further, that our having been permitted thus to manifest the real unity of the Anglican Communion in these countries, notwithstanding the different nationalities, missionary agencies, and divergent schools of thought, represented, may in the good providence of God prove to be one step onwards in the direction of that perfect unity which we believe to be according to the mind of our Lord and Master Jesus Christ.

We are, with brotherly love,

Your servants for His sake,

G. E. MOULE, Bishop in Mid-China.

CHARLES PERRY SCOTT,  
Bishop in North China.

CHARLES JOHN CORFE,  
Bishop of the Church of England  
in Corea and Shingking.

F. R. GRAVES,  
Bishop of Shanghai and the  
Lower Yangtze Valley.

W. W. CASSELS, Bishop in Western China.  
Shanghai, April 6th, 1897.

### RESOLUTIONS

I.—In view of current misunderstandings arising out of the two terms, "Religion of the Lord of Heaven" and "Religion of Jesus," as though the two were fundamentally distinct religions, this conference recommends that all branches of the Anglican Communion should use and promote the use of "Religion of Christ" as equivalent to Christianity.

II.—That as a term to designate all Churches in China and Corea within the Anglican Communion, this conference recommends the adoption of "Tsong Ku Chiao Hwei" as the equivalent of "Anglican Communion."

III.—In view of the two renderings of the Baptismal formula in use in the various missions of the Anglican Church in China and Corea,—the variety mainly turning on the question whether the formula should come from the Latin, as in our English Prayer Book, or direct from the original Greek—this conference proposes to appoint a committee to investigate this question with a view to a uniform use hereafter.

IV.—That this conference, without any hesitation, re-affirms the sanctity and the importance to the life of the Church, of the Lord's Day [see report of Lambeth Conference, 1888], but, nevertheless, is convinced that under present conditions in these lands, clergy in charge of congregations, and bishops in judging cases referred to them, are bound to give due consideration to



circumstances in dealing with Christians who absent themselves from divine service, and lead the requirements of their occupation or trade as reason.

V.—That a committee be appointed to consider the various methods of discipline existing amongst us at present, and to report at the next meeting of this conference.

VI.—This conference, after full and careful consideration of the important letter addressed to them by many of their clergy in 1895, asking for a common, classical version of the Book of Common Prayer, convinced as they are of the desirableness of uniformity in the rendering of theological and liturgical formulae, nevertheless feel that in view of the difference in some minor but important respects, besides the canon of the Holy Communion, between the American and English Prayer Books, it is impossible at present to secure a common version in classical Chinese for all our dioceses. Meantime, deeming on the one hand the widely used Prayer Book of Bishop Burdon to stand in need of revision in respect both of terminology and arrangement, and aware that the American Mission has bestowed much labor on the revision of their Prayer Book, and is now approaching its completion and publication, advises the postponement of the undertaking until the bishops and their clergy shall have had an opportunity of studying that revision, with a view to its possible adoption; at least in respect of theological terminology.

VII.—That this conference adopts the report of the Provisional Committee on the publication of a Church periodical, subject to the acceptance of the office by the proposed editors.

VIII.—Seeing that the existing method of reckoning the days of the week which has been commonly used by the non-Roman Catholic Churches in China since the early part of the century is inconvenient and misleading, this conference resolves that it is most desirable that in all branches of the Church in China and Corea distinct efforts should be made to change the phraseology, so that whilst "Lord's Day" stands for Sunday, Monday is always spoken of as the second day of the week.

IX.—This conference recognizes with thankfulness the amount of unanimity already attained on the point of common terms for the holy ministry, and inasmuch as the chief diversity appears in the rendering adopted for the second order of the ministry, the conference resolves to appoint a committee for the consideration of this particular question, not excluding powers of considering and reporting on the names for the other orders of the ministry.

X.—This conference records its sense of deep thankfulness to Almighty God for His assistance vouchsafed during the three days' session now ended, and resolves that (D. V.) a similar conference be convened at Shanghai, by the Senior Bishop, in the autumn of 1899.

XI.—That a letter in English and Chinese accompanying the above resolutions be sent to the clergy and Christians in China and Corea.



### The Board of Missions

At its stated meeting, June 8th, there were present three bishops, seven presbyters, and five laymen. The Rt. Rev. Dr. Whitaker was called to the chair, which at a later moment he resigned to the Rt. Rev. Dr. Tuttle.

The treasurer reported that for an equal number of days after Easter substantially the same number of Sunday schools had contributed from their Lenten offerings about \$1,500 less than last year. He submitted a deed of trust accompanying a gift of \$500 to constitute "The Emily Ward Smith Memorial Fund," the principal to be kept invested by this society, and the income to be devoted, by the Woman's Auxiliary of St. John's church, Canandaigua, N. Y., to some purpose within the scope of general missions. This trust was accepted.

The Commission on Work among the Colored People submitted the details of their appropria-

tions at the annual rate of \$54,820, which had been made binding for September, October, and November.

An informal report was received from the Rt. Rev. Dr. Morrison of his recent visitation of the missionary district of North Dakota.

Communications were received from 30 domestic bishops having missionary work within their respective jurisdictions, with regard to appointments, stipends, etc., between June 1st and Dec. 1st, and action was taken in all those cases where it was required. Attention having been called to the request of several of the bishops who have elected to receive their money in gross quarterly, that such payments should be made to treasurers representing themselves or their Boards of Missions, it was

*Resolved*, That the treasurer is authorized to make remittances in gross only to the bishops concerned, since Article VI. of the Constitution of the Society (Title III, Canon 7) requires such annual appropriations "to be disbursed by the bishops."

An interesting letter was submitted from Bishop Rowe, dated Sitka, May 13th, in which he gives particulars as to the probable cost of what he has been compelled to undertake, in the way of the purchase of property and building operations, at Circle City, Douglas Island, and Prince of Wales Island, and makes an accounting of his "specials," which shows that he is in need of more funds for the work specified, besides which he is responsible to Bishop Bompas for \$750 for one year's salary of the English missionary who has been serving among the miners at the place first mentioned. A belated letter from the Rev. John W. Chapman, written last autumn, recites that he had just returned from a visit to the Chageluk country, where he left one of his pupils to begin the work of gathering in and teaching the children, with the hope of establishing a school there.

Letters were submitted from Bishops Holly, Schereschewsky, Ferguson, McKim, and Graves, and from several of the missionaries in the foreign field. Bishop and Mrs. Schereschewsky were expecting to sail for Japan, as heretofore explained, on the 8th of May. Their address will be 40 Tsukiji, Tokyo, Japan. Bishop Graves encloses a circular letter to the clergy and laity of the Anglican Communion in China and Corea, issued April 6th under the signature of four English bishops and himself, which is here published. Bishop McKim announces his intention to attend the Lambeth Conference, expecting to arrive at New York in time to sail thence on the 26th inst.; says that one of our oldest and most worthy catechists has recently died, and asks for an additional scholarship at \$50, in St. Paul's College, for one of the sons, adding that they will endeavor to care for the other children. At Hachirji a destructive fire recently occurred, in which our catechist and his family lost all their possessions; offerings were taken in several of the Tokyo churches for their benefit. The preaching chapel and its contents were burned. Miss Marion Muir, writing from Athens, Greece, under date of May 17th, says the school has gone on as usual during the excitements of the war; remarks: "Greece has had a terrible experience for the sake of Crete. I hope the Cretans may prove grateful for it."

The Auditing Committee reported that they had caused the books and accounts of the treasurer to be examined to the 1st inst., and had certified the same to be correct.

### New York City

At Christ church, Rye, Bishop Capers administered Confirmation on the evening of Trinity Sunday, to a class presented by the Ven. Archdeacon Kirkby, D.D., rector of the parish.

The church of the Archangel is in the unfortunate position of being obliged to sell its property to satisfy judgments against the corporation. There is talk of removing the congregation to a new location.

Trinity chapel school held its closing exercises for the season, at the school building adjoining the chapel, June 17th. An address was made by the vicar, the Rev. Dr. Wm. H. Vibbert, and diplomas were awarded to nine graduates.

The school of St. John the Baptist, under the management of the Sisters of the Order of St. John the Baptist, has just completed its session for the academic year, with appropriate public exercises. Diplomas were awarded by the subwarden of the school.

At St. Mary's church, Mott Haven, a meeting was held June 10th, of the upper city chapters of the Brotherhood of St. Andrew. Mr. Wm. T. Hepper, of St. George's church, discussed the theme, "Helps and hindrances to effective Brotherhood work." A conference followed.

At Trinity church, Mt. Vernon, the women of the altar guild gave a public view on the afternoon of June 17th, of a new set of Trinity-tide hangings, which have been completed after a year's work, and presented to the church. The work was designed by Miss Alberta Hallenbach.

The Church Temperance Legion held its annual games this year at the armory of the 71st regiment, National Guard. The drill of "Young Crusaders" took place in the afternoon, and a competitive drill in the evening. The annual preacher was the Rev. Dr. Edward A. Bradley, and the annual service was held in the church of Zion and St. Timothy.

The Standing Committee of this diocese, at its last meeting, requested Bishop Capers, of South Carolina, acting for Bishop Potter during the latter's absence abroad, to set forth a form of prayer to be used on Sunday, June 20th, in all the churches of the diocese. The collects so set forth and used are of special significance:

At the church of St. John the Evangelist, the Rev. Dr. DeCosta, rector, special services were held morning and evening on Sunday, June 20th, in honor of the 400th anniversary of the discovery of the American Continent by Cabot, and the diamond jubilee of Queen Victoria. A fine memorial window was unveiled, presented by the Sons of St. George, and executed by Mr. Geissler.

At a meeting of the executive committee of the Church Parochial Missions Society, just held, it was unanimously resolved that "on and after Tuesday, Sept. 28, 1897, the Parochial Missions Society of the United States will relinquish and assign to the individual members of the United States Church Army Commission all supervision and control of the United States Army, which the society has hitherto exercised."

Prof. W. H. Hervey has resigned as president of the Teachers' College, affiliated with Columbia University. He will spend the next two years in England and Germany in pedagogic study. The executive body of the institution will select as the new president only a man of the highest qualifications, and it is understood that the friends of the college have guaranteed a salary that will command the services of one of the most eminent educators in this country.

A notable event of June 16th was the wedding of Miss Susan Saltonstall Seabury, eldest daughter of the Rev. Dr. Wm. J. Seabury, of the General Theological Seminary, grandson of Bishop Seabury, to Mr. Edmund Wallen Bill, son of the late Dr. Joseph H. Bill, of the United States Army. The ceremony took place in the chapel of the Good Shepherd, at the seminary, and was performed by the bride's father. The bride was given away by her brother, Mr. Samuel Seabury. A small informal reception followed at the home of the bride's parents, in the seminary grounds.

The June meeting of the New York local assembly of the Brotherhood of St. Andrew, was held June 12th, at St. Paul's church, Edgewater. Mr. Ewing L. Miller took the chair at the afternoon session, when the subject discussed was, "Boys' chapters." Messrs. R. G. Leyboldt, Harrold Buchanan, C. Folks, and H. Baxter made addresses. After refreshments served by the women of the parish, the Rev. H. M. Barber, the Rev. H. N. Lawrence, the Rev. T. H. Sill, and others, discussed summer work of the Brotherhood.

At Trinity church, the Rev. Dr. Morgan Dix, rector, a special service of thanksgiving was held on the afternoon of Sunday, June 20th, in



honor of the 60th anniversary of the accession of Queen Victoria to the throne. The service was under the joint auspices of the St. George's, St. Andrew's, and St. David's Societies, representing former subjects of England, Scotland, and Wales. Admission to the church on the occasion was only by card. The service was exceptionally hearty. The preacher was the Rev. Dr. D. Parker Morgan, chaplain of St. George's Society.

A meeting of the congregation of St. Ann's church, was held at the church of St. John the Evangelist, June 18th, to take action on the proposed union with St. Matthew's church, which has received the consent of the authorities of the diocese. Among those present were many deaf-mutes. The meeting was presided over by the Rev. Edward H. Krans, LL.D., rector of St. Ann's, and by his side was the rector *emeritus*, the Rev. Dr. Thomas Gallaudet, who interpreted the proceedings in the sign language. A long debate was held in the spoken and sign languages, and a small minority of those present opposed the proposed union. An amendment looking to the defeat of the plans of union was voted down. The clergy favored union, and assurances were given that due provision would be made for deaf-mutes in the new arrangements. A resolution to approve the agreement for consolidation was adopted.

Trinity church school held its annual commencement June 16th, in its hall in Trinity Place. Palms, ferns, and daisies gave a holiday appearance to the platform, where were seated the Rev. Dr. Morgan Dix, rector, and the Rev. Dr. J. Nevett Steele, vicar, of Trinity church, with Mr. Geo. B. Towle, head-master of the school, and other members of the faculty. Several selections of music were sung by the choir boys, and were heartily received. Frank Carmand, a third form boy, received the first French prize. He is a member of the colored race. Three of the sixth form boys will enter Trinity College, Hartford, Conn., in the autumn, having won three of the five Trinity church school scholarships. Another sixth form boy has passed the examination for entrance to the School of Mines, of Columbia University. The Rev. Dr. Dix delivered the diplomas, medals, and prizes. He made a brief address.

### Philadelphia

At the lawn fete given for the benefit of St. Timothy's Hospital, noticed in these columns last week, nearly \$700 were realized.

On Sunday evening, 13th inst., there was confirmed in the chapel of the Episcopal Hospital, a class of 65 young people from the Episcopal Hospital mission, presented by the Rev. John T. Bagley.

Bishop and Mrs. Whitaker left town on Friday, 18th inst., and sailed from New York the following day for Europe. The Bishop hopes to be present at the sessions of the Lambeth Conference, after which he will travel through England, Ireland, and Scotland.

Trinity Sunday was the 10th anniversary of the ordination to the priesthood of the Rev. Joseph Sherlock, priest-in-charge of the church of St. John Chrysostom. The building fund will soon amount to \$6,000, but the sum of \$2,000 additional is needed before the work can be begun.

On the eve of Ascension Day, Bishop Whitaker delivered the address at the Church Training and Deaconess House at a farewell service at the close of the scholastic year, and celebrated the Holy Communion. On Ascension Day, in St. Stephen's church, Bishop Whitaker set apart Miss Jane H. Hall to the work and office of a deaconess. The sermon was preached by the Rev. Dr. J. DeW. Perry. Bishop Whitaker has appointed Miss Francis E. Locke to serve as deaconess in the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, for one year from Oct. 1st, or from the time of her being set apart as a deaconess.

On Friday, 11th inst., being the Feast of St. Barnabas, a lawn party and free entertainment were given at St. Barnabas' church, Hadding-

ton, the Rev. Samuel P. Kelly, priest-in-charge. The children came about 4 p. m., and after amusing themselves in a variety of ways on the spacious rectory grounds, betook themselves to the church, where, at 5 p. m., there was a short service. The older people then assembled, and the grounds were lighted up. There was music in the rectory parlor by Dr. and Mrs. Guest, ably assisted by Miss Letford. Supper was served in the Sunday school room from 7 to 9 o'clock.

The Rev. N. F. Robinson, sometime rector of the church of the Annunciation, from which he resigned to serve his novitiate in the mission house of the Society of St. John the Evangelist, Cowley, Oxford, England, at his own request has had his name removed from the clergy list of this diocese, he having notified Bishop Whitaker that he has received from the Archbishop of Canterbury a permanent license to officiate in England.

The monthly meeting of the local council, Brotherhood of St. Andrew, was held June 17th in St. James' church, Kingsessing. The meeting was, in reality, a conference called for the consideration of the subject, "District conferences of adjoining and near-by chapters." The subject was discussed under the following heads: 1st, How chapters may be organized for such conferences; 2nd, How such conferences may be conducted; 3rd, The advantages and results of such conferences. It was the last meeting of the local council until September, and there was a large attendance. The rector of St. James', the Rev. S. Lord Gilbertson, entertained the delegates in the memorial building, after the adjournment of the meeting, with a bounteous luncheon in celebration of his birthday, June 17th being the 42nd anniversary of that event.

The 197th anniversary of Gloria Dei church was observed on the 1st Sunday after Trinity. In the morning, the Rev. Snyder B. Simes, rector, preached the historical sermon; and at the afternoon service, the Rev. H. Richard Harris was the preacher. The probabilities are that this little church, which has existed since A. D. 1700, and which is located in a comparatively obscure portion of the city, will flourish for many years to come, as it has recently been restored to somewhat of its original appearance in the interior, while its exterior has not changed, except that a metal roof has replaced oaken shingles. The trustees of the "Endowment Fund" gratefully report an increase of \$1,526.52 during the past year, \$805 of which was contributed by friends and the congregation at the anniversary services last year, the balance being made up of interest on investments. The amount of the invested fund is now \$18,926, uninvested, \$475.69. It is hoped that when the 20th century opens, the full amount, \$25,000, will be in hand.

The 82nd anniversary of the founding of the Sunday school of St. John's church, N. L., was celebrated on the evening of Trinity Sunday with appropriate ceremonies. The church was handsomely decorated with wild flowers gathered by the children, and a large white trefoil, covered with ferns, emblem of the Blessed Trinity, was suspended in the chancel. An address was made by the Rev. H. L. Duhring to a large congregation. The reports of the superintendent and treasurer showed a marked increase in the work of reclaiming the ever changing neighborhood. The number of officers and teachers in the school is 27, and scholars, 245. The offerings amounted to \$307.20, being an increase over those of the five previous years; gifts to missions and other objects, \$245. Both the Sunday school and congregation were organized in 1815, in the Northern Liberties schoolhouse, which formerly stood in the rear of the church. Here it is proposed to erect a parish building when the funds are secured. The Sunday school nucleus of 1888 has steadily grown to over \$600; and subscriptions, donations, and pledges bring it up to \$2,300. The amount needed is \$5,500.

