

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, JULY 6, 1901.

No. 10

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A VERY interesting series of papers now running in *The Church Eclectic* is entitled *The Church in England in the Nineteenth Century*, by the Rev. Ernest F. Smith. In the June number Mr. Smith pleasingly writes of the momentous years between 1845 and 1865 which he terms the Period of Reconstruction. He shows that he has carefully digested the now voluminous literature pertaining to that period, and writes appreciatively of the several ecclesiastical movements of the years. Mr. Smith rightly discriminates between the school of Arnold, which he terms the Christian Social movement, and the Broad Church school, which he dates from Dean Stanley. The discrimination is just. Between these two movements there are only superficial resemblances, and a marked weakness of the Christian Social school in this country is that they, constituting a positive form of Broad Churchmanship (so-called) permit themselves to be classified with negative Broad Churchmen, which latter constitute one of the narrowest cliques which have been known in our history. The Christian Social movement might make far better progress in this country if it would break loose from the incubus of narrow Churchmanship which holds it down. Other useful articles in the June issue of *The Church Eclectic* include a paper on *The Rise and Development of the Papacy*, by the Rev. Charles N. Lathrop; *Early Babylonian History*, by the Rev. F. C. H. Wendel, Ph.D.; *Christ's Conformity to Jewish Customs*, by the Rev. A. Kingsley Glover; *The Church and Educational Thought*, by the Rev. H. P. Scratchley; *The Sabbath and the Lord's Day*, by the Rev. S. J. French.

WE DOUBT whether American Churchmen appreciate the value of the efficient aid to Sunday School work which they possess in *The American Church Sunday School Magazine*, published in Philadelphia. In this there are always published a number of excellent helps on the lessons of the Joint Diocesan League, and one of the advantages of following the course of lessons thus set forth is that such excellent aids are obtainable for teachers and scholars. In addition to this advantage, however, the miscellaneous matter contained each month in the magazine is such that it will be a welcome and helpful aid to teachers in general, whose work may not follow the lines of the uniform lessons.

In *The Forum* for July there is the usual interesting variety of contents. Mr. W. C. Jameson Reid threshes over again the old straw in *A Plea for the Integrity of China*, without succeeding in saying anything new.

(Continued on Page 320.)

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THE MAGAZINES.

(Continued from Page 318.)

More useful is a consideration by Congressman Boutelle of Illinois of The Sale of Texas to Spain: Its Bearing on Our Present Problems. It may not always be remembered that the United States obtained Florida from Spain by ceding Texas, although the latter was afterward re-obtained. The application to present political problems is really quite close, and it is well drawn by Mr. Boutelle. Mr. C. S. Andrews writes on Medical Practice and the Law, in which he urges rigid prohibition of all irregular healing cults and practices. Another interesting paper is by Mr. H. W. Horwill on Religious Journalism in England and America; and there are a number of others.

MR. CLEVELAND'S papers on the Venezuela imbroglio with Great Britain, published in *The Century* for June and July, constitute an important addition to American history, for much of it consists of matter hitherto unpublished. They amply sustain his Administration and the United States government in that important crisis, in which American diplomacy won so notable a victory. Whether, however, it speaks well for the diplomacy and good sense of an ex-President to publish papers of this character, in which the present Prime Minister of Great Britain is shown in an undesirable light and in which British diplomacy is caustically and severely arraigned, is altogether another question. If the Talleyrand Memoirs required a half century of hidden quiescence before they were proper for publication, and the Bismarck Reminiscences were the feeble revenge of a shelved statesman in his dotage, then how are we to characterize these papers of Mr. Cleveland, published when the leading characters in the drama are not only still living, but still in office? We fear that in his defense of himself and his Administration Mr. Cleveland has made a worse blunder than any which were alleged against his Administration in the Venezuela case. Moreover, while our sympathies are entirely with the American view of that dispute as laid down by Mr. Cleveland, yet we cannot overlook the fact that the ex-President studiously avoids saying what might be said for the other side. He also shows at least a lamentable lack of tact in his allusions to his successor in the Presidency and the present Administration, and to the United States Senate. We quite agree that it was a "fortunate circumstance" that the parties to the treaty concerning the boundaries were Great Britain and Venezuela and not ourselves, "inasmuch as the work accomplished was thus saved from the risk of customary disfigurement at the hands of the United States Senate;" but we cannot compliment the ex-President on good taste in making the observation.

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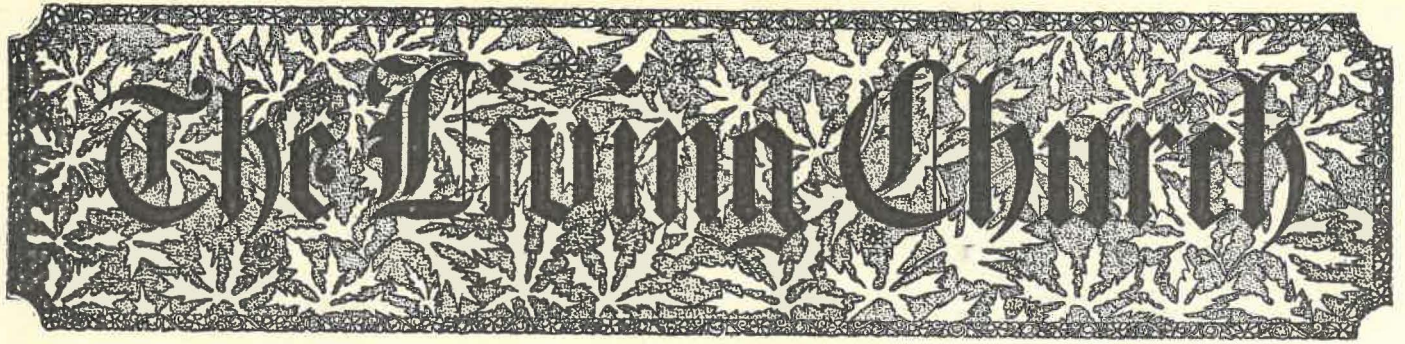
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Notes From a Belfry.

MY DEAR LIVING CHURCH: It is rather warm up here to-day, but June fervors bring many compensations. Is not June the queen of all the rolling year, and does not her scepter touch all things into beauty and bloom? Even the June conventions, as your columns testify, are overskied with peaceful blue, and their warmth is not of battle but of brotherly affection. The only smell of powder which has reached this belfry comes from a distant conflict over that Name question. And this invites me to think of a child who was named Prochorus Epaphras, and nobody really liked the name although Prochorus is mentioned in Acts vi. 8, and Epaphras in Colossians i. 7. Those who pretended to like it, or made themselves believe they liked it, could plead only usage and association, for had not Prochorus Epaphras always been known as Prochorus Epaphras, and had not time lent a certain euphony to it? To which others replied that usage could not make a true harmony out of a discordant clash of tones. The best that usage could do was to blunt the edges of the auditory nerve, and some people could never get into the habit of thinking the screech of an owl to be the song of a Baltimore oriole. Moreover, why should poor Prochorus Epaphras, so unfortunately named at first, be burdened with such an incubus all the days of his life? What sense was there in perpetuating the ridiculous blunder which some goose or other made when he was given this name? The mother, who was a very sensible English woman, never gave it him, and would have selected another if she had had the choice—one more like her own. Moreover, this bright youth, who came to these shores in his infancy, had grown more and more dissatisfied to be everlastingly called Prochorus Epaphras, and had tried to get a change, and would have got it if some of his relatives had not raised the cry, "Dear Prochorus Epaphras, have we not always known you as Prochorus Epaphras, and do we not like it much? Is not P. E. a sweet morsel on our tongues? And then if they should succeed in changing Prochorus Epaphras to something else, they may want to change your nature as well as your name. No, beloved Prochorus Epaphras, we beseech you to remain Prochorus Epaphras *ad multos annos!*"

The other side, very quiet and quite willing to wait twenty-five years more if need be, then put in the plea that Prochorus (he that presides over the choir), did not define the lad's nature, although Epaphras (beautiful), was not so wide of the mark. When it may be had, a name should be descriptive, or indicative. They did not call a Bishop a choir-master, or priests, choir-boys.

Well, then, if a change must come, what were they going to call this misnamed Prochorus Epaphras?

Here there was a silence. If Prochorus Epaphras was to suffer a sea-change into something rich and strange, what would it be?

RECENT EPISCOPAL ELECTIONS give evidence of the remarkable growth of the Church. Western Dioceses no longer look to the East for their Bishops. The old notion that one must cross the mountains to find material has passed away utterly, and why should it not? The West has men every way qualified, men of power, brains, and devotion, able to stand any test that Eastern men can stand, with the enormous advantage in their favor that they know the people, their customs, their peculiarities, and their methods of thought. There are several instances which show this rule like every rule to have exceptions; but generally speaking, the misfits have been those of men who did not lay

THE LATEST.

NEW YORK, July 3.—The Rev. Dr. Newland Maynard died suddenly yesterday morning at the Hotel Dorè where he was stopping preparatory to sailing for Europe. His death is ascribed to the severe heat. He was prostrated the evening before while walking and was taken to the hotel in a cab, but revived and it was not anticipated that the effect would be serious.

Dr. Maynard was the son of the Rev. George Maynard and was born in Canada. In 1875 he went abroad and made a study of the great cathedrals, on which he afterward lectured extensively. It was in recognition of these lectures that he was elected a fellow of the Royal Historical Society of Great Britain, and received a gold medal for the extension of sacred art and literature in the United States.

aside certain Eastern peculiarities and could not adapt themselves to a new environment. In many ways there is certain to be a movement westward, that will involve the whole life of the Church, and to its great advantage. This is an inevitable development (we would say evolution only that we have grown weary of the word!), and broad minds in every quarter of the compass see it. We cannot fight the stars and the thing to remember is that they move westward.

APROPOS, here is a quotation from Churchill's *The Crisis*: "He said that some of this Boston nonsense must be gotten out of you," answered Mrs. Brice, laughing. "He said that you were too stiff. That you needed to rub against the plain men who were building up the West; who were making a vast world-power of the original little confederation of States. And, Stephen, I am not sure but what he is right."

"Then Stephen laughed. And for a long time he sat staring into the fire."

I AM SO SHOCKED, or, at least, I ought to be, I suppose, to observe that when the Bishop of London held his first ordination on Trinity Sunday in old St. Paul's, he wore his cope and mitre. No doubt the types that express the sentiments of some of your contemporaries will tremble with consternation, if not actually fall into *pi*. Really it seems a pity that such fine type material should experience such repeated shocks, for it may impair their permanent usefulness. The worst of it is that this cope and mitre appears in the great Cathedral of vast London—not in a poor Western Diocese—and it will not do, you know, to print evil of English dignities, however much these types may smear themselves with lye when they print other people's shortcomings.

THE POINT OF VIEW makes a difference! Bishop Rowe's thousand-mile journey on foot to his missionary stations in Alaska, involving terrible exposure and suffering, presents a spectacle that is, to say the least, impressive. Of his zeal and courage, the *St. Andrew's Cross* says: "They are a challenge to Churchmen everywhere to see to it that such heroism as is displayed by the Bishop and his assistants, men and women, shall receive the active sympathy and the financial support that will help to make its courage and its sacrifices effective for the building up of God's Kingdom among the Indians and Esquimaux and the increasing number of whites in this far-off territory."

The *Congregationalist* says: "He is evidently made of heroic stuff, but we should doubt whether the Church to which

he belongs can afford to have such heroic material so recklessly expended in the midst of such great risks."

(! ! ! ! ! ! ! ! ! !)

THANK YOU, for the copy of the *St. Andrew's Cross* which you sent me. I have read it with mingled feelings of pleasure and regret. The welfare recorded pleases me, and another thing adds to my gratification, and that is that the Brotherhood's eyes are open to its own faults. Mr. H. Carleton has been visiting thirty chapters in Ontario and does not like, nor does he blink the condition of many of them. Here follow some of his remarks:

"The weak, old longing for the mixture of Christian work and social features combined still exists; in fact there is a powerful craving for it. Many Church workers and no inconsiderable number of clergy still think the ideal Church society, that which meets occasionally for a moral address mixed in with coffee and cake and a few solos; or that can rise to music, a promenade, and ice cream on star nights. Against this sort of ideal the Brotherhood struggles, and let it not be whispered abroad for very shame, often succumbs."

It is evident to me that Mr. Carleton will not make many speeches in favor of toning down that magnificent Rule of Prayer and Service. It seems that they are proposing it. Then let them change the name of their titular saint, and stop singing Hymn 143. Mr. Carleton also says:

"It seems, according to the candid confession of many, the easiest thing in the world for a scoffer to bowl over the average Brotherhood man. It's a sorry admission, but it's true. Until Brotherhood men learn to talk religion, to talk it properly—and this means a great deal—to talk it convincingly, their efforts will be mostly vain. First get on the Rock; know your way and then help and guide others. If you talk to others, do not give them the impression that you are not sure yourself. That's not the kind of guide they are seeking. Point them to the Church. Tell them how it has helped you, and can help them, and if they see that your testimony is borne out by your life they'll think it over."

At a Brotherhood meeting in Baltimore recently Mr. S. McBee well said:

"Present day requirements of a Churchman may be summarized by saying that he should believe in the faith as held and taught by the Church, and the divine institutions of the ministry and the sacraments. Nor should men simply claim these divine rights as means for their individual salvation, but they should believe that these are the aids whereby they are to be strengthened and sustained in their efforts for the betterment of mankind."

That's right, Brother Silas! Keep the old banner flying!

THE AMERICAN HALL OF FAME lately dedicated in New York to the memory of native born Americans contains bronze tablets to twenty-seven famous men, selected by the vote of a majority of ninety-seven Presidents of Universities, Professors of History, and Chief Justices of States. The Rev. Dr. Everts, a Baptist minister, has been making a study of their religious character, with interesting results. Our own communion has a prominent place in the story. Washington was a loyal Churchman and a devout communicant. Of Jefferson, mention was made in my last belfry letter. Washington Irving was warden of Christ Church, Tarrytown. Gilbert Stuart, who immortalized his name by his portrait of Washington, the only artist in the Hall of Fame, regularly attended an Episcopal church in Boston. A Bishop of the Church once remarked to Mr. George Peabody: "After your death your gifts will be considered the gifts of a mere deist." The remark made such a deep impression that the great philanthropist offered himself for Baptism and received Holy Communion. Henry Clay, the great commoner, said in the Senate, in the year 1832: "I am not a professor of religion. I regret that I am not. I wish that I was and trust that I shall be. I have always had a profound regard for Christianity, the religion of my fathers." As early as 1829 he used the following words that show the better spirit that was rising in him: "Eighteen hundred years have rolled away since the Son of God, our blessed Redeemer, offered Himself on Mount Calvary for the salvation of our species." Several years before his death he was baptized into the communion of the Church. General R. E. Lee and Admiral Farragut were consistent members of the Church. Many others of the twenty-seven were of the same religious fellowship, and not one of them was, apparently, of the unbelieving class. Chancellor Kent, the author of the *Commentaries on the Constitution*, called his children about him for a last farewell and said:

"My children, I wish to talk to you. During my early and middle life I was perhaps skeptical with regard to some of the truths of Christianity. The doctrine of the atonement was one I never could understand, and felt inclined to consider as impossible to be

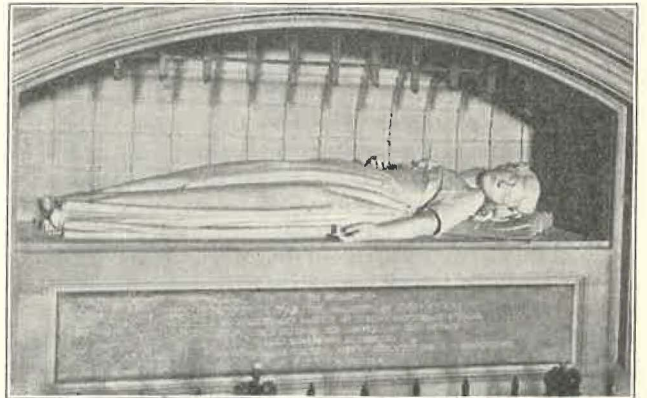
received in the way divines taught it. I believe I was rather inclined to Unitarianism, but of late years my views have altered. I hope to be saved by the merits of Jesus Christ."

ANOTHER.

LONDON LETTER.

LONDON, June 18, 1901.

ON THE 250th anniversary of the martyrdom of King Charles the First a committee, with the Bishop of Southwark as chairman, was formed for the purpose of restoring, in memory of that venerated Royal English Churchman, the roofless Church of St. Nicholas, Carisbrooke Castle, Isle of Wight. The scheme was at once approved by the Princess Henry of Battenberg, Governor of the Isle, by her deputy, and by both the Diocesan (the Bishop of Winchester) and the vicar of Carisbrooke, but owing to the outbreak of the Boer War and also to the decease of Her Majesty Queen Victoria, the committee have felt prevented heretofore from bringing the matter urgently before the public. They are now anxious, however, to proceed with the proposed memorial without further delay, and last week the Bishop of Southwark addressed a letter to the leading London newspapers requesting assistance from the public. Therein he quotes the late Bishop of London's memorable words concerning King Charles, when he wrote that "by laying down his life he preserved for us Episcopacy and the Book of Common Prayer," and his letter of appeal also contains a quotation on behalf of the memorial from the pen of the late Miss Yonge, who was on the committee. According to a condition laid down by the office of His Majesty's Works, the sum of £1,000 must be sub-



PRINCESS ELIZABETH'S TOMB, ST. THOMAS' CHURCH, NEWPORT, ENGLAND.

scribed before any building operations can begin, and of said amount £700 has already been promised. In case any readers of THE LIVING CHURCH should feel disposed to contribute towards the memorial, donations may be sent to the hon. treasurer, Mr. E. Almack, 99 Gresham Street, London, E. C. The Church of "St. Nicholas-in-the-Castle," as the dedication runs in old books, seems to have had something done to it during the reign of George II., for over the entrance door is carved "G. 2d, 1738," but whether rebuilt or merely repaired then, it is difficult to say. Its deplorably ruined condition, however, evidently dates since the middle of the 18th century. The Castle, which is the parish and to which belong farm tithes in the Isle amounting to £12 a year, comprises within its walls (both inner and outer) an area of 20 acres. There in that ancient fortified residence of the lord of the island, King Charles was detained a captive for one year prior to his martyrdom; and there, too, afterwards his daughter, the Princess Elizabeth, after an imprisonment of 19 months, with her head resting upon an open book of the holy Gospels, commended her sweet spirit to God at the age of fifteen, dying probably of a broken heart. For 200 years the initials "E. S." cut in the wall of the chancel of the parish church of Newport, Isle of Wight, served as the only memorial over her grave; but in 1856 the present beautiful monument, by Marochetti, was erected by Her late Majesty the Queen.

The Bishop of St. David's seems to have become a *persona gratissima* with his Celtic countrymen quite generally, not merely by holding his ordination on Trinity Sunday in his venerable Cathedral Church, where probably on account of its extremely remote situation on the very point of the peninsula of South Wales ordinations have rarely been held of late centuries, but chiefly because both the service and sermon, preached by the Bishop himself, were in the native tongue of the Principality;

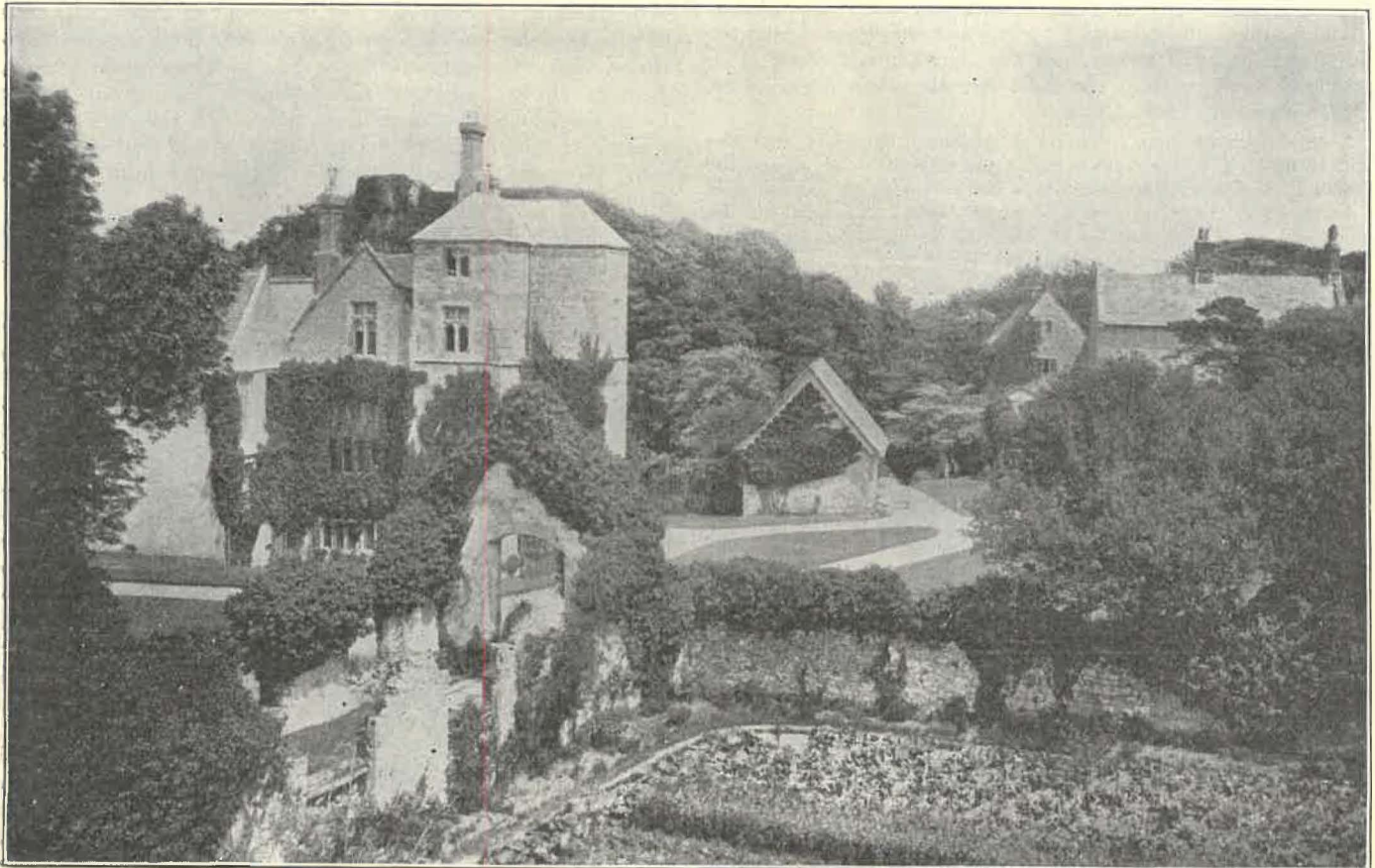
no ordination in Welsh having previously taken place, it is surmised, since the submission of the ancient British Church to the See of Canterbury in the tenth century. All the candidates, four for the Diaconate and three for the Priesthood, were Welshmen. The intoning of the litany in Welsh, the effect of which upon the congregation was fairly inspiring, was a particularly impressive feature of the memorable occasion.

The Chapel in the Palace erected at Bristol for the new Bishop and his successors in that recently restored See, was dedicated in Whitsun-week in memory of St. Birinus, St. Chad, and St. Aldhelm, Apostles of the several parts of the Diocese. The walls at the entrance are described as being hung with portraits of former Bishops from the foundation of the See in 1542; amongst others, one of the great Christian philosopher, Bishop Butler, in further memory of whom there is also a stall bearing a panel with his coat of arms, name, and date of episcopate. Amongst the gifts of the chapel, the "fair white linen cloth" is one that was worked by the present Bishop of Bristol's mother thirty years ago, while the chalice, presented by the Bishop, is a specimen of ecclesiastical art in the reign of William III.

