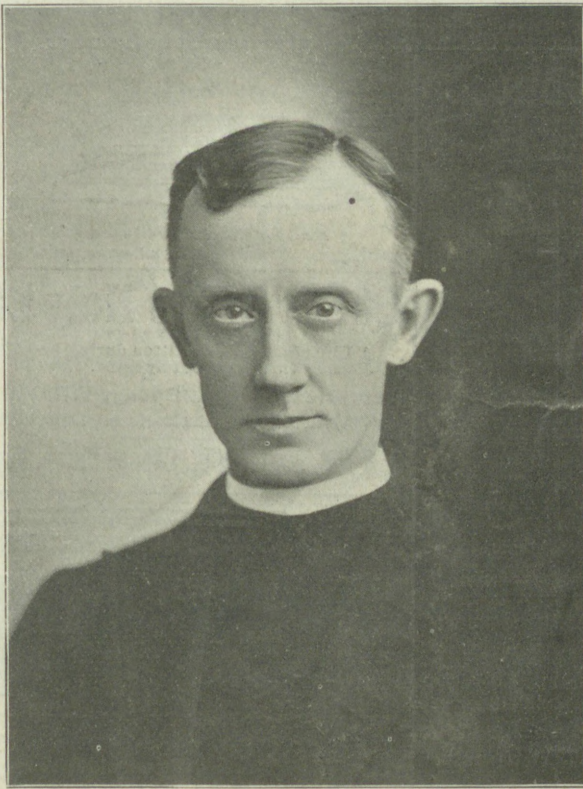


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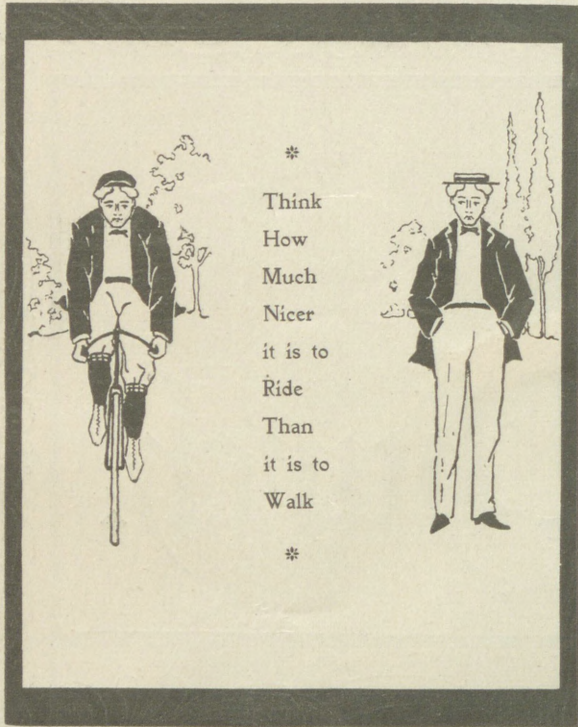
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THE REV. THEODORE N. MORRISON, D.D.,

Rector of the Church of the Epiphany, Chicago

Page 326



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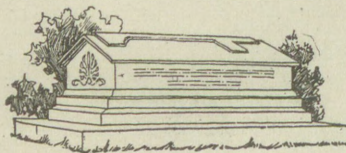
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The Living Church

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

CHICAGO, JULY 3, 1897

News and Notes

THE memory of St. Columba, the Apostle of Scotland, has been honored on the spot where he spent the last years of his life, and from whence he passed to his everlasting rest thirteen hundred years ago. Many of the Established Church assembled at Iona on Wednesday in Whitsun week and held commemorative services; while in the Church House on the island, the Bishop of Argyll and several Scottish clergy, together with some of the Cowley Fathers, also commemorated the occasion. In Edinburgh a grand service was held, and a sermon preached by the Bishop of Glasgow, in the cathedral.

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MR. CHARLES BOOTH'S work on the "Life and Labor of the People of London" has now been completed, and is a monument of accurate industry. It is a relief to find, on the evidence of an expert, that the Londoner, as a rule, is well fed and clothed, and decently housed. Mr. Booth divides society, from the upper middle class down to the very lowest level, into eight classes. Of the six lowest, the very lowest is no doubt very bad and hopeless. But the five above it may challenge favorable comparison with the poor of any other great Babylon. They may be squalid in appearance, but often are misers and eccentrics. The second and third classes know nothing of absolute want, of cold or hunger. The next class is fairly comfortable, whilst the fifth, containing the largest section of the people, appears to lack nothing in the matter of food and clothing.

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CHARITABLY disposed people of New York City have undertaken an additional important work in the way of provision of fresh air for inhabitants of the tenement districts. The work involves the construction, under supervision of the municipal dock department, of four covered pavilions on piers extending into the waters of the city front. The first of these, costing \$54,000, was opened June 26th, and work on the remaining three will be hastened. Each pavilion will be two stories in height, and capable of accommodating a vast number of people.

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OF the great commemorations on the other side of the water, the first was observed on Whitsun Eve, when the 1300th anniversary of the Baptism of King Ethelbert by St. Augustine was celebrated at Canterbury, St. Paul's, London, and other places. In an address made by the Bishop of Stepney in St. Paul's cathedral, attention was directed to the fact that the cathedral was built by Mellitus after his consecration as Bishop of London by St. Augustine in 604, and was endowed by King Ethelbert with a grant of land which the dean and chapter still hold and still keep for its original purpose, namely, the repair of the fabric. Does not this furnish one more instance of the continuity of the Church of England? The commemoration in Salisbury cathedral was

preceded by a lecture by the Bishop of London, Dr. Creighton, upon the subject of St. Augustine and his work. The festival service began with a choral Celebration at 9 A. M. In the afternoon hardly a corner of the building was empty. Nine hundred choristers and one hundred orchestral performers rendered the music. The processional hymn was "Thy hand, O God, has guided, Thy flock from age to age." Stainer's anthem, "Lord, Thou art God," was given beautifully, and the effect of the drums in the final chorus, "O Lord save the Queen," was very fine. The climax was reached in the grandeur of the National Anthem, in which the whole congregation joined. The altar was decorated with red and white flowers. The sermon was delivered by Bishop Whipple, of Minnesota, on the text, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ." It was a very long discourse, and as the large majority of the congregation were unable to hear it, very many left the cathedral during the final half hour. The "Hallelujah Chorus" and the recessional, "Glorious things of Thee are spoken," closed a grand service. In Canterbury cathedral Dr. Farrar preached in the morning and the Archbishop in the evening.

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THE *Times* says:—"The Bishop of Bombay lately referred to his approaching retirement. He said that 'if a bishop took all the leave he could get—furlough and sick leave—he was able to spend about one-seventh of his time out of India, and so it had come about that he had never been able to get such a share of English air as was needed to keep him physically fit for that mental concentration without which work like his could not be done. More than a year and a half ago he had come to the conclusion, therefore, that the best service he could do to the diocese was shortly to set a term to his connection with it.'" From the long roll of retired colonial and missionary bishops in the English list, it would really appear that no bishop of English blood can live many years out of the atmosphere of the tidy little island.

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A LECTURE was recently given in Calcutta by the Rev. H. Whitehead, on "Swami Vive Kananda and Neo-Hinduism." Mr. Whitehead criticised the Babu's teaching as leading to hopeless intellectual confusion and utter moral irresponsibility. But "intellectual confusion and moral irresponsibility," says *The Indian Churchman*, "are by no means repugnant to the Hindu mind, and several stalwart champions showed themselves ready to do battle for these cardinal doctrines of their faith. Fervent orators jumped upon the benches to assure their hearers that two and two do not make four, and that right and wrong are equivalent terms." There was considerable excitement until one speaker succeeded in gaining attention, and by a long and rambling harangue reduced the audience to such a state of somnolence that all were ready to go home in peace. The more

thoughtful people, however, could not fail to be impressed by Mr. Whitehead's sober and convincing statements.

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THE statement of *The Congregationalist*, that the supply of ministers in the body which that journal represents is increasing faster than the number of churches, is a surprise to many; but more unexpected is the announcement that ministers from other denominations are pressing to secure Congregational pulpits. It may be that the large liberty of faith and ritual allowed, and the absence of Church discipline, are attractive elements, accounting for the most part for the popularity of that "pulpit." By young men looking forward to a career, such conditions would be eagerly sought. Perhaps they may not value them so highly as they grow older.

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IN a review of "The History of the Universities' Mission in Central Africa," in *The Church Review*, we find the following:

On Christmas Day, 1873, the foundations were laid of Christ church, Zanzibar, on the site of the old slave market. In 1874 Bishop Steere was consecrated in Westminster Abbey, and in 1877 Christ church was consecrated, a worthy symbol of the victory of Christianity over slavery and heathenism. Meanwhile, work was spreading on the continent of Africa. A curious event occurred in relation to this in 1877. A council of the Bondi chiefs elected Mr., afterwards archdeacon, Farler their king. This offer was refused, but we are not sure wisely so. The African needs a ruler, and an ecclesiastical ruler (combining Church and State with a higher civilization) might have done good. But the missionary refused the temporal power. This case is not quite unique. In other instances it seems that the natives desired a missionary to rule over them. More than one of the missionaries seems to have had a chance of acting as a sort of little Prester John in Africa.

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THE governor of Indiana has started a movement to have suitable care given the neglected grave of the mother of Lincoln.—A lady aged eighty-five years directs the choir in St. Thomas' church, at Ryde, Isle of Wight. She has been a member of the choir seventy-eight years.—Slowly but surely the bicycle forces its way to universal recognition. "Uncle" Jimmie Lane, of Chicago, who some months ago passed the century mark, has taken to cycling, and declares it to be a most healthful diversion.—The French government has conferred the cross of the Legion of Honor on the cabman Georges, who displayed such heroism at the burning of the *Bazar de la Charite*.—A New York City hospital numbers among its student nurses a Japanese woman, Miss Shidzu Naruse.—Miss Cora B. Hertzal enjoys the distinction of being incumbent of the highest legal position ever conferred upon a woman in Chicago, having been recently appointed assistant corporation counsel, at a salary of \$3,500 a year.—The increasing business of Messrs. Harper & Bros. demands a London house, which, in acquiring the London business of J. R. Osgood & Co., they will hereafter have, under their own name.

New York City

The corporation of Trinity church has arranged to purchase, for \$23,000, some new property in Canal st.

At the church of the Holy Cross, the Rev. James G. Cameron, vicar, effort is making to secure the necessary funds for the annual summer encampment for poor working boys from that crowded section of the city.

At the 45th Commencement of the College of the City of New York, June 25th, in Carnegie Music Hall, the religious exercises were conducted by the Very Rev. Samuel Cox, D.D., dean of the cathedral of the Incarnation, Garden City.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, a new Chinese mission was formally opened on Sunday, June 20th. It is located in Mott st., in the midst of the Chinese quarter, and is an outcome of the Chinese work done by this parish through its Chinese guild.

The summer outing, and final meeting for the season, of the New York clericus was held at the Ardsley Casino, near Dobbs' Ferry, on the Hudson, as the guests of the Rev. R. M. Berkeley. The occasion was given to routine business and social enjoyment, the Rev. Dr. Krans presiding. Refreshments were served.

• At the church of the Holy Comforter, one of the mission stations of the Society for Seamen of the City and Port of New York, a special jubilee service was held on Sunday, June 20th, in honor of the 60th anniversary of the accession of Queen Victoria to the throne. Many British sailors were present.

The day school of Trinity church, New Rochelle, was closed on June 18th, for the season, with appropriate exercises, having had a very successful year. The Trinity branch of the Girls' Friendly Society, which consists of many of the better class of working girls of the locality, has been making special efforts of late in the raising of church funds.

At St. James' church, the Rev. E. Walpole Warren, D.D., rector, the new Sunday school building adjoining the church edifice is to be pushed toward completion during the summer months. The edifice is to cost about \$20,000, is to be a single story in height, covering space 100 feet square. It will contain, besides the Sunday school rooms, a reception room, and a study for the rector. The material will be brown stone, and the architectural style will be in keeping with that of the church.

The Rev. Dr. David H. Greer, rector of St. Bartholomew's church, who has just been elected to the episcopate in Rhode Island, has indicated that his decision in the matter of acceptance must necessarily take some time, and intimates his doubtfulness of the propriety of leaving his work in New York. The work of St. Bartholomew's has grown, under him, to be one of the most responsible in the American Church. The activities of his parish exceed those of some dioceses. With the liberal financial backing he has been able to command, he has inaugurated some of the most far-reaching and advanced methods of dealing with the complicated spiritual wants and charitable and reformatory problems of a great modern city. Should he decide to leave this vast and steadily growing work, the loss to the metropolis will be incalculable.

An important alteration in the plans with regard to building the cathedral of St. John the Divine has been decided on by the board of trustees. It has been the intention of the trustees, as announced formerly in the columns of THE LIVING CHURCH, to push forward the work on the choir as rapidly as possible, and to complete that portion of the cathedral before attempting to erect the rest of the edifice. Since the laying of the corner-stone of the cathedral, Dec. 27th, 1892, the excavations for the foundations have been completed, and when work was discontinued last autumn, the foundation had been laid to a level with the ground. Since then no work has been done. It was supposed that the trustees were embarrassed for lack of

funds, but the true explanation of the non-resumption of work this spring was a difficulty in obtaining granite of the quality and strength required. This difficulty is now overcome, and active operations will be resumed within the next few days. In the meantime, the trustees have determined to build, in addition to the choir, the walls to inclose the four large piers supporting the tower. This space is about 150 feet square, and will greatly enlarge the portion of the cathedral to be erected at once. The section of the cathedral now building will accommodate about 3,500 worshippers. The money collected during the winter is sufficient to pay for as much of the building as can be completed in a year. The reason for the change of plan is to make provision for large assemblages on great public occasions. This central space will be larger than that under the dome of St. Paul's cathedral. The work now under way can be completed in two years, but it is more likely that three years or more will be used in reaching a finish. It may be a quarter of a century or longer before the whole cathedral is completed. The contractors for the stone masonry, Messrs. Sooy Smith & Co., having now finished their part of the contract, the work will be continued by the E. R. Roberts Company. They expect to add 55 feet to the height of the piers of the dome within the next six months.

As already announced in the columns of THE LIVING CHURCH and other Church journals, the Parochial Church Missions Society has officially declared its intention to withdraw from relation to the Church Army. Lest this action should be misconstrued, the Church Army Commission has sent a communication to the city papers of New York as follows:

At a meeting of the Church Army Commission held on Wednesday, the following statement was unanimously authorized to be published:

The newspapers report the so-called collapse of the Church Army. We desire to state that nothing could be further from the truth. Far from being abandoned, the work was never more vigorous and promising than at this very moment. General Hadley has never been "repudiated." The work has taken such hold in Massachusetts that we are preparing by-laws for the organization of a new department in New England. The department of the Allegheny is working well. Here in New York our posts and training home are active and aggressive. New posts are being established in various places.

The work for the United States is under the control of a commission of clergymen from New York, New Jersey, and Pennsylvania, and they are as one man in their devotion to the army, and are full of bright hopes. Our personal interest, which the newspapers say has changed and waned, was never deeper.

The Parochial Missions Society in October last appointed a commission of four "to be responsible for the absolute control of the work until such time as a suitable clerical head shall be appointed by the Parochial Missions Society." The Rev. Dr. Bradley is chairman of the Executive Committee of the Parochial Missions Society, and was requested by that committee to take the headship of the Church Army Commission. The Executive Committee of the Parochial Missions Society has simply voted to relinquish the responsibility it was asked to take by the joint action of the committees appointed by the Bishop of the diocese and the diocesan convention, and thus has withdrawn all the limitations to the absolute control of the Church Army by the commission, made by its own action in October last. The Parochial Missions Society has never contributed one dollar toward the support of the Church Army, and was, moreover, protected from financial responsibility by a pledge from certain gentlemen, to whom it sent a vote of thanks.

Some of the New York papers have been grossly misinformed, and thus led to make false statements concerning the status of the Church Army.

General Hadley has proved himself absolutely loyal to the Church under the direction of the commission. We re-affirm our confidence in him as a military director, and we appeal for that brotherly help which shall push on still more vigorously this work of God.

E. A. BRADLEY, Chairman.

J. NEWTON PERKINS, Secretary.

Philadelphia

The Companions of the Holy Saviour, it is now understood, will not take charge of old St. Paul's church until the fall.

The health of the Rev. W. H. Falkner, rector of St. Philip's church, West Philadelphia, is

somewhat improved, and he has gone to the seashore to recuperate.

The Rev. H. Richard Harris, rector of Grace church, was one of the speakers at the "Jubilee" celebration on the 22nd ult., held under the auspices of the St. George and Albion societies, at St. George's hall.

The "jury of view," appointed to assess damages to certain properties by the change of grade in Paschall ave., have awarded \$1,700 to St. James' church, Kingsessing, the Rev. S. Lord Gilbertson, rector.

The parish building for Calvary monumental church, West Philadelphia, is almost completed, and will enlarge the lecture and Sunday school departments to twice their present capacity. The new building will be dedicated in the coming autumn.

The State Fencibles Battalion of the National Guard of Pennsylvania, which did duty in the "War of 1812" and in subsequent conflicts, assembled on Sunday evening, 20th ult., at their armory, whence they marched to the church of the Incarnation, where their chaplain, the Rev. H. A. F. Hoyt, preached the 84th anniversary sermon.

