

The Living Church

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The Life Everlasting

"I am the Resurrection and the Life, saith the Lord; he that believeth on Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."—St. John xi: 25 and 26.

God of the living, in whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away;
From this our world of flesh set free,
We know them living unto Thee.

Released from earthly toil and strife,
With Thee is hidden still their life;
Thine are their thoughts, their works, their pow-
ers,

All Thine, and yet most truly ours;
For well we know, where'er they be,
Our dead are living unto Thee.

Thy word is true, Thy will is just;
To Thee we leave them, Lord, in trust;
And bless Thee for the love which gave
Thy Son to fill a human grave,
That none might fear that world to see,
Where all are living unto Thee.

—John Ellerton

The Living Church

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The Living Church

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

VOL. XIX. No. 19

CHICAGO, SATURDAY, AUGUST 8, 1896

WHOLE NO. 928

News and Notes

BISHOP WINGFIELD'S health is still seriously impaired. Physically, the physician notes improvement, but the pressure on the brain continues, and his mind is not clear. He has short intervals of consciousness, and there is cause to think there is a return of both sensation and motion—the latter being slight. The physician states that even if the Bishop's general health remains in its present satisfactory state, he will not be able to do anything rationally and intelligently for at least two months more.

THE New York Bible and Prayer Book Society has appropriated funds for publishing at once, for use among the Chinese in the United States, a volume to be made up of parts of the Book of Common Prayer in Chinese and English, on opposite pages; the English to be that of the translation committee in China. The book will contain Morning and Evening Prayer, the Collects, the Catechism, and the Offices of Holy Baptism, Confirmation, and the Holy Communion. It is hoped that this volume will be published in the autumn.

WE learn that the Bishop of Connecticut is confined to his home in Middletown with a severe attack of sciatica, and has cancelled his engagements for the season. It is said that Bishop Williams is the oldest bishop in the world in time of consecration. Though well along in years, he has not until of late been compelled to favor himself on account of age. It is hardly possible to think of our Primus as growing old; yet surely it is time that he should be relieved of diocesan cares and labors. May his valuable life not only be spared many years but also be made restful, that he may enjoy the love and honor that his long episcopate has earned.

IN a late issue of *The Forum*, Mr. H. K. Carroll, superintendent of census of religious bodies, gives some statistics of interest, from which we quote: Church unity has made progress in spirit but not in results. There is one more denomination than there was five years ago. The membership of all denominations in 24,646,584, a gain of four millions in five years. The Disciples of Christ have gained the most in percentage, the gain of all being in excess of the increase of population. The expenditure per annum for Church purposes in the U. S. is about \$150,000,000; the value of Church lots, buildings, and furniture being \$800,000,000.

THE Rev. W. Carlile who is, we believe, the founder of the Church Army, certainly intends to be up-to-date. He has made arrangements at his church of St. Mary-at-Hill, Monument, for the convenience of cyclists wishing to attend church. At 9 A. M. on Sundays there is morning service, with

five minutes' address, the whole concluding at a quarter to ten. For those coming from the country, tea can be had in his rectory, adjoining the church, at five o'clock, at a charge of 4d; at six there is a sacred concert in the church, and at half past six Evening-song, with limelight views. During the services the bicycles of members of the congregation are taken in charge by an attendant.

BISHOP THOMPSON, in his annual address, raises the question whether the Church in the Northwest has kept pace with the population. Large amounts of money have been contributed to Minnesota, for instance, for missionary and educational work. "In proportion to population," says the Bishop, "are there as many communicants in Minneapolis, a city claiming 250,000, as there were forty years ago when it was the Falls of St. Anthony? Are there as many in the same proportion in St. Paul, in Milwaukee, in Chicago?" If a negative answer must be given (which we doubt) the Bishop intimates that some of the large streams of beneficence might be turned to the Southwest, where so little help and comfort has been received.

IN the course of a discussion at a meeting of the Liverpool North deanery, a lay-worker at St. James the Less, Liverpool, said, one reason why "men did not go to church" was that the buildings in too many instances were closed from Sunday to Sunday, and when opened their seats were rented and appropriated. The speaker himself had been moved four times in a local church during the course of one service, and he asked whether it was any wonder that the average non-worshipers, if once subjected to such treatment, mentally resolved not to enter a church again. Open the churches all day, and make them free to all, rich and poor alike. By such means they would win back to the Church's communion the straying and apparently lost young men who ought to be at her worship.

