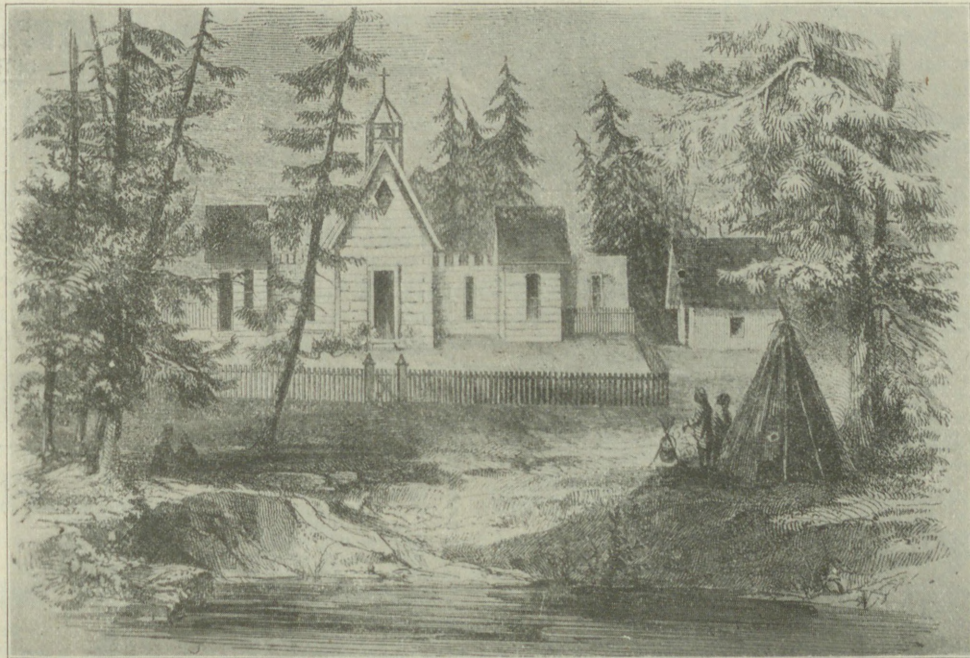


Miss S. P. Smiley 13297  
Box 34

# The Living Church

VOL. XX. No. 10

CHICAGO, JUNE 5, 1897



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Drawn by David Kak-Sequa, an Indian youth who came to Dr. Breck to study for the ministry.

# The Living Church

C. W. LEFFINGWELL, Proprietor

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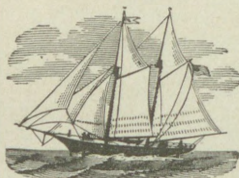
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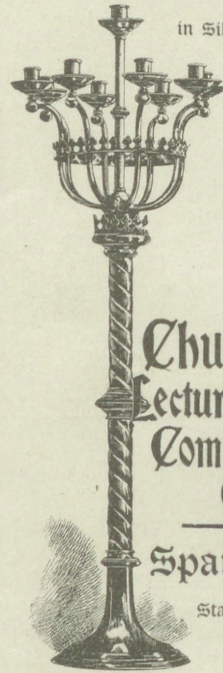
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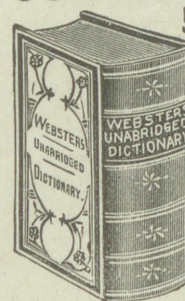
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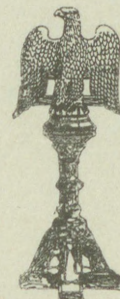
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# The Living Church

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

CHICAGO, JUNE 5, 1897

## News and Notes

THE joint synods of the united dioceses of Dublin, Glendalough, and Kildare, was held in Dublin, May 13th, to elect a successor to the late Archbishop. No one obtaining the requisite two-thirds majority, two names were sent to the Bench of Bishops, one of them being that of the Bishop of Meath. Accordingly, on the 19th, the Bishops met, and selected the Bishop of Meath to fill the vacant place. The Rt. Rev. Joseph Ferguson Peacocke, who will thus be translated from Meath to Dublin, was born in 1835. He was educated at Trinity College, Dublin, where he graduated with distinguished honors. He was ordained priest in 1859, and appointed canon of St. Patrick's cathedral, Dublin, in 1875. In 1894, he was appointed professor of pastoral theology in Trinity College, Dublin, and in the same year he was consecrated Bishop of Meath. It is understood that Dr. Peacocke is in general sympathy with the views of the late Archbishop. He is said to be a man of very marked administrative ability.

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BISHOP NEWTON of Virginia, whose sudden death is announced in another column, was born in Westmoreland County, Va., at the family seat of "Linden." His father was a prominent lawyer of his day. The future Bishop was sent to the Episcopal High School at Alexandria, and subsequently to "Edgehill." His medical education was obtained in the Medical College of Virginia, Richmond, and he began practice near his early home in Westmoreland. During the war, he served as a surgeon in the corps of Gen. A. P. Hill in the Confederate Army. After a course of study pursued in the intervals of his practice, he was ordained, and in 1876 began a very successful rectorship at St. Luke's, Norfolk. The church was twice enlarged to accommodate the overflowing congregation. In 1884, he was called to the Monumental church, Richmond, where he remained for ten years. May 16th, 1894, he was consecrated as coadjutor to the Bishop of Virginia, by Bishops Whittle, Dudley, Randolph, and Peterkin, Bishops Capers and Jackson being his presenters. The Bishop was untiring in the discharge of his episcopal duties, and won a hearing for the Church wherever he went. He was a large-hearted, liberal-minded, consistent Churchman of the loyal Virginia type, and was universally beloved and respected.

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ON the Feast of St. Philip and James, the Rev. John Owen, D.D., was consecrated Bishop of St. David's, in St. Paul's cathedral, London, in the presence of a large congregation of Welsh clergy and laity. The Archbishop of Canterbury was consecrator, assisted by seven others, one of whom was the Archbishop of Ontario, while two were from New Zealand. An excellent sermon was preached by the dean of St. Asaph, from Mark ii: 27, "The Sabbath was made for man, and not man for the Sabbath." During the Communion the hymn, "And

now, O Father, mindful of the love," was sung. At the close of the service the new Bishop walked in the procession at the Primate's right hand.

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AT the celebration of the Holy Communion at St. John's, Kidderminster, May 9th, the Rev. A. Bromley Crane, Roman Catholic priest, was, by direction of the Bishop of Worcester, received into the English Church. Mr. Crane read the form of Renunciation drawn up under authority of convocation. This gentleman was recently connected with the R. C. cathedral of St. Chad, Birmingham. He has been appointed curate of St. Augustine's, Holly Hall, and has already entered upon his labors.

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THERE is a society in England for the protection of birds, of which the Duchess of Portland is president. In a recent letter she expresses the conviction that it will be possible to put an end to the reckless extermination of birds in order to use their feathers as ornaments, when the facts have become better understood. When public taste shall be better trained, the millinery which means wholesale slaughter under the most cruel conditions will cease to be tolerated by women who have eyes to appreciate the beauty of bird-life and hearts to be touched by its needless suffering. We believe there are societies of the same description on this side the water. The object is most humane and Christian and worthy of all encouragement.

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SOME of the Nonconformists in England have urged their claim to be represented at St. Paul's cathedral on the occasion of the Diamond Jubilee procession on June 22nd. The Bishop of London, has, therefore, been commissioned to invite thirty such representatives to the space controlled by the cathedral authorities. This space is limited to the central portico and steps, the side wings being under the charge of the State. On the steps must also be found room for a choir of two hundred voices, and two military bands. On the remaining space the Bishop desires to secure a representation of the principal religious bodies throughout the Empire. The officers of the National Council of the Free Churches have been asked to suggest thirty names of representative men, and separate invitations have been sent to the Presbyterians of Ireland and Scotland.

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MANY of our readers will recall a graceful and much admired gentleman from India who, at the Parliament of Religions, in 1893, attracted attention by his rose-colored account of the Oriental cult which he represented. It appears that this gentleman, who is known as Mr. Dharmapala, is now in this country "seeking gifts from the beneficent" on behalf of the famine sufferers in India. Some time ago he made a speech before the Iowa Legislature chiefly devoted to an extravagant attack upon the English government. The East Indian newspapers just at hand, give warning that

Mr. Dharmapala has no authority whatever from anybody in India to act in this matter, and expresses the hope that any contributions meant for the famine sufferers, may be sent direct to the central committee, at Calcutta. Some reminiscences are also given of this gentleman's past record in connection with his co-religionists who instituted a suit against him about the establishment of a Buddhist monastery in Ceylon. In this suit Mr. Dharmapala is said to have had very much the worst of it. All three courts in which the case was tried, concurred in questioning both his bona fides and his "general veracity." In his Iowa speech, Dharmapala accused the English government of misappropriating the famine reserve fund. The Rev. R. A. Hume, a well-known missionary of the American Board, who has worked in India for twenty-three years, writes to *The Chicago Times-Herald* to contradict this, and asserts that the system of relief is most admirable and its results far-reaching. Over 3,000,000 people are receiving aid at present, and unless the weather should prove more favorable this year than last, the number will greatly increase. Mr. Hume emphatically recommends the central relief committee, Calcutta, as the proper recipient of the gifts of the benevolent. In any case, it is evident that the credentials of roving Orientals ought to be severely investigated before much confidence is given to their representations.

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THE Archbishop of York had no reason to be displeased at his reception in Russia by the Prelates and clergy of the Holy Orthodox Church. He was everywhere treated with such honors as are bestowed only upon the most distinguished ecclesiastics. We have already referred to some of the circumstances attending his visits to St. Petersburg and Moscow. On his return journey, the people at many stations assembled in crowds and begged for his blessing. At one town the municipal authorities presented bread and salt. At Smolensk, in the middle of the night, Bishop Nicanor paid him a visit in order to present a richly embroidered episcopal vestment in token of his hopes for the re-union of the Churches. At another place, the Abbess Catherine and her Sisters, with a choir of children, sang the episcopal greeting, and presented a set of rich altar vestments. The Archbishop's own impressions of his journey, and of the significance to be attached to his reception, will be looked for with interest.

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A CONVENTION of educators of deaf-mutes of Great Britain, Ireland, and Australia, is to be held in Glasgow in the latter part of July; to be followed by an international congress of deaf-mutes in London in the early part of August. A conference of clergy engaged in ministering among them is to be held at the same time at St. Saviour's church, Oxford street, near Hyde Park. This church is to the London deaf what St. Ann's is to those of New York city. The Rev. A. W. Mann has been invited to attend these important gatherings. Should

the way open, he expects to sail early in July in company with the Rev. Dr. Gallaudet.

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### Canada

The Bishop of Toronto has been holding a number of Confirmations in the country parishes prior to his departure for England in June. The annual meeting of the diocesan Woman's Auxiliary was held in Toronto, May 5th and 6th. Holy Communion was celebrated on the morning of the first day, in the cathedral. Bishop Sullivan was assisted by the Bishop of New Westminster, Dr. Dart, and a number of the clergy. The financial reports were very good, the increase this year over last in the collections being nearly \$800. The receipts of the last two years were over \$10,000. The life membership fees, amounting to \$375, were voted to the Bishop of Athabasca's Home for Indian children. A part of the collections made during the session were devoted to the Bishop of New Westminster's work among the Chinese in British Columbia. About 20 new branches have been formed during the year, but five have been disbanded; 15 new life memberships have been subscribed. The annual commencement day of Wycliffe College was held on the 11th, when the graduating students received their diplomas and prizes. The Rev. Dyson Hague, rector of St. Paul's church, Halifax, has accepted a professorship at Wycliffe. The last meeting of the local assembly of the Brotherhood of St. Andrew for this season, was held in St. Matthew's schoolhouse, Toronto, May 8th. Reports on various branches of summer work and on proposed new work were read. The treasurer reported that the fruits of self-denial week in 34 chapters amounted to \$9,604, given for revival and extension of Brotherhood work. It is proposed to hold a convention for the Maritime Provinces at Halifax, in September or October. Thirteen new chapters have been formed since the convention met in Montreal last year.

The Bishop of Huron will hold an ordination on Trinity Sunday. For Priests' Orders there are five candidates, and for Deacons', four. The report of the Sunday school of Memorial church, London, shows an increase of attendance over last year. The rectory debt on the parish of Christ church, Amherstburg, has been reduced, and the church repaired and improved. The adjourned vestry meeting of St. John's church, Strathroy, took place May 3rd, and reports showed finances to be in a most prosperous condition. The debt on the rectory of St. Peter's church, Lucknow, has been considerably reduced in the last year. The death of the very successful Indian missionary, the Rev. J. Jacobs, of Walpole Island, took place on the 3rd. His loss will be much felt in the Walpole Island mission. The Church Hymnal which he translated into the Ojibway language, is used extensively in the North-west as well as in Ontario and Minnesota.

Bishop Hamilton, of Ottawa, acting for Archbishop Lewis, held a general Confirmation for the whole city of Kingston, diocese of Ontario, on the 27th, in St. James' church. There were candidates from St. George's, All Saints', and Odessa, 50 in all. The first annual meeting of the Ottawa diocesan branch of the Woman's Auxiliary was held in Christ church, Ottawa, lately. The new constitution was adopted with few alterations. Bishop Hamilton preached at the opening service on both days.

A Confirmation was held in St. Thomas' church, Montreal, May 23rd, by Bishop Bond, when every member of the class of candidates was presented with a Bible or a Prayer Book by Mr. A. F. Gault, who has made a practice of doing this for the last six years. A special musical service was arranged for St. Luke's church, Montreal, on the evening of Ascension Day. A valedictory meeting under the auspices of the Woman's Auxiliary was planned for May 28th, to bid Godspeed to Mr. Keister Bomp, of the General Theological College, the first missionary to be sent to Africa by the Church of England in

Canada. The Bishop consented to take the chair, and Mr. Ernest Carus-Wilson, a missionary from Ceylon, who is spending a holiday with his brother, Prof. Carus-Wilson, of McGill College, Montreal, was one of the speakers.

### New York City

The cathedral of St. John the Divine has been exempted from local taxation by action of the Legislature of the State of New York.

The church of the Incarnation, the Rev. Wm. Grosvenor, has just opened its fresh-air work for the season.

At St. Thomas' chapel, the Rev. Wm. H. Pott, Ph. D., vicar, 116 persons were confirmed last week by the Bishop of North Carolina, acting for the Bishop of the diocese.

The commencement ceremonies of the General Theological Seminary have been held during the current week. The alumni association held its annual meeting Tuesday morning in Sherred Hall.

At St. Simon's chapel, on Sunday evening, May 20th, the Bishop of North Carolina administered the rite of Confirmation. He also confirmed Sunday morning, May 23d, at the church of the Epiphany.

St. Luke's Hospital has received a gift of a finely embroidered silk altar cloth for its chapel, from the ladies of one of the societies of the church of Zion and St. Timothy. The embroidery was executed by a lady of the parish.

At Ascension memorial church, the Rev. Mr. Steen, rector, special services were held Sunday, May 30th, for the Lafayette Post, G. A. R., the Lafayette Camp, Sons of Veterans, and other military organizations associated with the ceremonies of Decoration Day.

At Grace church chantry, May 22nd, the Bishop of North Carolina, acting for Bishop Potter, set apart Miss Dean, a graduate of the New York Training School for Deaconesses. As already announced in the columns of THE LIVING CHURCH, Miss Dean is to go to Alaska as a missionary.

A meeting of the board of trustees of the cathedral of St. John the Divine was held at the Diocesan House, May 25th. The single matter of public interest was an announcement that since the last report issued, gifts had been received for the building fund amounting to about \$100,000.

At St. James' church, the Rev. E. Walpole Warren, rector, a special musical festival service was held on Ascension Day. The full choir of 40 voices was accompanied by trumpets, trombones, and drums, as well as the organ, under the direction of Mr. Walter Henry Hall, organist and choirmaster.

The Rev. Radcliffe Dolling, of the diocese of Winchester, well-known in the Church of England as an advanced Churchman, arrived in this city, May 26th, by the steamship "Majestic," from Liverpool. Father Dolling has for the last ten years been working in the slums of Portsmouth in connection with the Winchester College mission of St. Agatha. He will make a brief stay in this country and preach a series of sermons.

The commencement exercises of St. George's trade school were held at the school building, May 26th, and were witnessed by a large gathering of the relatives and friends of the 320 boys who are enrolled. The rector of the parish, the Rev. Dr. Wm. S. Rainsford, made the opening address, on the general subject of trade education. Diplomas were conferred on a number of graduates, and prizes awarded, consisting of gold and silver medals and silver watches.

The rector of Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., made an address May 25th at the formal opening and dedication of the Country Home for Convalescent Babies, at Sea Cliff, N. Y. He also conducted the devotional services of the dedication. The location being easily accessible from the city, will make the institution of much advantage to city charities seeking sea air for little patients on the point of recovery. The cost has been about

\$20,000, and has been entirely met, so that no debt exists. During the coming summer the home will provide care for convalescent infants sent by the Church City Mission Society, the Bethlehem Day Nursery, and other similar agencies of the metropolis.

On the evening of Monday, May 24th, the annual dinner of the British Schools and University Club was held at the Holland House, in honor of the 78th anniversary of the birth of Queen Victoria. The occasion also marked the second anniversary of the club's foundation. As already announced in the columns of THE LIVING CHURCH, the club is composed of persons who have been educated at British schools and universities, mostly under Church auspices. The president, the Rev. Dr. D. Parker Morgan, of the church of the Heavenly Rest, presided.

The Teachers' College connected with Columbia University has received a gift of \$250,000 for the erection of a magnificent new building, to be known as the Milbank Memorial Hall. The edifice is being built from plans by Mr. Wm. A. Potter, brother of Bishop Potter, as a memorial of Mr. Joseph Milbank to his parents, Jeremiah and Elizabeth Lake Milbank. It forms the third of the present group of buildings on the new site. The exterior work is already advanced, and it is hoped that the edifice will be ready for occupancy by Oct. 1st, when it will be dedicated with appropriate ceremonies. It is constructed of red brick and stone, as other buildings of the university. On the top floor are large laboratories for the use of the departments of domestic science, art, biology, and botany, and a science library room. On the third floor are the offices and rooms for various classes, and a large hall for social gathering and academic use. The floor below gives 11 large class rooms for the Horace Mann school. In the basement are to be a luncheon room, with kitchen attached, a bicycle room, engine room, while the main first floor will have music rooms, extra class rooms, and rooms for the kindergarten and primary work. A notable feature is the beautiful memorial chapel. This is arranged to seat about 300 persons, and is to be exquisite in every detail. The walls will be decorated by the Tiffany Glass Company. The grained ceilings, high wainscoting, the organ and stained glass windows, which are now being made by Messrs. Clayton & Bell, of London, England, will be attractive features. The building has a frontage of 78 feet on 120th st., and its depth is 127 feet. Its height is 88 feet, and the architectural lines are semi-eccelesiastical, so that it will fit well with the adjoining cathedral of St. John the Divine. The facilities of the Teachers' College will be greatly increased by this addition. Of late the 800 and more students of this department of the university have been so crowded for room that many applications for admission have been necessarily denied. The Milbank Memorial Hall will add accommodations for 400 more students, and thus provide for the pressing needs of the near future.

### Philadelphia

In the will of Harriet Bennett, probated 26th ult., are a number of reversionary bequests of \$100 each; included among the beneficiaries are Zion church and the Episcopal Hospital. Her residuary estate goes to the Sheltering Arms.

Miss Adams of the Training School for Deaconesses has been appointed to take charge of the work among colored people. She will be under the direction of the "Church League for Colored People," in connection with the church of the Crucifixion, the Rev. Henry L. Phillips, rector.

Ascension Day services at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, were especially interesting because of the presence at the solemn High Celebration of the well-known missionary priest, the Rev. R. R. Dolling who preached the sermon. The celebrated vested choir rendered the "Mass of the Sacred Heart" by Gounod, under the direction of Minton Pyne, organist and choirmaster.

Ascension Day was generally observed in all

our churches. At the church of the Ascension the dedication festival began with a celebration of the Holy Communion at 7:30 A. M., followed at a later hour by Matins and a choral Celebration, at which Gounod's "St. Cecilia Mass" was sung by the vested choir, under the direction of and accompanied by Frederick B. Neilson, choir-master and organist. At 5 P. M., there was Evensong, and at 8 P. M., choral Evening Prayer, when the rector, the Rev. G. Woolsey Hodge, preached the anniversary sermon.