A brass tablet, bearing the following inscription, has been placed in the chancel of the church of the Holy Apostles, the Rev. H. S. Getz, rector:

The mosaic floor and wainscoting in this chancel have been provided from the memorial offerings of the Sunday schools, in memory of teachers and scholars entered into rest from Easter, 1890, to Easter, 1893—January 31, 1897.

Bids are being received for the erection of the church of the Holy Spirit, the Rev. Samuel H. Boyer, priest-in-charge. The new structure will be erected immediately north of the parish building, with a frontage of 70½ ft. on 11th st., and a depth of 112 ft. on Snyder ave. The choir and sanctuary will be on the true eastern end of the building. The edifice will be of moulded brick, one story high, with sloping slate roof; and a square tower surmounted by a spire, with entrances at the corner, is also a part of the plan of Mr. Samuel Milligan, the architect.

An order has been placed by the vestry of St. Timothy's church, Roxboro, the Rev. R. E. Denison, rector, with a firm in Troy, N. Y., for a chime of six bells, to be hung in the belfry of the edifice. One of the larger bells will be presented to the church by Mrs. John W. Dodgson, in memory of her husband who died in February last. Another has been ordered by a resident of Upper Roxboro. The bells are expected to be placed in position before the close of September, and are provided for by a fund that was started for the purpose in 1874. Two smaller bells, to complete the octave, will be supplied by the children of the Sunday school, and will be added shortly after the others are in place. The cost of the chimes, other than those paid for by individuals, will be about \$3,000.

A special service in commemoration of Queen Victoria's jubilee was held at St. Barnabas' church, Kensington, on Sunday evening, 20th ult. The church having a large number of English-born parishioners, and the rector, the Rev. J. R. L. Nisbett, being a Briton by birth, the service was of more than ordinary significance. The rector offered two special prayers, expressing thanksgiving for "the memorable years of the reign of Thy servant Victoria, the good and ever-faithful Queen of Great Britain," and invoking the blessing of God "upon the people of the two great countries of common race, tongue, and faith—Great Britain and the United States." The Rev. Dr. C. S. Olmstead preached an eloquent sermon from the text, "A city that is set on a hill cannot be hid." (St. Matt. v. 14.) In concluding his discourse, he asserted that "the entire growth of the Church in 1,700 years previous to the beginning of Victoria's reign has been equaled in the 60 years of her rule."

"Holiday House," at Sellersville, Bucks Co., the summer home for the poor of Holy Trinity parish, was formally opened for the season of

'97 on Saturday, 19th ult., with religious services. The Rev. Dr. W. N. McVickar, rector of Holy Trinity, with members of his congregation and several of his brother clergymen, went to Sellersville to take part in the services. Dr. Chamberlain, a member of the congregation, provided for the starting of this home by giving \$15,000, in memory of his deceased wife. During the summer of 1896, 309 persons enjoyed its hospitality. The building is in the Queen Anne style of architecture, over 100 feet in length, with piazzas on the south and east sides. The spacious parlors are comfortably furnished with open fire-places, library, etc. Adjoining the reception room is the large dining hall, capable of seating 60 persons at one time. There are 30 large and airy sleeping rooms on the second and third floors. The building is supplied with bathing facilities. Preference in admission is given to members of the parish who are sick or overworked. No boys over 12 years old are taken. Those who go to the house remain a fortnight, when another contingent takes their place.

Confirmations reported from May 9th to June 13th, both inclusive:

Christ church mission, Venango st., 20; Holy Comforter, West Philadelphia (including 3 from Calvary Monumental), 5; St. Luke's, Bustleton, 7; St. John the Divine, 12; St. Clement's (including one each from Calvary Monumental, St. John Evangelist's, Lansdowne, and St. Luke's, Lebanon, diocese of Central Pennsylvania) 38; St. Paul's (including one from Holy Trinity and one from the Messiah, Broad and Federal sts.), 11; St. Mark's, Frankford, 26; All Saints', Torresdale, 5; Emmanuel, Kensington, 14; chapel of the Educational Home, Angora, 17; St. Barnabas', Haddington (including two from St. James', Kingsessing), 9; St. Elizabeth's (including two from St. Clement's and one from St. Mark's), 16, also, in same parish, a sick man in private; St. James the Less, 22; St. George's, Venango st., 16; Redeemer (including one from Trinity, Southwark), 17; St. John Baptist, Germantown, 6; chapel of Educational Home, 15 Indians; Holy Spirit, 11; St. Luke's, Germantown (including 3 from St. Alban's mission, Olney), 42; House of Prayer, Branchtown, 6; St. Michael and All Angels' (including one from St. Clement's and one from the Educational Home), 16; Emmanuel, Holmesburg (including one from Calvary, Germantown, and one from the diocese of Washington), 21; St. Michael's, Germantown, 14; chapel of Episcopal Hospital, 65. Total, 432.

Chicago

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

On Sunday, June 20th, the Girls' Friendly Society of the diocese held its annual meeting at St. Mary's Mission House. At least 500 members were present. At Evensong the members of the society followed the clergy and choir in the processional. The Rev. Luther Pardee, secretary of the diocese, preached an instructive sermon, and the Rev. G. D. Wright, of the cathedral of SS. Peter and Paul, read the service. The Girls' Friendly Society is one of the most flourishing societies of the diocese. Miss Fanny Groesbeck, of 413 Washington Bd., is president, and Mrs. Rudolph Williams, of 258 Ontario st., is secretary.

A number of Church choirs have arranged for their annual outings. At evening service on Sunday last, Emmanuel church, of La Grange, devoted the offertory, amounting to \$106, to the choir. On the 10th of July the choir will go into camp for a week at Phantom Lake. On July 12th, the choir of Christ church, Woodlawn, will begin a ten days' camp at Round Lake, Wis., under Alfred Thompson, choirmaster. The choir of the church of the Redeemer, Hyde Park, will camp at Elkhorn, Wis. That of Grace church, Hinsdale, had their outing last week, in the shape of a "trolley party" in Chicago. The outing was unique and was greatly enjoyed by the choristers.

CITY.—The Chicago Local Assembly of St. Andrew's Brotherhood met on Thursday evening of last week, at the church of the Epiphany. At least 15 of the clergy were present, and the attendance of the laity was large. Bishop McLaren, the Rev. Dr. Stone, of St. James' church, and the Rev. J. Rouse, of Trinity church, were among the speakers.

The Rev. Wm B. Hamilton, rector of Calvary

church, will spend his August vacation in Minnesota.

The Rev. John Mark Erickson, of St. Ann's mission, will spend his summer vacation of one month in New York and Connecticut. During his absence, Mr. H. A. Stowell, of the seminary, will be in charge. Last Sunday morning, Mr. Stowell officiated at the hospital in place of the Rev. Mr. Chattin, who is filling Father Larabee's place at the church of the Ascension.

Messrs. Ochiai, Stebbings, and Gromohl, of the seminary, this week entered the summer school of the University of Chicago. Mr. Ochiai is just home from Springfield, Ill., where he delivered an address on Japan at the pro-cathedral.

Long Island

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

The Queen's Co. clericus met June 17th, at the rectory of All Saints' church, Great Neck. The clergy were entertained at dinner by the rector of the parish, the Rev. Kirkland Huske, after which they heard and discussed a paper by the Rev. E. M. McGuffey, on "The recreations of a country parson."

The first convention of the Long Island assembly of the Brotherhood of St. Andrew was held last Thursday at St. Peter's church, Brooklyn. The session opened at 5:30 p. m. with a general conference, and reports were received. At the regular business meeting, a resolution offered by the St. Barnabas' chapter a month ago, deploring the unsound teachings regarding the Holy Scriptures, which sometimes seem to be gaining ground, was unanimously laid on the table, the reason assigned being that such a resolution encroached on the prerogatives of the clergy and the Church. At the evening session, addresses were made by the Rev. Dr. Lindsay Parker, the Rev. Pascal P. Harrower, and the Rev. H. M. Barbour.

CARNARIE.—Under the auspices of the Guild of St. Alban's church, the Rev. Edward Heim, rector, a festival and reception was given on the evening of June 17th, for the benefit of the building fund of the church. The address of the evening was made by the Ven. Archdeacon James H. Darlington, and was followed by a fine musical and literary programme, at the conclusion of which refreshments were served.

BROOKLYN.—On the afternoon of June 24th, there was a reception at St. John's Hospital of the Church Charity Foundation. The main building, the nurses' home, and cottages were thrown open that visitors might see the great improvements which have been made during the past year. The Rev. A. C. Bunn, M.D., rector of the foundation, the hospital committee, and the staff were in attendance to welcome the visitors.

St. Ann's church, on-the-Heights, the Rev. Reese F. Alsop, D.D., rector, will be open all summer, and the usual services will be maintained. Last Sunday evening, the closing exercises of the Sunday schools took place, and the annual prizes for faithful attendance, etc., were distributed. Dr. Alsop expects to sail for Europe toward the end of July.

Maryland

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

The 39th annual report of the Church Home and Infirmary shows that during the year the institution cared for 22 patients gratis. At present, there are 107 patients at the home. It is the intention of the trustees to increase the number of free beds as soon as means permit. They ask for increased endowments for beds and for special purposes, particularly a fund for the burial of the dead, such as now exists in St. Luke's Hospital, in New York City. The report contains several half-toned pictures showing the buildings of the home as recently enlarged.

SPARROW'S POINT.—A new reredos has just been placed in St. Matthew's church in memory of Miss Mary A. Owings. It is a handsome piece of work, and adds much to the beauty of the already pretty church. The Rev. John W. Heal is rector, and under his loving and faithful pastorate St. Matthew's is active in all good works.

TOWSON.—The Rev. William H. H. Powers celebrated his 15th anniversary as rector of Trinity church, on Sunday, June 6th. Bishop Paret preached a sermon, in which he paid a high tribute to the rector for the good work accomplished during the period of 15 years, and expressed the hope that the rector would be spared many years to continue his good work. The Bishop said that Trinity church had one of the brightest records among the churches of the diocese. About \$2,000 was realized at the service, in cash and pledges towards paying the indebtedness upon the church. The debt of \$3,000 was incurred in the recent enlargement of the church. During Mr. Powers' rectorship the membership of the church has increased five fold, and many improvements have been made. The buildings, including the Sunday school building and the stone rectory, are among the handsomest and most valuable in the State.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Trinity Sunday, the Rev. G. S. Richards, rector of Christ church, Meadville, preached the annual sermon before the Knights of Pythias. The organist, Mr. Comstock, gave a fine musical programme.

The closing meeting of the Clerical Union was held on Monday, June 14th, at the Church rooms. A paper on "Missions" had been prepared by the archdeacon of the diocese, the Rev. Lewis F. Cole, which, in his absence on a visitation to a remote part of the diocese, was read by the secretary of the union, the Rev. Frank Steed. The next meeting of the clericus will take place on the second Monday in October.

The annual festival of the Church Home took place at the home, June 17th. Supper was served, and there were numerous booths for the sale of useful and fancy articles. Nearly all of the churches of Pittsburgh and Allegheny were represented, and it is hoped their earnest efforts in behalf of this worthy Church charity may be crowned with success in adding a goodly sum to its depleted treasury.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

Confirmations reported from May 9th to June 10th, both inclusive:

St. Peter's, Weldon, 7; St. Peter's, Phoenixville, 17; Christ church, Pottstown, 7; St. Martin's, Radnor (including 1 from the Redeemer, Bryn Mawr), 8; All Saints', Norristown (including 1 from St. James the Less, Philadelphia), 16; Calvary, Conshohocken, 17; St. John Evangelist's, Lansdowne (including 2 from St. Barnabas', Haddington), 14; Christ church, Eddington, 5; Christ church, Media, 7; St. Luke's, Newtown, 3; total, 101.

CONSHOHOCKEN.—Two sessions of a teachers' institute, under the auspices of the Sunday School Association of the diocese of Pennsylvania were held on Tuesday afternoon and evening, June 15th, in Calvary church, the Rev. H. J. Cook, rector. Archdeacon Brady presided. A discussion on the conference topic, "The Sunday school and Confirmation," was opened by the Rev. Henry L. Phillips, and participated in by Archdeacon Brady, the Rev. Messrs. H. L. Duhring, W. F. Ayer, and R. S. Eastman, Maj. Moses Veale, and Mr. Charles Lukens. The Rev. K. S. Guthrie, Ph.D., opened the discussion of the topic, "The successful teacher," Five-minute comments were volunteered by Mr. Wm. Waterall, of Philadelphia, the Rev. Dr. C. S. Olmstead, the Rev. Messrs. H. L. Phillips, W. S. Baer, L. N. Caley, W. L. Fulforth, and Maj. Veale. The evening session opened with prayers by the rector of the parish, Mr. George C. Thomas, first vice-president in the chair. In the absence of the Rev. E. A. Gernant, the discussion of the topic, "Infant schools and the intermediate grades" was opened by Maj. Veale. Mr. Humphries, of the church of the Incarnation, Philadelphia, and Mr. Cook, of Conshohocken, gave blackboard illustrations of their mode of instruction. Archdeacon Brady and Mr. Frank W. Riber, of the chapel of St. John the Divine, Philadelphia, took part in the discussion. The topic, "How to maintain the interest of the larger boys" was presented by the

Rev. W. S. Baer, and discussed by the Rev. Messrs. L. N. Caley and C. S. Olmstead, D.D. The institute was closed with the benediction.

New York

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

WEST POINT.—On Whitsunday, the chapel of the United States Military Academy was filled at morning service by the corps of cadets, the board of visitors, officers, and others to listen to the baccalaureate sermon to the graduating class, by the Rev. Herbert Shipman.

HIGHLAND FALLS.—At the church of the Holy Innocents, the Ven. Archdeacon Thomas, D.D., rector, a fine new organ has just been given by Mr. and Mrs. Charles F. Roe, as a memorial of Stephen Bogert Roe, their son, a communicant of the parish.

LITHGOW.—At St. Peter's church, a memorial window has just been put in place in honor of the late Rev. John Tunis, formerly in charge of the parish.

ANNANDALE.—At the commencement of St. Stephen's College, the warden, the Rev. R. B. Fairbairn, D.D., LL. D., was the baccalaureate preacher. The annual sermon before the College Missionary Society was preached by the Rev. Charles T. Olmstead, D.D. The trustees elected Mr. Charles Hoffman to fill the place in their board made vacant by the death of his father, the Rev. Dr. Charles F. Hoffman. At the Commencement, orations were delivered by Edward S. Dunlap, Seth W. Linsley, Joseph P. Gibson, and Homer A. Flint—the latter being valedictorian. The McVicar elocution prize was awarded to Edward S. Dunlap, the prize in ethics and Hellenistic Greek to Homer A. Flint, the prize in logic to Herbert S. Hastings, in mathematics to Arthur S. Lewis, and in Greek and Latin to Jas. R. Lacey. The degree of B. A. was conferred on seven candidates; M. A. on four; a certificate of proficiency on one, and the honorary degree of Bachelor of Divinity on the Rev. Richard B. Post, of the class of '62. Following the commencement exercises, the corner-stone of the new gymnasium was laid by Col. S. V. R. Cruger, of the board of trustees, and an address delivered by the Ven. Archdeacon Vinton, D.D., of Worcester, Mass. Funds for completion of the new building are still needed. The college dinner, at which the warden presided, completed the exercises of a memorable occasion. Addresses were made by Mr. John Bard, Col. S. V. R. Cruger, the Ven. Archdeacons Carey and Vinton, Prof. Johnson, of Berkeley Divinity School, and the Rev. Joseph D. Herron.

Western Michigan

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

The Commencement exercises of Akeley Institute were held June 9th at 10:30 A. M. The Bishop, the chaplain, the Rev. J. E. Wilkinson, Ph.D., and the principal, Mrs. Wilkinson, marched in procession with the faculty and members of the school to St. George's chapel, where service was held, after which an address of welcome was given the guests of the school by Bishop Gillespie. Mr. Edwin F. Sweet, of Grand Rapids, was the speaker of the day. His subject was "Women in professional and business life." The diplomas were presented to a graduating class of eight members. In a few affectionate words, suggested by the collect for Whitsunday, Mrs. Wilkinson presented each member of the class with a beautiful gold cross. Four prizes were awarded. A Commencement breakfast was served to the numerous guests, and witty responses made to the toasts proposed by the Bishop. A farce followed in assembly hall.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The 69th Commencement of Kenyon College passed off quietly and successfully, June 13-17. The usual round of athletic events, baseball, tennis tournament, dramatics, and receptions, was much enjoyed by the younger visitors. The baccalaureate sermon was by the Rev. Theodore N. Morrison, D.D., of Chicago. On June 15th occurred the annual business meeting of the Phi

Beta Kappa Society and the Commencement exercises of Bexley Hall. The Rev. Ed. H. Ward, D.D., of Pittsburgh, preached the sermon to the graduating class. The graduates were addressed by President Peirce and Dean Jones, and then formally awarded their certificates. On Thursday, after Morning Prayer had been said in the chapel, the college Commencement was held. The speakers of the class of '97 were Robert Crosser, "The absurdity of war," and D. LeB. Goodwin, "A regal monopoly." The alumni oration was delivered by Florian Cianque, Esq., '69, Cincinnati, whose subject was, "Shall we despair of the republic?" Addresses were made by the Rt. Rev. Geo. W. Peterkin, Bishop of West Virginia, the Rev. Dr. Clark, Detroit, Mich., and the Rev. Dr. Morrison, of Chicago. After conferring of degrees and the award of the French and Van Nostrand prizes, the president announced that several sums had been pledged already toward the re-building of Rosse Hall, and that \$500 had been promised toward repairs on the building of the theological seminary. At the alumni luncheon, over 80 sat down to the long tables which were beautifully decorated by the ladies of St. Paul's parish, Mt. Vernon.