The annual festival of the Confraternity of the Blessed Sacrament was celebrated in London on the Feast of Corpus Christi with a solemn Eucharist at the Churches of St. Alban, Holborn; St. John the Divine, Kennington; St. Michael, North Kensington; and St. Augustine, Stepney; and also with a sermon, Solemn Procession, and *Te Deum* at St. Thomas', Regent Street, at 5:30 p. m. The preacher at St. Alban's, Holborn, which was densely crowded and where the Mass music was truly magnificent, was the Very Rev. T. I. Ball, Provost of Cumbrae, who, basing his sermon on I. Cor. xi. 23, laid much stress on the importance of reverting, on the Feast of Corpus Christi, to the very words used by our Lord Himself concerning His most holy Sacrament, viewed both as an Oblation and Banquet. In the afternoon, a social gathering of associates and friends was held at the Holborn Town Hall, where there was an exhibition of Church furniture and embroidery. The exhibit by the Sisters of Bethany, amongst other religious communities, was particularly attractive, one fine piece of work being a green cope of gorgeously rich Russian damask. In the course of the afternoon, addresses were given by the Superior-General and by the Rev. J. Simpson, of St. Peter's Cathedral, Charlottetown, P. E. I., and first Provincial Superior for Canada. The preacher in the afternoon at St. Thomas', Regent Street, which was completely full, was Father Black. In the evening at the crowded meet-

ing at the Holborn Town Hall the confirmation of the election of the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, to the office of Superior-General, was carried by acclamation. The Secretary-General, in his annual address, announced that a concordat had been agreed upon between the Scottish and English Confraternities, with view to closer spiritual union. After the reading of the list of Priests Associate departed this life since the last festival, all stood while "Our Father" was said. During the evening a very valuable paper on "Eucharistic Adoration" was read by Provost Ball.

The best appointment by far of the three to the lately vacant Deaneries—indeed, a grand one—is that of the Rt. Rev. Dr. Webb to be Dean of Salisbury. The post, immediately upon its vacancy, was offered to Prebendary Tucker, the retiring Secretary of the S. P. G., but he felt compelled to decline it. "It is now filled" (observes *The Times*) "by a Bishop who has done noble work for nearly 30 years under the same Society (S. P. G.) in the South African province." The Dean-designate was born in 1839 at Calcutta, where his father was Presidency Surgeon, and was baptized, during a journey up the Ganges, by his godfather, Bishop Wilson. The boy, being sent to England, was educated at Rugby, whence he was elected to a scholarship at Corpus Christi College, Oxford, graduating in 1862. Upon being admitted to Priest's orders, in 1864, by Bishop Wilburforce, he served a few months as assistant curate of St. Peter's-in-the-East, Oxford, and then became Vice Principal of Cuddesdon Theological College; where he remained until 1867, in which year he accepted the rectory of Avon Dassett, in Warwickshire. Then three years afterwards his promotion came to the episcopate as the second Bishop in the See of Bloemfontein, whence in 1883 he was translated to Grahamstown. In 1898 he resigned his See and returned to England, and some of the time since has been assisting the Bishop of Moray; though only recently having returned again from South Africa, where he had gone to temporarily administer his former and now widowed See of Bloemfontein. Dr. Webb has all along been a strong advocate of community life amongst women, and when Bishop of Bloemfontein he founded the Sisterhood of St. Michael and All Angels, both a nursing and teaching order, while also founding in his Diocese of Grahamstown the Sisterhood of the Resurrection, which now has the care and training of over one thousand children. It is almost superfluous to further observe that the author of the addresses on the *Presence and Office of the Holy Spirit*, which publication has already run through twelve or more editions, is one of the most superior and helpful of living devotional writers. J. G. HALL.



CARISBROOKE CASTLE, RUINED CHURCH IN THE FOREGROUND.

NEW YORK LETTER.

MRS. ELIZA ROGERS POTTER, wife of the Bishop of New York, died suddenly on Sunday morning, June 30th, shortly after midnight, from the effects of the protracted heat. She had been in bad health for some time but there had been no intimation of such an end, and the Bishop had attended the complimentary dinner afterward mentioned, on Saturday evening. The cause of death is ascribed to heart failure superinduced by the intense heat. Mrs. Potter had expected to leave with the Bishop for the Adirondacks early this week, and had cheerfully talked of the details on Saturday. The burial service was appointed for Tuesday morning at Grace Church, after which the body was to be taken to Poughkeepsie for burial. The Diocese was plunged into grief as the sad tidings became known on Sunday, and prayers for the departed as well as for the bereaved ones left behind, were generally offered. The hold which the Bishop has on the affections of the Diocese was clearly shown.

A unique incident in Diocesan history was the fiftieth anniversary of the ordination of no fewer than five priests falling on St. Peter's Day this year. The five are the Rev. Dr. Thomas Gallaudet, whose life has been spent for deaf-mutes; the Rev. William S. Coffey, rector of St. Paul's, Eastchester, for almost fifty years; the Rev. J. Selden Spencer, long rector of the Tarrytown parish, of which Washington Irving was warden; the Rev. Dr. P. K. Cady, Professor of Evidences of Natural and Revealed Religion, in the General Seminary; and the Rev. Dr. William W. Olssen, Professor of Greek and Hebrew Literature at St. Stephen's College, Annandale. A prelude to the celebration of this interesting event was a service held in St. Matthew's parish church on the morning of St. Peter's Day, in honor of the Rev. Dr. Gallaudet. The *rector emeritus* was celebrant at the Holy Communion, the Rev. Dr. G. S. Baker epistoler, the Rev. Arthur H. Judge gospeler, and the Rev. J. Newton Perkins said the post-communion. During the service the Rev. Mr. Judge read a historical memorial of Dr. Gallaudet's life and work and presented him with a purse of \$1,200, of which \$500 had been voted by St. Matthew's vestry and \$700 given by members of the congregation.

Deaf-mute priests who assisted in the service were the Rev. C. Orvis Dantzer of Rochester, the Rev. J. M. Koehler, Philadelphia, the Rev. Job Turner, Staunton, Va., and the Rev. A. W. Mann, Cleveland. The address was given by the Rev. Mr. Mann. It was read audibly by the Rev. Mr. Judge, and silently by its author. A number of members of St. Ann's congregation, the deaf-mute part of St. Matthew's parish, were present. On Sunday morning Bishop Potter confirmed a small class at St. Ann's, and in the afternoon there was a service in which the Rev. Messrs. Mann, Dantzer, and Turner made addresses. Following are some parts of the Rev. Mr. Mann's address in St. Matthew's on St. Peter's Day:

"Just fifty years ago, the hand of ordination was laid upon one bound to us by the closest ties; one eminently fitted to preach the Word and administer the Sacraments in the God-given language of the hand. The times were ripe for the event. The hand of the teacher had opened the way for the Church. Schools for deaf-mutes had already sprung up throughout the land. The graduates were fitted for intelligent response to her 'Ephphatha,' 'Be opened.' It was time for the Church to enter and possess the long overlooked 'land of silence.'

"Looking out from this the Church's starting point in her 'voiceless ministry,' we see missions in the leading cities East, West, North, and South. We also see many 'next towns,' that should be occupied, but are not because the force of laborers is inadequate.

"Less than a dozen missionary priests are at work. Their spheres of travel remind one of Apostolic times. At this moment, the Church should have at least five times her present force. Each Diocese should have its own missionary instead of the present arrangement of one laboring throughout several Dioceses.

"Think of the thousands of clergy ministering by voice week after week in city, hamlet, and country, and then of this mere handful of missionaries traveling day and night over large areas, and able to meet their silent brethren only at the great centres, and at times far apart. So you see the urgent need of increasing their spiritual opportunities.

"A short time ago, two of the alumni of Gallaudet College were ordained after completing creditable three years' courses at the Philadelphia Divinity School. But we have no more candidates for orders—a fact to be seriously considered. Provision of a permanent character should be made at one of our Seminaries for the training of men to take our places when we are gone."

Mr. Mann pointed out how that in the average city of 50,000 there are usually 40 deaf-mutes, of whom perhaps a dozen

are available for a deaf-mute congregation, the rest being children or absent at school. He pleaded for Church unity, and wondered whether there could not be some plan devised by which they could be brought into the Church, rather than be divided among sectarian bodies. Concluding he said:

"Three beginnings of great importance to the deaf of America belong to the nineteenth century. Their first school was started at Hartford in the year 1817. Other schools soon sprang up. The number of graduates began to increase. In the year 1850, the initial movement towards providing them with spiritual care saw the light.

"About half a century after the establishment of the Hartford School, a College for the deaf was started at Washington. Seven of its alumni are in the Church's ministry. With these three movements the name of Gallaudet is indelibly associated—that of the father and two sons. With the founder of the Hartford School is associated the name of Professor Clerc, a highly educated deaf-mute, who left his native land—France—and devoted the rest of his life to the noble work in America. It is a most interesting coincidence that he also gave a son to our priesthood."

In the afternoon at five there assembled on the grounds of the General Seminary about one hundred clergy and friends of the five venerable priests named. They came in response to Bishop Potter's invitation, and to pay honor to these veterans. Prayers were said in the Chapel of the Good Shepherd, and the seats were well filled in spite of the fact that many are absent from the city, the weather being extremely warm. Following the service, dinner was served in the refectory, the Bishop presiding, and making the principal address. Prof. Cady was not present, being absent in Europe, but to the other four were presented silver loving cups, representing the clergy of the Diocese. The occasion was most delightful in all respects.

Dr. Gallaudet, whose name is linked with work among deaf-mutes, is a native of Hartford, Conn., where he was born in 1822. He was graduated from Trinity College at twenty, and entered immediately upon the work of deaf-mute instruction. He founded St. Ann's in 1852, and in 1885 established the Gallaudet Home near Poughkeepsie. He was active in forming the Church Mission to Deaf-Mutes. When St. Ann's was consolidated with St. Matthew's he became *rector emeritus* of that parish, and the head of the new St. Ann's, built on Washington Heights, near the institutions for deaf-mutes there. Prof. Cady is an Ohioan, but was also graduated from Trinity College. He held rectorates in Troy, Newark, Poughkeepsie, and Hyde Park, and in 1889 was elected to a chair in the General Seminary.

The Rev. Messrs. Coffey and Spencer are veteran rectors of the Diocese. The former has been at Eastchester since 1852. With Prof. Cady and Mr. Spncer he was ordered deacon on Trinity Sunday, 1850, in Trinity Church, New York, by Bishop Whittingham of Maryland. St. Paul's is an historic landmark of the Diocese, and was recently described in this correspondence. Mr. Spencer was the life-long friend of Washington Irving. He is a native of Ogdensburg, N. Y., and has been rector of Christ Church, Tarrytown, since 1865, although for many years before he had been assistant there to the Rev. Dr. Creighton. His son, the Rev. Creighton Spencer, is now rector, the elder priest having been made *rector emeritus* in May.

The Rev. Dr. Olssen is a native of New York, and a graduate of Columbia. For twenty years he was rector of St. Mary's, Scarsdale, entering St. Stephen's, Annandale, in 1871.

Bishop Potter has appointed the Rev. P. C. Creveling, rector of the Holy Communion, Liberty, to be his chaplain during the General Convention. Mr. Creveling has been a priest of the Diocese for seventeen years, all of which time he has spent in the Archdeaconry of Orange. For eleven years he has been secretary of the Archdeaconry, and a member of the Board of Managers of Diocesan Missions. He is also Chaplain of the Loomis Sanitarium. The Chapel of this institution, known as St. Luke's, was consecrated on last Whitsun-Monday. During the last thirteen months Mr. Creveling has presented



REV. P. C. CREVELING.

thirty candidates for Confirmation.

THEORY AND PRACTICE.

BY ROLAND RINGWALT.

EVERY day people carelessly utter remarks like this, "It is all very well in theory, but it will not do in practice." Such talk is heard so often that one is in danger of falling into the belief that "theory" must be something fanciful or silly. A little reflection will show that "theory" and "practice," are different words for "thinking" and "acting." If "theory" and "practice" fail to agree, there is something wrong. But where is the wrong? It may be in careless thinking, but it is quite as likely to be in careless acting without thinking at all.

If the theory is sound, practice must follow it or else proceed in a wrong direction. The rules of arithmetic and geometry represent hard thinking, and no one ever regrets following their teaching. Music is a science, and the pupil who moves along the lines marked out for him cannot go astray. The man who adopts the Golden Rule as his principle of action never regrets it on his deathbed. Newton's law of gravitation might be called a theory, but a thousand facts have confirmed it. The whole history of science goes to show that great students theorize to some purpose. It was once a mere theory that there was land west of the Azores; it was a theory that potatoes were fit to eat; it was a theory that anthracite coal would burn; it was a theory that steam and electricity could be used in the service of man. All these theories did work in practice, and to-day no man disputes them. Other discoveries, perhaps of equal value, will be made by men who have patience enough to think, and courage enough to endure being called "theorists." Every thing that marks our lot superior to that of the lowest savage is due to some theory, which was afterwards translated into practice.

The young people who come forth from our high schools and colleges have, in many instances, filled their heads with false theories. They have dealt with books rather than with men, and their boundaries have been those of the class-room rather than of the world. But if a young fellow has learned to think, even if he begins by thinking incorrectly, he will learn a great deal in a short time. If his theories are incorrect, he will throw them aside; while if they are sound each day will teach him some further proof of their soundness. The habit of thinking is of more value than mere correctness of thinking in a particular case.

A large part of the human family never form any theories; in fact never do any thinking of any kind upon any subject. Improved methods of drainage, better systems of transportation, and other progressive movements, have been fought most bitterly by people who boasted of their practical tendencies. They had no reason for opposing improvements, and did not pretend to have any reason for doing so. It was enough for them to do as their fathers had done. Now and then one meets a mechanic who prides himself on being ignorant of recent inventions; or a farmer who thanks heaven that he never read an agricultural paper in all his life. Such people are not broadminded, but the direct reverse. In fact the man who boasts of his ignorance of what the leading intellects of his day are thinking soon becomes a wearisome companion.

The world will not be improved by sneering either at theory or practice. What it needs is a union of the two. The mechanic who notes down the points of a scientific lecture, tests them by experience, combines the results of his own work with that of his shopmates, is a man whose theory leads to good practice, and whose practice is based on a sound theory. An old story tells us that a certain countryman, if he filled a bag with grain put a stone in another bag and hung both over the back of his horse. A neighbor said, "Why not fill the other bag with grain, too?" This practical man replied, "My dad and granddad always rode to mill with a stone in the other bag to balance. What was good enough for them is good enough for me. I don't want any new-fangled ideas." A little bit of theorizing would not have injured that rustic.

Fair play is said to be a jewel. The book-learned impracticable dreamer is ridiculed in every funny column. But while people think at all there is some hope, however faint, that they may learn to think rightly. The writer saw a servant girl who, when told to water some chickens, turned a hose on them. Was not her utter lack of thought as bad as any day dreaming?

HE WHO, having lost one ideal, refuses to give his heart and soul to another and a nobler, is like a man who declines to build a house on the rock because the wind and rain have ruined his house on the sand.

HAVE YOU A HOBBY?

BY THE REV. A. E. GEORGE.

A CLERGYMAN should have a hobby. To do one type of work all the time makes life and its responsibilities very uninteresting. To exchange your vocation for some avocation is frequently the means of deepening the interest in your regular duties.

Somewhere in the life of Charles Kingsley, a recommendation is made, that clergymen should diversify the writing of sermons by writing something else. An advice, which he closely followed out, but all cannot aspire to his degree of usefulness in this respect.

There are good hobbies, and bad hobbies. The Rev. Dr. Laycock, an English clergyman, many years ago advised his parishioners in a small village to go into the hen business. He first set them an example, and called this a good hobby. It raised him into prominence, and he afterwards became the editor of the *Poultry Journal*. It was a hobby that made possible the invention of smokeless powder on the part of a Roman Catholic priest. It was a hobby that ultimately led to the invention of films for the camera by an American Church clergyman. Another hobby made a clergyman an expert stenographer, and so on.

Hobbies like the above have been blessings in disguise. Bad hobbies are those which show the eccentricities of the human mind, and never its practical side. Such hobbies are unattractive, and mark the individual everywhere, and make him unpopular. A man who makes a scrap-book out of all the printed pieces against Woman Suffrage, may be in earnest, but we are inclined to question such a hobby, as far as its practical working is concerned.

But the best way to cultivate a hobby, is to turn it upon old editions of books. There are several clergymen in our Church, who have a hobby for old Prayer Books, and the standard editions of the same. They can tell you about the changes, the binding, the publishers of these rare books. Another clergyman had the hobby of trying to get control of all the Confederate copies of the Book of Common Prayer. If memory does not fail me, there were two editions of this put forth.

A layman many years ago had the hobby of buying up all the first editions of Hawthorne, Poe, Whittier, Longfellow, Emerson, etc. Longfellow's slavery poems in pamphlet form, numbering about twenty-five pages, recently brought at auction, \$69.00, when originally the cost of printing a thousand copies of this same book barely cost \$25.00.

This layman's hobby, however, came to stay. He has made a market for first editions. His first offer for a copy of Poe's *Tamerlane* was \$20.00. A thousand dollars would be offered to-day, and more if necessary, if you can find a copy.

Aside from books, there is the hobby for old coins, postage stamps, and autograph letters. Letters of Phillips Brooks now sell for fifty cents in Boston. When more are lost, the price will doubtless go up.

Find out your hobby, and work it. Frances Theodora Parsons said, "The ideal hobby is one that keeps us in the open air among inspiring surroundings." The Belgian Hare is a hobby, which is now upon the decline. If canned turkey is nothing else but Belgian hare, it is a good thing to mark this decline, and this is upon the evidence of the editor of *The Philistine*, who by the way is the greatest hobbyist of the times with his hand-made paper, books, paper-cutters, andirons, and all that kind.

Nevertheless, there is much in this individual, which makes one feel that his charity is always covering a multitude of sins.

The proper study of mankind is a hobby. It appears often in the peculiar arrangement of a Church service, where a rubric is sidetracked for convenience's sake, in the pronunciation of certain syllables, and in types of sermons preached. Do not lose sight of the fact, that as soon as we have a hobby, we become interesting to ourselves, as well as to others, and let no man despise thee, if thy hobby is a good one.

REPETITION is one secret of success. The reason why so many fail, in various lines, is that they do not repeat their efforts often enough and long enough to bring about the desired results. A reformer may have great ideas, and may blaze up, with glaring brilliancy, on the rostrum or in the pulpit for a season; but meteoric efforts do not count much, as far as practical results are concerned. The faith that removes mountains is largely the faith of repetition. —*Exchange*.

CONSECRATION OF ST. THOMAS CHURCH, FALLS CITY, NEB.

TUESDAY, June 18th, was a red-letter day in the annals of the congregation of St. Thomas' Church, Falls City, since that day saw the efforts of the congregation crowned by the consecration of their church.

The Rt. Rev. George Worthington, D.D., Bishop of Nebraska, accompanied by the Bishop Coadjutor of Nebraska, the Rt. Rev. Arthur L. Williams, D.D., and several of the neighboring clergy, arrived in Falls City Monday afternoon, and that evening Bishop Williams confirmed a class of four, Bishop Worthington preaching an eloquent sermon to a large and attentive congregation. This class was a supplementary one, eighteen having been confirmed last Lent.

On Tuesday morning the proceedings commenced by a celebration of the Holy Eucharist at 7 A. M. by the rector,



ST. THOMAS' CHURCH, FALLS CITY, NEB.

at which forty-five made their Communion. At 10 A. M. the Bishops, attended by the clergy and choir, demanded admission to the church, and then proceeded to the Sanctuary, repeating the 34th Psalm. Here the instrument of Donation was read by Mr. Amos Gantt, senior warden, the Bishop of Nebraska said the prayers of consecration and the Bishop Coadjutor

read the sentence of consecration. Morning prayer was then said by the Rev. I. E. Baxter, a former rector, the Rev. Messrs. E. Murphy and Francis White reading the lessons. The Bishop Coadjutor then proceeded with the Holy Communion, with the Bishop of Nebraska acting as deacon and the rector as sub-deacon. A very impressive sermon was preached by the Rev. Chas. H. Young, of Omaha. Indeed the whole services made a deep impression on those present. The Rev. Francis White acted as master of ceremonies of the proceedings. In addition to the clergy already mentioned there were present the Rev. Messrs. W. H. Moor of Omaha, W. R. McKim of Tecumseh, R. H. Mize of St. John's School, Salina, Kas., A. F. Randall of Hiawatha, Kan., and E. J. Dent of Kansas.

The new church is a gothic building of pressed brick, erected at a cost of \$3,500. It replaces an old frame building erected in 1868. It supplies accommodation for 200, and is not only decidedly Churchly in its appointments, but can claim to be one of the handsomest country churches in the Diocese.

It may be of interest to mention that Falls City was one of the first places in the State in which Church services were held, Bishop Talbot driving over from Nebraska City and holding a service in the Court House in 1860. In 1867 the Rev. Thos. Betts was appointed missionary-in-charge of Falls City, Rulo and Salem. Falls City, however, was then only a small hamlet and Rulo, as a river town, seemed of more importance, so Mr. Betts took up his residence there and built St. Peter's Church in that town. This illustrates one of the hindrances the Church has had to contend against in Nebraska—the change of traffic from the river to the railroad having entirely destroyed many once promising towns in which the Church was being built up, so that work has had to be begun afresh in places where originally there was little expectation of an opening.

To return to Falls City, the corner-stone of the original church was laid in 1868, but the church, a frame building, was not completed until 1893. However, in 1868 Mr. John Lyons was appointed lay-reader and in 1871 Bishop Clarkson confirmed the first fruits of the mission, a class of eight. In 1873 the Rev. Francis Burdette Nash took charge, and a long line of successors continued the work.

The present rector, the Rev. W. J. Moody, was appointed to the combined charge of Falls City and Tecumseh in July, 1900. By the advice of the Bishop he decided to reside at Falls City, where the new church was nearly completed, the

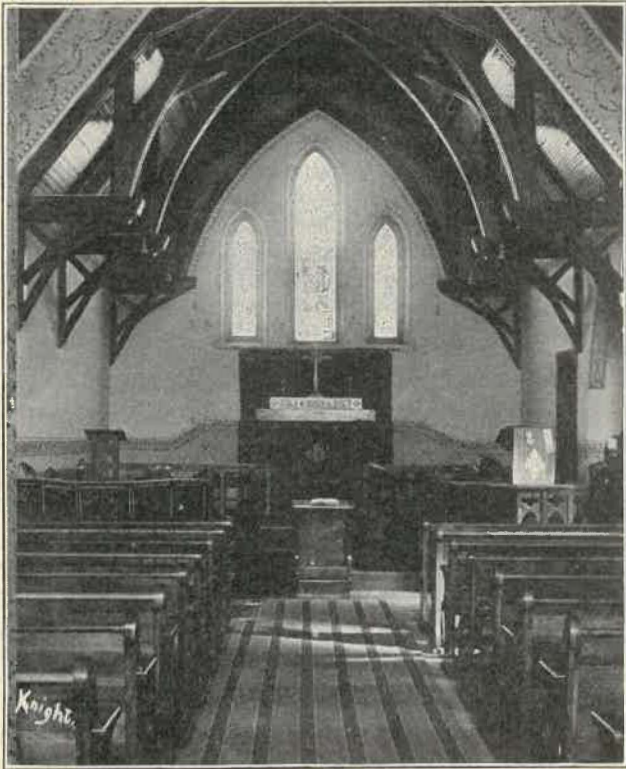


CHOIR AND CLERGY AT THE CONSECRATION OF ST. THOMAS' CHURCH, FALLS CITY, NEB.

KEY TO THE CLERGY.