THE question whether it is right to fish on Sunday, has led to such disturbances and riots at Newlyn, in Cornwall, that it was found necessary to send 350 soldiers from Plymouth to compel the inhabitants to keep the peace. It seems that for generations it has been the custom of the Newlyn fishermen to do no fishing on Sunday. They have the reputation of being an unusually sober, steady, and respectable class of people. They are, moreover, strongly religious, and go regularly to church or to the Methodist meeting-houses. One of the strong points of their religion is Sabbatarianism, which they carry to an extreme. That they will not on Sunday pursue the occupation upon which their living mainly depends is greatly to their credit. Formerly they had the monopoly of the fishing along their own coasts, but of late a large fleet of Norfolk

fishermen has invaded these waters. These men make no scruple of fishing on weekdays and Sundays alike. To the men of Newlyn this is an exasperating spectacle. This feeling was enhanced by the heated exhortations of some of the preachers, and culminated in attacks upon the invaders, throwing their fish into the sea, and smashing their property. While this violence cannot be excused, it is certainly not without extenuating features.

A "PILGRIMAGE" to Canterbury recently took place, in which nearly 700 persons joined. Everything was done to make the occasion a success and to render it instructive. Canon Holland and other competent persons explained the architectural features of the cathedral and dwelt upon the great historical occurrences connected with it, and all were enabled to join in the service in the afternoon. A map of the city, with a programme prepared by the secretary, made it easy for the pilgrims to seek out the principal places of note. Two main centres of interest were St. Martin's church and St. Augustine's Missionary College. It is thought that such pilgrimages, if more common, would do good service to the Church, as well as edify those who take part in them.

SINCE the reign of Edward III, the English clergy have been exempt from arrest for debt on a Sunday. The question now arises whether, under the changed conditions of modern times, this exemption ought not to be repealed. The case is cited of a Yorkshire vicar served with a warrant of arrest on a Saturday evening. He made an excuse to leave the room, and the sheriff's officer soon discovered that he had left the house also, and could nowhere be found. At midnight he returned, the time of exemption having begun, took his Sunday duty, and again disappeared. The arrangement was originally designed for the good of the parish, that the Sunday services might not be omitted, but the scandal of such a performance as that above described is more injurious to the parish concerned than the loss of the service. This, however, is hardly necessary when a telegram to the bishop would insure the presence of a priest.

THE fourth Sunday after Trinity was observed in many English churches as "Kindness to Animal Sunday," at the suggestion of the Church Society for the promotion of Kindness to Animals. Appropriate sermons were preached. Bishop Mitchinson preached the annual sermon before the society, in which he referred to the way in which the epistles and gospel for the day lent themselves to the subject of love to animals. "This society did not undertake the repression of cruelty by appeal to the law, but had for its purpose the promotion of kindness to the animal world by emphasizing the principles of such kindness.

Christ, the Founder of our holy religion, was born among cattle, was with the beasts in the wilderness, and remembered the colt when He sent for the ass, and the doves when He overthrew the money-changers' tables. Christianity implies love for all living creatures, especially the weaker." This observance is certainly worthy of commendation, but surely, the affectation of naming a Sunday after it, following the fad of overlaying the Christian calendar with strange and awkward designations, is not necessary in order to advance a good cause.

The New York *Tribune* says that an "Episcopal clergyman recently told a story of how a faithful and hard-working rector was forced to resign his charge by the influential woman of the parish, her ground of opposition being the fact that his complexion did not harmonize with the chancel windows and furnishings."—It would be a great convenience and saving to every publisher if subscribers would send renewals before expiration of subscription. The date on the mailing tag shows the date to which the subscription is paid.—The American Bible Society is having the whole or portions of the Bible translated into the Muskogee and Choctaw tongues, and is also having revised the Scriptures in the Siamese, Zulu, Portuguese, Armenian, and Chinese languages. Bibles are being made for the blind, in raised type. During the past year the number of copies of the Scriptures of all styles printed by and for the Society reached the large total of 1,955,080. For the first time in the history of the Society the number of volumes circulated abroad exceeded the number circulated in the United States. From China especially good accounts have been received. In Corea arrangements have been made for the publication of a new translation.—Mr. De Vere and Mr. Justice Wright had once a conversation on earnings in literature and earnings at the bar. "For my part," said Mr. De Vere, "I call no man poor who can—as I can—double his income at any moment." "How?" asked the judge. "By laying down my pen," replied the poet.

The Last Month of the Fiscal Year

We have received of late quite a large number of individual contributions, and in some instances they are accompanied by an expression of hope that the needs of the treasury may be supplied, and a wish that the individual contributions were much larger. We see in these communications a great deal of encouragement. They indicate that there is a wide and deep concern among the people for the welfare of the Church's missions.

