

The Living Church.

Miss S. P. Smiley 13297
Box 34

Our King

By Ellinor Dale Runcie

Our King has gardens redolent
With all the sweetness of the spring;
The trees shake music from their boughs,
'Midst which the birds build nests, and sing.

And some blest ones He places there,
Shielded from all things harsh and rude:
'Tis well! Our King knows best the way
To guide them to their highest good.

Our King has fields of wheat and corn,
Where others toil from morn till night;
And weary grow the plowman's eyes
Before those stretches infinite.

On in the furrow's narrow groove,—
The toiler sees no rest ahead;
Yet our dear King knows best the way
By which these shall be perfected.

Our King has mines so deep and dark,
One shudders as he enters there;
And yet 'tis here where those who seek
Find gems most beautiful and rare.

He leads them to the pit's dark mouth,
And forth again to perfect day,
Laden with riches passing great,—
With wealth that shall not fade away!

ARE YOU AWHEEL?

If not, or if you would like to be, we would like to correspond with you. We have arranged this season to give THE "WAVERLEY" Bicycle for clubs of new subscribers; If you are willing to make

A LITTLE EFFORT

We can help you to a perfect wheel at no cash outlay on your part. All we ask is that you form

A WAVERLEY CLUB

Address CIRCULATION DEPARTMENT,

The Living Church, 55 Dearborn St., Chicago.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago
\$2.00 a Year, if Paid in Advance
After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at senders' risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

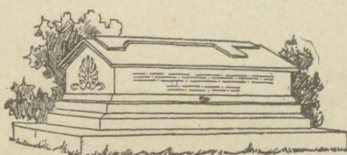
RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar, Obituary Notices, Resolutions, Appeals and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.



Send for elaborately illustrated handbook FREE.
Correspondence solicited.

MONUMENTS

ORIGINAL DESIGNS ONLY.

J. & R. LAMB.
59 Carminc St., New York.

.. The Ancient Hebrew Tradition .. AS ILLUSTRATED BY THE MONUMENTS.

A Protest Against the Modern School of Old Testament Critics

By DR. FRITZ HOMMEL,
Professor of Semitic Languages at Munich.

TRANSLATED FROM THE GERMAN BY

Edmund McClure, M.A., and Leonard Crossle.
12mo, cloth. Price, \$1.75.

E. & J. B. Young & CO., Cooper Union, New York

Randolph-Harrison Boarding and Day, College Preparatory, and Finishing School.

1405 Park Ave., Baltimore.

Special advantages in Art, Music, and the Languages.
MRS. JANE RANDOLPH HARRISON RANDALL, Principal.

Howe School (Military)

Lima, Ind.

Prepares thoroughly for college, scientific schools, and business. Superior advantages at moderate expense. For illustrations and catalogue address W. W. HAMMOND, Rev. J. H. MCKENZIE, Rector. Head Master.

RACINE COLLEGE

GRAMMAR SCHOOL. 45th Year.

Takes boys from eight years old and upward. Fits for College, Technical School or Business. Rates Reasonable, Pupils Live in the School. Large Dormitories, Steam Heat, Best Plumbing. Rev. A. PIPER, S. T. D., Warden, Racine, Wis.

MENEELY BELL CO., CLINTON H. MENEELY, General Manager.

Troy, N. Y., and New York City.

Manufacture a Superior Quality of Bells

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes.
per and Tin Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

Cox, Sons & Vining,

70 Fifth Ave., New York.

EMBROIDERIES AND FABRICS, SURPLICES, CAS-
SOCKS STOLÉS AND HOODS.

CHURCH AND CHANCEL FURNITURE

OF ALL KINDS.

PHENIX M'FG CO., -:- Eau Claire, Wis.

TO SAVE YOUR DIGESTION
Use "Garland" Stoves and Ranges

LUETKE'S ART WORKS AND CHURCH FURNISHINGS
In - Metal, - Wood, - Stone, - Marble, - Glass, - Etc.
41 University Place, -:- New York City.

The Living Church

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

CHICAGO, JULY 10, 1897

News and Notes

UNIQUE in many of its features, the parade at the Queen's Jubilee was a brilliant and successful pageant without its equal, probably, in the history of the world. The vast extent of the British Empire was vividly realized, for every race therein was represented in the great procession. The military power was finely exhibited, the chief troops ablaze with brilliant uniforms and medals. Thirty-six English and foreign princes, many of them heirs to thrones, appeared on horseback. A special guard of honor, composed of twenty native officers of India cavalry regiments, preceded the Queen in her carriage drawn by the famous cream-colored Hanoverian horses. The heartiness and genuine loyalty manifest in the welcome accorded her was especially remarked. At the boundary of the city where Temple Bar formerly stood, the Lord Mayor presented the sword representing his authority within the city, which the Queen touched and returned to him. The most impressive occurrence of the day was, of course, the service on the steps of St. Paul's cathedral, conducted by the Archbishop of Canterbury. The great display of warships at Spithead was a strong evidence of England's sea power. It was drawn up in seven lines, each nearly five miles long, and yet a larger fleet was in active service at the time on the Mediterranean.

ACCORDING to a correspondent of *The Times*, who is much troubled in his mind about Nonconformity, there is at Paisley a Baptist cathedral, with a surpliced choir of both sexes. In a Glasgow Congregational church a liturgy is used, with choral responses, including the Ten Commandments and the chanted Psalms; the Lessons are read from a lecturn; daily services are held, and over the altar or Communion Table stands a large gilt cross. English Nonconformity, which alone the correspondent attempts to describe, has not, he admits, yet gone so far, "but it is feeling its way."

THE Rev. Robert Atkinson Gibson, D.D., who has just been elected by the council of the diocese of Virginia as Bishop-coadjutor of Virginia, is a native of the city of Petersburg, and a son of the late Rev. Churchill J. Gibson of that city. He is now about forty-seven years of age. He was a student at the Episcopal High School when the late war broke out. He was then only sixteen years old, but entered the Rockbridge Artillery. He remained in the army up to the end of the war, and was one of the participants in the surrender at Appomattox. He was for a number of years assistant to the late Rev. Dr. Joshua Peterkin, at St. James' church in Richmond, and was for awhile in charge of Moore Memorial, now Holy Trinity, church. From there he went to Parkersburg, W. Va., where he remained for nine years in charge of a large church. In 1888 or 1889 he went from Parkersburg to Cincinnati as rector of Christ church,

which has been remodeled and embellished at considerable expense while he has been its rector. He has represented the diocese of Southern Ohio in the General Convention ever since he has been a resident of that city. Dr. Gibson is one of the ablest ministers Virginia has sent out in the past half-century. He is a man of fine physique and bearing, of charming and lovable manners, and of broad intellect and fine reasoning qualities. While not a great pulpit orator, his sermons are well and strongly written, and delivered with the emphasis and force born of the speaker's convictions.

RECENT statistics show that the total number of theological students in Germany has diminished very rapidly of late years. In 1890 the number in the various universities was 4,527, while in 1896 it was 2,956. At Berlin, where the most famous professors are usually to be found, the decline is nearly fifty per cent. This has been attributed by some to the very meagre salaries paid by the State. But it does not appear that these have been lessened during the last five or six years. Perhaps there is another reason. At the majority of the great universities, the theology taught by the faculty is hardly any longer worthy of the name of Christian. At Griefswald and Erlangen, however, the old orthodoxy is still maintained, and it is precisely at these two universities that the number of theological students has increased instead of diminishing. This can hardly be without significance. The learned professors who distinguish themselves by undermining the religion they represent, at first attract students and gather followers through the very novelty of their position; but as time goes on the natural result follows; namely, that as not enough is left of Christianity to distinguish it from the world, such teachings lose their interest. Men do not see any reason why they should make it the business of their lives to be telling people that they need not believe what they have hitherto supposed they ought to believe, and that they are going on very well as they are, and have no need to trouble themselves. Of course, if there are good livings to be had, there will be candidates for them. In this case there are neither good livings, nor is there any reason why men should starve in poor ones, so long as other walks of life are open to them. Men will be willing to starve or sacrifice themselves for a great and noble cause, but it would be insane to do so for no cause at all.

ARCHBISHOP TEMPLE, of Canterbury, preached the other day at the re-opening of Cliffe church, near Rochester, which has been undergoing extensive repairs. The full name of the place is Cliffe-at-Hoo, and it is by many identified with Cloveshoo, at which several important councils were held during the Saxon period. On this occasion a curious circumstance occurred. When the Archbishop was about to begin his sermon, a long and painful pause ensued. His Grace, whose eyesight is much impaired,

could not find his text. In vain he turned the leaves of a large Bible which had been placed in the pulpit for his use. The passage could not be found. It must, it seems, be read, not recited. At last it dawned upon him that the volume before him contained only the Old Testament, while the words he wanted were in the New. Another pause until a New Testament was brought. Then the Archbishop adjusted his glasses, and turning to the proper place without further difficulty read, "Behold, I make all things new," to the great astonishment of the congregation, who must have expected to hear him read a chapter at least. Once fairly launched, the sermon proved to be most admirable. The rectory at Cliffe-at-Hoo was once an archiepiscopal residence.

WIDESPREAD will be the feeling of regret and loss at the announcement of the sudden death of the Rev. William S. Langford, D.D., on Friday night, July 2nd, of heart trouble. As the very efficient general secretary of the Domestic and Foreign Missionary Society, he was known in all the churches as a man of wide experience and large knowledge in all matters pertaining to missionary work. He was a good speaker and an able administrator. In our next issue we shall have more to say of his life and work.

THE Lambeth Conference opened June 30th with private devotional services in the chapel of Lambeth Palace. In attendance on the conference there are about two hundred prelates of the various Churches in communion with the Church of England, including, besides the archbishops and bishops of England, Wales, Scotland, and Ireland, and the British colonies in all parts of the world, forty-seven representing the Episcopal Church in the United States. July 1st, there was an evening service at Westminster abbey, at which the Archbishop of York preached, all the other prelates, attended by their chaplains, appearing in their robes. The actual work of the conference commenced on Monday, July 5th.

DR. JOHN OWEN was installed and enthroned at St. David's cathedral, in Wales, in the presence of about 120 clergy and a large number of the laity from the diocese. The procession from the west door, where the Bishop knocked three times and claimed admission, and presented his mandate, was of an imposing character. The customary oaths were administered by Dean Howell, and during an impressive service the ceremony of installation took place. Afterwards, there was a luncheon by invitation of the dean and chapter, at which Bishop Owen announced that a benefactor had left, by will, to the Bishop of St. David's, for the time being, the munificent sum of £8,000, to be used for the augmentation and support of small benefices, and, generally, for the promotion of Church work in that diocese. The legacy was from the Rev. A. H. Bull.

Canada

All over Canada, during the particular week, the Queen's Jubilee took precedence of everything else, and special services to commemorate the event were held in all the churches. The Church Boys' Brigade, Toronto, turned out nine companies strong for the jubilee celebration on the 22nd. There was a very large muster of the Masonic societies, as well as the Queen's Own Rifles to attend divine service, on June 20th. The gathering of the Masonic fraternity was the largest in the history of the craft in Toronto. Bishop Sullivan, of St. James' cathedral, Toronto, has been performing episcopal functions for Bishop Sweatman, during the latter's absence in England. On Trinity Sunday, four candidates were ordained to the diaconate and four to the priesthood. Bishop Sweatman held a number of Confirmations before his departure, both in the city of Toronto and elsewhere in the diocese. Large classes of candidates seem to have been the rule. The Bishop spoke very strongly on the question of divorce and the sacredness of the marriage tie, at the opening of the Toronto synod in June, and urged the clergy not to sanction the marriage of divorcees, and to discourage clandestine marriage by giving as much publicity as possible to the ceremony.

The Sons of England had an immense jubilee thanksgiving service in the Drill Hall, Hamilton, diocese of Niagara, June 20th. Canon Bland preached. At 4:20, the hour of the universal singing of the National Anthem, the audience rose and joined in the world-encircling strain. At the meeting of the Niagara synod, on the 9th, the report of the committee on religious education asked for one-half hour daily religious instruction in the public schools by the clergy of the various denominations, and half an hour daily instruction by the teachers, using the Bible as a text-book; the children of parents objecting to such teaching to be excused from attendance thereat, and the same privilege accorded to teachers. The synod's address of congratulation to the Queen was to be handed to Her Majesty by Bishop DuMoulin on his visit to England to attend the Lambeth Conference. The Bishop confirmed a large class at St. James' church, Merritton, on the 6th.

At the concluding session of the Ottawa synod, a motion was adopted with regard to the possibility of Ottawa diocese becoming the metropolitan see of the ecclesiastical province of Canada, and for the appointment of a committee in that connection to attend to the preliminaries with the House of Bishops. Christ church, Ottawa, was declared the cathedral of the diocese at the meeting of synod, and the dean and chapter were appointed. Archdeacon Lawder was made dean, and the Rev. Mr. Bogart, of St. Alban's church, archdeacon in his place. Bishop Hamilton, in his address to the synod, was most earnest in reminding the clergy of the great care to be exercised in celebrating marriage, saying that this ceremony should never be performed in private houses, but always in the church, and that the contracting parties be urged to have their banns published three Sundays before the marriage. "The thing, above all others, to be avoided in marriages is secrecy," he concludes. In the division of funds between the old diocese of Ontario and the new diocese of Ottawa, the former receives \$352,380, and the Ottawa diocese, \$195,655. Christ church, Ottawa, was solemnly dedicated as the cathedral church of the diocese, June 2nd. An immense congregation witnessed the ceremony, and a large number of clergy were present, including the Primate of all Canada. The Bishop of Ottawa installed the dean, who then installed the canons and treasurer-seneschal. Archdeacon Roe, of Quebec, preached the sermon, on "The cathedral system of the Church."

At a meeting of the Executive Committee of the diocese of Ontario, June 2nd, a resolution was proposed looking towards the election of a coadjutor-bishop, and appointing a committee to communicate with Archbishop Lewis on the subject. The latter received the degree of D.D. from Oxford on the 24th.

At the recent convention of the Daughters of the King, held at Woodstock, diocese of Huron, the secretary's report showed a steady growth in membership. The Bishop of Huron held Confirmation in Christ church, London, on Whitsunday, when a large number of candidates were presented. Bishop Baldwin sailed for England June 19th. At the meeting of the Huron synod, on the 10th, it was resolved that it was essential for the community and for the children that there should be religious instruction in primary schools, and that a half hour a day should be given to it.

Convocation of Bishop's College, Lennoxville, began June 22nd with a *conversazione* in the evening. The late bursar of the college, Mr. Armine Nicholls, has bequeathed \$3,000 to found a scholarship in his *alma mater*, in memory of his father, the Rev. Jasper H. Nicholls, D.D., long connected with the university. Trinity Sunday was appointed for the special collections in all the churches in the diocese of Quebec, in aid of Bishop's College, Lennoxville. The Quebec diocesan synod passed a resolution that it was desirable to create a permanent diocesan memorial of the 60th anniversary of the Queen's accession, and that the best form it could take in the diocese of Quebec would be to provide a suitable see house. A form of thanksgiving was issued to be used in all churches in the diocese of Quebec on June 20th. The Jubilee Regiment attended service in the English cathedral, Quebec, before leaving for England. The Clergy House of Rest, Cacouna, is to be continued for another year.

Special services were held in the city churches in Montreal, June 20th, to celebrate the Queen's Jubilee. The music was very fine, the hymns used being those composed for the occasion. There was a Church parade for the troops in the afternoon, when there was a grand service in Christ church cathedral, which was beautifully decorated with flags and mottoes. The men filled every corner of the building, and the effect of the mass of uniforms, together with the rich colors of the flags draped about the pillars in the great aisle, made a picture not soon to be forgotten. The Bishop, clergy, and choir, in their robes, proceeded from the chapter house, round the church, and entering by the great door, the processional, "Onward, Christian soldiers," was sung as they went up the main aisle. The sermon was preached by the Rev. Wilson Highmoor, chaplain to H.M.S. "Talbot," then in port to share in the jubilee celebrations.

Bishop Bond held an ordination in Trinity church, Montreal, on Trinity Sunday, when four graduates of the Diocesan College were ordained to the diaconate. A new church just built at Maisonneuve was dedicated on the 6th ult. Many handsome gifts have been received towards furnishing the new church, which has been carried on as a mission by the young men of St. George's church, Montreal. The Crathern memorial organ in St. George's was solemnly dedicated and set apart to the service of God by the Bishop, on June 1st, after which a recital was given on the instrument by Mr. Fred. Archer, of Pittsburgh, Pa.

Hobart College

The 72nd annual Commencement was a memorable one. The principal event was the induction into the presidency of Hobart of the Rev. Robert Ellis Jones. This event took place on Commencement day, June 23rd, in the Smith Opera House. A great assemblage of the friends, alumni, and students of the college was present, when after the undergraduate addresses and the Phi Beta Kappa address, the Rt. Rev. Nelson Somerville Rulison, D.D., Bishop of Central Pennsylvania, and president of the board of trustees of Lehigh University, eloquently introduced the Rev. Mr. Jones as the new president of Hobart, and a demonstration of welcome ensued, which could hardly be surpassed in heartiness and enthusiasm. Mr. Jones had been in residence almost from the date of his election by the trustees on June 10th, and had already won his way into the hearts of the citizens of

Geneva as well as of the faculty and students of the college. On the evening before Commencement he had met the visiting alumni in their annual social gathering in Collins Hall, and in an informal address had gained a strong hold upon their regard, so that the way had been prepared for the welcome which greeted him on Commencement day. The president's inaugural address was full of fresh, strong thought, clearly and eloquently put; there was evidently a culmination of interest when he said:

The time has come when a new, broadly national academic system must be developed, and I rejoice that to Hobart College is likely to belong the honor of evolving that system, and leading in its application. The affiliation of the college with the university is the key to our academic problem. Before another year has passed I hope that Hobart College, without the loss of one particle of its autonomy, without any impairment of its organization, may be affiliated with that great metropolitan university which is the rising star in the academic firmament.

At the alumni dinner President Jones made another address, informal in character, which by its good sense and practical trend, served to justify and accentuate the good impression he had already made.

On Sunday, June 20th, the St. John's Guild sermon and the baccalaureate sermon were preached, respectively, by the Rev. Francis Lobbell, D.D., and the Rev. S. D. McConnell, D.D. The Phi Beta Kappa address was delivered on Wednesday by the Rev. Elwood Worcester, Ph.D., of Philadelphia. The undergraduate addresses pronounced upon the Commencement stage, and the orations of Tuesday in competition for the White Rhetorical Medal, as well as the speaking on Monday for the declamation prizes, were of marked merit.

Honorary degrees were conferred as follows: S.T.D., the Rev. Henry Richard Harris, rector of Grace church, Philadelphia; the Rev. Sidney T. Smythe, Delafield, Wis.; the Rev. Elwood Worcester, Philadelphia. D.C.L., the Rev. Dr. S. D. McConnell, Brooklyn; the Rev. Dr. R. R. McG. Converse, Geneva. L.H.D., John Safford Fiske, Allassia, Italy. M.A. *ad eundem*, the Rev. William Stanley Barrows, M.A., Trinity church, Niagara Falls, N. Y.; the Rev. Thomas E. Calvert, M.A., Edinburgh, '81.

New York City

As we go to press, the daily papers announce the declination by the Rev. D. H. Greer, D.D., of the office of Bishop-coadjutor of Rhode Island.

The choir boys of Trinity church, New Rochelle, to the number of 34, were given a sailing treat by the rector, the Rev. Chas. F. Coady, on Thursday, July 1st.