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|----------------------------------|---|-----------------------|
| 1. Rev. W. H. Moor. | 5. Rev. I. E. Baxter. | 9. Rev. Edw. Murphy. |
| 2. Rt. Rev. A. L. Williams, D.D. | 6. Rev. E. J. Dent. | 10. Rev. R. H. Mize. |
| 3. Rev. Francis S. White. | 7. Rev. Chas. H. Young. | 11. Rev. W. R. McKim. |
| 4. Rev. A. F. Randall. | 8. Rt. Rev. Geo. Worthington, D.D., LL.D. | 12. Rev. W. J. Moody. |

corner-stone having been laid by Bishop Williams in November preceding. The presence of a resident rector created new enthusiasm in a congregation already noted for their zeal, and during the past year the church has progressed in Falls City by leaps and bounds. A mission held in January, 1901, by the Rev. Charles H. Young, added fuel to the flames, and in March, 1901, the congregation increased the rector's stipend sufficiently to enable him to relinquish Tecumseh and confine his efforts



INTERIOR—ST. THOMAS' CHURCH, FALLS CITY, NEB.

to Falls City. On taking possession of the new church, a vested choir, altar lights, and Eucharistic vestments were introduced, and the church is fast taking her position as a body neither Roman nor Protestant, but Catholic. There is every hope that if the interest now awakened among many outside be continued, a few years will see St. Thomas', Falls City, one of the strong country parishes of the Diocese.

Diocesan Conventions.

VERMONT.

FROM further reports of the Diocesan Convention, in addition to what was published last week, we learn that the Rev. Wm. F. Weeks declined a re-election as secretary, and the Rev. James O. Davis was unanimously elected to that office.

The Standing Committee, consisting of the Rev. Dr. Bliss, the Rev. Messrs. Weeks and Foster, and Messrs. Briggs, Arthur and Fred E. Smith, was re-elected.

Mr. E. L. Temple was re-elected treasurer, and the Rev. E. N. Goddard, registrar. The Missionary Committee elected consists, besides the Bishop, of the Rev. Messrs. Atwill, Sanford, and Bliss; and Messrs. Temple, Parker, and Wilson. The supplementary deputies to the General Convention are the Rev. Messrs. E. N. Goddard, G. Y. Bliss, M. L. Woolsey, and W. H. Benham, and Messrs. C. F. Chapman, F. W. Childs, J. A. DeBoer, and W. S. Boynton.

Important initial action was taken looking toward the apportionment of definite sums for General Missions on the parishes and missions of the Diocese. These offerings are to be sent through the Diocesan Treasurer, and it is hoped twice as much money may be raised than in former years.

The woman's suffrage question was settled adversely after a rather long and lively debate.

Important action was taken as to retiring allowances for aged and infirm clergy. We have an old trust fund of some \$20,000, the income of which is to be expended, as need requires, for the relief of aged and infirm clergymen. Col. LeGrand B. Cannon, by a gift of \$10,000, started an independent fund, to be administered, however, by the same trustees—the income of this fund to be expended in pensions for retired clergymen. Any clergyman who has been 25 years in the Diocese, and who has reached the age of 65 years may, at his own desire, retire from active service and receive an allowance of \$500 per year. Any shortage in any years is to be made good by an appropriation from the older fund. The surplus of that

fund may be expended for the relief of special and temporary needs. The offerings taken each year in the parishes for aged and infirm clergy are to be expended also for this latter special necessity. An effort is to be made to increase this new fund for retiring allowances.

A religious canvass of the state has been inaugurated by action of Convention. This topic was candidly discussed, as was also the Sunday School problem. The clergy of the Diocese, divided into six groups, are to meet for conference twice each year. Thus it will be seen that the Convention, and the conference after it, dealt in a practical way with live issues. New measures were considered and steps taken to do, for us, new work, which surely ought to enable Vermont to do better work for Christ and His Church.

SPRINGFIELD—SPECIAL! SYNOD.

A SPECIAL called session of the Synod of the Diocese of Springfield convened in the Pro-Cathedral on Tuesday, June 25th, opening with a celebration of the Holy Communion at which the Bishop was assisted by Archdeacons Taylor and De Rosset. There was no sermon. The business session organized with the election of the Rev. Andrew Gray, D.D., as secretary, and the Bishop delivered an address in which he stated that the Synod was called to consider whether to petition General Convention to set apart a portion of the Diocese of Springfield as a Missionary District, thus relieving the Diocese of its support. He earnestly urged that such petition be made. A committee was appointed to consider the subject, consisting of Archdeacon De Rosset, Hon. Chas. E. Hay of Springfield, and Mr. Darius Kingsbury of Carlyle. After considering the subject, two reports were presented from the committee, of which the majority report, signed by the first two members named, recommended that a north and south line be drawn for division at substantially the line of the Illinois Central Railroad, leaving the portion of the state west of that line, including the cities of Springfield and Cairo, in the Diocese of Springfield, and asking to have the eastern portion set apart as a Missionary District. This report was ably supported by Archdeacons De Rosset, Chittenden, and Taylor, and Hon. F. M. Gilbert of Cairo. The minority, Mr. Kingsbury, concurred with the majority in recommending division, but suggested an eastern and western line along the northern borders of the counties of Madison, Bond, Fayette, Jasper, and Crawford, leaving the northern or Springfield portion in the Diocese, and the southern or Cairo portion in the Missionary District. The Bishop afterward addressed the Synod, favoring the line of division recommended by the majority, which would leave the Diocese of Springfield comparatively strong and self-supporting, while the eastern portion would be weaker and would be sustained by the Church at large. The minority report was then withdrawn and the Synod voted unanimously in favor of petitioning General Convention to make division along the line suggested in the majority report, one layman alone not voting. A committee of five, consisting of the Bishop, Archdeacons Taylor and De Rosset, Hon. C. E. Hay, and Hon. M. F. Gilbert, was appointed to draw a petition and present to General Convention.

The Diocese, after the division, would consist of the present deaneries of Chester, Jacksonville, Litchfield, and three counties of the deanery of Bloomington, viz.: McLean, DeWitt, and Macon. The Diocese would be bounded on the north and west as at present, and on the east by the eastern lines of the counties of McLean, DeWitt, Mason, Bond, Clinton, Washington, Perry, Jackson, Union, and Pulaski. All east of this line up to the boundaries of the Diocese of Chicago, would be comprised in the Missionary District.

The Diocese of Springfield, after the proposed division, would contain 28 counties, with an area of 15,145 square miles (larger than Massachusetts, Rhode Island, and Connecticut combined), with a population of 851,622, with 17 parishes, and with 3,252 communicants. The Missionary District would comprise 32 counties, with an area of 15,254 square miles, with a population of 729,901, with four parishes, and with 874 communicants. In this latter section, the proposed Missionary District, the ratio of the Church to the population (one communicant in every 835) is less than in any Diocese or Missionary District in this country except the Indian Territory.

LIFE'S ROAD rests lightly upon him whose goal is duty.

Into wisdom's web wise men their waiting moments weave.

"Set a watch, O Lord, before my mouth; keep the door of my lips." This prayer should be our daily petition. "Thy speech betrayeth thee." Speech is the index of the soul. Utterance is the open door through which the character is known. Words are the fruit of the lips, and by their fruits we know them.—*Cornelius Woolfkin.*

GETTING ALONG WELL with another is a small matter. There is no friendship in that. Decent enemies can get on with each other when there is no particular occasion for conflict or variance. But friendship makes both friends gladder, happier, more efficient in every sphere, together than apart. As Thoreau said, "Friends should not only live in harmony, but in melody."

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

By the Rev. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE CROSSING OF JORDAN.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: VII. and VIII. First two Commandments. Text: Heb. iv. 9. Scripture: Joshua iii. 7-17.

THE forty years of wandering in the wilderness were ended, and the Children of Israel had come at last to the borders of the promised land. The subject of our lesson is the passage of the river Jordan, under the leadership of Joshua.

The exodus had begun, and was now to close, with a wonderful evidence of Jehovah's power and of His presence with His people.

What the passage of the Red Sea had been to Israel upon entering the wilderness (Ex. xiv.), the passage of the Jordan was to be, upon their leaving it. Both events were marked by a stupendous miracle, well calculated to assure the people that their God was with them. As the waves of the Red Sea had been dried up, so also the waters of the Jordan were to be held back, that the multitude might pass safely along "the God-made road."

Long ages after, both events, the beginning and the ending of the Exodus, were thus recounted in the poetic words of the Psalmist: "What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back? Tremble, thou earth, at the presence of the Lord: at the presence of the God of Jacob" (Ps. cxiv. 5, 7).

The spies having returned, after three days' absence, with a favorable report (Joshua ii), the order of march was given, and the vast hosts, following the Ark, drew near to the banks of Jordan.

At this juncture, the Lord made known to Joshua the manner in which the passage of the river should be accomplished. Joshua had come into the place of Moses (Numb. xxvii. 18-23). How strengthening and encouraging to him, this message from God: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee" (verse 7). Moses had been declared to be sent of God by the Miracle at the Red Sea (Ex. xiv. 31). So should Joshua be accredited in like manner at the river Jordan.

The priests were to lead the way, bearing the Ark of the Covenant (verse 8). The Ark, let us remember, was the recognized symbol of the presence of Jehovah, the Covenant God of Israel (Numb. x. 33-36).

Joshua now made known to the people God's message and direction concerning the crossing of the Jordan (verse 9). That which should be done, the holding back of the waters by the arm of Jehovah, would give the people assurance that their God was still with them, and that He would grant them possession of the land into which they entered (verse 10). Seven warlike nations were enumerated, and the promise was made, that God would drive them out from before His people (verse 10). This encouragement was as sorely needed at the Jordan, as the people of the Exodus, forty years before, had needed and had prized the assurance that God would deliver them out of the hand of the Egyptians (Ex. xiv. 13).

The Ark of the Covenant, the symbol of God's Presence, was to lead the way (verse 11). Twelve men, one from each tribe, were to be chosen (verse 12), for a purpose subsequently recorded (read, in this connection, Joshua iv. 2-9). Next was made known the sure pledge concerning the holding back of the waters (verse 13). As soon as the feet of the priests who bore the Ark should touch the water, the flowing of the river from above would be stayed, and immediately, the waters below continuing on their course, the river-bed would be laid bare before the advancing hosts of Israel.

As it had been promised, so was it done. With steadfast faith in their God, the people of Israel approached the Jordan, just as their previous generations had approached the ominous wall of the Red Sea (Ex. xiv. 15-16). "The symbol of the Divine Presence, high and lifted up, held at bay the rushing waters through the long day, until every child of the chosen race had passed safely through."

We are told that the people "hasted" (Joshua iv. 10); but, even so, many hours must have been required for the passage of so great a multitude. The miracle was the more marked, also, by reason of the fact that it was harvest-time (verse 14), at which season of the year, through the meeting of the snow on distant mountains, "the Jordan overfloweth all his banks"—literally, "is full up to all his banks"; as we say, "brimfull." The stream, checked in its course, "rose up in one heap, a great way off, at Adam, the city that is beside Zarethan" (verse 16, Rev. ver.), a distance of about thirty miles north.

Of the spiritual lessons suggested by this event, the following especially may be noted.

1. The faithfulness of God. The crossing of the Jordan and the entrance into Canaan, completed the fulfilment of promises that reached far back into the past. The Exodus was glorious and secure, both in its beginning and in its ending: the Red Sea, the Jordan. The life of the Christian is alike glorious: from its beginning in Holy Baptism, to the final consummation, its entrance into the heavenly Canaan. God is faithful. "He which hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. i. 6).

2. This was the river, in which, later, our Blessed Lord received His Baptism, and "sanctified water to the mystical washing away of sin." "At Jordan, the way was opened into Canaan to Joshua and the literal Israel; at Jordan, heaven itself was opened to Christ, and the Holy Ghost descended upon Him (St. Matt. iii. 16). In the Baptism which He instituted, heaven is opened to all believers, and they become sons of God by adoption in Him."

3. The Ark of the Covenant, the symbol of the Divine Presence, in the midst of the Jordan, restraining the rushing of the waters, is a type of Christ in the world. "The Incarnate God, the Man Christ Jesus, the Eternal Word made Flesh, stands between us and the hosts of darkness, restraining their malice and their power, until the number of the elect shall be accomplished, and the great multitude which no man can number shall be gathered into their inheritance."

THE VOICE OF THE CHRISTIAN YEAR.—VII.

BY A RELIGIOUS.

FIFTH SUNDAY AFTER TRINITY. SELF-KNOWLEDGE.

THE Collect for the Fifth Sunday after Trinity leads us from the zeal and stir of its precursor to the "peaceable order" of "godly quietness." Suffer we must till all earth's sorrows cease (see Epistle), but joy is the handmaid of loyal service, and peace the present reward of obedience. Its touch of intercession suggests the duty toward the world of those who are delivered from its tyranny: it is our Master's world, and we must make Him its king. We must pray for it, we must leave it with His love and witness against it with such godly lives as St. Peter enjoins, with his own trenchant vigor, in *the Epistle*.

But it is *the Gospel* that dominates the day. Try to see the scene: the lake, the little boats, the wandering crowd, the wearied fishermen: how our Lord's coming changed everything! Not only His miracle and parable in one, but His Presence, that "awful Purity" perceived by St. Peter, which to feel is the motive of true repentance. According to our apprehension of the holiness of God is our sense of the heinousness of sin; nearness to Him shows us the shame, the pollution, the horror, of any stain upon a Christian soul. Indeed upon our conception of God depends all else, all we believe, hope, choose, and are. As our knowledge of Him is true, and vivid, we are capable of a clear knowledge of ourselves and of our sphere, and able to see how all our earthly relationships can be harmonized into the pursuit of holiness.

It is His Law we are to be tried by (Ps. 15), His Likeness we are to receive (Ps. xvii. 16), His purpose and Presence we are to be fitted for (Ps. xvi. 12); even under the Old Covenant He had said, "Be ye holy as I am holy" (Lev. xx. 7). The Son of God conformed Himself to our condition that we might be conformed to His character; but we cannot gain that beauty of holiness (Ps. xcvi. 6) by mere inert acceptance of His gifts; there must be active correspondence, willing labor, long war, to make us meet for our "mansion" in the "Father's House," in the fair land of our heavenly inheritance.

Self-knowledge, then, is three-fold. It includes (a) the dignity of the human destiny in the Will of God, as called unto His eternal glory in Christ Jesus; (b) the desperate state of the race, not only as the sum of individuals, but as a fallen

order perpetuating itself by birth in sin; (c) one's personal character and its needs, one's personal vocation and its demands.

"Couldst thou in vision see thyself the man God meant,
Thou never more wouldst be the man thou art—content."

Ah! it is because we forget, that we are content—content with the dishonor of sin, though ill-content without the honor of the world. We forget for what honor we are fashioned, what future is before us, what power is at our command, what glory we must be working out with fear and trembling, with unfaltering zeal, with patient courage. Forget? Did I ever know? Is my faith a certitude that is as sight? Is the voice of my Father as well-known music in my ears, as an understood language in my heart? It is written, "In Him we live and move and have our being"; well, do I know it? Is it a fact to me in every hour's experience? I say the Creed, I go to church, I frequent the Sacraments: but what does it mean to me? What am I doing because I believe? *What am I being because I believe?* Is my religion the vitalizing reality of my life, the guiding motive of my decisions, the sustaining strength and joy of my soul? Is the good God my friend and Father, as well as my Maker and Master?

It is a familiar little prayer, "O my God, show me myself; show me Thyself; make me like Thyself." In a special sense, the Holy Ghost is the Master of man's conscience. He is the Spirit of Testimony, whose office it is to take of the things of Christ (St. John xvi. 14) and teach them to those who follow Christ. To Him we look for that "right judgment" to which being in all things faithful, we can "rejoice in His holy comfort," can serve in "godly quietness," even while we "suffer for righteousness' sake." For a sinner must suffer in becoming righteous; suffer when he sees his sin, suffer in repentance, suffer in the life-long discipline of progressive deliverance from sin.

The dispositions necessary on our part to self-knowledge may be gathered under five heads:

(a) *Acquaintance with God*; His Holiness, His Law, His Will.

(b) *An honest conscience*; able to resist the falsehoods of self-love—that inner devil which often makes the labors of the great Adversary unnecessary.

(c) *An humble heart*; courageous to credit the bitterest truth of itself, if only the way of God may be learned more truly.

(d) *A willing mind*; ready for light and ready for labor, shrinking from nothing but separation from God.

(e) *An obedient spirit*; eager to act yet content to sit still; longing to go but willing to stay; not dismayed of labor or long war, if only all the evil be "utterly and forever cast out."

Pride has a special spite against an honest conscience, a special quarrel with self-knowledge; "a candid friend" it abhors: but Humility, eager for godliness, will learn not only from spiritual guide, priest, parent or friend, but from a censorious enemy. To humbly and thankfully accept really unkind criticism is to show preëminent grace and bring good out of evil: at least, in the mirror of another mind, one saw oneself as seen by others! But one did not mean the act as the harsh judge saw it? No: but under thine acts and behind thy words lurk many faults unknown to thee: if an envious eye discern and a cruel tongue expose, resent it not: humble thyself before God and man and find thine act of humility rewarded in richer blessing (Ps. cvii. 43).

THE American Revision Committee have completed their work of revision of the Holy Bible, and it will be published by Thomas Nelson & Sons, New York, in August. The committee state that they have, besides incorporating the appendix in the text, bestowed much time in rectifying the errors, inconsistencies, oversights, and infelicities which have been detected. Moreover, inasmuch as the American Revisers, in preparing the appendix of 1885, aimed to reduce the differences to the lowest limit, they waived the larger part of their preferences, many of which they regarded as of decided importance. This new edition will embody a considerable part of these emendations which represent the deliberate preferences of the whole American Committee, but which were not put into the appendix. Furthermore, carefully selected marginal references and concise and topical headings have been added.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE OLYMPIA BISHOPRIC.

To the Editor of *The Living Church*:

IN YOUR recent issue, I read an extract from St. Mark's Rubric, entitled "Unite the Jurisdiction," and this article will, of course, be read throughout the East by a large number of people, and will convey the impression, that the opinion therein advocated, is one that is most prevalent in these jurisdictions.

To correct this wrong impression, I should be obliged if you would publish enclosed extract, taken from the *Seattle Churchman*, which voices the opinion of a very large majority of the Churchmen of the jurisdiction of Olympia.

This also was the substance of a resolution passed at a meeting of the convocation of the jurisdiction held for that special purpose.

Thanking you in advance, I am, dear sir,

Yours faithfully,

Seattle, Wash., June 21, 1901.

WILBUR S. LEWIS.

[The enclosure referred to in the above letter is a resolution passed unanimously by the vestry of Trinity Church, Seattle: "That it is the sense of this vestry that the Jurisdiction of Olympia be kept intact; that an endeavor be made to raise a fund for the endowment of a Diocese, and if not successful that the General Convention be asked to appoint a Missionary Bishop of the Jurisdiction of Olympia."

"This resolution," says the *Seattle Churchman*, "we are sure reflects the well-nigh unanimous feelings of the parish." Subsequently the Olympia Convocation resolved that request be made for the appointment of a Missionary Bishop for Olympia, and that an endowment fund of \$60,000 should be raised before the organization of a Diocese.]

THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

EARLY every week a different name has been proposed but, it must be noted also, that it is not even claimed that any, even one so strongly supported as the American Church, say, can obtain the required majority in the fall. On the other hand, the claim has not been disputed that dropping the adjectives will be found the most practicable; not the least weighty argument for this being that the advocates of any other course will have a far better chance for agreement from the standpoint of a name that is at least Scriptural, as the present, like any other which conserves Sectism is not (I. Cor. i. 10-13).

The term *Protestant* is hardly in evidence, being rarely used, while the term *Episcopal* is constantly thrust upon us with its corollary of "Episcopalians," the "Episcopal" Prayer Book, etc. The present condition then to be faced is,—the Church in the United States, or the "Episcopal" Church; which is the more Scriptural, which best conserves the Church idea, which is broader, best forwards the work of the Church, is more American, and at the same time will best tend to keep thousands formerly of the Church of England from drifting to indifference to religion in any form; which will best forward organic union?

One other religious body contends sincerely for such union, and from the very first they have regarded all sectarian names as schismatic and sinful. A convention of these "Disciples" or "Christians" thus reply to our Bishops in Appendix IX. to General Convention Journal of 1895:

"Disciples of Christ, Christians, Church of God, Churches of Christ, etc.; these are Catholic, while Episcopalians, Presbyterians, Baptists, Methodists, etc., are party names which can never be universally approved. Here, then, we stand on unsectarian ground, where it seems to us if anywhere we find the essential principles of Christian unity which cannot be compromised or surrendered."

Even on the testimony of others, then, this Church is not at present standing on unsectarian ground. The appeal is simply one to the consciences of the clerical deputies, the Bishops always collectively acting for the best interests of the Church, and the laity (when they thoroughly understand), not having any motive for doing otherwise.

T. A. WATERMAN.

To the Editor of *The Living Church*:

THE mere striking of the P. E. nickname from the title page of the Prayer Book would be the most fatal set-back American Catholics could possibly receive. When San Juan Hill was taken, depend upon it the enthusiasm was created, not by pulling down the Spanish flag, but by running up "Old Glory" in its stead. When P. E. comes down, at once let the Old Glory of Nicene Faith fly in its place—ONE, HOLY, CATHOLIC, AND APOSTOLIC.

If we are trying to win America, there is absolutely only one object in all this contest between Catholics and non-Catholics. We wish America to regard the historically lawful Church as the "Catholic Church," and the Italian schism of 1570 as the "Roman Church." All the æsthetic tinkering which does not leave us popularly in possession of the Catholic flag, and Rome under her sectarian colors, is absolutely worthless. If we merely drop the P. E. nickname, we shall have taken the most dangerous step toward becoming a fossilized, very High Church sect. There is no danger of fossilization so long as "P. E." makes mortification or a surgical operation necessary, even in the eyes of middle-of-the-road 'Piscopals. Therefore let every Catholic vote to keep P. E. in its agitating position until One, Holy, Catholic, and Apostolic can fly in its place. Drop P. E., and we should still be 'Piscopals from Maine to California, and 99 Protestants out of 100 would still speak of Italian schismatics as "the Catholics."

It is a condition, not a theory, that confronts us. We have got to be, in a few centuries, either THE CATHOLICS of this country or else very justifiably be overwhelmed by sheer immensity of Roman bluster and dissenting "liberalism."

"Orthodox," "Evangelical," and "Episcopal," are all *invented names*, and American Catholics want something which the whole world will recognize as œcumenical and Nicene. Can we not jolly, so to speak, our High Church friends into not presenting any *invented names* for adoption in the General Convention? Can we not be practical for once, and join all hands around—Catholics, High Church, and pious "Evangelicals"—to crowd Rome clear off the board-walk? Every school-of-thought is anxious to make Rome fly her sectarian colors, instead of usurping our Catholicity. Consequently there is no need of any "party" divisions in the General Convention. Every Evangelical ought to thrill with glee at the thought of such a unanimous solar plexus blow at Roman assumption.

It seems most practical to give up all attempts at any so-called change of name in this Convention. It is a fact that a majority of the Dioceses in the United States are now known by some other official title than P. E., Rhode Island for instance having *legally* dropped the apparently untruthful half in 1844. Let it be generally understood that there will be no attempt at change of name in this Convention. Let but one motion be put—and that with no debate, but silent prayer—and let it be a practically *unanimous* knock-out of R. C. assumption: "Resolved, That on the title page of the Prayer Book the words One, Holy, Catholic, and Apostolic, be substituted for the words Protestant Episcopal."