The contributions range all the way from the hard-earned dollar up to the \$1,000 check, and, in one instance, to the gift of \$10,000, "in loving memory," with the added words, "Trusting the complete amount will soon be raised." The very last of these individual gifts came as we were preparing this statement, from an aged, retired clergyman, who wrote: "It is not much that I am able to give, but I must send what I can for the missionaries," and enclosing ten dollars. Another gift was from a prominent rector, who wrote: "I cannot view with equanimity the cutting down of salaries," and, applying the knife to himself, he sent eight per cent. of his salary for three months as an extra offering.

There remains but the month of August of this fiscal year, a short time in which to make up the large sum that is still required to pay

this year's obligations. Yet we will not despair while such a spirit exists among clergy and people, but will rather hope that the same sense of obligation and privilege may extend to all, and that this month may witness a large increase of loving gifts to maintain missions. Are there not many persons who desire to have a share in relieving the missionaries from the anxiety which will come to them by reduced stipends? Is there one clergyman in the Church who would not help to bear his brother's burden? Is there a congregation which would not cheerfully contribute something towards the needs of missions at home and abroad? We trust that during this month every congregation which has not made an offering already this year will do so, and that wherever it is practicable an additional sum will be sent.

We long to close the year without debt, so that we may begin the new year without anxiety, and to this end we make this last appeal, hoping for generous responses in view of the shortness of the time.—*Spirit of Missions.*

Trinity Parish, New York

The "Year Book and Register of the Parish of Trinity Church," just published, shows very interesting facts. For the year covered, there have been 993 Baptisms, 575 persons confirmed, 414 marriages, 451 burials, and there are 6,887 communicants. The Sunday schools were attended by 4,275 pupils, with 317 officers and teachers. In the daily parish schools there were employed 33 teachers, who had under their instruction 614 boys and 228 girls. The night schools conducted during the winter were under the care of 8 teachers, and contained 266 pupils. In the industrial schools there were 91 teachers, and 1,250 scholars. The total amount of offerings and contributions was \$68,922.79. There were appropriations by the vestry for parish purposes of \$47,562.64, and appropriations for purposes outside the parish aggregating \$29,966.48, making a total expenditure of \$146,791.91. In addition to its eight chapels, Trinity parish maintains wholly or in part several of the churches of the city which are unable to meet their annual expenses, and some of which would have been sold long ago but for the aid thus generously accorded them. Of those thus aided are All Saints' church, St. Clement's, St. Peter's, the church of the Holy Apostles, the church of the Epiphany, the church of St. John the Evangelist, and the church of the Redeemer. Large allowances are also made to various other institutions of the Church, within the city and State. The work accomplished at Trinity Hospital during the past year has been greater than ever before; 348 patients were cared for, an increase of 28 over the preceding year. The number of days of hospital care for patients who paid the hospital rates of board in full or in part was 583; for non-paying patients, 7,411, a total of 7,994, indicating an increase over last year of 208. This charity is maintained by the corporation of Trinity church, at a cost of \$8,000 a year, for the benefit of the sick poor belonging to the parish. Wherever there is room, however, patients are received in the hospital from outside the parish. The hospital has a full medical staff, and the wards are in charge of the Sisters of the Order of St. Mary.

New York City

Within the month of July more than 2,200 sick children have been relieved through the agency of the Children's Aid Society, by means of its corps of visiting physicians.

St. Ignatius' church, the Rev. Arthur Ritchie, rector, is to have a new assistant, the Rev. Geo. L. Nicholas, M.D. Dr. Nicholas was formerly a practicing physician. He is a graduate of the General Theological Seminary.

At the church of the Beloved Disciple a canvass of the neighborhood has been thoroughly made by the Brotherhood of St. Andrew, with

highly successful results in increasing the attendance at Sunday school and church.

Mr. Cornelius Van Alen Schuyler, one of the oldest and best known merchants of this city, and for many years a vestryman and liberal supporter of the church of the Transfiguration, died at his house, July 28th. He was a native of Astoria, L. I., and was born in 1806. He retired from active business in 1885. The burial services were held in the above named church, Friday, July 31st, and the interment took place at Stamford, Conn.

At St. Francis' church, the Rev. Dr. John W. Brown, rector, a window is to be placed in memory of Mrs. Catherine Louise Schmelzel. The artist, Mr. Frederick Wilson, has selected as his theme the "Light of the Age," and represents Christ standing on the top of a hill, with pilgrims climbing up the pathway to heaven. On one side is the text: "Blessed are the pure in heart for they shall see God."

Mr. Cornelius Vanderbilt who has been seriously ill at his residence in this city, was successfully removed last week on board his brother's steam yacht, "Corqueror," to his summer home, at Newport. This transfer, attended as it has been with decided improvement in his condition, has caused great satisfaction here, where his generous benefactions to charity and his earnest work in behalf of Church institutions have caused him to be held in affectionate esteem by all classes.