On Rogation Sunday, 23rd ult., at the morning service, the Rev. Henry Riley Gumme was instituted rector of the church of St. John Baptist, Germantown, by Archdeacon Brady, acting for Bishop Whitaker. Stainer's Communion Service in F was sung, and at the offertory, Gounod's anthem, "Send out Thy light and Thy truth," was exquisitely rendered. The sermon was preached by Archdeacon Brady.

The annual meeting of the Junior Auxiliary to the Board of Missions was held at Grace church, the Rev. H. R. Harris, rector, on the 22nd ult., Bishop Whitaker presiding. After a brief service of prayer, the several schools, 79 in number, presented their Lenten and Easter offerings for foreign missions, aggregating about \$10,000, being an increase of over \$2,000 from last year. The Bishop commented joyously on the indication of an enlarged missionary spirit, as evidenced by this increase.

Sister Charlotte (Mrs. E. G. Draper) the founder of the Day Star Mission for Fallen Women, who has been in charge of the Florence Crittenden Home, 531 Lombard st., since its foundation, on the 25th ult. celebrated the 10th anniversary of her entrance upon the rescue work. Among those who tendered their congratulations were a number of former inmates of the home who are now leading earnest and Christian lives. Sisters Harriet and Helena and the Rev. L. Caley made addresses, and spoke of the good done at this mission.

The quarterly meeting of the north-east convocation was held on the 25th ult., in the church of the Incarnation, the Rev. H. Richard Harris, president, in the chair. After prayer had been offered, appropriations for the ensuing year were made for mission work in several parishes, and the Church extension work now in progress was ordered to be continued. In the evening, at the public missionary meeting, addresses were made by the Rev. Messrs. Elwood Worcester, Ph.D., and John P. Tyler; the latter spoke eloquently on mission work among the colored people.

On the evening of Ascension Day, at St. Barnabas' church, Haddington, Bishop Whitaker preached on "The kingdom," being the closing sermon of the series delivered there weekly during the "great forty days." He also administered the rite of Confirmation to 11 candidates, including two from St. James' church, Kingsessing, presented by the Rev. Samuel P. Kelly, priest in charge. The church recently has been greatly improved, the chancel altered to a much more convenient form, a baptistry placed near the entrance of the church, with handsome memorial brass rail, and the chancel and church have been carpeted throughout. The work on the gymnasium is so far completed as to be ready for the furniture and apparatus.

Memorial Day, May 30th, being the Lord's Day, was observed on Saturday, 29th ult. The comrades of George C. Meade Post No. 1 held their first service at the Lincoln monument in Fairmount park, where the Ven. Archdeacon Brady delivered the oration. The Rev. Thomas R. List, rector of the church of the Redemption, offered the prayer and pronounced the benediction at the service held by Post No. 2. Greble Post No. 10 held their service in Lafayette cemetery, the orator being the Rev. Horace F. Fuller, rector of Trinity church, Southwark. The Rev. George R. Savage, rector of the church of the Beloved Disciple, with the vested choir of that parish, accompanied the members of Anna M. Ross Post No. 94 to the American Mechanic's Cemetery. As the procession entered the grounds, the choir sang "O Mother, dear Jeru-

salem," with a full brass band accompaniment. Then followed prayers by the Rev. Mr. Savage, after which the anthem, "Give peace in our time," Cullcott, was rendered. After the ceremonies at the Post's burial lot, Stainer's anthem "What are these," was sung.

The Rev. Dr. W. W. Sylvester became rector of the George W. South memorial church of the Advocate, May 22nd, 1887, and on Rogation Sunday, 23rd ult., the 10th anniversary of his incumbency was observed. In his sermon the rector said: "The old mansion in which services were first held was used just one ecclesiastical year. In the second year, services were begun in the lower room of the parish house. Four months later, Easter Day, April 1st, 1888, the congregation occupied the parish hall. The chapel was consecrated May 30th of the same year, by which time a congregation had been gathered which well-nigh filled the building. The numbers attending the services increased very rapidly, crowding the chapel, a state of things which has, with increasing pressure, continued until this time." The records of the parish show that during the present rectorate there have been, Baptisms, 443; presented for Confirmation, 280; marriages, 122; burials, 293. The whole number of communicants enrolled is 1,130, of whom 329 have been removed by death or transfer, leaving the present number 801. The church, which has been nearly five years in building, will be ready for occupancy in the autumn, and Oct. 11th is the date appointed for its consecration. On Tuesday evening, 25th ult., the congregation tendered their rector a reception, in honor of his having completed 10 years of service among them.

### Chicago

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

The 60th annual convention met in the cathedral of SS. Peter and Paul, May 25th. A remarkable unanimity of feeling was manifest throughout the entire session. At 11 A. M., Holy Communion was celebrated by Bishop McLaren. Instead of the usual convention sermon, four short addresses were delivered. The Rev. Wm. C. DeWitt protested against the Godless educational system of our country; the Rev. J. H. Edwards showed that the kind of proof our age demanded for the truth of Christianity, was Godly living by those who professed it; Dr. A. W. Little spoke of the duty of laymen to familiarize themselves with the Church's literature and history; and Dr. J. S. Stone spoke of the great vantage ground the Church occupied in Chicago, and her awful responsibility, which could only be met by the clear, positive teaching of the Church's definite Faith.

The Rev. Luther Pardee was elected secretary, the Rev. A. L. Williams, assistant secretary, and the Rev. P. C. Wolcott, Bishop's secretary. Mr. Pardee, owing to business duties, was forced to resign the treasurership, and in view of the importance of the office, the nomination of his successor was referred to the finance committee.

The Bishop delivered his 22nd annual address. He was glad of the hopeful outlook and the growth of loyalty to be seen in every direction. Our Church was the organization, and this was the time to satisfy the growing demand of this great centre for apostolic purity of doctrine, and a return to the true Catholicity of the best ages of the Church. He spoke of the numerical progress of the Church in this diocese, due to the increment from other systems, and was glad of the freshness and earnestness of conviction which such converts brought into the Church. In the field of education, there was a growing increase to the interests of supernatural religion. The Church must remain true to herself, and her children must show zeal and love—not fanaticism—to save the multitudes. The Bishop alluded, in a touching manner, to the deaths of the Rev. A. Mead Burgess, the Rev. James E. Thompson, and the Rev. Wm. Moore Steele. The Confirmations during the past year raised the total number since his consecration to 19,250. He lamented the fact that so many arduous routine duties were now im-

posed upon bishops at the risk of minimizing their higher, more spiritual functions, as set forth by the Apostles. He recommended that the clergy prepare their Confirmation classes earlier, so as to shield their health from the rigors of spring in this climate. He also recommended the appointment of a financial agent in whom could be centred all the treasurerships of the diocese. He gave his hearty endorsement to all such works of charity as recognized the Church as their basis.

The Rev. Dr. Morrison read the report of the Board of Missions. He reported receipts of \$12,685, and congratulated the diocese that in these stringent times no Church property had been lost, and the arrears were smaller than in any previous year of the present treasurer's term of service. Work had been discontinued only at St. Stephen's, and at Christchurch, Streator. The cathedral, however, had suffered, and must have more money. It should stand for generations to come as a memorial to a holy past, and the centre of beneficent work for the future. It should be felt as the pulsating heart of the Church in a region ever increasingly given over to an irreligious, miserable, and decadent portion of our city population. The most efficient methods of our day—new to the denominational bodies around us, but ever old to the Catholic Church—should be employed to make this work prosper.

Pledges were received for the year following, and amounted to \$10,289. The deficiency of \$1,200 for last year, owing to the noble efforts of Messrs. Lyman and McReynolds, had been reduced to \$368, and that amount was promptly made up by individual pledges of delegates.

It was decided to make a gift of \$400 to the Orphanage of the Holy Child, Springfield, to help pay their indebtedness of \$1,178.

The committee on parochial boundaries, appointed at the last convention, reported that they considered it unwise to define such boundaries, as it might hamper the clergy in their work among souls, and restrict the liberty of the laity to choose places of worship agreeable to their tastes. It would also strike hard at parishes in the centre of the city.

In the report of the Standing Committee, Dr. Rushton's services as the Bishop's secretary were commended as efficient and necessary, and his salary, in that capacity, was fixed at \$1,400 a year.

The treasurer's report showed that in the diocesan fund for current expenses, the receipts had been \$12,314, and the disbursements \$12,000; in the aged and infirm clergy fund, the collections had amounted to \$418, while the disbursements were \$200. The treasurer of the Board of Missions reported total receipts of \$16,270, and disbursements of \$16,258.

Dr. Stone read the report of the Committee on Church Extension. There had been 17 more Baptisms than last year, and there were 975 more communicants. Last year the increase was only 745. The Sunday schools showed the greatest growth, their increase over last year being 1,353 pupils, as against an increase of 271 in the year before. The amount spent in church improvements exceeded last year's amount by \$7,500. The special offerings had been less than last year. Calvary's new church had been paid for, while St. Bartholomew's mortgage and St. Alban's floating debt had been paid. The various institutions were in great need, however. There was much hope for a larger work with the return of good times.

The report of the Home for Aged Persons showed 32 inmates, at a cost of \$342 per month, and testified to the noble work of Dr. Delafield for that institution.

The Rev. Mr. Stires read the report of the Society for the Widows and Orphans of Deceased Clergy. The receipts were \$7,464, and the disbursements, \$2,005. The balance was added to the general fund. The Bishop said that all the credit for this work was due to Mrs. Hibbard.

After hearing the report of the registrar, the Rev. F. J. Hall, the convention voted to appropriate an annual sum of \$150 to the registrar for his services and expenses.

St. Luke's Hospital reported 4,000 patients for the year, 40 per cent. of whom were treated free of charge. The receipts were \$70,000, and the expenses, \$69,703.

The Finance Committee designated Mr. J. W. D. Kelley for treasurer, and provided that \$100 should be given him for clerical assistance, and that the Standing Committee should, from time to time, name the bank in which the funds of the diocese were to be deposited. The resolutions were approved.

A resolution of thanks to Bishops Seymour and White for their assistance to the Bishop of Chicago, was passed by a rising vote. Resolutions were also ordered on the death of Henry Keep, and Abram Williams, containing appreciation of their loyal and unflinching service to the Church.

The following Standing Committee was elected: The Rev. Messrs. D. S. Phillips, S.T.D., W. E. Toll, and T. N. Morrison, D.D.; Messrs. A. T. Lay, C. R. Larrabee, and G. S. McReynolds. The Rev. E. M. Stires and Mr. J. G. Wright were elected delegates to the next Missionary Council, in Milwaukee.

The Bishop expressed his profound gratitude to the clergy and devout laity of the diocese who had offered prayers for his recovery. He said he was old-fashioned enough to believe they had been answered.

The 13th annual convention of the Chicago branch of the Woman's Auxiliary was held on Ascension Day, in Emmanuel church, La Grange. It was the largest and most successful ever held in this diocese. The Holy Eucharist was celebrated by the Rev. Charles Scadding, rector of the church. The sermon was preached by the Rev. A. L. Williams. He showed that Christianity was essentially missionary in character, that all the past conquests of the Church had been made in the spirit of missions. Christ's charge was still in force, and the application of it should make the American Church a band of missionaries. The missionary spirit was also important in the spiritual development of the individual. It was needed to counteract the selfishness of parochialism. He closed with an eloquent tribute to the work of women in the Church of the past, and an appeal for self-surrender to the religion of the Nazarene. After a sumptuous luncheon served by the ladies in the parish house, a short address of welcome was made by the rector. The reports showed that there were 104 branches with 2,175 members, that \$14,854.69 had been disbursed for missionary purposes, and that the receipts exceeded this sum by about \$100. The president announced that Mrs. DeWitt had won the prize offered for the best essay on "Colored work." Mrs. DeWitt declined to accept the prize, and asked that it be sent to Bishop Nelson as a token of her admiration of his missionary work in Georgia.

The following officers were elected for next year: President, Mrs. David B. Lyman, La Grange; vice-president, North-east deanery, Miss Katherine D. Arnold, Chicago; vice-president, Southern deanery, Mrs. Fullerton, Ottawa; vice-president, Northern deanery, Miss Alice B. Stahl, Galena; treasurer, Mrs. J. T. Hoyne, Chicago; corresponding secretary, Mrs. C. O. Meacham, Chicago; recording secretary, Mrs. S. L. K. Monroe, Chicago. Bishop McLaren presided during the election. The Rt. Rev. John Hazen White, D.D., Bishop of Indiana, made a very powerful and touching appeal for the revival of the spirit of Christian charity. He said the great problem of the future for every God-fearing American citizen must be "How shall I use"? It could no longer be "How shall I amass a fortune"? The needs of God's Church were too urgent for that. The general secretary, Miss Emery, of New York, said that if the call for aid in the Middle-west were more distinct, the need might be more fully met. The large gifts, to which the

Bishop had referred as being sent from New York to the far West, had not come from the Board of Missions, but from one woman, a member of the Woman's Auxiliary. She described very impressively three different cases of heroic mission work in the far West. The Bishop of Chicago was on the programme for the closing words, but owing to the advanced hour, he did not speak.

CITY.—On Sunday morning and evening, the 10th anniversary of St. Peter's church was fittingly commemorated. At 11 A. M. Bishop McLaren, the Rev. Dr. Locke, dean of the Chicago convocation, and the Rev. F. W. Keator were present with the rector in the chancel. The choir sang an elaborate program of music, including Dudley Buck's festival *Te Deum* and the Alleuia chorus. The Rev. Mr. Edsall preached a sermon summarizing the material and spiritual growth of the parish, and ascribing it, under God, to the harmony and co-operation manifested by the people. In the past 10 years there had been 410 Baptisms, and 384 persons presented for Confirmation. The church has at present a membership of 702, a Sunday school of 400 pupils, a surpliced choir of 50, and property valued \$60,000. The history of the parish since its beginning on Whitsunday, May 29th, 1897, was, not long since, given in our columns. The Bishop followed with some well-chosen remarks, in which he said the harmony of which the rector had spoken as the cause of prosperity, was in large part due to his prudence and sympathetic dealing with his laity. The Bishop drew a picture of the moral dangers in our political life, and said that St. Peter's church and every other church had a mission to perform in this day, even to avert a revolution. At the 7:45 P. M. service, the Rev. F. W. Keator was the preacher. He said that the growth of the parish was an illustration of the way God works through human instruments; and said the lesson should be that of continuing unto the end the spirit which made men willing instruments in the hands of God. On Saturday evening, at the reception, the parish hall was beautifully decorated, and happy speeches of congratulation were made by the Rev. Dr. Morrison, the Rev. Messrs. F. W. Keator, T. A. Snively, and J. H. Edwards, and Stephen G. Clarke, to all of which the rector, the Rev. S. C. Edsall, made an appropriate response.

The annual festival of the American branch of the Guild of All Souls was held in the church of the Ascension, beginning Sunday evening, May 30th. After Evensong the council of the guild held a business session which resulted in the election of the following officers: Superior, the Rev. E. A. Larrabee; warden, the Rev. C. E. Bowles; secretary, Mr. E. O. Hubbard; Mr. T. E. Smith, Jr., assistant secretary. As members of the Guild Council, 23 clergymen and 4 laymen. On Monday morning at 11 o'clock, there was a solemn High Celebration, the Rev. Father Larrabee celebrant. The Rev. C. S. Sargent, dean of the Milwaukee cathedral, delivered the sermon. Lunch was served in the choir room. A general meeting of the guild was held in the afternoon, and the session throughout was full of interest to all guild members. The parent guild in England to-day numbers 4,000, while the daughter branch in this country has a membership of 1,066.

#### Western New York

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

The 60th annual council met in St. Luke's church, Rochester, May 24th, at 4 P. M. The Rev. Chas. W. Hayes, D.D., was re-elected secretary of the diocese, and his appointment of the Rev. Dr. Chas. H. Smith as his assistant was confirmed.

At 8 P. M., Evening Prayer was said, and the sermon preached by the Rev. Henry W. Nelson, Jr. D.D., on the subject of the "Duty of the Church regarding diocesan missions."

On Tuesday morning the Holy Eucharist was celebrated at 9 o'clock. The appointment of committees and routine business occupied the day.

A meeting in the interest of diocesan missions was held at 8 P. M. Reports were read from Archdeacons Lobdell and Washburn, covering the missionary work of the entire diocese, noting the progress of the work, the occupancy of new stations, the maintenance of old, the extinguishment of debts, the prompt payment of missionaries, and the hopeful outlook in every direction for ground yet unoccupied. Seldom has it been the lot of this or any other diocese to so note the successful prosecution of its missionary efforts in face of the financial depression everywhere apparent, as has been the lot of Western New York this year. Addresses were made on mission work in the diocese, by the Rev. Dr. Ashton, the Rev. C. F. J. Wrigley, and Messrs. H. R. Hopkins, M. D., of Buffalo, and Elbridge Adams, of Rochester.

It was resolved to defray the expenses of the Bishop to the Lambeth Conference, and a committee was appointed to raise the money needed for this purpose.

The following were elected on Wednesday:

Standing Committee—The Rev. Messrs. Walter North, L. H. D., C. F. J. Wrigley, A. M. Sherman, Jacob A. Register, D.D.; Messrs. W. H. Walker, H. R. Hopkins, John E. Pound, and Gilman H. Perkins.

Deputies to the Federate Council—The Rev. Messrs. C. F. J. Wrigley, Henry W. Nelson, Jr., D.D., and Edward P. Hart.

Treasurer of the diocese, Mr. Haywood Hawks.

The Bishop in his address paid an eloquent, affectionate, and just tribute to the memory and worth of Bishop Coxe. In the five months of his administration the Bishop has visited nearly all the parishes and missions of the diocese, and has confirmed 1,220 persons, administered Holy Baptism to two persons, consecrated two churches, and advanced two deacons to the priesthood. The Bishop purposes spending a portion of each year in residence in Rochester, and sees no immediate necessity for division of the diocese. Giving due credit to the labors of the clergy in all the parishes and missions, he saw much ground yet to be covered, and much that must wait for better times.

The council adjourned *sine die* after the Bishop had pronounced the benediction.

BUFFALO.—St. James' church, the Rev. Chas. H. Smith, S.T.D., rector, was consecrated May 19th. At 10 A. M., the Bishop, the clergy of the city, and the Rev. Drs. Hayes and Landers met at the rectory adjoining the church, where the procession was formed, the Bishop being attended by his chaplain bearing the pastoral staff. Being met at the entrance of the church by the wardens and vestrymen, the Bishop began the recitation of Psalm xxiv. The request to consecrate was read by the rector. The keys of the church, with the request, were reverently placed upon the altar. The sentence of consecration was read by the Rev. Dr. C. W. Hayes, secretary of the diocese. Morning Prayer was said, followed by a celebration of the Holy Communion by the Bishop. A lunch was served in the parish hall, and speeches congratulating the Rev. Dr. Smith on the prosperity of St. James' and the successful establishment of so many missions on the East side of the city during his incumbency, were made by the Bishop and several of the clergy. For many years St. James' church has been the centre of Church activity, and has been throwing off shoots from the parent stem. Three strong missions, and two others which have developed into self-supporting parishes, attest alike the generosity of priest and people and afford the reason why their mother Church has not been earlier consecrated and out of debt before. It is a lesson of self-sacrifice.

#### Long Island

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

At the 31st annual convention, the meeting of which was recorded in our last issue, the Rev. T. Stafford Drowne was re-elected secretary, the Ven. Archdeacon Cooper, assistant secretary, and Mr. Alexander E. Orr, treasurer.

From the Bishop's address, to which we referred last week, we hope to publish some extracts later.

The Rev. Chauncey Brewster and Augustus Rapelyae were elected members of the Standing Committee; the Rev. A. C. Bunn, M. D., the Rev. Lindsay Parker, Ph. D., and Messrs. Lyman R. Greene, and A. A. Low, missionary committee; the Rev. W. W. Bellinger and F. A. Parsons, delegates to the Missionary Council.

A 15-minute address was made by Mr. Albert C. Neeley, of Chicago, a representative of the general fund for the Relief of Widows and Orphans of deceased clergymen, and aged, infirm, and disabled clergy. He read a number of pathetic letters from the recipients of this relief, and stated that the entire fund raised last year was an amount equal to only ten cents per year for each member of the Church in the United States. Not one in 20 dioceses made any contribution. Bishop Littlejohn stated that the diocese of Long Island took care of its own aged and infirm clergy independently, hence its apparently small contribution to the general fund.