If this went through practically unanimously, there would be a painful yell from the Roman press from the Great Lakes to the Gulf, that would fill our "Evangelical" friends with joy. Perhaps some Catholic brother may enquire, Is it not better to do our own Catholic work than to spend time in violently twisting the Roman lion's tail? I offer in reply Sidney Smith's dialogue with his little niece who was patting a mud-turtle on its hard shell back:

"Why do you pat it on its back?"

"I do it," said the child, "to please the turtle."

Sidney Smith replied, "You might as well pat the dome of St. Paul's Cathedral to please the Dean and Chapter."

Who the rather slow turtle is, for whom we are postponing change of name so-called, it would be impolitic to mention.

When it is clearly understood that the title page only is to be voted on, not with any idea of becoming a High and Dry Anglican sect, but merely of popularly forcing Rome to fly her foreign Roman colors, there will be no danger of a nauseating compromise by dropping P. E., while remaining sectarian 'Piscopals at heart, *afraid* to charge on the Italian schism, flying our Catholic flag at our mast-head.

Mr. Editor, Churchmen in the United States are going to be known as AMERICAN CATHOLICS. This being beyond dispute, let us not fuss over a score of methods of Prayer Book tinkering; but enthusiastically ALL unite on ONE Anti-Roman measure—a Nicene title page instead of a cowardly compromise. One,

Holy, Catholic, and Apostolic, there placed, would be beyond all civil complications. Legal change of corporate name, on the other hand, would give *via media* men plenty of excuses for timid inaction "at this time"; and show hopeless High Church division over invented names, "Orthodox," "Primitive," wise and otherwise. Let us all do one thing thoroughly.

St. John Baptist Day.

REV. J. M. RICH.

To the Editor of *The Living Church*:

MAY I thank you for your splendid articles and communications on the Name of the Church, especially those of June 22, 1901? If our name can be corrected at the coming Convention, it will send our work in America ahead fifty years at once. Nothing, perhaps, has harmed us more than the unfortunate misnomer under which we have been known in this land.

Gratefully appreciating the constant loyalty of THE LIVING CHURCH to the historic Faith, I am,

Very sincerely yours,

West Chester, New York City,

F. M. CLENDENIN.

June 28, 1901.

SARUM LITURGY—THE NAME OF THE CHURCH.

To the Editor of *The Living Church*:

YOUR correspondent "H. W. B." desires something from Walker's *Liturgy of the Church of Sarum*. I have a copy of that work and would be glad to furnish the desired information.

While I am writing, I want to express my appreciation of the editorial "What Name Shall We Substitute?" It is most convincing and I sincerely hope may do all good in bringing about the name "The American Catholic Church of the U. S."

It is precisely as you say, this would be a body blow to the Romanists. Why can't our people see it?

Faithfully yours,

Corry, Pa., June 29, 1901.

HARRY HOWE BOBERT.

BISHOP COXE'S "CHRISTIAN BALLADS."

To the Editor of *The Living Church*:

HERE has been some misunderstanding expressed relative to the reprint of Bishop Coxe's *Christian Ballads* which this company has recently issued, owing to the fact that the title page describes the book as "New edition, with additions." These words do not refer to this edition exclusively. The words were added to the title page at the time of the last authoritative revision, at the hands, we think, of Bishop Coxe himself, shortly before his death. Since that time there has been no change in the volume, either by revision or by addition, except that the present edition contains, through the courtesy of the President of Trinity College, a plate of Bishop Seabury's historic Mitre. The book being out of print, this company purchased the plates and copyright and have reprinted the volume without change or alteration. The words quoted were simply continued from the former edition.

Very truly yours,

THE YOUNG CHURCHMAN CO.

Milwaukee, June 29, 1901.

A LONGER LONGEST WORD.

To the Editor of *The Living Church*:

YOUR letters on the "Longest Word" remind me of my youthful experiences with "Liddell and Scott," when it was the custom to propound to beginners the query, Which is the longest word in Greek? The answer is Orthrophoitosukopnantodikotalaiporoi, which has certainly the merit, lacked by long English words, of being sonorous and pronounceable. It has in Greek thirty-three letters, and fourteen syllables. For length combined with ease of pronunciation it will be difficult to beat in any language.

WALKER GWYNNE.

June 29th, 1901.

IT MAY BE that God used to give you plentiful chance to work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. . . . You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick-bed or the prison is as welcome as the harvest-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and finding Him.—*Phillips Brooks*.

Talks on Extra Canonical Texts.

I.

BY THE RECTOR OF ST. NESCIOQUIS'.

"I will write my story for my better self."—*Aurora Leigh.*

WHY should a preacher always be expected to give chapter and verse for his text? It might be worth the while when good folk used to bring their Bibles to church, follow the reading of the Lessons, and mark the text. Where are all those excellent people now? When I was rector of St. Altera's, there was a lady in the congregation who always did this. I was visiting there a short time ago, she brought out her Bible, and we spent one of the most pleasant and profitable hours in my experience, looking through it and recalling seasons and sayings. That hour taught me many things—which do not belong to this talk. Nowadays it seems to me that I might read what I liked, attribute it to whom I pleased, and no one would be the wiser. It may be, however, only seeming. All that does not glitter is not dross, and it is well to be accurate. There might be one in a hundred who would detect an error; and, beyond doubt, he would proclaim it on the very steps of St. Nescioquis'; whereupon the other ninety and nine sheep would pursue their wandering shepherd for the next six days with sinister intent.

I give my author; otherwise I might furnish those who did not know from whence it comes with an hour's interesting occupation in seeking it, and those who did with a too exalted sense of their own erudition.

My author, you will perceive, recognizes that in process of time a change, or series of changes, has taken place in her, amounting practically to transformation. It is a profound truth—whoever expresses it and in whatever form. Yet, if we would perceive it clearly, we need to stand still awhile and look steadily backward.

How fortunate she was to be able to write her story for her better self! Many people would have to be born again—in no theological or mystical, but—in a very literal sense, in order to so write and to be so read. Their better selves died and were buried long ago. They have been dead so long that they are forgotten, and are buried so deep that resurrection is impossible.

Look back, sir! Do you see that boy, kneeling with clasped hands and closed eyes at his mother's knee and whispering words of prayer? Do you see him conning his Bible diligently or listening eagerly to the words of the preacher? God is very real and heaven is very near to that boy. That is your other self. You know a great deal more than he did—of a sort. You have learned—doubtless to your great comfort—that prayer avails not; that the Bible is a tissue of discrepancies and errors; that the prophet often makes mistakes; and that, beneath the priest's vestments, there is a man, full of faults and follies. You have learned that all Churchmen are not saints, nor the best of them altogether saintly.

That boy believed the great stories of history; you know that they are accretions of myths, and that the men, if there ever were such men, were altogether such as you yourself are;—fought for their own hand and sought their own profit.

That boy believed what the poets said. He thrilled at the expression of high thought and lofty sentiment. You endorse the Frenchman's opinion—"La poésie, c'est le délire soumis à des règles."

That boy was innocent of spirit, pure of speech, chaste of body. You can mock at holy things, rap out a good round oath, tell a foul story, crack a broad jest. You have "seen life." You "have heard the bells chime at midnight." He was honest; you are—a "speculator," perhaps; or a politician, or even an alderman. He thought that truth answered all things; you agree with Bacon, that it should be used with cautious economy and mixed with the due portion of alloy to make it workable. He had ideals; you have dollars and are content with "cakes and ale." He thought that life was an infinite possibility; you are convinced that it is "stale, flat, and unprofitable"—a round of dreary drudgery or empty pleasure. He looked for eternal life; your best hope is an eternal grave. You—happy man that you are!—have "no illusions left."

But—honest now!—which is the better self? Would you

like to write out your story for that boy? Do not turn away with a muttered *Maxima debetur*. Speak out frankly! Would you like that boy to read your story, "nothing extenuate, and naught set down in malice"? I trow not.

Aurora Leigh writes her story for her better self—not out of any love for the old self, but—"just to hold together what she was and is." She is, surely, not alone in her lack of love for the former self. Those who can write for the better self must often confess that the former self was very unlovely. He was wiser than his teachers—not by reason of any special study, or endowment, or revelation from on high, but—by natural intuition. He was fully informed on all subjects; he had come to definite conclusions on every question. He was incapable of a mistake. He was equal to all emergencies; and if, by any chance, things went wrong, it was the fault of the things. He recognized that there was a serious defect in the scheme of the universe when it did not work for his profit or pleasure. He had a lordly disdain for small economics, a lofty disregard for conventionalities, and a supercilious scorn for all who practised them. He mistook flippancy for wit; he considered that "I forgot," was of as much virtue as the discharge of a commission; that "I do not want to," was answer sufficient to "You ought to"; that, "I did not think," was ample reparation for damage done. His misdeeds were endless; the mischief he wrought was literally infinite. The better self will never, in time or in eternity, be what he might have been but for him, and other selves will share in the loss and disadvantage.

Still, it is a good thing—if not to write—at least to recall and study that unworthier self of the olden days and the story of his metamorphosis. The remembrance may keep the better self humble and make him charitable. It may inspire him with hope and impel him to effort, both for himself and others. It may teach him the origin of his weaknesses and point out the sources of his strength. Above all, it will beget in him gratitude to the Loving Saviour who redeemed him and to the Blessed Spirit who, out of material so unpromising, has wrought out the better self that now is, and is now working out the still better self that shall be—the "new man, who, after God, is created in righteousness and true holiness."

"IT IS BELIEVED that other stars are attended each with its own retinue of planets, just as is our own sun," says the *Presbyterian Banner* of Pittsburgh. "Some or many such planets may be stocked with sentient beings, and may have human inhabitants. If a sun attended with an inhabited planet were to come into such a collision with another body, the resulting heat would kindle a universal conflagration that would instantly destroy all life and burn the planet to a cinder, or dissipate it in smoke. We know not what awful catastrophe such a sudden blazing-up of a star as we have just seen may be. Instantly and unexpectedly, as a fire-bell at midnight, the heavens of that solar system may have crashed together and been wrapped in flames, and countless millions of beings, even of human beings, may have perished in the frightful holocaust. Such an event would be a literal fulfilment of Scripture prophecy: 'But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat: the earth, also, and the works that are therein, shall be burned up.' Whatever figurative meaning and fulfilment this prophecy may have, the possibility of its literal fulfilment is proved to be no idle tale by this terrific conflagration that shows us a burning world before our very eyes. This sign in the sky may well give us a pause in the midst of our money-making and pleasure-seeking, and touch our thoughts into soberness."

"A PROTEST which will find a responsive echo in the hearts of American pastors has been put forth by the Bishops of Newcastle and Wakefield, England," says the *New York Evangelist* (Pres.). "What was in its inception a beautiful idea has, by long continuance and gradual elaboration, become a fashionable function, with an absolute lack of heart. The funeral flowers obtrude themselves everywhere, and mild suggestions to 'Please omit flowers' are ignored always. The Bishops protest against the custom as something which is approaching indecency, and undoubtedly is a burden and a display. The florists will rise up in defense of their trade, for to have a carriage or two filled with flowers in all sorts of fantastic combinations preceding a funeral means a livelihood to them, but in the name of good taste and simplicity, something should be done here as well as in England."

A CONVERTED Japanese Buddhist being asked why he had become a Christian when Buddhism gave him rest, answered: "Yes, it gives rest, but it is the rest of stagnation, tending downwards. Christ's rest is the rest of a living peace, lifting upwards. The priests in the temple, sitting still, and the old women who worship are at rest, but they have no aspiration. It is stillness without uplift, or strength. Their religion is indolence."

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.
Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.
All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

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OUR CHURCH SCHOOLS.

WHAT THEY GIVE AND WHAT THEY GET.

THE following queries have lately been addressed by this office to the heads of our various Church schools and colleges:

"EDITORIAL OFFICE
"THE LIVING CHURCH.

MILWAUKEE, WIS., June 1, 1901.

"To _____:

"A statement made to us lately by the Principal of one of our leading Church schools, to the effect that the patronage was not due largely to the fact that it was distinctively a Church school, but to other causes, has led us to make inquiries of other schools on the subject, preparatory to a discussion of the subject of Christian Education in THE LIVING CHURCH, which we hope to take up in July. The subject is important, and if our correspondent's experience is that of other Church schools, it certainly presents food for serious consideration.

"In order that the facts may be before us, will you very kindly have the goodness to advise us on the following points relative to your school for the year of 1900-01:

- "(1) *What number of pupils has been enrolled?*
- "(2) *What proportion of these are from Church families?*
- "(3) *Is the patronage from Church people due largely to the fact that yours is a Church school?*
- "(4) *To what other causes is it largely due?*
- "(5) *To what do you attribute the patronage from non-Church families?*
- "(6) *Among which class of patrons are your efforts (by advertising, circulars, and the like) to obtain pupils chiefly made?*
- "(7) *What relative success is derived from these efforts?*
- "(8) *To what extent is Churchmanship a factor in the school life (i.e., as to instruction, attendance on services, etc.)?*
- "(9) *Can you give any opinion or suggestion relative to the subject, particularly as to bringing it before Church people and increasing their interest in Church schools?*

"If you will kindly cooperate with us by placing before us the information thus requested it will be esteemed a favor, and at the same time may assist in arousing such an interest in the subject among Churchmen as perhaps to result in positive assistance to the Church schools.

"Very truly yours,

"THE EDITOR OF THE LIVING CHURCH."

The replies received are most interesting. The confidential character of many of them precludes any attempt to state the answers in detail, and we shall not attempt to do so. We trust, however, that we may be able to utilize these replies in such way as to indicate the general position of our educational institutions, with their elements of strength and their elements of weakness, and also, perhaps, to profit by the views expressed so cordially by the educators themselves.

KINDERGARTENS, PRIMARY AND PARISH SCHOOLS.

In these branches of education, wherein the child is taken at the most impressionable age and instructed in its earliest knowledge, the Church is so destitute as practically not to be a factor in the education of the country. Now and again some devout Churchwoman instills the first principles of Churchmanship with kindergarten training; but these are isolated individual instances only. Why should not Church kindergartens be practicable in our large cities, in which hymns and simple prayers should be taught and reverence inculcated? Kindergarten graduates may surely find here a suggestion for a much needed opening.

In local or parish schools we are almost equally destitute, with the notable exception of the State of North Carolina where, by hard work, there has been real progress made in the establishment and maintenance of such schools. Out of 258 teachers and 4,902 pupils reported in our parish schools in 1900, 79 teachers and 2,081 pupils were in that state. Aside from these there have been no systematic efforts to develop this important branch of education. We have surrendered to the public schools; and no doubt the largely increased worldliness within the Church is largely due to that fact. Shattuck School (Faribault, Minn.) is about to open a special department for little boys, too young to enter the school proper, which will be a desirable innovation for the exceptional cases of little children who have no home; but the restoration of the parish school system is much to be desired.

BOARDING SCHOOLS.

Of these we have a very fair number, both for boys and for girls. Indeed the need in this department is not more of them, but better facilities for the development of those we have, and better support of them, especially from our own people.

The proportion of non-Church pupils to those from Church families is almost invariably very large. This may be viewed as encouraging since it is an unprejudiced endorsement of the high educational standard of our schools; but it is also cause for shame that in many instances our schools would be obliged to close their doors if they had to rely upon the support given them by Church people exclusively.

Among the schools for boys, as reported to us, the President of St. John's Military Academy (Delafield, Wis.) tersely says: "Not more than 25 per cent. of the boys entering this school are Churchmen; *they become so afterwards.*" Less than a third of the students entered at St. John's (Manlius, N. Y.) were Churchmen, about a third at the Howe Grammar School (Lima, Ind.), 40 per cent. at St. John's Military School (Salina, Kan.), approximately a half at Shattuck School (Faribault), the Episcopal Academy (Cheshire, Conn.), St. Matthew's School (San Mateo, Cal.), and Holderness School (Plymouth, N. H.), and increasingly larger proportions at St. Luke's School (Bustleton, Pa.), St. Paul's School (Garden City, L. I.), Racine (Wis.), St. Mark's (Southborough, Mass.), and Warfield School (Sykesville, Md.). In Racine 79 per cent. of the boarders are from Church families, and at St. Mark's School 110 out of a total of 125.

This large variation in the ratio, however, is partly to be accounted for by the fact that the schools adopt very different systems for making their facilities and desires known. Those that advertise most largely among Church constituencies, naturally have a larger support from Church people than those that do not. At Racine, for instance, which is now again a large and prosperous school, Warden Robinson writes: "Our increase two years ago was 25 per cent; our increase last year was 26½ per cent." The school reported 95 pupils last year. Our advertising manager (who, however, has not been consulted) would no doubt wish us to add that Racine has for two years been the largest advertiser among the schools, in the columns of THE LIVING CHURCH. This shows that Church people can be aroused to support their schools. On the other hand, there is an effective missionary agency in a school that largely attracts outside support and at the same time inculcates Church

teaching; but it is not always easy to draw in material waiting for transformation into Churchmen, and we doubt whether Dr. Smythe's experience with outside pupils at Delafield is usually the rule elsewhere, though certainly some missionary work is done generally, and the students are at any rate familiarized with the Church services.

The girls' schools show a similar variation in proportion between students from inside and from outside Church influences, but here there is a more noticeable geographical classification, the Western schools drawing more largely from outside as a rule than do those in the East. Less than a third of the pupils are from Churchly associations at All Saints' School (Sioux Falls, S. D.), and we are not surprised that Bishop Hare comments:

"I doubt whether the clergy of our Church take as much active interest in filling our boarding schools as the ministers of other bodies take in filling theirs. The chief effort should be to remedy this evil."

Forty per cent. are from Church families at Waterman Hall (Sycamore, Ill.), less than half at the College of the Sisters of Bethany (Topeka, Kan.), St. Agatha's (Springfield, Ill.), and St. Katharine's (Davenport, Iowa); about one-half at St. Mary's (Knoxville, Ill.), Rowland Hall (Salt Lake City), St. Margaret's (Boise, Idaho), Knickerbacker Hall (Indianapolis), Grafton Hall (Fond du Lac, Wis.), and St. Mary's School (Garden City, L. I.). The proportion of Church students is about 60 per cent. at Fairmount College (Montcagle, Tenn.), where, the location being on the mountain, the long vacation is in winter instead of summer; two-thirds at Bishop Robertson Hall (St. Louis), Hannah More Academy (Reisterstown, Md.), St. Mary's (San Antonio, Texas); three-fourths at Columbia (Tenn.); 88 per cent. at St. Gabriel's (Peekskill, N. Y.); 90 per cent. at St. Mary's (Raleigh, N. C.), St. John Baptist School (New York), and the Virginia Female Institute (Staunton); and 99 per cent. at St. Mary's (Burlington, N. J.).

To what extent the Churchly character of the schools attracts Churchmen, and whether it attracts or repels outsiders, it is impossible to say. The answers to our questions show a wide variation of experience and belief. Two things, however, are clear. The first is that Churchmen in general do not appreciate the high character of our Church schools and the overwhelming reasons for educating their children therein. The other is that the outside public is at least not averse to Church teaching for their children. Not only is it true, as Bishop Hare suggests, that too many of the clergy are apathetic, but the lay people are strangely indifferent to our schools at the very time that outsiders are glad to patronize them. Mr. Du Bose, Principal of Fairmount College, hits this characteristic exactly when he says:

"Church people will not take hold of a new or struggling institution, but will wait until its success (through the patronage of non-Churchmen) is assured and then will be willing to avail themselves of its advantages."

We fear that he is not altogether accurate, however, in his further belief that "They want a good school and, all other things being equal, prefer a Church school." Too many of them do not seem even to prefer a Church school.

But many testify to the willingness of outsiders that their children should be brought up in a Church school. Mr. Du Bose, whom we have already quoted, says: "Non-Church patronage is more easily secured than the patronage of Church people." The rector of St. John's Military School (Kansas) thinks "People outside the Church would be glad to have their boys become associated with the Church," and Mr. Strout, of St. Luke's (Bustleton, Pa.), thinks that "people who do not belong to the Church seem, if anything, rather to favor Church schools." The reason may be that advanced by Warden Robinson, of Racine: "They think that Church schools are more systematic than sectarian schools in training the morals of boys;" while Miss Yerkes, of Knickerbacker Hall, is able to add also:

"A Presbyterian of great culture and wide observation once said to me that her communion patronized Church schools for girls very largely for the reason that the dignity and conservatism of the Anglican Church was especially shown in the elevated tone of our best schools, where a girl gains rather than loses in refinement." "Sectarians," writes Warden Rogers, of Grafton Hall, in the same strain, "have frequently expressed admiration for Church schools."

But while there are a number of reasons why a Church school should be selected for the education of at least our own children, the very smallest of these is that the school itself

should be supported as a semi-charitable institution. The only plausible explanation we can give of the apathy of Church people toward their own schools while outsiders are glad to support them, is that the impression has been too largely given that the main reason why a Church school should be chosen is to support the school. The exact opposite is the real reason. It is not because the child should help the school, but that the school may help the child, that it should be supported. It is, of course, true that every educational institution is, in a way, a charity, for the largest and most expensive universities, like the humbler grammar schools, are dependent upon gifts and cannot be maintained by tuition fees alone. As between the general public and the schools, the relation is often that of benefactor and benefacted—if we may coin a word for the purpose. But as between the school and the child, it is the latter—even though he pays the highest tuition demanded by any school—that is the recipient of charity. The child, therefore, who is urged to go to a Church school, is not conferring a favor on the Church or the school, but is receiving one. It is quite right that the point of view to be considered in so important a matter should be, not the good of the school, but the good of the child. We say frankly that we should never recommend sending a child to a Church school unless it was also a good school. To sacrifice the child's future by giving him a deficient education merely to support a given school, is an act of criminal folly toward the child. The school must exist for the child and not the child for the school.

But other things being equal, the Church school should have the preference, because it holds the child in a religious and Churchly atmosphere, in which the spiritual is not sacrificed for the merely intellectual, and the culture of the soul is not overlooked. Boys are very likely to be lost altogether to the Church if they are sent during their teens or early manhood into a society which is distinctly anti-Churchly, if not anti-religious as well. Girls are quite likely to be drawn away from that simple devotion and that regularity in Church duties which an unchurchly group of associates so quickly dispels. Our public high schools are generally overcrowded, and they do not give the opportunity to train the individual in culture. A course away from home, among cultured associates and refined influences, leaves an impress upon the child's character that nothing else can give.

Next week we shall hope to consider a number of suggestions made by some of our practical educators—for these, who have had the experience, are the ones who are best fitted to suggest—and perhaps to make some criticisms as well; and shall also hope to take up the consideration of higher education under Churchly auspices in our colleges. In the meantime we cannot do better than quote these words in closing, from the Principal of the College of the Sisters of Bethany, in which the mission of the Church school for girls is well stated—and with adaptations it applies equally to that for boys:

"Church schools offer more than can be obtained in the institutions of the State. In scholastic matters they must compete with the best. Experienced teachers, thorough instruction, and a high grade of scholarship are necessary to a successful private school in these days. But in addition our patrons are offered home care for their daughters. This means more than the words can tell. The young girl is trained in all that makes woman lovely in the home, whether as daughter, sister, or wife and mother. She is taught to be gentle and unselfish, gracious and womanly. She is trained in social usages and in the duties that come to women in homes of their own. She is taught that because woman has the highest moral and religious capabilities, she has the greatest influence, and her heart and soul, as well as her mind, must be educated, in the true sense. What the Church school offers is more than money can buy—a training that includes the whole being. It combines the ideal home with the ideal school—it aspires to discipline the intellect of the young woman according to the highest standards and to develop the social and spiritual side of her nature as well, in order that her character may be symmetrical."

ALREADY we have been asked what arrangements can be made for one or more cars for convenience of deputies and others going to San Francisco for General Convention. It is too early for the railroads to begin their advertising, as they must first attend to the large gathering of the Christian Endeavor Society, which convenes also in San Francisco, this month. However, any special rates made for this gathering will apply also for General Convention.