During the summer St. James' church will be open every day as usual. A clergyman will always be on hand for any ministrations for which he may be needed, and may be found in the church

or at the Guild House, 2210 Sansom st. The rector, the Rev. Jos. N. Blanchard, sails June 17th on the North German Lloyd steamship "Konigin Luise," and returns Sept. 13th on the "Bremen," of the same line. During his absence the curates will have charge of the parish, alternating so each may get his needed rest and change. The manual training classes will be instructed every Tuesday and Thursday morning in July and August, and will be free to all boys and girls. It is termed "The Vacation School," and instruction is given in wood carving, modeling, and drawing. The report of the parish for the year ending May 1, 1897, is as follows: Baptisms, adults, 2, infants, 56, total, 58; marriages, 14; burials, 30; confirmed, 53; communicants, present number, 861; services on Sundays, 217, on other days, 710, total, 927; Holy Communion, 200. The total contributions of the parish for the year, including pew rents and all charitable offerings, collections, and donations, foot up \$50,499.34, of which \$35,339.57 were for parochial, \$7,316.50 for diocesan, and \$7,483.27 for general or extra diocesan purposes. The contents of the mite boxes handed in in May to the parish treasurer of the United Offering of the Woman's Auxiliary, were enough to make the total returns for about a year and a half, about \$800.

An event of unusual importance to both clergy and laity occurred on Saturday afternoon, 12th inst., when Bishop Whitaker laid the corner-stones of St. Elizabeth's church and the clergy house, at the south-east corner of Bancroft and Mifflin sts. The interest in the occasion attached to the clergy house, as the laying of the corner-stone is the foundation of the first "religious" house in this city for priests of the Church. It will be occupied by the new order of the Congregation of the Companions of the Holy Saviour, of which the Rev. Wm. McGarvey is the Superior and also rector of the parish. The service of laying the two corner-stones was impressive. Headed by the vestry of the church, the procession left the parish building, on 16th st., below Mifflin, and marched to the site, the vested choir singing the hymn, "*Angulare fundamentum*." After prayers had been offered, the Bishop laid the corner-stones, reciting the words of the prescribed ritual, after which he made an address in which he dwelt upon the elevating influences of the Church, and of the benefits to be derived from prayer and the holy sacraments. He gave several instances of the good accomplished and the benefits flowing from religious communities. In addition to the description already given in THE LIVING CHURCH, it may be stated that the church is to be constructed of red and black brick, with terra cotta trimmings, and will extend along the south side of Mifflin st., west from 16th st., 109 ft. to Bancroft st., at which point a tower will eventually be erected. The seating capacity is estimated at nearly 800. In the interior, the feature will be the very high choir and sanctuary, approached by a broad flight of nine white marble steps. At the eastern end will be erected the high altar, and there will be also three side altars. The ceiling will be flat, of hard wood, panelled and decorated, something that is rarely seen in churches in this country. The clergy house is to adjoin the church, three stories high. There will be cells for 15 priests, a large refectory, and a common room. The cost of these two buildings will be \$16,000, and it is expected they will be ready by fall.

### Chicago

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

The Rev. Dr. and Mrs. Clinton Locke have gone to their summer home in the Michigan woods. They have named their cottage "Lockehaven." It is beautifully situated at Wequeton-sing, Mich., on Little Traverse Bay. The doctor is already feeling the benefit of the change in that bracing climate.

Sunday, June 20th, marked the 30th anniversary of the Rev. D. S. Phillips, S.T.D., as rector of St. Paul's church, Kankakee. It goes without saying that he is beloved by his people, who



can testify that he has been an earnest and never tiring worker in the Lord's vineyard, and a faithful pastor of the flock intrusted to his keeping. Being the dean of the Southern deanery and president of the Standing Committee, Mr. Phillips occupies a prominent position in the diocese, and is held in the highest esteem and regard both by clergy and laity. On Sunday last, a special musical programme was rendered by the choir of St. Paul's church in honor of the anniversary of his pastorate, and he preached a sermon to a large congregation on the "Ministers and stewards of the Church," having particular reference to the duties of a priest of the Church. The dean presented a photograph of himself to every communicant. Mr. Phillips is about 63 years of age, and was born at Bennington, Vt. He is a graduate of Williams' College. He was ordained to the diaconate in Brooklyn, N. Y., and received Priests' Orders in the East. In the "sixties" he came West, and through his efforts the church of which he is rector was built, its interior being after his own design. From a small beginning his congregation has grown until it now numbers 350 communicants. Mrs. Phillips, for the past 12 years, has been vice-president of the Woman's Auxiliary of the diocese. This week the surpliced choir of St. Paul's church, numbering 35 voices, went "up the Kankakee river," where they will camp for two weeks.

The vestry of Emmanuel church, La Grange, the Rev. C. Scadding, rector, have been authorized to sell two lots owned by the church corporation. The increase in attendance at the services during the past year is very gratifying to the rector and members. From May, 1896, to May, 1897, 279 services were held. There were six baptisms, five marriages, and five burials, and nine persons were confirmed. The rector made 750 visits, and received 830 visits at the rectory. St. Agnes' Guild during the past year has devoted the sum of \$210.02 to parish work, and has applied \$44.74 to missionary purposes. St. Mary's Guild has disbursed \$888.68, and \$512 of this amount has been donated to the building fund.

**CTY.**—The trustees of the Home for the Aged held a meeting at the Church Club rooms on Monday afternoon of this week, and transacted some important business.

In recognition of the Victorian jubilee, the Rev. A. H. Lealtad, rector of St. Thomas' church, preached a sermon on the morning of Sunday, June 20th, having especial reference to the debt of gratitude the colored race owes to Great Britain for the emancipation of the slaves of the British West Indies, an event which took place during the reign of Queen Victoria. Special prayers were offered for England's Queen, and the congregation united in singing the hymn, "My Country, 'tis of thee," applying the last verse to Queen Victoria, using the well-known words, "God save the Queen." It has been decided not to raise the rectory of St. Thomas' church, as was originally intended, but instead to raise the church edifice itself, and use the basement for guild purposes. It is expected that this will require an outlay of about \$1,500.

### Minnesota

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

The commencement exercises of Seabury Divinity School began May 31st, with the 33rd annual meeting of its alumni Association. The banquet was served in the old hall, covers were laid for thirty, and the gathering proved a most enjoyable one for all present. On Tuesday morning there was a celebration of the Holy Eucharist at 6:30, the Rev. Geo. H. Davis being celebrant. The Alumni meeting at 9:30 A. M. discussed ways and means for the financial help which Seabury sorely needs in these days of monetary depression. The Rev. Daniel T. Booth, of Willmer, was elected president, and the Rev. G. L. Moultrie, vice-president, for the coming year. In the oratory of the school, at 11 A. M., was held the commencement service. The faculty occupied the chancel, and the oratory was crowded with students and guests.

The Rt. Rev. Mahlon N. Gilbert, D.D., LL.D., delivered the baccalaureate sermon, a forceful and helpful presentation of the topic, "Fitted for the Master's use," which held the close attention of everyone present. Warden Butler presented five candidates for the degree of bachelor of divinity—Crozier Graham Adams, William Edgar Couper, B.A., Owen Francis Jones, Marshall Foster Montgomery, Henry Stephen Streeter, B.S. Three other students (one a post-graduate) finished their seminary work this year, making eight more men that Seabury has fitted for the western missionary field. Already the number of applications for places in the next junior class indicate that the old hall will be well filled next year.

### Vermont

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

The 107th annual convention was held in St. Thomas' church, Brandon, on June 16th and 17th. The first meeting for organization was at 8:30 A. M., Wednesday morning. At 9:15, was the Holy Communion, which was also celebrated the next day at 6:30 A. M. Morning and Evening Prayer were said daily in church. The business meetings were held at the Town Hall.

At 11 A. M., the Bishop gave his address. He spoke of the services of deceased laymen of the past year, Messrs. Canfield (the late secretary of convention), Buck, and Burdett. He recorded the fact of the new station and church of Our Saviour, at Sherburne, founded by Mrs. Charles Clement, in memory of her husband and children; and of other Church and parish improvements in different parts of the diocese. He commended the diocesan schools, but they need endowments; he noted improvements in each. The library at the Bishop's house numbers nearly 3,700 volumes, besides pamphlets and duplicates, and they are now catalogued. During the year he had visited nearly all the parishes and stations, several more than once. He had celebrated the Holy Communion 93 times within, and 19 times without, the diocese; given 85 sermons in Vermont, 13 elsewhere, besides catechizings and addresses; confirmed 196 persons on 52 occasions; ordained two deacons and one priest, besides other services. He has now three candidates for Holy Orders. He considered that there is generally need of more strictness than usual in testing candidates for orders. Six clergymen have been received by letters dimissory. Present number of clergy, 40 priests, three deacons, which is probably the largest list of clergy ever reported to the convention. While the number confirmed in the diocese is smaller than in most recent years, the number of Confirmations held is larger than in any previous year (except one year in Bishop Bissell's time), and the number of places of Confirmation larger than in any previous year.

The Bishop spoke of the value of the Lambeth Conference, and with special reference to the subject of the re-union of Christendom, for which the Auglican Communion should form a common rallying point. While parishes elect rectors on the Bishop's nomination, mission cures, and others receiving much aid from the diocese, should have his appointment of their ministers after consultation with their officers. Dependent cures should be supported from a central fund, to which all should contribute, and from which all stipends should come. Diocesan organization of funds is much better than the merely parochial. He urged more attention to general offerings for missions, domestic and foreign. He was thankful that the last convention's memorial to the Legislature on divorce was successful, since now judicial separation may exist between parties already married, but with no permission to contract a new alliance. In all difficult cases of marriage and divorce, he begged the clergy to refer the whole matter to the Bishop.

The convention was fully organized by the choice of the Rev. Wm F. Weeks as secretary, and E. L. Temple as treasurer. A resolution of great respect for the memory of the late secretary of convention, Mr. Thomas H. Canfield, offered by the Rev. Dr. Bliss, was unanimously

adopted by a rising vote, and a copy ordered to be sent to his family. Mr. Canfield had been secretary of convention some 34 years. The usual reports of committees, or officers of the convention, were received and adopted. The Rev. Dr. Bliss read a report declining assent to certain proposed changes by the General Convention in the constitution and canons of the general Church, which was accepted and ordered to be printed.

The usual missionary meeting was held in the evening, and reports read. That of the diocesan missionary, the Rev. Dr. Harris, was very interesting, as usual. He had visited 75 different towns, held 130 Sunday services, besides those on week-days, celebrated the Holy Communion 59 times, besides Baptisms, and many Confirmations by the Bishop, and hundreds of people visited as Church members scattered throughout the State and attached to no parish. The sum of \$8,725 had been paid in stipends to missions. During his six years service as diocesan missionary, the Rev. Dr. Harris had been much blessed in his ministrations all over the State. It was resolved that the appropriations for missions the coming year be at least as much as for the past year. The following were chosen Missionary Committee for the year: The Rev. Messrs. Atwell, Sanford, and Richardson; Messrs. Parker, Temple, and Locke.

On motion of E. L. Temple, the Bishop was requested to prepare a form of prayer and thanksgiving for use in the churches on June 20th, the 60th anniversary of Queen Victoria. Also, on the same motion, a resolution was passed expressive of love and respect for, and confidence in, the Bishop, and assuring him of their prayers for him on his journey to the Lambeth Conference, and for his safe return to his diocese.

The annual parish meetings are hereafter to be held on the first Monday in May, instead of Easter Monday.

The following subjects were discussed, and committees were chosen to report on them to the next convention: "Whether any and, if so, what State legislation is needed to enable the trustees of the diocese to secure Church property not now within its control"; "On the subject of the representation of the missions of the diocese in its convention."

The Bishop announced the continuance of his six chaplains the same as last year.

The new Standing Committee of the diocese The Rev. Drs. Bliss and Flanders, the Rev. Mr. Weeks; Messrs. H. Wells, G. Briggs, and J. W. Hobart.

The next convention is to be held in St. Paul's church, Vergennes, on the third Wednesday in June, 1898.

After prayers by the Bishop, the convention adjourned *sine die*. Many members lingered to say goodbye to the Bishop and his chaplain before their departure for England. The convention was very harmonious and largely attended.

The officers of the Woman's Auxiliary (diocesan branch) held their semi-annual meeting here, during the session of the diocesan convention.

**BURLINGTON.**—On Whitsunday, the Bishop preached in St. Paul's church, and confirmed 15 persons, and later, two more, 17 in all.

**ST. ALBANS.**—In the evening of Trinity Sunday, the Bishop preached in St. Luke's church, the Rev. Dr. Flanders, rector, a powerful sermon on the "Doctrine of the Holy Trinity," and confirmed 15 persons.

### New Jersey

John Scarborough, D.D., Bishop

On Tuesday, June 15th, the Bishop met with a serious accident, which will compel him to cancel all engagements for some months. He had been attending the meeting of the convocation of New Brunswick, at Rahway, and was returning by a late train at night, in order to reach Mt. Holly early the next morning for an ordination, and as he alighted from the car at Trenton, the train stopped with a jerk, and the Bishop was thrown to the platform. He was unable to rise, and examination showed that he



had suffered a fracture of the leg at the knee cap. The injury will, of course, confine him to the house for a considerable time. This is specially inconvenient at this season, since the Bishop had declined to go to the Lambeth Conference because of the pressure of work in the diocese. There was to have been an ordination June 16th, and another the following day; and the summer visitations of all the seashore parishes had been arranged. These must now be cancelled. The clergy of the diocese and such of the laymen as have heard of the accident this early, have sent many expressions of regret.

The quarterly meeting of the upper convocation of the diocese was held June 15th, in St. Paul's church, Rahway, the Rev. R. P. Cobb, rector. There was a celebration of the Holy Communion, the Bishop being assisted by the Rev. Messrs. Pease and Harding; and the preacher being the Rev. E. K. Smith. At the business session, the Rev. A. B. Baker, D.D., was re-nominated and appointed dean, the Rev. F. A. Conover was chosen secretary, and Mr. Augustus DeVoe, treasurer. There were important discussions on methods of missionary work, and in the afternoon a paper was read by the Rev. C. C. Edmunds on "The priest in politics," followed by a discussion. In the evening a missionary meeting was held, with addresses by the Bishop, the Rev. C. C. Edmunds, the Rev. M. A. Craft, and Mr. Silas McBee. The delegates were generously welcomed and entertained by the people of the parish, and an invitation was accepted from the rector and vestry of the Holy Cross church, Perth Amboy, to hold the next session of the convocation there.

#### Central Pennsylvania

**Nelson S. Rulison, D.D., Bishop**

The 26th annual convention met in the church of the Nativity, South Bethlehem, June 8th. Evening Prayer was said by the Rev. Dr. Angell, the lessons being read by the Rev. J. M. Page, after which the Bishop delivered a portion of his annual address, prefacing it with a memorial of those clergy and laity of the diocese who have died during the present year. In view of some inquiries that had been made of him, he gave a strong pronouncement on the subject of marriage and divorce, holding that the general canon gave him no authority beyond pronouncing upon the facts submitted to him, and if these were in agreement with the permitted case of the canon, he could not do otherwise than give his consent.

The Bishop called the convention to order in the Guild Hall of the splendid new parish building; 77 clergy with 85 lay deputies, representing 43 parishes, were present. Mr. C. M. Clement who has held the office of secretary for two years past, was again elected to that office. Mr. Clement re-appointed the Rev. Dr. Angell as his assistant. Nominations for the various diocesan offices were made, the former officers being re-nominated, and elected *viva voce* Treasurer of the diocese, Mr. P. Redington Stetson, of Reading; Standing Committee: The Rev. M. A. Tolman, the Rev. Dr. Orrick, secretary; the Rev. Dr. H. L. Jones, the Rev. Messrs. J. E. Pratt and C. Morrison; Messrs. Guy E. Farquhar, H. M. North, LL.D., James I. Blakslee, A. D. Holland, A. N. Cleaver.

On Wednesday morning, at 7:30, the Holy Communion was celebrated by the Rev. M. A. Tolman. The House then resolved itself into the Board of Missions. The report of the manager was presented by the secretary, Mr. W. R. Butler, and showed receipts of \$9,302, and expended, of \$10,116; a deficit of some \$800, which was considered a good showing in view of the financial stringency through which this section of Pennsylvania, in particular, is passing. The board, however, at once took steps to supply the deficiency, and within a few minutes over \$1,100 was subscribed by the delegates present.

On the House re-assembling as convention, reports of various officers and committees were presented. After a vigorous and practical discussion of the proposed amendment to Canon

VIII., presented by the chairman of the Committee on Canons, with their recommendation for its adoption, the new canon was adopted as presented. Briefly, it provides for the raising of the episcopal and convention expenses, by means of an assessment to be laid upon the current expenses of each parish, by the Finance Committee of the diocese, a new committee appointed under the canon, consisting of the secretary of the convention, the treasurer, the chancellor, and one layman from each archdeaconry. This is a radical change from the old system of *per capita* assessment of the communicants.

After the election of delegates to the Missionary Council, the convention adjourned; a brief speech of congratulation and the concluding prayer having been said by the Bishop.