The report of the missionary committee showed encouraging figures. Among the principal features were: in the Brooklyn archdeaconries, the payment of a debt on St. Michael's rectory; the reduction of a mortgage on St. Timothy's, and the addition of a new Sunday school room; the erection of a clergy house and chapel combined, at Holy Cross, and a fund of \$1,600 raised towards a Sunday school room; a fund in hand for the purchase of a building site for St. Alban's, Canarsie. A beautiful church, costing \$6,000, has been erected at St. Matthias', Sheepshead Bay, paid for, with the exception of a small mortgage. Funds have also been subscribed for the erection of a new building at St. John's, Fort Hamilton. In the archdeaconry of Queens, the church of the Ascension, at Rockville Center, has paid for the organ purchased a year ago, and partially liquidated the debt on the new rectory. At the Annunciation, Glendale, and the mission at Dunton, sums have been raised for building funds, and at St. Stephen's, Port Washington, a small chapel has been erected. A reduction on the debt has been made at St. Joseph's, Queens. In Steinway, there has been a falling off, owing to the removal of 40 families from the place, caused by the lack of work in the factories. In Suffolk Co., a house-to-house visitation has been made throughout the central section, and a Bible and Prayer Book supplied to every family wishing them. A commodious chapel and vestry room have been added to St. James', Brookhaven.

Several changes in canon 2, proposed by the Rev. Mr. Breed, were referred to the committee on canons. A resolution was passed amending section 4 of canon 9, exempting parochial and cathedral missions from the control of archdeaconries.

Another resolution, proposing to amend section 2 of canon 9, was introduced by the Rev. E. M. McGuffey to make the archdeaconship a salaried office. Mr. McGuffey proposed that there should be only one archdeacon for the whole diocese, and that he should give his whole time to the duties of his office, at a salary of \$3,000 per year and his traveling expenses, which sum shall be raised one-half by convention assessments upon the parishes of the diocese, and the other half by the several archdeaconries in a proportion to be determined by the missionary committee.

Mr. John A. King notified the convention that a bequest of \$1,500 from his late sister, Miss Cornelia King, to the diocesan missions of Long Island, although ineffective because the will had not been witnessed, would be paid by the heirs-at-law, and, as administrator, he forwarded a check for the amount to treasurer Orr. Mr. Orr read the copy of a deed from the Misses Sarah E. and Margaret J. Maurice, of Maspeth, conveying a plot of land in the town of Newtown, consisting of 12 city lots, the property to be dedicated to such religious, benevolent, and charitable purposes as the ecclesiastical authorities of the diocese should determine, preferring, however, the support of the blind, in a home now at Maspeth, under the supervision of the Church Charity Foundation.

The convention was one of the largest and most successful held for many years.

The 4th annual convention of the Brotherhood of St. Andrew of the State of New York opened in St. Luke's church, Brooklyn, May 22d. The first service was a celebration of the Holy Communion at 8 o'clock, the rector of the church, the Rev. Dr. Henry C. Swentzel, celebrant. At the choral Matins at 11 o'clock, Dr. Swentzel also officiated, and Bishop Littlejohn delivered an address of welcome to the delegates. After the service, the Brotherhood met in the Sunday school room. The Rev. G. W. Davenport led the devotional exercises. After the appointment of committees and the transaction of some general business, Bishop Westall, of Jamaica, West Indies, made a short address. The afternoon was mainly occupied by two conferences. The first one on "Chapter lethargy and how to cure it," was conducted by Ewing L. Miller, of Philadelphia, and the second on "The Brotherhood man's life," by W. T. Crocker, of Utica. At 8 p. m., a devotional service was held in preparation for the corporate Communion of the Brotherhood, at 7:30 Sunday morning. More than 250 men attended this service. At the 10:30 service the first twelve pews in the church were set apart for Brotherhood men. The annual sermon was preached by the Rt. Rev. J. Philip Du Moulin, D. C. L., Lord Bishop of Niagara. His text was from Exodus x: 11, "Go now, ye that are men, and serve the Lord." During the afternoon a series of conferences were held, the first one was by the Rev. Mr. Wells upon the subject, "Reverence in God's house"; the second upon the general subject, "A working chapter," was addressed by Mr. G. Harry Davis, of Philadelphia, who spoke upon "The duties of the officers," and by John P. Faure, of New York, on "The duties of the members." Mr. Silas McBee spoke upon "The Corporate Communion." The evening service was attended by a very large congregation, the speakers being the Bishop of Niagara, and the Rev. N. A. Schwab. A closing farewell meeting was held in the chapel, led by the president of the convention, and short addresses were made by various members. About 425 men were in attendance upon the convention, and it was one of the most successful ever held in the State.

BROOKLYN.—One of the most interesting services held in Grace church (E. D.) during the rectorship of the Rev. William G. Ivie, was that which took place on the occasion of the Bishop's visitation, on Sunday evening, May 16th. The Bishop confirmed 55 persons from three parishes; the Rev. A. A. Morrison, rector of St. Matthew's church, presenting nine persons, the Rev. Samuel R. Bailey, rector of the church of the Holy Comforter, 10, and the Rev. William G. Ivie, rector of Grace church, 36. The Rev. Mr. Morrison, at the Bishop's request, delivered the address to the candidates, and was followed by the Bishop who spoke of the marks of progress visible on all sides in the work of the parish, especially of the work of the Coan Memorial Library Guild which was largely instrumental in having the organ of the church removed from the gallery, re-built, and placed in the chancel. The average age of the class presented from Grace church was over 29 years.

The Sunday school children of Holy Trinity church, Clinton st., were entertained Wednesday evening, 12th inst., with an illustrated storytelling, which included Robinson Crusoe, Uncle Remus, and animal stories, by Mrs. H. J. Gielow, of this city. Ice cream and strawberries were served, and the little people had a very enjoyable time.

The church of the Transfiguration, the Rev. Thomas E. Swan, deacon in charge, which sometime ago purchased a neat chapel from the Baptists, very desirably located for Church work, will worship for the first time in their new church, on Sunday, June 6th. The building has been remodeled and fitted up in a very Churchly manner, and the Transfiguration, advantageously located as it is in a growing part of the city, bids fair to become one of the strongest and most flourishing missions in the diocese.

The 23rd Regiment attended service Sunday evening, May 23rd, at St. Peter's church on State st., near Bond. About 500 men attended, including the veterans. The Rev. Dr. Lindsay Parker, the rector of the church, conducted the service and preached a powerful sermon on "Moral heroism."

A reception was tendered to the Rev. G. Calvert Carter, rector of the church of the Redeemer, on the evening of May 20th, by the men's and women's guilds, and the mite society of the church. A very large number of persons, members of the congregation and friends of the rector—congratulated him upon his recovery from his recent severe illness.

HUNTINGTON.—The long pending resignation of the Rev. C. W. Turner, as rector of St. John's church, has finally been accepted, owing to his continued ill health. He has been rector of the parish for the past six years, and is at present on a three months' leave of absence. The resignation is to take effect July 15th.

### Connecticut

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

At the ordination service in New Haven, recorded under the usual heading in another column, Bishop Coleman in his sermon made the following practical points: He spoke of the reciprocal duties of priest and people, of the grave spiritual responsibilities laid on every man who was called to the sacred ministry, and the duty of the laity to relieve him of all secular cares; and suggested that it might be well, occasionally, to change the frequent query, "How do you like the new minister?" into "How do you suppose the new minister likes us?" After the service, the visiting clergymen, with their friends, partook of a luncheon prepared by the ladies in the parish house. All of the men ordained were from the Berkeley Divinity School, except Mr. Mayo, who was from the New York General Seminary. All have churches, and will immediately assume the full duties of pastor.

NEW HAVEN.—As a result of a visit to Trinity parish, the Rev. Geo. Wm. Douglas, D.D., rector, at the beginning of Lent, the Church Army has established a post at 176 Temple st. On Sunday and Monday afternoons, May 23rd and 24th, and on Monday evening, Gen. H. H. Hadley, with a staff of a dozen Church Army evangelists, conducted meetings in Trinity church, explained their plan of work, and asked for investigation and both financial and moral support. Miss Sara Wray, *aide-de-camp*, related experiences of eight months' devoted labor in the Whitechapel district of London, where she and the friend working with her lived in a two-roomed house in Angel alley. On Sunday evening, a Church Army rally was held in Trinity parish house, 160 Temple st. Hereafter there will be meetings every week-day evening at the post, and one Sunday evening in each month there will be a special service in Trinity church.

The last in the series of Berkeley sermons was delivered by the Rev. C. Morris Addison, rector of St. James' church, Stamford. His subject was the "Work of the university settlements in London."

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The Woman's Auxiliary of the convocation of Chester held their semi-annual session in St. John the Evangelist's church, Lansdowne, on the 25th ult. After the celebration of the Holy Eucharist, by the Rev. George A. Kellar, dean, the meeting was called to order by Mrs. George G. Field, of Coatesville, who announced the resignation of vice-president Mrs. James Little, of Wallingford; Mrs. W. W. Montgomery, of Radnor, was elected to fill the vacancy. Reports were read from the churches, showing the amount of money collected and expended for missionary purposes, total, \$5,495.90 in addition to clothing. Mrs. Reynolds, the treasurer, made a report showing receipts for the past six months, \$350. After deducting for some minor expenses, the sum of \$300 was donated to the Ascension mission, Parkesburg, towards the purchase of a lot whereon to build a chapel.

Mrs. Effingham Perot, of St. Mary's, Ardmore, spoke of the benefit to country parishes where they have chapters of the Daughters of the King.

**OGONZ.**—The annual military exercises of the Cheltenham Military Academy were held on the school grounds on the 5th inst. Over 400 friends and patrons of the school were in attendance. The battalion drill, skirmishing, and firing by squads and companies elicited hearty applause, especially in the latter, when the discharges were simultaneous. The evolutions of the bicycle corps, the only one, it is believed, in the country outside the regular army detail, were perfect. The annual dinner of the alumni association was held at the Hotel Bellevue, Philadelphia, on the evening of the same day.

### Spokane

Lemuel H. Wells, D.D., Bishop

**SPOKANE.**—The work of All Saint's cathedral, the Very Rev. Dean Richmond Babbitt, LL.D., dean, has made great development the past year in several directions. The material betterments consist in the frescoing of the entire interior of the cathedral, the erection of a handsome stone wall around the large lawn, and the grading, rolling, seeding, and tree-planting of the latter. The frescoes of the interior were the work of a New York artist, and are exceedingly tasteful and Churchly. The reredos has been ennobled by paintings in oil of Raphael's "Transfiguration" for the center panel, his "Sistine Madonna" on the left, and by "Christ the Good Shepherd," on the right. The chancel has been richly decorated in ornamental floral designs. The complete effect is to render the cathedral interior one of the most attractive and Churchly within the Pacific Northwest. These various improvements have been met by the cathedral congregation, with no outside assistance.

A new vested choir of selected voices, a number of which have had the highest cultivation, has enriched the service of the cathedral with the finest music in the city. The Rev. W. D. P. Bliss held a thoroughly instructive "Industrial Mission" of two weeks' duration, in which he was assisted by Dean Babbitt. Two services were held daily and great interest was manifested in the city, among working-men and trades unions. The teachings were temperate, yet clear and incisive. As the outgrowth of the "Industrial Mission," a free reading room was opened, and a "Club for Practical Progress" started, which have been of general usefulness and interest. The dean and curate have made about 2,500 parish calls the past year, a house-to-house canvass of the city has twice been made within two years, about 100 Baptisms have taken place, and 46 have been confirmed within that period. The outlook for the cathedral is very favorable.

The new Grace Hospital is about to be opened on the jurisdictional property adjoining the cathedral. Bishop and Mrs. Wells will start for Europe about June 10th, the Bishop to attend the Lambeth Conference.

Dean Babbitt is taking a 30 days' vacation in the East, the first in several years; his place being supplied by the Rev. Messrs. Wright, Barry, Roberts, and the Bishop.

### Missouri

Daniel S. Tuttle, D.D., Bishop

**ST. LOUIS.**—The annual meeting of the Woman's Auxiliary was held in Christ church cathedral, May 21st. Holy Communion was celebrated at 9:30 by the Bishop, after which the business meeting was opened in Schuyler Memorial House, Mrs. Tuttle, the president, being in the chair. Reports were made by Mrs. E. C. Simmons, custodian of mite boxes; Miss Cousland, treasurer of the united offering; Miss Allen, librarian of the Church Periodical Club; Mrs. T. Ewing White, treasurer, and Miss Mary W. Triplett, secretary; all of which were most satisfactory and encouraging, showing that every pledge of the past year had been fully redeemed, and even an increased amount of work done and larger offerings made, despite the hard times. In response to an appeal from

Irving, Kan., three boxes of fancy articles were promised for the proposed bazar and \$15 in money. For Epiphany mission, St. Louis, \$50 were pledged, while \$80 were given to the work of Bishop Talbot, of Wyoming and Idaho. A statement of the work among the colored people in Birmingham, Ala., under the Rev. James A. Van Hoose, was made, and the pressing need for some \$800 to complete and bring into use his building for the Colored Girls' Industrial School was shown; considerable interest was elicited, although only \$70 was pledged at this meeting. Dr. Boone, of the mission in China, made a short address. The former officers having been re-elected, the meeting adjourned.

A general missionary meeting was held in St. Peter's church in the evening, with a good attendance. Highly interesting addresses were made by Dr. Henry W. Boone, medical missionary, Shanghai, China, and the Rev. Dr. Wm. S. Langford. An offertory was taken for the General Missionary Fund.

The annual gathering of the Missionary Host of the diocese was held in Music Hall of the Exposition Building, on Sunday afternoon, the 23rd, at 3 o'clock, when its ample extent was fully occupied by the Sunday schools and the crowds of spectators which they always attract. The usual reports and addresses were made, an unabated enthusiasm was manifested, and fully \$1,000 in offerings reported.

On Sunday, May 9th, the Bishop confirmed 30 persons at St. John's church, and in the evening, 15 at the church of the Good Shepherd.

On the 4th Sunday after Easter, the annual Flower Sermon on the foundation of the late Henry Shaw, was delivered in Christ church cathedral by the Rev. David H. Greer, D.D., rector of St. Bartholomew's church, New York. The cathedral was richly adorned with gorgeous flowers from Shaw's garden and filled compactly with a devout and attentive congregation. The service was the full Morning Prayer with ante-Communion, the music being rendered by the regular choir of the cathedral with its accustomed heartiness and devotion.

### Southern Ohio

Boyd Vincent, D.D., Bishop

The 23rd annual convention met in Trinity church, Newark, on May 19th. The sermon was preached by the Rev. Robert A. Gibson. Bishop Vincent was the celebrant. On assembling for business, the Rev. John H. Ely was elected secretary, and Mr. A. N. Whiting, treasurer of the diocese.

The Bishop, in his address, spoke very encouragingly of the outlook for the future, and of the excellent showing made by the diocese during the past year. He reported two ordained to the diaconate and two to the priesthood during the year; also 713 confirmed, and 761 baptized. At present there are 50 parishes, 29 diocesan missions, and 12 parish missions. He spoke of the large gains that had been made from other religious bodies, of the more frequent celebrations of the Holy Communion, the increase of positive Church teaching, and of Churchly usage in worship. He spoke of the present gratifying condition of Kenyon College, and also of the good work being done by the Children's Hospital.

Among the important pieces of legislation enacted, was the appointing of a committee of three to act with a similar committee of the diocese of Ohio, to bring about a change of the laws of Ohio so as to prevent parishes from encumbering Church property without the consent of the proper diocesan authorities.

A proposition to establish an auxiliary to the General Board of Missions, as proposed by the late Missionary Council, was rejected on the ground that the diocese did not deem it expedient to have such a board at the present time. During the discussion of the subject, it was shown that the diocese was giving more each year to the cause of foreign and domestic missions than it was giving to diocesan missions, and that to establish an auxiliary might result

in a decrease of the offerings to the foreign and domestic cause.

Heretofore, the canon gave authority to the missionary in charge of a mission, "with the consent and by the authority of the missionary committee, to appoint not less than six persons who shall constitute a committee of the mission, charged with its temporal interests." The canon was so changed as to give to the Bishop the authority of appointing the committee, which is to consist of not less than three persons.

Archdeacon Edwards and Mr. Edward Worthington were elected delegates to the missionary Council.

A splendid showing was made by the Woman's Auxiliary. It gave 119 boxes, valued at \$4,061.61; and gave in money for missionary purposes, \$4,237.26, making a total for the year of \$8,298.87.

The elections were as follows: Standing Committee—The Rev. Messrs. Peter Tinsley, D.D., Robert A. Gibson, and J. Woods Baker; Messrs. E. Morgan Wood, Larz Anderson, and Henry L. Morey.

Missionary Committee—From Cincinnati deanery: The Rev. James D. Stanley and N. B. Thompson; Dayton deanery: the Rev. Dr. McCabe and John W. Daniels; Columbus deanery: the Rev. R. R. Graham and Benjamin Franklin; diocese at large: the Rev. Messrs. E. F. Small, R. A. Gibson, F. Woods Baker, and Messrs. Larz Anderson, A. N. Whitney, and Edward Worthington.

The convention voted to meet next time in Christ church, Dayton.

The annual convention of the Brotherhood of St. Andrew of the two dioceses in Ohio, met in Christ church, Dayton, on May 8th and 9th. At 10 o'clock A. M., on May 8th, the opening service was held, with address of welcome by the Rev. Y. P. Morgan. A business meeting was held in the parish house. The Rev. W. C. Otte delivered an address on "The Brotherhood." In the afternoon, stirring addresses were made on "The state of the Brotherhood," "Bible study," "The religious life of the Brotherhood man," and "The social life of the Brotherhood man." At 4:30 P. M., a Quiet Hour was conducted by the Rev. F. Woods Baker. In the evening, the subjects discussed were, "The Church and social righteousness" and "The dawning of the day." The next morning there was a Corporate Communion at 7 o'clock, Morning Prayer at 10:30 A. M., and sermon preached by the Rev. William F. Pierce, president of Kenyon College. At 4 P. M., Evening Prayer was read, and an address made by Mr. James L. Houghteling, on "The Brotherhood man." The closing service was held at 7 P. M., when the Rev. J. W. Atwood delivered a charge to the Brotherhood. A farewell meeting followed, which was in charge of Mr. Alexander Hadden. The convention in every respect was a great success, both in point of attendance and of the enthusiasm displayed.

Bishop Vincent visited St. Mark's Deaf-mute mission of St. Paul's church, Cincinnati, on the afternoon of Sunday, May 16th, and confirmed three members, presented by the Rev. A. W. Maun.

### Iowa

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

The convention of the diocese, adjourned from last December on account of the illness of Bishop Perry, met in the Cathedral at Davenport on May 25th. Great satisfaction was expressed over the recovery of the Bishop from his long and serious illness, and a resolution to this effect, embodying the hearty wishes of the clergy and laity for a pleasant and profitable visit to the Lambeth Conference, which the Bishop has in mind, was passed unanimously.

The sermon was preached by the Rev. J. Everist Cathell, honorary canon of the cathedral.

In his annual address, the Bishop spoke of the great need for additional episcopal supervision, on account both of the extent of territory and his advancing years. He expressed himself as being in hearty accord with any movement looking toward the raising of the funds necessary for the support of a bishop-coadjutor; but said



that he should require something more definite than the mere promises of vestries or the expressed willingness of parishes to submit to increased assessments.

On motion, a committee of laymen was appointed to meet the Bishop and confer with him in regard to the best method of raising funds for the support of a bishop-coadjutor. As the result of such deliberation, the committee reported that the Bishop stood ready to relinquish \$1,000 of his salary, provided that an endowment fund was raised to provide \$1,000 additional, and that the parishes pledge themselves to raise \$1,300 more. It was determined that the committee should go to work immediately and endeavor to raise the money, and report the result at the next convention.

A committee was appointed to make a thorough investigation of the financial affairs of Griswold College, regarding which gross carelessness has been charged.

The convention and the diocesan branch of the Woman's Auxiliary, which was holding its annual meeting at the same time in Davenport, met together on Thursday afternoon, and listened to an interesting address by Miss Emery, the general secretary of the main society. On Tuesday evening, a missionary meeting was held to hear the reports of missionaries and to listen to addresses.