At the convention of the National Association of Elocutionists, held in this city last week, Mr. Hamilton W. Mabie who is an active layman of the Church, discussed "The relation of elocution to literature," and the Rev. Wm. R. Huntington, D.D., D.C.L., read a paper on "The pulpit tone."

The Blodgett Memorial Summer Home of Grace Emmanuel church, the Rev. Wm. Knight McGown, rector, has been removed from Sing Sing to new property at Pleasantville, near the mountains, where the air is cooler. The home has just been opened at the new site, for its eighth season of fresh air activity.

At St. Paul's chapel, the Rev. Wm. M. Geer, vicar, the annual service of the Sunday school was held on the evening of Sunday, June 27th. About 200 pupils were present, and the vicar and his curate, the Rev. Robert Morris Kemp, conducted the services. The latter, as superintendent of the Sunday school, read the annual report.

The 6th anniversary of the incorporation of the church of the Good Shepherd, Newburgh-on-the-Hudson, has just been celebrated. The church is an offshoot of St. George's parish. Addresses were delivered by the Rev. Drs. O. Applegate and Henry B. Cornwell, and the Rev. Messrs. H. P. Hodson, Francis Washburn, and Rufus Emery.

The Girls' Friendly Society's vacation house, of the diocese of New York, at Cold Spring Harbor, N. Y., opened two weeks ago. It is in charge of Miss Jordan who acts as house mother for the season. Members of the society will be accommodated for brief visits at the usual rate of \$3 per week, or 50 cents per day. Friends will be allowed to enjoy the privileges of a slightly higher rate.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the summer fresh air work at St. George's-by-the-Sea, Far Rockaway beach, on the coast of Long Island, has just been opened for the season, the first party being composed of members of the Girls' Friendly Society of the parish. The days of the heated term are all divided by a schedule providing outings for the different divisions of the parish work.

A new movement inaugurated by Churchmen is the People's Institute, which has just been incorporated. Its object is to spread knowledge among the people in popular form, on the great practical questions of sociology, social science, and allied themes. The incorporators include the Rev. Drs. Newton and Rainsford, ex-mayor A. S. Hewitt, and Mr. R. Fulton Cutting. Beginning with the autumn, lectures will be given under the auspices of the institute, by American and English students of the problems of the hour.

At Emmanuel House, the missionary school of the Church Society for Promoting Christianity amongst the Jews, held its closing exercises last week. A large number of Hebrews and friends of the work were in attendance. The exercises of the pupils were very creditable, and gave abundant evidence of the successful work of Miss Ellis. A paper was read by a graduate who has just entered the college of the City of New York, and by another who has entered upon the study of law. Musical exercises and recitations were conducted by other pupils, and a pretty feature was a symbolic exercise by 13 girls, led by one dressed to represent Liberty. This school is one of the oldest and most encouraging branches of the society's work.

A Churchwoman, Mrs. Alfred Corning Clark, who has long been known for her generosity, has selected a site at Common and Rivington sts., in a crowded tenement house district, and will build a fine edifice to be used as a large kindergarten school under the auspices of the New York Kindergarten Association. A playground will be laid out at the top of the building in the shape of a roof-garden, where recreation and fresh air can be obtained by the squalid children of the neighborhood. Parents will also be allowed access to this breathing space, and entertainments will be provided. A staff of teachers will be resident, and classes for various useful branches will be added for others than children. It is aimed to make the institution a model of its kind, and an uplifting agency along the lines of the most modern methods. The entire outlay, with endowment, will probably be about half a million dollars.

The Church Army has undertaken to reach suburban and country villages by means of vans constructed for the purpose. The first of these is to operate under the supervision of the Ven. Archdeacon Smith, in part of the diocese of Massachusetts. It is so arranged that it will be a traveling house for four men, and will carry a supply of tracts and publications, and a cabinet organ for use at services. The van will go from village to village, seeking places where religious provision is inadequate or wholly lacking. A religious census will be taken, and night services of an informal character held. No attempt will be made to imitate the noisy methods of the Salvation Army, but the intention is that work shall be done on practical and quiet Churchly lines. In addition to the new van, a friend of the movement has offered to build another, at a cost of \$1,500. The American Church Army has copied this method of operations from the Church of England's "Army." As a simple pioneer effort in neglected localities it is hoped to accomplish much good by it. The Army has obtained from the trustees the use for two years

of the House of the Evangelist, formerly connected with the church of the Holy Trinity, 42nd st. and Madison Ave. This edifice has been turned into a training school, and will be utilized as the headquarters of the army in the metropolis.

Philadelphia

A frame chapel, 32 by 69 ft. and 13 ft. high, is about being erected for the church of the Crucifixion, on a lot 96 ft. square, at the south-east corner of 22nd and Reed sts.

On Thursday evening, 1st inst., an entertainment, entitled "A Chinese night," was given on the grounds of All Saints' School, Germantown, the proceeds being for the benefit of the church of St. John the Baptist, in that suburb.

The Rev. George Rogers will be in charge of St. Mary's church, West Philadelphia, during July and August, as the rector, the Rev. Dr. T. C. Yarnall, continues seriously ill and unable to officiate. The Rev. John Dows Hills, associate rector, is on his vacation.

For several years past the "Evangelical Alliance" has held open-air services at the children's playground in Fairmount Park. On Sunday afternoon, 27th ult., the services for the present season were inaugurated, and the sermon preached by the Rev. Dr. W. N. McVickar, of Holy Trinity church.

Among the bequests in the will of Josephine Barton Morgan, probated 2nd inst., are two of \$1,000 each to the endowment fund of St. Mark's church and to the All Saints' Sisters of the Poor. Mrs. Morgan, prior to her marriage to the late Dr. S. Rodman Morgan, of New Bedford, Mass., was a resident of this city.

During the summer months there will be at Christ church, Germantown, at 7:45 p. m., a full choral Evensong. These services will be of a popular character, 50 minutes in duration, and in place of a sermon there will be ten-minute readings on ecclesiastical history and other similar subjects. The Rev. C. H. Arndt, M.A., associate rector, will be in charge. The first service was given on Sunday, 4th inst.

On Wednesday morning, 30th ult., in St. Luke's church, Germantown, in the presence of a large number of friends and relatives, Miss Margaret Upjohn, second daughter of the Rev. Dr. Samuel Upjohn, rector of the church, was united in Holy Matrimony to the Rev. Henry Riley Gummy, Jr., rector of the church of St. John the Baptist, Germantown, the ceremony being performed by the bride's father. The Holy Eucharist was celebrated by the Rev. Horace A. Walton, the bride and groom being the only ones to receive. It is understood that this is the first time in many years, if ever, that a marriage ceremony has been followed by a celebration of the Holy Communion in this well-known church.

The 7th annual report of the board of managers of St. Timothy's Hospital and House of Mercy, Roxborough, shows a total of 1,086 cases treated. The cost of maintenance, including out-patients' dressings, was \$6,359.71. The endowment fund amounts to \$15,590. The receipts, in all, foot up \$21,784.96. The expenditures were \$19,396.96, of which \$11,800.70 were for the new building. Referring to the new ward, which is now under roof, the report says that, owing to the lack of funds, the ward has progressed slowly, but with the appropriation expected from the State, the managers hope to finish it this year. "In the event of the failure of the State Legislature to make the appropriation asked for, immediate steps must be taken by the friends of the hospital to raise the funds necessary to finish the building."

St. Margaret's House, at Cape May, N. J., which opened on the 14th ult., is intended for girls and women from 5 to 55 years of age, suffering from debility incident to hot weather and a crowded city. It is not designed for a hospital, but for convalescent or delicate persons. A few mothers with infants are taken. Only persons in moderate circumstances and unable to obtain change of air in any other way are received. The length of stay, in all cases, is two weeks.

All denominations are received. A charge of \$2.50 per week, in advance, is required from those who can afford to pay; this sum may be reduced, or altogether dispensed with, at the discretion of the visitor. Railroad tickets to and from Cape May are provided in all cases, free of charge. The house will remain open until Sept. 6th. This is one of the numerous charities of St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, and is in charge of the Sisters of St. Margaret, who are connected with St. Mark's parish. The institution is supported by voluntary contributions of the charitably disposed.

Some years prior to the demise of the Hon. G. Dawson Coleman, a life-long member of old St. Peter's church, he conveyed, as a gift, to the corporation of that parish, a valuable property at the southwest corner of Front and Pine sts., being the old-time residence of the Coleman family, where he was born about the year 1827. Shortly thereafter the old mansion was torn down, and on its site there was erected a handsome three-story brick edifice, which received the name of "St. Peter's House." With the exception of the entrance hall, vestibule, and staircase the entire lower floor is occupied by the chapel, with its chancel at the eastern end, duly furnished for the rendition of divine service. There is a handsome painted window over the altar, and there are seats for 150 persons. On the floors above are chambers for the matron and her assistants; and also other furnished chambers where guests are temporarily entertained. One of the curates was formerly in charge of the services and the work done at this locality; but from and after September 1st next, the Rev. Bernard Schulte has accepted the call to become vicar of St. Peter's House, where he and Mrs. Schulte will continue the admirable work that has been carried on there for the past five years by Miss Cushing and her colleagues.

The corner-stone of St. Mary's mission church was laid with appropriate ceremonies on Monday afternoon, June 25th, by the Rev. Dr. A. G. Mortimer, rector of St. Mark's church, acting for Bishop Whitaker who has gone abroad. After the function had been performed, according to the ritual in use in this diocese, the Rev. Dr. Mortimer made an appropriate address. The building, when finished, will be very handsome, being a church and parish building combined, and will be constructed of red brick in the Italian-Romanesque style, the front facing Bainbridge st. The church proper extends back from the parish building (or mission house, as it is termed), and will seat 500 people. The basement will accommodate 700 Sunday school children. The mission house will contain a hall on the first floor; in the second story are quarters for those in charge of the mission work, while a large entertainment hall is located on the third story. Daily services will be held in a chapel opening into the church, and it is expected that the building will be completed in time for the dedication on the festival of the Purification B.V.M., 1898. This colored mission dates from 1892, the Rev. F. D. Lobdell being the first priest-in-charge, who was succeeded recently by the Rev. S. C. Hughson. There are 120 communicant members on the roll. The Rev. Dr. Mortimer sailed June 30th for England, and will return in October.

Milwaukee

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

The Bishop has recently administered Confirmation in the diocese as follows: Trinity, Platteville, 6; St. Luke's, Whitewater, 7; St. Matthews, Kenosha, 17; St. John's, Elkhorn, 6; St. Paul's, Watertown, 9; St. Luke's, Milwaukee, 12; Kemper Hall, Kenosha, 7; Milwaukee: St. Paul's, 18; St. James', 40; St. Mark's, 19; St. John's, 12; St. Stephen's, 8; the Cathedral, 13; St. Mary's, Waterville, 5; St. John Chrysostom's, Delafield, 8; St. Alban's, Sussex, 6; Racine: St. Luke's, 38; Holy Innocents', 17; Immanuel, 20; St. Stephen's, 12; St. James', West Bend, 2; National Soldiers' Home, 6; St. Paul's, Beloit, 29; Grace church, Madison, 24; Emmanuel, Lancaster, 7; St. John's, Port-

age, 13; St. Mark's, Beaver Dam, 3; St. Peter's, La Crosse, 7; St. Paul's, Onalaska, 6; Christ church, La Crosse, 28; Grace church, Hartland, 2; Trinity, Mineral Point, 11; St. Edmund's, Milwaukee, 13.

The Bishop has lately said offices of blessing upon two beautiful stone baptismal fonts—one at St. Stephen's, Racine, and one at Grace church, Hartland. This latter church is making great progress under the effective pastoral labors of the Rev. Fr. Lemon. A vested choir is in preparation. St. Stephen's, Racine, presents its former font to St. Peter's, North Greenfield.

A corporation has been formed to protect and build up the good work of "The Sheltering Arms of Our Merciful Saviour," a country home for homeless children and convalescents at Delafield, Wis. The Rt. Rev. Dr. Nicholson is president of the corporation, the Rev. Walter Delafield, D.D., of Chicago, secretary, and Mr. Frank G. Bigelow, of the First National Bank, Milwaukee, treasurer.

St. Alban's church, Black River Falls, has lately paid the last cent of its mortgage indebtedness, both principal and interest. This is a good showing, and the women of the guild in that small but earnest congregation deserve all the credit. Four years ago the debt was over \$400. The Rev. John G. Hatton, lately ordained, is in charge of the work for the present.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

CARLISLE.—The plans for the improvement and enlargement of the chancel of St. John's church, prepared by Mr. H. M. Congdon, of New York, have been accepted by the vestry. There will be a chancel 31 feet in depth, with choir rooms and vestry on each side of corresponding size, affording admirably convenient accommodations. A beautiful marble altar and reredos will be erected by the daughters of Mr. Johnston Moore, in memory of their mother. The completed work will make St. John's church one of the handsomest churches in a diocese which is already conspicuous in this respect. The funds are already practically in hand. At the Easter services of last year the congregation gave nearly \$1,200 for the purpose, and supplemented it this Easter by a further offering of some \$700, and much of the remaining amount has been already pledged.

SOUTH BETHLEHEM.—The new parish house of the church of the Nativity will stand between the rectory and the church. It will be three stories in height, the lower floor containing a gymnasium 79x31 ft. In the basement will be a heating plant of sufficient capacity for both the parish church and the building, together with a kitchen and dining room, and apartments for the use of sexton and janitor. On the second floor will be the guild rooms; a large one for the Boys' Guild, library, reading room, cooking school, and kitchen, guild office, employment society's rooms, woman's work room, lavatories, and living rooms for sexton. On the upper floor provision is made for a guild hall, 53x48, for use of Sunday school and parish entertainments, rooms for infant school and Bible classes, and additional room for sexton, together with apartments for parish nurse and the curate. The building will be about 115 ft. long and 48 broad, exclusive of porch and vestibule. The edifice will be probably the largest and most perfect of its kind in the diocese.

Michigan

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

The Detroit clericus, which meets on alternate Mondays from October to June, has formulated and printed its programme of subjects for papers and debates in the coming year. Among them are these: "The Church in the Victorian Era," "How can the results of a great Brotherhood convention be made practical and permanent?" "The Lambeth Conference of 1897," "Are parochial limitations practicable in our large cities?" "Should the Church have a publishing house?" "How can our convocatinal work be made more efficient?" "The Church and

the Salvation Army." "The patriotism of the Church in the era of the American Revolution," "The revival of the diaconate as a need of our missionary work," "The Church and institutional philanthropy"; Exegesis, St. Peter iii: 19: "The spirits in prison," "Pope Innocent III.," "A harmony of the Scriptures of our Lord's Resurrection," "Can the Church enter into co-operation with organized labor?" "Has the higher criticism fortified Christianity?"

Ohio

Wm. Andrew Leonard, D.D., Bishop

DEFIANCE.—The Northwestern convocation had its summer meeting in Grace church, Defiance. The Rev. G. S. May has been rector there for 17 years. During that time the fine brick church and commodious brick rectory have been built, the whole property costing \$14,000, and now all paid for. The trees and shrubbery, all planted by the hands of the now venerable rector, have attained great size. The Rev. R. O. Cooper, dean, presided. The Rev. J. H. Parsons was elected secretary and treasurer *pro tem*, the Rev. Harold Morse being absent. The dean preached the opening sermon on Wednesday evening, June 23rd, on "Sacred ambition." There was Holy Communion on Thursday morning, sermon by the Rev. Dr. G. T. Dowling, rector of Trinity, Toledo. The clergy all lunched at the rectory. In the afternoon the missionary reports showed that Defiance, having been weakened by removals, is to be united with Napoleon, under the charge of the Rev. Mr. May; that Bellefontaine and Sidney continue under care of the Rev. J. W. Thompson. In Sidney 12 have been confirmed, there is a good choir of boys, 22 in number, and a Sunday evening congregation of about 100. The peculiar feature of this field is that for years the church merely had a lot bequeathed to it by a lonely Churchman long ago, and of late there is this flourishing mission. In Fostoria, after a loss of 23 communicants by removal, many of whom were liberal supporters, there is increased life, shown in the building of a choir room and the drilling of 22 boys for a choir. The parish, which has thus far been self-supporting, has accepted the offer of a small mission stipend, but will soon volunteer to relinquish it when improved in strength. From St. Paul's, Toledo, the Rev. Harold Morse in charge, there was reported increased self-support. From St. Andrew's and St. Luke's, the Rev. T. N. Barkdull, missionary, decided progress is reported. St. Luke's has moved the chapel, furnished and painted it, and built a sidewalk. Catawba Island, under the Rev. L. R. Gloag, of Port Clinton, has large evening congregations in the summer, but the failure of the peach crop this year cut down support. Findlay, with the care of the Rev. Ed. Barkdull, is looking up in spite of overwhelming discouragement from the burning of three churches, and frequent changes of rectors and the general depression after the collapse of a business boom.

Washington, D. C.

Helzy Yates Satterlee, D.D., Bishop.

A beautiful and commodious summer house for St. John's church orphanage has just been finished, and will be occupied by the children, under the charge of Sister Sarah, the head of the institution, as soon as the furnishing is completed. The building is of brick, two stories in height, and stands on the heights overlooking the city near Arlington. It was built to replace the old summer home, which was badly damaged by the tornado of last fall. It contains about 100 rooms, and is supplied with every modern convenience, and a complete system for safety from fire. A wide veranda runs round the lower story, and a covered passage connects it with the old frame building, which has been restored and strengthened. The entire cost has been \$10,000, contributed by St. John's congregation.

The inmates of the Boys' Home, under the charge of the Brothers of Nazareth, are enjoying a summer in the country, through the kindness of Mrs. Hearst who has done so much for the Home, and has now leased a handsome

country place, with large grounds, near Leesburg, Va.

The Convocation of Washington held its semi-annual meeting in St. Mark's pro-cathedral, June 16th. Morning Prayer was said and the Holy Communion was celebrated by the Rev. Dr. Childs, assisted by the clergy of St. Mark's. The business session followed immediately, Archdeacon Childs presiding in the absence of the Bishop who, with his family, sailed for England on the 12th ult. The Rev. Arthur T. Johns was appointed secretary, and there was a good attendance of clergy and laity. The archdeacon read his report, showing that he had visited all the four counties during the past year, and had held services in 30 churches outside of the district. The Rev. Thomas A. Johnstone read a paper upon the abolition of the convocation as recommended by the committee on canons at the recent diocesan convention, and proposed that instead, it should be divided into two. Other plans for division were brought forward by the Rev. Dr. Elliott and the Rev. Charles E. Buck, and a discussion ensued which lasted most of the day. No plan of division was adopted, but a resolution was passed in favor of continuing the convocation, and it was recommended that the meeting be hereafter held annually. The members of the convocation were hospitably entertained at luncheon by the ladies of St. Mark's in the parish hall. An evening session was held for the discussion of diocesan missionary work. Brief addresses were made by several of the city clergy, and by the Rev. Messrs. Sontag, Mayo, and others from the counties.

Southern Virginia

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

On Sunday, June 6th, a marble tablet was unveiled in Grace church, Petersburg, to the memory of the Rev. Churchill Gibson, D.D., formerly rector of that church. It bears the following inscription:

In memoriam Churchill J. Gibson, D.D. Born Oct. 29, 1819; died Oct. 31, 1892. He founded this congregation, Oct., 1841, and spent his life among us in loving service. A preacher of the Gospel; persuasive in speech, Catholic in spirit, a Christian zealous of all good works; a friend full of sympathy and tenderness. "He went about doing good."