#### Maryland

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

BALTIMORE.—Bishop Paret has appointed the Rev. Harris Mallinckrodt assistant rector of St. Barnabas' church, to take charge of the chapel of the Holy Evangelist, Potomac and Dillon sts., the Rev. J. N. Starr, the rector, having gone to North Carolina. He has also appointed the Rev. Howard England, formerly stationed at All Saints' church, Annapolis Junction, rector of the church of St. Barnabas', Curtis Bay, to succeed the late rector, the Rev. Theodore C. Gambrall.

The Rev. C. George Currie, until recently rector of Christ church, is now in the White Mountains of New Hampshire, with his family, and his health is reported to be improving. He is suffering from nervous prostration.

On Sunday, June 6th, the 59th anniversary of the Sunday school of the church of the Ascension was celebrated with appropriate exercises. The school was established by the Rev. J. P. K. Henshaw, rector of St. Peter's church, in 1838, and continued under the fostering care of old St. Peter's until 1840, when the work had grown to such proportions as to give it claim to admission into union with the diocesan convention as a separate organization. It was so admitted, with the Rev. Francis Peck as its first rector.

The Sunday school of All Saints' church observed its 38th anniversary June 6th. The chancel was handsomely decorated with flowers. The pupils marched from the Sunday school room to the church. Nearly all were dressed in white, and each class was designated by a banner. The rector, the Rev. Edward W. Wroth, and the Rev. Edward Lawrence made addresses.

#### Long Island

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

Trinity Sunday being the 44th anniversary of the founding of the parish of Christ church, Bay Ridge, the Rev. Bishop Falkner, rector, there was a special musical service in the evening, at which the choir, assisted by a violinist and cornetist, under the direction of Mr. Henry E. Hard, organist, rendered Gaul's sacred cantata, "Israel in the wilderness," very beautifully.

The rectory of Christ church, West Islip, is being entirely renovated and greatly improved. The Rev. George F. Downing Sparks, of Anchorage, Ky., has taken charge of this parish for a year.

A new rectory is being built in the rear of the church of the Holy Spirit, Bath Beach, the Rev. J. W. Kramer, M.D., rector.

The Bishop has cancelled his engagements in England and Wales, and will remain at Garden City during the summer.

The commencement exercises of St. Paul's Cathedral school for boys was held June 16th. Dean Cox, of the cathedral, presented the medals, and Bishop Littlejohn bestowed the diplomas and special prizes. The Bishop made a brief, but very impressive, address to the graduates, and pronounced the episcopal benediction at the close of the exercises.

The annual meeting of the Queens' Co. Missionary Association was held June 15th, at

Great Neck. Addresses were made by the Rev. Dr. Langford, Dr. Henry W. Boone, missionary physician at Shanghai, and Mr. Hector Baxter, of Minnesota.

A strawberry festival and lawn party for the benefit of the Fontmaur Church Home for the Blind, was held on Thursday afternoon and evening of last week, on the church grounds and in the Sunday school rooms of St. Saviour's church, Maspeth, opposite the home.

BROOKLYN.—The annual strawberry festival and fete for the benefit of St. Martha's Sanitarium was held on the afternoon and evening of June 10th, upon the lawn of the institution.

On St. Barnabas' Day there were special services in St. Barnabas' church, the Rev. George W. Lincoln, rector, celebrations of the Holy Eucharist at 6 and 7 A. M., and a special musical service in the evening.

The vestry of Holy Trinity church has leased the house at 154 Montague st., nearly opposite the church, and it is now being thoroughly renovated and put in condition for occupancy as the rectory, by the Rev. Dr. McConnell. The choice of a new rectory was made necessary by the tearing down of the old one, on the site of which is to be built the Hall Memorial parish house.

#### Southern Virginia

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

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in the Parish House of Trinity church, Portsmouth, June 9th. At 10 o'clock there was Morning Prayer and a celebration of the Holy Communion, Bishop Randolph being celebrant. The Bishop also preached. The secretary's report showed contributions \$935 in excess of last year. There are 45 parish branches, an increase of five, with 1,290 members. There are 79 parishes in which there are no branches. All the pledges for support have been met. The Juniors have 33 branches, with 769 members, and the Babies' branch shows healthful increase. On the whole, the outlook was most encouraging. The total contributions amount to \$5,236.66; divided, \$946.43 for diocesan missions, \$898.53 for domestic missions, \$1,055.94 for foreign missions, \$572.35 for the united offering; \$61.85, central expenses, and \$1,701.56, value of boxes sent. Miss Emery, of New York, made a short address. Miss Stuart, of the diocese of Virginia branch, and the Rev. L. L. Kinsolving also made addresses. At 8 o'clock the auxiliary held a general missionary meeting in Trinity church. Bishop Randolph made a few brief remarks, and Miss Emery spoke at some length.

The report of the diocesan missionary society, submitted to the annual council by the Rev. J. B. Funsten, its secretary, showed a gratifying increase in receipt, and a balance on hand of \$247. The report of the committee on parochial reports gives the following figures: Communicants, 10,738; Baptisms, 866; confirmations, 888; total receipts, \$120,593.77. Mr. F. Whittle was re-elected treasurer. The council adjourned *sine die*.

In the evening a service in the interest of missions was held. The Rev. Dr. Crawford, professor of Hebrew in the Theological Seminary, Alexandria, spoke on "A recent trip up the Nile." Other addresses were made, and the offertory was devoted to missions.

#### Iowa

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

The Rev. Dr. J. C. Quinn has resigned the rectorship of St. John's parish, Mason City, and will act as *locum tenens* for the Rev. Dr. Andrew Gray, of Somerville, Mass., during his absence abroad. In the nearly five years that Dr. Quinn spent in Mason City, good progress has been made by St. John's parish, the communicants having increased 100 per cent. The work in the Sunday school has considerably improved. Much regret has been expressed at his removal, and the best wishes of the community follow him and his estimable wife.



## The Living Church

Chicago

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

### A Hopeful Record

IT is a pleasure to observe the progress which is being made among the colored people of Chicago, and it is the more gratifying because it has been accomplished in the face of many disadvantages. It is well-known that the trade unions here, which are said to discriminate against Americans generally, are particularly exclusive as against this particular variety of American. They are, therefore, for the most part ruled out of the trades requiring skilled labor. A dozen years ago few occupations were open to them, and those of a very humble kind, except for occasional instances of those who had been able to make their way into the learned professions. Now, however, there are numerous evidences of what can be done through industry, thrift, and enterprise. Beginning in a small way with a modest restaurant or a little variety store, there has been a gradual advance to larger undertakings, until there are now many business stands of some importance carried on by colored people, patronized not only by their own race, but by many of the white population also. There are to be found grocery stores, meat markets, bakeries, coal and wood dealers, barber shops, notion and fancy stores, confectioneries, and various smaller business enterprises. One man, a college graduate and trained pharmacist, has opened a well-equipped drug store. There is also a real estate agency carried on by colored men, with great success.

It is clear that they are working out the problems of practical life with increasing success. Many of them are accumulating property, and it will not be many years before they are heard of in connection with larger undertakings in the business world.

Every one is familiar with the fact that the colored people as a whole are noted for their deep religious instincts. Those in Chicago have established and now maintain, more or less adequately, a number of places of worship. But we have received the impression from those who ought to be well informed, that there is a tendency among those who have made the most material progress to lose their hold upon religion. The superficial chatter of the day about "Evolution" and "Higher Criticism" has caused many who aspire to be thought well-informed to think it a mark of intelligence to disparage the Bible and neglect or even repudiate the obligations of Christianity. This is an evil by no means confined to the people of whom we are speaking, but it has its influence among them. Perhaps a more powerful factor in this indifference, so far as it is real, is the revolt of the better educated against the form in which religion has been chiefly known to them. To the more ignorant, in whom the emotional nature is predominant, those sects which have the largest element of sensation, and which appeal almost exclusively to the emotions, have commended themselves most strongly. With the development of the intellect it is natural that the power of merely emotional systems should grow weak, and if that is the only form in which religion is known, it is no wonder if it is thrown over entirely.

There ought to be an excellent field for the work of the Church among these people.

Without neglecting the emotional side of religion, the system of the Church provides for the needs of the intellect also. At every point the emotions are called into action in connection with the great central events and truths of the Gospel. The Christian Year provides food in endless variety for the mind as well as the heart. The ritual of the Church is calculated to impress the soul most strongly, and to call out its deepest and most sacred instincts, but always along with positive teachings. The feelings are not allowed to lose themselves in vagueness and futility. Under these conditions there seems good reason to hope that, with proper effort, a great work may be accomplished in this field. It is a matter of rejoicing that we already have in St. Thomas' church an established work which has attained a considerable degree of success, and gives promise of still greater things. There is, at any rate, a very distinct mission before it, while much is still needed for its full equipment and in the way of completer instrumentalities for thorough work.

Whether in the South or in the North, there is no more serious problem than the proper provision for the elevation of the colored race. No more solemn and imperative duty confronts the Church than the fulfillment of her mission in this great field. It has been a pleasure to call attention to the material progress already attained by the colored people in one of our large cities. May it be possible at no distant day to speak with equal gratification of their religious advancement! When that time comes we trust it will appear that the Church has not been behindhand in promoting the highest spiritual welfare of this large body of our fellow-citizens and brethren.

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### The Family Newspaper

WE are glad to find, from an editorial in *The West End Gazette*, that there are indications that what is called "new journalism" is becoming less popular. Writing of the degrading character of certain newspapers backed with the millions of enterprising investors, the editor says: "Where will it end? Either the people will destroy these horrid agencies by ignoring them, or their influence in time will so degrade the humanity they come in contact with that decency will be gradually overwhelmed. Their influence must either contract or expand; they cannot exist without growth in power, and consequently lowering the standards of morality."

It is very evident that people are becoming wearied, if not shocked, with the daily exhibition of that want of sensitiveness regarding crime and immorality, which is but too evident in certain daily papers. There are indications that the sensational daily paper is becoming less popular. The heads of families are beginning to realize that papers in which records of crime are not only worked out in detail, but are illustrated *ad nauseam*, cannot be admitted into the household without pernicious influence, and that, consequently, some restriction must be placed upon the character of the daily papers which find a place on the breakfast table of a well-regulated household. No respectable father or mother would permit *The Police Gazette* or *The Police News* to be delivered regularly at the home for family reading, and yet many of the daily papers are not one whit better than those pernicious publications. We have seen it stated

lately that in a certain country in South America the publication of suicides in the newspapers has been forbidden by law, as they are found to produce an epidemic of self-destruction. The same may be said of the details of all crime. Their publication tends to produce a morbid tendency in the mind, which gradually generates vice.

It is difficult, we admit, to prevent young people from purchasing objectionable papers at the news-stands. But we can guard and protect our homes against those papers which are merely chronicles of crime and records of indecency and lawlessness. There are happily in existence newspapers which are dignified in utterance and pure in aspiration, which stand for truth, decency, and morality, and it is surely the duty of the pastor and the parent to use all possible influence to secure the introduction into the home of such papers, and such papers only, for the daily reading of the household. Such restriction is possible; it is, in fact, the only remedy against the existing evil. It is impossible for either the parent or the pastor to stand at the news-stall and dictate to the thousands of young men and women who, as they wend their way to the place of business, purchase their daily paper; but it is possible for the head of every family, and the pastor of every congregation, to regulate and control, both by precept and example, the supply of the family newspaper. Let only those papers which uphold the standard of dignified journalism be found in a Christian household.

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### Five-Minute Talks

BY CLINTON LOCKE

CVIII.

SOME of the utterances of the Bishop of Louisiana seem to have "fluttered the doves in Corioli." As the good Bishop disowns the newspaper report which caused the doves (or hawks) to flutter, it is not worth while considering it. I only allude to it as making a convenient hook on which to hang some remarks on the provoking cause, which seems to have been the doctrine of Pantheism. Large numbers of intelligent Church people have not the least idea what it means, and yet it certainly is of importance enough to talk about a little.

People say: "Do you not believe that God is in everything?" Certainly I do; but I do not believe that everything is God, and yet this is the essence of Pantheism. Now, I could go on about this subject and use the "Sessumese" language, and bring in Spinoza and Feuerbach and so on, but all that would not be "understood of the people"; so I must try to find plain words with which to discuss a very vapory and confused subject. There is a great doctrine of true and Catholic theology called the "Immanence of God," and it means that God is the Creator and the inspiring Power and the energizing Force of everything there is. He is behind every motion of animated nature. He is behind all the events of history, and so intimate is His connection with every living thing that one moment's withdrawal of His indwelling would cause its annihilation. St. Paul in his speech at Athens sums up the whole doctrine in the words, "He is Himself the Giver to all of life and breath and all things." There is, however, a vast chasm between this belief and the holding that because God is thus in everything, therefore everything is a part of God, and he has no defined, separate, conscious personality. Let



me illustrate it in this homely way: Jones founds a certain plant for the production of a certain article, the secret of which Jones alone knows. Jones pervades the whole establishment. The meanest scullion cannot do his work without Jones. He inspires every action of everyone. He stands behind every event. If he for one single day should cease to give his attention to everybody and everything, the whole business would drop to pieces. In a true sense, Jones is the business, and the business is Jones; but when you use that phrase, and it is often used in life, you do not for a moment confuse Jones with any man or thing. To you, Jones is a separate and distinct personality, a great brain apart from all other brains, and the fact that he is in every part and parcel, animate and inanimate, of his creation does not at all clash with the fact that, separate and apart, he rules and governs. Cannot we enlarge that thought to illustrate the connection of God with the universe?

Pantheism (and it is a system as old as man) confuses the energizer with the things energized. Pantheists hold that there is only one substance in the whole universe, and that substance is eternal, and out of it everything is formed, material and immaterial. Beetles are made of it, and so are souls, and so are stars, and so are minds. It takes different figures and shapes and uses, but it is all the same thing, and what theists call God is just a name for this substance. It cannot perish, and, therefore, we can say that God is eternal. It has neither beginning nor end, so you may say God is not created. It is everywhere, and so you can call God omnipresent. If I understand Hegel himself, and not his followers, he taught that God exists only in human thought. Man thinks of God, and on man's thinking God exists. He has no independent or personal existence. He is in the pen with which I write, and in the brain which suggests the writing; but I cannot separate him from any of these and say, "Lo, here is God, worship ye Him!" Can such abstractness as this give any comfort to a soul yearning for a Guide? How can a thing which I am first to conceive of as part of my writing desk be the object of religious homage or religious trust? The soul craves a Ruler, a Head, a Guide. It has ever done so, and Pantheism in this or that form (for it takes a hundred shapes, and we even hear now of Christian Pantheists) never has satisfied, and never can satisfy, that craving. If God is an integral part of everything, He is an integral part of murder and adultery and all evil. How can Pantheism escape that deduction? To us who know Him as a Being, all evil is simply the opposition of free will to His will, a possibility inherent in our nature. I repeat, God is present in all His works, but He is not identical with them.

St. Augustine in his Confessions (Conf. X: 6) beautifully illustrates one point: "I asked the earth if it were God, and it said, 'I am not He,' and so said all the things on the earth. I asked the sea and the abyss and the creeping things, and they said, 'We are not thy God, seek above us.' I asked the sweeping breezes and the universal atmosphere with its indwellers; they said, 'I am not God.' I asked the heavens, the sun, the moon, the stars; they said, 'Neither are we the God thou seekest.'" I said to everything that came near my flesh, 'You have said you were not God. Tell me something about Him,' and with a loud voice they cried out, 'He made us.'

## The Priest-Preacher

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

### II. AND FURTHER, WHAT NOT

AS the question "What shall I preach?" has been answered, some one may say: "But that is not all. You allow no place for the topic of the day, 'The Relations of the Church to Society.'" Of course not, for my subject is, more consistently, "The Relation of the Gospel to the Christian Pulpit." Besides, if I confined myself to that, it does not follow that there is no proper place for "The Relations of the Church to Society." "A place for everything, and everything in its place," is a good maxim. But it is, just in this direction, too generally overlooked by the clergy. Yet the plain fact is, the truths covered by these two comprehensive themes, while related to each other, belong to different fields of thought and effort. They require a different mode of treatment. They demand and have separate and distinct places for their proper discussion, and they require the minister, in dealing with them, to keep his twofold character and function as distinct and separate. That he should observe these distinctions is the more imperative on the priest-preacher, because they are characteristically ignored by the denominational preacher. It should be one of the plain lines of demarcation between the two.

But this general position may be made more clear by presenting its points more in detail. The subject, "The Relations of the Church to Society," covers the field of what are called "Reforms." But what is society? Society is the community outside of the Church. In other words, society is simply a localized portion of what the Holy Scriptures term "the world." What the necessary attitude of the world is toward the Church as the kingdom of God, these Scriptures clearly set forth. What they show it to be, and what the Church is consequently to expect from the world, no student of Holy Scripture needs to be told. It is enough to say that as the Gospel plainly represents the two, there can be no such community of feeling between the two as warrants the belief that there can be any fair co-operation between them in the proper work of either. Again, what are reforms? Simply modes of correcting evils in society and the State, as evils only. There are many such evils: evils in the usages of society; in the workings of labor; in the complicated operations of trade; and in the inscrutable ways of politics. Ignorance, idleness, unthrift, extravagance, luxury, greed, extortion, knavery, public corruption, drunkenness, lust, violence, and the like, are everywhere working evil in the commonwealth. Hence, the efforts of all good citizens to secure social, industrial, commercial, and political reforms. But if you will study the gospel faithfully, you will find that while there is nothing in it antagonistic to these reforms, they are not its proposed work. Jesus and His Apostles do not preach against mere evils. They attack sin—the fell root of all these evils. But the world has little sympathy with this work. Its constant effort is to gloss over sin; in fact, to get rid of the very idea of sin. The Church, in seeking the conversion of men from sin, lays the ax at the root of the tree. The world in its reforms seeks only to lop off the deformed and diseased branches. Are the two fitted to co-operate harmoniously in either of these efforts? The agencies, the governing principles, the direct aims,

the methods, the fields of action, are too unlike to be combined.