The addition to St. Bartholomew's parish house, already announced in the columns of THE LIVING CHURCH, is to be a structure nine stories in height, and covering a ground space of 100 by 50 feet, with the frontage on 42nd st. The chapel will be located so as to take up the space of basement and first floor. Here also will be placed the rooms of the employment bureau. The next three floors will be occupied by the Sunday school and assembly rooms. The fifth floor will be devoted to the girls' club, and the sixth and seventh to the music club, the boys' club occupying the eighth.

The will of the late Joseph W. Harper, of the publishing firm of Harper & Bros., was offered for probate Tuesday, July 28th. After personal bequests, the will leaves to St. Thomas' church the sum of \$5,000, as a contribution to the endowment fund of the parish, the income to be applied to the proper care and maintenance of the altar in the Lenten chapel of the church, which was given in memory of his daughter, Maria Elizabeth. There is also a legacy of \$5,000 to Columbia University, to be added to any fund or endowment now in existence, at the discretion of the trustees.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the fresh air work was begun in June. It provides for the choir boys and men, the boys and girls of the mission Sunday schools, mothers, and children, and others. But a feature of the work is that it cares for children of other parishes to some extent. The summer home, called "The Rest," is located at Copake, N. Y. Through the kindness of Dr. F. Humphreys, the parish has been enabled to add another to its many works of mercy. Through the fall, winter, and spring the Helen Francis Home will continue open as a home for convalescents, that young girls and children may enjoy at but nominal expense the attention and care of a home during time of recovery from illness, in refreshing mountain air, and with careful medical attendance.

There has been on exhibition in this city during the past week the memorial window in three lancets, which in a recent issue we stated was to be placed in the chancel of Christ church, Rye. The window, which is of great size, is from designs by Mr. Frederick Wilson, and illustrates the closing verses of the seventh chapter of the Book of Revelation. The central figure in the composition is that of Christ, surrounded by a host of angels playing upon quaintly designed musical instruments. The Redeemer is standing clothed in garments of brilliant white, and with a diadem of gold. At

his back is the throne of the heavenly kingdom; at His side are the lilies of the Resurrection, and beneath His feet are the waters of Paradise. In immediate contact with Him there are angels swinging censers, and on either side numbers of other angelic beings. Above the throne cherubim are to be seen, and back of the whole composition there is a Gothic reredos, made up of finials and crockets, while at the apex of the window there is an arch made of a rainbow. The general composition, arrangement, and pose of the figures are all exceedingly devotional. The designer has been ably seconded by the artists in glass, and as a result this is an exceptionally brilliant window. It is in memory of the late Marie Antoinette Quintard, wife of James N. Quintard, and daughter-in-law of George W. Quintard.

At St. Bartholomew's parish house the girls' club, with an active membership of 450, and a long list of applicants for admission, maintains most successful classes for practical instruction in millinery, embroidery, typewriting, stenography, bookkeeping, cooking, etc. With the exception of typewriting and stenography, the monthly dues entitle members to join one of the classes in any branch of work, and to attend a musical drill one night in each week. The girls have a beautiful summer home at Washington, Conn. From June 1 to October, 50 girls at a time enjoy two weeks of recreation. A bowling alley, a well furnished library, and facilities for walks and drives are provided. In town about 20 girls meet weekly to read and discuss papers on literary topics. Lectures have been given on "First aid to the injured." A branch of the guild has been established, and is known as the Helping Hand Society. The guild is divided into three sections; the senior club for young women over 17 years of age; the junior club, for girls over 14, and the afternoon club, for school girls. The members come from all over the city. A new branch of work is a boarding house in connection with the club. Its object is to provide suitable and comfortable accommodations, where any member having no family in the city, and being obliged to obtain board at a very low rate, may find a temporary home. The need of such a house has been forcibly demonstrated. The house is large and airy, located in a good neighborhood, and accommodating 22 boarders at a time. In addition to the classes connected with girls' club, classes are maintained at St. Bartholomew's parish house for married women. A small charge is required for attendance.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the Benevolent Society during the past year made 3 557 garments, which were distributed to public institutions, and used privately. The treasurer of the coal fund reports 235 quarter tons of coal ordered by 75 women, and, with three exceptions, paid in full. The parish has done much good among the poor of the East Side, by the Emergency Loan Fund, and a Maternity Loan Bag. The Benevolent Society employs a large number of deserving women, paying them for their work. Its income last year was \$2 656 45. One of the most useful of the parochial agencies for benefiting the industrious is the laundry. Last year it employed no less than 137 women, the average daily number being 30. The labor has been entirely done by hand, neither machinery nor chemicals being used. The work offered has at times far exceeded the capacity of the laundry. The board of managers charge patrons the highest regular rates for work done, and liberal wages are paid, there being no attempt to underbid established laundries, or to underpay the labor employed. The fresh air work of this parish is just now at full vigor. The fresh air fund is mainly used for women and children, but to all the excursions a comparatively large number of men and boys are invited, in addition to those who, by their relations to the Sunday school, share such privileges. The money subscribed goes first to the support of Grace House by-the Sea; secondly, it meets the expenses of the regular parish excursions, and also enables the clergy to send