The following were elected members of the Standing Committee: The Ven. Archdeacon Hoyt, the Rev. Messrs. J. Everist Cathell and W. D. Benton; Mr. C. E. Hammatt, Lieut.-Gov. Matt. Parrott, and C. A. Schaeffer, president of the State university.

It was decided to hold the next convention in Des Moines.

On Sunday, May 30th, the Rev. Thos. E. Green, S.T.D., rector of Grace church, Cedar Rapids, preached the annual sermon before the students of the Iowa State Agricultural College, at Ames. On Sunday, June 13th, he preaches a sermon commemorative of the 30th anniversary of the Rev. James Dobbin, D.D., as rector of Shattuck Military School, Faribault, Minn.

**Pittsburgh**

**Cortlandt Whitehead, D.D., Bishop**

The quarterly meeting of the Sunday School Association of the diocese was held on May 25th, in Trinity chapel, Pittsburgh. The Rev. Mr. Sheerin, vice-president of the association, presided. The first paper was read by Miss Ruth E. Bylesby, deaconess of the diocese, who chose as her topic, "What does it mean to be a Sunday school teacher?" This was followed by a paper on the "Preparation of the lesson," by Mr. Thomas H. Brown, of the church of the Ascension. The attendance of superintendents and teachers was good, and the singing most hearty.

On May 20th, at St. James' church, Pittsburgh, the quarterly meeting of the Pittsburgh local assembly of the Brotherhood of St. Andrew took place. The topic for discussion was, "What can a chapter do for (a) the individual, (b) the parish, (c) the community." The opening address was made by Mr. Fred H. Parke, of Calvary chapter, followed by a general discussion, in which many members of the various city chapters took part. The meeting was in charge of Messrs. Geo. H. Randall, Harvey H. Smith, and C. S. Seery.

City.—At St. James' church, May 27th, a meeting of the Association of Young People's Guilds took place. The Rev. Mr. Thompson, rector of the church, presided. Addresses were delivered by the Rev. Messrs. Thompson and Sheerin. The president of each parochial society told in few words in what kind of work the respective societies are engaged. At the close of the meeting, the guild of St. James' parish entertained most hospitably in the parish building.

On Ascension Day, the parish of the Ascension celebrated its 8th anniversary. At Morning Prayer, the sermon was delivered by the Rev. Reese F. Alsop, of St. Ann's church, Brooklyn. The Holy Communion was celebrated by the rector of the church, the Rev. Mr. Grange, assisted by the Rev. Dr. White. Special music

had been prepared for the occasion by the large vested choir, the offertory anthem being, "Unfold, ye portals everlasting," from Gounod's "Redemption." Several of the clergy were present. At the conclusion of the service, an elegant luncheon was served by the ladies of the congregation to the visiting clergy and their wives, the vestry and choir of the church, and other invited guests. A large design of the new church was on exhibition in the vestibule, and was the object of much admiration. Regret was expressed that the work on the foundation of the new structure had not progressed sufficiently to allow of the laying of the corner-stone on the anniversary, as was intended.

**Nebraska**

**Geo. Worthington, S.T.D., LL.D., Bishop**

On the 18th ult., the annual meeting of the diocesan branch of the Woman's Auxiliary was held in the cathedral. The Holy Eucharist was celebrated at 10 o'clock. The reports of the officers for the past year were read. The old officers were re-elected: Mrs. Worthington, president; Mrs. C. W. Lyman, vice-president; Mrs. Philip Potter, secretary; Mrs. R. R. Ringwalt, treasurer. The auxiliary was addressed by Dr. Boone, of Shanghai, and by the Rev. Dr. Langford, of the General Board of Missions. The voluntary attendance of mandarins at the commencement of St. John's College, Dr. Boone said, indicated a change of attitude so great that one cannot yet fully estimate its vast significance to the future of missions in China. The Bishop and Mrs. Worthington take ship for England, on June 5th, to be gone until the autumn. Dean Fair and the Rev. A. E. Marsh leave the diocese very soon for England; Mr. Marsh going in the capacity of the Bishop's chaplain.

The new Standing Committee organized May 21st, by the election of the Rev. Robert Doherty, S.T.D., as president, and of the Rev. John Williams as secretary.

**New Jersey**

**John Scarborough, D.D., Bishop**

The annual conference of the Girls' Friendly Society of the diocese was held in Christ church, New Brunswick, May 19th and 20th. There were present delegates from 18 local branches. At 7 a. m., Wednesday, there was a celebration of the Holy Eucharist; at 9, Morning Prayer; 9:30, the meeting of the associates and conference. On Thursday, the following officers were chosen: President, Mrs. Thomas Roberts, Riverton; first vice-president, Mrs. Townsend, Atlantic City; second vice-president, Miss Messenger, New Brunswick; secretary and treasurer, Miss Harlan, Salem. Addresses were made at the evening service, Wednesday, by the Rev. E. B. Joyce who spoke on the watchword of the society, "Purity," and by the Bishop. A very helpful feature of the conference was the Quiet Afternoon, conducted by the Rev. W. E. Wright. The local Girls' Friendly branch played the part of hostesses admirably. The tables were daintily spread, and the guests were warmly welcomed. The branch numbers 45 active members, 11 associates, 58 candidates, and eight probationers.

The Rev. Dr. E. A. Bradley, vicar of St. Agnes' chapel, New York, preached at Christ church, South Amboy, the 4th Sunday after Easter, before the Daughters of the King. Afterwards an informal meeting of the members of the local society was held, and Dr. Bradley addressed them again on different phases of their work.

On the 4th Sunday after Easter, the Bishop made his annual visitation to St. John's church, Sewaren, confirming a class of five candidates. St. John's was originally a chapel of Trinity church, Woodbridge, but is now an established parish, with an exquisite little church of its own. Through the careful business management of the vestry, there is now each year a balance on hand in the treasury; and at the Bishop's visitation, enough was added to this by subscription to nearly raise the amount needed to pay off a \$1,500 indebtedness which still remains on the church building.

At the meeting of the Trenton clericus, on Monday, May 17th, a very interesting essay was read by the Rev. S. W. Pray, curate of Christ church.

ELIZABETH.—On the morning of the 3rd Sunday after Easter, the Bishop visited Grace church, the Rev. H. H. Sleeper, Ph.D., rector, and confirmed a class of 17 persons. In the evening, a class of 40 was presented at Christ church by the Rev. H. H. Oberly, rector. Elizabeth comes next to Trenton in the number of candidates presented during the year, and the Church is growing rapidly in both places.

LAMBERTVILLE.—At the recent visitation to St. Andrew's church, Bishop Scarborough received into the Church two Roman Catholics who had already been confirmed in their own communion. A service sanctioned by the Bishop was used, the Confirmation not being repeated. Recently at Westfield a similar service was held.

**East Carolina**

**Alfred A. Watson, D.D., Bishop**

The 14th annual council met in St. Stephen's church, Goldsboro, May 20th. The attendance was unusual, in that every clergyman resident in the diocese was present. The number of lay delegates was also larger than usual. The convention sermon by the Rev. G. T. Lloyd, of Canada, made such an impression on the council that it was requested for publication in the journal.

The Rev. F. N. Skinner was elected secretary; Col. W. L. De Rosset, treasurer; Standing Committee: The Rev. Drs. James Carmichael and Robert Strange; the Rev. Nathaniel Harding; Mr. George H. Roberts, Col. W. L. DeRosset.

The Bishop reported in his address, 269 Confirmations, 4 churches consecrated, 1 priest and 1 deacon ordained. Number of clergy, 17 priests, 6 deacons; 9 candidates for Priests' Orders and 2 for Deacons'; 7 postulants. The financial condition of the diocese shows the stress of hard times.

The next council will meet in Christ church, Newbern, May 19, 1898.

**Western Michigan**

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

On the 3rd Sunday after Easter, Bishop Gillespie made his annual visitation to the mission in Oceana Co., under the charge of the Rev. Woodford P. Law, general missionary. Sunday morning, the Bishop preached, confirmed a class of four adults, administered the Holy Communion, and addressed the Sunday school in St. James' church, Pentwater; 21 persons have been confirmed in this mission since Jan., 1895, and two communicants received from the Roman Communion. In the afternoon, a drive of eight or nine miles was made to Hart, the county seat, where the Bishop preached in the courthouse to a fair congregation. The county house and jail were also visited. St. Andrew's mission, Hart, is very much in need of a church building, so that many now unattached may understand our worship and be led in the ways of Christ's Holy Catholic Church.

The following officers were elected at the annual meeting of the Woman's Auxiliary to the Board of Missions, held at Allegan, May 19th: Mrs. W. G. Austin, president; Miss Cora H. Wilkes, vice-president; Mrs. T. J. O'Brien, secretary; Mrs. A. N. Noble, treasurer; Mrs. J. Macfie, recording secretary. Two stirring missionary addresses were made by the Rev. Messrs. Woodruff and Taylor, and a good address by the Bishop. The interest grows apace.

**Massachusetts**

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

At the annual meeting of the Eastern convocation, the Rev. Dr. Abbott was elected dean, the Rev. J. W. Hyde, secretary, and the Rev. S. H. Hilliard, treasurer.

Boston.—The seventh annual festival of the choir guild in the first section took place May

26th, in Emmanuel church. Mr. George L. Os-good was choirmaster, and Mr. Lewis S. Thompson, organist. The choirs taking-part were: Emmanuel; St. Paul's, Dedham; Our Saviour, Longwood; St. John's, Lowell; Christ's, Quincy, and St. James', Roxbury. There are 33 choirs connected with the guild.

At the annual dinner of the British Charitable Society, in the United States hotel, on May 26th, the chaplain of the society, the Rev. A. E. George, made an address on the deepening relations between this country and England, and gave in detail the value of the Arbitration Treaty.

Bishop Lawrence will endorse the use of the prayers for Queen Victoria and the royal family, on Sunday, June 20th, the day preceding the Diamond Jubilee celebration. The Rt. Rev. Wm. Lawrence, D.D., will leave for England the latter part of June.

The committee appointed to consider the advisability of building a new edifice for Emmanuel church have reported adversely, and the present site will still be occupied.

NEEDHAM.—Towards the erection of a church, the Church people of this town have \$200 in hand and \$300 promised.

### Indiana

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

The Bishop visited St. Paul's, Hammond, May 9th, and confirmed five persons. The parish has made progress in many ways since his previous visitation. Prof. George Catto, late of Chicago, has been of real help to the priest of the parish, and has trained a choir of 18 boys and 6 men in a very short time. They sung, vested, for the first time Easter Day, and they have attended all services since with great regularity. Prof. Catto is a great grandson of Bishop Skinner, of Scotland, who was one of the Scotch bishops who gave us the episcopate. He has been of great help in beautifying the church and serving the priest in the Holy Eucharist. The Bishop left feeling encouraged with the future of the Church in Hammond.

ALEXANDRIA.—The Church people of St. Paul's, the Rev. Frances C. Woodard, rector, are progressing nicely in the work of erecting a new church building; they expect to have it free from debt at the time of completion. If any church has replaced old pews with new ones, and wishes to sell or donate its old ones, the rector will be glad to be informed of the fact.

### California

**William F. Nichols, D.D., Bishop**

St. Luke's church, San Francisco, was the meeting place this year for the 47th annual convention. It opened with a celebration of the Holy Communion by the Bishop. The convention sermon was preached by the Rev. Robert Ritchie.

For the business meetings St. Luke's church provided the auditorium of the Y. M. C. A. building. The Rev. Mardon D. Wilson was elected secretary. In his absence, through illness, the Bishop nominated the Rev. Hobart Chetwood secretary *pro tem*, who appointed as his assistant, Mr. George H. Hooke. The Committee on Division of Trust Funds reported that divisions of all funds of the diocese had been satisfactorily adjusted between this diocese and Los Angeles.

In the evening the annual re-union of the clergy took place at the Occidental Hotel, where Major B. Hooper, senior warden of Trinity church, San Francisco, gave a dinner.

The Bishop's annual address showed that the Church has been active during the past year, 918 persons have been confirmed. On the list of candidates for Holy Orders there are six reported. Several corner-stones have been laid, and several new church edifices and charitable institutions have been opened.

In the evening a united meeting of the Daughters of the King and Brotherhood of St. Andrew was held at St. Paul's church, the Bishop delivering a powerful address.

The third day of the convention was devoted almost entirely to the elections of the different committees, and amending of canons.

Standing Committee: The Rev. Messrs. R. C. Foute, E. J. Lion, E. B. Spalding, and Hobart Chetwood; Messrs. A. N. Drown and J. J. Valentine, Major W. B. Hooper, Col. Geo. H. Mendenhall.

Board of Missions: The Rev. Messrs. Jno. A. Emery, F. J. Mynard, W. H. Moreland, C. O. Tillotson, William Lucas, and Robert Ritchie; Mr. Geo. H. Kellogg, Col. J. D. V. Middleton, M. D., Mr. Wm. A. M. Van Bokkelen, Dr. H. C. Davis, Mr. C. D. Haven.

Delegates to Missionary Council: The Rev. W. I. Kip, Jr., and Col. J. D. V. Middleton, M. D. The treasurer of the diocese is William A. M. Van Bokkelen.

Considerable discussion ensued on a proposed amendment to the canons, which if carried would prevent women from voting at parish meetings.

The most important amendments to the canons were the following: Providing for the appointment of an archdeacon by the Bishop; the archdeacon shall not be a rector of any parish after Jan. 1st, 1898, and is to receive \$1,500 per annum. Providing that parish meetings shall be held on the first Tuesday after Advent Sunday, instead of as now, in the first Tuesday after Easter. The changing of the time appointed for the annual convention from May to January.

It is expected that the Bishop will leave for England, accompanied by Mrs. Nichols, about June 10th.

The first class to be ordained from the Pacific Coast Theological Seminary will receive Holy Orders on June 10th.

### Central Pennsylvania

**Nelson S. Rutison, D.D., Bishop**

The spring session of the archdeaconry of Williamsport convened in St. Paul's church, Wellsboro, May 10th. At 7 P. M., Evening Prayer was said and a sermon preached by the Rev. David N. Kirkby. At the business session on May 11th, the Rev. Wm. Hilton Butts was elected secretary and treasurer; the reports of the archdeacon, the Rev. Wm. Heakes, and of the diocesan missionaries were presented, and a resolution was passed with respect to the appointment of an archidiaconal missionary. The Holy Communion was celebrated by the Rev. Geo. C. Foley, and a sermon was preached by the Rev. Simon B. Blunt. At 5 P. M., the clergy of the archdeaconry and the vestrymen of St. Paul's were entertained at dinner at the rectory, by the ladies of the parish. A missionary service was held at 7:30 P. M., at which addresses based upon Rom. x: 14, 15, were delivered by the Rev. Messrs. M. Karcher, E. J. Balsley, and A. R. DeWitt. A parish reception to the visiting clergy was given at the rectory after service. Morning Prayer was said on May 12th, at 9 A. M., after which the Rev. W. N. R. Ashmead read an essay on "Church unity." An exegesis, based upon I. Cor. iv: 1 and St. John vi: 54, was read by the Rev. John Graham. The archdeaconry accepted the invitation of the rector of Trinity church, Shamokin, to meet in his church at the fall session. The closing service was held at 7:30 P. M., and a sermon preached by the Rev. W. C. Roberts.

### Delaware

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

A legacy has lately been received from the late Theodore C. Carey's estate, amounting to \$3,000, the income of which is to go to the support of a resident minister at Milton.

A number of the Bishop's friends have presented him with a purse of \$600, and asked him to expend it in attending the forthcoming Pan-Anglican Conference.

The anniversary of the Junior Auxiliary of the diocese was recently held in St. Andrew's church, Wilmington. Reports from the various branches were read by the young secretaries, showing contributions for the year amounting to about \$800. Dr. Murray asked the children questions in a missionary catechism, and the Bishop followed in an address.

The diocesan branch of the Woman's Auxiliary held a quarterly meeting on May 13th, in Christ church, Delaware City. After service, the

Bishop delivered a brief address, and a business session, with one or two papers, followed in the parish house.

On a recent Sunday, the Bishop, rising at 5 o'clock in the morning, held services and preached in three different places, driving about 35 miles, and taking his dinner in the carriage *en route*. At each of the three services there was a very large congregation, and in every instance there were more men than women. In the afternoon he was obliged to stand in the doorway of the church to preach, there being outside more men waiting to hear him than there were women and children inside.

The semi-annual dinner of the Church Club was held on May 20th. Among the speakers were the Bishop, the Rev. Geo. S. Gassner, George C. Thomas, and Major Veale, of Philadelphia.

The Knights Templar of the city and neighborhood attended a service in Trinity church, Wilmington, on the evening of Ascension Day, the sermon being preached by the rector, the Rev. H. Ashton Henry.

### Michigan

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

The largest class in the diocese this year was confirmed at Trinity church, Sunday, May 23rd. It numbered 64, eight of whom were from the missions and one from Midland. The rector, the Rev. T. W. MacLean, entered upon the 10th year of his rectorship in March last. During nine years he has baptized 400, a yearly average of over 44. He has presented for Confirmation 414, an average yearly of 46. He has married 95 couples, and read the burial service over 200 of the dead. He has officiated 2,500 times in his own church; 630 occasions were celebrations of the Holy Communion. He has preached and made public addresses in church 1,764 times, besides many public addresses. The parish has raised \$100,000, a yearly average of \$10,000. It has met all parochial and diocesan obligations, and been forward in every good work, taking a position of honor in diocesan affairs. Besides this large parish work, the rector has not spared himself in his duties as dean of the surrounding territory. The Sunday school is one of the strongest and best equipped in the State, and of its 30 teachers, nearly one-half are men.

### New Mexico

The fifth annual convocation assembled in St. Clement's, El Paso, Texas, May 13th and 14th. On Thursday, at the celebration of the Holy Communion by the Bishop, the convocation sermon was preached by the Rev. Mr. Bennett.

The present incumbents of the following offices were unanimously re-elected; viz., the secretary, registrar, chancellor, and treasurer. Delegates, clerical and lay, were elected to attend the ensuing Missionary Council.

The Bishop's address referred to a number of important points for the consideration and attention of the clergy and others.

Convocation recommended that annual offerings be made by the congregations in the missionary district to the endowment of the Episcopal Fund, and to the support of the Navajo Indian Hospital. An Auxiliary Board of Missions in the missionary district was organized, and an amount was pledged by that body to the Domestic and Foreign Missionary Society for the ensuing year.

The convocation of 1897 was a progressive one. The Bishop and the visiting clerical and lay delegates were most hospitably entertained by the Rev. Mr. Martin, rector of St. Clement's, and his people.

### Albany

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

The Rev. Charles Carroll Edmunds, Sr., entered into rest Tuesday, May 18th. He was buried from St. John's church, Johnstown, May 21st, of which parish he was rector from 1875 to 1884, having resided in Johnstown from the latter date, when ill health obliged him to retire from active work, till his death. On the morning of the 21st, at 7:30, his body was borne from

Lis home by the members of St. Andrew's Brotherhood, and placed before the altar in the historic old church, originally built by Sir William Johnson in 1771. Met at the porch by the vested clergy, the casket was covered with a purple pall by the Rev. Dr. Schulte and the Rev. William C. Prout, secretary of the diocese. The Holy Eucharist was offered, the rector, the Rev. Calbraith B. Perry, D.D., being celebrant, the Rev. W. H. A. Hall serving and reading the Epistle. The clergy and the members of the family of the deceased received. From the end of the Liturgy till the hour when the Burial Office was said, vested priests in turn knelt, saying appropriate offices and psalms with the members of the congregation who were present. At 10:30 A. M., the Burial Office was said by the rector, the lesson being read by the Rev. Dr. Schulte, the Bishop of Albany having telegraphed his deep regret that, being in a distant portion of the diocese, he could not reach Johnstown in time. The body was borne from the church by the vestry, acting as bearers, who reverently walked on either side of the hearse, while the vested clergy preceded it, there being present beside those already mentioned, the Rev. Messrs. J. Olmsted, J. N. Marvin, general missionary of the diocese, and the Rev. E. I. Carroll. Thus, with every mark of love and respect, was laid to rest one whose years of patient suffering, following years of earnest labor, had endeared him not only to the members of St. John's congregation, but to the community generally, as was attested by the attendance of the citizens and the ministers of the various denominations of Christians. "May he rest in peace, and perpetual light shine upon him"!