New Hampshire

William Woodruff Niles, D.D., Bishop.

Holderness School, under the rectorship of the Rev. Lorin Webster, has just completed its 19th year with a most successful closing day. The Rev. Eadicott Peabody, of Groton School, delivered the annual address. The athletic features of the day were a ball game and a tennis tournament. In the latter, Mr. W. J. McNeil, of Brooklyn, N. Y., was the prize winner. Mr. W. P. Wharton, of Howard, Pa., won the rector's medal. Both these boys enter the class of 1901 at Trinity.

Western New York

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

BUFFALO.—The enlargement of St. Andrew's church, the Rev. Harvey S. Fisher, rector, by the addition of a commodious chancel, in the near future, seems to be assured. Subscriptions to the amount of more than \$2,700 have been made since the solicitation of funds for this purpose was begun on Easter Monday. The parish is situated in a thickly populated section of the city, where larger Church accommodations are imperatively needed for the proper development of the work. The parish is but five years old, and has already outgrown the capacity of the church erected at the time of its organization.

ROCHESTER.—The new edifice for St. Paul's parish was formally opened June 6th. An ordination service occupied the morning, recorded elsewhere in our columns. In the evening, a class of 47 persons was confirmed by Bishop Walker. The sermon was preached by the Rev. R. R. McG. Converse. Monday evening, there was a recital on the new organ, and a full choral service rendered by the combined choirs of St. Paul's and Christ churches. The new organ is one of the largest and finest instruments ever constructed by the builders, Jesse Woodberry & Co., of Boston. It contains 2,554 pipes. It has an electro-pneumatic action of the most improved system. A brief history of old St. Paul's church and parish was given in our issue of May 2nd, 1896, and of the beginning of the new edifice, which, with the parish house, occupies a spacious site, 200 x 250 ft., on the south-east corner of East ave and ave. B, Vick Park. Messrs. Heins & La Farge are the architects. The buildings occupy two sides of a parallelogram, leaving a large close 100 x 184 ft. on the corner. The church is cruciform in plan, with a large tower on the west side of the facade. The buildings are in the perpendicular Gothic style. The tower rises four-square, with retreating weatherings on the buttresses, and terminates without a spire in pinnacles and battlemented crestings. The lower part for more than half the height is an almost unbroken stretch of plain wall—the entire ornamentation being concentrated in the open belfry stage with its richly traceried windows and wall arcadings above. The church and tower are built of buff Amherst

stone, smooth dressed, while the walls of the parish house are in buff Pompeian brick with Amherst stone arches, lintels, etc. Upon entering the church for the first time one is impressed by its unexpected spaciousness. The interior walls are built of buff mottled brick, while the columns between the nave and transepts and between the choir and its aisles are of stone. The chancel and sanctuary arches and the arches dividing the chantry and font from the west transept are of buff brick. The roof is open to the peak, and is supported on seven oak hammer-beam trusses. On the end of the hammer-beams are carved angels carrying shields and emblems. The whole roof is stained very dark. The chancel floor is fireproof, the intention being to have ultimately a handsome mosaic floor. The gable wall back of the high altar (the traditional east end) has no windows, but is designed to receive a large painting or mosaic of an appropriate religious subject. The length of the nave is 92 ft., width, 46 ft.; chancel, 45 x 30 ft. 6 inches wide; choir aisles are 6 ft. wide; transepts, 33 ft. The organ chamber, 12 x 20 ft., and 23 ft. across, opens from the east transept, and the east choir aisle. The church offices are grouped around the chancel and are reached from the ambulatory which connects with the choir aisles. In the basement, which is well above ground and very light, are the choir boys' rooms and the choir practice room. The pews in the church are of quartered oak, of very simple design, and will accommodate 820 persons. The choir stalls, when completed with richly carved canopies between the columns, will seat 40 choristers and clergy. The parish house is treated in a more picturesque manner than the church, although in the same architectural spirit, and further variety is given it by half-timbered work of dark olive green color in oriel windows and dormers. The roofs throughout are of red slate. It is a complete and commodious building three stories high. The Sunday school room, 36 x 40 ft., has two entrances. Opening out of it is a platform, a small organ chamber, two Bible class rooms, and an infant class room. When all these rooms are thrown into the Sunday school room, it gives a practically open space 66 x 56 ft. 5 inches. Under the infant class room is a large kitchen and laundry, while under the Sunday school room is a large light room intended for a gymnasium and boys' work room. The second floor of the parish house is divided into two separate parts, one of which, entered from the main staircase, is a large meeting room, 21 x 28 ft., with fireplace, etc., intended for the St. Andrew's Society; the other has rooms for the Employment Society, Girls' Friendly Society, and Ladies' Auxiliary. All have large sliding doors, so that they can be thrown together when necessary. The third floor has two separate suites of rooms, each with its own stairway; one is for the janitor's family, and consists of sitting-room, bedrooms, kitchen and pantry, bath-room, store closets, etc., with dumb waiter and speaking-tube connection to lower floors. The other half of the floor is divided into suites of living rooms for those engaged in Church work.

In the afternoon of Sunday, June 6th, the 7th annual union service of the Rochester Church Sunday School Association took place at Christ church. Bishop Walker delivered a brief address

Later in the afternoon, Bishop Walker laid the corner-stone of St. Stephen's mission building, on Fillmore ave. St. Stephen's parish was formed in 1894, through the instrumentality of the Church Club of Rochester. Until the present time, services have been held in the school house of District No. 3 of the town of Gates, but recently funds were raised for the erection of a church. Fully a thousand people were present at the ceremony. After the singing of the opening hymn, E. C. Denton, president of the Church Club, read the history of St. Stephen's from its organization. From the inception the undertaking enlisted the deep interest and hearty support of the Rev. Henry Anstice, D.D., the former rector of St. Luke's church. March 17th, 1895, he offered to raise funds for the erection of

a church building if \$1,000 could be secured from other sources for the purchase of a site; about \$950 has been raised. The Gardiner Homestead Tract Association generously gave a lot, another adjoining it was purchased for \$917.27, and the whole property subsequently transferred to the parochial fund. In fulfillment of his promise, the Rev. Dr. Anstice, early in May last, handed over to the building committee \$1,712.83, and ground was broken and the work of building was begun on the 18th day of the same month. The ceremony was concluded with a brief address by the Bishop, who declared that the erection of St. Stephen's church was a gratifying evidence of the progress of the Church in this city.

New Jersey

John Scarborough, D.D., Bishop

A joint letter from some communicants of St. James' parish, Long Branch, says: "In your issue of May 22nd, in the account of the so-called 'improvements' in St. James' parish, Long Branch, N. J., it is stated: 'The services have been rendered by a vested choir since Christmas.' The services at St. James' have been rendered by a vested choir for the past 12 years, our late rector, the Rev. Elliott D. Tomkins, being among the first in the diocese to organize one. At the time of Mr. Tomkins' death, the Sunday school numbered from 125 to 150; not 20, as your informant stated. These figures are given by officers in the Sunday school. We trust you will give this correction place in your admirable columns (the general accuracy of which gives this importance), in justice to the memory of Mr. Tomkins, the afterglow of whose 22 years of unselfish, tireless, fruitful devotion to this parish, loyal and staunch Churchmanship, wide culture, and great spiritual gifts, still rests as a benediction upon his grateful people."

Among recent Confirmations have been the following: St. Peter's, Perth Amboy, the Rev. R. Lancaster, rector, a class of seven; Holy Cross, Perth Amboy, the Rev. R. H. Post, rector, three; Holy Trinity, South River, the Rev. R. C. Jefferson, priest-in-charge, three; St. Mary's-by-the-Sea, Point Pleasant, in charge of the associate mission, three; St. Paul's, Bound Brook, the Rev. A. S. Phelps, rector, eight. The last named has recently suffered a serious loss in the death of the senior warden, the Hon. Winthrop Tappan.

At St. Peter's, Spotwood, the Rev. A. W. Cornell, rector, a class of seven was presented recently. During the year the church has been re-decorated, the chancel enlarged, and many new memorials given. The parish is one of the oldest in the diocese.

At St. John's School, Haddonfield, the Rev. T. M. Reilly, headmaster, the Bishop recently confirmed a class of 12 candidates.

The Southern convocation of the diocese was held in St. Andrew's church, Bridgeton, on June 1st. The missionary conference was held the evening before, addresses being made by the Bishop and the Rev. Charles E. Betticher. At the business meeting the Rev. Gustavus M. Murray was chosen secretary, and the Hon. J. Bingham Woodward, treasurer. The Rev. C. M. Perkins was re-appointed dean. The report of the dean showed an encouraging advance in missionary work. The vacant station at Paulsboro has been supplied by the Rev. H. G. Vincent, and a new mission work has been begun in the vicinity of Beverly by the Rev. Charles E. Betticher. The next meeting of the convocation will be held at Trinity church, Morristown.

NEW BRUNSWICK.—The Bishop made his annual visitation to St. John's church, Trinity Sunday, confirming a class of 20 candidates. During the year the rector, the Rev. C. E. Phelps, has been assisted by the Rev. W. Dutton Dale, a convert to the Church from the Congregational ministry. Mr. Dale will be advanced to the priesthood in the fall. There have been many recent improvements at the church, including the gift of an altar cross and vases in memory of the late Arthur Carpender, and the purchase of a new organ.

At Christ church, the Rev. E. B. Joyce, rec-

tor, a class of 41 candidates was presented. Here also there has been a steady growth, and mission chapels at Piscatawaytown and on the outskirts of the city engage the labors of a number of zealous members of St. Andrew's Brotherhood. Plans have been accepted for the erection of a new parish building. The new house will be 40 by 70 ft. in size, two stories and basement, in stone and rough brick. There will be Sunday school and guild rooms, a room for entertainments, a kitchen, etc. The old parish building is to be used hereafter by Christ church club.

BURLINGTON.—Dean Hoffman, of the General Theological Seminary, a former rector of St. Mary's church, visited the parish on Whitsunday to preach the baccalaureate sermon before St. Mary's School and the Burlington Academy. In the service the Bishop, the Rev. E. K. Smith, and the Rev. W. P. Tyler took part.

June 1st, the Commencement exercises at St. Mary's Hall were held, the clergy who assisted in the services being the Rev. Thomas Richey, D.D., the Rev. J. W. Brown, D.D., the Rev. Thomas McKee Brown, and the Rev. F. M. Clendenin. Essays were read in English, German, French, and Greek by the young ladies, and one of them recited a Latin ode. There were vocal and instrumental solos and duos.

Alabama

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

On Whitsunday, the church of the Advent, Birmingham, celebrated its 25th anniversary. Bishop Wilmer preached in the morning and held a Confirmation. Addresses were made by various laymen, on the "Past, present, and future of the parish of the Advent."

The organization of a diocesan assembly of the St. Andrew's Brotherhood was a success in every particular. It took place in Selma, on May 10th and 11th, and while not large, was sufficiently large to show the Brotherhood's intentions. The programme of addresses was carried out as published, except where changes in the speakers were necessitated by the absence of Bishop Jackson and others of the clergy. Mr. O. J. Semmes was elected president; J. T. McCalley, 1st vice-president; F. D. Tinsley, 2nd vice-president; H. Hildreth and E. T. Petér, secretaries. The name adopted was, "The Alabama State Assembly of the Brotherhood of St. Andrew," and a State council for the ensuing year was elected.

Rhode Island

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

The adjourned session of the 107th annual diocesan convention began at 10 A. M., June 22nd, at the church of the Redeemer, Providence, with a celebration of the Holy Communion, the Rev. F. J. Bassett, D.D., being celebrant.

The convention was called to order by the secretary, the Rev. S. H. Webb, who read a letter from the president of the convention, the Rev. Daniel Henshaw, S.T.D., regretting that engagements made six months ago required him to sail for England on the 19th inst. The Rev. George L. Locke, D.D., was unanimously elected president. The committee appointed to draw up resolutions of sympathy with Bishop Clark in his feebleness, and of sorrow at his withdrawal from active work, reported as follows:

Resolved: That the diocese of Rhode Island, through its representatives in convention assembled, as action precedent to all other, takes this opportunity of conveying to its venerable and beloved chief pastor assurance of the profound sorrow with which it recognizes the reasonableness of his request, and the necessity for the desired relief.

With unfeigned thankfulness to the Divine Head and Ruler of the Church, and with reverent gratitude to His faithful servant, its Bishop, this diocese looks back upon two-and-forty years of an administration characterized in notable measure by wisdom, equity, and moderation in rule; by untiring devotion to the interests of a sacred charge; by the absence of all purpose of self-aggrandizement; by simplicity of living; by a personal bearing always, and towards all, mingled of spontaneous courtesy, of genuine charity, and of self-respect, so true withal, so unconscious, that

along with it official arrogance can find no place. Known and honored throughout the land, and in the motherland of this Church, as preacher, orator, writer—as representative of what is characteristically best in the life of this land—in its Bishop this diocese has been known and honored; admired and esteemed as a leading citizen in the State of his residence, he has given standing and strength to its Diocesan Church; valued by his peers for balance of mind and wisdom in counsel, and endeared to them by simple honesty of intention and by the abundant outgivings of a rich and peculiarly companionable nature, he has long been conspicuous in the high ecclesiastical council, whose deliberations he has enriched, whose membership he has adorned.

But its claim to love most, because knowing best, its own Bishop, his diocese can yield to none. This diocese which, under God, has grown and prospered under his kindly and temperate rule these many years, in and out among the parishes of which he has gone preaching the Word of Life, discharging holy offices, composing differences, aiding distress, counseling, comforting, cheering, upholding; in the priestly homes of which his coming has been, to old and young alike, that of a genial and joyous presence—his departure that of one who has been illustrating, all unconsciously, because true man, as well as true Bishop, the office of Him who is appointed to be first among equals, ever dignified, always accessible.

He has rejoiced with his people in their joys; his people have mourned with him in his own days of trouble.

The many whom he has turned to righteousness; the multitude, whose lagging approaches to the source of all spiritual illumination, he has quickened; the mourners whose incommunicable sorrows he has assuaged by the consolations of Christianity; they whom he has persuaded to deeds of love and charity; and all those to whom he has taught the true dignity of life, will unite with us in the fond and reverent prayer that his days may be long and peaceful, and that no cloud may come between him and his Saviour. We thank God for this example of Christian manhood which we may love, remember, and follow.

Resolved: That the Bishop of the diocese be assured of the continued solicitude of his diocese for his well-being.

This report was presented by the Rev. Chas. G. Gilliatt, Ph.D., chairman, and was unanimously adopted by a rising vote.

After prayers by the president of the convention, silent prayer, and the recital antiphonally of the *Veni Creator Spiritus*, the following nominations for bishop-coadjutor were made:

The Rev. James S. Stone, D.D., of St. James' church, Chicago; the Rev. David H. Greer, D.D., of St. Bartholomew's church, New York City; the Rev. Geo. McC. Fiske, D.D., of St. Stephen's church, Providence; the Rev. Emery H. Porter, of Emmanuel church, Newport; and the Rev. Charles H. Brent, of St. Stephen's church, Boston. The Rev. Dr. Fiske withdrew his name. The first and only ballot resulted in the election of the Rev. Dr. Greer. A concurrent majority of both orders was necessary for choice. The vote was as follows:

Clergy—The Rev. David H. Greer, D.D., 28; the Rev. Charles H. Brent, 20; the Rev. Emery H. Porter, 5; the Rev. George Hodges, D.D., 2. Total, 55.

Laity—The Rev. David H. Greer, D.D., 121; the Rev. Charles H. Brent, 37; the Rev. Emery H. Porter, 18; the Rev. James S. Stone, D.D., 1. Total, 177.

The committee appointed to announce to the Rev. David H. Greer, D.D., the fact of his election are: The Rev. George L. Locke, D.D., the Rev. Samuel H. Webb, the Rev. C. A. L. Richards, D.D., and Messrs. John B. Anthony and William Goddard.

The salary of the archdeacon, at the rate of \$2,000 per year, is to be paid till the end of the month in which the bishop-coadjutor is consecrated, when, by changes in the canons, the office of archdeacon ceases. An additional sum of \$4,365 for the ensuing year was voted to be raised for diocesan missions.

The committee appointed to acquaint Bishop Clark of the fact of the election of Dr. Greer were, the Rev. Charles H. Gilliatt, Ph.D., the Rev. C. V. Chalmers, and Mr. George Gordon King.

In accordance with the report of the committee on audit and finance, \$4,500 is to be assessed upon the several parishes for salaries and convention expenses.

After the singing of the *Gloria in Excelsis* and prayers, the convention adjourned.