THE LIVING CHURCH will gladly use its good offices to arrange for transportation for a sufficient number who would find it desirable to travel in company. We cannot yet announce

anything definite, but if persons who will be traveling *via* Chicago, and those who could join a party at Omaha, will give us their names, we shall be glad to advise them in due season what arrangements can be made for such a party, which will probably be arranged to spend the Sunday before General Convention (Sept. 29th) in Salt Lake City. It will be very pleasant if the bulk of the attendance from east of the Rockies can thus arrange to travel together, and it is quite likely that plans will be completed to make such a trip practicable. Possibly deputies and others who expect to go will make inquiries among their friends as to others who would wish to join the party, the rates to be offered applying alike to members and others. If three cars could be arranged for, then a dining car also could be secured. Of course a large number of Church people together would make the trip a pleasant one, and the company a congenial party.

THE quiet sympathy of the whole Church will be with the Bishop of New York in the deep affliction which he suffers at the sudden death of Mrs. Potter. Words do not easily express this sympathy, and Anglo-Saxon coldness and reserve never appear so pitiful as when the comfort they would express refuses to find language. But if Anglo-Saxon tongues are cold and speech halting, Anglo-Saxon hearts are warm and prayers are earnest. There is a depth of intensity to the mute "Jesu, Mercy!" which will be offered from the hearts of Churchmen, not only in all New York, but wherever the Bishop of that see is known. That prayer contains all the eloquence which the language refuses to express. It penetrates in its far-reaching plea, the waiting place which lies beyond, of which the most we know is that it is the place a loving Father has made for His children, and has provided whatever is necessary for their purification and spiritual growth. It comprehends, too, all those afflicted ones whose grief cries out for relief if haply relief may be found in the comfort of a certain, holy hope. That prayer, in which the whole American Church joins, is the note of sympathy offered by us all to the bereaved husband and Bishop.

BY INADVERTENCE, in the list of Deputies to General Convention published last week, the asterisks (*) designating members of the previous Convention were omitted under the head of Vermont. The deputies-elect who should have been thus designated are the Rev. Dr. Bliss, Rev. Messrs. Foster and Sanford, and Messrs. Temple, Briggs, and Wells.

In the list of Supplementary deputies, under the head of Milwaukee, the Rev. D. C. Garrett should have been designated with a star, with a note that in 1898 he was a deputy from Oregon.

A correspondent advises us also that in the list of deputies from Western Michigan the name of the Rev. J. N. McCormick should appear first, as dean of the delegation; and we would explain, as to this, that no attempt was made to arrange the names in the order of their precedence, they being printed in the order sent to us by our several correspondents.

It is noticeable that not one single diocesan deputation elected is exactly the same as that of three years ago, nor is there one that is altogether new. Out of 226 clerical deputies reported, 137 were re-elected, and 89 were not deputies three years ago. Out of 227 lay deputies, 117 are re-elected, and 110 new. The difficulty of electing is shown by the fact that the important Dioceses of Pennsylvania and Western New York each failed to elect their fourth clerical deputy, and New York their fourth lay deputy.

MANY outside the General Theological Seminary will join with the trustees, faculty, and students of that institution in their congratulations to the Very Rev. Dean Hoffman on the fiftieth anniversary of his graduation, as also of his trusteeship of the General Seminary, and the twentieth anniversary of his installation as Dean, all of which were commemorated at the recent commencement. Dean Hoffman's personal influence and administration at the Seminary, and his liberal benefactions, have been among the happiest incidents of Church life in the years past.

ANSWERS TO CORRESPONDENTS.

C. H. S.—(1) Spiritualism signifies any system of thought and practice that has communication with the departed for a notable feature.

(2) Many well informed people believe that, under some circumstances—not often realized—departed spirits can and do return to this

earth and communicate with the living; but it is very exceptional if so at all and not generally under sanctified conditions.

(3) The Church says nothing on this point.

(4) The Old Testament mentions the case of Samuel, returning at the call of the witch of Endor (I. Sam. xxviii. 11-19). We are told also in the New Testament that certain of the departed arose and appeared to many (St. Matt. xxvii. 52, 53). These cases are obviously exceptional. But the existence of "familiar spirits," whatever they may be, is referred to elsewhere.

(5) The usual explanation of I. Peter iii. 19 is that our Lord made the Gospel known to the departed after His death and prior to His resurrection.

(6) Christ reveals Himself as the Son of God, and refers His wonderful works to this nature of His Person. If He was a "medium" instead, He was a deceiver and not our Lord.

(7) Our clergy usually avoid arguing with those who are influenced by Spiritualism, because such people are not usually able to argue the question on its own merits, but are often open to cautions against getting entangled in things which tend to upset their religious life.

(8) It is not right to commune with departed or familiar spirits, for Scripture condemns such a practice, and it has a disastrous effect on religious life.

(9) It would certainly seem that the minds of holy spirits departed are too absorbed in heavenward aims to cling to this world; and the alleged communications which are received through mediums are usually calculated to substitute earthly for heavenly aims. Heaven, as described by these spirits, is far from being the place of saints—*i. e.*, the kind of saints which Christians are called to become. There can be no question as to the serious peril which attends meddling with spiritualism, and other forms of occultism.

J. G. J.—Anciently the Mass was concluded with *Itc missa est* or *Benedicamus Domino. R. Deo Gratias*; but by the 12th century there sprang up the custom of adding a blessing. This blessing at the end of the Mass was first expressly prescribed in the Prayer Book of 1549, and afterward in the Missal of Pius V. of 1570. We have never indeed seen any Latin rite which directed the singing of a psalm after the Blessing at the end of Mass; but as our Office (unlike the old Latin Uses in which the Sacrament was consumed after the Communion), apparently requires the Consumption of the Sacrament after the Blessing, a pause is thus made which has to be filled in with singing something. The use in some churches of singing Psalm 150 or 117 at this place was no doubt suggested by the fact that one or both of these psalms anciently formed part of the priest's private thanksgiving after Mass, and as such were printed in the English missals. And there is certainly nothing inappropriate in their public use now as hymns of thanksgiving after the Blessing. With regard to the use of antiphons with these psalms: we have never seen antiphons set to the 150th psalm when used in this connection. But by modern Roman usage the 117th psalm (their 116th) is often used as a hymn of adoration in the presence of the Sacrament, the antiphon being: *Adoremus in aeternum sanctissimum sacramentum*; or *Ego sum paupis virus qui de coelo descendit*, etc. Musical settings of these may be had, and can be easily adapted to English words.

J. P.—There is no authority for bowing the head at an *Amen*. Possibly the custom to which you refer is intended as bowing at the sacred Name of Jesus, which closes many of the collects, rather than at the *Amen*.

STRIKES IN JAPAN.

Not long ago the rice-coolies at Tokio struck for higher wages. The strike lasted just half a day. Without constitution or by-laws, governed only by the usages of the trade, the organization is as compact as that of any legally incorporated body. The rice-coolies know nothing of government of the law, and care nothing for the police, whom, indeed, they could easily shoulder like a bag of rice. If it had been possible to get men to replace them they would not have permitted it. None would have dealt more summarily with a "scab" than they. But it was not possible, and the contractors, who were forced to have the rice stored to meet their obligations, yielded.

As yet the "scab" has but little place in the industrial world of Japan. Last spring 650 of the ship-carpenters of Yokohama formed a union and asked to have their wages raised. Previously, however, they sent word to the ship-carpenters of Kobe of their intention to quit work if their request was refused, and asked them not to take their places. The request for an advance was refused, and the men struck. As was expected, the dock company sent for ship-carpenters from three great centers, but even at higher wages the men refused to come. Carpenters were eventually secured from towns not previously warned, but the greater number of these, when informed of the situation, gave up their work and returned home. The result was that the smaller companies took back their men at reduced wages. The Yokohama Dock Company, a powerful corporation, held out, but paid its new men larger wages than were asked for by the men who struck.—MARY GAY HUMPHREYS, in *The Century*.

If I ONLY WISH for clear water, it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that which it borrows from the divine will.—*St. Francis of Sales*.

Literary

WE HAVE to note this week a number of new books appropriate to the Summer Reading matter which was published last week:

THE BAKER & TAYLOR COMPANY, New York, have brought out a revised edition of *With the Wild Flowers*, by Maud Going (E. M. Hardinge). As described on the title page, the book covers the field from "Pussy-Willow to Thistle-Down; a Rural



Figure 38.—LADY'S-SLIPPER (*Cypripedium acaule*).

From "With the Wild Flowers."

(Copyright, 1901, by The Baker & Taylor Co.)

Chronicle of our Flower Friends and Foes, describing them under their familiar English names." In this revision the author has not only given her book the benefit of recent investigations, but has also increased its attractiveness by adding to the excellent line engravings many fine half-tone plates. Price, \$1.00.

The Vicar of St. Luke's. By Sibyl Creed. New York: Longmans, Green & Co. Price, \$1.50.

This is a novel of English life in which the hero is a clergyman of the Church of England, the Rev. V. James Goring, Vicar of St. Luke's, Upper Holt. Associated with him are two curates, Mr. Docker, a typical worldly-minded priest, and Mr. Bannerman, a devoted admirer and follower of the vicar.

The chief plot of the story is the attempt to oppose and ruin the Vicar's work, which is led by a sort of Kensit named Bind, who had left Protestantism to join the Church because of its respectability.

There is also a love episode of the Vicar with a young girl named Elsie Lilly, who dies on account of a false accusation made by a common girl named Lena Merton, that she had been betrayed by Goring. The Vicar, after her death, joins the Society of Jesus, and is followed by Bannerman, while Docker becomes a Broad Churchman with ritualistic accessories. The story is well written, and the local color is quite accurate. Of course, when the author gets involved in theology, she

is naturally somewhat illogical; but she is in good company in that particular, as all readers of Mrs. Ward will remember. The death of Elsie was necessary, as the hero was to become a Roman Catholic; but it was rather badly managed and too improbable to be impressive. F. A. S.

Arrows of the Almighty. By Owen Johnson. New York: The Macmillan Company. Price, \$1.50.

Mr. Johnson has written a novel of great power and unusual literary quality, covering two generations and a period in this country's history wherein great events are used with discretion and judgment.

It is largely a study in which heredity and environment play great parts in the development of character, wherein also the altruistic motives are strongly contrasted with selfish ones. It is a splendid appeal for the correctness of the author's brief, that he so reasonably and logically satisfies and answers the arguments against the claims for heredity as an unconquerable force not to be beaten. The story is immensely interesting from the side of its study of character, and for the wholesomeness of its tender love passages. John Gaunt, born of parents both of whom possess uncontrolled tempers in early life, one becoming a victim of morphia and dying as such, the other dying no less from its vicarious effects, becomes morbid and earns the name of Johnny Glum at an early age. But the steady regeneration of this soul, the slow emerging from its gloom, are wholly possible and have the reader in admiration at the author's powers and consistency. Such a story is worth while and such a writer to be extolled. The only criticism, and that a small one, is the improbability that Harry Gaunt knew the use of the hypodermic needle at that date. It was first used, if we rightly remember, by an Edinburgh physician in 1843. Its use was uncommon for many years after. Dr. Black in his reminiscences says it was not in use in the Civil War, and he did not possess one till 1866, and then purchased it at Paris. This slip is hardly to be noticed by the general reader and marks no defect in the story.

Henry Bourland. The Passing of the Cavalier. By Albert Elmer Hancock. New York: The Macmillan Company. Price, \$1.50.

A graphic history of the fine old aristocracy of the South. Virginia is selected in this instance as the stage on which the gentility tread with dainty steps or ride with rattle and clash of spurs or to the bay of hounds. The shock of war, the devastation of armies sweeping through those vast areas given over to the cultivation of tobacco and cotton, carry down under its wheels the growth of centuries of splendid manhood and womanhood, and destroy the very emblems of a people. There were heroes in those days, Henry Bourland among them, who vainly sought to stay the flood.

The author has used these incidents and convulsions of a dark period to assist in the development of this sorely-trying and upright man. He has made an unusually pleasant story, not too good for human nature's daily food.

The struggles of the thousands of stripped and poverty-stricken men that the war produced are faithfully and sympathetically reproduced in the case of Henry Bourland, for he is only one of many that the strife of North and South left desolate. The romance is good, the plot is well conceived and cleverly developed.

Bird Portraits. By Ernest Seton-Thomson. With Descriptive Text by Ralph Hoffman. Boston: Ginn & Co. Price, \$1.50.

Here are twenty perfect portraits of as many of our friends of the Northern States. The work of Mr. Thomson makes him eminently fitted for this, as for anything that has to do with animal knowledge. His unbounded patience he brings to bear in the study of all wild things. The abounding love for nature's children which he possesses in large measure makes anything he does or says of unusual interest. These same qualities which mark his other work, are present in this little collection of our common song birds and the field and water fowl of the Northern States. The text furnished by Mr. Ralph Hoffman briefly describes the habits of the birds Mr. Thomson has selected. The funny little brown creepers, the thrush, the song sparrow, the humming bird, "Bob White," the gulls, all are adequately and clearly described, so that the veriest tyro need not err over the names or the knowledge of the housekeeping or homemaking arrangements of these our friends in the garden, the shrubs, and the trees.

Old Bowen's Legacy. By Asa Dix. New York: The Century Co. Price, \$1.50.

"They're a poor, miserable lot, every man-Jack of 'em, in this taown or any other; an' as fur as my observation's gone, they've more bad faults than good feelin's. They make more misses in life than they do hits, an' they git a dern sight more onhappiness out of it than they ever git pleasure."

We have lived near enough to New England's skies and fields, woods and mountains, lakes and rivers, as boy and man, to have met an innumerable company of its sons and daughters. Indeed we have "summered with them and wintered with them." We have risen early and labored till the red sun has set in mid-summer. We have done the chores by lantern light in winter. Many rugged characters we have known, man and woman, too, young men and maids, even the honest school-boy trudging from farm tasks some miles to school tasks. Among all these we say, and say it advisedly, the proportion of human happiness seemed as large as that found in any community of like number in city or country, West or middle West, North or South.

Why then, and this is the burden that moves us, why then does not some hungry author write a story of New England that shall have a larger modicum of the milk of human kindness, and a fuller measure of the sum of human happiness in its pages? We mean more than this. Why not write a cheerful novel of New England folk? Not all the farms have been abandoned. Why not, instead of burdened consciences and doubly mortgaged acres, write of happy, serene, and contented lives? There are as many of these last as of the former.

Old Bowen in his "Legacy" marks a full stop, for the author who would make a name and fame for himself, and rescue a much abused region from the mark of Cain that recent writers have set over her lintels. It had been just as easy for Mr. Dix, with his splendid talents, to have turned the executor's fancy into any other channel than that of Garret Coe and his sombre, hide-bound pessimism, as for the sun to shine. This book is impossible as it is. The plot is bald and broken. The fire at Reed and Kembles' store was set by Mr. Reed according to the facts, and not by little Garrie Coe. A literal "cart and oxen" could not have dragged timid little Garrie within a mile of anything belonging to Reed. Coe himself could never have been stabbed by the Frenchman. That clumsy episode is as inartistic as it is unlikely. Again, Garret Coe was a paranoiac and the treatment by isolation in the deserted farm-house for all those months would but serve to intensify his malady.

No, the whole thing is wrong. In the beginning of things the habit of depicting the inhabitants of New England as morose, sour, discouraged, has become so fixed that only some heroic remedy, some convulsion, will change it. But it is time for the remedy. Let a deep sleep fall on the eyes of all writers who see only these things. When they awake, let them see the truth, for it is stranger than any fiction.

The White Cottage. By Zack. New York: Charles Scribner's Sons.

We do not think anyone would care to retain possession of this story for the purpose of reading it a second time. It may be true to life but it is very unsatisfactory and by no means helpful in the struggle of existence. The principal character is remarkable only for his persistent clinging to the hope that God would revenge him on his enemy. The other characters are either weak or worthless so far as regards their moral attributes and there is no particular plot to give interest to the story.

The World of Graft. By Josiah Flynt. New York: McClure, Phillips & Co. Price, \$1.25.

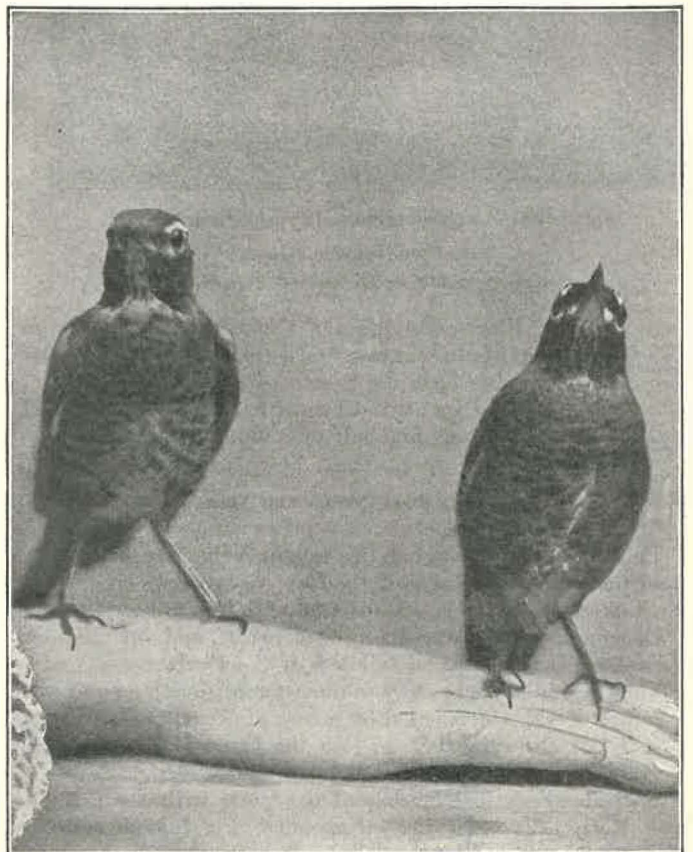
If the half is true, if a tenth is true, if ANY of the charges preferred against the police departments of cities by Mr. Flynt are true; the next step should be, the placing of this tremendous arraignment, as written by Mr. Flynt, in the hands of every taxpayer and voter in these United States. If on the evidence here educed, the "Pub" as the "Guns" call the dear public, the public are content to let things remain as they are, then let the public cease from *professing* a wish for reform or a care how much the criminal plies his trade, or how many hands are in the public's pockets. To all students of Criminology Mr. Flynt has done a great service. He has studied crime and the criminal from the right side, from the side of the Under-World, as he so happily designates the "Class that Preys."

A Soldier of the King; being Some Passages in the Life of Mr. John Gifford. By Dora M. Jones. London: Cassel & Co., Ltd.

The exciting times of the English commonwealth afford many opportunities for the story writer to depict the characters of those days. The writer of this book has chosen one of the men who occupied a prominent position in the Kentish rising and afterwards became the model from whom Bunyan drew the Evangelist in his *Pilgrim's Progress*. John Gifford was at the outset of his career an unprincipled loyalist. As such he used the power he possessed for mean and base purposes. His attempt on the honor of a young woman whose love he won was frustrated by his own sister. He was made prisoner after the conflict in Maidstone and obtained his liberty by the connivance of his sister. He afterwards repented of his evil life and from his nobility of character won many friends during his ministry in Bedford. The story is very well written, the plot carefully worked out, and the tone of the book excellent. It also gives a good description of the manners and customs of the days of Cromwell.

MESSRS. HOUGHTON, MIFFLIN & COMPANY have added to their "Riverside Art Series" an Interpretation of Titian, with fifteen illustrative plates and a portrait of the painter; text by Estelle M. Hurl. Titian's versatile art, both in portraiture and subject-painting, is briefly and simply expounded, furnishing to the young student a convenient hand-book on the subject. Price, 75 cents.

FROM THE SAME publishers we have a handsome, illustrated volume on *First Years in Handicraft*, by Walter J. Kenyon. It is intended for children who have outgrown the kindergarten and are not ready for the manual training of the schools. It will serve as a guide to the use of ruler, pencil, and scissors, and help to utilize in constructive play the hours which might be spent in idleness or mischief. The material used is leatherette, very durable, and suited to the construction of boxes, trays, frames, portfolios, bookbinding, etc. The directions and detail drawings seem to be complete, and the work from them must have a distinct educational value, besides that of the actual skill acquired. Price, \$1.00.



MISS JENNY.

MR. CHUPES.

THE DRAMATIS-PERSONÆ.

From "Mr. Chupes and Miss Jenny,"
(Copyright, 1901, by The Baker & Taylor Co.)

Emily Wardour's Opportunities.

CHAPTER I.

FORTY-FOUR, forty-five, forty-six.

Having mounted the last step, Emily Wardour inserted her key in the door and admitted herself into her solitary lodgings.

It was a dull, depressing day near the end of September, the kind of day in which one looks with disgust at the empty fireplace and wishes it were cold enough and late enough in the year to make it no extravagance to drive away the blues by a cheerful blaze.

It was the first day of term, and everything had gone wrong. Miss Bryce, the head mistress of the high school in which Emily was mathematical mistress, had been particularly disagreeable and fault-finding. An unusually large number of new girls had made their appearance, and there were not sufficient entrance examination papers to go round. It was a matter of principle with Miss Bryce to throw over the preparation of these papers on the form mistresses, who were obliged during their vacation to stylograph or otherwise make copies of as many as might be needed for the different classes. Something had gone wrong with the printing of the mathematical papers, and the supply had fallen short of the demand, for which cause Miss Bryce's wrath had been poured out on the culprit, who at no time was a favorite with her superior.

Then there was the disagreeable task of giving out books, making lists of those distributed and of those needed, writing orders, entering names, and that most worrying of tasks, the making out of the year's programme. Almost all of this devolved on Emily, who was neat and quick with her pen, and who was not yet sufficiently experienced to refuse to be put upon by the others.

Her form was the lower fourth, the largest and most disorderly in the school, and they had been particularly tiresome to-day, calling down, by their unruliness, a sharp reproof on their teacher from the head mistress. Altogether it had been what she called "a horrid day," and now she stood in the doorway of her room and looked round at its cheerless loneliness. A London fog was creeping up, and all the color was gone out of everything. She stepped inside and banged the door, and throwing her bag on the table and her hat on the sofa, she sat down and stared in a depressed manner about her.

In more cheerful circumstances it would have been a pleasant room enough. It was of a good size, and possessed two windows with cosy cushioned window-seats. There was a big, inviting, old-fashioned sofa covered with faded blue and crimson brocade, and a large, deep arm-chair to match. A leather-covered writing-table, strewed with books and papers, stood between the windows, and above it were two book-shelves filled with books necessary for school-work. In the recess beyond the fireplace were more shelves, on which were ranged volumes of a different kind, relics of her home and childhood. A sideboard—for the apartment served as dining as well as sitting-room—was placed opposite, a small cottage piano stood across one corner, and a square table occupied the floor between. The carpet was of the same prevailing hues as the sofa, and the curtains were a deep rich blue, with a handsome border embroidered in crimson, blue, and gold. Nothing was new, but all was in a good state of preservation. When her old home had been broken up, she had reserved sufficient to furnish these two rooms. It lessened her rent, and economy was now an object, as she had no one to depend on but herself. Not that she regarded that. She was young and strong and independent, and had enough reliance on her own powers to keep her from fearing anything worse than the hardships which were inevitable in such a lot as hers.

Her present salary was a hundred pounds a year, and she was aware that her services were sufficiently valuable to prevent their being dispensed with arbitrarily. Though no favorite with Miss Bryce, that lady had sufficient acumen to recognize the fact that Miss Wardour's pupils "passed" better than those of any former mathematical mistress, and that she was on the

whole an excellent disciplinarian. That she was adored by her pupils was of less account in Miss Bryce's eyes.