The 53rd meeting of the archdeaconry of the Susquehanna was held in Grace church, Cherry Valley, May 18th and 19th. Beside the archdeacon, the Ven. R. N. Parke, D.D., there were present 11 of the clergy. Addresses were delivered by the Rev. A. H. Grant, on "The weekly Eucharist in small parishes," and the Rev. Richmond Shreve, D.D., on "The observance of the Christian Year in small parishes." There were two celebrations of the Holy Communion on Wednesday morning, the rector being celebrant at the first, and the archdeacon at the second, when the Rev. John E. Bold was the preacher. Dr. Parke was re-nominated to the Bishop for appointment as archdeacon for the ensuing year, and Mr. Bold was elected secretary-treasurer. The Rev. John Prout read an essay on "The use of the word 'precious' in the Holy Communion Office, especially as contrasted with the word 'blessed.'" The Rev. S. M. Cooke spoke on "The priest in the pulpit," and the Rev. A. B. Livermore, on "The priest in the parish."

The evening preceding the meeting of the archdeaconry, the Bishop made his visitation in the parish, and confirmed 19 persons belonging to Grace church congregation, and four from Sharon Springs, whose rector was present with his young people.

The "classes" presented to the Bishop this year in this part of the diocese are large, 26 receiving the laying-on-of-hands at Cooperstown, 14 of whom were men and boys. A large number were presented at Richfield Springs, also.

#### Kansas

**Frank R. Millsbaugh, D.D., Bishop**

On the 4th Sunday after Easter, the Rt. Rev. F. R. Millsbaugh, D.D., visited St. Paul's, Wellington, consecrating in the morning the church just built. In his address he said: "The greatest surprise of my episcopate is the building of this church. At my last visitation, I found the people depressed and disheartened by the loss of their church by the cyclone of 1893, and I feared it would be years before another church would be built here. In January, the Rev. F. Duncan Jaudon became rector, in connection with Harper and Freeport, the people rallied round him, and the result in the short time is the building and consecration of this very pretty little church, complete in every Churchly detail." The Rev. A. Beatty, D.D., at one time the rector, preached the consecration sermon,

giving the historic position of the Church. In the evening, the Bishop preached and confirmed six. Monday, with the rector, he visited the parish of St. James', Harper, preaching in the evening, and confirming three. Tuesday morning, the rector baptized a woman who was confirmed in private; and in the evening, the parish of Trinity, Freeport, was visited, the Bishop preaching and confirming two presented by the rector.

#### North Dakota

GRAND FORKS.—May 17th, the Rt. Rev. Morrison, Bishop of Duluth, visited St. Paul's church, the Rev. Anthon T. Gesner, rector, and delivered an able and impressive sermon. The rite of Confirmation was administered to a class of 18, of which number 14 were adults, six being married people. Among those confirmed were three business men, heads of families, one of whom has been an attendant and supporter of the church since the parish was organized, and has held several positions of public trust. The new vested male choir of 18 men and boys made their first public appearance at this service, with credit to themselves and to their faithful instructor and organist, Mr. A. H. Deeks. After service, an informal reception was given the Bishop in the rectory. On the morning of the 18th, the Rev. Anthon T. Gesner who has been rector since March 1st, was formally instituted. Grand Forks is the commercial centre for a large territory of country, and if the Church can be well established and equipped here, it will be able to do a great work in the future. The vestry are at a loss to know how to provide seats for the increasing congregation, as the parish is not able to pay more than its annual expenses. A new or enlarged church, with a seating capacity of at least 300, is a necessity for the success of the Church work here.

#### Louisiana

**Davis Sessums, D.D., Bishop**

The tabulated returns for the diocese evidence great growth. The secretary, the Rev. Dr. Duncan, reports Baptisms, children 580, adults 63, total 643; Confirmations, 498; communicants, 6,851 (an increase of 22); marriages, 245; burials, 361; Sunday schools—446 teachers and 3,682 children; grand total of offerings, \$102,604.02.

#### Virginia

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

Early on the morning of Friday, May 28th, occurred the sad and unexpected death of Bishop Newton. He died at his home in Richmond, at 4 A. M. He was stricken with heart failure about 1 A. M., and physicians were at once sent for. Everything was done that medical skill could suggest, but without avail. The Bishop was on the street the day before, and apparently in good health, but he had been suffering from heart trouble for two years, and being a physician, knew what the symptoms foretold.

The annual meeting of the Woman's Auxiliary was held in Trinity church, Fredericksburg. The early service was held, with address by the Rev. J. J. Gravatt. Miss Stuart, of Alexandria, the secretary, made her report: 50 branches were organized during the past year; the total receipts were \$3,477.63. Mrs. R. T. Barton read the report from the junior branch, and Mrs. G. M. Shields that of the baby branch. The Rev. L. L. Kinsolving and the Rev. P. P. Phillips were introduced, the former speaking of the missions in Brazil, and the latter on the education fund. The Auxiliary adjourned to meet in Winchester in May, 1898.

On the last day of the council, \$4,103.57 was pledged for diocesan missions. The report of the committee on Sunday schools showed increase in scholars from 7,345 to 8,308; offerings for last year, \$3,659.57. Notwithstanding the financial depression of the past year, the report of the Committee on the State of the Church was favorable. The Committee on Clerical Support reported that out of 93 churches 87 had paid up in full, and the arrears were but \$161. The Finance Committee reported the Contingent

Fund had received \$7,521.36, which, while a little behind last year, was about \$300 more than that of the preceding year. The Episcopal Fund now amounts to about \$7,200.

#### Wyoming and Idaho

**Ethelbert Talbot, DD, Bishop**

ROCK SPRINGS.—At St. Bartholomew's mission, on Easter Day, 12 candidates were baptized by the Rev. James Stoddard, with one on Palm Sunday. The offerings for church improvement and from the Sunday school for domestic missions, amounted to \$50. A class of 20 is now waiting the coming of the Bishop to receive the Apostolic rite of Confirmation. The church met with a seeming irreparable loss during Easter week, in the death of Griffith W. Edwards. In his last interview with the Bishop, he guaranteed to make up whatever deficit might take place in the minister's salary. He did not live to do as he intended, but we may hope that others may be raised up to carry out his design.

#### New York

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

HIGHLAND FALLS.—A handsome new pipe organ was dedicated with impressive ceremonies Sunday, May 16th, by the Ven. Archdeacon W. R. Thomas, D.D. The organ is the gift of Major Chas. F. Roe, of Squadron A, National Guard Cavalry, and Mrs. Roe, in memory of their son, Stephen Bogert Roe, whose death occurred a year ago. The organ was built for the church by Farrand & Votey, of New York, and is of high order of perfection. Among those present at the service were Mrs. J. Pierpont Morgan, Mr. and Mrs. J. Pierpont Morgan, Jr., Major and Mrs. Roe, and a number of army officers and professors from the West Point Military Academy.

#### Central New York

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

A prayer for the Lambeth Conference has been authorized for use by the Bishop on the 2nd and 3rd Sundays after Trinity.

The eve of Ascension Day was set apart by the diocesan Woman's Auxiliary and the Junior Auxiliary as a time for special prayer "for an outpouring of God's Spirit upon the auxiliary and its work, not only in our own diocese, but on every branch and member throughout the world."

The venerable parish of St. Paul's, Paris Hill, will celebrate the 100th anniversary of its organization, June 16th. The rector, the Rev. J. B. Wicks, and his people have extended a general and hearty invitation to the clergy and laity, and the Bishop will be the preacher.

#### Brazil

A cablegram received in New York May 8th announced that the Rt. Rev. W. H. Stirling, D.D., Lord Bishop of the Falkland Islands, had arrived, after a safe voyage, at Pelotas, in the State of Rio Grande, Brazil, to make an episcopal visitation.

There are seven churches and about 300 communicants, with four American priests and three Brazilian deacons in the State of Rio Grande, under the charge of Bishop Peterkin, of West Virginia, who four years ago visited the field, confirming 142 persons, and ordaining the Brazilian deacons. The visitation of Bishop Stirling is made at the request of Bishop Peterkin, approved by the Presiding Bishop. There are many persons to be confirmed, and it is expected that he will advance the three Brazilian deacons to the priesthood.

Bishop Stirling is a colonial Bishop of the Church of England, but resides in Buenos Ayres. He has episcopal oversight of the Falkland Islands, and of congregations in Northern Brazil, Uruguay, Argentine, Chili, and Peru, and of missions to the Indians in South America, and the natives of Terra del Fuego—the most extensive jurisdiction of any Bishop in the world. He was consecrated Bishop in 1869, at the same time and place as the present Archbishop of Canterbury.

## The Living Church

Chicago

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

*Antiphon.* When the Day of Pentecost was fully come, they were all of one accord in one place.

*R.* All thy children shall be taught of the Lord. Alleluia.

*V.* For I have poured out my Spirit. Alleluia.

THE dignity and mystery of the Whitsun feast cannot be compared to any feature of other religions, for while others have taught a certain kind of austerity this alone has taught true sanctity. The discussion of the attributes and personality of the Divine Spirit is a field in which theological writers can only tread with great caution and solemnity. The caution given by Christ Himself in the Holy Gospel, as to the supreme dignity of this name, has forever protected it, even making its influence felt upon those who are habitually irreverent. The theology of the Paraclete, while entirely co-ordinate with that of the other Persons in the Trinity, is still formally separate, as the Word of God has shown that it was to be. The Saviour appeared in visible form. This was necessary for the purpose of redemption. The Spirit came with a mighty rushing wind; its breath was felt, not seen. To those who would degrade the Saviour to the level of a mere moral teacher, the promise of the new heavenly guest would have no possible significance. The Christian religion is thus conditioned to the supernatural and the miraculous. As such it can make no concessions to those who would explain every thing by ordinary psychological theories. No form of man-made faith has ever had its Divine Spirit. The *Pneuma* of Pentecost is the closing word to all time and all humanity, effectually and beyond all scholarly or scientific cavil lifting the religion of Christ above the dreams of philosophers and the would be solutions of self-constituted interpreters of Deity. Thus it is written and thus it shall forever stand.

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FROM Roman writers before the decree of Papal Infallibility, on the question of elevating that and other "pious opinions" into doctrines, *The Church Review*, London, furnishes us with the following quotations. The first is from Archbishop Kenrick: "The dogma of Papal Infallibility is not faith and cannot become so by any definition even of a council." Archbishop Hughes said: "The transmutation of an opinion into a doctrine would be the raising of a new light, a species of religious reformation which Protestants have taken into their own hands, and for which Catholics have neither the talent, inclination, nor authority." In 1851, J. F. Wilkinson wrote to Canon Carter as follows: "We all know that the last revelations of the Deity to man were made by Jesus Christ and promulgated by the Apostles, inspired by the Holy Ghost. Every Catholic knows that no new revelations have been made by God to man since the days of the Apostles. Our Faith at the present day is the same as it was in the apostolic age, and will continue the same throughout all ages, till time shall be no more. Nothing will be added to it, nothing taken away. It admits of no change or shadow of alteration—immutable as God who is its author." To these we may, perhaps, add a reference to the conclusions of the Archbishop of Paris, in a letter to the Pope in 1850, wherein he

asserted as a principle of theologians that the Church cannot propose as obligatory an opinion as to doctrine which is not necessarily connected with any revealed dogma, and that it was a settled position that liberty was to be allowed in matters not touching dogma or morals. Narvalz gives this statement regarding Cardinal Bona and the immaculate conception of the Blessed Virgin "Alexander VII., when asked by the ambassador of Philip IV. of Spain to decide the conception of the Virgin to be a dogma of faith, asked the wise and pious Cardinal Bona whether he could decide the question by himself? The Cardinal answered that 'neither the Holy See, nor the Church herself, can form new articles of faith; that it can only declare what God has revealed to His Church, after having examined the matter according to the rules of the traditions transmitted by the Apostles.' The Pontiff replied: 'Can I decide what is to be believed on this matter under inspiration of the Holy Ghost?' Cardinal Bona said: 'Most holy Father, if anything should be revealed to you by God, this will profit yourself alone; but it will not be lawful for you, nor can you bind the faithful to adhere to your decision, as neither can you bind me.' Who can deny that a great gulf lies between the old principles of theology, held by the great theologians of the Roman Church, and the attitude and claims of the Papacy since 1870?

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### The Creed and the Faith

WE find in a recent number of *The Outlook* an article of some interest relating to the affairs of the Episcopal Church. In the first place, a rebuke is administered to the representatives of a number of Christian denominations who have recently arraigned a bishop of the Church for preaching erroneous and strange doctrines. The position of these conscientious teachers was weakened by the fact that their charges were based upon a newspaper report published without authority, and which, it is understood, the bishop in question has since disowned.

But *The Outlook* lays most emphasis upon the impropriety involved in the action which it criticises. The teachings of any Church or of its representatives cannot properly be called in question by those who are on the outside, nor have they any right to attempt a definition of Faith for a body to which they do not belong. To a certain extent, we agree with *The Outlook* in this criticism of a very unusual course of action. Yet we cannot but admit that under certain circumstances, conscientious men may feel justified in waiving ordinary considerations of conventional propriety in order to counteract the influence of a religious teacher who, owing to the prominence of his office or his power as a preacher, affects a much wider area than that covered by his own communion. They find that the utterances of such a teacher are having an effect upon the public at large, and even upon members of their own societies for whose spiritual welfare they hold themselves accountable. Thus they feel justified in uttering a public protest. So much may certainly be said in palliation of the action of the reverend gentlemen whose action is so sharply rebuked by the *New York Journal*. They may have acted hastily, but their motives were unquestionably good.

Shall we say that we have felt surprised

at the inconsistency of our contemporary? After having laid down the principle that people who are not members of the Church have no business to define its belief or call its teachers to account, the ordinary reader is hardly prepared to find *The Outlook* doing the very thing it reprobates in others. The larger part of its article is devoted to an explanation of the limits of faith within the Episcopal Church. We are told how much we are bound to accept and what we do not have to accept or teach. From such a source this is interesting, to say the least. Assurance is given to all whom it may concern that no minister of this Church is under obligation to accept or teach anything not explicitly contained in the Creed. As certain things generally regarded as essential to orthodox Christianity are not so contained, we are entitled to disregard them.

Thus, with a few flourishes of the pen, the Church is taken out of all doctrinal relation to the Churches of Catholic Christendom, so far as regards several of the primary elements of the Christian religion, and on the other hand, whatever connecting links may exist between the Church and the more orthodox denominations, are also completely severed. No doubt this is done in the interests of Christian unity!

What are some of the doctrines thus summarily disposed of? Let us take two as samples. *The Outlook* says that belief in the Atonement of our Lord as a sacrifice for sin is no part of the faith of this Church. It is not, it is said, explicitly contained in the Creed. Likewise, the fall of man from a state of primitive holiness, and the consequent inheritance of a corrupt nature, we are told by the same authority, form no part of our necessary doctrine. Moreover, names are given of well-known persons within the Anglican Communion who are said to have rejected these doctrines, as well as others commonly assumed to be a part of the Faith. We have serious doubts of the accuracy of these assertions, and imagine that some of the persons named would repudiate the views attributed to them; but the question is, after all, not what an individual, here and there, has held or rejected, but what this Church really teaches and enjoins upon her sons as the necessary belief of a Christian.

Is it true that the naked Creed contains explicitly all that is required? We are well aware that such an assertion has been made by prominent persons among ourselves. But is it true? and, if true, where is the warrant for it? We suppose no one will deny that the Prayer Book and the Holy Scriptures together constitute the Churchman's charter, the former presenting us with the interpretation of the latter, and providing the true method for carrying the principles of the Scriptures into practical effect.

When we consult the Prayer Book to discover what the layman, as well as the priest, is called upon to accept, we naturally turn to the baptismal offices and Confirmation, together with the catechism. At the beginning of the Office for Infant Baptism, the clergyman is directed to instruct the people that "all men are conceived and born in sin." It is a fundamental statement, upon which is grounded the necessity of Baptism, whereby we are "regenerate and born anew." Again, in the Catechism, the child is taught that the inward and spiritual grace in Baptism is, "A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of

grace." In the instruction to the sponsors after Baptism, they are told that the child must learn "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." Clearly there are "other things" besides the Creed which belong to the sphere of Christian belief, and one of these is the inheritance of a corrupt nature. These are direct statements or instructions. There is no suspicion that they relate to open questions.

That the death upon the Cross was the great Atoning Sacrifice to take away the sins of the world, is written so large upon the Prayer Book that it is amazing that any should have the temerity to say that it is not a necessary part of the doctrine of the Episcopal Church, because, forsooth, they cannot see it in the Creed. Is it possible that the Church should instruct her people in these things, and compel them to use them in their prayers and hear them in lessons purposely selected in order to inculcate them, and all the time not hold them herself or require her ministers to hold them? And it is to be noted that the points here referred to; viz., the corruption of human nature resulting from the fall of man, and the expiatory character of the sacrifice of Christ, are so fundamental that the religion of those who hold them is an utterly different thing from the religion of those who reject them. It is somewhat astonishing to be told that the Episcopal Church regards them as open questions. If there have been persons occupying high position in the Church who have denied these doctrines for themselves, they have hardly ventured to deny that they are, and always have been, the teaching of the Church in all her formularies. Rather, they have trusted to circumstances to prevent their exclusion from positions to which they were not entitled.

The truth is, the Creed, or the Creeds, do not contain in explicit terms everything that is of faith. The utmost that can be said is that, rightly interpreted, they do contain it implicitly. But much of this delusion comes from an original error as to the history and character of the Catholic creeds. It is assumed that the statement of facts and doctrines called a creed, was always a complete statement of the whole sum of necessary belief. Hence as the earliest expressions of this kind were extremely brief, the faith of a Christian was at first confined to one or two things. From this it would appear that that faith was indeed "strangely simple." Philip baptized the eunuch upon the recital of this short creed: "I believe that Jesus Christ is the Son of God." We are to suppose then that he was not bound to accept anything further. It is assumed that the Church proceeded at a later time to develop other doctrines, and to bind them upon men, until we have in the Nicene, or rather the Chalcedonian Creed, the fully developed faith up to the period at which it was set forth. This is simply a vicious application of the theory of evolution. It makes the development of the Creed to be all one with the development of the Faith. So it is made out that explicit statements which appear in the later Creeds are additions to the earlier faith. All through, the assumption is that nothing but the bare letter of the Creed was ever required to be accepted.

It requires but little knowledge of the early Church to discover what a complete fallacy is involved in this view of things. The faith of that Church from the first in-

cluded a large range of things. Immediately after the day of Pentecost, the Apostles employed themselves in inculcating their "doctrine." It was no mere matter of a brief formula, but evidently occupied them for a long time, and it was one of the essential marks of the Christian Society that its members "continued steadfastly in" that "doctrine." St. Paul, again, delivers many things which he expects his converts to accept without question, some of which have never been contained explicitly in any creed. Likewise, the writings of all the early Fathers who claim to hold the tradition of the Apostles, teach with entire unanimity a large body of doctrines as the necessary faith of Christian people. Formal or creed-like statements are of minor importance at that period. The catechumens or new converts were put through a long and thorough course of instruction in those things which the Church held as Christian truth, before they were baptized or taught any form of words.

The creeds employed at first, like that of the eunuch, were the expression of some one, or more points of crucial importance. No one imagined that they contained everything. It is not to be supposed that the eunuch was not required to have true ideas of God, or that he was not called upon to believe in the Resurrection. Later, the creed became a formula by which particular heresies were excluded by a clear statement of the truth as held from the beginning in the Church. This would be far, as yet, from necessitating a complete explicit statement of the whole round of Christian belief. In their final stage the creeds are no more than compendiums of a large sphere of doctrine, those points being stated upon which all the rest depend. They are never germs out of which larger systems are evolved. The larger system comes first, and the creed serves as an introduction or a general index of subjects.

We cannot too emphatically repudiate the position that nothing is required in this Church as matter of faith except the creeds, nor can we for a moment admit that when the candidate for the priesthood promises "always so to minister the doctrine of Christ" "as this Church hath received the same," nothing more is meant than that he must accept and teach the Creed, and that, too, with whatever novel interpretation he may see fit to put upon it.

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### Very Short Sermons

BY CLINTON LOCKE

XIII.

Gen. ix: 13: "I do set my bow in the cloud."