Whatever, then, the priest of the Church does in behalf of these social, civil, and political reforms must be done quite apart from his express office and function as the priest and preacher. He must do it only in his character as a Christian citizen, and only through his outside contact with men, and through his use of the press and the platform. He must always keep it in its proper place and subjection, as an exterior and incidental work. He must not forget that the Gospel Scriptures lay great stress on what he is to be and to do as the priest and preacher of the Gospel. They say very little about his place and duty as a citizen. They give him no commission as a public reformer. It may be true that the ancient prophets preached reforms in the State and nation, but the case is not analogous. The Church, under the Old Testament Dispensation, was the State as well as the Church. History shows that what it strove to do for the reformation of the State ended in failure, and that, meanwhile, the State only corrupted the Church. Hence, our Lord summarily changed all this. He discovered the Church wholly from the State. He taught plainly that there is and can be no fellowship between the Church and the world, or society and the State. The theory of His whole system, so to speak, is that the deliverance of man from any of the evils from which he suffers is to be brought about—if it is to be at all general and real—through the growing extension of truth and righteousness among men, under the preaching of the Gospel, as bringing them through repentance toward God and faith toward the Lord Jesus Christ, into the kingdom of God, and making them in it a peculiar people, zealous of love and good works. There, and there only, is to be found the reforming leaven which is to leaven the whole lump. That is to say, in the Church, as exhibiting the beauty of holiness, are to be found the light which is to guide society and the State in their endeavors at reform, and the example and influence which are to inspire them in their efforts to amend themselves.

In conclusion, the young priest-preacher who asks, "What shall I preach?" will do well to fix the following facts thoroughly in mind: If he earnestly strives to preach the Gospel in its fullness and power—in other words, to set faithfully before men "the whole counsel of God" with regard to sin and salvation—he has enough to do; more, indeed, than he can do well, without turning aside to preach popular reforms. If, like his great exemplar, St. Paul, he means to speak as an ambassador of God to man, he must remember that in the Church the pulpit and the altar are related. According to the Prayer Book, he goes from serving at the altar to preach in the pulpit. Hence, he cannot descend to discanting on these outside, secular themes without lowering the dignity of both, and detracting from the undivided sacredness of Holy Worship in the House of God. If he undertakes to preach on these popular reforms, he will also soon find that their themes have no determinate limit—that their name is "Legion." Between labor unions and trusts, universal suffrage and election frauds, free silver and a gold standard, office as a public trust and municipal corruption, civil service and machine jobbery, free trade and protection, patriotism and party politics, he will soon find himself in the grasp of an octopus quite



equal to the work of crushing out the life of his Gospel preaching. Besides this, in adventuring upon the field of forensic effort, he will be quite sure to be caught attempting to deal with subjects in which he is no expert, to the exposing of his ignorance and bringing his office into contempt before the men of the world. What is, perhaps, still worse, if he should be specially successful in this field, he will be tempted by his own popularity to cater to the tastes of the crowd, the end of which is his own pulpit demoralization, and, perhaps, a descent towards the whole sickening mass of popular, crowd-catching, wonder-starting topics—literary celebrities, public events, current incidents, startling casualties, and even slum-hunting studies, with all the vulgar clap-trap of sermon advertisements under forms that, for sobriety and dignity, are not a whit above the low humor of the circus or the side-show. "From such withdraw thyself"—from the least apparent approach to them even. The degeneration of the modern pulpit, in certain directions, is getting to be something monstrous.

### Letters to the Editor

#### A GOOD SUGGESTION

To the Editor of *The Living Church*:

The difficulties which Y. Y. K. mentions about changing the name of the American Episcopal Church are undoubtedly as great as she has described; but the difficulty regarding the title page of the Prayer Book, it seems to me, might have been overcome if, when the subject was under consideration, it had been decided to have it read instead of "According to the use of the Protestant Episcopal Church," etc.,—"Revised for use in the United States of America." The change of the meaning of the word use would be of slight consequence if so much could be done towards having a title page give no offense to any one.

F. W. BARTLETT.

#### GENERAL CLERGY RELIEF FUND

To the Editor of *The Living Church*:

Water will never rise higher than its source. Whatever may be the interest of the clergy themselves in regard to the relief of their old and infirm brothers, and in the widows and children of clergymen, that also will be the interest of the laity in the same object. "Like priest like people." Hitherto the clergy have said to their lay brethren, "Go and do this just and righteous thing." When the clergy say, "Come and let us combine to do what ought to be done," then they will not find the laity wanting. If the clergy exhibit a spirit of self-sacrifice, however small, the laity will believe them really anxious to provide for their widows and orphans, and will hasten to their relief. The shepherd goeth before his flock and they follow him, and will follow him, here as in other paths where he leads them. There is no good reason why every clergyman should not be able to contribute the minimum of "one dollar a year." Some are already contributors. One I know gives \$20, and another \$500 a year to this fund. Why not all give at least the dollar. This would realize about \$5,000 from the clergy alone. Why should they not do this, and so emphasize their own interest and set an example for others to follow? We pay out now for clergy relief about \$12,000 a year, giving to none more than \$100 a year. The theatrical people raised and paid out to 1,000 beneficiaries about \$37,000 this past year, averaging to each \$350. This fund is from personal contributions of the members of the profession, and from entertainments for this object, through which the public assist them. Of course we are all a little ashamed of our poor showing in the comparison, and we are well assured that the difference in the showing results from the fact that in the one case few are personally interested, while in the other all are contribu-

tors and workers. I believe this contribution of the clergy, not in itself, but in its influence, would solve the question of general clergy relief, and give us all the money we need. And besides this, the small regular contribution would eliminate the charity idea from this fund which so many dislike; and further, it would increase the number of the churches which contribute, since the rector's own duty would be a reminder to himself that others of his congregation might be glad to join their gifts to his.

This idea is not only suggestive, it is also eminently practical. There should be a secretary in every diocese to collect and report this fund to his convention, and also to the general secretary or agent of the board of directors. There is now an increasing interest in this general fund, and it may continue to increase slowly. We distribute \$12,000 a year from royalty on the Hymnal, and church and individual offerings, and we ought to have for distribution this year double that sum. I have never been able to locate the responsibility for the neglect to provide all that is necessary for this important need. We shrug our shoulders and show our empty hands, and say, "It is none of our affair; see ye to it." Before this lame fund can walk I believe the clergy will have to come personally to the front as contributors and exemplars. If that time ever arrives when all "shall lend a hand," the clergy leading, I am confident our hopes will be realized in a fund large enough to provide a decent support for our desolate widows, our homeless orphans, and the old clergy who have served their day, and would now for a little while rest from their labors, not as sons of poverty, but as men who have earned and now receive the reward of an honored service.

THEO. I. HOLCOMBE.

#### "WORDS FOR THE CHURCH"

To the Editor of *The Living Church*:

I have recently read a series of lectures entitled "Words for the Church," by the Rev. Edgar Gardner Murphy, which are excellent until one reaches the last lecture, where the position taken by the author seems to me to need correction, as it certainly invites criticism. The author, in attempting to distinguish what the doctrinal truth is which the Church holds from statements of that truth which the Church imposes, endeavors to "side-track the Thirty-nine Articles" completely, to quote the expressive phrase of the late Dr. Nelson, of Virginia. He even does more than that—he throws them off the track altogether. "They remain in the Prayer Books of to-day because they still possess some doctrinal value, and because they have always possessed a large measure of historical significance" (p. 94). Let me suggest that while it is true that the Articles deal with many doctrinal and practical points, not all of which are of equal importance, yet if any minister of the American Church should deliberately set himself to publicly teach the direct opposite to that which the Articles affirm in any given case, he would find himself the most notable heretic of the day. From which it follows that Mr. Murphy's statements are misleading, to say the least. This Church does not, indeed, impose the Articles upon either the clergy or the laity as articles of faith, but I take it that she has always required of her clergy an unfeigned assent to the Articles as a guide to their theological teaching, not apart from, but along with, the Creeds and formularies of worship accepted by her; and instead of Mr. Murphy's statement being true that "they are not made a condition prerequisite to anything," it will be found that there is not a Standing Committee, a board of examining chaplains, or, possibly, a bishop in the Church, who would recommend for ordination, or would ordain, a candidate who expressly and explicitly declared his dissent from the Thirty-nine Articles in general, and refused to be in any way bound by their plain, literal, and grammatical meaning.

Another subject which seems to me to be treated in a very unfortunate way in this same chapter, is Apostolic Succession, which the author admits that the Church accepts; but he

asserts that she does not impose it, and why? Simply because she has been, and is, very patient with those good and pious people who do not believe in Apostolic Succession. Her toleration of them within her fold, in spite of their error, cannot, surely, be turned against her and have the effect of emptying her Ordinal and Prayer Book of their plain and necessary meaning. The doctrine of the Apostolic Succession is a part—and by no means the least important part—of the Catholic Faith, as contained in the Apostles' and Nicene Creeds. "I believe . . . in the Holy Catholic Church." It is a doctrine which we may or may not be "willing to regard as an essential requirement in the building up of that personal character which is genuinely Christ's" (p. 99); but no true Churchman can fail to regard it as a doctrine which, as "a fact and a law," to quote the late Bishop Bedell of Ohio, has a most important and necessary bearing upon the very being of the Church. It does not necessarily bear directly upon the piety of the individual.

The Rev. Mr. Murphy's book is so valuable, except as regards the last chapter, that one feels constrained to appeal to him to re-consider his position there set forth, and to modify what he has written.

FREDERICK W. TAYLOR.

Springfield, Ill., June 9th, 1897.

#### Personal Mention

At the recent Commencement of St. John's College, Annapolis, the honorary degree of doctor in divinity was conferred upon the Rev. J. B. Blanchet, of Clifton Springs, N. Y.

The Rev. Ralph H. Baldwin, chaplain to Bishop Potter, has accepted the rectorship of St. John's church, Saginaw, Mich., and entered upon his new duties June 20th.

The Rev. Herbert E. Bowers has had the degree of Doctor of Laws (LL.D.) conferred upon him by Chad-dock College.

The Rev. C. H. Brent is to visit Europe during July and August.

The Rev. J. McC. Bellows has accepted an election to the rectorship of Grace church, Norwalk, Conn.

The Rev. Dr. John G. Bacchus sailed for a tour abroad, on the steamship "Southwark," June 9th.

The Rev. E. A. Cope sailed for a trip abroad, June 12th, on the steamship "Weasland."

The Rev. Frederick N. Chapman has accepted charge of Trinity church, Kirksville, Mo.

The Rev. Norman Currie has taken charge of Zion church, Fonda, N. Y.

The Rev. G. Bernard Clarke, formerly of St. Alban's, West Superior, Wis., has accepted a call to Bethel and Randolph, Vt. Address at Bethel.

The Bishop of Duluth sailed for England by the steamship "Parisian," June 19th.

The Rev. W. A. Dennis has resigned as priest-in-charge of St. Mark's mission, Beaumont, Tex., and accepted a cure to Trinity parish, De Soto, Mo. He will take charge of the latter on July 1st.

The address of the Rev. Wm. Taylor Dakin will during the summer, be 861 Washington st., Boston, Mass.

The Rev. John A. Goodfellow sailed for England on the steamship "Weasland," June 12th.

The Rev. S. F. Hotchkiss embarked for Europe on the steamship "Weasland," June 12th.

The Rev. Henry K. Hannah has accepted the rectorship of Trinity church, Concord, Mass.

The address of the Rev. S. F. Hotchkiss, honorary secretary of Bishop Whitaker at the Lambeth Conference, will be care J. S. Morgan & Co., 22 Old Broad st., London, England, from June 12th to August 1st.

The Rev. Frederick K. Howard has accepted the rectorship of St. Andrew's parish, Cripple Creek, Colo., and may be addressed care of parish house.

The Rev. Benjamin B. Lovett has accepted a call to All Saints' church, Sunderlandville, Calvert Co., Md.

The address of Bishop Niles, of New Hampshire, who sails for England on the "Parisian," June 19th, will be, until September, care J. S. Morgan & Co., 22 Old Broad st., London, England.

The Bishop of Newark sailed for Europe on the White Star steamship "Germanic," June 9th.

The superintendent of the Church City Mission Society, the Rev. Dr. Nelson, who is also secretary to Bishop Potter, has returned from his visit to the far West.

The Rev. W. J. O'Brien has been appointed to the missions of Chino and Covina, Cal., with residence at



Ontario, Cal., and should be addressed accordingly after July 1st.

The Rev. Dr. Ryan sailed for Europe, June 19th, on the steamship "Parisian," from Montreal.

The Rev. James Trimble, S.T.D., has been transferred from the missionary district of South Dakota, and is settled at Shell Lake, Wis., with charge of Cumberland, also.

The Bishop of Vermont sails for England, on the 23rd inst., to attend the Lambeth Conference. His return passage is secured for Aug. 26th. The Bishop's address, during July, will be 4 Little Cloisters, Westminster, S. W., and for the first three weeks of August, Binfield, Fyfield Road, Oxford. The Rev. G. B. Johnson, the Bishop's chaplain, accompanies him.

The Bishop of Washington departed by the steamship "Mohawk," June 12th, for attendance at the Lambeth Conference.

The Rev. E. Walpole Warren, D.D., sailed June 12th for Europe, on the steamship "Mohawk."

The residence of the Rev. Wm. C. De Witt, rector of St. Andrew's, Chicago, is 733 Washington boulevard, Chicago, instead of 773, as published some weeks ago.

The address of the Rev. Beverly Warner, D.D., rector of Trinity church, New Orleans, until Oct. 1st, will be Windham, Conn.

**Ordinations**

On Trinity Sunday, in the cathedral of the Incarnation at Garden City, the Bishop of Long Island advanced to the priesthood the Rev. Henry Mesier, who was presented by the Rev. S. W. Sayres, and ordered deacons Messrs. Henry Quimby, Edw. D. Weed, and H. J. Glover, who were presented, respectively, by the Rev. Messrs. Bryon, H. D. Waller, and W. W. Belinger, the last-named preaching the sermon. There were also present in the chancel Bishop Weed, the Rev. Canon Bird, the Rev. Louis French, of Darien, Conn., the Rev. G. W. McMullin, of Philadelphia, and the Rev. J. W. Gamcock.

On Trinity Sunday, in All Saints' cathedral, Milwaukee, the Rt. Rev. Dr. Nicholson ordained the following to the diaconate: Messrs. Frank Ellas Bissell and John Goodrich Hatton, B.S., recent graduates of the Nashotah Theological Seminary, presented by the Rev. C. B. Bergin Wright, M.A.; Mr. Paul Rogers Fish, of the General Theological Seminary, presented by the Rev. Canon Theo. M. Riley, S.T.D. of New York; Mr. Arthur Edgar Gorter, of the Seabury Divinity School, Faribault, Minn., presented by the Very Rev. C. S. Sargent, M.A., who also preached the sermon. Mr. Hatton has been appointed missionary-in-charge of St. Alban's, Black River Falls, Wis., Mr. Gorter, to St. Paul's, Kilbourn City, Wis., and Mr. Fish is to be a curate at St. Clement's, New York City.

At St. Paul's church, Ashippun, Wis., on St. Barnabas' Day, June 11th, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, ordained to the diaconate Mr. James Louis Craig, B.A. (Hobart), a graduate of the General Theological Seminary, New York. The candidate was presented by the Rev. Prof. W. W. Webb, M.A., of Nashotah Seminary, who also preached the sermon. Mr. Craig was baptized, confirmed, and made his first Communion in this same church in which he has now been made a deacon—his one parish church since his early childhood. He goes to Wyoming to serve in missionary work under Bishop Talbot.

On Trinity Sunday, in old St. Andrew's church, Philadelphia, the Bishop of Pennsylvania ordained to the diaconate Messrs. Ernest M. Paddock and John M. McGann, presented by the Rev. Dr. W. F. Paddock who also preached the sermon, and is the father of the first-named gentleman; Messrs. Robert Hope and Lyman P. Powell, presented by the Rev. Dr. E. T. Bartlett, dean of the Divinity School; and Mr. W. C. Emhardt, presented by the Rev. Dr. J. D. Newlin. The following deacons were advanced to the priesthood: The Rev. J. Ogden McIlhenny, presented by the Rev. H. A. F. Hoyt; the Rev. S. C. Hughson, presented by the Rev. Dr. A. G. Mortimer; the Rev. Erskine Wright, presented by the Rev. G. H. Moffett; the Rev. Messrs. A. W. Wilde and Robert B. Burke, presented by the Rev. Dr. William Ely, and the Rev. Stephen Decatur Phillips, presented by the Rev. Henry L. Phillips. The latter will pass his diaconate in St. John's church, Washington, D. C.; the Rev. Mr. Emhardt goes to Kansas; the Rev. Mr. McGann, son of the Rev. Byron McGann, sometime rector of Doylestown, Pa., goes to New York, and the Rev. Robert Hope expects to enter the mission field in Africa. Of those advanced to the priesthood, the Rev. S. D. Phillips will be assistant at the church of the Crucifixion; the Rev. Mr. McIlhenny is to be assistant at Calvary church, Germantown; the Rev. Mr. Wilde, assistant at St. Michael's, Germantown; the Rev. Mr. Burke, assistant at Trinity church, Collingdale, Pa.; the Rev. Mr. Hughson, one of the assistants at St. Mark's; and the Rev. Mr. Wright, one of the assistants at St. Clement's church, Philadelphia.