Emily had returned two days previously from a holiday engagement which she had undertaken, partly for economy's sake, and partly to get out of London, where she must otherwise have spent the vacation. It is true that she had had several invitations which would have filled the time, but she considered the expense beyond her means. Either the distances were too great or she would have been obliged to make large additions to her simple wardrobe, which she could not feel justified in doing.

She had therefore refused all invitations, and had gone down into Devonshire to take charge of two little boys, sons of a wealthy country gentleman whose family went much into society.

Contrary to arrangement, almost the whole burden of her pupils, two thoroughly spoiled children, was thrown upon her, and the consequence was that she returned to London worn out and unprepared to take up her duties with the vigor and zest which were so necessary to carry her through what was to her the most trying term in the school year. One piece of experience she gained, and fervently did she vow that never, never again would she undertake a so-called holiday engagement. There was no real economy in such an arrangement.

After sitting about five minutes looking out at the fast-gathering fog, she suddenly jumped up and took herself to task.

"I am a goose," she reflected, "to sit here and waste my time when there is so much to be done. After all, one need not expect to live without some bad days. 'All sunshine makes the desert,' the Arabs say, though I should not object to a little of that pleasant commodity just now."

It was only five o'clock, yet it was so dark by reason of the fog that she was obliged to light her lamp before she could begin her work. Four days in the week she remained at the school to superintend "Preparation," and on these days she dined there along with the other teachers who were for various reasons also detained. She had lunch every day at the school, an arrangement which she looked upon as a decided advantage, especially in London, where everything seemed so appallingly dear to her country notions.

She went into a small room which served both as kitchen and pantry, and having first lit her little oil-stove, put on the tin kettle and made preparations for tea. When all was ready, she carried her tray into her sitting-room and sat down to enjoy her afternoon meal.

"How lonely it is!" she thought. "A fire would be company. Even a dog or a cat would make the place more like home. However, it is no use grumbling. It would be pleasant to have someone in the place when I come back to it, and yet there are none of the mistresses I should care to share my rooms with. My independence would be gone. I suppose there are thousands of people in this great city in the same condition as myself, and thousands far worse off. I wonder if I could do anything, even if ever so little, to lighten the lives of some of them."

She stirred her tea thoughtfully and mused a little.

"The great difficulty is to get to know people—working people, I mean. I don't know a soul who could help me. I should not care to be a district visitor. I have neither time nor talent for that sort of work. If I could get to know one or two nice girls whom I could occasionally ask in to spend the evening, it would be a pleasant change for both. The difficulty is to find them out; I shall keep the idea in my mind, and when one is looking out for opportunities, something is sure to come of it. I hate merely living to myself. If I went on much longer as I am doing, I should turn into a perfect fossil."

She finished her tea and carried out the tray, and having washed up the things and restored everything to its proper place, she returned to her room and was soon busy correcting and marking the examination papers she had been obliged to bring back with her.

It was a tedious piece of work, and the little clock chimed half-past eight before she laid down her pen and began to gather up her books and papers. She was not often kept busy so late, generally managing to get through the greater part of her corrections during "Preparation"; but all her time had been taken up to-day, and, besides, the entrance papers took longer to go over than the ordinary exercises.

When all was finished, she sat down at her little piano and began to sing softly to herself. Her voice was sweet and natural, though it had never received any special training, and it

gave her pleasure to sing over the old songs she had sung in happy bygone times.

Her thoughts flew back to those pleasant days. She seemed to see her father seated in the big arm-chair and her pretty, delicate mother reclining on the couch in her accustomed corner. She sang on and on, forgetting all around her and living her childhood's days once more, and it was not until Eliza, the little maid-of-all-work, had knocked three times at the door that she heard her and called to her to come in.

"That was a beautiful song you were singing, miss," said the girl, wistfully, laying down the little supper-tray. "I sometimes listen to you, begging your pardon, miss, when I have a minute to spare."

"Do you indeed, Eliza? Shall I sing you something else? What would you like best?"

"I daren't wait, miss," said the girl. "Missis said she wanted me down at once to take some letters to the post."

"Well, some other time then," said Emily, cheerfully.

"Thank you. Good-night, Miss."

As the girl went slowly away, a sudden thought entered into Emily Wardour's mind.

"Here is, perhaps, my first opportunity. Now that is the good of having a thing before one's mind. Nothing very romantic about Eliza, though she is not a bad sort of girl. She is not a Londoner, that's one thing. She speaks rather correctly, and her accent is quite passable. Not that she is at all the sort of person I was thinking of, but I must take my chances as I find them. It would be good fun to keep a book of 'Opportunities,' and put down each as it presents itself and see what comes of it."

Smiling to herself, she took a flat manuscript book with a black cover out of the drawer of her writing-table, and sitting down, wrote at the top of the first page "Emily Wardour's Opportunities." Below, she wrote "Eliza," and stopped.

"I don't know her surname," she thought, with a smile. "The truth is, I don't know a single other thing about her, except that she has been with Mrs. Allen ever since I took these rooms. She is young, I can see, and rather good looking. She is fond of music, and I am sure she has a good temper, for I never saw her look anything but cheerful. Well, let me put down these things. I must ask her to-morrow what her name is. In the next place, how can I help her? I cannot decide until I have had a talk with her. I might have her in for a while every Sunday and sing some hymns for her, talk to her, and find out something about her. It is curious how interesting even a maid-of-all-work can be, when one really sets oneself to become interested. I do not feel half as lonely as I did."

When Emily Wardour was saying her prayers that night, Eliza's name was joined with some very fervent petitions that in some way she herself might be able to do something to mitigate the hardships of the girl's lot, and, if possible, to help her into a safer and more desirable position than that which she occupied at present. It was with a very warm spot at her heart that she fell asleep at last.

[To be Continued.]

HOME, SWEET HOME.

I MIND me long ago, one winter's day,
I had been wand'ring o'er a long, long way,
And as the evening's dark began to come,
I turned my thoughts and weary feet towards home.

As I drew near that blessed resting-place,
Within the door I saw my father's face,
With loving look and smile of welcome sweet,
The worn and weary wanderer to greet.

Within the window beamed a friendly light,
Which made the way at every step more bright;
And well I knew that when I reached that door,
All weariness and pain would soon be o'er.

So now, when evening to my life hath come,
And, tired and worn, I turn towards my home,
Watching for me, I see the Father's face
To bid me welcome to my resting-place.

Across my way there shines a blessed light,
That guides me onward through the darkening night;
And now no fear to me can ever come,
For yonder is my home—my own "Sweet Home."

Woodside, Md., Jan. 1901.

KATHERINE SARGENT OLDS.

Family Fireside

FAMILY PRAYER.

THE following Prayer, which was written by a business man of Omaha, appeared in a recent issue of the *Cathedral Chimes* of that city, edited by Dean Fair, who said, "Its spirit is so grateful, contented, cheerful, and thoughtful of others that most gladly we give our readers the benefit of these helpful petitions":

O, beloved FATHER, we this morning kneel together to ask divine strength for the continuance of the tasks that lie before us, and from which we would shrink save for Thine uplifting arms. We pray that all obligations to our fellow-men which existence in this complex world exacts may be performed faithfully and well, so that when the golden gates are lifted on the further shore we may enter without shame, at peace with the life that has passed and eager for the life eternal.

We supplicate Thy protection, O blessed LORD, for these our children, the lambs of Thy flock, for whose sustenance we willingly toil, and without whom this dwelling in which Thou hast most graciously established us would be but an habitation, not a home. Look down with favor upon their innocence, dispatch Thine angels to watch over them, guard their lives, guide their tender footsteps to a noble maturity and at last lead them to see the kingdom everlasting, where they may dwell with those loved long since and lost awhile.

We thank Thee for the sweet boon of health which Thou, in Thy great mercy, hath bestowed upon us, and we implore Thy pity upon all who are this day in any way distressed in body. We realize full well the blessings that are ours this glorious Sabbath, and pray that our fellow-creatures may be equally light of heart and joyful in the LORD. We ask no further riches than the comfort and happiness we now enjoy, all of which we acknowledge to be of Thee and Thy divine SON, our LORD and SAVIOUR, JESUS CHRIST. Amen.

AN EXCHANGE OF CONFIDENCES.

BY CARROLL WATSON RANKIN.

HELEN stared gloomily out of the car window. It was a pleasant day; but for Helen it was one of the least pleasant days in her brief experience. In spite of her efforts to keep them back, several large tears had rolled down her rose-tinted cheeks. There were two on the window sill, making bright little pools in the dust; and one had left a dark circular spot upon her tan glove.

"May I sit here?"

Helen looked up quickly and saw a well-gowned woman standing in the aisle.

"Oh certainly," said Helen, making room by removing her valise to the floor; and trying at the same time to appear unconscious of the fact that more tears were trickling down one side of her nose and threatening to fall with a splash upon her new brown skirt. She held in her hand a large envelope adorned with four pink stamps, and addressed to "Miss Helen Prescott Irving."

A single glance served to convince her fellow-traveler, a sweet-faced woman with smiling eyes, that there was some connection between the tears and the envelope.

"Poor little girl," thought she, "she takes it hard."

But Helen shed no more tears, and was able, presently, to ask her companion, politely, if she would like to sit nearer the window.

"I have been through this part of the country so many times," explained Helen. "Perhaps it is new to you."

"It is," replied the older woman, pleased at Helen's thoughtfulness; "and I would be glad to see more of it, since you are so kind."

In making the change, Helen dropped the huge letter on the floor, and flushed guiltily as she picked it up. Then she endeavored, but in vain, to conceal it beneath her tight-fitting jacket.

"Suppose you tell me about it," suggested the older woman, laying a neatly gloved hand in a kindly manner over Helen's. "I have received too many just such envelopes, not to recognize that one."

For a moment Helen was inclined to be angry; but the tone

and the gesture were kind, and the brown eyes were sympathetic.

"It's a little story I wrote," said Helen, relenting. "It seemed so good that I sent it away three weeks ago. There was a little poem, too. I sent that to another magazine ten days ago. I met our postman at the gate as I was going to the train, and he gave them both to me. They b-b-both came back." Helen made a hasty dive for her handkerchief.

"There! there! my dear," said Helen's seat-mate, consolingly; "never mind. They almost always *do* come back, you know."

"What?" gasped Helen.

"Yes indeed," said her companion, cheerfully, "they are just like cats in that respect, and most of them return with the same certainty."

"But it's so hard," said Helen. "So humiliating, and so disappointing."

"I wonder," asked the older woman, "if there will be time for me to tell you a little story? How far are you going?"

"To a little town called Ashford. My sister's children have measles, and she has sent for me to help her take care of them. I should reach Ashford about six."

"Then there will be ample time, for I am going much farther. Would you like to hear about another girl's literary experience?"

"Yes indeed," replied Helen.

"When I went to school," began the pleasant voice, "there was nothing I liked better than writing compositions. It was easy for me, and I wrote not only my own, but those of many of the other girls."

Helen nodded, "So did I."

"I thought so," said her companion, smiling. "I received a great many compliments from my teachers, regarding my essays, and all my correspondents said flattering things about my letters.

"I had been motherless for several years. Then my father died suddenly and in straitened circumstances; and I was obliged to leave school. I was offered a home in an uncle's family, and I was glad to accept it. He was not a wealthy man, and I was expected to make myself useful; which I did to the best of my ability; for I was entirely dependent upon him, and I didn't wish to be a burden. In return for my services, I was to be fed and clothed; but I longed to be able to earn a little money for books and extras.

"I made up my mind to write. It was not an easy matter to get the necessary materials, for I had very little spending money; but I used the margins of newspapers, and bits of wrapping paper. The friendly proprietor of the principal dry goods store in the little town gave me yards upon yards of the white paper that comes about bolts of wide ribbon."

"At least," interrupted Helen, "I had plenty of paper."

"Yes," said her friend, "there is plenty of paper now, for all of us. During the day I had no time to write. My aunt was not strong, and there were six children to be cared for; so I was obliged to do my writing either very early in the morning or very late at night. I worked hard for seven months, and at the end of that time I had written and copied neatly, on letter paper, a number of little stories and some verses. Altogether, there were sixteen separate articles. I considered them all very good at the time; but I have realized since that they must have been excessively crude.

"I could not afford to buy envelopes for them. It had taken all my pennies to buy the paper; but I made some quite presentable ones out of wrapping paper. There were not as many magazines in those days as there are now, but I obtained the addresses of quite a number of papers and periodicals from the newsdealer; and then I directed my sixteen envelopes."

"Think of it!" exclaimed Helen. "Sixteen!"

"It was a great many," said her companion, laughing, "and do you know, I have never liked the number sixteen since that time? But I wanted to make my fortune all at once. Even then, however, I couldn't send them, for I had no stamps, and no money.

"I had intended to keep my literary aspirations a secret; but at last I went, in sheer desperation, to my uncle, showed him what I had done, and asked him to lend me two dollars and twelve cents with which to buy the necessary postage.

"He considered it a great waste of money; but I finally persuaded him to assist me. Then I bought the stamps, and dropped my bulky letters, one after another, into the letter-box.

"Our own town was not large, but it was located between

two great cities, and we received our mail four times a day. Three days after I had mailed my letters I began to expect to hear from the delighted editors. My uncle, or one of the older children, always went for the mail; and the whole household was soon almost as eager as I was to behold the result of my labor, and my rash expenditure of stamps. Each day seemed a week long. At last my uncle brought me a letter. I tore it open with trembling hands. It was one of my poor little poems with a small printed slip. It was declined. There was no reason given. It was simply declined with thanks. The following day five more came back."

"Oh how dreadful!" cried Helen, sympathetically.

"Yes," said the older woman, "it was heart-breaking. My uncle was anything but sympathetic, and he said a great many sarcastic things while my poor little manuscripts were all coming back on my hands. I picked berries all that summer and sold them, and paid back the two dollars and twelve cents."

"Were all your stories returned?"

"All but two, which were probably lost; but you see, my dear, your experience has been pleasant compared with mine."

"Yes, indeed," said Helen, who was, in truth, entirely comforted; "but tell me, did you ever have the courage to attempt to write again?"

Her companion smiled. "It is almost six," said she; "I am going to ask you to lend me your manuscript for a few days, and in return, I am going to give you a little present. I was taking it to a niece of mine, but I can easily send her another."

She drew from her valise a book, and with a pencil wrote something upon a flyleaf, afterwards closing the book. "There," said she, "I will look over your little story if I may, and perhaps I can tell you where the trouble lies. Then I will return it to you. Are you willing?"

"Yes, indeed," replied Helen, "and thank you."

"Ashford! Ash—ford!" shouted the brakeman.

"I am very much obliged," repeated Helen, gathering up her belongings.

"Good-bye, my dear," said her companion. "I hope you will enjoy the book."

When Helen stood alone on the platform of the little station, she looked at the volume. It was one of the books of the season, by a well-known writer, whose work she particularly admired. Then she glanced at the fly-leaf; and gave such a start that she almost dropped the book.

There were only six words, followed by an autograph and an address; but these were the words:

"With the compliments of the author."

HOT WEATHER HINTS.

TO KEEP housed until late in the afternoon is the surest way to enjoy the warm weather.

FROZEN strawberries and frozen cherries are delicious warm weather desserts.

WHEN you cannot sleep try the floor.

MANY ladies maintain that they can be cooler at home than traveling to the various resorts.

IF YOUR room is insufferably warm hang a sheet wrung out of ice-cold water at the window. The temperature will be lowered immediately. Rooms where the furniture is covered with linen are very inviting, and the caller at once feels cool.

INSTEAD of drinking water, lemonade, or other beverages whenever they feel thirsty during a run on a hot day, bicyclists are recommended to a nibble at a piece of dried orange peel. This is said not only to abolish thirst, but to have a refreshing effect on the mouth.

IT IS A MISTAKE to suppose that cold drinks are necessary to relieve thirst. Very cold drinks, as a rule, increase the feverish condition of the mouth and stomach and so create thirst. Experience shows it to be a fact that hot drinks relieve thirst and "cool off the body when it is in an abnormally heated condition better than ice cold drinks."

THE HEAT and moisture of the summer months have a tendency to rust metals, mangle fabrics and cover all sorts of substances with mold. Fermentation and putrefaction develop rapidly in vegetable and animal substances if they are not carefully watched. Lime and charcoal are two aids toward keeping the house sweet and dry, and the housekeeper should, if possible, provide herself with both these materials. A barrel each of lime and charcoal in the cellar will tend to keep that part of the house dry and sweet. A bowl of lime in a damp closet will dry and sweeten it. A dish of charcoal in a closet or refrigerator will do much toward making these places sweet. The power of charcoal to absorb odors is much greater directly after it has been burned than when it has been exposed to the air for a length of time. Charcoal may be purified and used again and again by heating it to a red heat.

Church Calendar.



July 5—Friday. Fast.
 " 7—Fifth Sunday after Trinity. (Green.)
 " 12—Friday. Fast.
 " 14—Sixth Sunday after Trinity. (Green.)
 " 19—Friday. Fast.
 " 21—Seventh Sunday after Trinity. (Green.)
 " 24—Wednesday. (Red at Evensong.)
 " 25—Thursday. St. James, Apostle. (Red.)
 " 26—Friday. Fast. (Green.)
 " 28—Eighth Sunday after Trinity. (Green.)

CALENDAR OF COMING EVENTS.

July 24-28—Brotherhood of St. Andrew, Detroit.
 Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. A. ALEXANDER of Church of the Advent, Wilkesburg, Pa., will sail for England on S. S. *Bohemian* from New York, July 6th, and will return by September 1st.

THE Rev. WILLIAM H. ALLISON has accepted a call to St. Mary's Church, Detroit, and may be addressed at 78 Brady St., after July 1st.

THE street address of the Rev. J. M. D. DAVIDSON has been changed to 1084 Victor St., Edgewater, Chicago.

THE Rev. PHILIP G. DAVIDSON, for six years rector of St. James' Church, Macon, Mo., has accepted a call to St. Matthias' Church, Omaha, Neb.

ALL COMMUNICATIONS for the Secretary of the Diocese of Vermont should be sent to the Rev. J. O. DAVIS, Secretary, Chester, Vermont.

THE address of the Rev. Wm. ELMER, rector of St. Philip's Church, St. Louis, will during July and August be Wequetonsing, Mich.

THE address of the Rev. Wm. J. GOLD, D.D., of the Western Theological Seminary is changed for the summer to Bishopthorpe Park, Lima, Ind.

THE address of the Rev. P. H. HICKMAN is changed from Evergreen to Morrison, Colo., without change of residence.

THE Rev. JOHN HUSKE, minister-in-charge of St. Thomas' Church, New York, will sever his connection with the parish the last of August.

THE Rev. B. F. MATRAU, D.D., has returned from Florida and may be addressed at his home, 512 N. Normal Parkway, Englewood, Chicago, until October 1st. During the month of July Dr. Matrau will have charge of all the services at St. Mark's Church, Evanston, Ill., the Rev. Dr. A. W. Little, rector.

THE Rev. JOHN N. McCORMICK has been elected President of the Standing Committee of the Diocese of Western Michigan. Address, St. Mark's Church, Grand Rapids, Mich.

THE Rev. H. Q. MILLER has taken charge of St. Stephen's Church, Norwood, Pa. His address for the present is 3003 Pacific Ave., Atlantic City, N. J.

THE Rev. A. C. MONK has resigned the rectorship of St. Paul's Church, Franklin, N. Y., to take effect July 1st. He expects to go to Bridgeton, N. J.

THE address of the Rev. E. H. RUDD, D.D., for the summer is Rudder Grange, Lake Villa, Ill.

THE Rev. NASSAU M. STEPHENS has been granted a vacation till September 1st, which he will spend with his family in Brooklyn, N. Y.

THE address of the BISHOP OF TOKYO will be Church Missions House, New York, after July 1st.

THE address of the Rev. R. H. WELLER, Sr., of Jacksonville, Fla., will be at Fond du Lac, Wis.

THE Rev. Dr. W. C. WINSLOW's address for July is Little Boar's Head, N. H.; for August, North Woodstock, N. H.

DEGREES CONFERRED.

YALE UNIVERSITY.—M.A. upon the Rev. T. F. CASKEY, rector of St. John's Church, Dresden, Germany, and upon JAMES L. HOUGHTLING of Chicago.

UNIVERSITY OF VERMONT.—D.D. upon the Rev. BENJAMIN W. ATWELL, rector of Trinity Church, Shelburne, Vt.

OXFORD.—Litt.D. upon the Rev. CHARLES A. BRIGGS, D.D., assistant at the Pro-Cathedral, New York.

UNIVERSITY OF GLASGOW.—D.D. upon the Rev. CHARLES A. BRIGGS, D.D.

TRINITY COLLEGE, HARTFORD.—D.D. upon the Rev. J. J. MCCOOK of Hartford, the Rev. ERNEST M. STIRES, rector of Grace Church, Chicago, the Rev. SPENCER S. ROCKE, rector of St. Mark's Church, Brooklyn, and the Rev. GUSTAV FLODEN, of Sweden.

BISHOP'S COLLEGE UNIVERSITY, LENNOXVILLE, P. Q.—D.D. upon the Most Rev. W. B. BOND, D.D., D.C.L., Archbishop of Montreal. D.C.L. upon the Rev. C. ERNEST SMITH, D.D., rector of St. Michael and All Angels, Baltimore; and the Rev. P. G. SCOTT, M.A., of Quebec.

UNIVERSITY OF THE SOUTH.—D.D. upon the Rev. DAVID H. GREER, D.D., rector of St. Bartholomew's Church, New York; the Rev. T. D. BRATTON of Raleigh, N. C.; and the Rev. JOHN KERSHAW of Charleston, S. C.

NORTHERN ILLINOIS COLLEGE.—Ph.D. upon the Rev. FRANK J. MALLETT, rector of St. Paul's, Beloit, Wis.

ORDINATIONS.

DEACONS.

MISSISSIPPI.—Sunday, June 2nd, at St. Columb's Chapel, Jackson, CHARLES HINTON, by the Bishop of the Diocese, the latter also preaching the sermon. Mr. Hinton assumes charge of the parish at Greenwood, Miss.

NEWARK.—At Grace Church, Orange, June 22nd, by the Bishop of the Diocese: JOHN VERNON ASHWORTH, presented by the Rev. Geo. W. Lincoln; ALANSON Q. BAILEY, presented by the Rev. D. S. Hamilton; and PHILIP S. SMITH, presented by the Rev. A. Elmendorf. Mr. Hamilton preached the sermon, and Archdeacon Mann acted as chaplain to the Bishop, while a number of other clergy assisted in the service. Mr. Smith will become a member of the Associate Mission at Omaha, Neb., Mr. Bailey goes to Maine, and Mr. Ashworth to Long Island. After the service the clergy were entertained at the Windsor Hotel.

DEACONS AND PRIESTS.

CENTRAL PENNSYLVANIA.—On Trinity Sunday OSCAR P. SPECKEL and JOHN TALBOT WARD were ordained to the Priesthood in the Cathedral, South Bethlehem; WILLIAM JENNINGS being ordered Deacon at the same time. On June 14th at Trinity Church, Pottsville, Messrs. MARTIN STOCKET and NORMAN STOCKET were ordered Deacons; all by the Bishop of the Diocese.

VIRGINIA, SOUTHERN VIRGINIA, and WEST VIRGINIA.—The ordination of graduates of the Virginia Seminary occurred at the seminary chapel on the morning of June 21st, the Bishop of Southern Virginia being preacher. Candidates were ordained to the diaconate as follows:

By the Bishop Coadjutor of Virginia: WILLIAM PAGE DAME, MORRIS STOCKWELL EAGLE, and ELLIOTT BENDER MEREDITH.

By the Bishop of Southern Virginia: DUDLEY BOOGHER, WILLIAM AMBROSE BROWN, RANDOLPH ROYALL CLAIBORNE, EDWARD PATTON MINER, and JACOB MORTON WHITE.