A memorial pulpit has also been placed in the church, inscribed:

To the glory of God and in memory of Lucy Fitzhugh, wife of the Rev. Churchill J. Gibson, D.D. Died Jan. 4, 1894.

A rail of solid brass has been placed in the chancel, "In memory of my daughters, Sadie E. and Julia Nimmo Mitchell," and is the gift of Mrs. Julia E. Mitchell.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—There was a jubilee service at Christ church cathedral, June 22d. The Bishop officiated, assisted by some of the New Orleans clergy. There were special prayers for Queen Victoria, also the Prince of Wales. Bishop Sessums preached the sermon.

At the annual meeting of Trinity church Brotherhood held in June, officers were selected to serve for the ensuing year. At the annual celebration on Trinity Sunday, Judge W. W. Howe delivered an address on "The influence of the English clergy on the jurisprudence of England." The rector, Dr. Warner, is absent on his annual vacation, the Rev. J. W. Gresham being in charge.

AMITE CITY.—The Rev. Edward A. Neville is doing good work in this little town. For the first time probably in the experience of the people of Amite, there was a Choral Eucharist celebrated and a Choral Evensong, on Monday in Whitsun week. The Bishop celebrated at the Choral Eucharist and confirmed a class of 20. The same day the Bishop met the prominent people of Amite at a luncheon tendered to him by the ladies of Incarnation parish.

PONCHALONTA.—There are very few Church people living in Ponchalonta, and not many peo

ple, irrespective of creed, but notwithstanding the paucity of material, the Rev. E. A. Neville, by his untiring labors, gathered eleven children to whom he gave Holy Baptism, on Ascension Day.

Albany

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

In Bethesda church, Saratoga, Sunday, June 27th, the Rev. John Wragg Shackelford, D.D., celebrated the 50th anniversary of his ordination to the diaconate, which took place in St. James' church, Philadelphia, in 1847, Bishop Alonzo Potter officiating. At 7:30 A. M., Dr. Shackelford celebrated the Eucharist, and in the evening he assisted the rector, the Rev. Dr. Carey, in the service, and preached. After the benediction the venerable clergyman was the recipient of many hearty congratulations. In 1891, after nearly 27 years of faithful service in the church of the Redeemer, New York City, he resigned his duties and was made rector *emeritus*. Since then he has occasionally conducted Missions for the Parochial Mission's Society, a work in which he has been very successful. He has also from time to time assisted Dr. Carey. For many summers he has officiated in a little church built by his efforts, at Cottage City, Mass.

Southern Ohio

Boyd Vincent, D.D., Bishop

The new Christ church, Ironton, is completed. It is built of Berea stone, finished inside in natural wood, with a seating capacity of 250. The building consists of nave, tower, porch, chancel, and vestry room. The church cost, not counting the furniture, about \$8,000.

The erection of a stone church, to cost, when completed, about \$10,000, has been commenced at Hartwell. The present wooden church has proven entirely too small for the growing demands of the congregation.

Western New York

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

MAYVILLE.—The Bishop made his first visitation to St. Paul's parish, May 28th, and confirmed 19 persons, presented by the rector, the Rev. G. W. S. Ayres, 13 of whom were baptized on Ascension Day.

CHAUTAQUA ASSEMBLY.—At the chapel of the Good Shepherd, priest-in-charge the Rev. G. W. S. Ayres, the services began on the 2nd Sunday after Trinity with an Early Celebration. During July and August the Holy Communion is celebrated on Sundays and holy days at 8 A.M. Evening Prayer is said on each Wednesday and Friday, at 7 P.M. The number receiving at the Early Celebration during the season of 1896 was nearly 100.

Spokane

Lemuel H. Wells, D.D., Bishop

The Bishop and Mrs. Wells left June 7th to attend the Pan-Anglican Conference.

During the absence of Dean Babbitt who is now in the East on his vacation, the services of the cathedral are being supplied by the clergy of various missions.

The Rev. Brian C. Roberts is stationed at Chelan, Waterville, Wenatchee, and Leavenworth. A log church is being built at Chelan, and a lecturn has been given. At Waterville, a Woman's Auxiliary, a junior branch of the same, and a boys' club have been organized. The Rev. B. C. Roberts recently drove 400 miles to reach the two nearest presbyters, to take the third canonical examination.

COLFAX.—Since the present rector, the Rev. W. J. Wright, has been in charge of Good Samaritan church, the congregation has liquidated a debt of \$1,600, and the attendance has been increased to three times the previous number. This church has recently received some new pews, the gift of Mr. George Milmine, and a purple altar cloth and dossal from Christ church, Rye, N. Y.; also a new font from a friend.

PULLMAN.—The little mission here, St. Katherine's, is sorely in need of a minister. Through the efforts of two of the neighboring clergy, the

mission has liquidated two debts amounting to about \$700.

Iowa

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

CEDAR RAPIDS.—Grace church, the Rev. Thos. E. Green, S. T. D., rector, in closing the convention year with May, found from the reports of its various officers that in many ways its condition was far in advance of its past history. The rector reported 38 Baptisms and 55 Confirmations, making 306 confirmed during his rectorate. The parish now numbers 693 communicants. The choir numbers 80, consisting of 40 boys, 14 women, and 26 men. They are preparing for their annual summer encampment at Spirit Lake. The chief interest was an experiment along the line of Dr. Green's contention for a free and open church. Under the old system of rented pews, the income for 1895 was about \$5,400. With the year beginning May, 1896, pew rents were abolished, all pews were made free, and under the voluntary pledge system, not only did spiritual conditions greatly widen, but the income rose to \$7,385, and that in the face of extreme stringency of the times and scarcity of money. The Rev. J. B. Finn, M. A., was elected assistant minister of the parish. St. Luke's Hospital graduated four young women from the St. Luke's Training School, and reports to the vestry a most gratifying condition of finances and work.

North Dakota

BUFFALO AND MAYVILLE.—The year just closed by the Rev. Roderick J. Mooney, priest in charge of these missions, has been one of exceptional success. Though both churches had been closed for some time previous, there is now in Buffalo one of the largest Sunday schools in the diocese, and a congregation which taxes the capacity of the church building, and in Mayville a good Sunday school has been organized on Church lines, while the congregation attending the services is so large that there is talk of enlarging the church. These missions have paid their rector's salary without aid from the board. In Buffalo a neat and well arranged rectory has been erected, and many repairs on the church have been made, including the painting of the exterior of the building; in Mayville the church building has been newly painted, the roof and chimneys repaired, sidewalks around the church grounds laid. In each church a complete new supply of Prayer Books has been secured. Col. W. H. Robinson has presented the church in Mayville with a well selected Sunday school library of 175 volumes. Chapters of St. Andrew's Brotherhood have been organized and are doing splendid work; 29 persons have been confirmed, among them being several heads of families; a very large number of persons have been baptized. The Rev. Mr. Mooney has held occasional services in Tower City, Clifford, Portland, and Northwood, all of which have been well attended.

New Jersey

John Scarborough, D.D., Bishop

BURLINGTON.—We are informed by one of the executive committee of the trustees of St. Mary's Hall, that the account of the Commencement contained in our issue of the 3rd, is incorrect. The exercises were on June 10th, not 1st, and no essays were read in any language by the young ladies, the principal having determined to try the experiment of a Commencement without essays, and no Latin ode was recited. Instead of the usual school room exercises a very fine address was delivered by Mr. Hamilton W. Mabie.

Connecticut

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

CHESHIRE.—Many alumni and friends participated in the celebration of the 103d anniversary of the Episcopal Academy, June 17th. The day opened with the usual chapel exercises, and at 10:30 the early arrivals were entertained by a military drill. Soon after 11 o'clock the line marched to the town hall, about 75 alumni falling in behind the boys. The graduating exercises were then performed, Dr. H. Holbrook Curtis, of New York, making the address.

Prizes for the highest record during the year were awarded; and certificates of graduation were conferred on Alexander Jessup, of Westfield, Mass.; F. S. Morehouse, of South Kent, Conn.; H. P. Schuyler, of New York City, and J. L. Silverman, of Williamsport, Pa. The portrait of the late Rev. Dr. Horton, presented to the school by Mrs. Horton, was received in fitting words by Prof. A. N. Phillips. The gift of \$500 by Mr. Frank W. Darling, of Hampton, Va., of the class of 1884, was announced. It will be used toward the equipment of the laboratory for instruction in elementary science, a department which is to be greatly developed at once.

South Dakota

Wm. Hobart Hare, D.D., Bishop

Bishop Hare has recently sent out the following letter:

To the good people of God who have helped towards the re-building and re-furnishing of St. Elizabeth's school, burned down in January last:

MY DEAR FRIENDS: You will be glad to know that funds enough, in addition to the insurance, have now been received to enable me to let the contract for the re-erection of St. Elizabeth's school; that it is expected that the buildings will be finished the middle of August, and that they will be superior in every way to those which were destroyed by fire.

The following copy, *verbatim et literatim*, of a letter from the Rev. Philip J. Deloria, the Indian clergyman residing near St. Elizabeth's school, whose English, though not elegant, is vigorous, will show how generously the Indians have co-operated in the work of restoration.

May God not forget the labor of love which has been shown for His name's sake!

Your faithful friend,

W. H. HARE.

(Copy.)

The people here now hauled 46 good loads of the foundation stones, delivered at the old site, out of their free hearts.

The contribution towards the re-building of the school is \$426.90 on my book. I have already forwarded you \$63.60 in cash. You have still expected from the people here about \$363.30. I do not afraid of this people. Nearly all those who were pledge themselves will do their best to fulfil their pledges before the school finish or soon afterwards. Please worded this noble work and have it printed in some good paper and spread it, partly for an example and influence.

Massachusetts

William Lawrence, S. T. D., Bishop

ASHMONT.—Holy Cross mission, under the charge of the rector of All Saints', is progressing well. There is a promising Sunday school, under the superintendency of Mr. Bulkley, a layman.

The members of the Woman's Auxiliary chapter of the guild in All Saints' attend service every Tuesday evening, and offer up their special prayers for missions.

WEST ROXBURY.—Emmanuel church has just been organized into a parish.

REVERE BEACH.—The City Board of Missions has hired a large building in this place for tired mothers, and called it the Mothers' Rest. It contains 23 rooms, and is two stories high.

BOSTON.—The Rev. William H. Morris, D.D., a colored clergyman in charge of St. Augustine's church, died June 27, and was buried June 30. At the celebration of the Holy Communion, the Rev. Father Benson officiated. Dr. Morris was born in Baltimore about 50 years ago, and was a graduate of Lincoln University. Last fall he became a curate under Father Fields at St. Augustine's.

The Church Temperance Society have pitched their tent near Franklin Park. Services are held regularly in the evening; on Sundays in the afternoon and evening.

The Rev. Dr. W. B. Frisby, rector of the church of the Advent, has gone abroad. There is now the daily Eucharist in this parish.

CAMBRIDGE.—The sermon this year before the alumni association of the Theological School was delivered by the Rev. Arthur Rogers, rector of St. George's church, Central Falls, R. I. It is now proposed to send another missionary to China at the expense of the association. The Rev.

Logan H. Roots is their present representative, and his work has been so encouraging as to induce the sending of a second. Fifteen graduates received the degree of B. D. on Commencement day. The same degree was conferred upon the Rev. Messrs. R. W. Plant, Samuel G. Babcock, Rufus S. Chase, and John Matteson. The annual sermon was preached by the Rev. S. D. McConnell, D.D.

PITTSFIELD.—On June 27, members of the De Molay commandery of the Knights Templar of Boston attended services at St. Stephen's, in the evening, when the Rev. Dr. Newton preached upon the "Evolution of courage." The Rev. Richard N. Thomas, of Philadelphia, assisted in the service.

LENOX.—The vestry of Trinity church have voted to pay \$1,500 for the expense of introducing a vested choir. A chime of bells will be placed in the tower through the generosity of Mr. George H. Morgan.

Missouri

Daniel S. Tuttle, D.D., Bishop

Bishop Tuttle, in his convention address, said: "In the last year's official tables of the Domestic and Foreign Missionary Society, Missouri with its \$4,058.26 is ahead of all the western dioceses except Chicago and Michigan, and of all the southern except Maryland and Washington; 52 out of 56 parishes are listed as givers. Only four failed. It is an excellent record. I am proud of it, and glad over it."

East Carolina

Alfred A. Watson, S.T.D., Bishop

St. Barnabas' church, Murfreesboro, was destroyed by fire last fall and since then the congregation have been worshipping in the Masonic hall. Notwithstanding the services are conducted by a lay-reader, the attendance has been even better than before the fire. The people are working earnestly to rebuild the church and hope soon to erect a building and at least complete the exterior, making it habitable, and finish the interior later on.

The members of St. John's, Durham Creek, have determined to build a small chapel which will be more accessible for all interested than the old church, which has no one living near it. They can raise very little money for the purpose, but have had a lot given them. Some will give lumber and some labor, so that the coming summer will doubtless see the building in shape for use, if it is not finished inside.

Alabama

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

The recent changes and additions in Trinity church, Demopolis, in the Sunday school room, vestry room, and transept, not only increase the seating capacity, but greatly enhance the beauty of the church. A memorial window has been placed at the right near the entrance. It is in memory of Dr. Wm. C. Ashe; another is in memory of Mrs. W. E. Clark. Memorial windows have also been placed in the north and south transepts. A massive marble font, of classic design, is in memory of the Rev. Francis R. Hanson, and there is a tablet to Dr. Coley.

During last year Bishop Wilmer confirmed some large classes, as 30 at Greensboro, 40 at Trinity, Mobile, and 52 at St. John's, Mobile. In all, the Bishop confirmed 208 persons.

Newark

Thomas Alfred Starkey, D.D., Bishop

A time of coincident anniversaries was the occasion, on June 25th, of an elaborate service at Grace church, Town of Union. The day was the anniversary of the birth of St. John the Baptist, and the anniversary of the discovery of this continent by John Cabot, 1497; the anniversary of the ordination of the Rev. Horatio W. P. Hodson to the priesthood, which took place in Grace church in 1894, and the anniversary of his Baptism into the Church, in 1851.

Duluth

J. D. Morrison, D.D., LL.D., Bishop

A Swedish church has been opened at Aitkin,

with Mr. Kahn in charge. A mission Sunday school, to be known as St. Margaret's, will be opened at East Brainerd; an evening service will be held. W. E. Warren will conduct services at Royalton, and J. C. Small, at Lathrop. Robert Fugard, theological student of Seabury, will labor on the Fosston branch of the G. N. Ry. The Rev. Aug. Andrew (Swedish) has been appointed to the mission at Cloquet. The Rev. J. McGonigle has resigned his missionary work on the Iron Ranges, on account of Mrs. McGonigle's ill health, greatly to the regret of Bishop and parishioners.

Bishop Morrison confirmed six at Pine Point, Old Chiefs Village, and at the agency, six. Arch deacon Gilfillan, of White Earth, will be the Bishop's representative until his return, which will be about Sept. 20th, when he will begin his autumn visitations. The Bishop says the needs of the diocese are able missionary men and money, the harvest is ripe and now is the Church's opportunity to reap.

Long Island

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

BROOKLYN.—The Rev. Chauncey B. Brewster, rector of Grace church on the Heights, has accepted the office of Coadjutor-Bishop of Connecticut. In his letter of acceptance, Mr. Brewster refers to the fact that the diocese of Connecticut is peculiarly dear to him as his birth place, and also where he received Holy Orders. It is not expected that Mr. Brewster will leave Brooklyn for some months. He will spend the summer, as is his usual custom, at his country home in the Catskills, coming to the city for special services.

The Rev. Dr. Henry C. Swentzel, rector of St. Luke's church, will remain at his duties during the greater part of the summer.

The changes and improvements made within the last year in St. John's Hospital, are as follows: The main wards have been entirely rebuilt. The old flooring has been replaced with hard wood, and all the corners have been changed to curved surfaces, to prevent the collection of dust. The ward furniture has all been renewed and is of the most modern and improved pattern. In the ward kitchen, steam tables have been placed so all food sent up from the main kitchen may be kept hot and served as required. The private rooms have also been refitted and decorated, and are very comfortable and home-like. Electric lighting has been introduced throughout the building, and the operating room has been entirely rebuilt, so that it and the closets for the surgical appliances are now thoroughly equipped in the best manner. There is now being added also a complete steam laundry in an adjoining building, which it is expected will be in operation in about two weeks. It is the intention of the committee to place St. John's abreast of the best institutions of the country in all respects.

CENTRAL ISLIP.—Two handsome stained glass windows have been placed in the church of the Messiah in memory of the late Reuben Riley who was for many years rector of St. Mark's church of Islip, and was the founder of the church of the Messiah.

Central New York

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

PARIS HILL.—St. Paul's parish celebrated its centennial June 16th. About 1,000 visitors were present during the day. The church interior was beautifully decorated with flowers, and on the walls were the dates 1797 and 1897. On the altar was a beautiful floral crown, the gift of the church of the Holy Cross, Utica. At 8:30 A. M., Morning Prayer was said by the Rev. E. B. Doolittle and the Rev. J. E. Ramsdell, both sons of this parish. At 9 o'clock Holy Communion was celebrated by the Rev. John R. Harding. At the 10:30 service the church was filled to overflowing. The sermon was by the Bishop of the diocese, the Rt. Rev. F. D. Huntington. The subject was the nature and constitution of the Church and its law of growth. He said many good things; among others, "The Church that

shall be, is the Church that has been." He mentioned that the rector, the Rev. J. B. Wicks, had completed 28 years of service in the Church's ministry, 15 of them in this parish. Luncheon was served in a tent behind the church, after which a public meeting was held in the same place, it having seating capacity for 1,000 people. The exercises opened with prayer by the Bishop, the congregation first reciting the Lord's Prayer. A centennial hymn was sung by the choir and congregation with good effect. It was written by Mrs. A. P. Mather, of Paris Hill. Hon. William Cary Sanger, who presided, made a brief and pleasant address, and introduced the historian of the day, the Rev. J. B. Wicks, who placed his manuscript on the old lectern which had been in use half a century or more in the old church.

A letter was read from the Rev. William J. Alger, of Woburn, Mass., now at Denver, who was for 10 years connected with St. Paul's. Short addresses were made by the Rev. John R. Harding, rector of Trinity church, Utica; the Rev. Wallace Mather, pastor of the Congregational Church, Paris Hill; the Rev. S. M. Cook, Russell H. Wicks, of Utica, and the Rev. Jas. K. Parker, of Waterville. St. Paul's parish was organized on the 13th of Feb., 1797. The first church building stood on the ground where the present church is built. It was a house about 30 ft. in length and 20 ft. wide. There was a large fire-place at one end. The seats were rude affairs, and movable, as they were in all the early public buildings. This house was moved to an adjoining lot when the present church was built, where it was burned about 1835. The first Bible and Prayer Book used in the public service of the church were gifts to the parish in 1798, and were in use for nearly 50 years. The Bible appears now, at the end of the hundred years, to be in as good order as when brought to the parish in 1798. In 1868, the chancel and vestry room were added. The old pews were removed and the entire interior refitted. The old pulpit, with some slight changes, is the present altar. The windows were all changed, five being put in as memorials and one by the Sunday school. The window used in the vestry room is the central window of the old church chancel. The two windows in front remain the same as when the church was built. In 1796, December 18, the first service was held. Gideon Seymour, Eli Blakeslee, Benjamin Jarvis, Peter Selleck, and Uri Doolittle met at this time with their families, including about 12 adults, and held divine service. The house in which this service was held was that of Gideon Seymour, standing near the present church. This is the first public service of the Episcopal Church of which we have any record west of Johnstown. Each Sunday thereafter these men and their contemporaries and successors provided that there should be no break in the line. It may not be a matter of large moment that the Sunday services of a parish follow each other without the loss of one for 100 years; but the fact itself is valuable as an index of the character of these pioneers. There were periods in the first 25 years of the parish's history when the lay reader conducted the service for a year at a time without once seeing the face of a clergyman. Various rectors have served the parish regularly since 1828. In May, 1895, the Rev. J. B. Wicks returned to the parish after an absence of 14 years and resumed the work he had laid down in June, 1881. At the present time the entire property of the parish is in the best order it has ever been.