June 14th, in old St. Peter's church, Philadelphia, the Bishop of Michigan ordained to the diaconate his son, Mr. Thomas Frederick Davies, Jr., B.D., who was presented by the Rev. A. J. Miller, now of Asbury Park, N. J., some time first assistant of old St. Peter's. Mr. Davies was baptized and confirmed in this church, and as his father had also been its rector, it was the desire of the parishioners that the ordination should be held here. Mr. Davies will accompany his father to the Lambeth Conference, as chaplain. They were booked to sail on the 16th inst., per "steamer St. Paul," for Southampton.

At Grace church, Baltimore, Md., on June 7th, Bishop Paret ordained the Rev. John I. Yellott, Jr., of Newark, N. J., to the priesthood, and Messrs. George T. MacCoun and Gilbert M. Foxwell, of Maryland; Neilson P. Carey, of Baltimore, and Wilbur I. Leete, of Providence, R. I., to the diaconate. The sermon was preached by the Rev. William C. Butler. The Rev. Mr. Yellott left at once for Trinity parish, Bergen Point, N. J., to which he has recently been called as assistant rector. Bishop Paret made the following appointments of the deacons: The Rev. Mr. Foxwell to Emmanuel church, Baltimore; Mr. MacCoun, to St. Michael's and All Angels', Baltimore; Mr. Carey to Grace chapel, New York City, in connection with Grace church, of that city.

On Wednesday in Whitsun week, in Calvary church, Rockdale, Pa., the Rev. G. R. Miller, deacon, presented by the Rev. Stewart P. Keeling, was advanced to the priesthood by Bishop Whitaker. The sermon was preached by the Rev. Dr. J. K. Murphy. The Rev. Mr. Miller, who has been in charge of Calvary, Rockdale, will remain there.

The Bishop, on Trinity Sunday, in St. Luke's church, St. Alban's, Vt., ordained to the diaconate Mr. Frederick Barnaby Leach. He was presented by the Bishop's chaplain, the Rev. G. B. Johnson, who preached the sermon.

**Official**

COMMUNICATIONS intended for the Standing Committee of the diocese of Western Michigan, should be addressed to the Rev. R. R. CLAIBORNE, president, Kalamazoo, Mich.

**DIocese of MASSACHUSETTS**

The Standing Committee met June 8th, and organized by the election of the Rev. Dr. Lindsay as president and the Rev. Dr. Abbott as secretary. Mr. Charles Kendall Drake was recommended to the Bishop as a candidate for Holy Orders. Applications were received from Mr. Charles Conant Harriman and Mr. Herbert Bickford Pulsifer, postulants, to be recommended to the Bishop as candidates for Holy Orders, and the same were laid over, under the rules. The committee gave their consent to certain changes in the by-laws of St. Paul's parish, Nantucket. The next meeting of the committee will be held on the first Tuesday in September.

EDWARD ABBOTT,  
Secretary.

**Died**

DENNETT.—Entered into rest at Ocean Spring, Miss., on Trinity Sunday, June 13th, 1897. Mrs. E. J. Dennett, a devout and faithful member of St. John's church, New Orleans.

"Blessed are the dead who die in the Lord for they rest from their labors."

ROBERTS.—At Tomah, Wis., June 4th, at 2:30 A. M. Phyllis Kathleen Louisa, infant daughter of C. E. Roberts and the late L. L. Roberts, aged three months and twelve days. "Suffer the little children to come unto Me."

**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.

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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**

VACATION.—A beautiful outlook on the water, under the trees, climate sure cure for hay-fever; cottage for rent or sale; near Dr. Leffingwell's summer

home, Old Mission, Mich. Address THEO. PRICE, St. John's, Mich.

WANTED.—A satisfactory home for a child in a Church family in Iowa. Address, E. TROTT, 105 E. 22nd st., New York City.

**Acknowledgment**

**GENERAL CLERGY RELIEF FUND.**

The undersigned gratefully acknowledge the receipt of the following sums in aid of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen, from November 1, 1896, to May 31, 1897, viz.:

ALABAMA	
Grace, Anniston	\$ 6.73
Grace, Sheffield	1.20
St. John's, Tusculum	1.80
St. Stephen's, Eutaw	7.65
St. Paul's, Carlsville	4.32
St. Michael's, Faunsdale	4.00
ALASKA	
Christ Church Mission, Anvik	28.00
ALBANY	
St. Barnabas', Troy	2.00
Gloria Dei Mission, Palenville	4.57
St. John's, Missiontown	5.22
St. Peter's, Hobart	3.38
Holy Cross, Troy	31.34
Grace, Canton	.85
Trinity Chapel, Morley	2.36
St. John's, Cahoes	8.50
St. Paul's, Kinderhook	2.06
Christ, Duaneburg	5.00
St. John's in the Wilderness, Copake Iron Works	.50
St. James', Caldwell	9.59
St. Matthew's, Unadilla	4.50
St. James', Lake George	2.15
ARKANSAS	
St. Paul's, Newport	4.25
	2.65
St. Paul's, Batesville	5.00
St. Paul's, Fayetteville	5.60
St. John's, Helena	10.00
ASHEVILLE	
Holy Cross, Tryon	5.86
Gethsemane Mission, Bowman's Bluff	5.00
St. Luke's, Lincolnton	3.70
St. Philip's, Brevard	6.30
CALIFORNIA	
Trinity, Menlo Park	6.20
St. John the Evangelist, San Francisco	16.34
CENTRAL NEW YORK	
Trinity, Camden	1.25
St. Andrew's, New Berlin	11.96
Emmanuel, East Syracuse	1.15
Trinity, Elmira	15.00
St. Paul's, Oxford	12.00
St. James', Pulaski	6.00
St. Paul's, Waterloo	10.06
Trinity, Camden	1.00
Diocese of Central New York, Syracuse	96.03
CENTRAL PENNSYLVANIA	
St. Luke's, Scranton	30.75
Trinity, West Pittston	14.30
St. Peter's, Hazleton	11.20
S. School of St. Peter's Church, Hazleton	1.00
Trinity, Athens	6.91
Grace, Honesdale	23.87
St. Paul's, Harrisburg	10.15
St. Mark's Mission, Dunmore	2.17
Trinity, Chambersburg	3.50
St. John's, Marietta	2.70
St. Mark's, Jonestown	4.06
St. Stephen's, Wilkes-Barre	25.00
Trinity, Pottsville	11.75
St. Paul's, Troy	3.72
CHICAGO	
Trinity, Highland Park	5.35
Good Shepherd, Mokenca	5.16
St. Matthew's, North Evanston	4.58
St. Paul's, Rogers Park	7.46
St. Paul's, Austin	3.42
Grace, Freeport	5.08
Church of Our Saviors, Chicago	11.00
Church of the Redeemer, Chicago	5.00
COLORADO	
Church of the Redeemer Mission, Denver	2.00
CONNECTICUT	
Christ, Middletown	10.00
St. James', New London	26.56
Christ, Watertown	8.90
Christ, New Haven	41.62
St. Andrew's, Norwich	1.65
Christ, Watertown	3.50
Grace, Windsor	5.00
Christ, Greenwich	20.00
Trinity, Thomaston	7.78
Trinity, Northfield	1.00
St. James', Poquetanuck	2.00
Trinity College Chapel, Hartford	7.56
Trinity, Brooklyn	2.18
St. Paul's, Riverside	23.62
St. Luke's, Darien	5.00
St. Luke's, South Glastonbury	4.81
St. James', Glastonbury	2.87
St. Andrew's, Meriden	57.70
St. James', Derby	37.00
St. James', Westville	1.00
DALLAS	
St. Matthew's Cathedral, Dallas	37.65
St. James', Texarkana	4.85
St. Andrew's, Fort Worth	19.25
Church of the Incarnation, Dallas	2.10
Heavenly Rest, Abilene	3.65
St. Luke's, Denison	7.75
Trinity, Fort Worth	14.20
DELAWARE	
Trinity, Wilmington	35.10
St. Andrew's, Wilmington	23.00
DULUTH	
St. Paul's, Duluth	18.00
St. Paul's Mission, Glenwood	1.15
St. Luke's Mission, Duluth	2.00
EAST CAROLINA	
St. Paul's, Edenton	3.88
Christ, New Bern	7.90
St. Paul's, Wilmington	6.03
St. Thomas', Windsor	2.25
EASTON	
Emmanuel, Chestertown	\$3.20, \$7.41, \$1.00
Great Choptank Parish, Cambridge	12.92
Wye Parish, Queenstown	2.11
St. Luke's Parish, Church Hill	6.96
Holy Trinity, Greensboro	9.13
All Saints', Talbot County	2.00