South Dakota

Wm. Hobart Hare, D.D., Bishop

An Elk Point, S. D., paper says that a monument to the memory of the late Rev. Joshua V. Himes has been put over his grave in Mt. Pleasant cemetery at Sioux Falls. It is a huge prairie boulder of grey granite, weighing about 3,000 lbs. On one side of the stone is a polished ribbon, on which is cut the inscription, "Who shall roll us away the stone?" Below this is a panel upon which is the name and dates of birth and death. It rests upon a base of the same granite. The monument was designed by the Rev. Wm. Lloyd Himes, of New Hampshire, and is unique and beautiful, as well as very appropriate. Probably no man ever lived in the community who was more universally loved and respected than Fr. Himes, and when he died two years ago a cloud was cast over the entire diocese, where for 17 years he was engaged in a noble work, passing away in his 91st year.

Southern Ohio

Bord Vincent, D.D., Bishop

On the evening of June 7th, in St. Paul's church, Greenville, the opening service of the 11th convocation was held, which consisted of Evening Prayer and sermon by the Rev. Abdiel Ramsey. Holy Communion was celebrated the following morning at 9 o'clock. The Rev. Robert A. Gibson preached. At the business session the Rev. Alexander C. McCabe was elected dean, and the Rev. Frederic E. J. Lloyd, secretary. Encouraging reports were made by missionaries. Archdeacon Edwards stated that he had confirmed a class of six colored persons at Xenia, which would no doubt result in the formation of a mission for colored people. St. Mary's mission for colored people, which was formerly a parochial mission of St. Andrew's church, Dayton, has become a diocesan mission. The mission which was started at Oxford a few months ago contemplates the building of a handsome church soon, as conditional gifts of some \$1,600 have been promised by laymen in Cincinnati. An apportionment for diocesan missions for the coming year was placed in each mission and parish in the deanery, the total of which amounted to \$1,244. A Devotional Half Hour was conducted by the Rev. Stephen W. Garrett. An instructive and helpful paper on the subject of "Modern methods of Church work" was read by the Rev. Y. Peyton Morgan. In the evening a missionary service was held, when addresses were made by Archdeacon Edwards and the Rev. Dr. McCabe.

Connecticut

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

The diocesan branch of the Woman's Auxiliary observed the Whitsun Ember Week by a Quiet Day, held simultaneously in the following parishes: St. Andrew's church, Norwich, conducted by the Rev. Edward A. Bradley, D.D.; Trinity church, New Haven, by the Rev. Floyd W. Tomkins, Jr.; Christ church, Watertown, by the archdeacon of Fairfield; church of the Good Shepherd, Hartford, by the Rev. Samuel Hart, D.D.; St. John's church, Essex, by the Rev. Herman Lilienthal; Trinity church, Seymour, by the Rev. Robert B. Kimber, B. D.; Christ church, Bridgeport, by the Rev. Herbert D. Cone; St. James' church, Danbury, by the Rev. F. R. Sanford; Christ church, Greenwich, by the Rev. C. E. Woodcock.

The annual conference of the Connecticut Diocesan Union of the Brotherhood of St. Andrew was opened June 19th, at St. Paul's parish house, New Haven, with 100 delegates present. President W. C. Sturgis called the session to order. Reports were made by the treasurer and secretary, showing that the Brotherhood was prospering, except in one or two districts. The need of a traveling secretary was suggested, but no definite action was taken on the matter. There are now in the State 35 chapters, three of which were organized during the year. The total membership is 300, number of Bible classes 16. At 8:30 the delegates attended a devotional service at Christ church, led by the rector, the Rev. G. Brinley Morgan. At Christ church, Sunday morning, at 7

o'clock, the Holy Communion was celebrated, and at 10:30 the sermon for the conference was preached at Christ church by the Rev. Edwin S. Lines, from Nehemiah iv: 17. "The twofold duty of those who built the wall suggests the two parts of Christian duty required in the Brotherhood of St. Andrew—worship and work, prayer and service. A man must be on guard against his spiritual foes and he must also do positive, definite work. Before a man can do the best work for men he must have been much in communion with God." In the afternoon, at St. Paul's church, Mr. Sturgis spoke on "Brotherhood aims." "Brotherhood opportunities" was discussed by several delegates from chapters outside New Haven, principally from the standpoint of the country towns and villages in the remote districts. The opportunities for religious work specified were: Reorganization of Sunday schools and starting new ones, chapel services in schoolhouses, open air meetings, and the suggestion that such members as could afford it invite some "tired city brother" to spend a week with them at their homes in the country. New Haven chapters reported work carried on at Calvary Industrial Home, the Springside Town Farm, where services are held weekly, and reading matter distributed, and the inmates personally dealt with. The men's wards of the city hospital are visited every Saturday. The workers let the patients know that they are Churchmen, and if the men are inclined they talk with them about things spiritual. Mr. John W. Wood, general secretary of the organization, discussed "Brotherhood extension," and urged more recruiting among the young men. Messrs. W. H. Owen, Jr., of New York, and Chatfield, of Waterbury, addressed the meeting on "Work among boys." At 7 o'clock in the evening, at St. Paul's church, the conference was addressed by Hon. Rathbone Gardiner, of Providence, R. I., on "Men's duty to the Church," and by the Rev. R. S. Gesner, on "The Church's ministry to men." The officers elected for the ensuing year are: W. C. Sturgis, New Haven, president; M. K. Thomas, Wallingford, secretary; T. D. Russell, New Britain, treasurer. New Britain was chosen as the place for holding the conference of 1898.

NEW HAVEN.—At Grace church, the Rev. Percy Barnes, rector, a jubilee service held Sunday evening, June 20th, was largely attended by British and Scottish-American societies.

The 1st monthly special service of the Church Army was held at Trinity church, Sunday evening, June 20th. Gen. H. H. Hadley was present, and in his remarks gave a description of the new Church Army vans, or traveling posts, which will be started on the road shortly, the first of them from Fall River, Mass. At the post in Temple st. 1478 persons have attended services in the 28 nights since the post was opened. The coffee bar is open from 6 A. M. until midnight.

HARTFORD.—At the meeting of the Alumni Association of Trinity College, June 23rd, Prof. McCook, in behalf of the Board of Fellows, spoke of the condition of the college, and showed that there had been progress along true academic lines. The need for a new biological laboratory and a chapel with a regular paid organist, was emphasized. The report of the library committee, read by Dr. Hart, showed an increase of over 1,000 volumes, exclusive of pamphlets. The library now contains 37,804 volumes. The election of Robt. Thorne, of New York City, as alumni trustee, was announced. John Sabine Smith, of New York City, was elected a permanent trustee by the board of trustees. The report of treasurer Graves showed receipts for the year to have been \$42,298.69, with a balance of \$2,250.74. The motion was passed—

That in the opinion of the Alumni Association, the interests of the college would be promoted if a full report of its financial condition, which we are informed and believe to be of the most encouraging character, were annually sent to all alumni.

Honorary degrees were conferred as follows: Doctor of Laws, *Honoris Causa*—Charles Ray

King, Columbia College, 1831, M.D., University of Pennsylvania; Andalusia, Pa. Doctor of Divinity, *Honoris Causa*—the Rev. Edward Goodrich, of the class of 1860, rector of Christ church, Exeter, N. H.; the Rev. Storrs Ozias Seymour, Yale College 1857, M.A., Yale and Trinity, rector of St. Michael's church, Litchfield, Conn.; the Rev. Chauncey Bunce Brewster, Yale College, 1868, M.A., Yale, bishop-coadjutor-elect of the diocese of Connecticut. At the Commencement dinner Prof. Luther described the origin and progress of the plans for a technical school in Hartford, and told of the part played therein by Trinity College.

The baccalaureate sermon was preached Sunday evening, June 20th, in Christ church, by the Rev. W. W. Battershall, of Albany, N. Y.

Milwaukee

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

All Saints' cathedral was crowded to the doors on Sunday afternoon, June 20th, when a special service was held in commemoration of the 60th anniversary of the accession of Her Majesty, Queen Victoria, to the British throne. An eloquent and appropriate sermon was preached by the Rev. Canon Richey. At the conclusion of the service, a solemn *Te Deum* was sung. The offerings were devoted to the charities of the city.

An exceedingly handsome and massive altar and reredos, the gift of the congregation, was erected June 12th in Christ church, Janesville, the Rev. Arthur H. Barrington, rector. Both the altar and reredos are carved out of Vermont marble, the stone being most carefully selected so as to get the best effects of color and grain. The altar is supported by four columns, which give it a graceful appearance. In the three panels formed by the columns are carved, to the right and left, the *Alpha* and *Omega* and, in the centre, the *I.H.S.* The retable, rising above the altar six and one-half inches, has carved on it the *Ter-Sanctus*. The general design of the altar is carried out in the reredos, which is also divided into three panels and supported by eight small columns. The pediment is cut up into three spires, the outer ones ending in a carved finial, while the centre one is finished in a plain Latin cross. Under the pediment are carved conventional designs of vines and grapes. The work was designed and erected by Spaulding & Co., of Chicago, who have spared no pains to make this work creditable to their high reputation. The members of the Sunday school have presented to the church a new brass missal stand, which is very beautiful in design and workmanship.

WEST SUPERIOR.—The Rev. G. Bernard Clarke closed his service as priest-in-charge of St. Alban's parish, June 6th, to accept a call to Vermont. His incumbency has been a successful one, and parish and Bishop unite in commending his faithfulness in a very difficult field. In spite of the fact of the financial depression which has followed in the wake of this "boom" city, St. Alban's has increased in spirituality and usefulness. It is to be hoped the Bishop can make some arrangement by which this work may be continued until the people are able to maintain a rector again.

Lexington

Lewis Wm. Burton, D.D., Bishop

The closing exercises of the year at the diocesan school—the Ashland School for Girls, Ashland, Ky.—were held on May 29th. Deft hands had transformed Dudley Hall into a veritable woodland bower. The school desks had been replaced by comfortable chairs, with an aisle down the centre, and the walls were heavily hung with laurel and maple branches, ferns, and roses. Shortly after 3 o'clock, a goodly audience having assembled, the teachers and pupils of the school, preceded by Mr. Hills, the rector, formed at the Courtney House and marched into Dudley Hall, singing the inspiring hymn, "Ancient of Days," the audience rising as they entered. The musical numbers by the pupils were all admirably rendered, and the reports of class standings showed a remarkable

degree of proficiency. Mr. Hills called attention to the high grades, expressing his own gratification, as he knew no teachers were more exacting than the women who came from Wellesley College, which is so largely represented by the faculty of the school. An address on "The moral aspects of education" was delivered by Hon. E. S. Wilson. Cornet and violin solos were given by Prof. Surdo, of Cincinnati. Forty-one pupils have been enrolled during the past year, and six dioceses have been represented by the pupils. The high character and low charges of the school give promise of a large increase in attendance during the next school year.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The church of Our Saviour, Brookland, which was formed into an independent parish at the recent convention, is now fully organized, a vestry having been elected June 2nd. Trinity Sunday was observed as a double festival, it being the second anniversary of the first service held in the church. The rector, the Rev. J. T. Crowe, gave a sketch of the rapid progress of the parish since its formation as a mission of Rock Creek parish, and of the earnest co-operation of the congregation. The Rev. Mr. Crowe's work during the two years he has been in charge has been full of energy, and there is every prospect that the new parish will be a great power for good in the growing suburb where it is situated.

The annual meeting of the Churchman's League was held May 17th. Encouraging reports were presented, and officers for the ensuing year appointed. The Bishop spoke on his plans or desires for the diocese, mentioning particularly the need of a diocesan house. He spoke also of the diocesan missionary work from his own observation of it, and gave an interesting account of some pleasant experiences in visiting the country parishes.

A meeting was recently held in the guild room of the church of the Epiphany to effect a diocesan organization of the Girls' Friendly Society. There were present Mrs. Roberts, president G. F. S. A.; Miss Alexander, the general secretary; the secretaries and associates of the three branches now existing in the diocese, and several unattached associates. The Rev. Dr. McKim opened the meeting with prayers. The diocesan council was elected, Mrs. C. C. Bolton being president, Miss Constance Satterlee, vice-president, and Miss Lockwood, secretary and treasurer. The Epiphany branch of the G. F. S., formed many years ago, was re-organized last winter, and now has 26 members, 13 probationers, and 28 associates. The other branches are in St. John's church, Georgetown, and St. Philip's, Laurel, Prince George's Co.

St. Barnabas' Guild for Nurses held its anniversary service in St. Paul's church, on the Feast of St. Barnabas'. The Rev. Mr. Harding conducted the service, and received a new member. Afterwards, a pleasant social evening was spent in the parish hall.

Minnesota

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

On Sunday morning, June 6th, the Rev. J. Cornell completed his 10th year as missionary rector of St. John's parish, Janesville. In his sermon he gave a brief account of the parish from its origin as follows: May 27th, 1870, the Rev. Geo. W. Du Bois, D.D., then professor at Seabury, Faribault, held the first service of the Church in the village at a private house. He found nine communicants; viz.: Mr. and Mrs. Franklin Johnson, Mrs. Wentworth, Mr. and Mrs. Kellogg, formerly of Brooklyn and New York City, Mr. and Mrs. Jewison, Mrs. Redfield, and Mrs. Savage. Dr. Du Bois continued to come once a month till April, 1878, when he resigned, having in the meantime erected and paid for a commodious church building, which was consecrated the following December. He was succeeded by the Rev. Mr. Hunter, now of Indianapolis, Ind., who remained in charge of the parish, doing hard and self-denying work,

till 1884, when he resigned, and the Rev. Wm. R. Hamilton was sent here. In the following year he was succeeded by the Rev. Dr. Tanner and Mr. Goudy, each giving the mission alternate service once a month. June 5th, 1887, the present rector took charge, and while there has been no great things done, yet there has been a healthy and steady growth along Churchly lines. There are now 36 families connected with the parish, being a gain of 10; 74 persons have been baptized, 42 confirmed, 11 married, and 23 buried. There have been connected with the parish during the past 10 years 101 confirmed members; of these, nine have died and 21 have been transferred to other parishes, leaving now on the register 71. There has been raised in the parish \$9,500, and last year extensive repairs and improvements were made, a furnace and electric lights being put into the church, all of which cost about \$500. Many beautiful and useful gifts have been made to the church in memory of departed friends—a Caen stone font, an oak altar, a brass altar cross, two brass altar vases, a brass alms bason, an oak hymn board, and a fine organ. The Sunday school has purchased a Communion service of solid silver, and the guilds have made altar hangings for the seasons, beautiful in design and excellent in execution. The parish is out of debt, and the outlook is encouraging. A reception was given at the rectory on the Tuesday following the anniversary to the members and friends of the parish.

Efforts are being made to place a resident priest at White Bear Lake who will also have charge of the missions at Rush City, Harris, and Northbranch.

The Rev. Chas. Evans, the young man sent to Japan to represent the interest of the Brotherhood, and formerly of this city, has been placed in charge of the English-speaking congregation of Tokio, Japan, *vice* the Rev. John Francis who returns to America on account of ill health.

A Bishop's chair of carved oak has been presented to St. Martin's church, Fairmont, by a communicant.

The following is from *The Minneapolis Times*: "We often hear that the children of the clergy turn out badly. In this State there appears to be many exceptions. Every year in the honors' list figure sons or daughters of parsons. Our own city supplies ample illustrations in her student life. The daughter of W. Wilkinson was twice gold medalist; the daughter of Bishop Millsbaugh was gold medalist. This year at the university one of the distinguished men is W. C. Faude, son of the Rev. J. J. Faude, who was in the honors' list in Greek and French. He also gave the oration on philosophy. Lawrence Booth who was so prominent as an orator, is the son of Mr. Booth, of Willmar. All these are Episcopalians, and prove that the children of the clergy, like their fathers, can take a front seat with honor."

ST. PAUL.—A deputation of Brotherhood men, parishioners of St. Clement's and Christ's church, gathered at the station to wish Bishop Gilbert, the Rev. C. A. Andrews, rector of Christ church, and the Rev. E. Dray, vicar of St. Clement's, *bon voyage* and a safe return from the Lambeth gathering.

The Society of Science and Arts of London, Eng., has elected the Rev. John Wright, D.D., rector of St. Paul's church, to a life fellowship, in recognition of his literary attainments as the author of "Early Bibles in America," and "Early Prayer Books of America."

The Rev. W. C. Pope, rector of the Good Shepherd, held a special service June 24th, commemorating the discovery of America by the Cabots. The Rev. Dudley Rhodes delivered an eloquent historical address upon the subject, before a large and appreciative audience.

The Rev. Archdeacon Appleby will officiate at Christ church during the rector's absence abroad, and the Rev. H. H. Hood will have charge of St. Clement's.

Bishop Gilbert has placed St. Philip's mission (colored) in charge of Mr. Harvey Officer, Jr., a

divinity student of the General Theological Seminary, temporarily.