Minnesota

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

At St. Luke's, Hastings, the Rev. E. M. Duff, rector, the Sunday school shows a decided improvement and substantial progress has been made in parish affairs. A choir of 20 voices has been put in vestments. The choir has been undergoing a training for several months, with the rector's wife as choirmistress.

MINNEAPOLIS.—The parishioners of St. Johannes Swedish church will move into their new

edifice presently. It will take about \$400 to complete it. The Rev. J. Johnson began two years ago to build this church without incurring any debt, and so far has carried out his plan without alteration. Bishop Gilbert confirmed a class of seven recently at this church.

FAIRMONT.—During the little more than two years' rectorship of the Rev. William C. McCracken, St. Martin's parish has doubled its number of confirmed members, and trebled its list of actual communicants.

ST. PAUL.—Services commemorative of the discovery of America by John Cabot on John Baptist's Day, June 24th, 1479, were held in the church of the Good Shepherd. The Rev. Dudley W. Rhodes, D.D., rector of St. John's church, preached the sermon. While the services were not commemorative of the Diamond Jubilee of Queen Victoria, frequent reference was made to that event in the sermon, and the decorations pointed suggestively to it. The church was lavishly decorated with flags and the national colors. From the ceiling in the innermost recess of the chancel hung two immense flags side by side, the Union Jack and the Stars and Stripes. On the end of the seats reserved for guests were hung American flags, except on one—that occupied by British Consul Morphy and his family. This seat was decorated with the British flag. The windows and pillars were covered with flags. Those who assisted Dr. Rhodes in the service were the Rev. William C. Pope, the Rev. J. O. Ferris, Archdeacon Page, of Osaka, Japan, the Rev. Charles Holmes, and the Rev. Dr. John Wright. The choir of the church of the Good Shepherd was supplemented by selected choristers from the choirs of Christ church and St. Paul's church. The special music was excellently rendered. The congregation joined in the British national anthem, "God save the Queen," including the additional jubilee verse written at the time of the celebration of the 50th year of Victoria's reign, with the word "fifty" changed to "sixty":

"Through all these sixty years;
Through all her joys and tears;
Through peace and war,
Thou hast upheld her throne,
While round it love has grown,
Binding vast realms in one
All the world o'er."

Special prayers were offered, thanking God for the jubilee occasion and beseeching His divine aid in binding closer than ever the bonds of friendship and peace between the two great countries, Great Britain and the United States. After the service, there was a reception in the rectory and on the lawn, which was illuminated with strings of Chinese lanterns.

Virginia

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

The special council called to elect a bishop-coadjutor began its session on June 30th in St. James' church, Richmond. Morning Prayer was said, and the Holy Communion celebrated, immediately after which the council was called to order, Bishop Whittle presiding. About 62 clerical and 65 lay delegates were present. A communication was read from the diocese of Southern Virginia on the death of Bishop Newton. On motion, a committee of five clergy and four laymen was appointed to draw up resolutions on the death of the late Bishop-coadjutor. Temporary provision was made for the late Bishop's family.

The question of the duties to be assigned the Bishop-coadjutor came before the council, and a long time was spent in discussing the matter. A resolution was finally adopted requesting the Bishop before the election take place to state the duties assigned to the Bishop-coadjutor. The secretary then read a statement signed by Bishop Whittle, to the effect that he assigned to the Bishop-coadjutor all the work he could not do himself. This did not appear to be satisfactory; a protracted and somewhat excited discussion on the subject took place, and efforts were made to get the Bishop to define more closely the

duties of the Coadjutor. The Bishop finally rose and said the whole proceeding was unprecedented in any diocese in the United States, and that it was simply impossible for him to be more explicit in defining the duties of the Bishop-coadjutor. Dr. Crawford suggested that the Bishop-coadjutor "be given the ordinations, the charge of the missionary work, the visitations to all the rural parishes, and such other work as the Bishop would judge best to assign him"; but no action was taken on this.

Another lengthy discussion ensued when an effort was made to have nominations made by ballot and without speeches. One resolution after another, to compass this, was offered and lost. A resolution was offered that if any charges were to be made against any nominees, they should be made in writing and referred to a committee of five clergymen, who should decide if they were to be sustained. This was rejected. After silent prayer, nominations proceeded, the speeches being limited to five minutes. The Rev. Dr. Nelson nominated the Rev. W. M. Dame, D.D., of Baltimore; the Rev. L. A. Mason nominated the Rev. R. A. Gibson, D.D., of Cincinnati; the Rev. J. J. Clopton nominated the Rev. A. S. Lloyd, of Norfolk; the Rev. B. M. Randolph nominated the Rev. R. H. McKim, of Washington, D. C.

The ballots resulted:

	1st	2nd	3rd	4th	5th
Dame	13	14	8	8	1
Gibson	17	21	24	28	35
Lloyd	8	6	3	1	2
McKim	17	15	13	8	7
Scattering	5	6	13	14	16
	60	62	61	59	61

These were the votes of the clergy, the laity having only the right to confirm or reject the vote of the clergy. During the balloting, the charges of unorthodoxy against Dr. Gibson that had been spoken of at the council that elected Bishop Newton were alluded to, and at once provoked a lengthy and heated discussion. Numerous speeches were made by clerical and lay delegates to prove that all such charges and insinuations were utterly without foundation. After the vote of the clergy, the name of Dr. Gibson was presented to the lay delegates for their action. Speeches were made by Judge Wright, Judge Wallace, and Mr. Meade. On the ballot being taken, the laity confirmed the choice of the clergy by 61 to 5. On motion, the secretary was instructed to inform Dr. Gibson, by wire, of his election. He has replied, asking for a few days to consider it. A committee was appointed to visit Cincinnati and officially inform Dr. Gibson of his election. After some minor business, the council adjourned *sine die*.

Olympia

Wm. Morris Barker, D.D., Bishop

The 17th annual convocation was held in Tacoma, June 15th. A preliminary service was held at Trinity church, Tacoma, on the evening of the 14th, conducted by the Bishop, at which interesting ten-minute addresses were made by clergy of the jurisdiction, in which the contrast was drawn between the Church of the New Testament and the Church of to-day with respect to the points of worship, teaching, work, and order. The Bishop celebrated the Holy Communion at St. Luke's church at 10 A. M., assisted by the Rev. F. H. Church, the rector of the parish.

Convocation assembled in the parish building and listened to the Bishop's address, in which attention was called to the fact that the Rev. C. S. Williams, one of the oldest and most loved clergy of the jurisdiction, had died since the last meeting of convocation. The usual short commemorative service took place, and then, after reporting the statistics of the work for the past year and giving the names of clergy received and dismissed, particular attention was directed to the great jubilee service, held in Trinity church, Portland, June 28th, to mark the 50th anniversary of the ordination of the Bishop of Oregon. Among other items of interest described in full, were the facts that St. Paul's church, Mt. Vernon, has been consecrated, St.

Mark's parish, Seattle, has erected a new and splendid church in the residence portion of the city, and an increase of interest has been felt in the attendance and support of the church of the Holy Communion, Tacoma.

The Bishop announced his decision to conduct the work of the jurisdiction for the future without the assistance of an archdeacon, and described in full the splendid work done by the Annie Wright Seminary, Tacoma, the trustees of which are administering most wisely the income of an endowment fund of \$100,000. The attendance at this institution the past year has been larger than for three years previous, and there is every indication of a larger school next September. An important part of the address dealt with the subject of Sunday school teaching, and the methods in use in the jurisdiction for securing funds to carry on Church work.

The following quotation from the address may be of interest to our readers:

I am convinced that card-playing and dancing, to secure funds for Church support, has produced a general haziness of ideas as to the responsibility for Church support in the minds of the people at large. If the Church is a great society which exists for the purpose of uplifting humanity to higher levels of morality and purity of life, by teaching the events of the life of the Incarnate Son of God, with its historical spiritual background of centuries of progressive revelation, and by applying the power of His risen life through means of grace and sacraments, then I unhesitatingly say that such a moral society has no right to use means and methods which are of the world—"worldly"; methods which are objectionable to large numbers of earnest communicants; methods which are under the shadow of improper use; methods which are not endorsed by any of the great spiritual leaders of human life; methods which require apology. I advise most strongly against these objectionable practices, and I feel sure that we shall eventually find that the conscience of a Christian community will support the active work of a moral society which does not make use of worldly methods.

After the Bishop's address, convocation organized by the election of the Rev. F. H. Church as secretary, and Mr. N. B. Coffman as treasurer.

The Fannie C. Paddock Memorial Hospital, Tacoma, reported a successful year, in spite of the prevailing financial depression, and the Church Charity Association, which operates three hospitals and the Sheltering Arms, Tacoma, reported a successful and encouraging year's work.

The treasurer of the jurisdiction made an interesting and full report, which showed that the Endowment Fund for the episcopate now amounted to over \$5,000, and the Fund for Aged and Infirm Clergy, to over \$2,000.

The different suggestions made by the Bishop in his address were discussed *seriatim*, and the debate which resulted, on Sunday school work and the convocation fund, was very interesting.

The Bishop appointed the Standing Committee: The Rev. D. C. Garrett, the Rev. F. H. Church, Mr. Bernard Pelly, Mr. George J. Turrell.

The annual Commencement of the Annie Wright Seminary took place at 8 o'clock, and the large assembly room was crowded. After a short musical programme, testimonials and certificates of merit were given by the Bishop for deportment and punctuality. The annual address was made by the Bishop who afterwards conferred the diploma of the school upon the four graduates. The teachers and graduates received their friends in the parlors of the seminary, and the alumnae dinner took place at 9:30 P. M. The members of convocation attended an informal reception at the Bishop's house.

The fifth annual meeting of the Woman's Auxiliary was held June 16th, at St. Mark's church, Seattle. The Bishop was celebrant at the opening service, and the sermon was preached by the Rev. H. H. Gowen. After an elaborate lunch, served in the new guild rooms, the business meeting was held, and the Rev. W. J. Dickson, missionary among the islands of San Juan Co., gave an interesting address, with suggestions as to the work that could be done among the women of his isolated cure.

The Living Church

Chicago

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

Is this an Unbelieving Age?

WE often hear it said that we live in an unbelieving and skeptical age. There is no little ground for the assertion. Yet it is never well to accept an assertion as true simply because we have heard it made so often. If, when men say that this is an unbelieving and skeptical age, they mean that it is characterized by a great deal of religious unrest and unsettlement, it is indeed true enough. But if they mean to say that it is pre-eminently an unbelieving age, they make an assertion unwarranted by the facts of the past, and untrue to those of the present. Save the Apostolic age, none more than this has been characterized by great missionary effort or by greater or grander missionary success; this, too, in the face of no ordinary difficulties. The broken and divided state of Christianity sadly impedes all Christian work at home and abroad. It is being carried on in a way which, in ordinary business affairs, would be seen to be reckless extravagance as to men and means and methods.

Nor are these the worst evils of our unhappy divisions. There can be no doubt but that very much of the scepticism and unbelief, of which we hear so much, is directly traceable to the many-voiced, variant teaching heard on every side. But in face of these great impediments to the evangelization of the world, a grand work is going on at home and abroad. Since the Apostolic age no generation has made greater efforts than our own for the cause of Christ. Nor have any efforts in times past been blessed with more signal success. No generation has sent forth more heroic heralds of the Cross. An age that has produced such saints and heroes as Selwyn and Patterson and Keble and Kemper, will never be spoken of in days to come as that of an evil and unbelieving generation. Of both clergy and laity, scores might be named who would have adorned any age.

But, if this be so, it may be said, "How comes it that we hear so much of the scepticism of our day?" For one reason, because it is that of our day. It by no means follows that it is a pre-eminently characteristic feature of our time. The scepticism of many comes from "an evil heart of unbelief." They do not believe because they do not want to believe. They misbelieve because they want a belief suited to their life. But they do not know what to believe; they do not know what the Christian Faith is. Denominations that do not have any common faith cannot teach any. Those under their guidance cannot be expected to distinguish between that which is of the Faith and that which is mere opinion. And no doubt a great multitude have drifted into a vague sort of unbelief because they have been required to believe too much. A man may be led to think that Christianity is not for him because he has found it impossible to experience anything like that sort of religious chills-and-fever which he has been taught to think a prerequisite to a Christian life. A large class, too, have been taught that they must know all about "God's eternal decrees;" but, being modest men, they cannot say that they do. Thousands have been required to believe in the infallibility of that

amiable but narrow-minded old gentleman known as Leo XIII., and in a mass of modern additions to the Faith, which the vast majority of the saints at rest never thought of believing.

We suggest that when this is taken into account the present unrest and unsettlement of multitudes in our day is not very much to be wondered at. It is plain that in the one old, historic Faith of Christendom, there is nothing that need seem a thing hard to be believed by the most intelligent and cultivated of our day. That our's is a generation thoroughly dissatisfied with the confessions, platforms, and standards of the seventeenth century, is indeed true. As a consequence, there is no small degree of unsettlement, unrest, and drift. But this was sure to come sooner or later. It is a wonder that the reign of Calvin, and Luther, and Bucer, of Jonathan Edwards, and John Wesley, has lasted thus long. The break-up has come in our day. Who regrets it? A few ancient men may, the world does not. It will never return to the refinements of middle-age schoolmen, or to the logomachies of Calvinist or Arminian. We believe that more and more it will find rest and peace in the old Apostolic Faith and Order. One thing is certain, and that is, that the Church of the future will be the Church of the past.

— x —

Recreative Recreation

JOHN MORLEY, the eminent English author and politician, in a recent speech expressed the fear, that young people in our day are inclined to take their athletic sports too seriously and the business of life too lightly. He did not depreciate exhilarating exercise. On the contrary, he declared that he could view with sympathetic delight the whole population of the country, male and female, old and young, racing about on bicycles, if only they would observe due laws of moral proportion and reserve their main energies for duty. He was bold enough to hint that some part of the alleged success of the Germans in their desperate efforts to supplant English traders and manufacturers in the markets of the world, might be due to their economy of the time and strength their competitors spend in sport. This message is timely for our pleasure-loving generation, and, subject to necessary modifications, has its bearing on life on our side of the Atlantic also. It loses nothing of its force when we remember that the speaker is no strait-laced Puritan whose prejudices might color his judgment, but a philosophic thinker of exceptional breadth of view and tolerance of opinion. When he feels compelled to sound a note of warning, there must be a rock ahead which all moralists ought to point out clearly and loudly.

That rock, according to Mr. Morley, is the exalting of recreation out of its proper place and giving undue emphasis to enjoyment or amusement. The popular philosophy of the hour is the Hedonism which insists on enjoyment as the supreme aim of life. Readers who are growing old can easily recall how that in their youth there was a strenuousness in living and a devotion to duty which are rapidly passing away. The change has come largely through the decay of religious Puritanism and the adoption of lower ideals. In the old days our forefathers were inclined to take things too seriously. They suspected nearly everything that took the shape of amusement, and even

harmless games were either tabooed or grudgingly approved. Theatre-going and dancing were considered unmistakable evidences of worldliness. Asceticism pervaded conduct that claimed to be religious. The pendulum has now swung to the opposite extreme. Theatricals and dancing parties are resorted to as means of raising money for ecclesiastical purposes, and the scheme of a famous journalist who would have the Church of the future keep a theatre and run a saloon meets with favor in some quarters. Society in general worships openly at the shrine of the goddess of pleasure. Life for many is not measured by great thoughts and noble deeds, but by the amount of personal happiness that can be crowded into it. Amusement has become the business of the multitude.

It was high time that a protest should be sounded against the spirit of the age. Clergymen from time to time lift up their voices on the watch towers of Zion, but their faithful appeals fall unheeded on ears that listen only to the sirens of pleasure, or are laughed out of court as the bigoted plea of fanatics. John Morley's words cannot be dismissed so lightly, and it is to be hoped that they will inaugurate a revolt against accepted canons of conduct, which will lead men and women back to a saner and truer conception of the place of recreation.

Definition of a word is always necessary to a right grasp of its meaning. Recreation is but another name for amusement. Both words express the same idea. Recreation means to create over again, the building up of the system when it is exhausted. Scholars tell us that amusement is primarily derived from the halt which a dog makes in hunting, when he pauses to sniff the air in order to see in which way the scent lies. The pause is followed by starting off again at redoubled speed. Both words suggest the place that the thing which they signify should occupy in life. They are for the refreshing of our strength in order to renewed effort.

Recreation thus becomes a means to an end, not an end in itself. It is a necessary part of life, but it is not the whole of life. When you ask, "What part?" you raise one of the most difficult practical problems that any of us has to solve. It is easy to pronounce an opinion *ex-cathedra*, but that will not touch the root of the difficulty. A safe and sound rule is to be found in the axiom that that which recreates is real recreation, that which recreates energies for the battle of life and the striving after the attainment of a worthy purpose. Athletics are a good thing, but for the young man to whom they are becoming the supreme thing, they are no longer good, but bad and dangerous. Love of sport or pleasure is natural, but if it turns life into a huge playground it debases by paralyzing all the higher activities. The wise man keeps under everything which prevents him from rising to the heights of the ideal which shines before him in the moods and moments when he realizes his destiny as a son of God.

Our age is characterized by a mad rush after gold and pleasure. Both are equally unsatisfactory as goals of human activity. No life can rise above the purpose which dominates it. Live for gold, and gold is your life; live for pleasure, and pleasure is your life. Either life starves the soul and impoverishes manhood. The words of Augustine are as true to-day as when they were uttered first: "Thou hast made us for Thyself, and

our hearts are restless until they rest in Thee." Only in God can life reach its crown of achievement and blossom of beauty. This is the truth beaten out of sight by the eager search after pleasure in our age; but the pessimism which haunts thought and experience proves the rebellion of the heart against accepting the shadow as the reality.

— x —

Five-Minute Talks

BY CLINTON LOCKE

CX.

WRITING as I did last week on the duty of Christians to the State, led me to think of a question that has been often asked me by my younger brethren: "What is the duty of a priest in politics and toward the State"? I will say a few words about that. That we are to obey the government under which we live we get from St. Peter, to whom we are successors. He says, in plain words, "Submit yourself to every ordinance of man for the Lord's sake"; and he said that under the rule of about the most contemptible sovereign an unhappy nation ever had to endure, Nero, whom Farrar well calls "a tenth-rate actor entrusted with irresponsible power." It was to him the Apostle exhorts men to submit, simply because he was the symbol of the law, and, therefore, irrespective of his private character, he was to be obeyed. Both St. Peter and St. Paul lay down this great principle, that the form of the government is from man, but the authority of government is from God. And it took the priests of the Church many centuries to find that out, for the Church believed only in kings. Now she is equally at home in any kind of government. Some of our zealous Americans seem to think that a republic is God's plan of government, and that a monarchy is not; but both derive their authority from the same King of kings and President of presidents.