WHEN I was a boy I was taught that the rainbow was created by God after the deluge, and put in the sky as a pledge from God that there never would be another deluge, and I have no doubt a great many people think so now; but nothing could be more absurd. Whenever certain natural laws of light come into action, there must be a rainbow anyway. Rainbows spanned the sky ages on ages before man was ever on the earth. The words of the text mean just what you mean when you say "I set a day." You take some day and appoint it for a certain thing, so God set the rainbow; that is, appointed it to be a sign to the frightened little band that had survived the great flood in which those who lived in the small part of the world then inhabited had been drowned, that they need not quake with

fear when they saw rain, for the rainbow was the mark of His promise that such a flood should not occur again.

Now I want you to notice some other symbolism of the rainbow which will enable you to connect it with the deepest truths of the Gospel. We are celebrating now the festival of the Holy Spirit. Let me illustrate Him and His work from the lovely arch of color which we have so often seen flung across the sky. The rainbow is made up of seven colors—violet, indigo, blue, green, yellow, orange, and red—and these are all the primary colors that exist; indeed, it is disputed whether all of these are primary. Every shade and tint we know can be made up out of some of these colors, and they are enough for all the splendid decorations and all the glowing contrasts of all the buildings in the world, and all the delicate shadings of every natural ornamentation. Now seven are the graces of the Holy Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith," and just as all shades are in the seven tints of the bow, so are all good things and all holy graces and all good works in these seven gifts of the Holy Spirit. I fail to see the possibility of referring any good deed done by the wildest savage that ever hurled an "assegai," to any other source than the sevenfold grace of the Holy Spirit, and I fail to see any point in life or morals with which these graces have not some connection. We are coming to see that social science is only effective when based on them. What sort of society would it be without gentleness, without faith, without joy? what sort of furniture can be made without truth? what sort of mines dug without long-suffering? what sort of prisons maintained without gentleness? what sort of homes, without peace? Show me one thing which does not find its point of contact with the seven-hued rainbow of the Holy Ghost, and I will show you that the thing is foul and demoralizing. Wherever there is good there is the Holy Ghost.

If you look at a rainbow you do not see each one of the colors distinctly marked out, so that you cannot run a line and say, "Here green ends and yellow begins." They all blend with each other. Now, it is just the same way with the graces of the Holy Spirit. When you have one you must have some of the others. If a man love God he will have not only the grace of love, but the grace of faith, or if a man have the grace of gentleness he will possess also those of long-suffering and goodness. While you are cultivating one Christian virtue, others also are growing. Of course some have one grace in far greater proportion than others, just as in rainbows sometimes one color stands out very vividly and sometimes another, but all are there. You may have greater faith than love, or love than faith, but you cannot have one living, without the other also lives in you.

You can have no rainbow without sunlight. It may rain for days, but there will be no arch of color, unless the sun shines. So you can never have the seven graces of the Holy Ghost without the Light of God shines on the prism of your heart. Now I am not so narrow as to say that unless a man is a professing Christian he cannot show love, joy, peace, gentleness, goodness, long-suffering, faith, because I know that heathen show them, but they only show them because they listen to the pleading of the Spirit, for that Spirit pleads with every

human being. If you ask what I mean by "pleading," I mean the little whisper within us, "do this," "let that alone." We call it "conscience" in English, and it has a name in every language, and there is no man without it. It may be diseased, it may be perverted, but it is there, and it is the organ by which the Holy Spirit works in our hearts, and builds up the rainbow of the seven graces. There is no space here to speak of the gift of the Spirit in Baptism and of His abiding presence in the Church, nor of the beautiful symbol of peace, as shown in the rainbow and illustrated in the Spirit of Peace. Have I not said enough, however, to make you think when you see the ancient promise of the Father shining in the sky, of that blessed promise, "the promise of the Holy Ghost?"

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## Letters to the Editor

### REMOVAL OF DR. BRECK'S REMAINS

To the Editor of *The Living Church*:

Will you allow me to call attention to the letter of Bishop Nicholson, recently published in your columns, in order to commend its object to the hearts and pockets of all good Churchmen. Every one ought to regard it a special privilege to send a dollar or ten to help on this matter which the Bishop has so much at heart. Certainly all the men of missionary spirit and the women of the auxiliary will do honor to the great leader of all our missionaries. Dr. Breck was a hero in his day and generation, he was an inspiration and example to all who should come after him. Now his remains rest under the chancel of a church going to ruins. They are no longer safe. He desired to rest at Nashotah. We all know how he fell in the harness exhausted by unremitting toil. It was at the evening service. In the midst of it he fainted, and by loving hands was borne to his couch, from which in a few days he was carried to his temporary resting place. Now it is proposed to bring him to his early and beloved home, Nashotah. Let us make him a grave with his fellow-workers, with Bishop Kemper and Cole and Adams. Let us set up his monument and place a memorial window in the chapel. It was the Archbishop of Canterbury who named him "An Apostle of the Wilderness," and it is a happy coincidence that we can honor this apostle of the American Church in this year of grace. The Church will revive the memories of her youth, and count over her struggles and victories while she recalls the wonderful life of this providential man, specially raised up and sent forth to lay her strong foundations in what was then a veritable wilderness, and what we do let us do it quickly. The Bishop of Milwaukee will receive all contributions to this object. There is absolute need of \$300, and we hope it may be a thousand for the window; we cannot have too large a sum to honor so great a man.

F.

FROM VIRGINIA:—"I gladly and emphatically recommend *THE LIVING CHURCH* whenever opportunity affords, and have done so for many years. It is the only Church paper which I have taken since 1883, and the only one which I ever recommend. For the sake of the American Church and her children, I hope that its circulation will be extended."

### Personal Mention

The Rev. C. D. Atwell, of Elmira, N. Y., has accepted a unanimous call to become rector of Emmanuel church, Hastings, Mich., and will enter upon his duties there on Trinity Sunday.

The Rev. J. H. Brown has taken charge of Christ church, Morristown, N. Y.

The Rev. H. Baumann has been granted leave of absence for a year by the rector and vestry of Trinity chapel, New York. He and his wife will soon sail for Europe.

The Rev. J. R. de Wolfe Cowie has been granted a

year's leave of absence in order to make an extended visit to Europe. Letters, etc., addressed to Sussex, New Brunswick, Canada, will be forwarded to him.

The address of the Rev. J. M. D. Davidson has been changed to 1056 Winthrop ave., Edgewater, Chicago.

The Rev. Churchill Eastin has taken charge of St. John's parish, Brownwood, Tex.

The Rev. G. S. Gibbs has accepted the rectorship of the church of the Holy Comforter, Cleburne, Tex., diocese of Dallas, and entered upon his duties May 1st.

The Rev. C. H. Hibbard, D.D., enters upon his duties as rector of St. Peter's church, Morristown, N. J., on June 1st. Please address accordingly.

The Rev. Chas. W. Horne has accepted the rectorship of Christ church, Christiana Hundred, Del.

The Bishop of Maryland sails for England June 12.

The Rev. A. G. Pinkham has resigned the rectorship of St. Stephen's church, Grand Island, Neb., and accepted that of St. Paul's church, Owatonna, Minn.

The Rev. George S. Pratt, of New York, with Mrs. Pratt, sailed for Italy on the "Werra" on May 22nd. They will return in August, when Mrs. Pratt will go to their summer home in Arlington, Vt., for the remainder of the season.

The address of the Bishop of Springfield (Dr. Seymour) until October, will be care of Mr. B. F. Stevens, 4 Trafalgar Square, London, England. All communications on diocesan business are to be addressed until his return to the Ven. Dr. F. W. Taylor, Springfield, Ill.

The Rev. Wemyss Smith sails for England on the "Lucania," June 5th. He will act as chaplain to the Bishop of Ohio at the Pan-Anglican Conference. Address, Newall Hall, Warfield, Berks.

The Rev. R. C. Searing has accepted the rectorship of Grace church, Scottville, N. Y.

The Rev. John Warnock has accepted the rectorship of St. Paul's church, Georgetown, Del.

The Rev. J. S. Warren has accepted charge of All Saints' church, Round Lake, N. Y.

The Rev. E. L. Ward has taken temporary charge of St. Mary's church, Bridgeville, and St. Luke's church, Seaford, Del.

The Rev. Charles S. Walkley, rector of the church of the Heavenly Rest, Springfield, S. Ohio, has been appointed chaplain in the army, and assigned to duty at Ft. Harrison, Mont.

The Rev. W. Walton takes a vacation from June 14th until September next. His address will be care of the S. P. C., 19 Delahay st., Westminster, London, W. C., England.

### Ordinations

On the 2nd Sunday after Easter, in Grace cathedral, Topeka, Kan., Bishop Millsbaugh advanced the Rev. Warren Keifer Damuth to the sacred order of priests. The Very Rev. H. I. Bodley, dean of the cathedral, was the preacher. At the close of the sermon, the dean referred to the thoroughly conscientious and efficient work Mr. Damuth had done in the past year at the cathedral, and how much that influence had been felt. The choir of 40 men and boys admirably rendered "Mauder's Communion Service in G." The Rev. Mr. Damuth has been the preacher since last July, and has brought the music up to an excellent standard. The candidate was presented by the Rev. Chas. Blake Carpenter. Bishop Millsbaugh acted as celebrant. The offertory anthem, "The Lord send thee help from the sanctuary," was sung very beautifully by a quartette of mixed voices.

On May 4th, the Rev. James Noble, assistant rector of Christ church, Little Rock, Ark., was admitted to the holy order of priesthood at Trinity cathedral, by the Bishop; the Rev. John Gass, rector of Christ church, presenting the candidate. The Rev. Dean Hobbs preached the ordination sermon.

In St. Paul's church, New Haven, Conn., June 26th, Bishop Coleman, acting for Bishop Williams, ordained five deacons to the priesthood: The Rev. Frank H. Marshall, of New Haven, was presented by the Rev. E. S. Lines; the Rev. Robert Clark Tongue, of Rockville, Conn., and Geo. H. Wilson, of Middletown, Conn., by the Rev. E. E. Acheson; the Rev. Ellis B. Dean, of Geneva, N. Y., by the Rev. W. H. Dean; and March C. Mayo, of Waterbury, by the Rev. E. Roland, D.D. The Bishop took his text from St. Mark x: 45, "Not to be ministered unto but to minister."

### Official

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

ON Wednesday, June 9th, the graduating exercises of St. Mary's School, Knoxville, Ill., will be held in the Study Hall at 10:30 A. M.; Matins in the chapel at

10. Mr. Wm. H. Sherwood will give a recital on Tuesday evening preceding. The rector's reception and a meeting of the trustees will be held. A special car will convey pupils and guests to Chicago on Thursday. The school will re-open on Sep. 15th.

THE House of Rest at Tiverton, R. I., will open on July 1st. Classes and instruction for those who desire it. Address 383 Benefit st., Providence, R. I. For House of Rest.

### TRINITY COLLEGE, COMMENCEMENT WEEK, 1897

Sunday, June 20th, 9:15 A. M., Morning Prayer and Holy Communion in the chapel; 7:45 P. M., Evening Prayer in Christ church, with Baccalaureate Sermon by the Rev. W. W. Battershall, D.D., of Albany, N. Y.

Tuesday, June 22nd, 3 P. M., Class day exercises on the Campus; 8 P. M., annual meeting of the Corporation, at the Allyn House; 9 P. M., Class day reception in Alumni Hall.

Wednesday, June 23rd, 10 A. M., annual meeting of the Alumni Association in the Latin room; 12 M., annual meeting of the Phi Beta Kappa, in the History room; 1:30 P. M., Luncheon for the trustees, alumni, and friends of the college in the dining hall; 5 to 8 P. M., Acting President's reception in Alumni Hall; afternoon and evening, re-unions.

Thursday, June 24th, 10:30 A. M., Senatus Academicus meets for prayers in Christ church; 11 A. M., Seventy-first Commencement in the Opera House; 2 P. M., Commencement dinner at the Allyn House.

### Died

EDMUNDS.—Entered into rest, at his home in Johnstown, N. Y., May 18th, 1897, the Rev. Charles Carroll Edmunds, sometime rector of St. John's church in that city.

HARRIMAN.—Entered into life eternal, from his son's rectory in Windsor, Conn., May 18th, 1897, the Rev. Frederick Durbin Harriman, aged 73 years and 8 months. His remains were laid in Trinity churchyard, Portland, Conn., May 21st.

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

### Obituary

#### MISS MARY AUGUSTA STEELE

At the annual meeting of the Society of the Graduates of St. Mary's Hall, Burlington, N. J., the following resolutions were offered by Eleanor M. Hewitt, and unanimously adopted by the society:

WHEREAS: In the providence of God, we are again called to mourn the loss of a beloved and faithful president, we desire to place on record our sincere appreciation of her high character, her great and varied intellectual gifts, and her steadfast loyalty to the aims and interests of St. Mary's Hall.

One who knew her most intimately, bears this testimony to her worth: "A brave spirit, a noble soul, and true and loving heart. Things base, false, or petty fled before her righteous indignation; while in her abounding charity, the feeble and afflicted found refuge. Her life was spent in the service of others, till, in effect, she laid it down for them. For two years she bore the cross of suffering with a bright courage, unflinching cheerfulness, and unselfish consideration for others." Her room was a "Chamber of Peace," and from it radiated a holy influence of loving trust in God and entire acquiescence in His will.

On Tuesday in Easter Week, April 20th, 1897, Miss Mary Augusta Steele entered into rest, and on Thursday, 22nd, at St. Peter's church, Albany, Bishop Doane held the burial service, the Rev. Dr. Battershall and Dr. Silliman, of Albany, and the Rev. Dr. Maxey, of Troy, also present. In the family plot at the cemetery her body was committed to the ground, in the communion of the Catholic Church, in the confidence of a certain Faith, in the comfort of a reasonable, religious, and holy hope, looking for the general resurrection in the last Day, and the life of the world to come, through our Lord Jesus Christ.

### Appeals

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

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

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

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

# 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.	Violet.
11. ST. BARNABAS', Apostle. EMBER DAY.	Red.
12. EMBER DAY. Violet. (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.

## Whitsunday

BY WM. E. ENMAN

With fragrant flowers of fairest bloom  
The holy altar now illumine,  
And at the Holy Sacrifice  
Let sweetest praise with incense rise,  
Thus joining with the heavenly host  
In praising God the Holy Ghost.

On each Apostle's head He came  
This day, like cloven tongues of flame,  
Imparting gifts of wondrous might  
By which to guide his Church aright:  
And divers languages bestowed,  
Whereby His grace to others flowed.

Still with His Church He deigns to be,  
Though now no tongues of fire we see:  
But in the pure Baptismal wave  
He comes in love our souls to lave.  
At holy Confirmation's hour,  
He comes His Sevenfold Gifts to shower.

'Tis by His gracious power Divine  
That lowly forms of bread and wine  
Become to us celestial food,  
Our Lord's most precious Flesh and Blood;  
To His exhaustless love we owe  
All sacramental streams that flow.

O Spirit Blest, in thee we find  
A shelter from the stormy wind,  
A beacon shining in distress,  
An unseen hand to guard and bless,  
A star to lead us evermore  
To the Eternal Country's shore.

O ever-glorious Paraclete,  
Sole Fount of Life, with grace replete!  
On Thy most holy strength benign,  
May we in life and death recline,  
And with the Father and the Son  
Praise Thee for evermore as One.



## A Scottish Bishop

BY M. ALGON KIRBY

OF the many links that bind the Scottish and American Episcopal churches together, not a few are to be found in the life of one of the humblest and most unobtrusive of men—Alexander Jolly, Bishop of Moray. As a priest—already marked, despite his youth, for his saintliness and simplicity of life—he took part in the consecration of Bishop Seabury, the centenary of whose death has been so lately commemorated by the American Church. As soon as it was decided that Dr. Seabury should receive the Episcopal rite from the hands of the Scottish bishops, a concordat or “bond of union” was drawn up between their Church and that of Connecticut, to “hold communion on the most primitive and Catholic principles”; Mr. Jolly’s assistance was asked in the matter, thus showing the situation in which the young priest was held by his elders.

Very quickly the arrangements seem to have been made—simple they must have been, as the solemn service of consecration was held in “a large upper room,” in the presence, we are told, of “a large congregation of both clergy and laity.” Mr. Jolly had asked permission to be present; he had also the further privilege of “holding the book from which the solemn words of consecration were pronounced, and was the first to receive the episcopal benediction from

the American prelate”; he was, it is said, the only priest who took an actual part in the service, and he writes later of the “dream-like joy” he experienced at the time. Each event in Mr. Jolly’s life was marked by special prayers, and among them is one evidently drawn up for use on this occasion; the opening sentences are taken from the first prayer for the Ember weeks, the rest being plainly the writer’s own composition.

Little could any of those who were present then have dreamt of the rich harvest that was to result from the seed sown that day in faith, with prayer; or of the wonderful gathering of Churchmen, “out of every nation under heaven,” who, a hundred years later, were to assemble to celebrate with every mark of honor this “act of faith” of the little band gathered in that “upper room.” Still less, could he—the humbled priest—have imagined that his name would be linked with such commemoration; or that the centenary of his consecration, taking place as it did in the very year of Bishop Seabury’s death, would stir men’s hearts in other lands than his own to recall the “good Bishop.” It is a very striking fact recorded in the life of Bishop Skinner, that, all unknown to each other, the idea of sending out a missionary bishop to the newly formed Republic in America was being warmly urged in Scotland, at the very time when the clergy of Connecticut had assembled to elect a presbyter who should go to England to seek consecration as their Bishop.

The times were still somewhat stormy in Scotland, when in 1756 Alexander Jolly was born at Stonehaven, in Kincardineshire, sixteen miles south of Aberdeen. Very soon the lad devoted himself to the service of the Church, and surely none but the highest motives could have led men in those days to choose a life of more than comparative poverty and hardship.

Little is recorded of Bishop Jolly’s student days, save that he laid then the foundation of his later proficiency in the learned languages; his most intimate friend has told us beside, that his piety and gentleness caused him to be “venerable and venerated even in his youth.” He was ordained deacon in 1776, by Bishop Kilgour of Aberdeen, being raised to the priesthood the following year, and immediately after appointed to the parish of Turriff.

In 1788, urged by his Bishop, he removed to the parish of Fraserburgh, where the rest of his long life was to be spent. In a speech delivered the same year in the synod at Longside, he spoke of the principles of Churchmen as those “of Scripture as illustrated by the primitive Church,” the very appeal which was to be made fifty years later at Oxford, just when the good Bishop was laying down the tasks he had striven so earnestly to fulfill.

Mr. Jolly was consecrated in 1796 as coadjutor to the Bishop of Moray and Ross, and two years later was appointed to the “sole episcopal charge” of the diocese of Moray, the diocese over which, in God’s Providence, he was destined to rule for forty years. Very quaint is the account of the Bishop’s life in Fraserburgh; his domestic arrangements were unique in their simplicity; it was indeed “plain living and high thinking,” and withal, no lack of simple, kindly hospitality.

Throughout his long life, Bishop Jolly cherished warmly the memory of his only brother who was drowned during the early days at Turriff, and it was beside him that

he asked to be laid at the last; of his sister we do not hear much, except her faithful fulfillment of her brother’s kindly intentions to some of the poor of his flock after his death.

One portion of what the Bishop called his “work” was never neglected, the reading of a fixed portion daily of the Hebrew Bible and the Greek New Testament.

In the same regular way he read in the primitive Fathers, especially St. Augustine and St. Chrysostom, again forestalling the work to be done at Oxford. Of his preaching, we are told by the Rev. Mr. Pressley, for so many years his dearly loved companion and assistant, that “it owed its power . . . to the fervor and spirituality which pervaded the whole.”

What seems most to have impressed the contemporaries of the Bishop, was his devout reverence in performing the services, and especially in the administration of the sacraments.

Though his life was closely devoted to his beloved books, he was most faithful in visiting his flock, taking a lively interest in the welfare of each family.

The character of Bishop Jolly presents a striking contrast in its rare personal humility and sweetness, combined with the most intense conservatism in all that pertained to the doctrine and government of the Church. Perhaps the latter trait is partly explained by the circumstances of the time: the Church had but recently emerged from persecution and still labored under disabilities; the office of bishop was entirely unconnected with worldly dignity or aggrandizement, yet the prevailing view of episcopal authority was altogether the paternal one, that a bishop was in no way limited save by his own consent, and was under no obligation to consult his clergy in synod unless he desired to do so. Other times—other manners, but it is needless to say, that in a diocese with only four or five presbyters, and such a bishop as Jolly, paternal government worked well, save, perhaps, in the matter of Church progress.