FARIBAULT.—The Shattuck School has just closed its 31st year, one of the most successful in all its history. The attendance has been 176. This school was founded by Dr. Breck, and Bishop Whipple and the Rev. Dr. Manney were associated with him in its beginnings. Thirty years ago Dr. Breck named the Rev. James Dobbin, D.D., for rector of the school. Its total income at that time was \$1,600 a year. He entered upon the work with all his might, and the school commenced to enlarge its plans, widen its studies, and in every way to improve its condition. Its fame spread, new pupils were in increasing numbers sent to it, military drill became a feature of its work, and its rector grew in public favor, became an acknowledged leader of the educators in Church schools in the West. In the last school year the boys came from 22 States, one from Japan, and one from the District of Columbia. The boys who have graduated at Shattuck are, many of them, men of renown, both in Church and in State, in the commercial, and in the educational world. The Commencement exercises this year began with an inspiring sermon to the boys, preached by the Rev. Dr. Green, of Cedar Rapids. Tuesday afternoon occurred the competitive prize drill, the judges being Captain Reed, of the U. S. A., stationed at Fort Snelling, and his two lieutenants. The drill, the officers said, was the finest that they had ever witnessed outside West Point. The flag was awarded to Company C. Wednesday evening, the prize speaking took place. The first prize was awarded to Mr. Hale Price Hamilton, and the second to Mr. F. A. Sutter. Thursday was Commencement Day, and the exercises were fittingly opened by Morning Prayer in the beautiful memorial chapel. The graduating exercises were held in the Auditorium, at which time 30 young men received the diploma of Shattuck School. Two were given the certificate of highest honor, and six the certificate of honor.

At St. Mary's Hall the senior essays in French, German, and English were read on the 12th ult. A choral service was sung in the chapel Whitsun evening, to which resident alumni were invited. The musical recitals on Monday showed great advancement in this department. The art exhibit in the studio was exceedingly fine. Tuesday a delightful choral service in the chapel began the day, Bishop Gilbert and chaplain Peake officiating. Adjourning to the Music Hall at 11 o'clock, a Latin salutatory was given, and selections from Liszt, Chopin, Rubenstein, and others were rendered. Diplomas were presented to five graduates, each receiving a golden cross. The Bishop-coadjutor spoke in highest terms of the management and spirit of the school, and in the name of Bishop Whipple and the trustees, commended the principal, Miss C. W. Eells, and her assistants, to the love and confidence of the Church and the world. The Bishop announced the honors and medals, prizes being taken by three pupils. A reception followed, the Bishop and Miss Eells being guests of honor. Among the honored visitors was Prof. McClintock, of the University of Chicago, who attended some of the class examinations, acting on the committee of awards and giving several delightful talks on modern poetry, while a guest of the school.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Army and Navy British Veterans, the Sons of St. George, and the British Charitable Society attended the Victorian Jubilee service June 20th, in St. Matthew's church, the rector preached from the text, "The throne is established by righteousness." Over 900 persons were present.

EAST BOSTON.—The past and present members of St. John's parish held a reunion in their old edifice at the corner of Paris and Gore sts., on June 16th. It was an enjoyable occasion and many were present. The old church building will soon be vacated, and the new edifice will be erected on Lexington st., near Marion.

The Living Church

Chicago

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

ST. PAUL laid down the rule that women must be covered in church, and in memory of that regulation of the primitive days of Christianity, Christian women for nineteen hundred years have continued to wear some covering upon their heads when they come into a consecrated place. But now we are told by the pastor of a congregation not a thousand miles from Chicago, that "St. Paul is out of date with such traditions as those." The theatre, he says, "must not be allowed to be in advance of the Church." The object of worship, it appears, is to get a good view of the platform, and of the preacher sitting or standing thereon. This is called "enjoying the privileges of the sanctuary." In the opinion of this good man, a congregation of women without hats or bonnets has "a more devotional and homelike aspect." There is no accounting for tastes! In these days one ceases to be surprised at novel notions of worship. No doubt it were much to be desired that the church should not be made a place of fashionable display in the matter of hats or in any other line. There is an established etiquette of the house of God, most of it coming down from time immemorial. But it is natural that it should be best preserved by those who have retained the ancient traditions of divine worship.

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How to be Original

ORIGINALITY is the supreme quest of many preachers in our day. It would be very amusing, if it were not so humiliating, to notice the expedients to which some of them resort in order to single themselves out from the common crowd. The buffoon, "who courts a grin when he should save a soul," is the worst and most despicable of the class who seek originality in the wrong way. He begins by forfeiting all claim to self-respect—for the largest exercise of charity cannot attribute any good motive to the man who deliberately lowers the pulpit to the level of the circus—and ends by forfeiting the respect of the community. The sensationalist is not much better. He is apt to forget his duty as an ambassador of the Cross in his zeal to hunt up something startling for the next sermon. The originality he affects is cheap, gaudy, and transient. Somewhat better, but still beside the mark, is the strenuous effort of the preacher who lives laborious days and burns the midnight oil in order that he may be able to say something that has not been said before by any preacher. Such preachers have a wrong conception of originality, so they fail to be original, and succeed only in being peculiar. Originality and eccentricity should be easily distinguishable one from another.

Originality does not consist in the creation of matter, but in the use that is made of matter already in existence. True genius, which is as modest as it is great, makes no pretensions to originality in creation. It leaves that to the fool or the knave. Chaucer, as our own Lowell has pointed out in one of his brilliant essays, invented almost nothing, but borrowed every thought worth borrowing. Even the prince of dramatists, the immortal Shakespeare, freely drew on the stores accumulated by other writers. Emerson says that genius differs from mediocrity

not in borrowing, but in borrowing nobly. It was at first a painful surprise to many devout Christians when it was discovered that the great Master Himself was a borrower from those who went before Him. The discovery came through the controversy that raged around the Golden Rule—"All things whatsoever ye would that men should do unto you, do ye even so to them"—that central and characteristic saying in the manifesto of the Kingdom. The saying was traced through Hillel to the Greek philosophers, Socrates and Aristotle, and from them back to Confucius, the law-giver of China. Other sayings were traced to other sources, and reverent hearts grew heavy in presence of the fear that the glory of their Lord would be dimmed thereby. But it was not. On the contrary, it was increased, for a larger conception of the mission of Christ taught that He came, not to create, but to re-create, not to destroy, but to fulfill. "Himself the Son of Man," as Boardman puts it, "He assimilated into His own personality all that is good and great in man, realizing in His own character and teachings the better and ideal instincts of humanity."

"Though truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin."

Real originality is, then, re-creation of thoughts already in existence. It consists in the selection, combination, and manipulation of available matter under the transforming influence of the individuality of the thinker. In the pulpit it means a personal experience of the truths of revelation so vividly illuminated and so earnestly energized by the Holy Spirit as to give to the exposition of these truths a peculiar freshness and power. Real originality belongs more to the heart than to the head. A distinguished divine tells us that "there is an originality of a very plain understanding, which has gained insight into God's Word through the teaching of His Spirit; and frequently the plainer the understanding the more original is the product, as the teaching of God's Spirit is uncolored and undiluted."

This is a message of hope for all preachers who would know how to be original. They must enter into the secret chamber of communion, and tarry there until the vision comes which makes old things to fade away and all things to become new. It is possible to pass through such a spiritual experience as shall turn the old evangel into a new evangel radiant with the presence and the power of the Lord. That is the door into true originality in preaching.

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What is Real Happiness?

THE Declaration of Independence places the pursuit of happiness as the climax in its enumeration of man's "inalienable rights." An attempt to controvert any statement of that immortal document were very nigh treason at this time of the year, yet we hold that the pursuit of happiness set forth in the often-heard expression, "Having a good time," is one cause of the degeneracy of the grandchildren of our grandmothers. Children must have a good time; so thinks the fond mother, and straightway she proceeds to provide for her nurslings not the simple joys of "home, sweet home," but the artificial pleasures of "society." The girl, scarcely yet in her 'teens, has her beaux—whom she entertains, too, without her mother's help—and goes to parties tricked out

in all the extravagance of the latest fashion, dances till the small hours of the morning, and wakes to languid animation sometime the next day, to read in the morning paper the description of her toilet. A pity, do you think? But she must have a good time.

A children's party! Who such a cynic as not to exclaim,

"I love to look on a scene like this
Of wild and careless play"?

Wild and careless, indeed! That was all very well for the days when a white muslin slip and simple sash was a child's modest adornment. The little lady of the day is quite too much dressed for merry romping; late suppers take the place of the afternoon treat; dancing and flirtation, the place of the games of the childhood of long-ago. There are few pages of sadder significance in the daily papers than those which describe a murder of the innocents, under the heading of a brilliant reception given by Miss —ie — at her father's residence, to some hundred or two of her young friends, between the ages of six and twelve. Think of the whirl of the child brain in such a scene of giddy excitement! But then children must have "a good time."

Merry, dancing childhood! what a charm is thine! By all means let the little ones enjoy the rhythm of motion; but what is a modern dancing school for children? Is it a school exercise in neat, unpretending school dress? No; the ingenuity of mother and dressmaker is taxed to the uttermost that the little one's enjoyment be not marred by finding that another child is in costlier array. The girl, intent on securing her inalienable right to the pursuit of happiness, too often goes home from boarding-school not to renew the dear home joys, all the sweeter for months of privation. No; the holidays are a round of continual dissipation; she must "make up for lost time."

Young people must have a good time; but what is left for them after a childhood of premature pleasure-seeking? The maiden "standing with reluctant feet where the brook and river meet," has become a poetical myth. The girl of the day is old in experience. She has had her lovers and flirtations; her love letters and engagement rings; for years she has worn the jewels, velvets, and laces of a dowager. What remains? Often a plunge into greater extravagances, to the evil influences of which may be traced some of the corruption in the public morals of the day.

We have spoken of this false standard of happiness rather in relation to the maiden than the youth. The boy early comes in contact with life's realities, and has comparative little temptation to make enjoyment "life's destined end and way"; yet both are injured by whatever substitutes the world and its attractions for the pure atmosphere and natural life of home. "Life, liberty, and the pursuit of happiness." Of these inalienable rights we shall be much reminded on the approaching and most glorious Fourth. Were it not well to consider that the best happiness of life is not caught by pursuit, that there is joy more enduring than that understood in the expression, "Having a good time"?

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LET us all pay more careful attention to preaching. It was a grave mistake on the part of some, years ago, to depreciate the prophetic office. If the minister of Christ represents Christ in his priesthood at

the altar, he is representative as prophet in the pulpit. The Word delivered in union with the solidarity of the Church, is infallible. The Word going forth from a living organ of the Holy Ghost is powerful. The Word thus preached has a sacramental efficacy. No prophet of old had such a message as we, to bring to our people. Let us neglect nothing in the way of study or delivery that will make us send home the Gospel arrows. Let us try to preach as Heber the Missionary did, who wrote before every sermon: "I preach as if I ne'er should preach again, a dying sinner to dying men."—*Bishop Grafton, Annual Address.*

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Five-Minute Talks

BY CLINTON LOCKE

CIX.

THE Fourth of July, in my opinion, deserves something more than noise and fire-works, and the screaming of the eagle. It has a deep, serious side which a Church paper ought to take pains to bring forward. I need, then, no excuse for a talk on a Churchman's duty to politics. That great Englishman, Bryce, who has written the history of our commonwealth, says: "The American people have a practical aptitude for politics, a clearness of vision, a capacity for self-control, never equalled by any other nation. Such a people can work any constitution. The danger for them is that their reliance on their skill and their star may make them heedless of the faults of their political machinery, slow to devise improvements which are best applied in quiet times." I call attention to those words, "reliance on their skill and their star." Are those two things the proper reliance on which we Americans should conduct our government? Skill in the navigation of a leaky boat (and all governments are necessarily such) is well enough in summer time, but when winds blow and tempests howl, something more than skill and a lucky star will be needed; a steady boat and good rigging, and strong sails, and a firm and well understood unity of purpose.

So far we have come along well enough, and the ship has found an even keel after many a gale, but remember that sentence of our fathers, "Eternal vigilance is the price of liberty," and scrutinize each measure as it comes before you. Remember that the "ordinances of man" of which St. Peter speaks are your ordinances, not those of any king or kaiser. You have the awful power of dictating what shall be obeyed. You make the law which you yourselves obey and therefore on you falls the responsibility. You cannot say to God, "The king who was over me did this." No Louis XIV. says here, "I am the State." Every vote says that, and says it truthfully. The State is the creature of your will, and so on every voting man God puts a certain part of this great duty, and of his hands God will require a certain account. We do not realize this, and do not seem to feel that our great privileges entail upon us great responsibilities, and that we cannot say the government did it, for we are the government.

Now a man (unless he is fool enough to hold as a maxim that whatever his party prescribes, be it murder and adultery, must be done because the party needs it) is going to vote according to his principles and his character. Whatever are the basic principles of his life, he is going to bring them

out in his judgment of measures. If a man hold to the God-given law of marriage, he could not vote for polygamic laws. If he hold that whether you die or live you must be honest, he will not vote for betting privileges. If he believes that God instituted a day of rest, he will not vote to abolish the Lord's Day. How tremendously important then is it in this land, above all others, that right principles should prevail, that the standard of character should be high, for unless that be the case, the consequences will ooze out everywhere in the laws; they will be immoral, ungodly, oppressive, lowering, time-serving, if the men who make them plan their lives on such terms, and live them on that level. Remember, God is just as necessary to a nation as liberty; nay, there can be no real liberty apart from a recognition of God; it is only a caricature of liberty—it is Communism, Anarchism, license. "Where the Spirit of God is, there is liberty," and that is true, not because it is in the Bible, but because the great principles of Christianity are those on which alone true liberty can be founded, for they are the only principles which contain in germ, to bud and blossom in particulars, the true rights of man. These principles you must hear every Sunday in your parish church. I implore you to apply them to your politics as well as to other things.

There is one thing that very greatly comforts me about my country in these days when greed and self-interest seem to be controlling so much legislation. It is this: We Americans bear with great wrongs and great injustices a long while, perhaps too long. We allow officedom to go on and on in a course of iniquity, but at last there comes a time when the national conscience gets worked up, and then, armed with those wonderful ballots, we march to the polls, and in one day the whole iniquitous fabric is smashed to pieces, and the stable is cleansed. It has been done time and again, always in a right way, always in the line of Christ's teaching and Christian precept. Think, then, on Fourth of July, of your political responsibilities, and rise to their level. Let your patriotism be that of Christian men, not that of ward politicians. Teach to your sons the watchword, "God and our native land." Those two factors must never be parted. Then, and then alone, will there be long continuance for liberty as it is understood in the United States of America.

— 2 —

The Priest-Preacher

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

III. SOME IMPORTANT PRE-REQUISITES

HE who has been asking, "What shall I preach?" will be quite likely to ask next, "How shall I preach it?" Here it is not easy to answer the young priest-preacher directly. There is so much that he needs to consider before he gets to that. It may be that he is really not yet prepared to preach at all. There are so many whose immaturity, want of a liberal education, and entire lack of mental discipline and personal culture, are all against them. They have been thrown into the field—have, perhaps, hurried into it themselves—before they have become master of a single weapon or understand the simplest movements. Then, there are so many who have not even advanced so far in true learning as to have discovered their own lack of knowledge and ability. One of the worst obstacles in the way of the

young preacher's progress and success is self-conceit. Until, in one way or another, that is thoroughly beaten out of him, there is little hope of his settling down resolutely to the work of correcting his deficiencies, disciplining his powers, or richly informing his mind.

The question, then, really first before the young priest-preacher is, "What must I do before I am fitted to preach at all?" The general answer is: Get yourself in readiness, as well as you can, to preach as "a workman that needeth not to be ashamed." But let him be warned at the outset that, situated as he is, this is no easy, simple, short-course undertaking. It ought, in good part, to have formed an ingrained portion of his previous education. As it did not, it must now be begun and carried on in the midst of his parish work. In attempting to do this, he will meet with many hindrances. There are so many things which, as the man-of-all-work in the parish, he will have to do which distract the attention and scatter the energies, and thus unfit him for studious application. There will be so many interruptions, often of the most trivial character, that his best laid plans for systematic study will "aft gang alee." What is, perhaps, worse, the temptation to indulge in desultory reading and mere literary diversions will consume his time and emasculate his mental and moral energies. "The Philistines be upon thee, Samson!" But knowing his dangers, let him play the man. The only rule for him is that laid down by Carlyle—"Know thy work, and work at it like a Hercules!" That is, let it become an absorbing parallel or side study to make yourself a thinker, a writer, and a speaker. And this is only asking you to make it what it has been to me, and the good results of which I know.

Now, as the space I may claim in these columns will not allow me to give the full details of the method and work to be pursued, only the three main lines of effort can be presented. Assume, then, that the young priest sacredly sets apart at least three of his best morning hours for the work. He will accomplish little unless he does this. Mere desultory effort will end in flat failure. Aside from its necessity to steady growth and encouraging success, to fix upon a set time, to bar from it everything else which is not a sheer necessity, and to hold himself steadily to its observance, is itself an admirable discipline. It is the first and foremost test of his intellectual and moral manhood. If he has not some fair share of this manhood, what is he in the office of the priest and preacher for? Is that a place for mere weaklings and human weathercocks? Did our Lord choose such for either the Twelve or the Seventy? Or did St. Paul, in his charge to St. Timothy as a bishop, contemplate the selection of any such for the sacred ministry? Hence, to have such a time, and to hold yourself to it with fair fidelity, is the beginning of self-mastery and the initial victory in the whole endeavor.

The first work of the young priest in this determined period of effort is the pursuit of such study as leads to intellectual discipline and culture. Rambling and inconsequential thinking, bald and barren iteration of mere theological or Biblical commonplace, wordy harangue, and effusive exhortation may do for the formal prayer-meeting, the camp-meeting stand, or the woman-preacher's pulpit, but they are no proper material for either a creditable or effective sermon.

For that something more virile, more coherent, more pointed, more substantial, is needed. But to get and use that something, the preacher needs a mind well drilled, well filled, and well skilled—a mind that is keenly master of its own powers and resources, and, hence, capable of being master of each theme and each occasion.