Trinity, Elkton	7.43	Calvary, New York	108.51	WASHINGTON			
St. Paul's, Centreville	10.50	St. George's, Newburgh	101.34	St. John's Parish, Washington	100.00		
St. James', Port Deposit	4.25	St. Cornelius' Chapel, Governor's Island	26.75	St. James', Washington	3.01		
POND DU LAC			Christ, Warwick	4.00	Epiphany, Forestville, Prince George County	2.94	
Ascension, Merrill	2.50	St. Agnes' Chapel, New York	126.35	WEST MISSOURI			
Holy Nativity, Jacksonport	1.26	St. Luke's, Somers	14.46	Trinity, Lebanon	3.80		
Grace, Appleton	1.00	Ascension, Mt. Vernon	16.15	St. John's, Springfield	5.00		
GEORGIA			Christ, Red Hook	5.00	WEST VIRGINIA		
Christ, Frederica Parish	1.36	Holy Comforter, Poughkeepsie	5.00	All Saints, Union	12.90		
St. James', Frederica Parish	1.00	Holyrood, Inwood, New York	1.96	St. Mark's, St. Albans	2.00		
St. Ignatius', Frederica Parish	.85	St. Matthew's, New York	58.04	Calvary, Montgomery	2.61		
St. Perpetua, Frederica Parish	.57	Christ, Piermont	7.23	WESTERN MICHIGAN			
St. Ignatius' Mission, Tallapoosa	4.60	Grace, New York	377.55	All Saints, Saugatuck	2.50		
Atonement, Augusta	2.00	Ascension, West New Brighton	10.05	St. Paul's, Elk Rapids	2.62		
Mission of Heavenly Rest, Grovetown	1.00	St. James', North Salem	5.00	S. School of St. Paul's Church, Elk Rapids	.63		
St. Gabriel Mission, Waynesboro	1.00	NEWARK			Trinity, Marshall	7.02	
St. Jude's, Brunswick	3.30	Christ, Short Hills	5.00	WESTERN NEW YORK			
INDIANA			St. John's, Passaic	17.47	Grace, Randolph	2.68	
Emmanuel, Garrett	2.17	St. Thomas, Vernon	4.29	St. Luke's, Jamestown	5.50		
St. James', Newcastle	.54	Good Shepherd, Hamburg	15.00	St. Paul's, Mayville	2.50		
St. Luke's, Cannellton	2.65	Christ, Short Hills	9.28	St. John's, Clifton Springs	1.90		
Grace, Council Bluffs	3.15	St. James', Upper Montclair	35.35	Trinity, Geneva	130.61		
IOWA			Grace, Orange	40.11	Trinity, Canaseraga	.67	
Good Shepherd, Spirit Lake	1.36	NORTH CAROLINA			St. John's, Ellicottville	2.45	
Grace, Lyons	2.70	St. Paul's, Winston	3.00	St. Luke's, Branchport	3.05		
St. Mark's, Anamosa	2.00	St. Bartholomew's, Pittsboro	3.13	Christ, Pittsford	3.00		
S. School of St. James' Church, Independence	3.00	St. Barnabas', Greensboro	3.34	WESTERN TEXAS			
KANSAS			Christ, Raleigh	15.31	St. Phillip's, San Antonio	2.15	
St. Paul's, Marysville	1.00	Emmanuel, Southern Pines	13.87	Redeemer, Eagle Pass	4.00		
St. George's, Wakefield	1.00	St. Andrew's, Greensboro	3.10	WYOMING AND IDAHO			
St. Paul's, Manhattan	2.00	St. Athanasius, Burlington	110.81	St. Mark's, Moscow, Idaho	2.05		
Trinity, Atchison	12.66	Holy Innocents, Henderson	7.00	St. Mark's, Cheyenne, Wyoming	5.10		
KENTUCKY			St. Paul's, Salisbury	.88	Trinity, Pocatello, Idaho	2.15	
Grace, Paducah	5.50	St. Peter's, Salisbury	.33	INDIVIDUAL CONTRIBUTIONS			
Trinity, Russellville	3.00	St. John's, Salisbury	.35	Mrs. Julia Merritt, New York	\$200 and \$200		
St. John's, Louisville	4.30	Oak Forest Mission, Cleveland	.52	"S" "B-n"	10.00		
LEXINGTON			Church of the Saviour, Jackson	3.50	Clarence M. Hyde, New York	500.00	
Christ, Lexington	30.92	St. Stephen's, Oxford	3.17	A lady of St. John's Church, Far Rockaway, L. I.	10.00		
LONG ISLAND			NORTH DAKOTA				
Zion, Little Neck	3.75	S. School of Church of the Advent, Devil's Lake	2.00	NORTHERN CALIFORNIA.			
Grace, E. D., Brooklyn	2.00	St. Paul's, Benicia			9.00		
Good Shepherd, Brooklyn	28.28	OHIO					
Church of Holy Trinity, Brooklyn	172.05	St. Andrew's, Elyria	2.90	St. Peter's, Ashtabula	4.92		
Grace, Brooklyn Heights, Brooklyn	58.33	St. Peter's, Ashtabula	4.92	OKLAHOMA AND THE INDIAN TERRITORY.			
Redeemer, Merrick	8.05	Trinity, Guthrie, Oklahoma	7.50	OREGON			
St. John's, Huntington	3.02	Holy Innocents Chapel, Astoria	1.45	PENNSYLVANIA			
St. Ann's, Brooklyn	26.76	Grace, Astoria	8.57	St. Paul's Memorial, Upper Providence	5.60		
St. Luke's, Brooklyn	31.98	St. Paul's Memorial, Upper Providence			75.00		
All Saints', Bay Side	3.70	Good Shepherd, Kensington, Philadelphia	4.00	Christ, Germantown, Philadelphia	71.39		
St. Andrew's, Yaphank	12.00	Calvary, Germantown, Philadelphia	100.00	St. John's, Lower Merion	7.56		
Trinity, Rockaway	6.41	St. John's, Lower Merion	7.56	Messiah, Philadelphia	7.86		
LOS ANGELES			Holy Trinity, Philadelphia	250.00	St. Peter's, Germantown, Philadelphia	75.00	
Church of The Saviour, San Gabriel	11.00	St. Peter's, Germantown, Philadelphia	75.00	St. Paul's, Philadelphia	11.35		
LOUISIANA			St. Timothy, Southwark, Philadelphia	2.45	Hospital Mission Chapel, Philadelphia	12.34	
Epiphany, Los Angeles	5.00	St. Peter's, Phoenixville, Philadelphia	11.70	St. Peter's, Lower Dublin, Philadelphia	29.00		
Holy Trinity, Patterson	5.00	Calvary Monumental, Philadelphia	25.00	All Saints', Lower Dublin, Philadelphia	29.00		
St. Stephen's, Williamsport	7.25	St. David's, Radnor, Philadelphia	16.16	St. James', Philadelphia	500.00		
St. Paul's Legionier	.65	St. James', Philadelphia	500.00	St. John's, Concord	2.00		
MAINE			Epiphany, Philadelphia	93.72	St. James the Greater, Bristol	3.35	
Trinity, Saco	6.30	PITTSBURGH					
St. Anne's, Calais	10.00	Trinity, New Castle	7.53	Holy Innocents, Leechburg	6.00		
Holy Trinity, Exeter	1.00	Holy Cross, North East	1.25	Christ, Greensburg	4.75		
Messiah, Dexter	1.00	Christ, Greensburg	4.75	St. Stephen's, Sewickley	10.00		
St. Andrew's, New Castle	1.57	Nativity, Crafton	9.86	QUINCY			
St. John's Mission, Presque Isle	5.94	Trinity, Rock Island	3.60	S. School of St. Paul's Church, Warsaw	2.34		
Grace, Bath	8.97	S. School of St. Paul's Church, Warsaw	2.34	St. John's Cathedral, Quincy	5.16		
St. John Baptist, Thomaston	5.00	Ascension, Auburn	2.00	RHODE ISLAND			
St. Jude's, Seal Harbor	2.47	All Saints' Memorial, Providence	10.19	St. Stephen's, Providence	54.14		
St. Luke's Cathedral, Portland	13.77	St. Phillip's, Crompton	3.67	Trinity, Newport	5.00		
St. Thomas', Winn	1.80	Trinity, Newport	5.00	Christ, Lonsdale	10.04		
St. Luke's, Kingman	.70	St. John's, Providence	100.00	St. John the Evangelist, Newport	50.00		
Mission, Lincoln	.25	SOUTH CAROLINA					
Mission, Norway	.80	St. John's, Winnsboro	5.36	St. Jude's, Waterboro	8.65		
MARYLAND			Holy Trinity, Palouse	.95	Fort Spokane, through Rev. Walter Marvinne Chaplain	1.00	
Trinity, Towson	41.04	St. John's, Winnsboro	5.36	Good Samaritan, Colfax	2.00		
St. Peter's, Ellicott City	5.00	St. Jude's, Waterboro	8.65	SPRINGFIELD			
Grace, Baltimore	137.71	Heavenly Rest, Hampton	3.00	Trinity, Arcola	.90		
Emmanuel, Baltimore	159.38	Prince George Parish, Georgetown	2.00	St. Mary's Mission, East St. Louis	1.50		
Christ, Calvert County	3.00	St. David's, Chevas	2.00	St. Paul's, Alton	5.25		
Trinity, Towson	49.25	Atonement, Blacksburg	2.00	TENNESSEE			
Christ, West River	7.60	St. Mark's, Chester	1.15	Trinity, Clarksville	31.70		
Holy Comforter, Baltimore	8.42	St. Stephen's, Ridgeway	1.95	St. James', Bolivar	3.95		
St. Mary's, Emmorton, Hartford County	28.03	Prince George, Winsh, Georgetown	3.15	St. Mary's Cathedral, Memphis	51.81		
St. John's, Howard County	6.85	SOUTHERN FLORIDA			St. Luke's, Jackson	12.50	
St. George's, Mt. Savage	4.19	Holy Cross, Sanford	7.25	Good Shepherd, Memphis	4.65		
Christ, Calvert County	6.07	St. John's Mission, Brooksville	1.81	TEXAS			
MASSACHUSETTS			SOUTHERN OHIO				
St. Peter's, Salem	24.46	Christ, Cincinnati	50.20	St. Luke's, Belton	.75		
St. Matthew's, Boston	15.00	Christ, Portsmouth	2.25	TOKYO, JAPAN.			
St. James', New Bedford	5.00	Advent, Walnut Hills, Cincinnati	33.02	Trinity Cathedral, Tokyo	12.25		
Grove Hall Mission, Boston	10.00	St. Paul's, Columbus	18.50	VERMONT			
St. Phillip's, East Hampton	5.20	Calvary, Clifton, Cincinnati	14.00	Trinity, Rutland	20.00		
St. Thomas', Taunton	48.06	SPOKANE			St. Mark's, Newport	2.90	
St. John's, Athol	4.75	Holy Trinity, Palouse	.95	St. Mary's, Northfield	1.50		
St. Peter's, Salem	33.05	Fort Spokane, through Rev. Walter Marvinne Chaplain	1.00	St. James', Woodstock	10.00		
MICHIGAN			Good Samaritan, Colfax	2.00	VIRGINIA		
Good Shepherd, Lexington \$2.00, \$1.25	3.25	SPRINGFIELD			St. James', Warrenton	13.50	
St. Peter's, Tecumseh	3.30	Trinity, Arcola	.90	Zion, Fairfax County	5.19		
St. John's, Clinton	3.15	St. Mary's Mission, East St. Louis	1.50	Good Shepherd, Fairfax County	3.35		
MILWAUKEE			St. Paul's, Alton	5.25	Trinity, Manassas	4.71	
St. Matthew's, Kenosha	22.39	TENNESSEE					
Christ, Delavan	4.55	Trinity, Clarksville	31.70	UTAH AND WESTERN COLORADO			
MINNESOTA			St. James', Bolivar	3.95	Good Shepherd, Ogden, Utah	5.55	
St. Matthew's, Fairmount	2.41	St. Mary's Cathedral, Memphis	51.81	St. Paul's Chapel, Salt Lake City, Utah	11.15		
St. Mark's, Lake City	3.75	St. Luke's, Jackson	12.50	Christ, Aspen, Western Colorado	7.75		
Christ, Benson	5.00	Good Shepherd, Memphis	4.65	NEW HAMPSHIRE			
Holy Cross, Dundas	1.00	TEXAS					
MISSISSIPPI			St. Luke's, Belton	.75	St. James', Keene	12.38	
Trinity, Pass Christian	7.77	TOKYO, JAPAN.			All Saints' Mission, Littleton	2.50	
Trinity, Yazoo City	5.35	Trinity Cathedral, Tokyo	12.25	Good Shepherd, Nashua	4.47		
MISSOURI			NEW JERSEY				
St. Paul's, Palmyra	2.00	Trinity, Rutland	20.00	Trinity, Vineland	8.00		
Trinity, Hannibal	7.05	St. Mark's, Newport	2.90	St. James' Memorial Church, Eatontown	2.00		
Christ, Rolla	4.40	St. Mary's, Northfield	1.50	St. John's, Salem	5.00		
Church of the Holy Communion, St. Louis	17.30	St. James', Woodstock	10.00	St. Paul's, Trenton	5.00		
St. Jude's, Monroe City	1.60	VIRGINIA			Christ, Elizabeth	16.00	
St. Stephen's, Ferguson	8.85	St. James', Warrenton	13.50	St. Paul's, Westfield	3.07		
St. Matthew's, St. Louis	3.45	Zion, Fairfax County	5.19	NEW YORK			
Trinity, De Soto	.50	Good Shepherd, Fairfax County	3.35	Christ, Riverdale, New York	80.00		
Christ Church Cathedral, St. Louis	105.38	Trinity, Manassas	4.71	Ascension, West New Brighton	29.57		
Holy Innocents, St. Louis	1.50	WEST VIRGINIA					
NEBRASKA			WEST VIRGINIA				
St. John's, Albion	1.00	Grace, Randolph	2.68	St. Mark's, St. Albans	2.00		
NEVADA, UTAH AND WESTERN COLORADO			St. Luke's, Jamestown	5.50	Calvary, Montgomery	2.61	
Good Shepherd, Ogden, Utah	5.55	St. Paul's, Mayville	2.50	WESTERN MICHIGAN			
St. Paul's Chapel, Salt Lake City, Utah	11.15	St. John's, Clifton Springs	1.90	All Saints, Saugatuck	2.50		
Christ, Aspen, Western Colorado	7.75	Trinity, Geneva	130.61	St. Paul's, Elk Rapids	2.62		
NEW HAMPSHIRE			Trinity, Canaseraga	.67	S. School of St. Paul's Church, Elk Rapids	.63	
St. James', Keene	12.38	St. John's, Ellicottville	2.45	Trinity, Marshall	7.02		
All Saints' Mission, Littleton	2.50	St. Luke's, Branchport	3.05	WESTERN NEW YORK			
Good Shepherd, Nashua	4.47	Christ, Pittsford	3.00	Grace, Randolph	2.68		
NEW JERSEY			WESTERN TEXAS				
Trinity, Vineland	8.00	St. Phillip's, San Antonio	2.15	Redeemer, Eagle Pass	4.00		
St. James' Memorial Church, Eatontown	2.00	WYOMING AND IDAHO					
St. John's, Salem	5.00	St. Mark's, Moscow, Idaho	2.05	St. Mark's, Cheyenne, Wyoming	5.10		
St. Paul's, Trenton	5.00	Trinity, Pocatello, Idaho	2.15	INDIVIDUAL CONTRIBUTIONS			
Christ, Elizabeth	16.00	Mrs. Julia Merritt, New York	\$200 and \$200	Mrs. M. J. Perry, Washington, D. C.	10.00		
St. Paul's, Westfield	3.07	"S" "B-n"	10.00	Pennoyer Sanitarium, box through St. Matthew's Church, Kenosha, Wis.	3.00		
NEW YORK			Clarence M. Hyde, New York	500.00	Mrs. C. C. Black	5.00	
Christ, Riverdale, New York	80.00	A lady of St. John's Church, Far Rockaway, L. I.	10.00	Friends, through W. B. Douglas	55.00		
Ascension, West New Brighton	29.57	Mrs. M. A. Fereday, New York	5.00	Miss Augusta Taber, Philadelphia	50.00		
		Sam'l F. Jarvis, Brooklyn, Conn.	10.00	Rev. G. C. Griswold, Sharon, Conn.	5.00		
		F. W. Hunnewell, Boston, Mass.	100.00	"A. E. S.", New York	5.00		
		Henrietta L. Palmer, Philadelphia	10.00	"Z.", New York	100.00		
		S. D. Smith, Hartford, Conn.	10.00	Miss Elizabeth P. Hawley, Philadelphia	5.00		
		Mrs. M. J. Perry, Washington, D. C.	10.00	C. F. Hoffman, Jr., New York	25.00		
		Pennoyer Sanitarium, box through St. Matthew's Church, Kenosha, Wis.	3.00	Sarah L. Galpin, Lakewood, N. J.	10.00		
		Mrs. C. C. Black	5.00	James J. Godwin, New York	50.00		
		Friends, through W. B. Douglas	55.00	Rev. Charles C. Pierce, Chaplain, U. S. A., Ft. Apache, Arizona	10.00		
		Miss Augusta Taber, Philadelphia	50.00	"Virginia", St. Paul, Minn.	3.00		
		Rev. G. C. Griswold, Sharon, Conn.	5.00	Mrs. Elizabeth B. Montgomery, Bryn-Mawr, Pa	30.00		
		"A. E. S.", New York	5.00	Communicants, Lake Park, Minn., through Mrs. F. C. Hawley	2.00		
		"Z.", New York	100.00	From "Cash", New York, through Henry Lewis Morris	200.00		
		Miss Elizabeth P. Hawley, Philadelphia	5.00	Mrs. H. Van Rensselaar, New York	10.00		
		C. F. Hoffman, Jr., New York	25.00	Friends in Rochester, N. Y., through W. B. Douglas	25.00		
		Sarah L. Galpin, Lakewood, N. J.	10.00	Very Rev. E. A. Hoffman, D. D., New York	500.00		
		James J. Godwin, New York	50.00	Alfred E. Elwyn, Philadelphia	2.50		
		Rev. Charles C. Pierce, Chaplain, U. S. A., Ft. Apache, Arizona	10.00	"C." a Thank-offering, N. Y.	50.00		
		"Virginia", St. Paul, Minn.	3.00	Mrs. D. F. MacDonald, collections, Southampton, L. I.	3.00		
		Mrs. Elizabeth B. Montgomery, Bryn-Mawr, Pa	30.00	Miss E. W. Vaux, Philadelphia, contents of Mite Chest	20.00		
		Communicants, Lake Park, Minn., through Mrs. F. C. Hawley	2.00	Rev. M. T. Turner, Grayton, Charles County, Md.	.82		
		From "Cash", New York, through Henry Lewis Morris	200.00	"F. D.", in memory of a sister	100.00		
		Mrs. H. Van Rensselaar, New York	10.00	A friend, Fairfax, Va.	1.00		
		Friends in Rochester, N. Y., through W. B. Douglas	25.00	Miss L. J. Ellsworth, West Hartford, Conn.	5.00		
		Very Rev. E. A. Hoffman, D. D., New York	500.00	Mrs. R. T. Auchmuty, New York	100.00		
		Alfred E. Elwyn, Philadelphia	2.50	Rev. Henry A. Dows	10.00		
		"C." a Thank-offering, N. Y.	50.00	"S.", Boston, Mass.	10.00		
		Mrs. D. F. MacDonald, collections, Southampton, L. I.	3.00	Right Rev. Henry C. Potter, D. D., New York	20.00		
		Miss E. W. Vaux, Philadelphia, contents of Mite Chest	20.00	Mrs. S. Lawrence, New York	10.00		
		Rev. M. T. Turner, Grayton, Charles County, Md.	.82	Mrs. J. R. Swords, New York	10.00		
		"F. D.", in memory of a sister	100.00	No. Elk Parish, Diocese of Easton, through W. A. "C. R. F."	6.00		
		A friend, Fairfax, Va.	1.00	John A. King, Long Island	25.00		
		Miss L. J. Ellsworth, West Hartford, Conn.	5.00	Samuel D. Babcock, New York	100.00		
		Mrs. R. T. Auchmuty, New York	100.00	New York, June 1st., 1897.			
		Rev. Henry A. Dows	10.00	Referring to the above publication, it is with much thankfulness that I am able to report that a materially greater number of our churches have contributed to the General Clergy Relief Fund the present year than during the corresponding period in 1896.			
		"S.", Boston, Mass.	10.00	While this is true, it is also true that a vast majority of the churches have failed to make any such contribution, and the amount of money therefore at the disposal of the Fund being comparatively			



# 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.)
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.

## A June Morning--A Sketch

BY MARGARET DOORIS

A pretty place on a village edge,—  
The perfumed air is blowing—  
A cottage, a garden, a pink rose-hedge,  
All in the sunshine glowing.

'Tis sweet June-time—a day at its best,  
The dew is brightly glistening—  
All sights, all sounds give life new zest,  
The heart is glad with listening.

The roses are nodding a welcome below,  
The day-lily bells are ringing,  
To fuller joy morn seems to grow,  
As flower and leaf are springing.

In the cherry-tree the robins throng,  
"At home," indeed, they're making;  
With chatter and chirp and cheery song,  
Their breakfast they are taking.

Now, a little maid in mild reproof,  
Her hands is loudly clapping—  
Above on the mossy shingle-roof  
A woodpecker is tapping.

Across the road on an elm tree spray  
An oriole's nest is swinging—  
A flock of birds in the air's highway  
To distant fields are winging.

Like bugle notes, melodious, clear,  
The meadow-lark is calling;  
The droning hum of bees is near,  
Midst rose leaves softly falling.

I leave the picture most incomplete—  
The bounties God is giving,  
On each June morn, so fresh, so sweet,  
Must claim our hearts' thanksgiving.

London, Ohio.

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## An Apostle of the Wilderness

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

XVI.

KAH-SAH-GAH

THIS lake is situated sixty miles north of Gull Lake. It is thirty miles long and fifteen wide. Its shores are irregular with several bold promontories, and in this lake are two islands. It is the largest of all the many lakes in that section of the North-west. The water is clear and sweet, and swarms with fish, the most useful of which is known as the "white shad of the lakes." This fish, when frozen, will remain for months unchanged in quality, and is, therefore, a chief reliance of the Indian when food is scarce in winter. For the delicacy of this fish when first taken from the water, I can myself testify, and Dr. Breck was authority for its excellence in the preserved state. Kah-sah-gah is bordered by forests, and the sugar maple abounds on all its shores. Thousands of pounds of sugar are made every spring by the Indians, and as maple sugar is always in demand and at a good price, it was a chief source of revenue for the red man. In some sections of the country the wild rice could be gathered, a most useful article in their domestic economy. Then, in the season, there is an abundance of wild fruits, as the red raspberry, the huckleberry, the cranberry. The lakes are

full of geese and ducks, and in the forests many kinds of game, large or small. All this nature provides for the primitive man in the North-west—the happiest of all countries for the Indian. And "yet they were not happy," in view of the more settled conditions of civilization which they beheld at St. Columba. Their thin birch houses, hot in summer and cold in winter, contrasted unfavorably with the log houses of their fellows at Gull Lake.

As we are on the trail of the Indian now, we might as well, for the edification of some of our friends, continue a brief space to discuss the untutored savage, his clothing, his customs, etc.:

Since the first days of his trading with the white man, the Indian has worn a blanket. It was the gift of the great Manitou to the poor Indian. It is his house, his home, his cover from the storm, his bed, his pillow, his delight. He clothes himself with it; he carries his children and burdens in it; he wraps it around him as a Roman toga. The blanket is the glory of the Indian, and it is a great shame the government should ever furnish him with shoddy in place of the long, soft wool one he pays for, to which he is entitled, and seldom gets.

In addition to the blanket, the squaw usually stipulates for a dark blue broadcloth skirt and leggings to match. All Indians have small feet, protected by moccasins of buckskin. These smoke-dressed, hand-finished skins have no superior, if any equals, in the civilized markets; and the same, to my taste, may be said of the Indian maple sugar.

The age of any woman is always a delicate subject, but an Indian woman betrays her age at every step as she advances in life. You look for it not in her clouded face, nor in the wrinkles which seam it in early life, but in the trail where she treads with her heavy burden. When young, her track is straight; when thirty, she begins to toe-in; and thereafter, as her burdens grow heavier, the angle of incidence increases. This sign also distinguishes the man from his mate, his feet turning neither to the right hand or the left. It is one of the missions of Christianity to regulate the walk and the tracks of the red man, to lift the heavy burdens and bid the oppressed go free. This was the object of our great missionary to the Indians—to equalize the burdens of life, to raise woman to respectability, and make her a comrade for man, and, in her own sphere, ruler and queen.

Kah-sah-gah was the objective point towards which Dr. Breck was now concentrating all his energies. His attention had been directed to this large settlement of Indians (about 1,100) soon after his arrival at Gull Lake. Together with an officer of the Fort and the Rev. Solon W. Manney, chaplain of Fort Ripley at that time, he had made the journey by train, in the depths of winter when the mercury stood at 18 degrees below. By train was the only means of travel in winter through this desolate wilderness. Between Gull Lake and Kah-sah-gah so obscure was the trail that but one Indian could be found to guide them. Of course, this was not a railroad train, but a long sort of toboggan, without runners, and a single horse or mule, with which the four, including the guide, made the journey in two days, camping out one night with only a blazing fire at their feet and a blanket stretched to shield their heads from the cutting winds of the north. One can fancy

that only the fires of enthusiasm could have kept the blood circulating through such a night in the wilderness.