The Christian priest, then, has been enjoined obedience to the civil authority, with this sacred reservation—that whenever the civil authority sets itself against the plain law of God, and seeks to compel men to live against the commands of Christ, it is to be disobeyed, even though it bring you, as it brought St. Peter and thousands of his companions, to the gibbet or the flame, for they were all sentenced by civil authority on the charge of violating the law. Of course, it must be very plain that what we stand out for is the plain law of God. If the government should say (and in England it has said the equivalent): "Your surplices are too long; you must shorten them. You may wear green stoles, but not blue. You shall have no flowers or lights on altars," I should think we ought to submit, for such things are not matters of conscience. They do not touch vital points. If, however, the government should become agnostic, and should say: "You shall not teach children the Catechism or offer the Memorial Sacrifice"; or if it should be Popish, and should say: "You must acknowledge the Pope to be infallible, and must give up the chalice in the Communion," our duty would be to reply: "We will not obey. These things touch the sacredness of our conscience. You have no right to make such laws, and we mean to break them and evade them whenever we can." I am sure we would glory in setting at defiance and tricking in every way the officers of the law, just as the French priests did in the Reign of Terror.

With that understanding, let us priests never forget that we are Americans and owe certain duties to our country, and those duties are to set before the voters who, under God, form our cure, their duty as Christian men in this manner of voting; to teach them the great principles of the Gospel to be applied to politics as a necessary part of a man's duty; to tell them, with all the authority we consider ourselves to have, that it is sinful in any man to neglect the politics of his land, for he is their maker and their builder, and if he leaves them to the mercy and control of unchristian, unprincipled men—men who trade on the passions of their fellows—God will punish him for his neglect in the great day of account. While, however, I consider it my priestly duty to set forth clearly and distinctly the Christian principles of government, I do not think it my place to descend into the arena of daily politics and take up minute cases or local applications of the great doctrines of Christian honor, Christian integrity, Christian purity, as carried out by citizens. I think I should leave the application to laymen, and such things should be discussed in the press, in the meeting, in the convention. As a priest, I must strive to educate men in religion, so that when they write for the press, speak in the meeting, vote in the convention, go to the polls, they shall write, speak, and vote from a Christian standpoint and as influenced by Christian teaching. For example, I do not think I am called upon to champion from my pulpit prohibition against license, but to teach perfect temperance as the law of God, and leave the details to voters. As a citizen, I have a right to hold one or the other view; but I do not think I have a right from the chancel, in a doubtful question, to lay down any one course as the only course for a Christian to take. I must formulate great principles, but I think there my duty in this matter ends. Some modern agitators will call this cowardice, but I indignantly deny the charge. It is firm and long-settled conviction.

— x —

The Priest-Precacher

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

IV. HOW SHALL I PREACH—WRITTEN OR EXTEMPORE?

"SHALL I preach written or extempore sermons"? Years of practice and experience in both, and in the constant endeavor to become expert in both, dictate my answer. For those for whom this is written—written sermons, most certainly. As you are, and where you are, in your course as a preacher, put your main strength on the written sermon.

For these reasons: The careful writing of sermons is itself a discipline of the first order for the young preacher who desires to become a close thinker and a correct speaker. In no other way can he habituate himself to the use of well-considered material, a clear and compact order, and a correct style. Only in this way can he thoroughly free himself from youthful superficiality, inconsequential talk, false rhetoric, and a barren and distressful English. In short, only by the careful writing of sermons, with these ends in view, will many ever make themselves preachers at all. Beyond the well-constructed, well-delivered written sermon they may not be able to go. But that alone will be a solid and sure success.

It will bring better fruits than the average attempts at extempore preaching.

Besides all this, if the art of extempore preaching is to be acquired, successful practice in the art of composing and delivering written sermons is both its best preparative and its necessary accompaniment. He who has not attained some proficiency in the latter has not reached the first landing place in his ascent toward the former; and he who does not keep up the constant and careful practice of written composition will find his extempore preaching degenerating into mere rambling talk or windy harangue, garnished with bad rhetoric and sad English, and, perhaps, even slang. But do not, in this parallel practice of written composition, overlook the importance of revising your written sermons thoroughly before using them a second time. That is a very poor sermon which is not worthy of such a revision, and which cannot be made better by it. What is more, that is no growth as a thinker and preacher, which is satisfied with a last year's old sermon, or which can find nothing in it to be altered and amended. But do not be content with mere cursory erasures and interlineations. Revise the plan, re-study the matter, improve the style, and then re-write the whole. Make it practically an intellectual new birth. The benefit to be derived from this is hardly inferior to that gained from the preparation of a new sermon. Unless the latter is a thorough piece of work, it is greater.

This does not accord with the counsels of some preachers and the clamor of some people against written sermons; but it is sound and well-tested advice, nevertheless. There are sermons which, as written and read, justly provoke criticisms. They are lacking either in thought, logical order, clearness in style, sentential force, incisive Saxon English, or, perhaps, in all of them; and they are, at the same time, read, barely, and, perhaps, badly read at that; not, in any proper sense, delivered or preached. Such a sermon would be no better if unwritten and preached extempore. It would more likely be worse. The trouble with the sermon is, not that it is a written sermon, but that it is such a sermon in itself, or was made such, in its delivery.

There are, doubtless, preachers who will never be able to do any better. Let due allowance be made for them. But no devout, earnest, and resolute priest should be content to remain in this state of sermonizing unfitness and incapacity. Let him disabuse himself of the notion that a written sermon is a sort of necessary evil—a kind of pulpit Nazareth, out of which no good thing can be expected to come. Let him go vigorously to work to make it what it ought to be and can be. Let him begin the study of his sermon early in the week, and work at it early each day in the week. This will give the subject time to ripen in his thought, and enable him to give more care to the later composition and writing of the sermon. Let him put into his sermon as much clear, vigorous thinking of his own as he can, enriched, of course, by his reading, but not supplanted by it. No sermon is going to meet the demands of the American mind which does not contain both thought and food for thought. Let him, also, set his main points before his hearers in some clear, logical order which they can retain; make prevalent use of the shorter and more direct sentential forms; aim at force rather than finery in style, and express himself in sim-

ple but masterful, vernacular English—the language best “understood by the people.” Such a sermon will command their attention and produce results, unless it is killed outright by a bad delivery.

That this last may not be the case, the delivery should be hardly less a matter of careful preparation than the composition of the sermon. It touches more points than are thought of by some. To begin with, the very manuscript of the written sermon requires to be adapted to its special public use. It should be written in a clear, bold hand. It is not enough that it can be read in the study. It must be capable of being read with ease and freedom in the pulpit. Many preachers need to cultivate a special style of penmanship for their sermons. Then, too, the paragraphs should not only be clearly defined in their subject matter; they should also be more marked in their separation than is sufficient for common writing. A whole blank-line space between them is none too much. The preacher's eye must be able to distinguish at a glance, the change to a new paragraph. Besides this, passages of special importance, requiring greater freedom and force in delivery, should be either underscored throughout or be boldly marked in the margin. The eye should not only be able to note them instantly, but it should even be able to anticipate them. All this means that the manuscript should be expressly prepared for what may be called free delivery. That is, the sermon is neither to be simply read with the eyes glued to the paper; nor is it to be recited memoriter, the manuscript being wholly ignored. There should be an ease, freedom, and fluency, something between both.

Of not less importance is the right management of the voice. The failure of many in this direction is signal. It is astonishing how many preachers who use manuscript, appear to have no conception of the demands of an auditorium and a public effort, on the voice of the preacher. The ordinary or commonplace voice, so to speak, is as unsuited to the sermon as mere commonplace thought. The former should be as clear, express, and forcible as the latter. Hence let the preacher read and re-read his sermon beforehand, with his auditory before his mind's eye, and as he should read it in the pulpit, giving especial practice to the more important passages in order that they may be read with corresponding freedom and force. The best results in this preparatory exercise may be obtained from reading the sermon in the church itself.

Then in the actual delivery, let the preacher begin with a calm, clear, deliberate utterance, occasionally casting an observant glance at the more remote listeners, in order to note whether his voice reaches them distinctly or not. Throughout, read deliberately, distinctly, and with decision. Do not drone along, rattle on, mumble the consonants, nor jerk out emphatic words. Let there be, between paragraphs, a pause sufficient to prepare the hearer for the change. Do not, after the delivery of some forcible passage, hurry on to the next sentence. Give the people time to grasp the point, and yourself a chance to note the effect. The skillful marksman coolly catches the impact of the ball and the dropping of the game before he moves on. Thus delivered, a written sermon is not going to be a failure. On the contrary, its success, while not showy, is secure.

As for gesture, there is little to be said

here. This is because it has small place in written discourse. It requires an absolutely free delivery. The eye must be free to accompany the hand, or gesture is comparatively meaningless. To make a gesture with the latter while the former is fixed upon the manuscript is like aiming the gun in one direction while looking in another. Hence, gesture belongs to dramatic recitations and proper oratory. Except in the delivery of important passages which, from careful study, allow of a free delivery, it has no proper place in preaching a written sermon. And yet there are preachers who seem to think that no discourse can be forcible without gesture. Gesture may heighten force, where that exists. It does not produce force. The power of a written sermon lies in the strength of its thought and the vigor of its style. Its force in delivery depends on the earnestness of the preacher and his wonderful use of the voice. Let the preacher of the written sermon be both sparing and discreet in the use of gesture. Above all things let him avoid the pile-driving theory—that gesture is forcible only as it is frequent and violent.

Letters to the Editor

THE CLERGY RELIEF FUND

To the Editor of *The Living Church*:

I observe that the Rev. Mr. Holcombe suggests that the clergy themselves show a practical interest in the Clergy Relief Fund, to the extent of \$1 each a year. The suggestion seems to be a good one. But it will be fruitless without some organization. I would suggest that one of the clergy in each diocese, or archdeaconry, or county, or some convenient subdivision of a diocese, be asked to act as agent to collect from each clergyman within the subdivision the sum named, yearly, and forward it to the treasurer of the fund, less his expenses for collection.

A. SIDNEY DEALLEY.

Jamestown, N. Y., June 26, 1897.

CHRISTIAN BURIAL

To the Editor of *The Living Church*:

The Church denies Christian burial to those “who die excommunicate.” What is the status of those who excommunicate themselves? In nearly every parish there are a number of confirmed people who do not commune.

In the diocese of Pittsburgh, for instance, in 1896, there were 13,267 confirmed persons, and of these 11,659 communed during the year. Thus more than twelve per cent. of those entitled to commune did not commune. In certain parishes as high as 70 per cent. did not commune. These persons have practically excommunicated themselves. Many of them cannot be induced to prepare themselves for a worthy Communion. Suppose that one of them should die in this condition, would he be entitled to Christian burial?

P. W. G.

June 21st.

“WORDS FOR THE CHURCH”

To the Editor of *The Living Church*:

I have read with sincere appreciation the letter of Dr. Taylor, of Springfield, Ill., in reference to my little book. I thank him for his kindly expressions in reference to the first five addresses of the volume. He has written with such courtesy of spirit that I should be willing to leave his letter without reply, were it not that his appeal to the author for the correction of the concluding lecture demands, I feel, some public acknowledgment at my hands.

I cannot make the changes which he requests. Had Dr. Taylor brought to me any clear misstatement of fact or any direct and evident failure of inference, I should gladly have accepted his suggestions. What he asks, however, is the modification of my general conception of the doctrinal attitude of the Church; and that is, of

course, impossible, or I could not have written this particular address. My interest throughout the little book was constructive. I have written not to destroy but to upbuild. I think that Dr. Taylor will agree that the religious and—I am not ashamed to say—the ecclesiastical animus of the volume is reverently and sympathetically conservative. In the third of the lectures I have pleaded for the Church's right to the title of Catholicity, not according to the pseudo definitions of the present, but according to the plain, intentional, and historic sense of the word “Catholic” when that term was admitted to the Western Creeds. If, therefore, I have written of the doctrinal attitude of the Church I have tried to make clear what is, to me, her fairest claim to represent among us, in this land, the legitimately Catholic mind of the ecumenical age. I have tried to show that she has not added to the sufficient Faith of the past. I have written not to minimize certain formularies and conceptions which may be dear to us as Anglicans, but, through magnifying the ancient Creeds, to defend and to enforce those classic symbols which are dear to us as Catholics.

Dr. Taylor admits that the articles are not imposed “upon either the clergy or the laity” as of faith, and that, as a matter of fact, the Church does “tolerate” “within her fold” those who do not believe in the doctrine of the Apostolic Succession. His interpretation of the significance of these facts may be different from my own, but mine is an interpretation which was written, preached, and published by one who stands under the sanction of the Church's pulpit, under the guarantee of the same liberties vouchsafed to him, and who has spoken in the consciousness of the same priestly right which he is privileged to wield. Such a position must awaken, however, not the sense of irresponsibility but the sense of loyalty. The priest who has been so trusted must weigh all the more seriously the words he uses. He must be all the more careful worthily to respond to the confidence of the great society which has given him the opportunities and the commissions of the teacher. I therefore repeat that I have spoken (in the judgment of my thought and conscience) not only according to my own mind, but according to the mind of the Church. No man who intelligently reads the book can be in doubt as to my own personal attitude. But when this Church faults the sufficiency of the ecumenical settlement of the Faith by the addition and imposition of other doctrines—however true and however precious those doctrines may appear—she will assume a position which is characteristically Roman, and even more characteristically Protestant, but which can, in no sense, be Catholic.

EDGAR GARDNER MURPHY.

The Rectory, Chillicothe, Ohio, June 28, 1897.

Opinions of the Press

The Church Standard

THE REFORMED EPISCOPALIANS.—It has long been known that the Reformed Episcopalians of the Northwest have clung to the Church idea, refusing to part with or obliterate it, while the radicalism of the Eastern section has grown steadily more intolerant and implacable. At last, the end has come in the rather whimsical form of a regulation of ministerial vestments; but it has come. Radical congregationalism has triumphed, and it has ruthlessly trampled every vestige of old-fashioned Churchmanship under foot. The future course of things cannot be doubtful. The radical party will not go backward. What might very properly be called the Church party is utterly defeated, and unless it is ready and willing to surrender what it rightly holds to be the truth of God, it has no choice but to secede. It is not “the beginning of the end,” as Bishop Fallows expressed it, but the very end itself that has come upon the Reformed Episcopal Church. It has “dreed its ain weird,” as the Scotch folks say. Henceforth its ministry is alleged by a majority of its own people to be a quasi-academic function; its Churchmanship congregationalism, pure and

simple. In such a body, old-fashioned Evangelicals have no place in which it is possible for them to persuade themselves, as they sincerely did five and twenty years ago, that they are the true representatives of the line of Ridley, Latimer, and Cranmer. What shall they do? Establish a new sect, to perish as the sect of the Non-jurors did? That were hopeless, and as foolish as it would be hopeless. Why should they not come back?

New York Evening Post

COLLEGE ATHLETICS.—During the college year now approaching its close, there has been a marked change for the better in the attitude of faculties towards students engaged in athletics, so far as regards their stand in their studies. The fact cannot be disputed that the governing authorities have in recent years been far too lax in this matter. Young men who were in the front rank as rowers, football or baseball players, have been allowed undue privileges. The theory that colleges were designed for other purposes than the instruction of students was repeatedly carried so far that men who ought to have suffered severe penalties for gross failures in their studies escaped any punishment so long as they did well in the athletic pursuit to which they devoted practically all of their energies. A needed change is taking place in this respect. An indication of the revolution is found in the statement published last evening that seven regular players of the Rutgers College baseball team have been prohibited from practicing or playing with the team, by the college authorities, under the rule which prohibits students under conditions from such playing. At Yale the authorities now require athletes to have a stand in their studies of at least 2.25 on the scale of 4 in order that they may participate in intercollegiate contests. This is a higher stand than a man needs to escape being dropped from his class, and the rule is defended on the ground that one who represents his institution ought to make a decent showing in his studies.

Personal Mention

The Rev. Dr. E. W. Appleton is now in Europe, where he will spend three months.

The Rev. Robert C. Booth has been seeking rest at Atlantic City, N. J.

The Rev. A. S. Brown has been appointed priest in charge at Fergus Falls and Moorhead, diocese of Duluth.

The Rev. H. H. Bogart, of the diocese of Central New York, has been appointed to the charge of St. Matthew's church, Union City, and St. Peter's, Waterford, diocese of Pittsburgh, and began work in his new field of labor on July 1st.

The Rev. H. H. Clapham has been elected rector of Trinity church, Tacoma, and assumed charge as rector on the 1st Sunday after Trinity, at which time he presented 10 persons to the Bishop for Confirmation.

The Rev. Roberts Cole sailed on the 22nd ult. for England, where he will pass July and August.

The Rev. James H. Cloud has been appointed general missionary to the deaf-mutes of the diocese of Missouri, by Bishop Tuttle.

The Rev. Dr. J. H. Darlington has established himself and his family in his country home at Setauket, L. I. He returns to Brooklyn for the Sunday services, however.

The Rev. W. K. Douglas, of Grace church, St. Francisville, La., is in London attending the Conference.

The Rev. Alfred Wilson Griffin, chaplain of Kemper Hall, will have charge of Trinity church, Chicago, during the months of July and August, while the rector is out of the city. Address Trinity parish house, 101 26th st.

The Rev. W. B. Gordon has resigned his missionary work at Edgefield, S. C.

The Rev. Wm. Gardener takes duty at the church of All Angels, Shinnecock Hills, Southampton, L. I., from Sunday, July 11th, to Sunday, August 8th, inclusive, and may be addressed accordingly.

St. John's College, Annapolis, has conferred the degree of doctor of laws upon the Rev. Thomas P. Hughes, in consideration of his being the author of the Dictionary of Islam and other works.

The Rev. Robert Hope who was ordained deacon by Bishop Whitaker on Trinity Sunday, is about to sail for England. Mr. Hope was confirmed in South Africa, and was graduated from the General Theological Seminary, New York, meanwhile taking the degree of Ph.D. from the University of Pennsylvania. On his return in the fall, he will apply for service in Japan.

The Rev. John Brewster Hubbs, D.D., D.C.L., has accepted the rectorship of St. Peter's memorial church, Geneva, N. Y., to succeed the late Rev. James Rankine, D.D., LL.D.

The Rev. S. B. Hillock has resigned the rectorship of the church of the Holy Comforter, Sumter, S. C., to accept election as assistant minister of Grace church, Charleston, S. C.

Hobart College, Geneva, N. Y., at its recent commencement, bestowed the degree of D.D. upon the Rev. H. Richard Harris.

The Rev. Lewis H. Jackson has become rector of Holy Trinity church, Lansdale, Pa.

The Rev. W. Northey Jones is to be *locum tenens* of the church of the Holy Communion, South Orange, N. J., during the absence of the Rev. Lewis Cameron abroad.

The Rev. Henry Lubeck, LL.D., D.C.L., sailed for Europe, June 22nd, in the American liner, "St. Louis."

The Rev. Hugh Maguire has resigned as chaplain at the City Hospital, and has been transferred to the work at the penitentiary.

The Rev. A. B. Moorehouse will officiate at St. Luke's church, Saranac, N. Y., in the Adirondack Mountains, during the summer months.

The Rev. Lewis G. Morris has become assistant minister at the church of St. John the Evangelist, St. Paul, Minn. Address 43 Mackubin st.

The Rev. James Buchanan Nies, Ph.D., will spend the months of July and August on a ranch in New Mexico.

The Rev. Samuel Rhodes has accepted the position of assistant priest in St. Matthias' church, Toronto, Canada. Address 36 Manning ave.

The Rev. C. W. Robinson has gone to Europe.

The Rev. Harry Steele, of Mt. Vernon, jurisdiction of Olympia, is to take charge of the work on Gray's Harbor, June 15th.

The Rev. Francis C. Steinmetz has been passing vacation days at Newport, R. I.