The second absolute pre-requisite in this matter of "how to preach" the Gospel is that of becoming skilled in the Gospel itself. He who would become a true preacher must make himself a master of the Holy Scriptures. How otherwise can he be "a workman that needeth not to be ashamed"? How otherwise can he rightly divide the Word of Truth, or handle the Word of Truth aright? (2 St. Tim. ii: 15.) The apostolic preachers, besides making constant use of the oral teachings of our Lord, appealed confidently to such Scriptures as they had. Apollos was "an eloquent man, and mighty in the Scriptures"; and, because of this, "he helped them which had believed through grace; for he mightily convinced the Jews, publicly shewing by the Scriptures that Jesus was the Christ." (Acts xviii: 24-28.) The Pastoral Epistles, also, teem with the importance of this qualification. Hence, the Church, following this ancient precedent, in ordaining the priest-preacher, makes this express demand: "Will you be diligent in reading the Holy Scriptures, and in such studies as help to a knowledge of the same"? To be familiarly and devoutly master of the Holy Scriptures is a part of the fundamental law of his office. The constant, systematic, and thorough study of the Scriptures which is to secure in him this high quality is, then, doubly necessary. It is a matter of both his mental discipline and divine furnishing. It is of such vital importance that no young preacher can justify himself before his conscience and his calling for not undertaking it at once. What a glowing tribute St. Paul pays to the piety of St. Timothy and his fitness for the work to which he was called: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." (2 St. Tim. iii: 15.) But what would he say of the many among us who hasten into the sacred office, not only without any such inbred knowledge of the Scriptures, but without even a fair apprenticeship acquaintance with them; and, what is worse, with no sorrowful sense of their ignorance, and with no anxious effort to correct it?

The third of these pre-requisites for the right preaching of the Gospel as it is given in the New Testament Scriptures is attained power with God. "He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him." (Dan. ii: 22.) What is more, "He giveth wisdom unto the wise, and knowledge to them that know understanding." But this wisdom must be sought. "If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not, and it shall be given him" (St. James i: 5). But this asking is praying. Looking at the preacher's need of this wisdom from above, he, of all men, needs to be "mighty in prayer." Not mighty, however, in that deceptive, public "gift of prayer," so exalted among the sects, but in that diviner grace which, in the silence and solitude of the closet, seeks and commands communion with the Spirit, and, like Jacob wrestling with the angel, says with insistent fervor, "I will not let Thee go, except Thou bless me."

(Gen. xxxii: 26.) Most certainly the preacher, as God's messenger to man, needs the aid of the Holy Spirit as the illuminator, sanctifier, and inspirer. The Holy Apostles themselves were not permitted to begin their work of preaching the Gospel until they had received the special gift of the Holy Ghost. Much less should the preacher now think of beginning his work, either in the study or the pulpit, without humbly, earnestly, and prayerfully seeking the guidance and aid of the Holy Spirit. If he does not get near the Spirit by praying, he will not get near the hearts of men by preaching. Prayerless preparation means powerless preaching; or, if there be any seeming power in it, it is not the power of the Highest. Let the young preacher give most earnest heed to this, for there is too much reason to fear that private, personal prayer is becoming a lost art.

— x —

Papal Claims a Repudiation of Apostolic Succession

BY THE REV. G. F. GLADDING HOYT

ROMAN Catholics base the papal claims of infallibility and supremacy in part upon a particularly unfortunate tradition. The story, invented or otherwise, is recounted to give historical support to the Papacy; but it proves to be an ecclesiastical boomerang which strikes a fatal blow to the inner consistency of the Roman theory and practice.

It is related that before his death St. Peter consecrated Clement to the see of Rome, conferring upon him the exclusive so-called papal powers. If this tradition be true, upon what ground can the omission of a similar principle of succession in the subsequent Popes be explained? Such a method of perpetuating the assumed original supremacy and its exceptional, exclusive powers, is indeed just exactly what an intelligent Churchman would expect. The one who possessed such powers would be the one to hand them on to his successor. This is the only possible method consistent with the principle of Apostolic Succession perpetuated in an Historic Episcopate.

No order of the ministry may convey its gifts and powers unless one of these has authority to convey; but even deeper than this, and of vital consequence to the integrity of Holy Orders, is the principle that no order of the ministry can possibly convey gifts or powers which it has not itself received. A deacon or priest, by lack of authority, may not ordain one to his own order; but his incapacity to elevate one of his own order to the episcopate proceeds from a much more fundamental principle; namely, that he possesses no episcopal gifts or powers to convey.

As might be expected in the traditional grounds of such a claim, the consecration of Clement by St. Peter involves tacit admission of the kind or principle of succession which would be necessary to validly convey the supposed exclusive powers of St. Peter. Presbyters do not, may not, and can not consecrate bishops, because they have not received and are not possessed of the requisite gifts and powers to convey. It is scarcely necessary to remark that this principle rests on indisputable Biblical evidence and historic practice. The original expansion of the ministry was not from lower to higher, but a conveyance of certain portions of their functions by the Apostles to the subordinate orders which they created. And the subsequent history of the Church bears witness that the claim of illegal authority and in-

valid orders has ever been urged against those without the Historic Succession, on the ground that the gifts and powers of the ministry had not been duly received.

If, therefore, the root idea of Apostolic Succession is the possession of the requisite gifts and powers to convey, then a Pope without papal consecration is a Pope without papal gifts and powers. The College of Cardinals might elect to, but they could not confer an office higher than their own, an office most emphatically differentiated from their own by such an extraordinary gift as infallibility, and such an exclusive power as universal supremacy. If the Apostolic Succession is essential to the being of the Church, it is also to the Papacy. The papal doctrine, in theory and practice, is contrary to the very fundamental principle of Holy Orders. The Papacy lacks continuity, and hence, validity. The tradition of Clement's consecration bears this out, and furnishes another instance in which Rome proves too much and stultifies her own claims.

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Letters to the Editor

DEAN HART'S BOOK

To the Editor of *The Living Church*:

I have carefully read Dean Hart's "Way That Seemeth Right," and in gratitude for the presentation it makes of a certain, strange, insidious, modern teaching, I cannot but ask clergy and laity everywhere to obtain the book and ponder its contents. (Published at 75 cents by James Pott & Co.) If your space permitted, I would consider it a privilege to cite some instances of disease, cure, will power, and delusion brought forward by the Denver dean. Their discussion by the author must repay the reader. The quotations from the authorized work of this "modern science" concerning man, the Holy Ghost, spirit, sin, salvation, prove most painfully that all who hold them are alienated from the truth and poisoned by delusions.

Omaha.

CAMPBELL FAIR.

CONSECRATING WOODEN CHURCHES

To the Editor of *The Living Church*:

In the interesting news items which appear in the columns of *THE LIVING CHURCH* from time to time, I occasionally notice the account of the consecration of a church building. In some of these cases it happens the building is constructed of wood, and not built to last, very many years. Now the thought has often occurred to me, is it right and proper to consecrate a building to the glory of God when, in all probability, the building will not last over fifty years? My mind was first attracted to this question about two years ago when a parish in an eastern diocese built a new and beautiful stone church. The old church built in the fifties had become dilapidated, and was in danger of collapsing from the weight of a heavy roof. For thirty years the parish struggled under a heavy debt, when, finally, a generous friend came forward and paid the mortgage. The first thing the parish then set about to do was to consecrate the church building—mind you, the same building that had to be torn down only ten years after for safety. The experience of many parishes has been practically the same. And therefore I ask the question: Is it right to consecrate a cheaply built wooden building which, in the nature of things, cannot last many years, and after it has served its usefulness, sell the material for kindling wood, or give the building over to secular purposes? I should like to have the question answered.

REVERENCE.

Opinions of the Press

The Evangelist (Pres.)

CHURCH ENDOWMENTS.—It is, in our view, one of the silly things of "the Lord's silly people" to be afraid of church endowments. The wealth

of churches in this city is fluctuating, fleeting, and is being frittered away. Half of what has been expended on buildings and services in the last thirty years by independent and often sporadic congregations, if put into safe endowments, would have been working with increasing power and enhancing income a century from now. But to-day, where is it? What have we to show for it? How shall we answer to God and history for the treasure that has slipped through our hands? And it seems strange to watch the vicissitudes of societies, the precarious condition of parishes, the frequent dependence of churches on the personal popularity of a man whose breath is in his nostrils, and whose value, like a stage singer, is in his voice, and yet hear men insist that money or estate put into trust for a church is sunk like a millstone with a thong round the body to which it is given. Alas, for the rarity of hard business sense in our church charity! Dear brethren, endowments of churches at certain pivotal points is the single condition of permanency and ultimate power over the city, by the neglect of which all our experiments at Church extension will end in memories and vanished shrines with few and strange successors.

Church Eclectic

THE NAME PROTESTANT.—Can it be that Protestants are repenting of their folly in so persistently giving the title "Catholic" to the Roman Church, and are they wearying of the name which they have gloried in so much, as well as of the Bible which they first set up as an idol, and are now endeavoring to overthrow? This is what that intensely Protestant *Independent* says: "Our Roman Catholic brethren never tire of declaring that they are Catholic, and that we who have inherited the unfortunate name Protestant are split into a hundred competing and conflicting sects." With the leader of Protestant opinion spurning the name, can our fellow-Churchmen still cling to it and insist upon misrepresenting the real Catholic Church of America as Protestant?

Personal Mention

The Rev. A. H. Amory sailed for Liverpool by the White Star steamship "Teutonic," June 14th.

The Rev. Belno A. Brown, M.D., of Milwaukee, has received the degree of Sc.D., from Northern Illinois College, Fulton.

The Rev. Joseph N. Blanchard, D.D., sailed by the steamship "Konigin Luise," June 17th.

The Rev. W. S. Bishop sailed June 19th, in the steamship "Furnesia," for Glasgow.

The Rev. A. A. Brockway has been appointed an honorary secretary of the "Egypt Exploration Fund."

A cablegram from Rio de Janeiro, Brazil, states that the Rev. William Cabell Brown and family had sailed for the United States. Mr. Brown is returning after seven years' service as a missionary in Brazil, for a year's vacation. It is expected that he will supervise the translation of the Book of Common Prayer into Portuguese.

The honorary degree of doctor of divinity has been conferred upon the Rev. R. J. Coster, rector of the Bishop Bowman Institute and Grace church, Pittsburgh, by the Western University of Pennsylvania.

The Rev. K. T. Cole sailed by the steamship "Anchora," for Scotland, June 12th.

The Bishop of Dallas sailed for Liverpool on the steamship "Etruria," June 12th.

The Rev. Dr. Wm. K. Douglas has sailed for a European tour.

The Rev. F. T. Eastment has accepted the rectorship of St. Mark's church, Lewiston, Pa., and will enter upon his new work the second Sunday in August.

The Rev. Lewis P. Franklin has been called to take charge of St. John's church, Clyde, N. Y. He will enter upon his duties July 1st. Address accordingly.

The address of Chaplain Montgomery M. Goodwin, U.S.N., is changed from U. S. S. Columbia, Navy Department, Washington, D. C., to U. S. R. S. Washash, Navy Yard, Boston, Mass.

The Rev. Canon H. B. St. George, of All Saints' cathedral, Milwaukee, will spend the months of July and August at Nashotah, Wis., where he will have spiritual charge of the seminary chapel.

The Rev. J. Brewster Hubbs has accepted the rectorship of St. Peter's church, Geneva, diocese of Western New York, to take effect at the end of the present month.

The Rev. Geo. W. Harrod has taken temporary charge of St. Mary's church, Burlington, N. J.

The Rev. Edmund N. Joyner has changed his address to Saluda, N. C.

The Rev. G. B. Johnson sailed for England June 23rd.

The Bishop of Kansas sailed by the steamer "Mobile," June 19th.

At the recent commencement of Northern Illinois College, the degree of Doctor of Philosophy, on examination, was conferred on the Rev. T. J. Lacey, M.A., rector of Christ church, Alameda, Cal.

The Bishop of Los Angeles sailed for a tour of England and the Continent, June 17th.

The Rev. DeWitt C. Loop desires all his mail matter directed to Northville, Cayuga Co., N. Y., during July and August, as he is appointed on missionary duty there for those months.

The Bishop of Massachusetts sailed for Liverpool, by the White Star steamship "Teutonic," June 14th.

The Bishop of Maine remains abroad until Sept. 15th

The Bishop of New Hampshire has placed Mr. W. P. Ladd, a recent graduate of the General Theological Seminary, in charge of St. Barnabas' mission, Berlin, N. H.

The address of the Bishop of Newark is care of J. S. Morgan & Co., 22 Old Broad st., London, E. C., England.

The address of the Rev. David P. Oakerhater, Indian deacon, is changed to Bridgeport, O. T.

The Rev. G. W. Phillips sailed for the Mediterranean on the steamship "Kaiser Wilhelm II.," on June 12th.

The Rev. Bernard Schulte, D.D., has resigned the rectorship of St. Luke's church, Utica, diocese of Central New York, to accept the curacy of St. Peter's church, Philadelphia, Pa.

The Missionary Bishop of Spokane sailed for Glasgow in the "Furnesia," June 19th.

The address of the Rev. D. A. Sanford, missionary to Cheyenne and Arapahoe Indians, is changed from El Reno, O. T., to Bridgeport, O. T., where new buildings for Indian work have been erected. All matter for the Indian mission should be sent accordingly.

The Rev. James Slidell is spending his vacation at Nashotah, Wis.

The Rev. Prof. M. O. Smith, M.A., of Nashotah Seminary, is spending his vacation in Montreal, Can.

The Rev. Dr. Alexander Mackay-Smith sailed for Europe June 14th, on the "Teutonic."

The Very Rev. Hamilton Schuyler sailed for Europe in the Red Star steamship "Berlin," for Antwerp, June 19th.

The Rev. Geo. B. Stone sailed on the steamship "State of Nebraska," June 12th, for Scotland.

The address of the Rev. C. S. Sargent, dean of the Milwaukee cathedral, is changed from 606 Jackson st. to 604 Cass st.

The Rev. T. Cory-Thomas spends his summer in England.

The Rev. J. Spencer Turner, Jr., sailed June 12th for Europe on the steamship "Etruria."

The Rev. E. H. Wellman has been appointed to the charge, for the summer, of Christ chapel, at Mead's Mountain Home, in the Catskills, and will spend his vacation there.

The Bishop of West Missouri sailed for Scotland by the Anchor line steamer, "Furnesia, June 19th.

The Rev. C. T. Whittemore spends his summer abroad.

Ordinations

The Rev. John E. Carpenter was advanced to the priesthood by Bishop White, in St. Mark's church, Lima, Ind., on Tuesday in Whitsunweek. The candidate was presented by the Rev. J. H. McKenzie, Ph.D., and the sermon preached by the Rev. Walter Scott. The Rev. W. W. Raymond and the Rev. C. T. Stout were also present, and the four priests united with the Bishop in the laying on of hands. The Rev. Mr. Carpenter is teacher of mathematics in Howe school, Lima, and is in charge of Trinity mission, Kendallville. He is doing good work in both positions, which he will continue to fill. He is a graduate of De Pauw University.

On St. Barnabas' Day, at Christ church, Trenton, N. J., four candidates were ordained to the priesthood: the Rev. W. O. Baker, of Princeton; the Rev. Charles Fiske, of St. John's parish; the Rev. F. W. M. Schneeweiss, of Christ church; and the Rev. S. C. Hutchinson, of Massachusetts, all deacons who were advanced to the priesthood. The Bishop was assisted at the Celebration by the Rev. E. J. Knight, the sermon was preached by the Rev. A. B. Baker, D.D., and the candidates were presented by the Rev. Dr.

Baker, the Rev. C. E. Phelps, the Rev. E. B. Joyce, and the Rev. H. P. Horton.

On the first Sunday after Trinity, in St. Mary's church, Tuxedo Park, N. Y., with the consent of the Bishop of New York, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, advanced the Rev. James Holmes McGuinness to the sacred Priesthood. The sermon was preached by the Rev. George Grenville Merrill, M.A., who also presented the candidate. The Rev. Mr. McGuinness remains as priest-in-charge of St. John's, Arden, diocese of New York.

In St. Paul's church, Rochester, W. N. Y., June 6th, Herbert L. Gaylord, C. P. Davis, and Lewis P. Franklin, all graduates of the Theological Seminary, at New York, were admitted to the holy order of deacons. Mr. Davis is an alumnus of Trinity College, and Messrs. Gaylord and Franklin, of Hobart. Mr. Gaylord is to become curate at Youngstown, Ohio; Mr. Davis will be stationed at Trinity church, Buffalo; and Mr. Franklin at Clyde. Bishop Walker was assisted in the ceremonies by the Rev. Dr. Converse, the Rev. Curtis C. Gove, the Rev. C. T. Walkley, and the Rev. Samuel Moran. The sermon was preached by the Bishop.

June 17th, Corpus Christi Day, in Holy Innocents' church, Hoboken, N. J., with the consent of the Bishop of Newark, the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, ordained to the diaconate Messrs. Harry Platt Seymour, B.L. (Hobart), and James Malcolm Smith, both of the General Theological Seminary, New York. The Rev. Henry C. Swentzel, D.D., preached the sermon and presented Mr. Seymour, a long time parishioner of St. Luke's, Brooklyn. The Rev. Guy C. Wallis presented Mr. Smith who has been hitherto attached to St. Mark's parish, Philadelphia. The Rev. Mr. Seymour is placed at work in Port Henry, diocese of Albany, and the Rev. Mr. Smith becomes one of the clergy at Holy Innocents' church, Hoboken.