If anything I have written heretofore suggests small hardships and no dangers in the life of Dr. Breck, then I must hasten to assert that I have done the hero of my story great injustice. Dr. Breck seldom dwelt in his letters on the difficulties of the situation, and then in the most hopeful and cheerful spirit. He asked for no sympathy and desired no commiseration. Such souls scale the mountains as a roe. "They mount upon wings as eagles; they run, and are not weary; they walk, and are not faint." But still there were at times "hard trials and great tribulations." It might not be counted much to look steadily in the eye of a drunken savage whose club is raised to smite you down, and look and look until you have conquered the murderous spirit. Of course one could do it, but it would be a trial of nerve and will power not pleasant to exercise often. Dr. Breck had several victories of this sort to his credit at Kah-sah-gah.

I will say, in closing, that Kah-sah-gah is the short for *Kah-sah-gahs-qua-gee-mo-kag*, and the eloquent chief of the same was "Flat-mouth." I wish I knew his Indian *nom de plume*, it might be an improvement on the original.

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## Book Notices

**Talks on Writing English.** By Arlo Bates. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

This instructive and valuable book is composed of a course of lectures on advanced English composition, delivered in the Lowell Free Classes. The old satiric fling of Hudibras that "all a rhetorician's rules teach nothing but to name his tools," is baseless here. A practical master of the art of expression, Prof. Arlo Bates is well qualified to give helpful suggestions to the inexperienced writer. By both precept and example he helps to produce good literature.

**Christine's Career.** A Story for Girls. By Pauline King. Illustrated. New York: D. Appleton & Co. Price, \$1.50.

Christine is the possessor of a "sweet, attractive kind of grace" that will endear her to all readers. She has the womanly qualities of thoughtfulness and kindness that attract all hearts to her, though her "career" proves to be not to paint pictures, carve statues, or write verse. An American girl, in spite of being born and reared in France, she is a sweet model of girlhood, though her life, in its earlier conditions, is unfamiliar to most American girls, and will be all the more interesting to them for that fact.

**An Essay on Comedy and the Uses of the Comic Spirit.** By George Meredith. New York: Charles Scribner's Sons. Price, \$1.25.

After reviewing the whole field of English comedy, the author concludes that a good comedy is the rarest literary production. The greatest comic poet is Moliere, he thinks; our greatest are Congreve, Fielding, Goldsmith, Sheridan. Even if one cannot accept all of Mr. George Meredith's conclusions, a reading of this entertaining little volume will prove stimulating and suggestive.

**Systematic Catechizing.** By the Rev. H. H. Oberly, M.A. New York: James Pott & Co.

The Bishop of New Jersey contributes a commendatory preface to Mr. Oberly's handbook, which contains two parts. The first explains the author's plan of systematic instruction of children; the second contains forty lessons which explain and develop the Church Catechism. Thus, we have both the theory and the practice of catechetical instruction furnished in convenient and useful form. Mr. Oberly lays great stress on the duty of the priest as regards careful and systematic instruction in the veri-



ties of the Faith of the children in his cure. The method of catechizing outlined in this book is based on the French Sulpician system, with considerable modifications, however, in order to adapt it to our Church life and surroundings. Mr. Oberly's outline is admirable, and brings out the salient points of the Sulpician method. Some more pretentious works that we have read fail to give as clear an idea of the method as is found in this brief sketch. Those clergy who have been repelled by the large volume of Dupanloup, or the English adaptation by Spencer Jones, will do well to get this and read it carefully, and then the method of St. Sulpice will appear simple and, in its main outlines, possible for almost every Sunday school. We wish to call attention to this feature of Mr. Oberly's book, because some radical change of methods is demanded in our Sunday schools, but how to make the change is a problem confronting many a priest. This little work will furnish a solution of the difficulty. The aim of the forty lessons which form the second part of the book, "is to train children in the faith and morals of the Gospel and the Church, to prepare them for Confirmation, and to make them devout and God-fearing Christians who can give an intelligent reason for belonging to the American branch of the Catholic Church." In many respects the questions and answers are deserving of high praise, but they are not without shortcomings. We question whether any ordinary class of boys or girls can do justice to one lesson each Sunday. The lessons should be made shorter, and this could easily be accomplished without any loss of substantial matter. We have marked several passages that we think need re-writing, such as the seventh question, on page 34, which treats of merit. The answer gives an effect of our Lord's merit, but no definition of what His merits are. On the same page, sacrifice is very inadequately defined. Also, on page 62, the treatment of original sin is hardly accurate. The punishment of original sin, and of all other sins, has not, except in its eternal aspect, been totally taken away. The effects of the fall in man and in nature still remain—e. g., in man's weakened will, darkened understanding. Two other sections of the Catechism are promised—that on the Ten Commandments and Worship, which will furnish material for the second and third years of the Sunday school course as outlined by the author. We advise the clergy to get this work, and study carefully the catechetical method which, as already pointed out, is deserving of careful consideration and application.

**The American Claimant, and Other Stories and Sketches.** By Mark Twain. Illustrated. New York: Harper & Brothers.

A recent writer, in treating seriously of the work of Mark Twain, asserts that he is neither a great wit nor a great humorist, because he has not "touched intimately, nor expressed radiantly, some eternal truth of life." That he has "shaken the sides of the round world with laughter" no one will deny, however. It is certain that he can lay no new claim to greatness on the strength of "The American Claimant." In addition, there is also in this book a group of "Merry Tales," all of which have appeared in print before; and the clever story of the million pound banknote, besides similar sketches. Expressed in terms of extreme laudation is Mark Twain's description of Berlin, "the German Chicago"; more interesting and novel, in its point of view, than any account extant. The volume is a fine, substantial one, well printed and illustrated.

**Memoirs of Marshal Oudinot.** New York: D. Appleton & Co. Price, \$2.

These memoirs are compiled from hitherto unpublished souvenirs of the Duchesse de Reggio, wife of Marshal Oudinot, and now first done into English. The subject of the memoirs was a character fiery and commanding, full of endurance and stern tenacity of purpose. Born in 1767, his thoughts early turned to the army. At the age of twenty-two he became captain, and from that day on he advanced through various grades, to high military rank and fame. The

book carries the reader with great interest through the stirring times of the Revolution, the Directory, Napoleon's ascendancy, the Restoration, and comes down to near 1830. The Duchesse was much with her husband in camp, and thus in her memoranda enters into the spirit of military life and adventure. The book abounds in graphic description, and is most interesting reading. There are two portraits of the Duc and Duchesse who, we may add, finally threw in their lot with the Bourbons.

**The Man who Wins.** By Robert Herrick. New York: Charles Scribner's Sons. 1897. Price, 75c.

New England life is here given us, with hints of Puritan decadence and glints of mental gloom and destiny, suggestive of Hawthorne's fateful pages. It leaves a rather unpleasant impression, however, for the "Man who Wins" is not the man whose centre life is domestic love, but the man who thrusts it from him that success may be his in science or in letters.

**Judith and Holofernes.** A Poem by Thomas Bailey Aldrich. Boston and New York: Houghton, Mifflin & Co. 1896. Price, \$1.25.

The poet has seized the old story of Judith and her tragic stratagem with telling force, and has given it all again to us in musical verse. It will repay perusal. There is something satisfactory in the thought that such verse can be written nowadays, stately in its measure, graceful in its form, and gleaming with felicitous expressions, and all removed comfortably far from the commonplace of the latter days, such as material progress, scientific achievement, or even avowed advance in useful culture. The well told story tells its own moral to those who can read it aright.

Messrs. James Pott & Co. will publish, about July 1st, the concluding volume of "Dixon's Church History," vol. 5.

#### Books Received

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

LONGMANS, GREEN & CO.

Explanatory Analysis of St. Paul's First Epistle to Timothy. By H. P. Liddon, D.D. \$1.75.

A Woman's Part in a Revolution. By Mrs. John Hays Hammond. \$1.

VIK PUBLISHING CO., PHILADELPHIA

What a Young Boy Ought to Know. Self and Sex Series. By Sylvanus Stall, D.D. \$1.

G. P. PUTNAM'S SONS

The Romance of Arenfels. By C. Ellis Stevens. \$1.25.

DE MERLE COMPANY

In Which Hearts Lead. By John Lenord Merrill, Jr.

ELLIS & KEENE, LONDON

Bishop Barlow's Dialogue on the Lutheran Factions.

CASSELL PUBLISHING COMPANY

His Letters. By Julian Gordon. 50c.

A Free Lance in a Far Land. By Herbert Compton. 50c.

THE MACMILLAN COMPANY

Genesis of the Social Conscience. By H. S. Nash. \$1.50.

The Myths of Israel. By Amos Kidder Fiske. \$1.50

D. APPLETON & CO.

In Brook and Bayou. By Clara Kern Bayliss. 60c.

History for Young Readers—England, by Frances E. Cooke; Germany, by Kate Freligraht Kroeker. 60c. each.

Women and the Republic. By Helen Kendrick Johnson. \$1.50.

Cyprian: His Life, His Times, His Work. By Edward White Benson, D.D., D.C.L., with an introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L. \$7.

#### Pamphlets Received

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

Grace and Duty. By the Rev. Herbert J. Cooke, M.A.

The Archdeacon in the Primitive, Anglican, and American Church. By the Ven. T. H. M. V. Appleby, M.A.

Church Defence Quarterly.

American Colonial Tracts, Nos. 1 and 2.

Fifty-third Annual Report of the Protestant Episcopal Church Missionary Society for Seamen.

Annual Catalogue of St. Stephen's College.

Address of the Bishop of Long Island to the Thirty First Convention of the Diocese of Long Island.

Directory of Trinity Parish, New Castle, Pa.  
The Workwoman's Key to the Situation. By A. M. Fowler, Jr.

Catalogue of Roanoke College.

Sermon by the Rev. Cameron Mann before the Kansas City Chapter of the Sons of the Revolution.

Annual Reports of St. Mary's Orphanage, Providence, R. I.

Sectional System of Teaching Church Catechism. By W. H. F. Smith, San Francisco.

Murdered Millions. By G. D. Downknot, M.D.

What to Believe: An Ethical Creed. By W. L. Sheldon.

How Far Does the Ethical Society Take the Place of the Church? By Felix Adler.

Credibility of the Christian Religion. By Samuel Smith, M. P.

Catalogue of St. Helen's Hall.

In Memoriam: Rev. Joseph Caldwell Huske, D.D.

The Holy Catholic Church: Where and What is it? By the Rev. Edmund Gilbert.

A Lawyer's View of the Function of the Church. By R. H. Gardner.

#### Magazines and Reviews

*The Nineteenth Century* for June is full of able papers. We note as particularly interesting, "British Monarchy and Modern Democracy," by W. S. Lilly; "India Under Queen Victoria," by Sir Alfred Lyall, K.C.B.; "Nelson," by Lieut-Col. Sir George Sydenham Clarke, K.C. M.G., a review of Capt. Mahan's recent work; "The New Astronomy: a Personal Retrospect," by William Huggins; and "The Island of Socotra," by the late J. Theodore Bent.

*The Westminster Review* for June presents the variety of fourteen articles, besides the notices of contemporary literature. "The Foreign Policy of the Liberal Party," by W. S., is instructive reading. "Pacific Blockade," by N. W. Sibley, is another political article worth reading. Social questions are discussed in "Discharged Prisoners," by G. Raleigh Vickars, and "Small Laundries," by Madeline Greenwood. This is a very good number of the magazine.

#### Opinions of the Press

*The Independent*

QUEEN VICTORIA.—We love the Queen, not for her long reign, but for her just reign. We love her, not because her power has been so widely extended, or because her rank has been raised among sovereigns as Empress of India, but because she is good and pure. She has made mistakes, her government has done things wrong and unjust; but nobody believes the Queen has desired anything more or anything less than justice—justice towards and among all her subjects, justice with all other nations and peoples. The spirit of her life and rule has been just, liberal, and benign. Progress in righteousness, intelligence, power of the individual, influence of personal character, mutual regard and helpfulness, is characteristic of the Queen's people in no small degree, because she who is affectionately called the "old Queen," is the good Queen, whose life is far higher and worthier than that of "good Queen Bess." The Christian virtues, so beautiful in sovereigns, shine in her long, pure, and devoted life. Long ago she told a heathen ruler, dazzled with the magnificence of her reign, that the secret of England's greatness lay in the Word of God. More powerfully than any of the great ecclesiastical dignitaries of her realm, has she preached to Christian England the gospel of love and righteousness, of intelligence and moral excellence, and of individual development. Her highest and best title to "Defender of the Faith" is her own pure and devoted life. A distinguished American gentleman once proposed the Queen's health at London in the following terms: "The Queen of Britain, the Empress of India, the woman of the world." The happy toast hits the point. The crown which the world is now bringing to Britain's Queen is the crown of a great and true womanhood, for woman she has been in every relation, and womanly in all. With a woman's instinct she has ever found the realities in the simplicities of life. Her heart has been with the people and her thought for them. Far beyond the law and sceptre of the queen has been felt the potency of the woman.



## The Household

### The Violet That Did Not Go To Church

BY ALICE CARTER MARIETT

MRS. VAN BLEEK descended the broad staircase of her beautiful home, slowly drawing on her gloves. Lightly tripping down after her came her young niece.

"I'm ready, auntie," said she, "and I think John is waiting at the door."

"John"? said Mrs. Van Bleek almost sharply; "I am going to walk to church."

"Pardon me, auntie, it is my fault, I see; John asked me an hour ago, 'is mistress going to church?' and I answered 'yes'; he must have taken my answer as an order for the carriage."

Mrs. Van Bleek had set apart that hour for preparation for the early Communion, and a part of that preparation was to be a leisurely walk to the church. It irritated her to find in so small a thing one of her plans frustrated, but with a sweet change of manner she said, "We will ride, Gertrude—I wanted to walk, and I knew you wouldn't mind; but come, now, dear."

At that instant a door at the end of the hall opened, and a child's voice called: "Mamma! Oh, please, mamma, wait! Won't you wear my flowers?"

A look of surprise was on Mrs. Van Bleek's face when she saw her little lame daughter hurrying towards her on her crutches, with a bunch of sweet violets in her hand. She sat down and lifted her into her lap, pressed the brown ringlets back from the delicate face, and kissed her softly. "Mary, my child!" was all she said.

"I couldn't sleep, mamma, and Estelle let me get up and be dressed. I knew you were going to church; and see, I have been into the green house with Estelle to get these for you to wear, my precious mamma!"

Her little fingers were fastening them on the sealskin garment, and she was saying, "Aren't you glad my flowers can go to church though I cannot?"

The drive to the church was in silence. Gertrude knew well what pain of heart was betrayed by the pallor of her aunt's face. The mother's poor heart! The hour's struggle for a fitting frame to come to this Holy Communion, and then, a moment of childish weak vexation, a sting of pain rebellion against God's will, caused by the unexpected meeting with her crippled child. She had tried so hard to put out of her mind what the physician had said the day before, but now, over and over the words said themselves in her mind, "It is incurable; there is no other alternative than—early death, or years of painful treatment."

She set her lips tightly and crushed her hands together in her muff, and sat in silence. At the church door she got out of the carriage without a glance behind her, went with haste into the church, and letting her niece go into one pew, purposely chose another for herself, fell on her knees and cried out her agony with bitter tears. At length, the "heavenly benediction" of the Blessed Sacrament was hers. Her soul seemed uplifted to endure for Him who bore for her His soul-pain.

Outside, John was arranging the fur robes of the carriage, taking out each one and shaking it, for he had plenty of time and little to do. He did not see that one long-

stemmed purple violet was shaken from the robe on to the stone walk. He did not see that a little boy in rags greedily snatched the flower as it fell, running as if afraid of pursuit, around the corner. He did not see. What was a violet left on a cold pavement? What was a ragged boy with freezing, bare feet? What, to a respectable coachman like John? So John arranged and then rearranged the rich, warm furs, and waited. The boy's winged feet sped; by his alley-route he had not far to go to reach a tumbling wooden block and a basement room.

At the head of the alley, Sammy, his boon friend, saluted him: "I say! a posy! give us one! Do Jim!"

"Give us *one*—don't yer see as one's all I got"; and then more gently, "this un's for *Susie*." Even Sammy yielded to that argument, and added only: "But tell a feller where yer got the posy, Jim."

"Up to the church, on the avenoo. Some lady dropped it out ter her button-hole, I reckon."

Down the icy, rickety steps went Jim, into the miserable room. He paused for a second as if to accustom his eyes to the gloom, then said softly to himself: "Ma not home yet, Susie not awake, neither"; and after laying the flower on the couch, went swiftly up the steps and out again.

"Ma ain't home, yet. There warn't no supper last night, and Susie must have something to eat, somehow."

These words were to Sammy whom he had overtaken.

They had run on—it was too stinging cold to walk—until the avenue was reached. They stopped a moment, an angle of the church sheltering them from the wind, two pitiful little waifs. Yellow ringlets peeped under and through the ragged knit cap on Jim's head. Sammy's red head had no covering. With aching hands in their trousers' pockets, they stood there, balancing first on one benumbed foot, then on the other, these two little boys, no more than five or six years old.

"It's breakfast and chips we wants, Sammy, yet Sunday's a mighty hard day to find breakfast; but chips"—"My boots, Jim!—the posies!" and animated by one impulse, they dashed towards the carriage.

"Lady, give us a posy—please, ma'am!" said Sammy.

The elder lady did not hear the pleading voice; Gertrude, with a smile like a summer

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morning, took the bunch of roses from her own coat, divided them into the hands of the two children, and got into the carriage after her aunt.