By the Bishop of West Virginia: GUY HAMILTON CROOK and ARTHUR MACHEN LEWIS.

The Bishop Coadjutor of Virginia also advanced to the Priesthood: the Rev. A. B. MITCHELL, Rev. C. N. TYNDELL, and Rev. W. R. WATTS.

Those ordained deacons for the Diocese of Virginia were assigned as follows: Rev. William Page Dame, to assist the Rev. H. B. Lee in mission work at points around Charlottesville; Rev. Morris S. Eagle, to assist the Rev. J. R. Ellis, at Mineral City; Rev. E. B. Meredith, to the churches in Middlesex County; Rev. G. H. Crook, to the churches at Romney, W. Va., and Rev. A. M. Lewis, of the Diocese of West Virginia, to churches in Powell County, in that State. Of the deacons belonging to Southern Virginia Rev. E. P. Miner will assist Rev. W. A. Barr at St. Luke's Church, Norfolk. The others will shortly receive their appointments from the Bishop.

PRIESTS.

MAINE.—The Rev. HERBERT B. PULSIFER was ordained Priest by the Bishop of Maine on the Third Sunday after Trinity at St. Luke's Cathedral, Portland, Maine. The preacher was the Rev. Charles H. Hayes, who also presented the candidate. The Epistle was read by the Rev. Edward D. Johnson, and the Gospel by the Rev.

Canon Ogden. These three priests joined with the Bishop in the laying-on-of-hands. Mr. Pulsifer served the year of his diaconate in the Diocese of Pittsburgh at Union City, and was ordained by Bishop Codman for the Bishop of Pittsburgh. He is to be transferred to the Diocese of Maine, and to be put in charge for the present of the work at Biddeford, residing at the Bishop's House in Portland.

MICHIGAN.—The Rev. WILLIAM H. ALLISON was ordained to the Priesthood by the Rt. Rev. Thomas F. Davies, D.D., in St. John's Church, Detroit, on St. Barnabas' Day, June 11th. The Rev. Charles E. Woodcock was presenter and preacher.

WANTED.

POSITIONS OFFERED.

TEMPORARY clerical supply to commence July 21st and continue four to six Sundays. A good opportunity for some city rector to enjoy vacation in Northern Michigan at small expense. For particulars address, H. B. LEWIS, Senior Warden, Elk Rapids, Mich.

COMPANION and household helper. Must be experienced and a Churchwoman of refinement and education. References. Address, B. L., LIVING CHURCH Office, Milwaukee.

ORGANIST. A rector in an Iowa city of 28,000 people wants a reliable organist and choirmaster. A large vested choir; excellent opportunity for pupils. Address, GREGORIAN, LIVING CHURCH Office, Milwaukee.

BOY OR GIRL in Chicago and other large cities to sell copies of THE LIVING CHURCH each Saturday on local routes. References required but no capital and no risk involved. Address THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

CHOIRMASTER.—Position wanted by experienced Choirmaster and Organist. Churchman. References. Address, DIOCESAN, care of THE LIVING CHURCH, Milwaukee.

WELL KNOWN PRIEST seeks parish, curacy, or locum tenency now. Young, experienced, successful; good extempore preacher. City or Eastern Diocese.—ALPHA, LIVING CHURCH Office, Milwaukee.

MISCELLANEOUS.

COPY of *Elements of Christian Science*, by the late Dr. William Adams of Nashotah. Any one who has a copy to dispose of please advise the undersigned, stating price demanded.

REV. UPTON H. GIBBS, Sisson, Calif.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

ROOMS with breakfast, \$1.25 per day. Reference, Rev. Dr. Walter North. MISS BOULTON, 105 Ashland Ave., Buffalo.

FIVE minutes' ride of Pan American grounds. Room for one or two, \$2.00. Breakfast, 35 cents. Reference, Rev. T. B. Berry. Address, C. R. RISELAX, 142 Summit Ave., Buffalo.

LARGE, airy rooms may be secured in the home of the Rev. COLEMAN E. BYRAM, Buffalo, during the Pan-American Exposition. One double bed in a room. * Rooms reserved on application. Terms, \$3.00 per room per day, with bath. Breakfast, 40 cents. Mrs. COLEMAN E. BYRAM, 205 Norwood Avenue.

DOUBLE room, with breakfast, \$1.50 each per day. Reference, Rev. Thomas Berry. Address, H. C. CARTER, 10 Crescent Ave., Buffalo.

ROOMS with or without breakfast. Rev. C. M. Fullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON's bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as

roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,
Rector of St. Andrew's Church,
Buffalo, N. Y.

**MISCELLANEOUS.
THE CATSKILLS.**

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Del Church, Palenville, N. Y.

WILLIAM WHITE HANCE, Rector.

ST. LUKE'S HOSPITAL, MARQUETTE, MICH.

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BOOKS RECEIVED.

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CHURCH PRINTING CO., 11 Burleigh St, Strand, London, W. C.

Heaven. A Poem in Three Cantos (with Biblical References). A Sequel to *The Soul in Paradise*. By Rev. C. R. Pearson, M.A. (Formerly Vicar of St. James', Tunbridge Wells). With an Introduction by the Rev. S. J. Stone, M.A., Rector of All Hallows-on-the-Wall, E. C.; Author of *The Knight of Intercession*, *Lays of Iona*, *The Church's One Foundation*, and other Hymns and Poems.

Immortality. A Sequel to *The Soul in Paradise and Heaven*. Didactic Poems (With Biblical References). By Rev. C. R. Pearson, M.A. (Formerly Vicar of St. James', Tunbridge Wells). White Leatherette Boards.

PAMPHLETS.

Year Book of Christ Church Cathedral. St. Louis, Mo. From May 1st, 1900, to May 1st, 1901.

Days of First Love. By W. Chatterton Dix. Notre Dame, Ind.: *The Ave Maria*.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

New Organ.

THE REV. THADDEUS A. SNIVELY, rector of St. Chrysostom's Church, Chicago, preached the sermon at the special session on Sunday, June 23rd, in the Church of St. Luke the Beloved Physician, Saranac Lake, when the new organ was used for the first time.

ASHEVILLE.

J. M. HORNER, D.D., Miss Bp.

Prison Reform Movement.

AT THE RECENT Convocation a report was presented by a committee which had been appointed a year ago to consider the work of prison reform in the State of North Carolina and which had given serious attention to their duties. The committee consisted of the Bishop, the Rev. Dr. Swope, and Messrs. Haywood Parker and T. W. Patton. Their report considered at some length the necessity for reform in the treatment of prisoners, and expressed grateful thanks for the assistance which had been given them by the State

officials. Among the results of their endeavors, it was stated that there had been a number of innocent prisoners relieved from horrible suffering and the degrading influences of an unjust imprisonment. Attention had been directed to the cruelty inflicted upon many innocent insane persons by imprisoning them in county jails. It was recommended that the work be continued, and that the clergy be requested to preach sermons upon the subject.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Consecrated at Braddock.

THE NEW CHURCH at Braddock, which Mr. C. M. Schwab, President of the United States Steel Corporation, has erected at a cost it is said of \$30,000, including a debt of \$1,800 on the lot, was consecrated by the Bishop of the Diocese on St. Peter's Day, in the presence of a large congregation. There were present of the clergy, the Rev. Dr. McIlwaine of Calvary Church, Pittsburgh, who preached the sermon, the Rev. A. Alexander and the Rev. W. E. Allen, who read morning prayer, the

Rev. Dr. Coster and the Rev. L. F. Cole, Archdeacon, who read the lessons, the Rev. George Rogers, lately in charge of the work, who read the Sentence of Consecration, the Rev. G. A. M. Dyess, who will be priest-in-charge from September next, the Rev. John Warnock, Bishop's Chaplain, and the Rev. Messrs. Barber, Danner, Dawson, Ferris, Lancaster, Rosenmuller, and the Rev. Dr. Ward. The choir of Trinity Church furnished the music under the direction of their organist and choirmaster, Mr. Walter E. Hall. The Bishop and clergy were met at the entrance of the church by Mr. Schwab and his wife and his mother-in-law, Mrs. Kinsey, through whom and in whose behalf the church was presented to the Trustees of the Diocese. Mr. Schwab read the request to consecrate, the Bishop and the choir sang the opening Psalm, and the service proceeded in regular order, the Deed for the property presented by Mr. Schwab, and laid upon the altar.

The church is a handsome edifice of yellow brick, with stone trimming and handsome red tiled roof. It is complete in every respect, with Sunday School room, woman's guild room and kitchen, sacristy, nave and



ST. MARY'S CHURCH, BRADDOCK, PA.

transepts, stained glass windows, handsome altar and reredos, and all the furniture of the chancel, and complete hangings for the altar, lectern, and pulpit of the proper ecclesiastical colors.

Mr. Schwab is a Roman Catholic by birth and training, but has shown his great generosity by erecting not only a Roman Catholic church for his mother's sake, at Loretto, but this church of St. Mary also, for his mother-in-law, who is a Churchwoman. He and his wife have also contributed very largely toward the erection of the Presbyterian church at Braddock, to which Mrs. Schwab formerly belonged, and it is said Mrs. Schwab is intending soon to build a church for the Lutherans and German Reformed jointly, in her father's native town, in Pennsylvania. Mr. Schwab's gifts are numerous and generous. He has evidently learned, as the Bishop remarked in his congratulatory address on St. Peter's Day, that the greatest pleasure in life is the joy of giving; that noble privilege which makes us at one with God, who gave His only Begotten Son, and has taught us that "it is more blessed to give than to receive." All who admired the beauty and completeness of his gift, to the Diocese of Pittsburgh, could not fail to wish him long life and many such happy days as can be assured only to those who devise liberal things.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Diocesan Notes.

BISHOP THORPE SCHOOL for girls, and Yeates, for boys; have had their commencements and go forward for another year's work and advance.—BISHOP TALBOT preached

at the commencement of Lafayette College, Easton, the other day, to a crowded chapel.—THE deacon for deaf and dumb work will probably live at Allentown where a good many of the silent people live.—THE Bishop leaves in August to consecrate his former Cathedral in Laramie, Wyoming.—MRS. CHARLES H. CUMMINGS of Mauch Chunk,

upon hearing of the fire at Jacksonville, Fla., at once offered "Key Stone," a summer residence, to the Rev. V. W. Shields, with a good stocked larder, etc.—WEST PITTSBURGH will soon have its church consecrated.—THE church at Forest City will be ready for consecration July 9th.—THE Rev. Martin Stocket goes to Dingmans Ferry for the summer, and the Rev. Norman Stocket will be curate to the Rev. Dr. Clerc at Philipsburg.—THE Rev. O. P. Steckel becomes rector at Mahonoy City, and the Rev. A. S. Windsor rector of Ashland.—A NEW pulpit has just been blessed at Gettysburg. It came from J. & R. Lamb's and is composed of iron and bronze.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

New Church at Lawndale—Long Tenures in the Diocese—Clerica—Notes.

THE FIRST mission organized by the Bishop of Chicago after his consecration in 1875, was that of The Good Shepherd; Lawndale, dating from May 10th, '76. Its founder may be said to be Mr. J. J. White then prominent on the Board of Trade, who was killed in the railroad riot of 1877. The Rev. F. N. Luson, of LaGrange, was the first priest-in-charge. On his resignation in September, '78, Rev. D. F. Smith, then of Hinsdale, succeeded, and late in '80 the modest church building was erected, which, consecrated the following spring, has so well answered its purpose for 20 years. Failure in health compelled the resignation in December, '82 of Mr. Smith. From March, '83 to January, '84, the Rev. F. S. de Mattos, a deacon, was in charge. For a short term, *i.e.*, till May, (when serious family illness obliged return to the East), Dr. Israel Foote, of Rochester, N. Y., officiated. Until April, '85, regular services were conducted by lay-readers, when the Rev. A. P. Greenleaf, of Racine, assumed charge; resigning in February, '87, to be followed till July, '90, by the Rev. H. W. Scaife. The advent of the Rev. J. Wynne-Jones from Lake City, Minn., led to such an improved condition of things that the building of a larger church was contemplated; and, at the close of '93 the old building was moved back, and room thus made for the foundation of the new; upon which however, the "hard times" prevented the placing of a superstructure. On the resignation in October, '97, of Mr. Jones, the Rev. F. F. Beckerman was appointed, and renewed the agitation for a continuation of the work begun by his predecessor. But Mr. Becker-



CHURCH OF THE GOOD SHEPHERD, LAWDALE, CHICAGO.

man's call to Muscatine in June, 1900, again delayed operations, and it was left to the Rev. Albert B. Whitcombe, the present priest-in-charge, to bring to a happy completion, with slight modification of former plans, this long-delayed House of God.

The church is of vitrified building brick, with clerestory and aisles, the nave consisting of four bays separated by arches. The choir and sanctuary are spacious; the chancel being divided from the nave by a very beautiful rood beam. The seating capacity is 250, and still leaving a considerable space for chairs when needed. The aisles serve as side alleys, without seats.

On the opening day, after an early celebration and subsequent Morning Prayer, the Bishop Coadjutor preached, laid hands on a class presented by the priest, and celebrated. The Bishop Coadjutor, after the collect for the day and a couple of appropriate prayers, said, "I declare this building open for the worship of the Catholic Church according to the usage of the Prayer Book." The Rev. Dr. Matrau then read the epistle. The Bishop preached, his subject being "Belief in God." The vested choir of St. Andrew's, Downer's Grove (also in charge of Mr. Whitcombe), rendered the musical portions of the service. At the children's service at 4 p. m. the Rev. John A. Carr, of Maywood, was the preacher; and at 8 p. m., the Rev. D. F. Smith, of St. Luke's, Evanston, during whose incumbency, 20 years before, had been erected the first church.

Of the \$7,000 which the new church at Lawndale cost, exclusive of the ground valued at \$5,000 more, all but \$2,200 has been paid; and this carries 5 per cent. interest. Among the gifts to the church are the altar rail, credence shelf, processional cross, and a rood beam bearing the inscription: "*Ego introibo ad Altare Dei, ad Deum qui laetificat juventutem meam.*" It should be added that before entering the chancel rails in order to bless the altar, the Bishop had used the language of the same Psalm xliii.: "I will go unto the altar of my God."

THE CHOIR encampments, which form so essential a feature of the choir life each year, have set in; and promise to be all next month on a more extended scale than ever. Druse's Lake, at which Christ Church, Waukegan, owns camping ground, boats, and buildings, will be patronized by the choir of Our Saviour on the 8th, and by others later on.

ON TUESDAY EVENING, June 25th, 8 trained nurses were graduated from St. Luke's Hospital, the address being made by the Rev. E. M. Stires, D.D.

THIS MONTH the Rev. E. A. Larrabee completes his 25 years in Holy Orders, having been among the first of those ordained by Bishop McLaren after his consecration in December, 1875.

AT A MEETING of the committee of Waterman Hall on Monday afternoon, plans were submitted by Dr. Fleetwood for the proposed addition to the school at Sycamore. As building will be commenced this week, it is intended to have these much-needed improvements completed and ready for use at the September re-opening.

TWO BEAUTIFUL mosaics, representing The Madonna and Child, and The Saviour Bearing His Cross, were placed on the east wall of the Church of the Epiphany a week ago by Mrs. Jordan. The tablets were made in Venice, and are in memory of Mr. C. H. Jordan, for many years a prominent vestryman of Epiphany.

THE MONTH OF JUNE has been one of great trial to the Rev. Dr. Fawcett. On the evening of the 10th his father died; early on the evening of the 12th, the Church of St. Bartholomew's, Englewood, upon the rectorship of which he was to enter that week, was

much damaged by fire after being struck by lightning. On the afternoon of Saturday, 29th, the roof of the rectory of the Church of the Redeemer, Elgin, of which he was still the tenant, was found to be on fire; probably the result of a spark from a neighboring chimney. The building had recently been put into thorough repair, by renewal of the roof, exterior repainting, etc. Though the fire was confined to the roof, the damage to the building, chiefly by water, amounted to nearly \$2,000, and to household goods, \$200; all happily covered by insurance. Neither fire nor water reached the library, so that while the month was one "of surprises," that much of thankfulness is left.

ALTHOUGH in three years there have been upwards of thirty changes in the names, numbers, and assignments of the clergy of the Diocese, resulting from two deaths, four elevations to the episcopate, some removals, and many promotions, the 96 clergy of the Diocese have been in the Diocese ten years on the average. This says much for the stability of a western Diocese, and arises from the fact that some 42 have been in it over 10 years, of whom 25 have had canonical residence for over 15 years; 16 of them for 20 years, 6 for 30 years, and half of these last for over 40 years.

It is expected that Chicago will send 50 delegates at least to the Brotherhood Convention at Detroit on July 24th and following days. At a special meeting of the Local Assembly, held in the club-rooms on Thursday evening, the 27th, eleven Chapters were represented. A resolution was passed arranging for a general meeting to hear address from the Bishop of Shanghai, after the General Convention, and from the Missionary Bishop of Alaska. An informal vote of those present indicated a preference for Denver, Colo., as the place of the annual convention of the Brotherhood in 1902.

THE LAST MEETING of the Clerica before the summer vacation took the form of a basket picnic and a trip to Milwaukee and back, on Tuesday, the 2nd of July, on the steamer *Christopher Columbus*. Many of the city clergy were glad to accept the invitation of their better halves to participate in the 12 hours' relief from the heat of last week on land.

ON THE FIRST Sunday in July, at the Cathedral, the Bishop Coadjutor will order to the diaconate Messrs. Donnan, Stone, and Wallace, students at the Seminary.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Church Consecrated at Forestville—Commencement at Trinity—School at New Milford.

THE CONSECRATION of St. John's Church, Forestville, occurred on June 20th, the Bishop of the Diocese being assisted by a number of the diocesan clergy. The presentation of the instruments of donation was made by the Hon. A. J. Muzzy. The sermon was preached by the Rev. Samuel Hart, D.D., of Middletown. After the service the clergy and laymen were entertained at the residence of Mrs. George Brown, where several congratulatory addresses were delivered. Later the sessions of the Hartford Archdeaconry began, being held in the chapel. The apportionment of the amounts to be raised by the different parishes in the Archdeaconry for missions, and the appropriations, were made, and in the evening there was a public missionary service.

COMMENCEMENT WEEK at Trinity College opened with a baccalaureate sermon, preached in Christ Church by the Bishop of New York, on Sunday evening, June 23. The Class Day exercises were held at Trinity College on Monday, the 24th. On Monday evening was held the senior promenade in Alumni Hall. Tuesday, the 25th, was Alumni Day. The annual meeting of the Alumni Association was held at 10 o'clock. At the an-

nual meeting of the Board of Trustees, held Tuesday evening, the Rev. C. H. Hayes, Ph.D., was elected Associate Professor of Philosophy, and H. M. Hopkins, Ph.D., was elected Instructor in Latin.

The Commencement itself was held on Wednesday, June 2nd, at Alumni Hall. Twenty-six graduates received their diplomas. Francis R. Sturtevant, of Hartford, was valedictorian. The following honorary degrees were awarded: LL.D., to William H. Howell, Ph.D., M.D.; and Henry F. Osborn, D.Sc.; D.D., to the Rev. Gustav Floden, of Sweden; the Rev. J. J. McCook; the Rev. S. Roche; and the Rev. Ernest M. Stires; M.A., to the Rev. J. H. Goodspeed; W. J. Travers; C. D. Waterman; H. T. Remson; W. L. Woodward; and H. L. Cleasby; M.S., to Mr. John H. Sage.

ON JUNE 1st the Rev. F. B. Draper, rector of All Saints' Church, New Milford, whose resignation took effect on that day, assumed the headmastership of the new school for boys to be opened in this town next September. A commodious and handsome new edifice, to cost between thirty and forty thousand dollars, is now building, and will be ready for occupancy early in September.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

A VERY successful mission has just closed in the Church of the Good Shepherd, Colorado City. Good congregations were in attendance and a marked strengthening of spiritual life is manifest. The missionary is a priest of great power and ability in his work, and he made a deep impression upon those who heard him.

THE COLORADO Branch of the Woman's Auxiliary to the Board of Missions held its 17th annual meeting in Denver on June 4th, in St. John's Cathedral. In the absence of the president, Mrs. J. F. Spalding, Mrs. N. G. Burnham presided.

The reports from the various officers show a continual growth, and the members are very much encouraged with the results of the year just passed. Resolutions of sympathy were passed for the illness of the Bishop, and regrets for his absence and that of Mrs. Spalding; also to Father Byrne and Mrs. Milo A. Smith, the treasurer.

All of the officers of last year were re-elected, including: President, Mrs. J. F. Spalding, Denver; Vice-Presidents, Mrs. N. G. Burnham, Denver, Mrs. J. F. Humphrey, Colorado Springs, Mrs. Fulton, Boulder, Mrs. Nowland, Leadville, Mrs. Morly, Buena Vista, Mrs. W. W. Roller, Salida, Mrs. E. P. Arthur, Cripple Creek; Recording Secretary, Mrs. R. R. Williams, Denver; Corresponding Secretary, Mrs. E. McCrillis, Denver; Treasurer, Mrs. Milo A. Smith, Denver; Secretary of Junior Branch, Miss E. S. Brent, Denver; Secretary of Babies' Branch, Mrs. F. W. Oakes, Denver; Secretary of Church Periodical Club, Mrs. Antoinette Higby, Denver; Directress of Altar Department, Mrs. J. N. Langworthy, Pueblo.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Indian Work—Meeting of Convocation.

THE BISHOP closed his visitation of the Indian Missions by holding a convocation at White Earth, June 12th, 13th, 14th. Fifty-nine persons have been confirmed in the different Indian Missions since September last, and at three stations the Bishop has been obliged to omit his regular visitation, owing to quarantine regulations, which were established to prevent the spread of smallpox which has prevailed during the past year in that region.

The Indian clergy enjoy having a convocation of their own, where they can speak freely in their own language, and where without great expense a good representation from each of the missions can be in attendance. A

gathering of this kind was held at White Earth last autumn, with such excellent results that the Bishop resolved to have another of the same kind in June. There were present, besides the Bishop, the Rev. John Johnson (Enmegabowh), the Rev. John A. Maggrah, the Rev. Frederick W. Smith, the Rev. Mark Hart, the Rev. Louis Manypenny, the Rev. Geo. Smith, the Rev. Chas. Wright, and the Rev. Geo. Morgan. The other Indian clergy, the Rev. Joseph Wa-ka-zoo, and the Rev. E. Kah-O-sed, were prevented from attending, one by quarantine, the other by sickness.

On the 12th the Indians gathered on the hospital grounds to the number of about 200, among them being delegates of Sioux from the Sisseton agency in South Dakota. In the afternoon the Indians gave a feast in honor of the Bishop, and at half-past six there was service in the church, which was thronged with worshippers. The service was read in Ojibway, and the Bishop preached, the Rev. Fred Smith acting as interpreter. The service on Thursday opened with a celebration of the Holy Communion, the Bishop being assisted by his Indian clergy. Nearly one hundred communicants received the Sacrament. The sessions of convocation were from 10 to 12 m.; from 2 to 4 p. m.; and from 6 to 8 p. m. At the morning session the subject was "Salvation Through the Cross of Christ." The Rev. Chas. Wright was the principal speaker and was followed in turn by each of the clergy. The subject in the afternoon was Christian Education, the Rev. Geo. Smith making the main address. The evening was devoted to the missionary Work of the Church.

The Indian clergy are all fluent speakers; some of them are possessed of a real oratorical gift; they never exceed their allotted time in the addresses, and they hold the attention of their audience very closely. All the sessions were attended by large numbers, evidently deeply interested in the discussions.

On Thursday from 12 to 2 p. m. nearly 200 enjoyed the hospitality of Archdeacon Appleby, who entertained them at dinner. The Archdeacon was unfortunately prevented by illness from being present. Dr. Appleby has, since he was appointed Superintendent of the Indian Missions, endeared himself to the people by his kindness and efficiency, and his absence was greatly regretted.