many beneficiaries, both adults and children, to houses in the country for a stay of from one to three weeks. Grace House on the seashore at Far Rockaway, N. Y., is now so surrounded by residences that the work is liable to be embarrassed for lack of surrounding space; there is need, also, of a larger and more adequate house; it is therefore contemplated securing such a building in enlarged grounds. Residents of Far Rockaway have taken a most kindly interest in the children at the seaside house, and have contributed in many thoughtful ways to make the outings pleasant for the little ones. Through their kindness, ice cream treats are often given, and much appreciated candy, flowers, and pony-cart rides. The fresh air work costs the parish about \$4 000.

Philadelphia

It is not likely that an attempt will be made to fill the vacancy at St. Matthias' church until the autumn, as several of the vestrymen are absent from the city for the summer.

The Rev. Thomas Poole Hutchison, late rector of Calvary monumental church, has accepted the position of general diocesan missionary, under the immediate supervision of the Bishop.

Christ church chapel is closed during the present month. It will be re-furnished and re-opened for service on Sunday, September 6th. The Rev. L. C. Baker continues in charge until the Rev. Edward Riggs returns from Europe.

The body of young Beecher Shaw, whose tragic end was noted in our last issue, was discovered five days after his drowning by his half-brother, Mr. John Bond, of Denver, Colo., who had been summoned by telegraph to the scene of the disaster. The Burial Office was said at St. Simeon's church on the 29th ult., and the interment was at Northwood cemetery. Simultaneously with this service there was held in the church of St. Peter's-by-the-Sea, at Cape May Point, N. J., a memorial service in charge of the Rev. Edgar Cope, rector of St. Simeon's, who was assisted in the musical portion by members of the church choir of which the deceased was a member.

The sixth annual report of the church of the Holy Spirit (Snyder ave. mission), the Rev. Samuel H. Boyer, priest in charge, states that there has been a large increase in the number of registered communicants, with corresponding large attendance upon Holy Communion; larger congregations at public services of the Church, both Sundays and week days; marked improvement in the tone and character of the services; continued progress of Sunday school and Bible class work, and an increase by one-third of contributions over that of previous years. In general activities of the parish there has been an advance all along the line. In June last, 16 candidates were confirmed, the largest class at any one season in the mission. The report refers to the great need of a new and larger church, and an appeal is made for funds for its erection. Plans and specifications of a church seating at least 700 persons, and costing not less than \$25,000, have been accepted by the building committee.

A magnificent reredos panel, which was shipped in segments a few weeks ago from Birmingham, England, is being erected in the rear of the beautiful white marble altar of St. Timothy's church, Roxboro'. It is made of colored glass of a peculiar composition. The mosaic design is a life size representation of "The Glorified Christ" in a sitting posture beneath a canopy. At His feet, and on either side, are cherubs in an attitude of adoration. There are also six angels, three on either side, kneeling and swinging censers. The Saviour holds in His left hand a globe surmounted by a cross, symbolic of the world and His Kingdom. His right hand is stretched forward as though bestowing a benediction, the palm showing the mark of the nail with which it was pierced while on the Cross of Calvary. On either side of the Saviour's head are the symbolic Greek letters, "Alpha" and "Omega." Around the canopy are seven

hanging lamps, signifying the perfection of Christ's Kingdom. The figures are upon a background of gilt, each of the small squares of the gilt glass being placed in the cement so that they will reflect the light in different directions. The entire panel rests upon an iron frame 7 feet 3½ inches wide, 4 feet 8 inches high, being surmounted by a triangle or pyramid 3 feet 10 inches in height. On either side of the panel handsome dossal curtains will be hung. The work is from the Hardman stained glass establishment of Birmingham, and is being placed in position by Mr. Alfred Welfare, of that city, who has placed handsome panels in St. Paul's cathedral, London, and St. Peter's church, Rome. The panel will probably be dedicated in September; it cost \$1 500, and is a gift from a prominent member of St. Timothy's parish, who desires that his name shall remain unknown.