Died

GRATIAN.—Entered into rest, at Alton, Ill., June 11th, 1897, Joseph Gratian, a devout member of St. Paul's church, Alton, Ill.

Rest in peace.

LIVINGSTON.—At the Cottage, Como (Prov. Quebec, Can.), June 10th, Alice Livingston, daughter of the late John Ramsay Livingston, of Sault Ste. Marie.

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.

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

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

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

Church and Parish

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

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

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

A WYOMING missionary (musical) desires Sunday duty in August. Michigan or near diocese preferred. Rev. DODSHON, Douglas, Wyo.

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.

ORGANIST AND CHOIRMASTER.—Pupil of an Oxford mus. bac., good player, thorough choirmaster, most successful in training boys, first-class testimonials from well-known musicians, is open to an engagement. Would accept temporary position for the summer. Address, ORGANIST, care of Charles Lamothe, 139 Main st., Buffalo, N. Y.

The Editor's Table

Kalendar, 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.

God, be Merciful to Me

BY M. L. N.

Rich the gifts I see them bringing
To the altar of my God,
Sweet the praises ever ringing
From His holy house abroad.
I have have only tears and weeping,
Only prayers, O Lord, for Thee;—
Though I wander from Thy keeping,
God, be merciful to me!

I have sought for selfish pleasure,
I have left my Saviour's side,
Cared for only earthly treasure,
Fostered only earthly pride.
Though I err and wander ever,
Weak and sinful though I be,
Yet do Thou forsake me never;—
God, be merciful to me!

Lord, in place of rich oblation
I can only offer prayer;—
Keep, oh, keep me from temptation,
Guide me with Thy tender care.
Though I follow earthly luring,
Though I fail Thy way to see,
Hold me with Thy love enduring;—
God, be merciful to me!

Knowville, Tenn.

MORE than a hundred years ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of a vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvelous face which he had wrought—the face of one he had loved and lost. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!"

THE REV. THEODORE N. MORRISON, rector of Epiphany church, Chicago, was born at Ottawa, Ill., in 1850. After graduation from Illinois College, Jacksonville, he entered the General Theological Seminary, and in 1873 was ordained to the diaconate by Bishop Whitehouse at the cathedral of SS. Peter and Paul, in Chicago. In 1875, Bishop McLaren ordained him priest, the ceremony taking place at Pekin, Ill., where Mr. Morrison was in charge of a parish. He labored there with signal ability and success, and through his efforts a handsome church edifice was built. In December, 1876, he accepted a call to the rectorship of Epiphany church, Chicago, which charge he still holds. He is held in the highest regard and

esteem, and is greatly beloved by his large congregation, which now numbers about 715 communicants. Epiphany church is a handsome edifice of stone, located on the corner of South Ashland ave. and Adams st. The diocese of Chicago has honored Mr. Morrison by electing him to a place on the Standing Committee of the diocese, and he has also been chosen secretary of the Board of Missions. His pastoral labors in Chicago have resulted very beneficially for Epiphany church, and during his rectorship the church has prospered in many ways.

American Nationality

AN interesting article in *The Forum*, by General Francis A. Walker, on "The growth of American nationality," traces the history of the sentiment of nationality among us from its slight glimmerings during the War of the Revolution down to the War of the Rebellion, when the question was settled in the only way it could be settled, by the sword.

After the peace with Great Britain, in 1783, by which the independence of the American States was established, the feeling of nationality among the people, which had grown out of their common danger, began to decrease. Citizens were proud of being New Yorkers, or Carolinians, or Virginians, or New Englanders, but they cared nothing that they were Americans. They had no national spirit, paid no respect to the Articles of Confederation, disregarded the laws and requisitions of Congress, and defied its authority. The government, such as it was, fell into immeasurable contempt, as the phrase "not worth a continental" has preserved to us. Statesmen like Washington, Franklin, Hamilton, Madison, and Jay, saw the people drifting into anarchy, all unconscious of danger and absorbed in petty State rivalries and jealousies. In every way they sought to arouse them, by argument, by appeals to patriotism, and by appeals to selfishness. After one failure, the convention of 1787 was finally assembled and a constitution of compromises and concessions patched up, which scarcely one of the men that signed it believed would hold together long enough to make an experiment. But it was the best they could do, and as such was, after a long discussion, ratified by the States by a bare majority.

If anybody had said at that time that that constitution made a nation, he would have been laughed to scorn. The question, in fact, was purposely left unsettled. The people were not ready for it, but as the constitution gave some assurance of a more stable and responsible government, it was put on trial. The rest was left for time and experience to settle.

With the next generation of statesmen, who had sat at the feet of the framers—Webster, Clay, Story, and Marshall on one side, and Calhoun, Hayne, and St. George Tucker on the other—argument began on the scope and power of the federal government and its relations to the States. This resulted in the cultivation of a strong union and national sentiment in the North, and of an equally strong States-rights sentiment in the South. But in addition to these discussions, the Supreme Court of the United States was all the while peacefully, silently, unconsciously, perhaps, but irrevocably, building up step by step a powerful national government. There was brought out plainly and in unmistakable language the ele-

ment of nationality that the framers had written therein in invisible ink. It took the heat of war to finally fix it there, but there it is forever.—*The Times-Herald* (Chicago).

Book Notices

Cuba in War Time. By Richard Harding Davis. Illustrated by Frederic Remington. New York: R. H. Russell. Price, \$1.25.

A book full of horrors existing within eighty miles of us. The author, with his well-known power, gives graphic descriptions of what he has seen. Here is a specimen:

My host would say, pointing to one of the pacificos huddled in a corner of his machine shop: "That man's brother was killed last week, about three hundred yards over there to the left, while he was digging in the field." Or, in answer to a question from our consul, he would say: "Oh, that boy who used to take care of your horse—some guerrillas shot him a month ago." After you hear stories like these during an entire day, the air seems to be heavy with murder, and the very ground on which you walk smells of blood. It was the same in the town, where any one was free to visit the *cartel* and view the murdered bodies of the pacificos, hacked and beaten and stretched out as a warning, for public approbation. There were six so exposed while I was in Sagua. In Matanzas they brought the bodies to the Plaza at night when the band was playing, and the guerrillas marched around the open place, with the bodies of eighteen Cubans swinging from the backs of ponies with their heads hanging down and bumping against the horses' knees. The people flocked to the sides of the Plaza to applaud this ghastly procession, and the men in the open cafes cheered the guerrilla chief, and cried, "Long live Spain!"

Herald Sermons. Second Series. By George H. Hepworth. New York: E. P. Dutton & Co. Price, \$1.

Like the first series, this little book contains forty-five short religious essays originally contributed to the New York Sunday *Herald* and now published in one volume under the above title. These essays are couched in simple, clear Saxon English. They are brief, covering on an average about five 12mo pages, and very direct. To a large class of readers who never come within hearing of the pulpit, these sermons will prove a boon. A spirit of reverence pervades them, and with their earnest urging of responsibility, character, moral worth, and nobility of life we cannot but wish for them a wide circulation. With some few positions of Mr. Hepworth we cannot agree. In the preface he says, "The days of dogmatic theology are numbered"; and, again, on page 176, "The day of dogma has gone by." From such statements we strongly dissent, and believe that a profounder view of the situation will not back up Mr. Hepworth. In fact, he himself says in the preface: "I speak as one who is sure of many things." Is this not to hold some things at least certainly; *i. e.*, dogmatically in its best and real meaning?

A Cape May Diamond. By Evelyn Ramond. With illustrations by Lilian Crawford True. Boston: Roberts Brothers.

The "diamond" is a castaway—a little girl whose helpful, unselfish ways and beautiful spirit cause all to love her. How the diamond received a brilliant polish and a richer setting, it may interest young girl readers to find out by the perusal of the story.

Memories of Hawthorne. By Rose Hawthorne Lathrop. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

This is not a formal biography of Hawthorne. That work was done by his son Julian, the novelist. It is a familiar account of Nathaniel Hawthorne as husband and father, written by an adoring wife and daughter. The book is made up of Mrs. Hawthorne's letters, with a thread of narrative and eulogistic comments on both parents, by their daughter, Rose Hawthorne Lathrop. We understand our great romancer better after reading this interesting record of his family life in Salem, Lenox, and Concord; his term of consulship in Liverpool; and the years of travel in Italy; yet we feel his unlikeness to other men. The best description of him is probably that given by his wife, "a

self-impelled Greek statue, stately and grave"; a tribute endorsed by his daughter who, like all others of Hawthorne's family, admired the genius as much as she loved the man.

The Marian Reaction in its Relation to the English Clergy. A study of the Episcopal Registers. By Walter Howard Frere, of the Community of the Resurrection. The Church Historical Society Series. XVIII. London: S. P. C. K.; New York: E. & J. B. Young & Co. 1896.

This is a really valuable contribution on the Anglican side of the controversy about the validity of Anglican Orders. Although written before the publication of the Papal Bull, it refutes by anticipation several of the points asserted against the Anglican position, and it incidentally shows how inaccurate and biased is the knowledge which the Romans have concerning affairs in England at the most crucial period of their history. The book is necessarily rather dry and technical, for it contains a careful digest of old records, but the author is not to blame for the dryness of his subject, upon which he throws much valuable light.

The House of Dreams. New York: Dodd, Mead & Co. Price, \$1.25.

The attempt to uncover the hidden things of the life to come is always perilous, and this little book by an unknown author is frankly universalist and restorationist in its teachings. Aside from these obvious blemishes, there is much to be said in its praise. The treatment is reverent, and the style highly poetic. There are many passages which must bring comfort and hope to bereaved and smitten souls; many passages of great force. The House of Dreams will be a widely read book, and will probably excite much speculation, not only in regard to the subject which it treats, but also as to the name and position of its author.

Quotations for Occasions. Compiled by Katherine B. Wood. New York: The Century Company. Price, \$1.50.

The author remarks in her preface, with commendable frankness, that "this little book is not put forth to supply an imperative demand, but rather with the hope of creating one." It should appeal to the many who follow the steadily increasing custom of using appropriate quotations on dinner menus, cards, etc. The compiler has searched all the records of wit with good success. Both she and the appreciative reader may hope to deserve Emerson's saying, slightly amended, "Next to the originator of a good sentence, is the appropriate quoter of it."

In the Old Herrick House; and Other Stories. By Ellen Douglas Deland. Illustrated. New York: Harper & Brothers. Cloth; pp. 282.

There are three stories in this volume, interesting, though not very probable—"At the Camerons" and "The Little Red Book," besides the title story. There is an abduction or a runaway, an intrigue or a piece of revenge in each. The attempted air of mystery, while harmless enough, will be apt to lessen a reader's human sympathy, unless he be "extremely young, sir," in which case the exciting nature of the incidents will atone for the lack of probability.

History of Philosophy. By Alfred Weber, professor in the University of Strasburg. Authorized translation by Frank Thilly, A.M., Ph.D. From the fifth French edition. New York: Charles Scribner's Sons. Price, \$2.50.

This is an admirable manual of Greek, mediæval, and modern philosophy in one octavo volume of 600 pages. Who has not at some time become hopelessly confused in the study of philosophy by the mechanical methods and arbitrary divisions of her historians? It is the danger of every beginner. It is, however, no exaggeration to say that at last American students, in this translation, have access to a history of philosophy, comprehensive, in that it is a survey of the entire field; clear, in its freedom from an unexplained terminology, and logical, in the treatment of the subject as an orderly development of thought as opposed to "an aggregate of isolated, disconnected theories." There is a happy combination of German scholarship, of the

French critical faculty, and of the American taste for the practical. Many histories of thought give the reader a fairly clear conception of the periods concerned, but fail to carry their results and tendencies on into our own times. The result is that the house and the foundation are separated. We know special periods, but we do not understand their connection. This work shows the unity of modern and ancient thought. It is stimulating to be shown that Spinoza is the imitator of Parmenides; that the modern materialists go back to Democritus; that the cosmogony of Empedocles contains the germs of Kant, and also, that the founder of Attic philosophy is very much inferior to his modern antitype, Kant. Such an articulation of Greek and modern systems cannot fail to create interest in the former.

We are introduced to the philosophy of the Middle Ages through St. Augustine who was influenced by academic and Alexandrian teachings. We have here outlined the Augustinian position, which is neither pure theology nor pure philosophy, but an attempt to reconcile the two, as did the Greek Fathers before him; for, according to his idea, "True philosophy is identical with true religion." Our author shows how closely St. Augustine borders upon Pantheism. How true in form, and yet how far apart in fact! for his system is Pauline and not Pagan.

Scholasticism, the effort to harmonize reason and dogma, is most ably treated under its two periods of Platonic and Aristotelian influence, and we then emerge into the light of the Renaissance. Prof. Weber treats with marked skill these epochs of transition. For example, he opens the way by a striking sentence as this, into this period: "The Orient had been invaded in the name of the Roman faith, and the Crusaders had brought back nothing but heresies."

And now we are in the modern period. The field of pure philosophy is open. The themes of its investigation are reality and knowledge. The master minds that grappled with their problems are each given a clear analysis and searching though extended criticism. Descartes, Spinoza, Leibnitz, Locke, and Hume pass before us in magnificent procession. We are glad to note the place given to the latter. It is clearly pointed out that he is the spiritual father of Kant, and that his boasted scepticism was a criticism intended to turn philosophy from fruitless speculation to the certain foundation of experience. "To claim for Kant the sole honor of having founded criticism is an error which a closer study of British philosophy tends to refute."

Finally, the field of philosophy is divided between materialistic and idealistic Monism. Fichte, Schelling, and Hegel are the standard-bearers of the latter. The former is the Darwinian principle. "This emphatically denies all finality, whereas the latter . . . recognizes in nature, if not the designs of a transcendent Creator, at least an immanent finality." And it is well, also, to note the significant statement that, "with a few rare exceptions, the leaders of European philosophy are not to be found among the pure materialists, or in the camp of the spiritualists; we must look for them between the two camps." Modern philosophy possesses to-day these two conceptions—force and idea. The common denominator, according to our author, is in the last analysis of the will. And this is not merely the will to live, but the will to the good. Surely philosophy is to-day committed to a genuine synthesis of optimism and pessimism, the result of which must be a brave and hopeful meliorism; and the future may confidently say, "This world is the world of the Logos."

We note, also, the exhaustive bibliography brought down to the present year. The foot notes are, moreover, invaluable. Their explanations are direct and clear, and their references to sources so complete as to make the work a basis for indefinite study and research. We find but one slight error, when the collection of Apostolic Fathers by Gebhardt, Harnack, and Zahn, is made to read Gerhardt, etc. The bibliography might be made more attractive, and

at the same time easier to use, if in columns. The translation is excellent. It is the best textbook we have seen in this department of study.

Magazines and Reviews

The reported massacre of Baron Dahnis and the members of his entire expedition at the extreme eastern point of the Congo Free State, will draw special attention to Capt. Hinde's "Fall of the Congo Arabs," a graphic account of Baron Dahnis' first expedition, which after two years of constant warfare succeeded in completely crushing the power of the Arab slave traders in the Congo Basin. The author of this book was second in command. The volume was published a few weeks since by Mr. Thomas Whittaker.

The leading article of *Harper's Magazine* for July is an intimately faithful narrative of "Sheridan's Ride," by Gen. George A. Forsyth, U. S. A., who was one of the two *aides-de-camp* whom Sheridan took with him, and who is the only survivor. Mr. O'Connor continues his sketches of the celebrities of the House of Commons, with illustrations by Paul Renouard. The pen portrait of Lord Salisbury is of special interest just now. "Natal, a Colonial Paradise," is the subject of the ninth instalment of Poultney Bigelow's "White Man's Africa." There are several short stories of the usual degree of excellence.

The season of anniversaries and celebrations is observed in *Scribner's Magazine* for July by a paper upon John Cabot by the Marquis of Dufferin, showing the significance of his discoveries and their relation to the development of free institutions in Canada and the United States. Original documents, letters, and maps are reproduced. The series of college articles is concluded with Judge Henry E. Howland's account of "Undergraduate Life at Yale," the cream of nearly half a century of reminiscences and anecdotes. The well-known artist, Orson Lowell, spent several months at Yale, drawing a series of original sketches to illustrate this article. The business problems involved in the financing and management of the huge business structures now filling our great cities are treated by J. Lincoln Steffens, and the pictures help us to realize the effect of these skyscrapers. Walter Crane's article on "William Morris" is considered to be the best interpretation of that artist that has appeared. Some new specimens of his designs are given.