The Rev. Dr. C. Ellis Stevens has gone to the White Mountains.

The Rev. Alfred R. Taylor, rector of Christ church, Portsmouth, S. Ohio, has been unanimously elected rector of St. Paul's church, Marion, Ohio, his duties commencing Aug. 1st.

The Missionary Bishop of Tokyo, Japan, sailed for England to attend the Lambeth Conference, June 22nd, in the White Star steamer, "Britannic."

The Bishop of Vermont sailed for Liverpool in the White Star steamer, "Britannic," June 22nd.

By appointment of Bishop Vincent, the Rev. John A. Howell, formerly of Lebanon, has been placed in charge of the mission at Linwood and St. John's, Fairview Heights, So. Ohio.

The Rev. Lionel A. Wye who has just graduated from the General Seminary, is to take temporary charge of St. John's church, Olympia, for the summer.

To Correspondents

SUBSCRIBER.—The best book to obtain for this purpose is "Our Family Ways," written by one of the Sisters of the Holy Nativity. This might afterward be followed up with "The New Creation," and "The Holy Warfare," by the same author, and of the same series. These books are published by The Young Churchman Company, Milwaukee, and may be obtained from them or from any Church book store at 50 cents each.

Ordinations

June 19th, in old St. Peter's church, Philadelphia, Mr. Samuel Ward, presented by the Rev. Howard Stoy, was admitted to the sacred order of deacons by the Rt. Rev. Dr. Anson R. Graves, Missionary Bishop of the Platte, who officiated at the request of the Bishop of New Jersey. The Rev. Mr. Ward goes to duty in the mission field of New Jersey, being in residence at the Mission House, Trenton, N. J.

On Trinity Sunday, at the church of the Holy Trinity, Paris, the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of Pittsburgh, advanced to the priesthood the Rev. Henry Walter Gaudion Mesny. The Bishop preached the sermon, and the candidate was presented by his brother, the Rev. Pedro S. Mesny, late of the church of the Holy Nativity, New York, who with the Rev. Dr. Morgan, the Rev. Mr. Le Brun, and the

Rev. Messrs. Harwood and Schuyler, united with the Bishop in the laying on of hands.

During the illness of Bishop Scarborough, two candidates have been ordained to the diaconate—Mr. Samuel Ward, by Bishop Graves, and Mr. C. Norman Levis, by Bishop Whitaker. The last named will serve as assistant to the Rev. Dr. Glazebrook, at Elizabeth.

Died

FRED.—On Wednesday, June 30th, 1897, at her home in Anadarkos, Okla., Mrs. Eugenia C., wife of Col. F. R. Fred, aged 60 years. Interment at Leesburg, Va.

SIEVERS-BARTEN.—At Norfolk, Va., June 26, 1897, the Rev. Otto Sievers-Barten, D.D., rector of Christ church, Norfolk.

"The golden evening brightens in the west;
Soon, soon to faithful warriors comes the rest;
Sweet is the calm of Paradise the bless'd.
Alleluia!"

STEWART.—Entered into rest, at Leghorn, Italy, on 30th of June, Graham Stewart, daughter of the late Lord Cockburn, and mother of the Rev. Walter C. Stewart, of Bath, Me., in her 81st year.

SANFORD.—On Saturday, June 5th, 1897, at her home in Ashippun, Wis., Mrs. Esther E., widow of the late Abel B. Sanford, and mother of the Rev. D. A. Sanford, aged 73 years.

WENTZ.—Entered into rest, at her home in Philadelphia, June 19, 1897, Lydia Butler Wentz. The burial service was held in St. Clement's church on Tuesday, June 22nd.

"Forever with the Lord."

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

Church and Parish

VACATION.—A beautiful outlook on the water, under the trees, climate sure cure for hay-fever; cottage for rent or sale; near Dr. Leffingwell's summer home, Old Mission, Mich. Address THEO. PRICE, St. John's, Mich.

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago.

A SMALL organ is much needed in the mission at Pickford, Mich., where the Bishop of Marquette is striving to build up a strong parish. Any church having one to give away, address G. W. STILWELL, candidate in charge.

A HOME is offered to a devout, well-bred, educated Churchwoman, in return for short hours' teaching. References requested. NICHOLAS FERRAR, LIVING CHURCH.

WANTED.—Books of Common Prayer of the following dates and imprints: 1822. S. Potter & Co., of Philadelphia, for the Common Prayer Book Society of Pennsylvania; 8o. 1832. New York: Protestant Episcopal Press; royal, 12 o. 1838. Protestant Episcopal Prayer Book Society of Philadelphia; 12 o. 1845. New York: Harper & Bros., and New York Bible and Common Prayer Book Society; 8 o. 1871. New York Bible and Common Prayer Book Society; royal, 8 o. Also wanted, Journals of General Conventions for the years 1822, 1823, 1832, 1835, 1838, 1841, and 1844. Address the Rev. JOHN WRIGHT, 383 E. Ninth st., St. Paul, Minn., giving price and condition of books.

IMPORTANT TO TEACHERS

The Bishop of Kentucky has a valuable school property in the suburbs of Louisville, known as Trinity Hall, consisting of about twenty acres, with a large four-story fireproof building, heated with steam and lighted by gas, capable of accommodating 100 pupils. He desires to find a competent person who will take this property and operate it on his own account. To the right person satisfactory terms will be given. Address WM. REINECKE, Louisville, Ky.

The Editor's Table

Calendar, July, 1897

4. 3rd Sunday after Trinity	Green.
11. 4th Sunday after Trinity	Green.
18. 5th Sunday after Trinity	Green.
25. ST. JAMES, Apostle; 6th Sunday after Trinity	Red.

Paradise

BY MRS. R. N. TURNER

Sweet home of rest beyond the skies,
To thee I lift my longing eyes;
To thee where tribulations cease,
And God bestows His endless peace!

To thee, to thee, O Paradise!
My hope, my faith, my song shall rise;
To thee, sweet country, fair and blest,
My home of joy, my hope of rest!

No care, temptation, sorrow, sin,
Thy pastures green shall enter in;
But rest eternal, joy divine,
In Christ's dear love shall there be mine!

O, joyous land, where happy throngs
Sing loud and high their triumph songs;
Where martyred saints victorious raise
Their anthems of adoring praise!

When shall my soul unfettered rise
To thy sweet joy, O Paradise?
When shall I wing my flight to thee,
And all thy radiant beauty see?

— x —

BISHOP McLAREN, on his visitation to Albion, Ill., in 1876, was put in possession of the following letter from the late Bishop Chase, which had never before been printed. Many readers will be glad to possess a copy. The letter is without date:

To Mr. Bryan Walker, Albion, Ill.

MY DEAR SIR:— I received yesterday your favor of the 3rd of July, inclosing \$3 for the *Mottoe*, of which I send you herewith three copies of the 8th number. You will see by reading this little book that we are not idle, nor indifferent to the spiritual wants of the diocese. Would that we had a minister for Albion! And we should have a supply for all our vacant stations if piety in and among our laity were what it should be. Men and Christian parents seem to forget that God who created and redeemed them, demands of them a portion of their children to preach His Gospel. It would make them better, if they were to say to their sons, "some of you must be educated as Samuel was, for the service of the divine temple." To that end, pray earnestly, that He will inspire your hearts to seek His directing and saving grace, to make you fit to bear good tidings of salvation to perishing souls. Tell your neighbors of this; and exhort them to do their duty. Remember that these words are spoken by an old man, your Christian Bishop, who expects soon to give an account of his stewardship to the Judge of all men. And what will his flock have to answer then? Read your Bibles, and study your Prayer Books, which put good words into your mouth to seek the good of God's spiritual Jerusalem, by prayer in your hearts to the Lord. Ever your faithful friend and obedient servant in Christ.

PHILAN'R CHASE.

— x —

On the Origin and Growth of Proper Names

BY ABBY STUART MARSH

THE idea of a distinctive name for each individual seems almost inherent in the human family. As far as we can learn, the ancient nations were content with one for each person; the Hebrews and the Greeks

certainly were, and the Romans at first had but one. They, however, soon followed the Sabine custom of using a prænomen also; with the patricians a cognomen was added.

The Hebrews are the first of whom we have any clear account in this giving of names. Usually, with them, a thought seems to give birth to the name, as seen all through the Old Testament history; witness the large motherhood in the name Eve.

In studying the nomenclature of the Greeks, one is struck with the lack of repetition; while the contrary is true of Roman proper names, as but about thirty or forty different ones were used by them, and nicknames were not unknown. The order was, first, the prænomen, indicating the individual; second, the nomen, the gens, or tribe; and last, the cognomen, the stirps, or family. Thus, with "the foremost man of all the world," Caius was the prænomen, Julius showed that he belonged to the Julian gens, and Cæsar was the cognomen or family name. In Roman parlance, it would be Caius Julius, or Caius Cæsar, rather than Julius Cæsar. A girl or woman had the feminine of her father's name, as Cornelia or Virginia.

In modern European languages, it is interesting to follow the same name in its different forms, as John, Gian, Hans, Ivan, and Johannes; and our sweet English Mary has its own form among all Christian nations.

The English have borrowed personal names from many sources; those with strong characteristics or interesting historical associations seem the most beautiful. I am sure every grown woman of culture and refinement would prefer Margaret to Daisy, pretty and appropriate as the latter may have been in early childhood. It seems to me that the character may be almost affected by the name. Are there not associations with Arthur, Harold, or Alfred which would awaken enthusiasm, and do not sweet, womanly graces seem almost to cling around Martha, Ruth, and Agnes? The friends who have named their three little daughters Margaret, Dorothy, and Barbara have surely given them strong and beautiful associations, with their several names, which will be more and more appreciated as the tiny maidens grow to a pure and true womanhood. A child inconsiderately named has hardly a fair start in life. Think of the poor Puritan children with the weight of verses of Scripture when Bible names failed; and, again, of the Violets and Pansies upon whom the winds of life may, perchance, blow very roughly.

An amusing story is told of the late Bishop Chase who was once called upon to baptize a child of the people, and who, when the parents or sponsors gave some pretentious name of ancient history, said, "Tut, tut, out with your heathen names! Call him Peter." And Peter he was accordingly baptized and called. This brings to mind the value and importance of the Christian name beyond the mere uses of daily life, the being known distinctively and individually by that name. May it not be that, as the bright baptismal drops sparkle on the tiny forehead, the Christian name is placed in shining letters in the "Lamb's Book of Life"?

Many points of interest come to light in studying the origin and growth of surnames. Though earlier traces do exist, they are not common in England before the eleventh century, and even now there are places in Wales where family names are not known. With the early Saxons, the thought seems to have

been nicknames rather than surnames, as Ethelred, the Unready; still there was some attempt to show relationship. With the descendants of Alfred, the prefix "Ead" meant prosperous, and the same idea is seen in the Celtic "Mac" and the Welsh "Ap," or "Neap," as in the "son," which follows many English names.

Some singular things are seen in the use of surnames, the derivation of the word being sire-name or father's name, though when first used some place, or some marked characteristic rather, was shown. Even after the idea of a family name was somewhat established, the younger branches often laid aside the father's name and took one of place. In Cheshire, in three generations, three different names have been found in the same family. The prefixes, "At" and "de," and the suffixes, "ton," "ham," "worth," and "bury," mean residence; and, as said before, "Mac," in the Celtic, means son, and "O," grandson. In some European countries the husband adds the wife's name to his own, and in Spain children take the mother's, if she be of higher rank.

(To be continued.)

— x —

Book Notices

The Nicene Creed. A Manual for the Use of Candidates for Holy Orders. By J. J. Lias, M.A. New York: The Macmillan Company.

The author in the preface gives his reasons for adding another to the numerous books of this nature which are continually issuing from the press. These reasons are four in number: First, the general absence of satisfactory text books. "Pearson's Manner and Matter" he regards as "out of date." This is putting it rather strongly. It is interesting to observe that Mr. Lias, as an examiner of candidates, considers that "many of them obtain their knowledge of the religion which they propose to teach, in a very unsatisfactory and haphazard way." In view of the discrimination in England against the clergy of the United States and the British colonies, on the ground of insufficient grounding in theological learning, this is a noteworthy admission. It could not be said of the majority of the graduates of our seminaries that they obtain their knowledge of theology in "an unsatisfactory and haphazard way." The second reason is the need of a "restatement of theological truth in the light of recent scientific discovery," a sort of thing of which we hear a good deal nowadays. It seems to indicate a confusion of thought as between dogmatic theology and apologetic. The author's reference to such a one-sided work as Allen's "Continuity of Christian Thought," as an illustration of his aim, is not reassuring. Thirdly, the need of the age, in Mr. Lias' opinion, is a series of manuals, as introductions to larger works. This is well, if the student is induced actually to go on to the study of the larger works, and does not stop with manuals. It is a tendency of the age to think that when one has read a "primer," he already knows all that is worth knowing. The last reason given is ironical. It is supposed that through the method employed in expounding the Faith of the Church a contribution may be afforded to a better understanding between the various divisions of Christianity. Doubtless there is truth in this, and the author has some thoughtful remarks, under this head, on the necessity of distinguishing more clearly between Catholic truth and pious opinion. But it seems a somewhat odd mode of expression to say that he will not assert of any doctrine or practice that "the Church has always held" or "prescribed" it, unless he finds evidence to that effect in the New Testament. It is manifest that a writer who proceeds upon such reasons as the second and fourth, will need watching. Properly applied and within the limitations which the very notion of a dogmatic creed necessarily implies, there may be room for a cer-

tain kind of restatement, and also for an irenic element. But it is terribly easy to exaggerate those elements. In short, "the bearing" as Bunsby said, "is in the application." The work, however, is really worthy of a good deal of commendation, though it lacks the precision of form which properly belongs to a dogmatic manual. To a large part of the book no exception can be taken on the ground of orthodoxy. The Kenotic heresy is well treated. We are most disappointed in the treatment of the Eucharistic Sacrifice and the Real Presence. The author shows on these points a lack of thoroughness. Perhaps also the irenic element comes into play in this connection. With some reservation, the volume seems very likely to be useful. But the student should be led on to read the works of the great theologians, and beware of resting satisfied with any mere manual.

The Church and Modern Society. Lectures and Addresses by John Ireland, Archbishop of St. Paul. Second Edition. Chicago and New York: D. H. McBride & Co. 1897.

Archbishop Ireland is a devoted patriot and a loyal Romanist. Both characteristics are clearly displayed in these addresses, delivered on various occasions and in various parts of the country. The addresses are eloquent, breezy, and inspiring, although now and then over rhetorical. The predominant topic which runs through them all is the relation between loyalty to the Church on the one hand, and loyalty to the State on the other. He believes with all his heart and mind that the two are consistent with each other, and necessary to each other. He would have his co-religionists be genuine Americans, liberal and progressive. He distinguishes as clearly as we should, between the spheres of Church and State, and repudiates the idea that the Roman Church designs to encroach upon the sphere of the State. He asserts, and in this we follow him not, that the Papacy has ever been on the side of loyalty to the State. Alas, what student can forget Canossa, and the two swords of Boniface VIII! Yet we believe that a genuine American spirit is growing up among the Romanists of this land, in spite of ultramontanists' efforts to repress it, and are not inclined to doubt the patriotism of liberal Papists. He has some very noble things to say on the need of liberal education, and on the value of true scientific and social advancement; and we agree heartily with much that he says touching our public schools. With him, we deplore the banishment of religious instruction from the public schools. He pleads not for the abolition of State schools, but for some arrangement whereby the claims of religion may be presented to the young without encroachment upon the liberty of private convictions. He suggests two plans. The first of these is that the State should give a purely secular education between certain hours, and that the various religious bodies should be allowed to take their own children at other hours under the same roof at their own expense. The other plan is that volunteer schools should present their pupils to State conducted examinations in secular branches, and that these schools should receive appropriations from the public school funds in proportion to the number of children who successfully pass the aforesaid examinations. We believe with the Archbishop that good citizenship depends upon good morals, and that good morals depend for their continuance, in public as well as private life, upon the early inculcation of religious sanctions.

A Woman's Part in a Revolution. By Mrs. John Hays Hammond. New York: Longmans, Green & Co. Pp. 144. Price, \$1.

Readers of the newspapers will remember the interest with which they followed the political complications in South Africa something more than a year ago. In this volume we have the story of those strange and trying experiences told from a woman's point of view. The woman is Mrs. Hammond, wife of one of the chief reformers, whose life was in jeopardy, and daughter of Judge Harris, of Vicksburg. She possesses a keen American sense of humor, which often

breaks out at the most serious parts of the tale. Her record of fact is better reading than most of the fiction of the present day.

The Out-of-Door Library: Mountain Climbing. By Edward L. Wilson, Edwin Lord Weeks, A. F. Jaccaci, Mark Brickell Kerr, William Williams, H. F. B. Lynch, Sir W. Martin Conway. New York: Charles Scribner's Sons. Price, \$1.50.

The pleasantest reading in the book is "Mount Washington in Winter," by Edward L. Wilson. There is ideality, imagination, poetry, in this description, and not a mere desire to get on top, with the consequent physical exaltation resulting from such an achievement. We once heard an ardent admirer of Swiss scenery say that the last thing to be done to a mountain was to ascend it, and doubtless he was right. The Jung Frau, from Interlaken, is beautiful as the Venus de Milo, but a nearer acquaintance reveals only the horror of snow piled on snow, crags on crags. But difficulty, pure and simple, has a wonderful attraction for some, and all such will be charmed with this narration of mountain climbs, including Mt. Elias, Mt. Aetna, Mt. Ararat, and a thousand miles through the Alps. The illustrations add much to the interest of the book.

The Missionary Sheriff: Being Incidents in the Life of a Plain Man who Tried to do His Duty. By Octave Thanet. Illustrated by A. B. Frost and Clifford Carleton. New York: Harper & Brothers.

Six stories under one cover, full of the flavor of Western life, teeming with adventure, and sure to be read from beginning to end. Mr. Amos Wickliff, the amiable sheriff, appears through them all, and one has the pleasure of meeting an interesting old acquaintance in every tale. They have all appeared in the magazines, but any one who has read "The Cabinet Organ" or "The Defeat of Amos Wickliff" will be glad to have them in this attractive and portable form.

A Haunt of Ancient Peace. Memories of Mr. Nicholas Farrar's House at Little Gidding, and of his Friends, Dr. Donne and Mr. George Herbert. A Story. By Emma Marshall. With Illustrations by T. Hamilton Crawford. New York: Macmillan & Co. Price, \$1.50.

More than two centuries lie between our time and the lives and work of the three men here described. Although several characters in the story are imaginary, the saintly rector of Bemerton, and Dr. Donne, the "Poet Preacher," and Nicholas Farrar, George Herbert's dear and trusted friend, are strikingly brought before us. The important work done at Little Gidding, when the country was on the eve of a great revolution, and the service of the Church so soon to fall into disuse, is here beautifully and vividly portrayed.

The Burglar Who Moved Paradise. By Herbert D. Ward. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

A delicious book of breezy nonsense, wisdom, and sentimentality. The very title, with its utterly incongruous combination of ideas, a Burglar and Paradise, and the moving thereof, is a specimen of the subtle spirit of wit and humor which pervades the whole narrative, in which things utterly remote are shown to be related in the most unexpected manner. The commonplaces of life gleam with new lights, ridiculous as well as sublime. The wedding scene, as simple as the Vicar of Wakefield, moves one to laughter and to tears, and the "Moving of Paradise" has all the grotesque magnificence of some of De Quincey's imaginations. Perhaps the moral of the whole thing is that where two are really congenial Paradise is assured.