A building intended to be used as a Christian home for working girls has been recently completed on the grounds of St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector. This building will be known as St. Margaret's House, and has been erected and furnished as a memorial of the late Harry W. McCall, who, at the time of his death, was rector's warden of St. Luke's church. The project of a house and home of the design of St. Margaret's had enlisted the interest and commendation of Mr. McCall during his lifetime. St. Margaret's House is an incorporated institution, and by the provisions of the charter it is arranged that the rector of St. Luke's church and two members of the vestry shall be members of the corporation. The household is to be in charge of a house-mother, and Miss Sarah M. Cumming, of New York, who is said to be a lady of experience and refinement, has been selected to fill the position. By the provisions of the charter girls from 16 to 25 years of age may be accommodated in the institution, and the charges are fixed at reasonable rates; they will include the cost of medical attendance during illness, and there will be a resident trained nurse to serve in cases of illness in the house, whose services will also be extended to the needy of the parish. The formal dedication will probably take place on the eve of All Saints' Day, October 31st, and the house will then be open for the reception of residents. Preference will be given to applications from those living in Germantown. The design of the house is to provide the freedom and comforts of a home, under wise direction and elevating influences, for girls whose lives are, for the most part, subjected to exacting employment and restricted means.

Diocesan News

Alabama

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

The Rev. J. A. Van Hoose, at St. Mark's, Birmingham, has, within a few years, starting from a very small beginning, not only built up a large and growing congregation of colored people, but has also erected a commodious brick church, at a cost of about \$4 000, and maintained a school for colored children. He has also enlisted the active co-operation of others, and made it possible to establish in Birmingham an industrial school for colored girls.

At Greenville the old St. Thomas' church has been dismantled and ground broken for a new edifice, which, judging from the plans, will be a handsome building. The congregation has been looking forward to this for years, and has patiently accumulated the sum of \$4,000.

The Rev. W. L. Melichampe, at St. Peter's, Talladega, has just completed a neat rectory and improved the church property by the addition of a school room, and has also broken ground for a new church. He has one of the few parish schools in the diocese. Mr. Melichampe has also just completed a mission chapel at Nottingham, and is building another about seven miles from Talladega.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. Robert Augustus Lee, rector of the church of the Good Shepherd, Yorkville, whose tragic death was recorded in our last issue, was born in 1868. In 1881 he was graduated with every honor from Erskine College, where his father held a professorship. The next few years were spent in teaching. He was ordained to the diaconate Sept. 30, 1894, and took charge of the church of the Good Shepherd, Yorkville, under the Bishop's appointment. But hard work at Sewanee had told on him, and in a month's time, under physician's orders, he laid aside his work just begun—broken down with the nervous strain. In March he resumed work at Yorkville; in December Ember season, he was ordained priest. He immediately became rector, and was recently placed in charge of the church of the Atonement, at Blacksburg, as well. In the Rev. Mr. Lee, the town saw the dignity of a Christian manhood; strong, but always humble, influential, but ever pure in motive. The funeral service was in Trinity church, Abbeville. Bishop Capers was present, and was assisted by the Rev. Messrs. O. T. Porcher, Edw. McCrady, W. T. Capers, and J. W. C. Johnson. The Bishop out of a full heart spoke a few words, telling of this noble life that had been lost to his friends, to his Church on earth, but that had gained the great victory. Four of the vestry of the Good Shepherd, Yorkville, were present.

St. Philip's church, Charleston, has recently been the recipient of two handsome gifts from former members of the congregation: Mrs. A. C. Kaufman, widow of the Rev. A. C. Kaufman who over 50 years ago was rector of St. Philip's church, has left a bequest of \$2,000, to be applied as the rector and vestry deem most expedient. Mr. Clarence B. Mitchell, of New York, formerly of South Carolina, has presented St. Philip's church with a massive eagle lectern of burished brass. The lectern is six feet high, and is a memorial of his grandfather, Mr. John W. Mitchell who was for many years a loyal member of that congregation, and superintendent of its Sunday school. Twenty years ago, when St. Philip's parish celebrated its bicentennial, Mr. John W. Mitchell himself presented the church with a handsome and massive silver alms basin.

New Jersey

John Scarborough, D.D., Bishop

TRENTON—July 28th, the corner-stone of the parish house of All Saints' church was laid by Bishop Scarborough. The procession, as it moved from the mansion to the site, sang "The Church's one Foundation." On entering the church grounds, Psalm cxxxii was chanted. After the prayers and the reading of the lesson, the box was placed in the corner-stone. It contained an old and valuable Bible, presented by Dr. Joseph M. Wells; a Prayer Book and hymnal, a complete history of the mission up to the present time, written by the Rev. Thomas A. Conover, the present rector; two pamphlets containing reports of the last convention and a list of the clergymen of the diocese; copies of THE LIVING CHURCH, *The Churchman*, and city papers, together with a few coins. The corner-stone was then laid in place and the Bishop said the customary words of dedication. He also made an address, specially referring to the Messrs. Cadwallader and family who gave the site. After the ceremonies the procession returned to the Cadwallader mansion singing "Christ is our Corner-Stone." The foundation of the building is completed and a flooring was laid for the occasion. The corner-stone is Trenton brown stone. The evening was closed with a reception at the "Mansion."