Anniversary of the Stars and Stripes

June 14th is the anniversary of the stars and stripes, for on June 14th, 1777, after various devices and ensigns had been used, Congress resolved "that the flag of the thirteen united States be thirteen stripes, alternately white and red, that the union be thirteen stars, white in a blue field, representing a new constellation." The resolution was not promulgated before September 3rd, but the wide-awake newspaper of the fathers got hold of the matter about in August and published it. It is supposed that Capt. Paul Jones who was appointed to command the "Ranger" on the same day the resolution was passed, first unfurled the stars and stripes on that vessel. When Vermont and Kentucky were admitted into the Union, it was resolved that from and after May 1st, 1795, the flag consist of fifteen stripes and fifteen stars. This flag was used in the War of 1812-1814. After Indiana came in, a bill was reported in 1817 to alter the flag again. It embodied the suggestion of the brave soldier, Capt. Samuel C. Reid, to reduce the stripes to the original thirteen and to add a star on the 4th of July succeeding the admission of each new State. A bill in consonance with these suggestions was adopted April 4th, 1818, and on the 13th of that month such a flag was hoisted on the Hall of Representatives at Washington, although its legal existence did not begin until July 4th. Reckoning from the first date, the star-spangled banner is now 115 years old, and is still in good health.—*Baltimore Sun*.

The Household

Holland's Revenge

BY ALICE MAY DOUGLAS

"WHAT you doin' there, John Berry?" The speaker was quite out of breath. It was an abrupt, rocky hill which he had just climbed, and he could not get along in as spry a manner as he could when younger. His black eyes seemed to have lost none of the lustre of youth, however, as he repeated in angry tones, "what you doin'?"

"Tendin' to my own land," replied the younger man, continuing his work.

"Tain't yours. It's mine. I ploughed it yesterday and chose it for mine."

"Where's y'r proof?"

Captain Holland looked abashed. He could produce no proofs.

"Well, the fact that I'm workin' here now is a proof that this is my land."

"An' I'll get proofs that it's *my* land," cried the older man, shaking his fist at his companion and hastening down the side of the hill that sloped towards the sea.

Captain Holland spent the following week going among his scattered friends in this newly settled portion of Maine. None, however, was willing to witness for one neighbor against another. In these early days all were obliged to bear their hardships in common; none cared to make an enemy of even one friend; therefore the injured man was obliged to give up his claim to the barren hill, which each desired because of the limestone hidden beneath.

The quarrel between the two settlers grew more and more bitter. Each did all in his power to make life unpleasant for the other. Young Berry succeeded in opening the quarry, however, and the stone proved to be of an excellent quality. Kilns were built, and the lime sent to Boston, an old schooner having been fitted up for the purpose of transportation, and named "The Lima."

Captain Holland often looked with envy upon his prosperous enemy. "But I'll have my revenge some time," he said. "I'll get even with him somehow."

Meanwhile, he spent the greater portion of his days in his fishing smack among the many islands not far from his home, and no fisherman along the coast had better success than did he—who could weather the worst storms.

Of all the harsh storms he had ever passed through, none quite equalled the one that visited the coast one fall day when this worthy seaman, having procured all the fish he desired, was homeward bound. Waves were holding high carnival and the rain descended in copious showers.

But Captain Holland was not in the least disturbed. He was familiar with old ocean's every mood, and his was a crew he could trust in any emergency.

As the storm reached its height, he caught sight of a bright light in the distance. "Look! look!" he exclaimed. "The lightning must have set fire to the woods on one of the islands."

"No, no, it's a ship afire," cried the mate.

"A ship! a ship!" shouted the crew, rushing to the deck of "The Maine."

"Haste! haste!" cried the Captain. "We must save her men. Let out all the sail that you can, boys. Run any risk, even that of losing your lives. It is better for us to be drowned than for those poor creatures to be burned to death."

"Perhaps they're already suffocated," suggested a sailor.

"Waal, we can do our duty. Be ready for anything, boys."

"The Maine" was now running a race with the waves. The Captain steered straight for the burning vessel. Though ledges might lie in his path, nothing must be thought of but the safety of the poor souls on that sister craft. The sailors seemed to labor with superhuman strength. They defied the waves that swept over the deck and threatened to sweep them into the cruel sea.

It was now seen that the flames had not yet reached the stern of the unfortunate ship, and clustered about the helm were a half a dozen men.

"The crew in "The Maine" waved their hands and shouted.

They tried to catch the response to their shouts, but nothing could be heard but the wind and the beating of the waves, and the crackling of the fire.

Nearer and nearer yet sped "The Maine."

"The flames are now so bright that I can see the faces of those men," exclaimed the mate.

"Our own men," shouted the Captain.

"They're from our own village. There's Baker, yes, an' Small."

"My father! my father!" cried a sailor.

"My brother! O Harry! Harry!" shrieked another. "Lower the boat; quick, quick!"

It was all that Captain Holland could do to keep his own men out of the little boat, so eager were they to rescue their own.

He soon made his way alone through the great waves to the burning vessel.

"Get aboard, every one o' you," he cried, "but don't get too excited. One at a time, jest one."

"Where is y'r boat?" asked James Small. "The smoke has nigh blinded us all."

"Then come to the place where you can hear my voice. I'm strong as the sea and will handle the whole of you as if you was babies."

"Captain Holland!" cried several at once.

"It is Captain Holland's voice. O, is your smack a near?"

"It be, and you'll all be on it in no time. Do jest what I tell you, an' nothin' else. Come, come, I know where the boat is, and if the smoke blinds me I can get you into it

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jest the same. One at a time, one at a time. Don't crowd, boys, don't crowd."

In less than five minutes the rescued men were standing on the deck of "The Maine." Brother ran to embrace brother, and father his son. Neighbors clasped hands, and all overwhelmed the Captain with praises for his bravery.

"There's a man at the helm, a man at the helm," cried one of the rescued men. "He will burn, he will burn."

"What, is there another?" queried the Captain.

"Yes, yes. We must save him."

"Why did we forget him? Why, why?" cried several of the dozen men as they were being led into the cabin.

"I will go for him at once," said Captain Holland. "Lower the boat again, boys."

"But you will lose your own life," protested one of the men. "See how the fire is spreading."

"I can afford to do so if I save him!"

"But you are too worn out from your last trip," said the mate. "If anyone must go I'll be the man."

"No, no, boys, I'm not the captain to send a man where I'd not go myself." With these words the brave seaman jumped into the boat and rowed to the pilot-house. He and the flames reached it at the same moment. Over the hot deck he sped, not minding the blistering of his feet. The fire had been

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busy with the pilot-house door, which fell as he sought to open it.

"Haste! haste!" he cried to the man at the wheel. "You've only one minute to jump into my boat. It's right here. Two minutes and we're both dead."

"I've got to die anyway, and I said I'd die by my post, trying to reach the nearest island, an' p'raps I can reach it."

"The rest o' your crew are on my vessel, an' now I've come for you. Be spry, man!"

The smoke was now so dense that neither could distinguish the face of the other. The fire had evidently effected the consciousness of the pilot, and he did not seem inclined to move. He was a person of slight build, and the sturdy captain took him in his arms and, with great difficulty, placed him in his boat.

When a few rods out he revived. Then the two men looked each other squarely in the face.

"Holland!"

"Berry!"

"Y'r revenge," cried the younger man in a trembling voice. "You said you'd get your revenge some time, and you have. You have risked your own life to save mine."

Captain Holland, well aware that he did not deserve this commendation, made no answer.

"'Twould have served me right to ha' been burnt up by the lime I stole from you," continued Berry. "I was out huntin' the day you found it. I was hid in the bushes so you couldn't see me, but I saw you knock off the rocks and say to yourself, 'Lime stone, lime stone, a reg'lar fortin.' I went over the next mornin' and begun work, and that was when our trouble begun. But I'll have my revenge, too, I'll be the best friend you ever had."

"Did the lightning set your vessel afire?" asked Captain Holland, as he gallantly rowed his boat over the ever-frightful waves.

"No, you see 'The Lima' was loaded with lime and the sea got to it and set it afire."

As the two stepped out of "The Maine," the shouts from the mingled crews of the two vessels vied with the peals of thunder that seemed to rend the eastern sky.

"Three cheers, and these for the man that has saved me," cried the master of "The Lima." "I've been worrying him all my life, but the fire that burnt up my lime and my schooner has burnt up the rate we have for each other, so, long's we're all saved, I won't mourn too much over my loss."

The cheers were instantly given.

"I don't merit this, boys," said Captain Holland in a tremulous voice. "I didn't know he was the one I was bound to save."

"But ye'd have done it jest the same," said his mate, "I know ye as well as ye know y'rself, and 'course ye would."

"Yes, I would, I would. Give me y'r hand, Berry, so it's friends that we now are, friends, friends."

The neighbors shook hands, and so great a peace came to the heart of each that both seemed to forget the bitterness of the storm, and did not mind the rain that was beating in their faces.

Within a half hour a neighboring harbor was reached and "The Maine" was able to cast anchor for the night.

At early morning the home port was reached. The crews of both vessels were warmly welcomed by their anxious families who met them upon the shore.

After all had discussed the burning of "The Lima," and had again and again con-

gratulated the reconciled neighbors, Mr. Berry drew Captain Holland aside and remarked, "I've been thinking, Captain, that 'twill be only right for me to give over one half o' my quarry to you."

"No, don't think o' that, John, it's hard enough for you to have to lose your vessel and cargo."

"But I shall do it, for the whole really belongs to you, but long's I've put a good sight o' work and money into it, I'd like to have some share."

"Waal," said the Captain, rubbing his forehead as if in search of proper words in which to couch his remarks, "Long's I'm gettin' a little old and can't go fishin' many more years, I'll take what you offer to give me provided you'll take what I give you, long's it's all I've got to give."

"What is it?"

"My darter."

The young man began to pace back and forth. His face grew fiery red. He made no reply. "Per—perhaps she wouldn't agree to it," he finally stammered.

"Ha, ha!" laughed the father. "You should see her runnin' from one winder to another every time you go by to ketch a sight o' you. She keeps one half a blind shut at every winder, I do believe, so you can't see her a lookin' out at you, and you ought to see how she'd stan' up for you when I'd be talkin' you down."

"Waal, waal, I suppose—yes, she'd ha' been my wife a year ago if she had ha' been willin' and if it hadn't ha' been for our trouble."

"Wall, take her soon's you can, but don't say anything to her about the part I've had in this ere affair. I'm not one o' the kind that b'lieves in makin' matches, long as the Lord takes that work into His own hands. Now, you might as well face it like a man and go and tell Dorothy all you have got to say at once. I know it's hard, but if I hadn't ha' gone through the same thing myself once, there wouldn't be no Dorothy now for you, and myself, either."

"I suppose I shall have to obey orders," laughed the young man, hastening towards Captain Holland's humble home.

Six years later a little lass was seen running about the quarry, the pet of the workmen. Should a stranger ask her name, one of them would reply, "O that's Lima, she's named after the vessel that burnt one fall and put an end to the quarrel between her father and grandfather."

THE following incident, which occurred recently, is worth recording: A certain dean being asked if he knew the title of a triumphant tune which the organist had played when a large concourse of excommunicants were leaving the church, after the prayer for the Church Militant, replied that he was not acquainted with the melody, but he inferred from the surroundings that it was "The Rogue's March."

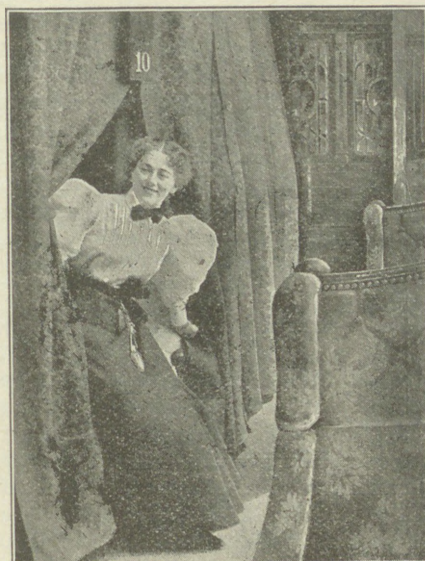
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Children's Hour

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

Charlie's Indecision

BY FRANK H. SWEET

CHARLIE was in a state of uncertainty. He wanted a ball, and he had no money except what was in his mite-box. He was now trying to decide whether to borrow or to wait, and he shoved his hands deep down into his pockets and looked very intently at the box. Of course he could not wait; that was out of the question; so all there was to do was to bring himself into a state of mind to borrow. It would only be five cents, and he could pay it back the next week when he would have his regular monthly allowance of ten cents; and, of course, the box was really his until he gave it into the Sunday school. But still his hands remained in his pockets, and still the wrinkles of uncertainty remained on his forehead.

At last he turned abruptly and went outside. He could think best when lying at full length under the apple trees. But he soon found that even his favorite position failed to bring what he wanted. Birds sang merrily above his head, and insects chirped and hummed and buzzed in the grass around him. Bees were industriously gathering honey from clover blossoms a few feet away, and he idly watched them as they flew back and forth between the blossoms and their hives. He knew that they had an abundance of honeycomb stored away in their hives, and yet here they were working as industriously as though they had nothing ahead. Then his gaze wandered down the slope to a small heap of stones beside a path, and he flushed impatiently. His father had told him several weeks before to carry them away, and had promised him five cents for doing the job. Oh, well, he would do it before long; it would only take a few minutes, anyhow.

A little girl came up the path and paused near him, inquiringly. She was poorly dressed, but had a bright, intelligent face. He recognized her as the daughter of the woman who did their washing.

"Is your papa at home, Charlie?" she asked.

Charlie sprang to his feet.

"No, he's gone down to the store with a crate of strawberries," he answered, politely.

"Can I do anything for you?"

"Here's twenty cents for the setting of

eggs mamma bought," she answered. "You might let your papa have it."

Charlie took the money.

"I heard papa say he could spare your mother that other setting she wanted," he said. "Shall I get them?"

"N-no, not just now. Mamma says she may want them next week. She—hasn't got the change right now."

"Oh, that don't matter," Charlie hastened to assure her; "she can pay any time she gets ready."

But the little girl drew back.

"Mamma never gets trusted," she said, quickly. "She thinks people ought not to borrow or get in debt unless they are really obliged to."

Charlie flushed a little, self-consciously. But as the flush left his face, the indecision left it also. After the little girl's departure, he went sturdily to work to clear away the stone heap. Then he weeded the onions, and hoed around his lettuce plants. When he could not think of anything else that he had neglected, he went into the house.

"Here are twenty cents that Nelly Jones brought for the eggs, mamma," he said, as he placed the money on the table beside her.

"Very well, I will tell papa." Then she looked at him approvingly. "I see you have been cleaning away the stones, Charlie. Didn't papa promise you five cents for the job?"

"Yes, mamma."

"Well, here it is. I think you have earned it," and then she wondered at the odd expression which came into his face, and at the promptness with which he bounded down the steps and along the path that led toward the store.



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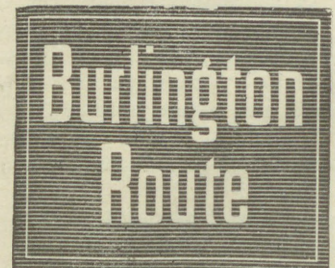
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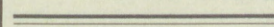
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Having landed, for example, at Southampton, you go directly to London. The train is on the wharf, and as soon as the custom-house officials examine your trunks, you can go on the train and take any seat you please. Your trunks are put in the van before the train starts. Reaching London, a porter will probably have snatched your hand luggage as soon as you are on the platform. Ask this man to call a four-wheeler, tell him how many trunks you have, and go with him to indicate which ones they are. He will put them on the top of the four-wheeler, and tell the driver the name of the hotel or lodging to which you wish to be driven. Pay the porter two pence for each trunk.

If you are in London and wish to travel elsewhere, a porter takes down the luggage when you arrive at the station, and, if it seems to him to be unusually heavy, he wheels it to the scale, and if it is overweight, you must pay what is demanded. Tell the porter who has rolled your trunk what train you are going by; or, if any peculiarity exists regarding your travel or luggage, tell all to the porter. Have your trunk checked to the place you are going. For example, if you are going from London to Oxford, tell the porter to check it to Oxford. Watch him, and be sure that he does as he is directed. When he begins to roll the trunk you must walk by him. He checks by means of a label pasted on the top or on one end, or on both places. It must be pasted over the label or labels previously put on. They must be carefully covered, or be torn off, else the train porter will make a mistake and put the luggage off at the wrong place. When the porter has pasted on the labels, see that they are so thoroughly fastened that they cannot possibly peel off, and that each label reads "Oxford," or whatever the city or town to which you are going may be. Pay the porter two pence for every piece he labels.

Next, notice if your luggage is put on the train on which you go. This is most necessary; for, remember, you have neither check nor receipt for your trunks, and if you and they do not arrive at the destination at the same time, there will be endless trouble in store, and possible loss of luggage.

When you get off the train, notice whether your luggage has been put off. Should you wish to go to a hotel and not take your trunks with you, walk up to any of the station porters who is not already busy—only be sure that he has a steel clasp on his arm; it is not safe to trust any other—ask this man to wheel your trunks to the left-luggage place. Go with him, and when he leaves them pay him two pence for each trunk or bag. To the man in charge of left luggage give your name and receive a receipt. When you leave allow plenty of time, for you have to present your receipt, pay two pence on each trunk per day, and have it re-labeled for the next destination. Get a porter to attend to this for you. Tell him your trunks are in the left-luggage room, and walk by his side to see that there is no mistake. Then get this same porter to label your trunks precisely as it was done the time before, and be just as careful that the old labels are torn off or pasted over, and that the name on the new labels is the name of the place you are going to. Then order the man to roll the trunks to the luggage van, and pay him two pence for each piece he handles. Be sure the trunks are put in the van. These rules hold good for all luggage throughout England, Ireland, Wales, and Scotland.—*Harper's Bazar.*

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