So great was his humility, that we are told that he never delivered a charge to his assembled synod, preferring to address his clergy individually, more as an affectionate equal, than as one holding authority.

Despite the almost monastic seclusion of his own life, he took the warmest interest in his clergy and their families, seeking help for them from every available fund, as well as often drawing on his own slender resources.

As an administrator he always showed great judgment, prudence, caution, temper, and courtesy; as a legislator, he was even more conservative than his not over-progressive colleagues, opposing to the utmost a general synod, lest something of modern laxness, something unprimitive, should enter into the constitution of the Church, dreading innovation more than stagnation.

One reads with something of surprise that this studious recluse, living in a remote corner of Scotland, was a man of easy, polished manners, conversing readily upon general subjects, one whose society was sought by men and women who were eminent in their day for both rank and worth.

In 1822, the Primus was sorely troubled by the introduction into the diocese of Edinburgh of the doctrines of the English Evangelical party, a party whose work in England of rousing the Church from its lethargy, was little needed in the well catechised

remnant in Scotland. Bishop Jolly was consulted in the emergency, and four years later, urged by his brethren, he published a treatise entitled "A Friendly Address on Baptismal Regeneration," the subject on which the controversy chiefly hinged. In this again, as in his later work on the Holy Eucharist, we seem to see the foreshadowing of the stirring of men's hearts at Oxford.

One of the great pleasures of his life came to Bishop Jolly in his meeting at Aberdeen with Bishop Hobart, of New York. Staid, elderly men both of them, each writes with glowing enthusiasm of the other. Bishop Jolly says that he hoped to find a second Seabury, "and that rather than miss the meeting at Aberdeen, he would make a six day's journey thither on foot."

Two delightful days they spent together there under the roof of Bishop Skinner. Bishop Hobart pronounced his Scottish brother "one of the most apostolic and primitive men he ever knew"; and thought his intercourse with him ample reward for the journey from America to Aberdeen, if he had seen nothing else. The friendship continued until Bishop Jolly laments the loss to the Church of "dear, good Bishop Hobart."

It is pleasant to read that the Scottish Bishop received the degree of D.D. from Hobart College, New York, and as it was the first conferred, his name heads the roll of degrees.

"That inimitable young man," the Rev. W. F. Hook, afterwards Dean of Chichester, went from Edinburgh to Fraserburgh to visit the "good Bishop," and fifty years later recalls his vivid impressions of the day spent there.

Mr. Hook declined to preach, choosing rather to listen to the Bishop who, however, desired him to be his epistoler; when leaving at night he adds, "I knelt at the threshold of the door, and he gave me his blessing with tears in his eyes." A strong link bound the aged bishop and the young priest ever after that one brief interview. In 1833 the former writes: "Lord preserve and support you in health and holy comfort to be a very old man, bringing forth fruit in your old age,"—a prayer surely fulfilled.

From time to time tokens of remembrance reached the quiet study in Fraserburgh, books sent by their authors, affectionate messages from the leaders of the Church both in England and Scotland, kindlinesses which the recipient in his unfeigned humility always records with wondering gratitude.

"The Moray Shepherd," as Bishop Coxe has so beautifully called him in his "Christian Ballads," was highly valued by many of the Oxford leaders, and so far as the movement had developed in his time, he followed it with deep interest and satisfaction, though no longer able to write more than was absolutely necessary.

With his work done, the last year of the Bishop's life was passed in retirement, his latest earthly anxiety being lest at the approaching General Synod, something "unepiscopal," "unprimitive," might be done; his last message to his friend Bishop Walker, was pleading for care "that the principles of the Church may be preserved entire, and in no way infringed upon."

On the Eve of St. Peter's Day, 1838, the Bishop felt so well that he insisted upon being left alone all night, and upon his attendant's return in the morning, he found him peacefully at rest—there had been "none

but God and good angels to witness his departure."

Here and there are yet those who hold Bishop Jolly in warm personal remembrance, who were among the children so faithfully catechised, or among the little ones who, as he came down the street leaning on his staff, ran to meet him and get his blessing; still others are there who have learned to reverence the name of one so lovingly esteemed by an elder generation.

Toronto, Canada.

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### Book Notices

**The Middle Period—1817-1858.** By John W. Burgess, Ph.D., LL.D. New York: Charles Scribner's Sons. Price, \$1.75.

This new volume in the American History Series, treating of the important period of the first part of the century, will be heartily welcomed, not only on account of the good work already done by Prof. Burgess, but because of the deep interest this special period has for every American. Our author claims that he has attempted to give a thoroughly impartial and philosophical treatment of the struggle that logically eventuated in the great contest of 1861-65. Another claim is made that in the preparation of this account, only original documents have been used, and that the books that partisans have written on either side have been wholly ignored. In the preface Prof. Burgess gives us a key to the whole trend of his treatment. "Keenly conscious," he says, "of my own prejudices, I have exerted my imagination to the uttermost to create a picture in my own mind of the environment of those who hold the opposite opinion upon those fundamental subjects, and to appreciate the processes of their reasoning under the influences of their own particular situation." We think it only just to say that this plan has been thoroughly and consistently carried out. The result is a treatise upon the formative events of the period in question which is far more than a plain record of facts, and which, from beginning to end, is deeply and attractively interesting. It will be found to run counter to many of the preconceived ideas of the reader, whether he be for the one side or the other, but after he has read it through, striving to imitate the dispassionate spirit of the author, he will be led to admit, in spite of some necessary changes of opinion, that this is the most reliable account to be had of the exciting times that led up to the great struggles of the '60's. We have not the slightest hesitation in saying that none of the present generation can have adequate knowledge of our country's history till this book has been carefully read, and its conclusions candidly pondered. There is an excellent bibliography added, together with the electoral votes for the several years, and a most complete index.

**Village Sermons.** By the late F. J. A. Hort, D.D., D.C.L., LL.D. New York: The Macmillan Company.

One approaches a volume like this with curious interest. For those who know the character of Dr. Hort's work through many years, it is hard to imagine him as adapting himself to a rustic congregation. Yet these discourses betray no sign of midnight oil. There is far from being any display of learning, nor is there any over refinement of style. They are plain and unadorned. There is not, perhaps, anything new or striking in them, but, on the other hand, there is no reason why anything of that kind should be expected. While they make no very important addition to the department of literature to which they belong, and can hardly bear comparison with some other well-known collections of "Village Sermons," they will be read with interest, as illustrating an unsuspected side of the character of a learned man, and as an instructive exhibition of the humility of a truly great scholar. Dr. Hort would appear to have taken as much pains to make himself understood by his rustic hearers as he took to unfold the mysteries of criticism to the learned world.

**Life of Cardinal Manning.** By Francis De Pressense. Philadelphia: John J. McVey. Price, \$1.

The Romanists in England and this country have hailed with delight the advent of Pressense's work in an English dress. It is named "Purcell's Manning Refuted," and is doubly acceptable to the Romanists because the author is a French Protestant. We have seen a review in a Roman paper, in which this little sketch is likened to David going forth against Goliath—Purcell's two large volumes. We were just finishing Purcell's large work when this little bantling came under our notice, and we were constrained to ask what had a French Calvinist to do with the Roman cardinal? He could know but the mere outer man, while Purcell was admitted into the secrets of Manning, his diaries, journals, private papers, and confidence. Pressense has drawn very many facts from the book he so sweepingly condemns; in truth, many passages seem to be mere transcriptions from Purcell whom he holds up to scorn and reprobation. Pressense does not understand the position and claims or work of the English Church. He has no sympathy, evidently, for anything but ultramontanism and ultra-Protestantism. He writes as panegyrist. That time-serving and Protestant tirade at Oxford on Nov. 5th, M. Pressense says, "was only the honest application of his (Manning's) principles." His estimate of Newman is most unworthy. The oratorian is put in very ignoble contrast with Manning. But letters and facts are truer lights in which to view the men than the French Calvinist's prejudiced opinions. Manning from beginning to end was a great ecclesiastical politician, with much greatness, no doubt, of mind and character, but like the politician, the end must be accomplished. Purcell's interpretation of many of the facts of Manning's life and work may be at times ruthless and more than is fitting in a biographer, but Pressense writes often without due regard to all the facts, that he may keep his hero in a clear light. In our estimation, the French Calvinist has not refuted the exhaustive work of the Romanist Purcell.

**Amyas Egerton, Cavalier.** By Maurice H. Hervey. Illustrated by J. Skelton. New York: Harper & Brothers. 1896.

The times of Charles and Cromwell are always of interest. The oppositions of Puritans and cavalier, representing, as they do, the abiding conflict of ever-antagonistic principles, arouses the minds of all thinkers, be they prosaic as Puritans are said to be, or romantic as cavaliers are generally regarded. These stirring conflicts are all set down in "Amyas Egerton" with historic faithfulness, filled in with the ever present romance of minor human interests. As specimens of the book, we will transcribe pen portraits of the royal Charles, and Oliver, the bluff protector. Here is the king:

In one brief glance I had taken in every salient point in the king's appearance: the dark, soft, and sad-looking eyes; the thin, thoughtful expression of the face, intensified by a beard trimmed to a point; the spare yet sinewy figure, clad in black velvet, relieved only by the red tinge of the marroquin riding-boots; the easy grace with which he sat a nettlesome bay charger; and more than all, the indescribable look of one born to command. Methought that even had I met him alone, without the retinue that bespoke his exalted station, I should have recognized him as a king.

Here is Cromwell:

By the light of the hanging-lamp I was enabled to take in at a glance the most salient points in the rebel leader's appearance. The removal of his morion disclosed a high, broad forehead, surmounted by a scanty crop of grizzled hair; a pair of keen, greenish-gray eyes, overhung by bushy eyebrows, gave a somewhat truculent look to a coarse-featured, but not ill-natured, face, disfigured by numerous warts, which thrived with especial luxuriance upon one of the largest and reddest noses I ever beheld; the mouth, ill garnished with protruding yellow teeth, bespoke a bull-dog courage, which the square, massive jaw amply confirmed; whilst, lastly, the broad, heavily-built figure, rather above the medium height, denoted exceptional physical strength for a man well past the prime of life.



**Lectures on Ecclesiastical History.** Delivered in Norwich cathedral. With Preface by the Dean of Norwich. New York: Thomas Whittaker. Pp. 502. Price, \$2.25.

The volume comprises a history of the life and times, with the special work within, and its influence upon, the Church, of fifteen of the fathers: Ignatius and Polycarp, Justin Martyr, Irenæus, Cyprian, Chrysostom, Tertullian, Clement of Alexandria, Origen, Eusebius of Caesarea, Athanasius, Ambrose, Jerome, and Augustine; with a consideration of the Apology of Aristides, the philosopher, whose martyrdom gained him in the Calendar the title of saint, which he well deserves, whether the story of it be exactly true or no. There is also an interesting lecture on the subject of the Church in the catacombs. Whilst the general theme is ecclesiastical history, it is treated in connection with the leaders of thought and action who lived and labored in the primitive or post-apostolic period, and on through the succeeding centuries, closing with the epoch-marking era of St. Augustine, helpfully associating each period with the life of its greatest character; and thus the book is made to consist mainly of a series of biographies, in a form of treatment which addresses itself not so much to the scholar or to the student, as to the average seeker after some connected knowledge and relative understanding of Church history in its facts, doctrines, and personages. These lectures, given in Norwich last year, were all delivered by men well known in the Church, fifteen of them, including Dean Farrar, Canon Meyrick, Prebendary Stanley Leathes, Professor Ince, Bishop Barry, and others of Anglican repute. The present volume will prove itself widely useful to cleric and laymen both, and we are pleased to notice that further like courses at Norwich are promised to follow.

"Why and Wherefore," by the Rev. H. Wilson (England), is a small volume giving explanations of the ornaments, vestments, and ritual of the Church. Inquiries are often made as to the meaning of various terms and usages of the Church, for most of which answers will be found in this little book, a sort of "Ritual Reason Why." The Young Churchman Company, Milwaukee.

**Books Received**

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

**THOMAS WHITTAKER**

Mischievous Goodness, and Other Papers. By Charles A. Berry, D.D. 50c.  
The Half-Caste: An Old Governess's Tale. By the author of "John Halifax, Gentleman." \$1.

**D. APPLETON & Co.**

Bird-Life. By Frank M. Chapman. \$1.75.  
The Story of Oliver Twist. Condensed for Home and School Reading. By Ella Boyce Kirk. 60c.

**A. D. F. RANDOLPH COMPANY**

Look up and Hope. By Mrs. Ballington Booth. 25c.  
Branded. By Mrs. Ballington Booth. 25c.  
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**Magazines and Reviews**

*Cassell's Family Magazine* for June contains much interesting and valuable information. The name of Hiram S. Maxim is famous as the inventor of the automatic system of fire-arms which bears his name. Later he has been interested in the development of a flying machine. His own account of his inventions, as told to Mr. Frank Banfield, is here given and illustrated in an effective manner. "In a Debtors' Prison; a Personal Experience," shows a glimpse of experiences new to the majority of people. "The Court of France" is pleasantly described, with pictures of Versailles, the Henricycle at the Palais de l'Elysee—the official residence of the President—the *salle-a-manger salon de conseil*, the State saloon, etc. "The Armenian at Home" gives word pictures of this persecuted race, with eleven illustrations from photographs. Short stories and other articles make up a very readable issue of this magazine.

*The Architectural Record* for the current quarter has for a leading illustrated article, "Wooden Houses in Switzerland," of which interesting specimens were shown at the Geneva exposition of 1896, where chalets of every type were grouped together in the "Swiss Village." A study of this phase of architecture will be helpful in this country, where our buildings, especially in the rural districts, are so largely constructed of wood and, for the most part, without any reference to consistency. We have seen wooden churches built on the lines of massive stone construction, with heavy buttresses and battlements, and we may say that there is scarcely ever to be seen wooden houses which give any indication of the timber lines or reveal anything of the beauty of the material of which they are made. There is an article in this issue, on "Chippendale Furniture;" the series "French Cathedrals" is continued, and the interesting subject of "Horizontal Curves" in architecture is illustrated by the study of Medieval Italian architecture. A practical paper, illustrated, is that on modern vault construction. Sketches are given of several vaults as they appear after being wrecked by burglars. A number of illustrations are given of lofty buildings in New York, showing some admirable artistic features adapted to this style of structure; but generally deficient in design of doorways, which do not correspond with the dignity of the buildings. There are several other illustrated and interesting papers.

*Harper's Magazine* for June presents its usual well ordered variety in the various fields of research and imagination. Its leading scientific article is a well written essay by Dr. H. S. Williams on the "Meteorological Progress of the Century," with the conclusion which will be endorsed by all who have consulted the weather prophecies that "meteorology is pre-eminently the science of the future," certainly not of the present. Frank R. Stockton begins a new story of the North Pole under the head "The Great Stone of Sardis." Poultney Bigelow discusses once more the "White Man's Africa." Archaeology and history are treated respectively by Dr. Prudden and Charles Moore. "The Martian" drags its weary length along, and short stories lead up to the instructive "Editor's Study," and the entertaining "Editor's Drawer."

Messrs. James Pott & Co. have just printed at the "Chiswick Press," Whittingham & Co., London, new pages required to insert in the Altar Service published in 1882 at the same press. This work, which the late Rev. Francis Harrison, D.D., brought out by subscription, has become known as the "Harrison Altar Service." To those who have copies of the original edition these sheets will be valuable, for by taking out the pages which have been revised by the new standard of 1892 these new pages could be inserted, and thus their edition made to conform to the present standard. These pages will be sup-

plied to subscribers to the Altar Service for \$1.50. A limited supply of the Altar Service, complete, in sheets or bound, can be had. This work has been done under the careful supervision of the Rev. Walker Gwynne. Ready June 1.

**Opinions of the Press**

*The Church Times*

THE "ITALIAN MISSION" IN ENGLAND.—The Roman Catholic Gazette informs the world that statistics of conversions to Rome have been compiled in England for the Holy Father's satisfaction. During the past fifteen months, we are informed, nearly 15,000 converts have been received, upwards of 2,000 in the so-called diocese of Westminster alone. When we remember how the Roman authorities raise as loud a cackling over one proselyte as a hen over her first egg, we are disposed to discount these high figures. It is not so very long, indeed, since a Roman Catholic layman published in the *Westminster Gazette* some facts which seem to justify us in doing so. He showed how, in 1841, the Roman Catholics were 26 per cent. of the whole population of Great Britain, but in 1891 had fallen to 16 per cent. In England, in 1891, less than 6 per cent. were Roman Catholics, and these chiefly Irish emigrants. In 1893, when the Archbishop of Canterbury stated that the Roman Church in England was not increasing in numbers, it was reluctantly admitted by *Faith of Our Fathers* that there was a considerable leakage from the Roman into other communions. A striking way of illustrating the position is this: Between 1841 and 1891, the population of these islands increased by 11,000,000, yet there were in 1891, 1,500,000 fewer Roman Catholic than there were half a century before. This does not look like progress, and we doubt if the Holy Father would feel much satisfaction if he were made aware of all the circumstances that are known here to exist. Is he, for instance, aware of the terrible defection of those who seem to make the Roman Church the half-way house to Socinianism and Agnosticism?

It would indeed be well if, instead of exploiting the secular press for proselyting purposes, our Roman brethren took more seriously to heart those internal causes which tend to the destruction of all belief, and rendered their communion a diminishing quantity in the land.

*The Evangelical Churchman (Canadian)*

A NATIONAL DISGRACE.—The people of the United States have been disgraced and, we believe, misrepresented, by the action of their Senate in rejecting the Anglo-American Arbitration Treaty. The plea put forward to justify the Senate's action, that it is due to Great Britain's conduct towards Armenia and Crete, is worse than none. It is disingenuous and dishonest. It is an endeavor to trail a herring across the scent. But it will deceive no one. The lachrymose sentimentality of the Senate's sympathy with Cuba is shown to be a hollow mockery. It indicates that while the senators are willing to take up the quarrel of the Cubans and fight Spain, they are not willing to strike a compact with England by which war shall be made the last resort after every pacific expedient has failed. It was the boast of the United States that she was the pioneer in securing arbitration as a substitute for war, but that boast can no longer be made, so long as the Senate is on record as favorable to war with Spain and unfavorable to arbitration with England. The best citizens of the Republic, from the President down, have been subjected to a humiliation which we trust they will not tamely submit to. We have every confidence in their good faith and patriotism, and shall look forward with interest to their action when it becomes necessary for them to review their representatives' conduct in this matter at the polls. "Truth crushed to earth will rise again," and the Arbitration Treaty, though defeated by unfair means in the Senate, will yet become law, or we very much mistake the prevailing sentiment of the American people as a whole.

## The Household

### The Nurse's Tale: A Lesson of Faith

FOUNDED ON FACT

BY ELLINOR DALE RUNCIE

(Concluded)

ABOUT three o'clock in the afternoon the last spark of fire died out, and the two younger children began to whimper with cold. The oldest looked miserably at her mother, whose strange, still manner awed her into silence.

The mother rose, took each of the smaller children by the hand, and motioning to Nettie to follow her, proceeded upstairs to her own bedroom. She turned down the covers of her bed, and, after taking off the shoes of her youngest child, placed her between the blankets.

"Mamma, why—why do you do that?" stammered Nettie, with a fearful idea that her parent had gone crazy.

"Take off your shoes, both of you, and get in here!" answered the mother, in a tone which enforced a prompt and silent obedience. The three little scared faces on the pillow melted her for a moment, and she bent and kissed them, saying, in a more natural voice: "It is to keep you warm, darlings. We can't have any more coal yet. Don't ask any questions, but be good and quiet." She then gathered up the blankets from the children's beds, and spread them over her own, and, leaving the little girls nestling snugly under this unusual luxury of "plenty of cover," she went down to her cold sitting-room and began pacing the floor.

Four o'clock came; five o'clock; six o'clock; supper time, but there was nothing to eat. The mother's ceaseless tread became faster, her eyes more despairing. What was to be done; what was to be done? Go out and beg? The idea made her gasp, and her proud face grew hot. "I can't, I can't! I will not!" she cried passionately, clutching her burning temples with icy fingers.