St. James' church, in the borough of Wilbur, was formally dedicated July 30th, by Bishop Scarborough. The services began by singing "Onward, Christian Soldiers," as a processional, when the Bishop and clergy proceeded around the outside of the church and up the centre

aisle, taking seats within the chancel. The Bishop read the dedicatory prayer and declared the new church "dedicated to the worship of Almighty God, in the name of the Father, the Son, and the Holy Ghost." The Rev. Messrs. E. J. Knight, A. McAlpin Harding, C. C. Edmunds, and M. H. Craft assisted in the service. Bishop Scarborough briefly addressed the people, congratulating them that they had built a modest church which they could pay for, rather than a large church with a big mortgage. The church was not consecrated, as it is not paid for. "We cannot give to God what does not belong to us, but we dedicate it to His service for all the work of the Church." Trinity church, at Red Bank, has donated the altar from their own church, and it will arrive in a short time. Other necessities to make the Church service complete will be added as time goes on. Bishop Scarborough offered the closing prayer, and the recessional hymn, "Holy, Holy, Lord, God Almighty," was sung as the clergy retired. The ordinance of Baptism was administered to two infants by the Rev. Mr. Woodward. The mission was established a little more than a year ago in the Republican wigwam, by Mr. H. W. Armstrong, under the auspices of the Associated Mission. He was followed by G. H. Dennison, who remained for three months; the present pastor, the Rev. R. W. Woodward, came on the field about six months ago. He has labored faithfully, and the results of his efforts, loyally aided by the people, have resulted in the erection of the chapel, which is located on East State st., just below Olden ave. The lot is 50 feet front by 150 feet deep, costing \$1,050, which has been paid. The building is 24 feet by 60 feet, of frame, one story in height, and will comfortably seat 200 people. Its cost, with the seats, will be about \$1,200, which is not paid. It is finished in Georgia pine, with hard oil finish, and the outside is painted in cheerful tints.

Maryland

William Parot, D.D., LL.D., Bishop

BALTIMORE.—Extensive alterations and improvements will soon be made to the Church Home and Infirmary at a cost of about \$8,000. A new entrance porch will be built of brick, with granite trimmings and a copper cornice, and the main stairway is to be replaced with a roomy and easy stairway of quartered oak, paneled and molded, with railing and newel post of neat design. The men's ward, situated on the fourth floor, will be refinished with fireproof material and plaster. Additional rooms will be made on the fifth floor by building up the walls, raising the roof to make a complete story, and raising the cupola. On this floor, which is now in one large attic room, will be partitioned dining, sitting, bed, ward, bath and linen rooms.

Twenty-eight valuable volumes, which were once the property of the Rt. Rev. Thomas J. Claggett, S. T. D., first bishop of this diocese, have been presented to the Whittingham Memorial Library, belonging to the diocese. Twenty-four of the volumes were presented by Mrs. John Chew, of Washington, D. C., and four by Mr. Samuel Claggett, of Frederick Co., Md.

Vermont

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

The first Welsh service was held in St. Luke's, Fair Haven, Sunday last. The rector, the Rev. W. Parry-Thomas, read the service and preached. There are probably 5,000 Welsh people in this neighborhood. The church was crowded to overflowing, and, notwithstanding that the vestry was filled with hearers, many failed to gain admittance for want of room. The service used was a literal translation of the American Prayer Book. This is probably the first time the President and governor of the State have been prayed for in Welsh. A choir had been specially trained by Mr. Robert Davies, one of the best leaders in the district, with Mr. D. Lloyd Jones as organist. The *Magnificat* and *Nunc Dimittis* were sung to a beautiful setting which is used in Bangor cathedral, North Wales. Four old but

very beautiful Welsh hymns were sung during the service. These services will be continued monthly. Some of the neighboring churches are asking for a Welsh service.