On June 14th the Indians hold high festival in memory of their coming to the beautiful White Earth Reservation. From far and near they come in large numbers to keep the time-honored festival. Hitherto it has been merely a secular festival, and the large proportion of heathen Indians present have tended to introduce into its celebration many objectionable features. It was therefore thought desirable to give the Christian Indians the opportunity of beginning their holiday in a right spirit. So at 8:30 a. m. on Friday the closing service of convocation was held. It consisted of a celebration of the Holy Communion, and a short sermon from the Bishop. The church was filled, and forty communicants approached the altar. It may be interesting to note that one of the entertainments on the evening of the 14th was a set of tableaux from "Hiawatha," the ancient costumes being reproduced, while one of the Indian women recited from memory the lines of Longfellow.

THE CONVOCATION of the Missionary District was in session in the see city on June 19th, opening with a celebration of the Holy Communion conducted by the Bishop, assisted by the Rev. Dr. Ryan. From incomplete reports it appears that there was a missionary service in the evening, at which the Bishop of Marquette and others made addresses. The Woman's Auxiliary met on the Thursday following, when papers were read on the subjects of the Junior Auxiliary as a Power in the Parish, How to Interest Young Women

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By the Rev. Elwood Worcester, D.D., Rector of St. Stephen's Church, Philadelphia. Price, \$3.00 net. Postage, 15 cents.

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By the Rev. H. V. S. Eck, M.A. Net price, \$1.13. Postage, 10 cents.

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CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, Jr., D.D., Bp. Coadj.

Choir Outing.

THE CHOIR of the Cathedral is spending the present week in camp, which has been arranged at a cottage at Lakewood Beach. Next Sunday there will be a choral celebration of the Holy Communion at the camp, and the choir will return to the city on Monday.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

THE MISSES YERKES, who have had the efficient charge of Knickerbacker Hall, Indianapolis, during the past year, will retain charge of the same school during the coming year, and will also have the management of Akeley Hall, Grand Haven, Mich. Miss Mary H. Yerkes will be in residence in Indianapolis and Miss Susan H. Yerkes in Grand Haven.

IOWA.

T. N. MORRISON, D.D., Bishop.

Churches Closed in Cedar Rapids.

ON SUNDAYS June 16th and 23rd, the churches in Cedar Rapids were all closed by the Board of Health by reason of an epidemic of small-pox, over 100 cases existing in the city. The Rev. Dr. Green, rector of Grace Church, took advantage of the occasion, through the courtesy of the Cedar Rapids *Republican*, and on each of these Sundays a short form of Morning Prayer was published in full in that paper with a sermon by Dr. Green, and a request to his people that though deprived of the privilege of attendance upon public worship, they should use the Church's service in their homes. It is believed that many outside the Church availed themselves of the service which Dr. Green, with the coöperation of the *Republican*, had prepared for publication.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Deanery at Hiawatha.

THE CONVOCATION of the Atchison Deanery was held in St. John's Church, Hiawatha, on Monday, June 24th (Nativity of St. John Baptist), and two following days. There was a good attendance in spite of the exceedingly warm weather, and some very interesting addresses were delivered. The Holy Communion was celebrated each morning early, devotional meetings held morning and afternoon, and full choral evensong with sermon at 8 P. M. Addresses were delivered on "Ecclesiastical Music," "The Work of the Laity," "Missions," and "Work Among Colored People." Missionary sermons were preached by the Rev. Messrs. Stewart-Smith and W. L. Moody. On the closing day there was an interesting discussion on the Change of the Name of the Church. The Convocation was unanimously and enthusiastically in favor of dropping the words "Protestant Episcopal" from the title page of the Prayer Book, as misleading, inappropriate, and a hindrance to the work of the Church. The Rev. Cameron Mann, D.D., of Kansas City, who was to have preached the opening sermon, was prevented from attending by the illness of a parishioner. Mr. McDuffee, of Oskaloosa, was elected secretary, and the Rev. A. F. Randall treasurer. The Convocation adjourned after a delightful session to meet again in the fall in Oskaloosa.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Tenth Anniversary of the Bishop's Consecration—Flower Service.

THE 24th of June, 1901, was a gala day among Churchmen in the Diocese of Louis-

iana. The cause of rejoicing was that that day recorded the tenth anniversary of the consecration of the Rt. Rev. Davis Sessums, D.D., to the Catholic Episcopate. The weather conspired with the hearts of the people to make the day fair, bright, and beautiful. The commemoration began with the Holy Communion in the morning at the Cathedral, at which the Bishop celebrated. This was followed by a short service in the evening, followed by a reception at the Dean's (Dr. Well's) house. At the evening service a very handsome Episcopal Ring was presented to the Bishop, a gift from the clergy of the Diocese, and an elegant set of Episcopal Vestments was presented to him, a gift from the laity. A very large congregation was present. The Rev. John Percival, D.D., made the presentation to the Bishop on the part of the clergy, and Judge W. W. Howe of the Vestments on behalf of the laity. Both made very touching and loyal addresses, dwelling upon the love and harmony and good will which bound together Bishop, priests and laymen.

The Ring has the Bishop's Seal and the date 1901. There is an inscription inside which bears witness to the love of the clergy, and states the source from which the ring comes. In addition to the Vestments a sum of money was presented to the Bishop, being what was left over after purchasing the Vestments. That there should have been a sum left over was indicative of the number of persons that contributed their quota, for the amount collected from each person by the clergy for the Vestments was purposely made small, the idea being that the Vestments should be the gift of all in the Diocese rather than of a few persons.

At the morning celebration Dean Wells preached an excellent sermon on the Episcopal Office, taking for his text, "If a man desireth the office of a Bishop, he desireth a good work."

At the evening celebration the addresses of the Rev. Dr. Percival and Judge W. W. Howe were of a congratulatory character. The Bishop's response to these addresses was characteristic. He expressed his gratitude for the gifts because they evidenced the love and affection of all in the Diocese. It was his desire to rule through love and he rejoiced in having a place in the hearts of the clergy and laity. He dwelt upon the mis-

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sionary work in the Diocese and the power of the Sacramental System. In closing he offered up an earnest prayer for priests and people and solicited the prayers of the faithful for himself.

The reception at the Dean's house was a most enjoyable affair. The Bishop and Mrs. Sessums were kept busy until a very late hour receiving the congratulations and best wishes of the countless number of persons that passed in and out of the Dean's parlors.

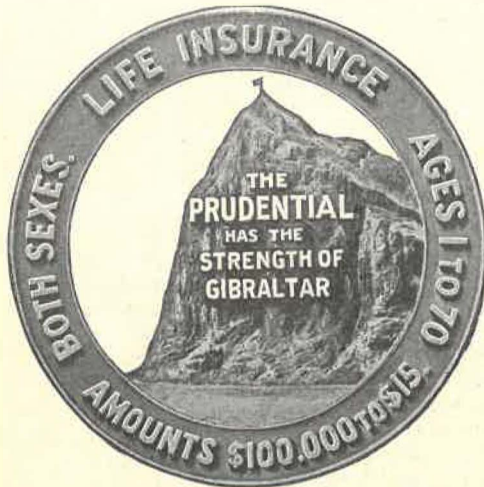
Thus was concluded this auspicious occasion, peace and harmony prevailing, and a spirit of good will and earnest, hearty coöperation giving promise of great things in the future.

THE SECOND annual Flower Service of the Sunday School of St. John's Church, New Orleans, was held on the Third Sunday after Trinity, the Sunday School Flower Service of The Young Churchman Co. being used. Every child brought flowers—flowers in baskets, flowers in wreaths, floral designs, and lovely cut flowers. An address was delivered

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by the rector, the Rev. A. J. Tardy, on the Flowers of Summer, and Their Lessons. After the service the flowers were sent to the sick and poor of the parish. St. John's is the only church in the Diocese which has as yet had this really beautiful service.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Gilman School.

THE GILMAN SCHOOL for girls at Cambridge, known also as the Cambridge School, brought the work of the year to a close by its annual celebration of Parents' Day, on the 6th of June. The School gives no diplomas, and there are no graduation exercises. The ample and cheerful building was open to the inspection of all, and hundreds availed themselves of the opportunity to examine the casts built into the school-room walls, the well-equipped laboratories and all the conveniences for work and recreation that characterize this School. The efficient scheme for ventilation was observed, though at this season its value is not so apparent as it is when the chill weather of winter closes the windows. The play-grounds were adorned by the young ladies who unconsciously assumed picturesque attitudes in one or another shady corner. The entire building was decorated by the pupils, who searched the surrounding country for green leaves and bright flowers.

The Director of the Gilman School, Mr. Arthur Gilman, prefers to have the year end with a social occasion after the months of intellectual labor, rather than to set the pupils down to a programme of addresses, or to have them exhibit themselves on the platform in crude dramatic performances. The year has been one of unusual satisfaction, both in the school-rooms and in the residences, and the entries for the autumn are greater in number than they have been at this date for a long time. Though the Director does not discriminate against teachers who have not been in college, it is a fact that all the members of the faculty are college women, representing Radcliffe, Bryn Mawr, Smith, Vassar, and Boston University, and all trained for their special work. The instructor in the important matter of training of the voice for reading, Miss Sherwood, is one of the most proficient among the pupils of Professor Hayes, who was for years successful in training the students of Harvard and Radcliffe Colleges.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Oconomowoc.

AT ZION CHURCH, Oconomowoc, a water motor for the organ has been installed and other improvements made at a cost of \$400, and the sum of \$650 has also been subscribed in the parish during the past month for the Diocesan Endowment Fund, with the hope of making it at least \$1,000. At this parish the rector baptized 15 on Sunday, June 23d, of whom 11 were adults. The next day he presented a class of 19 for Confirmation, thus making a total of 36 confirmed within the year, being the largest number confirmed in any years since the first service was held in Oconomowoc sixty years ago.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.
Bishops Consent to Translation.

THE CONSENT of a majority of the Bishops to the translation of Bishop Edsall from North Dakota to Minnesota as Bishop Coadjutor has been received and each mail brings additional consents. Few of the Standing Committees have yet been heard from, owing to the difficulty of convening these bodies at this time of year.

BISHOP WHIPPLE has gone to the seashore, where he will obtain the needed rest and re-

cuperation after his active labors of the spring, in which he performed separate visitations almost every day.

MONTANA.

L. R. BREWER, D.D., Miss. Bp.
The Convocation.

IN ADDITION to the report of the Convocation of the District, printed last week, we learn that on Tuesday, June 18th, there were papers read by the Rev. Chas. H. Linley on the subject of Law and Unlawfulness, and by the Rev. H. G. Wakefield on The Difficulties the Church Meets in Holding the Young. The Woman's Auxiliary listened to an address by the president, Mrs. L. R. Brewer, and to other addresses as follows: How to raise Money for Parish Work, by Mrs. Booker, of Helena; How to Interest Our Young People, by Mrs. Newill, of Butte; How to Make Missionary Meetings Interesting, by Mrs. Clements, of Missoula. Electric cars took the ladies to Black Eagle Park for their luncheon, through the courtesy of the manager of the street railway, Mr. Dickinson.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

Marriage of a Priest.

THE MARRIAGE of the Rev. John Albert Williams and Miss Lucinda Winifred Gamble was solemnized in the Church of St. Philip the Deacon, Omaha, at half-past nine Thursday morning, June 27th, by the Rt. Rev. Arthur L. Williams, D.D. After the solemnization there was a full choral Eucharist, Bishop Williams being celebrant, the Rev. John Williams deacon, and the Rev. C. H. Young, sub deacon, the celebrant and the bride and groom alone receiving, there having been an earlier celebration for the congregation. The church was beautifully decorated and the altar was ablaze with lights.

OREGON.

B. W. MORRIS, D.D., Bishop.

Death of Rev. O. J. Scovell—Inter-Diocesan Gathering.

THE DEATH of the Rev. Otto J. Scovell, who had been only a few months in Oregon, occurred in Salem on Thursday, June 27th. Mr. Scovell was a native of Wisconsin and a

A STIMULANT.

AND A SORRY FRIEND TO SOME SYSTEMS.

"Coffee acts as a stimulant to me. I can for a time accomplish considerable more work, but then I am dull, spiritless, nervous, weak, and irritable. Coffee acts like a slow poison on my father, giving him inward pains and a feeling of being generally upset. Continued use always used to make him ill.

He used to be very fond of the beverage and was in the habit of drinking it two mornings, say, then skipping a few days and taking it two mornings again. If he took it the third morning, he was invariably sick. It is two years now since we had the first package of Postum. We have been using it ever since, to our very great benefit.

A lady friend who is the wife of a prominent clergyman in New Haven (whose name I am not at liberty to give) was a complete nervous wreck from the use of coffee. About a year ago she began the use of Postum and continued in it. Six weeks after starting she had lost all her former nervousness, had grown plump in the face, and her health better than it had been for years. She is a splendid walking advertisement, and is most enthusiastic in the praise of Postum, telling all of her callers of its merits and urging them to try it." Kate Austen, Hamden, Conn.

A Good Complexion

Depends on Digestions.

This is almost an axiom although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secrets



for securing a clear complexion. But all these are simply superficial assistants.

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BAGGAGE BY SPECIAL DELIVERY.

As a further accommodation to its patrons, arrangements have been made by the passenger department of the New York Central & Hudson River Railroad Company, whereby at the nominal charge of 50 cents per piece, to pay for transfer, baggage may now be checked through from the principal stations on its lines, to any hotel, residence, or steamship dock in New York or Brooklyn. Instead of checking to Grand Central Station, New York only, and arranging after arrival there to have your baggage properly delivered, save yourself trouble by asking local baggage masters to forward your baggage by special delivery. A particular style of check is used for this purpose, and as soon as your baggage reaches Grand Central Station it will be promptly delivered at the address desired without further attention on your part.—From the *New York Mail and Express*.

THE healthy, happy child is the joy of the household. Mellin's Food babies are always happy, rosy, and bright.

graduate of the University of Wisconsin, where he received the degree of B.A. in 1881, and afterwards took a theological course in preparation for the Presbyterian ministry at McCormick Theological Seminary, graduating in 1890, and also a post-graduate course at the University of Chicago. Coming in touch with the present Bishop of Milwaukee, he was led to see his way into the Church, and was received by Bishop Nicholson as candidate for Holy Orders, and ordained by him as deacon in 1894 and priest in 1895. His diaconate was spent as missionary at Mazomanie, Wis., and from 1894 to 1897 he was rector at Kemper Church, Darlington, Wis. In the latter year he accepted a call to St. James' Church, Independence, Iowa, and continued in that rectorship till last year, when he retired and removed to Oregon. Mr. Scovell was 46 years of age at the time of his death. He was a priest who had made an excellent impression in Wisconsin, and wherever he was known, and his death at an age comparatively so young, is a matter of deep regret.

A GATHERING of the clergy of the American Diocese of Oregon and Missionary Districts of Olympia and Spokane and the Canadian Dioceses of Columbia, New Westminster, Caledonia, and Kootenay, was arranged to convene in Portland, Oregon, on Tuesday, June 25th. There was to be an evening service on that day at St. Mark's Church with sermon by the Bishop of Oregon, and a business session next day.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Christ Church—Some Legacies.

RELATIVE to the refusal of the vestry of old Christ Church, Philadelphia, to permit a mural tablet to be placed on the wall of the cemetery at Fifth and Arch Streets, to indicate the spot where lie the remains of Benjamin Franklin and his wife Deborah, the Rev. Dr. C. Ellis Stevens, rector of Christ Church, says: "Christ Church receives communications from all parts of the United States to do all sorts of things to the grave of Benjamin Franklin and to its surroundings. The church appreciates cordially the patriotic spirit which prompts these manifold suggestions. It may not be generally known that the grave of Benjamin Franklin, though simple, is what he in his will dictated it should be. The church has for past years maintained a policy of keeping the historic spot as it is." It may be added that the grave is marked by a slab of marble about 7x4 feet, with this simple inscription:

BENJAMIN }
and } FRANKLIN.
DEBORAH. }

PROBATE was granted on Monday, 24th ult., to the will of Lucy J. Tingley, who died in December last, leaving property valued at \$70,000. There were 17 codicils, in one of which are bequests of \$1,000 each to four Church institutions: Episcopal Hospital, City Mission (Home for Consumptives), House of Rest for the Aged, and the Home of the Merciful Saviour for Crippled Children. The (unsectarian) Home for Incurables also receives a legacy of \$1,000.

EXERCISES attending the Eleventh Annual Commencement of the Nurses' Training School of the Episcopal Hospital were held on Tuesday evening, 25th ult., in the chapel. Bishop Whitaker, who presided, presented diplomas and gold medals to 19 graduates. There are 61 nurses in the hospital, divided into three classes. Superintendent Sykes states that there are at present enough applicants for the positions to fill vacancies likely to occur in three years.

THE congregation of the South Memorial Church of the Advocate, Philadelphia, tendered a reception on Tuesday evening 25th ult., to the Rev. Henry Martin Medary, the recently elected rector, in the parish house adjoining the church. An orchestra played

in one of the rooms throughout the evening, and refreshments were served to all present.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Illness of Dr. Sweet—Consent of Standing Committees Obtained.

THE REV. DR. SWEET, rector of Trinity Church, Rock Island, who had already been in very poor health, was taken seriously ill at Nashotah during his attendance at commencement and it was only with difficulty that he was removed to his home in Rock Island, his assistant, the Rev. Geo. H. Kalt-enbach, being in constant attendance upon him. Since that time he has been confined to his bed with nervous prostration, and while the attending physicians say there is no immediate cause for alarm, yet there has not been the improvement in his condition that had been hoped. Dr. Sweet is one of the leading clergy of the Diocese, being rural dean of Rock Island and a member of the Standing Committee.

A MAJORITY of Standing Committees have given their consent to the consecration of Dr. Taylor as Bishop Coadjutor, the thirtieth consent, making the majority, having been received on Monday. The matter now goes to the Bishops for their approval.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Commencement at Sewanee.

THE COMMENCEMENT exercises of the University of the South, Sewanee, were held in St. Augustine's Chapel, on June 20th, the Holy Communion being celebrated, and an address delivered by the Bishop of Kentucky, who is also chancellor of the University. Six Bishops were present during the week. The commencement sermon was preached by the Rev. David H. Greer, D.D., rector of St. Bartholomew's Church, New York. It was a matter of regret that the University oration, usually listened to in the afternoon of commencement day, was of necessity passed over, owing to the necessary absence of the appointed speaker, Mr. Jacob A. Riis, of New York. Certificates, medals, and diplomas were conferred, and honorary degrees as mentioned on another page. The alumni ban-

FOOD AND WEATHER.

TEMPERATURE INCREASED OR REDUCED BY FOOD.

The old army ration for the tropics has been very sharply criticised for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat, or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and luncheon should be made of fruit, one or two slices of entire wheat bread and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.



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quet followed in the evening of the same day, Mr. Silas McBee presiding in his usual happy manner, and addresses being delivered by a number of those present. Other events of commencement week were the Grammar School exercises on Monday, when the Bishop of Alabama and the Bishop of Kentucky addressed the students; the competitive drill of the Sewanee Grammar School on Thursday afternoon; the declamation contest on Friday evening; the Grammar School literary societies on Saturday evening; and the oratorical contest on Monday evening, with the Bishop of Southern Florida in the chair; and a number of social reunions and functions. The University has closed a very prosperous year.

At the annual meeting of St. Luke's Brotherhood for the Increase of the Ministry the addresses were made by the Bishop of Alabama and the Very Rev. Hudson Stuck of Dallas, Texas.

VIRGINIA.

F. MCN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Commencement at the Seminary.

THE 78TH ANNUAL commencement of the Virginia Theological Seminary began on the evening of June 19th, when the annual address was delivered by the Rev. Wm. E. Evans, D.D. Next day was commencement, when a class of 15 was graduated and appropriate exercises held, Bishop Gibson presiding. The degree of B.D. was conferred on a number of the graduates, and five members of the present class were recommended for the degree, which they will receive after presenting an approved thesis and after their ordination to the priesthood. An address to the graduates was delivered by the Rev. W. M. Clark. At the alumni meeting, which took place in the chapel, the alumni address was delivered by the Rev. W. W. Walker, and there were elected the Bishop of Virginia as President, the Bishop of West Virginia as Vice-President, the Rev. Dr. S. A. Wallis, Secretary, and the Rev. Dr. Crawford, Treasurer. The alumni dinner followed and there was an organ recital in the afternoon. Next day was the ordination mentioned on another page.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

A NEW ORGAN to cost about \$5,000 has been ordered for Grace Church, Grand Rapids, and will be erected about the middle of November.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

THE REV. D. W. HOWARD preached the baccalaureate sermon to the graduates of the Wheeling High School, at St. Matthew's Church on June 24th. The choir of St. Paul's Church, Steubenville, Ohio, united with that of St. Matthew's for the occasion.

CANADA.

Notes of the Dioceses.

Diocese of Ottawa.

THERE WAS an interesting discussion during the session of the Ottawa Synod, June 19th, which was centered on the proposed canon dealing with the Widows and Orphans' Fund. The committee in charge of the fund recommended that in cases where a clergyman marries after the age of fifty, his widow and orphans shall be excluded from any share in the fund. The Rev. H. Kittson, rector of Christ Church Cathedral, speaking on the proposed canon, said he thought the committee had no more right to enforce celibacy on a clergyman at the age of 50 than they had at 25, and he answered the claim of those

who said the proposed canon would protect the fund by pointing out other mistakes in its management.

THE OTTAWA Ministerial Association had a meeting at the close of the Synod to make arrangements for a series of open air services during July and August. These services have been planned in order that many people who do not attend the churches might be reached.

Diocese of Huron.

THE DIOCESAN SYNOD opened June 19th, Bishop Baldwin presiding. The report of the executive committee showed that the invested funds of the Synod, amounting to over three-quarters of a million, have been safely invested during the past forty years without expense of the usual staff of assistants as is customary in loan society offices. Other reports showed a steady growth in Church work throughout the Diocese. The report of the committee on the Lord's Day Observance, deprecated the growing tendency to treat Sunday as a holiday, and asked the Synod to call upon all people to regard it as a day of rest.

Diocese of Ontario.

ANOTHER prominent clergyman in this Diocese, Archdeacon Bedford-Jones, has departed. He died suddenly after a short illness resulting from an attack of grippe, June 21st, at Brockville. He was 72 years of age.

Diocese of Quebec.

THE TRINITY term meeting of the corporation of Bishop's College, Lennoxville, was held June 26th for the purpose of receiving the annual reports from the college and school and other matters. The annual Convocation was held in the afternoon. A festival service in the chapel was arranged for the morning of the 28th, the preacher being the Rev. C. Ernest Smith, D.D., rector of St. Michael and All Angels, Baltimore. Regret is expressed that Prof. Wilkinson, Professor of Pastoral Theology, has been obliged to resign his position at Bishop's College, held since 1891, on account of the sudden death of his father, and to return to England. The Rev. E. A. Dunn, eldest son of the Bishop of the Diocese, has been appointed to fill the vacancy.

Diocese of Montreal.

THE UNVEILING of the new Calvary at the Church of St. John the Evangelist, Montreal, took place at a special service on the evening of June 24th. The day was chosen as it was the 46th anniversary of the ordination of the rector of the church, the Rev. Canon Wood. The new Calvary completes the stone chancel screen, and has been erected in memory of Canon Wood's mother. The figures of the Calvary group, carved from linden wood, were made in the village of Ober Ammergau, and are of great artistic merit. Archbishop Bond being unable to take part in the dedication, his place was taken by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, who preached the sermon.

BISHOP MILLS of Ontario, held the confirmation at Dunham, June 19th, owing to the unavoidable absence of Archbishop Bond.

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