The Open Mystery; a Reading of the Mosaic Story. By A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

This is a readable and sensible book on the Bible story as contained in the Five Books of Moses, just such as a mother would like to master, in order that she might herself direct her children in their study of the Scriptures. Taken as a mere literary production there is no more fascinating story for children than that which

treats of the beginnings of all things as contained in the Old Testament; but children ask so many questions, and parents are so often tinged with half-formed doubts, and tainted with crude suggestions about the "Mistakes of Moses" and all that, that they are not troubled when their young people leave the Holy Book of God unopened and unknown. Now this book of Mrs. Whitney's supplies that poetic, introspective, and ever reverent help which will enlighten many a seemingly dark place in the Scriptures with needed light. It will be a help indeed to young and old. Here is a little taste of the metaphysics of the volume, which will show how deep matters are treated in a simple way: "Can one imagine *no*-thing? no lights, no air, no sound; no *place*, even, that has no thing in it; for a place would be something—a space between things. We can not think of absolute emptiness and non-existence; we cannot think away everything; we can only push things apart from each other, leaving room for what may have been, or might be, between them. We cannot look into vacancy, except from something next to vacancy, upon which we stand. Vacancy is only a place for something. We think away out to the edge of nothing, and lo! we come against its edge. We try to imagine a hole with nothing in it, and we find there must be something around it for it to be a hole." This extract may awaken a desire for further investigation of the book. Living springs of poetic fancy and sentiment will be found therein in abundance.

Magazines and Reviews

Julian Hawthorne was recently sent by *The Cosmopolitan* as special commissioner to India, to investigate the horrors of the plague and famine, and his first report of his visit appears in the July issue of the magazine. It reveals a terrible condition. One is impressed particularly with the ignorant dread of the natives of any help extended them. They endeavor to hide both the dead and dying by every device that ingenuity or desperation suggests. "The efforts to check the plague is like fighting in deep water to save a man resolved to drown himself." Prof. H. T. Peck, of Columbia University, treats of some phases of American education, taking a radical position which is criticised by the editor of the magazine, more particularly his statement that "education means ambition, and ambition means discontent." It is an argument against free education for all. He would have only an educated aristocracy.

The Preachers' Magazine for July contains a large store of useful and suggestive matter for preachers. Dean Farrar's pen furnishes a sermon on "Religious unreality." In the spirit of Thomas Carlyle he tirades against shams and formalism, and tells us "how rare it is to be refreshed and uplifted by even a single inspiring example." We pity the good Dean of Canterbury, for evidently he is "constrained to dwell with Mesech." The Rev. Dr. G. F. Pentecost discourses earnestly on "Christian Unity in Diversity," but so long as our separated brethren approach Christianity as a religious philosophy, or voluntary organization, and not as an organism, it seems utterly hopeless to discuss with them terms of reunion. Dr. Pentecost is gravely in error and makes himself a judge, when he writes: "In certain quarters we find that interest and enthusiasm, devotion and loyalty, gather about what they call 'The Church' rather than about the Lord Himself; and more interest is manifested in ecclesiastical order and ritualistic precision than in spiritual life." Such sitting in judgment on any class should receive no place in the discourses or talk of any man. We point Dr. Pentecost to the lives of Drs. Pusey and Liddon, now at rest, and to Drs. Dix and Houghton, men devoted to the interest of the Church with intensity and loyalty, and all because of their love for God. Several outlines of sermons are provided in the magazine. Of these we notice one by Baring Gould, on Exod. xiv:15. There are notes and illustrations for sermons and Bible class work provided in great plenty.

The Household

The Boarder at Willoughby's

BY MRS. J. D. H. BROWNE

NAN WILLOUGHBY and the Katydids had the *mesa* all to themselves through the afternoon. It was a wide, breezy place; the fresh, golden stubble-land stretching to right and left, northward the Sierra, southward a low ridge crowned with sycamores, beyond which stood the rude ranch-house, known by the scattered dwellers between San Bernardino and Perris, and the drivers of the coach plying between the two places, as "Willoughby's."

Nan was old Willoughby's granddaughter, the only young human thing about the place. Young, human companionship she had never known, and so had made her friends of the calves and the colts and lambs who had accepted her as playmate and fellow.

But indeed all things, whether old or young, loved Nan. She was as sweet and wholesome as the breeze that swept over the lonely, glorious upland, as sunshiny and gay as the very sunshine itself, and her eyes were blue and pure as the over-bending sky. "Is she a child or a woman?" you might have asked, had you seen her that afternoon, half sitting, half lying in the shadow of the huge ancient live oak that stood, a solitary landmark, in the midst of the stubble. She was in fact both, almost a woman in years—Nan was nearly nineteen—a child in ignorance of the world, of any world beyond this lovely solitude of sun-bathed stretches and wondrous mountain outlines and blue infinitudes of sky.

The girl was supposed to be "looking after the cows," but she had let them wander down to a little sunken hollow, through which crept a stream whose course was marked by a line of willows and alders. The cows would not go far, Nan knew; she could easily get them together, and this patch of black shadow with the sunshine all around was so delightful.

She had a worn out little volume resting on her lap, and she would pore over it for a while, and then look off to the mountains or up into the blue, where a few fleecy clouds were sailing. Nan had had no "schooling," but the old folks had taught her, in a desultory sort of way, how to read and write, and Nan had kept up her accomplishments.

The air was full of the thin, incessant sound of the Katydids. It was a pleasant, familiar sound, that belonged to the *mesa*. There was no other for a long time, except an occasional distant bark from the old sheep dog, or perhaps a faint crow from the barnyard behind the house.

It was getting on towards sunset; the light was growing softer, the mountains were beginning to put on the magical coloring of evening. From where Nan sat under the live oak there was a view East and West for many miles, of the great valley below the *mesa*. The coach road dwindling to a thread in the distance on either hand, climbed up over one corner of the "Willoughby place," to avoid a deep gulch which lay below like a great rent through the level land.

Sometimes, if the passengers were few or in no particular hurry, the driver would stop to breathe his horses, and, giving the lines to the man next him, would go across the *mesa* for a ten minutes' talk with old Willoughby and his wife, which included a glass of the old woman's home-brewed ale or

a cup of coffee; sometimes he had a parcel of goods to deliver. The coach was the one link between the solitary ranch and the outside world.

This evening Nan, whose ear could detect distant sounds almost as soon as an Indian might have done, heard the far-off creak of the coach wheels, and watched it slowly emerge from below the hill. There were two passengers in it, one sitting beside the driver, and the latter, handing him the lines, got down from his seat and came more hurriedly than usual along the road leading to the ranch-house. He was a gaunt, rough-looking man, brown as a Mexican, with a long grizzled beard, and a huge, old *sombrero* tilted over his keen eyes.

"Hullo Nan!" he called, as he came within speaking distance of the girl. "Is your maw in th' house? I've got somethin' to ask her."

"I guess she's about somewhere," Nan replied, jumping up and herself going towards the house, "what is it?"

"I hain't got no time to tell it twice over," he said; "you go find your maw or your paw, and then you can hear. Hurry up, there's a purty. I'm after my time anyway."

Nan ran into the kitchen, and not finding anyone ran out into the barnyard. "Granny," she called, "here's Mr. Sloane, he wants to speak to you."

The old woman who had been feeding her poultry, put down her pail of grain and came into the house.

"Well, Mr. Sloane," she said, turning a wrinkled, good-humored face towards the driver, "what's up?"

"D' you want a boarder, Miss Willoughby," said the man, "cas if you do, I've got one right here for you."

"A boarder!" repeated Mrs. Willoughby, in blank surprise; "sakes alive, who'd want to come boardin' here!"

"Well, I tell you, I've got one if you'll have him, and I guess he's a pretty good sort. He ain't, so to speak, very strong, and he's been told by the doctor that what he wants is fresh air and quiet, and I reckon them two articles he can git here, and as fur food, you've got cows and chickens and good bread, and you're a good cook, and I s'pose you've got a place where he can sleep. He asked me if I knew any ranch where he could stop awhile, and I thought of you. Ef he can't be comfortable here, he's hard to please. Well, what d' you say?"

There was no occasion to take counsel with "the old man," for Mrs. Willoughby was fully conscious that all household authority was vested in her own small, weather-beaten, time-worn person, and that all she did was right in her husband's eyes.

"Well," she said, after a few minutes of profound cogitation, "bring him along; I'll do what I can fur him."

Sloane nodded and went out without another word.

"A boarder!" said Nan, almost breathlessly. Here was indeed an event extraordinary, and utterly unlooked for.

"Well," said Mrs. Willoughby, "if we don't like him, there's no need to have him stay, but Mr. Sloane mostly knows what folks is made of. Where are them cows, Nan? Have you let 'em go off by themselves? Now, you go right after 'em and bring 'em home. How do' you suppose I'm to get fresh milk for that boarder's supper?"

Nan was glad to escape, for the thought of the stranger who was so near at hand filled her with a new shyness and excitement.

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.
PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

She went out at the back of the house, through the barnyard, and down the slope to the stream. There was always a strip of herbage by the water in the shade of the alders, and after going on a little distance she found the cows near each other, busily browsing. Nan broke off a switch from an alder, and approached them. "Come Beauty, come Mooley, come my pretty Dimple, you've got to go home." And the cows, after a parting nip or two, slowly obeyed, and trotted on before her.

Nan was in no hurry to reach the house. It was not quite milking time yet, so she drove the cows very leisurely up the slope and into their corral, and then went into the barn to find her grandfather. He and the old Mexican hired man had been piling the fresh barley straw together.

"Where's granddad, Lewis? I've brought the cows home."

"Gone in the house," said Lewis, "I've got to milk this evening."

"Well, I'll help you," said the girl; "shall I?"

"Si, si, Chiquita," (little one), said the man. He had known Nan from a baby and liked to have her near. "I'll go get the pails." Nan was not fond of milking, but

The Spreewälderin Costume

seems quaint and curious compared with the American woman's dress. Every stitch and frill of these quaint costumes, and every bit of dream-like art in modern woman's attire, can be made on the

SINGER

Sewing
Machine



The ordinary every day sewing may not only be done quicker and with less fatigue than on any other machine, but the most delicate fabrics can be handled without marring. Look for this:



OFFICES IN EVERY CITY.

this evening she would have welcomed any occupation that might keep her out of doors, and delay a meeting with the boarder.

But the cows were milked at last, and just as Lewis was about to carry the foaming pails into the house, the grandmother came to the back door. "Nan, Nan, whatever has come to that child? Well, you ain't goin' to let me get supper alone to-night, air you?"

"No, granny, I'm coming. I've been helping Lewis with the milking." She followed her grandmother into the outer kitchen and busied herself with the supper.

When Nan at last entered the room where old Willoughby and the boarder were sitting, she saw before her a man so utterly different from any one she had ever known, that her blue eyes rested on him for a moment in frank wonder. The boarder was somewhat above the average height, rather slenderly built, with the quiet grace of a man belonging to "the privileged classes," and reared in the centres of civilization. He was dressed in a gray traveling suit of the plainest sort, but which, in contrast to the clothing of the men on the ranch, seemed to Nan exquisite in its mysterious perfection. His face was pale, the features delicate and clean-cut, the mouth was shaded by a brown mustache, the waving, carefully trimmed hair was of a lighter shade, the eyes were deep set and very dark and brilliant. It was a face that might have attracted notice in a crowd. Here, in the solitude, here in the eyes of innocent, ignorant Nan, it seemed almost as the face of an angel.

The boarder for his part saw Nan as we have described her. "Is she a child or a woman?" he asked himself, as he met the wondering look in her eyes, but he stood up when she came into the room, and looked at his host, as if expecting an introduction.

"This is our Nan," said the old rancher, with an inflection of loving pride in his voice. "She's the only young one we've got about the place, leastways till you come along, Mister."

Nan acknowledged the introduction with a little nod, and the boarder murmured a conventional word or two, but the quaint room which had seemed pleasant before, seemed doubly pleasant now, he thought, with this bright-faced creature in her cotton gown, moving about in it.

"We ain't much used to visitors," said Mrs. Willoughby, as they seated themselves at table, "so you've got to excuse things; you've got to take us as we air."

"I don't ask anything better," answered the boarder pleasantly. "It was very good of you to take me in, and I will give you as little trouble as possible. This is just the sort of place I was looking for. The fact is, I have been ill in New York, and my doctor prescribed California air and sunshine, quiet and country fare, and all this I am sure I shall have with you here."

The old people looked approvingly at this "sensible-spoken" young man, with his kindly ways and handsome face, and Nan, stealing a glance at him, sat in delighted wonder.

"When I get stronger," he said, "I shall hope to get nearer those wonderful mountains, but I must not think of climbing just yet."

"You've got to see our canyon," said the old man: "that ain't no distance from here. It's a queer sort o' place, and sometimes folks have come from a long way off to see it. Our Nan will take you there some day.

There ain't much of this here neighborhood that child don't know." To the old people Nan was still a child.

"I shall be very much obliged to Miss—Miss Nan, if she will show me the canyon sometime," replied the guest, smiling and bowing in Nan's direction, and Nan's answering smile gave a new charm to her face.

A week or two had gone by, and the boarder whose name, by the bye, was Harvey Elliot, barrister of New York, already looked healthier and heartier. He spent his days almost wholly out of doors, sometimes following old Willoughby about the ranch, and picking up knowledge of farming operations, sometimes chatting with old Mrs. Willoughby, and oftener with Nan, when her household tasks were over, or even helping her "to look after the cows" in the river bottom; for these few days had quite swept away Nan's shyness.

The girl had given herself up without a thought of hesitancy to this new companionship. For these two, standing at the two extremes of social life, the one reared in the artificial atmosphere of the highest civilization, college bred, and cultured in the widest sense: the other a child of the wilderness, the product, as it were, of the free air and illimitable sunshine of the far West, as innocent of the world's ways as the wild birds that haunted the trees by the brookside, these two were companions.

To Harvey Elliot the beautiful creature, free and graceful as a young fawn, was constantly attractive, and to Nan, this sudden revelation of humanity in so goodly a guise, was absolutely delightful.

The first time the boarder had strolled down to the great live oak, he found lying on the ground a much worn, shabby little volume. It was the one which Nan had been reading on the afternoon of his arrival, when the driver of the coach had accosted her, and she had forgotten it ever since, though it was her favorite book. Elliot picked it up with some curiosity. It was a torn, imperfect copy of Scott's "Ivanhoe." Some forty years before, the Willoughby's had come out West from "way back in Maine," and had brought some few books with them, of which that was one. "Had that pretty Nan been reading it?" the young man wondered. There was something pathetic to him in the thought of the solitary girl reading of those old-time doings, and knowing nothing of the great stirring world of to-day. He caught sight of her driving the cattle down the slope and followed her.

"I have found a book under the big tree, Miss Nan," he said, as he came up to her, "were you reading it?"

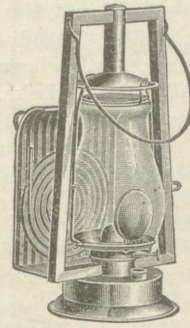
"Yes," said Nan, "I can't think how I came to forget it. I thank you."

"Do you like it?" he asked.

"Yes," she answered, "I love it. I read it a good deal."

"You are fond of reading?"

The Buckeye Dash Lamp



lights the darkest road 200 feet ahead, and is equally good as a side lamp or hand lantern. Has a powerful reflector and bull's-eye lens. Won't blow out in the strongest wind. Send for our catalogue.

Buy it of your dealer. He has it, or can get it if you insist. Mention this paper.

STEAM GAUGE & LANTERN COMPANY, Syracuse, N. Y.

PENNOYER SANITARIUM,
KENOSHA, WIS.

An Ideal Inn for the sick or well.

Pure air. Pure water.

Rural surroundings.

For illustrated book, address, N. F. PENNOYER, M.D., Mgr., Chicago office, 70 State-st. Tuesdays 1:30 to 1:45.

"The Alma," Alma, Mich.

A PERFECT HEALTH RESORT.

Interlaken Sanatorium
La Porte, Ind.

Invalids' ideal retreat for mental and nervous afflictions, prostration from age, disease, habits, overwork and worry. A charming home. Send for descriptive circulars. Best of reference. Mention this paper.

H. WARDNER, M.D., Supt.



Copyright, 1897, by James Charlton.

GOOD MORNING!

Have you ever traveled via the

Chicago & Alton R.R.

between Chicago and Kansas City, Chicago and St. Louis, Chicago and Peoria, and St. Louis and Kansas City. It is "America's most popular railroad" and offers perfect passenger service between Chicago and Denver, Colorado, Chicago and Hot Springs, Arkansas, and Chicago and California.

James Charlton, General Passenger and Ticket Agent, Chicago, Illinois.

Time's Verdict.

Popularity comes not by chance to the remedy that grows in favor for fifty years.

Tarrant's Effervescent Seltzer Aperient is popular because it is the one perfect remedy for sick headache, biliousness, constipation and digestive disorders.

It's grateful to the taste. All Druggists. Soc. and St. TARRANT & CO., CHEMISTS, NEW YORK



"O my, yes! I've read everything we have, time and again."

"And what else have you?"

"There's the Bible, of course," said Nan, "and there's part of a book called 'Paradise Lost,' and there's this 'Ivanhoe' and a beautiful one called 'The Lady of the Lake.' Then there's a book of terrible stories by Edgar Allen Poe. I don't read them often, and there's a History of England and a few more."

"Did you ever go to school, Miss Nan?"

"O, no, there's no school anywhere's nearer than San Bernardino, I guess. Granny taught me to read years and years ago; she taught me to write, too, but I can't write so well."

"I should like to send you some books," he said, kindly. "You would enjoy some fresh ones, wouldn't you?"

"Yes, I guess I would," said Nan. "I suppose you have read most everything."

Elliot smiled. "I have read a good deal," he answered, "but nothing compared to what there is to be read."

Nan looked thoughtful for a moment. "It must be wonderful to know all that you know," she said.

"And yet, Miss Nan, you have known some things all your life that I knew nothing of till I came out here to California. You have always known those wonderful mountains and this wide sunshiny land and the glorious night skies, with nothing to shut out the stars. That's a better sort of knowledge than some of my book-learning."

Nan smiled up into his face. "Well, you're getting that kind of learning, too," she said; "and I guess grandfather is teaching you something about ranching."

"Yes, indeed, I'm picking up knowledge all the time."

"And grandfather says he's learning from you right straight along," said the girl gaily. "He says he had kind of forgotten there was any world the other side of the mountains, till you came along."

"What a pleasant place this is," said Elliott presently, when they had strolled a little further along the narrow foot-path under the alders. "Where does it lead to?"

"Why, it goes up to the canyon grandfather was telling you about. Some day, when you feel like it, I'll take you there."

She was walking in front of him, a hazel switch, her wand of office when she was driving the cows, in one hand, her coarse straw hat in the other, for here in the shade it was pleasant to feel the breeze blowing on one's forehead. Her heavy brown braids hung down her shoulders, and a few little ringlets that had escaped nestled against her fair, round throat. Now and then when a branch grew out into the path, she pushed it aside to let Elliot pass. Then they came to the cows' feeding place, and seated themselves upon a fallen tree.

It was a warm, drowsy afternoon. The stream went rippling and whispering by, throwing up a wavelet here and there against the coarse grass and sedges along its bank. The cows moved slowly about, munching as they went; the note of a bird fell now and again upon the quiet air. Nan and the boarder sat silent for a while. Elliot had taken up Nan's switch, and was carelessly drawing lines and letters on the ground with it.

"Look at Grayback," said Nan suddenly, pointing through an opening in the alders. "Isn't he a great, wonderful mountain? Seems to me as if he was watching the valley—kind of guarding us."