Her one sister, lived in a neighboring town: a prosperous uncle in another. She might appeal to them. But the thought of confessing her husband's desertion, of exposing, even to them, the dreadful want into which his rascality had cast his family, was unbearable to her pride-enslaved spirit; and she flung away the idea with the angry impatience of one who is guiltily conscious of repulsing that which should be received and welcomed. In the midst of her despair, it suddenly occurred to her that this was the hand of Providence, and against Providence, accordingly, she sent up wrathful and defiant reproaches.

"Why should I be tortured this way?" she panted. "I have been a good mother; I have tried to be a patient wife. Oh, my children! How can the Lord visit their father's sins on them? Cruel—cruel—unjust!"

Then she heard her little ones crying. She tore at her hair, and with difficulty suppressed a loud scream.

"God! God! God!" she burst out in angry, frenzied sobs. "Can't You hear my children crying for food? Are You going to let them starve—my innocent children—who pray to you every day of their lives? and call You their Father in heaven!" She

stopped, aghast at her madness, at her terrible blasphemy. But her wrathful, tumultuous soul admitted no healing repentance then.

Her children's sobs grew louder, and she stopped her ears to keep out the maddening sound. In vain, for it was ringing in her heart!

Until daybreak she never ceased to pace the floor. Then her knees gave way beneath her, and she sank to the floor. Raising herself with difficulty, she managed to creep on hands and knees up the stairway, and to the bed where her little ones had long since cried themselves to sleep. Falling across the foot of it, she had just strength enough to pull over her the end of a comfort before becoming unconscious.

Was it thundering? Was the house falling in? Agnes Barton staggered to her feet, and through her numbness and sickening oppression, strained her dull ears.

Some one was pounding violently upon the street door. Her first thought was that it was her husband, and a rush of conflicting emotions surged into her breast as she flew downstairs and flung open the door.

"Mr. Semester!" she gasped. By the early morning light she saw that his face was full of painful agitation. He grasped her hand.

"For the Lord's sake!" he ejaculated, in a tone thick with emotion. "Can you come with me? My child has been taken with smallpox. I must have a nurse; I don't know where to go—there is no time to look farther!"

"Listen!" interrupted Agnes Barton, pushing him back upon the door-step, and coming out herself that she might look him distinctly in the face. "If I nurse your child, will you send food to my children, and wood to make them a fire?"

"Yes! yes!" he exclaimed impatiently. "Your children shall have everything they need, and you!"

She waited to hear no more, but turned to go upstairs.

"I will come," she said in a clear, glad voice. "In ten minutes I will be ready."

She fled on upstairs, and entered the tiny room where her two older children usually slept. She closed the door, and stood for a minute or two dazed with the overwhelming sense of relief that had come to her soul. That she might be purchasing this relief most dearly, even with her life, never oc-

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curred to her. Her children should not starve—should not freeze—should be comfortable and happy and safe. That was sufficient to make the joy bells in her heart chime exultantly. To be face to face with smallpox seemed but a trifling matter, compared with that other horror which had threatened her precious children.

Suddenly the consciousness of her wicked passion of the night before so overcame her that she threw herself prone upon the floor, and lay there with her face to the ground, overpowered by a penitence too deep for tears.

"Merciful God, I repent," she murmured. "For my unbelief, my unspeakable blasphemy, Thy wretched child asks for pardon at Thy feet. For His sake, gracious God, through whom even I dare to call Thee Father, forgive my sin."

Then she rose, and with the light of a divine benediction on her face, sought her children's bedside.

They were asleep, but she awoke them gently; and when they saw her transfigured look, their gathering tears, forced up by renewed pangs of hunger, were checked, and their smiles answered hers.

She told them that they were soon to eat breakfast before a nice, big fire; that she must leave them for awhile, to go and be nurse to Harry Semester who was ill; and that Cherry and Bess must pretend that

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Nettie was mamma, and must obey her and be as good as could be. She knelt beside the bed while they repeated their morning prayers; then she told them that they must never, never omit to pray to their Heavenly Father every morning and evening, especially to thank Him for His loving kindness.

Having hurriedly gathered together a few effects, Agnes Barton now embraced and said goodby to her bewildered little ones, and went away.

She repaired with steady step to the house of sickness, and took upon herself with cheerfulness the heavy duties of nurse. For six weeks she did not see her children; but she heard from them constantly, and had the happy certainty that they were safe and well and wanted for nothing.

Her success as a nurse proved her worthiness to adopt this vocation, and opened up to her an honorable means of livelihood. From that time neither she nor her children had known a moment of want

"And oh, Mrs. Constance!" said Agnes Barton, the nurse, as she took the invalid's hand, and her quiet eyes lighted up, "God had this blessing ready for me all the time; and why could I not have trusted him; and instead of wearing myself out with anger and desperation, have said my prayers and gone quietly to bed at the usual time, to rise next day refreshed and strengthened to take up the work he had so lovingly prepared for me?"

### The First Missionary Work in England

THERE have been many notable gatherings during the nineteenth century, but perhaps none have been more remarkable, truly none more significant than the one which will be held in Canterbury cathedral, June 2d, of the present year, when representative Churchmen from all over the world will assemble in a grand convention to commemorate the closing of the thirteenth century of true Christianity among English-speaking peoples.

It was in 597 A. D., that St. Augustine, with forty other monks, who had been sent by Pope Gregory I., to convert the Anglo-Saxons, the name generally given to the Teutonic or German tribes who were the early settlers of Britain, to Christianity and establish the authority of the Roman see, landed on the coast of Kent, and established the first missionary station in England.

These missionaries were most cordially received by Ethelbert, King of Kent, whose wife Bertha, daughter of the king of the Parisians, was already a Christian, and a residence assigned them at Canterbury, the capital of the ancient kingdom of Kent, where they devoted themselves to the preaching of the Gospel of Christ. The conversion and baptism of the king himself greatly increased the influence of the missionaries over the people. It is recorded that, in one day alone, Augustine baptized ten thousand persons. Although this number is merely nominal, and without doubt is over-estimated, yet it is a matter of history that a great change came over the inhabitants of that country, and a marked improvement, both in their life and manners, followed the labors of Augustine and his companions. After the conversion of Ethelbert he caused to be erected a little church, which he dedicated to St. Martin, for the young queen's oratory. This most ancient

of churches is still standing on its foundation of long, narrow Roman bricks.

The next year, by direction of the Pope, Augustine went to Aries, where, in the early Christian times, several important synods were convened, and was consecrated first Archbishop of Canterbury. On his return, he dispatched a presbyter and monk to inform the Pope of his success, and to obtain certain instructions. Gregory's advices, as to spreading the Faith, were admirable examples of that ingenuity which has always characterized the missionary policy of the Church of Rome. He did not instruct his missionaries to desecrate the pagan temples and destroy their idols, but the rather to consecrate those temples to the Christian religion by washing their walls with Holy Water, and substitute for the heathen gods symbols of the true God.

Augustine obeyed the Pope's injunctions, and also consecrated, under the name of Christ's Church, a building that is said to have been formerly used by Roman Christians, and which, in course of ages, has received numerous additions, and is now known all over the world as Canterbury cathedral, a magnificent structure, rich in sacred relics.

In England, there are two Archbishops, of whom one has his seat at Canterbury; the other, at York, the capital of Northumbria. But though as ruling over a province instead of a single diocese, both have enjoyed the rank of Metropolitan, the Archbishop of York is simply called Primate of England, while the Archbishop of Canterbury enjoys not only the distinction of being the successor of Augustine and senior Archbishop, but bears the title of Primate of all England, Metropolitan, and First Peer of the Realm. He ranks next to royalty, and crowns the sovereign. His ecclesiastical province includes all England except the six northern counties. Among his many privileges, he can confer the degrees of divinity, law, medicine, and music. His seats are at Lambeth and Addington Park. He is patron of one hundred and forty-nine livings, and has an income of fifteen thousand pounds a year. This pre-eminence is also indicated by the positions the two Archbishops occupy in processions—the Archbishop of Canterbury, who has precedence of all nobility, not only preceding the Archbishop of York, but the Lord Chancellor being interposed between them.

The present Archbishop of Canterbury is Dr. Frederick Temple.

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THE late Dean Goulburn's school sermons are said to be remembered by many old Rugbeians who, when boys, were struck with the quaint and ornate character of their master's discourses. His admonition on schoolboy chaff addressed to schoolboys was famous. "Let your pleasantries, my younger brethren, resemble the coruscation of the summer lightning, lambent but innocuous."

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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

#### Crowns of Glory

"Crowns of glory, crowns of glory,  
We shall wear."

SANG little Effie over and over again, as she swung back and forth on the chain which served as a spring to the old gate in front of the house.

"Effie! Effie!" called her mother, "I want you to come and help me wash the dishes."

But Effie was singing so loudly that she either could not or would not hear.

"I wonder what 'crowns of glory' are?" said Ted, as he lounged on the piazza steps at the feet of Alice, the city boarder.

"They sing it at the Tunday-tool," said Effie, who could not speak quite plainly yet. "They must be sumting booful, and we shall wear 'em."

"But what are they?" persisted Ted. "Did you ever see one?"

"I've seen pictures of them," said Alice, "in the big window at church in the city, and in other places, round the heads of the Lord and the saints, you know."

"You couldn't wear pictures," said Effie.

"Of course not, darling,"—from her superior height of twelve years added to her city education, Alice was inclined to be condescending to the little country girl—"pictures represent things."

"What do crowns represent?" said Ted, emphasizing the long word.

"I suppose they mean that people were very good, or—or"—

"Unselfish is the word you are looking for, perhaps," said her father from his couch in the hammock.

"What's unselfish?" said Effie.

"Effie! Effie!" called the little girl's mother again.

"I guess you can wear your crown of glory helping mother dry the dishes," said Ted; and Effie, with a look of comprehension, left her pleasant seat and hurried away.

The "boarders" were going to have a picnic that afternoon. The big platform wagon came round to the door, and was soon crowded full of more children and grown people than such a wagon ever held before. But there is a limit to everything, and there positively wasn't room for one more when little Oscar Leslie pattered out on the piazza by the help of his crutch—late as usual because of his lameness.

Poor little boy! How unhappy he looked as he stood glancing at the bright faces, all expressive of their expected good times. Alice tried to make room for him on the crowded seat, in spite of the whispers of some ill-natured companions that they didn't want that crooked fellow, and that his crutches would be in the way. But finding that impossible, she jumped lightly out, saying, "Here, Oscar, I'll help you in," and before the little fellow realized what she was doing, she had shoved him into her own empty seat, and the full wagon drove off, few of the elders being really aware of what was going on in the crowded seats behind.

"Why, Alice!" said invalid Mrs. Percival from her sofa, as her daughter came into the shaded room some time later, looking cool and fresh in her pretty white dress, "I

thought you had gone to the picnic. Didn't you want to go? They say the Wildcat is the prettiest waterfall in the mountains. I hope you didn't stay on my account. I shall do very well with my book."

"I'd rather not tell you why I didn't go, please, mamma. It's very pleasant here, and I'm going to read to you, if you will let me."

"Of course I will, daughter. You know how I love to have you withme. But I don't want to confine you to this quiet room when there is so much to see and enjoy in this beautiful place. I want my dear ones to have as good a time as they can."

"You lovely, patient mother!" said Alice, thinking of the long hours of pain and weakness borne so uncomplainingly, as she found the place in the book her mother had been vainly trying to read.

Alice was a good reader, and the murmur

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of her pleasing voice was so soothing to the tired head, that before long the lines of pain on her mother's face faded out, and she fell into a refreshing slumber. But the reading did not cease. The stories were too fascinating. They were about brave men and noble women of the early Christian days, who were ready to risk their lives for the Lord who had given his for them. Her heart glowed as she read of their patient courage and heroism, and she wished she had been born in days when such self-sacrifice was possible. By and by, finding that her mother still slept, she got her pencils and paint brushes and began to copy a little sketch of St. Christopher which hung above her mother's sofa, coloring it according to her fancy. As she put in the gold rays which the artist had drawn round the lovely head of the child, it reminded her of the morning's talk and little Effie's song, and she thought that all these brave, noble souls would be wearing beautiful crowns of glory hereafter.

It was quite late when the picnic party returned. Its members were all a good deal subdued, and at the same time somewhat excited. They were all talking at once, so that it was very hard to find out what was the matter. When, however, Mr. Percival came to his wife's room, he managed to tell her and Alice how a little girl of the party, heedlessly playing at the edge of the waterfall, had almost slipped over, and would certainly have been killed, if Ted had not bravely rushed to the rescue, and, at the risk of his life, held her at the very edge of the precipice until some of the older people could come to her assistance. As it was, the boy had sprained his ankle, and having to be lifted in and out of the wagon, was being treated quite as a hero.

Alice's eyes glowed. "That's nice," she said; "that's the kind of things that used to make the saints and heroes of old time. Ted ought to be painted with a 'crown of glory' round his head."

"Yes," said Mr. Percival, "every one recognizes and honors the kind of heroism that risks life for the sake of others, and the world crowns those who dare. But I have seen other 'crowns of glory' to-day."

"Seen them, papa?"

"With the mind's eye, seen the kind of thing that ought to win them, and what will by and by."

"What do you mean?" said Mrs. Percival.

"I saw a very little girl this morning leave a very pleasant place and pleasanter occupation, in order to help her mother in a distasteful task. And I saw a bigger girl of her own accord give up a delightful excursion, that she might give the seat she had

already secured to a poor little cripple who had few pleasures."

"Oh!" said Mrs. Percival, as Alice blushed, "was that the reason? Then I also know a little girl unwilling to win praise by telling of her good deed, and unselfishly devoting the whole of a bright summer's day to the amusement of a sick mother."

"And I," said Mr. Percival, "have seen that mother, a great many days besides one, wearing her crown of glory in uncomplaining endurance of sickness and pain, and glad acquiescence in His will who trod the path of suffering for us."

"Ah" said Mrs. Percival, looking at Alice's little sketch with its halo of golden rays around the head of the Holy Child, "He is the only one who ever fairly won the crown of glory He will wear forever. Ours, if we ever wear them, are but reflections of His, and some day we shall be glad to lay them at His feet; and 'crown Him Lord of all.'"

"Ted," said Alice, as she sat beside the boy that evening, "I can tell you what Effie's crown of glory means now: Unselfish sacrifice for others, like the unselfish sacrifice of our Lord Jesus for us."—*N. Y. Observer.*

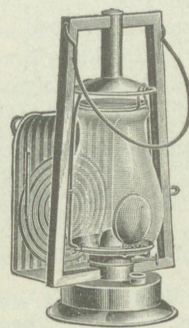
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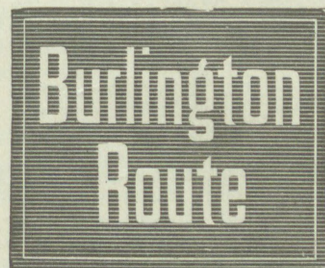
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## Whose Fault

"I DON'T see what's the use of going to Sunday school, anyway. Teacher's no good. She's just as cross as an old bear," whined Tommy Allen, as he threw down the wash-rag and scowled at his grimy hands, from which he was attempting to remove some of the dirt.

"Come on, Tom; it's most time," called his elder brother Harry, as he rushed through the house, catching up his cap and Catechism.

"I don't want to go, mamma. Do I have to?" said Tommy, rubbing his little fists into his eyes.

"Certainly you do," said mamma, picking up the wash-rag, and attacking the dirty hands. "If Miss Allison is cross, it is because my little Tommy is a very naughty boy. Now, Tommy, I tell you what you do to-day: Go to Sunday school, and see if you can't try and help your teacher, instead of worrying her. Just think how good you ought to be to her when she takes the trouble to teach you. She isn't paid for this work."

"Ain't she? What's she do it for, then?"

"She does it because she is a good young lady, who wants to help me to make a noble, Christian man out of my little boy," answered mamma, tying his necktie as she spoke. "My dear child, do try and behave like a little Christian gentleman, and see if Miss Allison isn't just as nice as she can be, will you?" concluded mamma, handing him his hat and kissing the brown, rosy cheek.

"Yes'm," said Tommy, wriggling out of her encircling arms, and running down the street after Harry, who had gone ahead.

Miss Allison was in her place as Tommy entered the Sunday school room, and smiled at him as she took his little hand in hers, and began to ask him about the good time he had been having during his vacation. At first he was tempted to answer her kind questions pertly, as he had done on previous occasions, but his mother's words came back to him, and he soon became interested in the teacher's talk. The lesson was on the preface to the Ten Commandments, and as he listened to Miss Allison's account of the incidents which attended the exodus of the twelve tribes from the land of Egypt, he forgot to mimic her. So interested did he become that, when Bennie Perkins stuck a pin in him, he did not cry out, but bravely endured the pain without a word, mentally resolving, however, to settle Bennie as soon as he had him outside, which, it is needless to say, he did. When James Hensen kicked little, lame Robbie Smith, Tommy gave him a look which made that young gentleman quail in his seat, and take the shortest cut for home as soon as the exercises were over.

As the boys arose from their knees, and started to rush from the room, Miss Allison laid her hand on Tommy's shoulder.

"My dear little boy," she said gently, "you cannot think how much you have helped me to-day. When you are good, the other boys do not trouble me. I do wish you would try and help me every Sunday. Will you?"

Tommy looked down at the floor, shuffled his feet, and then stammered out, "Yes'm," rushing away before Miss Allison could say anything more.

As he burst into the house a few minutes later, he cried, triumphantly:

"You're right, mamma; it was my fault that teacher was cross other days. She's just fine, and I'm going to help her every Sunday. Say, mamma, is dinner ready?"

## Educational

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Commencement week, 1897. The examinations for admission will commence on Monday, June 21st, at 2 p. m., and be continued on Tuesday and Wednesday. Tuesday is class-day. Wednesday is the day for the annual meeting of the Corporation of the Alumni. Thursday, June 24th, is Commencement Day. For special information touching the examinations, for catalogues, etc., apply to the Secretary of the Faculty. T. R. PYNCHON, Acting President.



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Flannels should be shaken well and put out in the bright sun; if there is a brisk breeze, so much the better. When they are thoroughly aired, each should be examined carefully, any required repairs should be made, and any thin place may be strengthened by darning over it on the inside a piece of flannel of the same shade—that which has been worn is better than new.

Outer garments should be taken out in the air, well shaken, and hung on the line until thoroughly aired. With a small switch beat the woolen garments until the dust is well out, then allow them to remain till the airing is complete. A fair breeze is indispensable for success, but of course it should not approximate in strength a gale, as the clothes may be torn or carried away.

In treating a plush jacket, as above suggested, it must not be beaten with a switch, as every stroke will show. It should be well shaken, hung in the free air as long as practicable, and just before being taken in, should be gone over gently with a soft velvet brush.

When silks or ribbons are to be packed away, they should be rolled in brown paper, as the chloride of lime in white paper will discolor them. White satin should be folded in a blue paper, and brown paper put outside and pinned closely together at the edges.

A fur garment is better hung up than folded away in a box or trunk, because there is less danger of crushing and wrinkles, and because moths can be more readily detected at their work. One plan is to select a dark closet and have it papered all over, top and bottom, with tar paper. Of course it is necessary to cover the tar paper, to prevent the damage of articles hung against it, and for this purpose a good quality of newspaper is as good as anything, and costs nothing. Before being hung in this closet all furs and woollens should be thoroughly cleaned; because if they are hung up with the moth millers or their eggs adhering, damage will result, no matter what precautions may be taken. A colony of eggs hatched in this way may give larvæ enough to ruin the finest of garments.

Flannels, having been washed, dried, and mended, should be rolled tightly into a small bundle and wrapped in heavy cotton cloth, so that there is no exposed parts of the woolen goods. Moths do not care for cotton, and will not penetrate a cotton-wrapped bundle. Once or twice during the summer it is the part of wisdom to take the stored goods from their closets, boxes, and wrappings and give them sun and air; but this should be done in a strong light—of which moths have a horror—and they should not be left out after dusk, when they will be very likely to receive visits from egg-depositing millers, thus incurring the very danger which it is sought to avoid.—Good Housekeeping.

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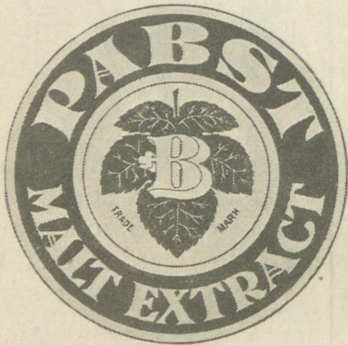
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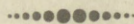
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