An hour later, Mrs. Van Bleek was again descending the staircase into the handsome hall; she had been on her knees in wordless prayer; her beautiful face had lost its sternness and its sadness was softened with the new peace gained at the Blessed Sacrament. There came a peculiar sort of rap at the hall door, like a child pounding with strong fists.

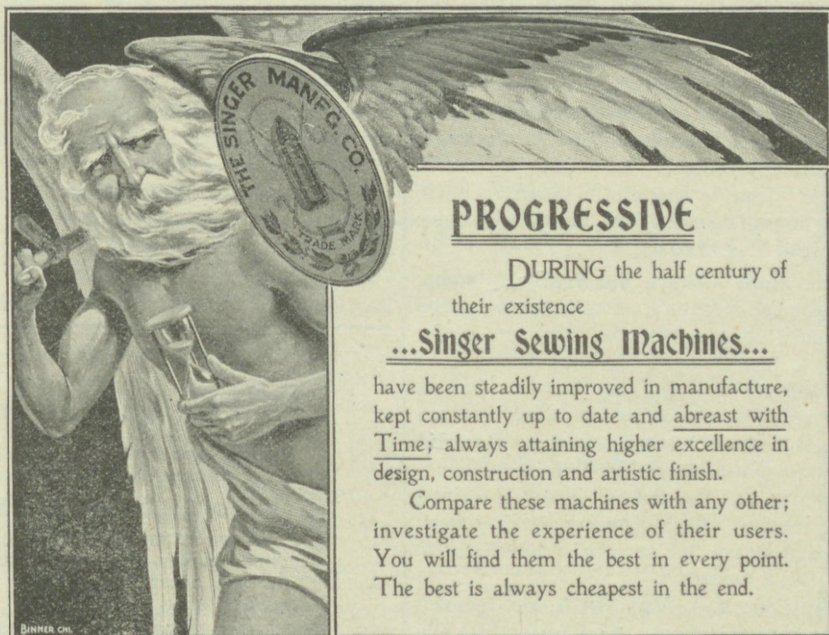
At the same time a ringing of the bell. She was so near the door she opened it herself. What a descent from the Mount of Transfiguration to the common life of earth!

Within the vestibule stood two boys in rags and dirt, one bare-headed, holding a rose in his dirty hands. The other, with yellow hair and great, blue eyes. "We wants to see the lady," said he. "But that ain't my lady," exclaimed the bare-headed boy; "we wants the pretty lady."

"Gertrude, is this one of your admirers?" asked Mrs. Van Bleek, beckoning Gertrude to the door. "Her's the one," shouted Jim.

"Yes, tell her," prompted Sammy. But little Jim was suddenly overcome with shyness. Fortunately for both, Sammy was brave enough to state, "Him wants something to eat for Susie, and some chips."

"Who is Susie?" inquired Gertrude, gently. "Auntie, could they go around to the



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kitchen? they are shaking with cold, and must have some breakfast."

"Come this way, little boys," was the kind answer; and with careful steps and dazed eyes, they followed the ladies.

Again little Mary came through the hall, moving wearily with her crutch, and Jim, in a loud whisper, said to Sammy. "Do you think Susie could walk with one o' them things?"

It was the mother's ear that heard this time. "Is Susie—lame?" she asked with quivering lips.

"She can't walk none—lies abed, ma'am."

"Oh! mamma!" exclaimed little Mary, as if the thought of it were as a keen pain to her.

Won't you go into the dining room, pet, and mamma will come directly to breakfast—and—yes, I will tell you more about Susie when I come."

Down into the kitchen she went; ordered a warm breakfast for the two boys, and another to be packed for them to carry; also a basket of coal. "I will come to-morrow to see your sister, little boys," she said.

"Jim's sister, ma'am, I'm only his pard," ventured Sammy.

Mrs. Van Bleek smiled, and her heart was full of pity as she sent them away.

"It may be all a humbug, Gertrude," she said, afterwards, "but they are such little fellows! And oh, Gertrude! it may be I am doing for Mary's sake instead of the Master's, but the thought of that lame Susie makes my heart ache."

Gertrude answered: "No, no, auntie dear, blue eyes as honest as those can be trusted."

The following day, early, they set out, and with many difficulties, found the "Barn Block," which proved to be the *Brown Block*.

Jim was on the crazy steps, evidently waiting. A delighted grin was his welcome, as he went down the steps and pushed open the door into the room. How dark it seemed! Gertrude hung back, the cellar odor almost choking her, but in a moment she followed her aunt who was daintily stepping over the muddy pool that the melting ice on the steps was sending into the basement room. What need to describe the place? In that great city there are hundreds like it; and oh! that the angel of pity might enter each one as it surely that morning visited these! In a corner, under a small window, lay Susie on her couch. The only sunshine that would enter during the whole day was just then lying across the quilt.

"My poor little girl," Mrs. Van Bleek said softly, as she came close to her.

"Are these Jim's ladies?" was the reply in a cheery voice. "Can you sit down, ma'am? Jim, is the chair clean?" Susie raised herself on her elbow, and a faint color came into her thin face.

"The chair"—there was really only one; that was the mother's. Susie never needed one, and Jim—the floor was good enough for him. A box that Sammy had brought in was used for fuel the day before. Susie's wretched bed was the only other resting place, therefore Gertrude stood. "How did you find us yesterday, Jim?" she asked.

"Sammy an' me runned after the ker-ridge, ma'am. 'Twas Sammy what wanted to go and ax you for somethin' for Susie to eat. But I daren't."

Meantime, Mrs. Van Bleek had learned all Susie's sad story. As a little child she

had walked—that is, hobbled about—then the father, an honest bricklayer, died—their mother drank, and drank oftener after father died; and once Susie was very ill—that was two years ago, and she had never walked a step since. She was eight years old now, she guessed.

Their mother had been gone now two days and three nights. Dear little Jim was so good, but what could such a little fellow do, except to pat her face and say, "I love you, Susie"? And there on the window sill, in a cracked cup, were the roses and the one violet. But they had brought to-day a large bunch of violets, and Susie's nose was buried in their sweet depths as she talked—a warm breakfast, too, which they made the children eat immediately. They missed Jim a moment, and when he returned Sammy was with him.

"Gertrude," said Mrs. Van Bleek, "there certainly is work remaining, which *must* be done by the *individual* Christian.

"The Associated Charities no doubt make spasmodic attempts here. The W. C. T. U. leave their tracts here and the drunken mother lights the fire with them. From all that Susie tells me, I judge that the "Gold Cure" has had the mother for a patient. A "Methodist Benevolent Society" sends clothing—most of which goes for drink. What is needed is the persistent work of one person, devoting time and money, especially *time*, to a case like this. Thank God, I have the money, I will find the time."

Afterwards in her home, with her precious little daughter, just Jim's age, in her lap, she told as much about her visit as it seemed best to pour into such ears.

Mary's eyes overflowed with tears. "Lame, just like me? but she can't walk? Has to lie in bed, and hasn't any mamma, like my mamma?" Then, as if a new thought seized her, "Can't *you* be Susie's mamma, too? You know just how to be a mamma."

"My precious child!" said Mrs. Van Bleek, folding Mary more closely in her arms.

"And Jim's and Sammy's mamma as well?—Yes, what fun," laughed little Mary, merrily.

In exactly what way Mrs. Van Bleek kept her unspoken promise to be a mother to these poor children, a long story only would tell, but in part the story must be told.

Susie's needs appealed to her inmost heart—Susie first must be helped.

The specialist whom Mrs. Van Bleek had consulted for her own Mary was persuaded to take this pitiable little Susie's case. The drunken mother was placed in a house of reformation. The little boys were admitted to a Church home, and Susie, a happy, patient sufferer, lay in a hospital cot all the winter and spring days.

Three times a week Mrs. Van Bleek made the child a visit—and such varied visits! She read to her, sang to her, taught her Church hymns, told stories, drew and painted pictures for her, brought kinder-

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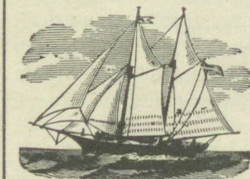
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garden playthings for her, but first of all gifts was a beautiful baby doll from Mary, just the right size to cuddle in her arms at night. The dearest thing she could do for Susie was to tell her all the smallest trifles about Mary.

"What dress did Mary have on to-day? Has she walked downstairs with her crutch to-day? What kind of flowers did Mary pick in the greenhouse before breakfast? Which Dolly did Mary play with, her baby 'Sweetie,' or her lady-doll 'Elise'?"

Patiently and cheerfully Mrs. Van Bleek answered all the childish questions, sometimes holding the small white hand in hers, and always admiring the delicate-featured face, that was daily growing prettier. And all the time Mrs. Van Bleek's care enfolded this little one. Each time when she came the nurses were given special instructions to omit nothing that money could supply for the comfort of this child.

Meanwhile, many so-called duties—social duties—were omitted or deferred by Mrs. Van Bleek. Society said, "Strange that she should shut herself in so much with her little daughter." "Yes, she is a sweet child, and it is a terrible affliction that she is a cripple, but then, since the disease is really incurable, Mrs. Van Bleek will have years of care—and, yes, how much better for her not to shut herself in so, and brood over her trouble."

Not one person knew that the "work for the individual Christian" which she had set her heart and hands to do was that which made it necessary for her to withdraw from the social life where, after all, she was not needed. And so the winter days were divided between these two dear children.

Many, many times during the winter she had regretfully said no to Mary's entreaty to take her to see Susie, and each time it had been almost as hard to disappoint Susie with, "No, I couldn't let my darling come to-day," therefore it was early spring, a day all blue and green and golden, when little Mary was carefully placed in the luxurious carriage and driven very slowly to the hospital.

It could not be anything but a happy moment when Mrs. Van Bleek saw the shy pleasure in the faces of the two little girls brought together at last; but the next brought a pang of pain that froze her heart. At one glance she saw how well and full of health Susie was growing—and, alas! alas! how fragile a flower her own Mary was.

It was then that her heart first knew its coming grief. She went quickly into an adjoining room. "See—see, there is my darling—and—and, look at Susie! God forgive me!" Down went her head on the shoulder of the sympathetic nurse, and passionate weeping relieved a little her anguish.

When she returned to them the little girls were laughing and chatting about the playthings and flowers Mary had brought. "I wish I had nice crutches like yours," said Susie.

"P'raps you will have," said Mary. "And maybe they'll let you stay in this bu'ful hospital sometimes," added Susie, 'and Mary, I love your mamma so!'

"Course you do," answered Mary. There were very few more visits exchanged, then followed weeks when Mrs. Van Bleek's visits to the hospital had to be substituted by Gertrude's, and then there were long, long weeks when she never went; fortunately at that time Susie was so greatly

improved that the physician permitted her twice to ride to Mrs. Van Bleek's home.

Once only, and for a brief time, she saw Mary, then a wan little sufferer on the bed from which she never rose again to health.

The end came when the leaves were crimson and golden. Mary was taken to Paradise. Susie lived here many years, and her life was to the end a blessing to many others. Mrs. Van Bleek gave that portion which would have been her daughter's, had she lived, to found a "child's hospital," where treatment should be especially provided for all spinal diseases. In due time St. Mary's Hospital was erected, "To the glory of God, and in loving memory of Mary Van Bleek."

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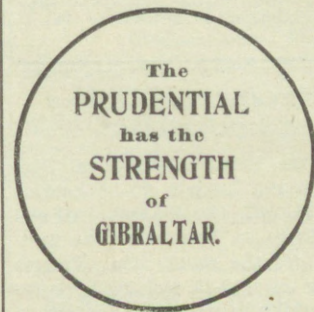
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FOR JULY

### SHERIDAN'S RIDE

By General GEORGE A. FORSYTH, U. S. A.,  
who was one of the two aides-de-camp whom General Sheridan took with him, and who is the only survivor.  
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THE HOUSE OF COMMONS  
By T. P. O'CONNOR, M.P.

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dealing with the broadly contrasted types of the mountains and of the Blue-Grass region.  
Illustrated by W. T. SMEDLEY

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## Children's Hour

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

### Eyes Open

RACHIE went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me"! exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Slop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman"?

"Mamma would say the Lord would take care of you," said Rachie very softly, for she felt she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school, now. You've given me your bit of help, and comfort, too."

But Rachie got hold of the needle book, and was bending over it with busy fingers.

"See"! she presently said, "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one"! said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the play-ground.

"Which side will you be on"?

But there was a little girl with a very down-cast face sitting on the porch.

"What is the matter, Jennie"? asked Rachie, going to her.

"I can't make these add up," said Jennie, in a discouraging tone, pointing to a few smeary figures on her slate.

"Let me see; I did that example at home last night. O! you forget to carry ten—see"! "So I did."

The example was finished, and Jennie was soon at play with the others."

Rachie kept her eyes open all the day, and was surprised to find how many ways there were of doing kindness which went far towards making the day happier. Try it, girls and boys, and you will see for yourselves.

"Will ye look here, Miss Rachie"?

Bridget was sitting on the porch, looking dolefully at a bit of white paper which lay

on the kitchen table she had carried there. "It's a letter I'm after writing to me mother, an' it's fearin' I am she'll niver be able to rade it, because I can't rade it mesilf. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one some day for you, Bridget," she said, "I am going over to Jennie's to play 'I spy,' now."

The fresh air and the birds' songs and the soft winds made it very pleasant to be out of doors after being in school all day, and her limbs fairly ached for a good run. But she turned at the gate for another look at Bridget's woe-be-gone face.

"I'll do it for you now, Bridget," she said, going back.

It was not an easy task, for writing was slow work with her: but she formed each letter with painstaking little fingers, and when she had finished felt repaid by Bridget's warm thanks, and the satisfied feeling of duty well done.

"Our Master has taken His journey  
To a country that is far away."

Aunt Amy heard the cheery notes floating up the stairs, telling of the approach of the little worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."  
—Canada Presbyterian.

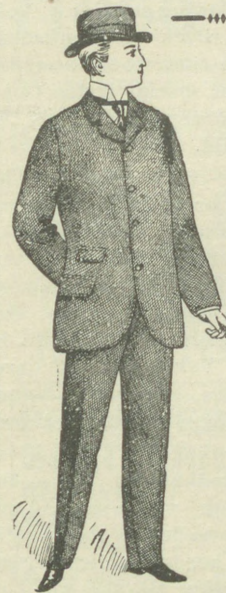
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Refrigerators should be thoroughly cleaned once a week, everything removed, shelves and racks washed in warm soda water, wiped dry, and sunned, if possible, doors left open until all is dry inside, hot soda water poured down the outlet pipe to take off any slime that may have gathered, the receiving pan washed out. Vinegar and water will take off stains. Never set any food in the refrigerator until entirely cold.

Stone jars for bread and cake boxes should be scalded twice a week in summer weather, sunning, if possible, to keep mould from gathering.

Rice, tapioca, pearl barley, macaroni, and many other things that do not show much dirt on the surface, need washing all the same.

If your oven does not bake on the bottom, try cleaning it out underneath. A coating of fine soot accumulates sometimes that hinders the heat from coming through the iron.

When prosperity reigns over the land, things are too cheap to warrant much time or labor being spent upon household conveniences; but now, when economy is so absolutely necessary in so many homes, if the wage-earner is out of work, part of the time or entirely, time and labor count for nothing in the production of household articles. If not provided with a refrigerator for the summer, and it pays as well to buy ice for one as to buy the food that goes into it, if you have not a good, cool, well-ventilated cellar, let John make you one as follows: Get or make two boxes, one a foot smaller than the other, set one inside the other, and pack the space with sawdust. Set the thing down on the cellar floor. Each box must have a hinged cover, and at the bottom of the inner box is to be a slatted rack for the ice to rest upon. The drip water can escape by a bored hole and piece of tubing out into a dish. Inside the inner box arrange cleats for shelves to rest upon. Altogether, you will find this a very satisfactory ice-box, the air in it being sweet and pure and colder than in most refrigerators. Have two sets of shelves, so that when one set is being cleaned and dried the other can be in use.—*Good Housekeeping.*

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So much has been written within the past few years regarding the communication of diseases through bacilli microbes found in dust, etc., that practical methods are being introduced to counteract their extension or growth. One of the latest ideas is the protection of such an important article of food as bread. In our cities a large proportion of the bread consumed is supplied by bakeries. Bread from such places must, of necessity, be handled several times by different employes, and it sometimes happens that bacilli germs become attached to the bread during the handling, either from contamination from the hands or perhaps from the clothes of the person making the delivery. So, to protect the bread from such possible contingencies, the custom is being introduced in many places among bakeries of wrapping each loaf, as soon as it is baked, in a sheet of waxed paper, sealing the knot of the string holding the paper surrounding the loaf. The bread is not only in this way well guarded from bacilli germs, but is also kept moist and fresh, as the waxed paper prevents evaporation of moisture, while the consumer is certain to receive an article that can be depended upon as healthful and good, without regard to the number of handlings it has undergone. The idea of wrapping bread, cake, confectionery, tobacco, soap, meat, etc., in waxed paper to preserve their freshness is quite old, but the use of the paper as a guard against the communication of disease germs is comparatively new; yet it is so practical that it is surprising it has never been thought of or advocated before.—*Scientific American.*

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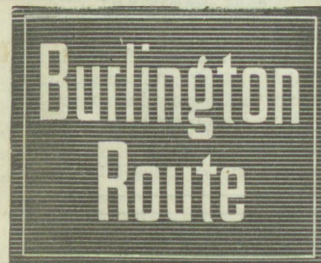
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