Elliot looked up. The highest mountain of the San Bernardino range, locally called Grayback, snow-crowned through a great part of the year, rises in vast sublimity into the glorious sky, and is visible from almost everywhere for fifty or sixty miles around. Through the gap in the alders the great immoveable mountain seemed now, as Nan had said, to be keeping watch over these two ephemeral mortals below.

"Yes," said Elliot, and there came a shade of gravity to his face, "he looks as if he were watching us. I wonder whether he is watching to find out what sort of a fellow it is who is sitting here with his old friend, Miss Nan."

Nan laughed heartily. "Well, Grayback," she said, addressing the mountain, with a saucy little nod, "I guess you and me don't know him long enough to tell all about him; but," and here she turned to Elliot with a sweet, arch look, "we think he's a pretty good sort."

"I thank you, Miss Nan," said Elliot. "I'll try to deserve your good opinion, and I'm glad you think Grayback shares it. I rather envy you your intimate acquaintance with him. It isn't everybody who could presume to be on such terms with his majesty."

"Oh," said the girl, with twinkling eyes, "him and me tell each other everything."

Nothing could be prettier than she looked as she spoke thus in her innocent merriment, and the thought came to Elliot that she might well be nearer the heart of nature than those who only see her afar off. As he met Nan's eyes, some lines, by an unknown poet, recurred to him:

"When his eyes on hers were bent,
Her's, as Eve's, were innocent,
And the tender summer skies
Were as those of Paradise."

Again a little silence fell between them, and then Nan said: "It's queer, Mr. Elliot, how soon we got to be friends. Grandfather says it seems as if you'd always been here, and I can't hardly think it's only two weeks to-day. You're ever so much better, ain't you?"

"Ever so much," he answered. "If I go on like this, I shall be a well man soon, and then—"

"And then?" said Nan.

He was about to have said, "and then I shall be going back to the world and my work again," but there was something in Nan's eyes that made him break off. "And then I shall try to make a nearer acquaintance with Grayback; perhaps climb up to his very top."

(To be concluded.)

Soon Cured

Complaints Yield to Hood's Sarsaparilla.

"I was troubled with pimples on the face, and I have been afflicted with female difficulties. I began taking Hood's Sarsaparilla, and was soon cured of my troubles. I hope others, who read my testimonial will also be benefited by Hood's Sarsaparilla." Mrs. R. B. MILLER, 314 Malone Avenue, Peoria, Illinois. Remember

Hood's Sarsaparilla

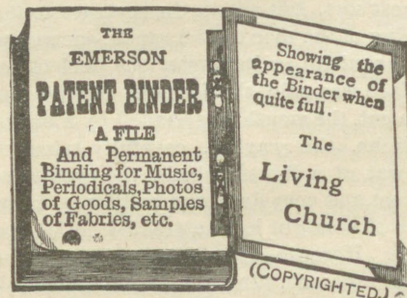
Is the best—in fact, the One True Blood Purifier.

Hood's Pills cure indigestion. 25 cents.

... Bind Your Copies of ...

THE LIVING CHURCH

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to



THE LIVING CHURCH,

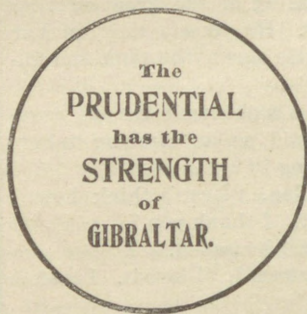
55 Dearborn Street, Chicago.

J. M. ONDERDONK,
ECCLESIASTICAL EMBROIDERIES
AND CHURCH FURNISHINGS
106 and 108 E. 23rd Street New York.

GEO. E. ANDROVETTE & CO.,
STAINED GLASS,
27-29 So. Clinton St., Chicago, Ill.

TO LIVE WELL AND HAPPILY
Use "Garland" Stoves and Ranges

The Business of Life



Is serious. One ought to guard the interests of the whole family by making it part of our business of life to have policies of Life Insurance in

THE PRUDENTIAL

Assets,	✓	✓	\$19,541,827
Income,	✓	✓	14,158,445
Surplus,	✓	✓	4,034,116

THE PRUDENTIAL insures children, womtn, and men. Ages 1 to 70. Amounts \$15 to \$50,000. Premiums payable yearly, half-yearly, quarterly, weekly.

Write for descriptive literature.

The Prudential Insurance Company of America,

Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

Educational

CONNECTICUT



Woodside Seminary,
City advantages for culture and study.
Experienced teachers.
MISS SARA J. SMITH, Prin.,
Hartford Conn.

DISTRICT OF COLUMBIA

Washington College

For Young Ladies.
Thorough courses. Experienced faculty. Bountiful table. Charming location in park of ten acres. Overlooks Capitol. New buildings, elegantly furnished.
F. MENEFEE, President, Washington, D. C.

ILLINOIS

St. Mary's, Knoxville, Illinois,

Now in its Twenty-Ninth Year.
Prominent families in every Western State, during a quarter of a century, have been patrons of this "SCHOOL FOR GIRLS and COLLEGE FOR YOUNG WOMEN." Students are received at any time when there is a vacancy. Escort furnished from Chicago without charge. Address,
The Rev. C. W. LEFFINGWELL, D.D. Rector.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.
Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

St. Alban's Academy,

Knoxville, Ill.
A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.
A. H. NOYES, Headmaster

CHICAGO COLLEGE OF LAW

LAW DEPARTMENT LAKE FOREST UNIVERSITY.
Hon. T. A. Moran, LL. D., Dean. Session each week day evening. For information address Elmer E. Barrett, LL. B., Sec'y, 100 Washington Street, Chicago.

INDIANA

Knickerbacker Hall,

Indianapolis, Indiana.
College preparation and special courses. The Rt. Rev. John Hazen White, D.D., rector.
MARY HELEN YERKES,
SUSAN HILL YERKES,
Principals.

MASSACHUSETTS

Conservatory Life

is most healthful and delightful. The teachers are masters; the students are enthusiasts. Everything in the equipment and environment of the

New England CONSERVATORY OF MUSIC

tends to encourage high ideals and a devotion to art.
GEORGE W. CHADWICK, Musical Director.
Send for our catalogue to
FRANK W. HALB, Gen'l Mangr., Boston, Mass.

Bradford Academy,

Founded 1803. For the higher education of young women. Classical and Scientific course of study, also Preparatory and Optional. Year begins Sept. 15, 1897.
Miss Ida C. Allen, Prin., Bradford, Mass.

MINNESOTA

St. Mary's Hall for Girls,

Thirty-second year opens Sept. 15th, 1897. Terms \$350 per year. Pupils prepared for college. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; Miss CAROLINE WRIGHT ELLS, Principal. For catalogue, address St. Mary's Hall, Faribault, Minn.

Shattuck School, Faribault, Minn.

Send for catalogue and learn its advantages and attractions before choosing a school for your boy. J. DOBBIN, D.D. Rector. Lieut. A. T. ABBOTT, U.S.A., Commandant.

Educational

NEW YORK CITY

St. Mary's School, New York.

Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address
SISTER SUPERIOR,
6 and 8 East 46th Street, New York.

The General Theological Seminary
Chelsea Square, New York.

The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.
SPECIAL STUDENTS admitted, and a GRADUATE course for graduates of Theological Seminaries.
The requirements for admission and other particulars can be had from
the Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

NEW YORK-STATE

Ossining School for Girls,

New York, Sing-Sing-on-the-Hudson.
Prepares for college. Advanced courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. 30th year begins Sept. 22d.
Miss C. C. FULLER, Principal.

Keble School for Girls,

Syracuse, N. Y.
Under the supervision of Bishop Huntington. Twenty-seventh school year begins Wednesday, September 15th, 1897
Apply to Miss MARY J. JACKSON.

Miss Bennett's School for Girls,

Irvington-on-Hudson, N.Y. An exceptional school with the most desirable school features. Twenty miles from New York. Refers to Charles Dudley Warner, &c. Apply to the principals,
Miss ELEANOR W. ROSE, Miss MAY F. BENNETT.

St. Gabriel's School, Peekskill, N.Y.,

A Boarding School for Girls.
Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-sixth year will begin Sept. 28, 1897. Address,
THE SISTER-IN-CHARGE.

St. Catharine's Hall,

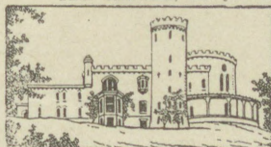
Church Boarding and Day School for Girls.
Primary, Preparatory, Academic, Art, and Musical Departments. Preparatory for College. Special courses. Home influence. Thorough work.
MISS MARY FRANCES BUFFINGTON, Prin.,
SISTER CAROLINE, Head of House,
Brooklyn, N. Y. 286-292 Washington Avenue.

SHORTHAND BY MAIL. FREE COURSE

Kerst's School, Corning, N.Y.

Miss C. E. Mason's School for Girls

THE CASTLE, Tarrytown-on-Hudson, N. Y.
Advantage of city and suburb. Endorsed by Rt. Rev. H. C. Potter, Rt. Rev. O. W. Whitaker, Rt. Rev. C. T. Quintard, Rt. Rev. Wm. C. Gray, Rt. Rev. T. F. Galler, Rt. Rev. Davis Sessums, Hon. Chauncey M. Depew



NEW JERSEY

Burlington Academy,

BURLINGTON, NEW JERSEY.

This school offers all the essentials of the most thorough education. The situation, on the Delaware River, is most beautiful and healthful; the buildings are thoroughly sanitary and comfortable; the curriculum is exceptionally broad, and opportunities are offered for athletics. Pupils attend the Episcopal Church. Terms low.

References: The Very Rev. Dean Hoffman, General Theological Seminary, New York; The Right Revs. Bishop Scarborough, of Trenton; Bishop Nealy, of Maine; Bishop Niles, of New Hampshire, and The Rev. Dr. Bradley, of St. Agnes's Chapel, New York.

THE REV. C. E. O. NICHOLS, Head Master.

Educational

NEBRASKA

Platte Collegiate Institute,

Kearney, Neb.
Under direction (For Boys and Girls, of Bishop Graves) \$150 per year.
Excellent home. Resident teachers. Fits for college. Very healthy climate; malaria and consumption unknown. Sixth year opens Sept. 7th, 1897. For catalogues address
HARRY N. RUSSELL, Principal.

OREGON

Saint Helen's Hall,

A Day and Boarding School for Girls.
Will re-open Sept. 15th. For catalogue address
Miss ELEANOR TEBBETS, Ph.D., Portland, Oregon.

OHIO

Miss Phelps' English and Classical

SCHOOL FOR GIRLS. College, preparatory, regular, and elective courses. Special advantages in Language, Literature, Music, Art, Home, and Social Culture. 151 E. Broad st., Columbus, Ohio.

PENNSYLVANIA

St. Luke's,

Bustleton, near Philadelphia, Penna.
A school of the highest class in an exceptionally healthful location. "A thorough and honest school. The kind of a school to which sensible parents desire to send their sons."—Bishop Whitaker. St. Luke's boys now in Harvard, Princeton, Univ. of Pa., Yale, Trinity, West Point, Mass Inst. of Tech., &c. Illustrated catalogue.
CHAS. H. STROUT, M.A., Prin.

VIRGINIA

Episcopal High School,

Near Alexandria, Virginia.
Fits boys for college or business. The 30th year opens Sept. 22, 1897. Illustrated catalogue sent on application.
L. M. BLACKFORD, M.A., Principal.

"Rose Dale" Home School For Both

Old Church, Virginia
Resident teachers, pupils enter best colleges, beautiful grounds. Climate delightful, pure water, special care to backward pupils; gymnasium and other sports. Convenient to Danville R. R. system and C. & O. R. R. Catalogue. Fifth year begins September 20th, 1897.
THOS. P. DARRACOTT, M.D., Ph.D.,
Principal.

WISCONSIN

Cathedral Choir School,

Fond du Lac, Wisconsin.
A first-class school with low rates made possible by an endowment. Illustrated catalogue on application.
New term begins Sept. 15.
THE REV. CHAS. E. TAYLOR, S.T.B., Warden.

Grafton Hall,

School for Young Ladies. Fond du Lac, Wis.
New buildings, modern improvements. The best educational advantages, with every home comfort and convenience. Accredited by the State University and Eastern colleges.
THE BISHOP OF FOND DU LAC, President.
Rev. B. TALBOT ROGERS, M.A., Warden.

Kemper Hall, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-eighth year begins September 21, 1897. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W.D. Kerfoot, Esq., Chicago. Address,
THE SISTER SUPERIOR

St. John's Military Academy,

of Delafield.
For catalogues and all information address
Rev. S. T. SMYTHE, Pres.,
Delafield, Waukesha Co., Wis.

Saint Paul's School

GARDEN CITY, LONG ISLAND, NEW YORK.

An endowed school for boys. Eighteen miles from New York, midway between the Sound and the Sea. Its object is the thorough preparation of boys for college.

The school is unsurpassed in all requirements. It is heated by steam and lighted by electricity. It has a splendid corps of teachers, well equipped laboratories and gymnasium, a large athletic field with new quarter-mile cinder track, and golf links. Visitors always welcome. Apply for catalogue to

FRED'K L. GAMAGE, Head Master.



KINGSFORD'S SILVER GLOSS STARCH

Unsurpassed for fine Linens, Muslins and Laces.

Winsor Cereal Coffee will keep you well

THE McMULLEN-WINSOR COFFEE CO.
139 Lake Street, Chicago.

MAGEE RANGES and HEATERS

HAVE NO EQUAL
MAGEE FURNACE CO., 32-38 Union Street, Boston.

HIRES Rootbeer

is sold everywhere. Package makes 5 gallons. Make some to-day

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE.

B. M. Woolley, M.D., Box 487, Atlanta, Ga.

BURGLARS PICK LOCKS

Even when your own Key is in the door. The STAR LOCK PROTECTOR will make any door lock absolutely BURGLAR PROOF; It is adjustable, fits any knob or key, cannot get out of order and lasts a lifetime. Agents send 15 cts. for sample.

Alfred Mfg. Works, Chicago, Ill.

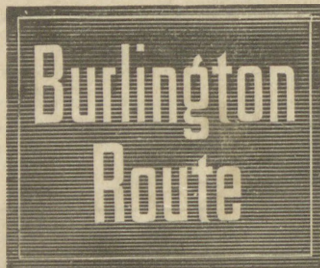
JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

SPENCERIAN PEN

is the standard American brand of steel pens for uniformity, durability, and superior quality of metal. Sold by stationers everywhere.

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.



BEST LINE CHICAGO AND ST LOUIS TO KANSAS CITY TWO TRAINS DAILY

NINETY-SEVEN per cent. of the retail grocers the United States sell ENAMELINE.

Hints to Housewives

THE VALUE OF FRUIT DIET.—A celebrated French physician, Dr. Dupoury, divides fruits into five classes, each of which possesses a special hygienic value—the acid, the sweet, the astringent, the oily, and the mealy. To the first, including cherries, strawberries, raspberries, gooseberries, peaches, apples, lemons, and oranges, he accords great merit. Cherries, however, he prohibits entirely to those affected with neuralgia of the stomach. Strawberries and raspberries he recommends warmly to those of bilious, plethoric, and gouty temperament, and denies them to those in whom diabetes is present or suspected. Of the sweet fruits he considers that plums are of special hygienic value, and even a preventive in gout and articular rheumatism. To the grape he accords the very first place. As this is the season for that fruit, his remarks thereon are particularly applicable. He is an ardent advocate of what in Europe is called the grape cure. In this cure grapes for several days form the exclusive aliment. The patient commences with the consumption of from one to two pounds daily, with a gradual increase to eight or ten pounds. After a few days of this diet, a marked improvement in the general health is noticeable. The appetite improves, the digestion becomes easy and rapid, and increased capacity to withstand the fatigue of out-door exercise is noticeable. The grape cure is particularly recommended to the anæmic, dyspeptic, and consumptive, in the diseases of liver and in gout.

EFFECTS OF VEILS ON THE EYESIGHT.—Dr. Casey A. Wood states in the *Boston Medical and Surgical Journal*, as paraphrased by *Modern Medicine*, "that every ophthalmologist has noticed that the wearing of veils is productive of weak eyesight, headaches, and sometimes vertigo and nausea. This is due to the strain which is necessarily exerted by one or both eyes in order to see through the obstruction; the irregular figuring of the veil is also a source of annoyance. The weakest eyes suffer most; but where the vision is normal they are able to bear the extra strain, and thus asthenopic symptoms traceable directly to the use of the veil usually escape notice. Dr. Wood states that after a series of experiments he finds that every kind of veil affects the ability to see, more or less, the most objectionable kind being the dotted veil. The least objectionable one is the one without dots, with large, regular meshes made with single compact threads. In conclusion, the writer states that one of the worst possible habits is the common custom of reading in public conveyances, churches, theaters, etc., through this unnatural screen."

WASHING DRESSES.—A skilled laundress, who is very successful in doing up such cotton dresses as gingham and dark satines and prints, uses no soap, but cleanses the fabrics by using flour and water. If two dresses are to be washed, she makes starch by mixing a cupful of flour with a pint of cold water and then adding three quarts and a pint of boiling water. Put half the starch in a tub holding four gallons of warm water, and wash the dress in it in the usual way. Rinse in two clear waters and dry. The dress will be stiff enough without additional starch, which is little used for petticoats and wash dresses, except in the form of starch water. A stiffly starched dress or skirt marks a by-gone fashion. White dresses and light prints are not washed in this way. Wash the second dress in the same way as the first, using fresh water and the other half of the starch. If the colors run, put half a cupful of salt in the last rinsing water. A faded blue is sometimes restored by adding two tablespoonfuls of vinegar or acetic acid to the last rinsing water.—*The Modern Priscilla*.

AFTER A DAY'S HARD WORK TAKE HORSFORD'S ACID PHOSPHATE.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

"DON'T BORROW TROUBLE."

Buy

SAPOLIO

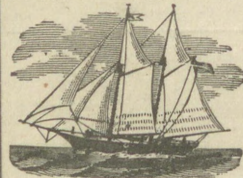
'Tis Cheaper In the End.

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.
N.Y. CONDENSED MILK CO. NEW YORK



For Sale at a Bargain

Schooner Yacht (like cut) in fine condition; sails nearly new, fully equipped with full racing canvas, windsail, two

boats and davits, three anchors and chains, etc. Furnishings alone cost \$1,500. Has cruised in salt water and in all the Great Lakes. Good cabin accommodations for six besides crew. Length, 52 feet over all; 15 feet beam; tonnage, 14.92. Official number, 140,195. International Code flags, K.D.G.B. Good reasons for selling. Address

C. A. GOODWIN, 153 La Salle st., Chicago.



HOME STUDY FOR BUSINESS

We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Short-hand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money Making Education which leads to a good paying position. A ten years' success. Highly endorsed. It will pay you. Try it. Catalog free. BRYANT & STRATTON, Trial lesson 10c. 193 College Bldg., Buffalo, N.Y.



Developing & Printing FOR AMATEURS.

Kodaks and Cameras Bought, Sold and Exchanged. Send for Catalogue. Boston Photo Finishing Co. 126 State Street, Chicago.

One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stands

Ten cents

RILEY BROTHERS,

16 Beekman Street New York Are the largest makers of Stereopticons, Magic Lanterns, and Views in the world. Send for free pamphlets

ST. AGNES' GUILD.

Calvary church, Chicago, solicits orders for Eucharistic vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc. Address, Rev. Wm. B. HAMILTON, Rector, 938 Park ave., Chicago