An appeal is made for money to build a church in the village of Castleton. For some years services have been held in an upper room, and supported largely by a few faithful and earnest Church women. The fact that one of the State normal schools is situated at Castleton makes it the more important that the Church should be properly represented in the village. The work at Castleton, Hydeville, and Fair Haven, two miles beyond Hydeville, is now under the care of Rev. Wm. Parry-Thomas who will be able to minister in their own language to the large number of Welsh people (many of them confirmed in the Church in the old country) who are employed in the slate quarries in the neighborhood. The Bishop of the diocese has promised the price of the site from funds at his disposal, and a personal donation of \$26

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

ARDMORE.—In the parish of St. Mary's, the Rev. W. W. Steel, rector, some two years ago St. Mary's laundry was started as an auxiliary to the Dorcas chapter of work for the poor. Its object was not only to provide work for the deserving poor, but also with its proceeds to assist the Dorcas chapter in providing sewing for the poor. Some 55 to 60 persons have, from time to time, received employment in the laundry, and 26 persons are constantly engaged. About \$7,000 have been paid them in wages. During the year ending April 30th, 1896, the sum of \$95 has been contributed from the laundry for use in the Dorcas chapter. The laundry is distinctly a charitable institution, and is recognized as a branch of the Dorcas chapter.

UPPER PROVIDENCE.—A building to be devoted to Sunday school purposes will shortly be erected on the Gumbes property, in Upper Providence township, as a memorial of Mrs. Frances S. D. Macomb Gumbes, a devout communicant of St. Paul's memorial church, whose unwearied Christian zeal for the spiritual good of others for half a century, reflecting as it did the image of her Lord and Master, will be remembered in that parish for many years to come. This building will be erected by the Gumbes family, and will form an annex to the church, which was erected nearly 30 years ago as a memorial to the Rev. Dr. James May who was the family's pastor for many years. The new structure will be built of light sandstone. The Rev. Benjamin J. Douglass is the present rector of this church, who, in his report made to the Bishop on May 1st, states that "more interest has been shown in the services of our church during the past year than in previous years. This was noticeable last Lent in the marked increase in attendance when the church was opened for evening services."

YARDLEY.—The Rev. Joseph Wood, of Germantown, has been placed in charge of St. Andrew's church, and also of the chapel at Eden.

North Dakota

Wm. D. Walker, D.D., LL.D., Bishop

GRAND FORKS.—A window has been placed in St. Paul's church in memory of the Rev. W. T. Currie. The central figures are a cross with sapphire settings and a crown with diamond and ruby settings. The background is of lilies. The colors harmonize perfectly, and as the light shines through, the effect is very rich. The inscription is as follows: "In Memoriam. Rev. William Thomas Currie. Rector of this church for six years." The memorial window was secured through the active influence of the Rev. Wm. Gill, the present rector of St. Paul's, and the children of the Sunday school raised half of the cost. It will be remembered that the Rev. Mr. Currie was drowned in the Red Lake river. The window is from the Stained and Ornamental Glass Works of the Chas. Baumbach Co., of Milwaukee, Wis.

Washington (D. C.)**Henry Yates Satterlee, D.D., Bishop**

The regular bi-monthly meeting of the Brotherhood of St. Andrew of the diocese, was held on Monday, July 20th, at Christ church, Rockville, a short distance from Washington. A bountiful supper was served by the ladies of the parish, at the residence of the rector, the Rev. Arthur S. Johns.

The local council meeting was held in the church building, the opening devotions being conducted by the Rev. A. M. Hilliker. A letter from the general secretary in New York, stated that the annual convention will be held in Pittsburgh, Oct. 14 to 18, and that on the programme, will be one or two speakers representing the English Brotherhood. It was decided to make a strong effort this year to have Washington well represented. The council will continue its work of visiting chapters during the summer, holding meetings in a few weeks at Upper Marlboro and Olney. The greater portion of the evening was spent in a general discussion, opened by Mr. W. H. Davis, of St. John's, West Washington, on "The responsibilities of Brotherhood men to boys in boys' chapters," and Mr. Wm. N. Langtree, of St. Stephen's, Mt. Pleasant, who spoke of "Work for boys."

The transepts of the new St. Thomas' church have been finished, and also the west end of the nave as high as the roof. Workmen are now completing the chancel and corner tower; and the building will then be ready for roofing.

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

Dr. Quinn, rector of St. John's church, Mason City, held another of his popular open air services in the city park, Sunday evening, July 26th, at 6:30. Notwithstanding rain seemed to threaten, there was a very good congregation. After a brief praise service, led by Oscar Jackson, Dr. Quinn gave a Bible reading, on the question, "What is a Christian?" Another hymn was sung, and a very practical sermon on the text, "We would see Jesus," was delivered. About 200 people, many of them traveling men, attended the service.

Minnesota**Henry B. Whipple, DD., LL.D., Bishop**
Mahan N. Gilbert, DD., Coadjutor Bishop

ST. PAUL.—The parishioners of St. James' church commemorated their patron saint with a Celebration in the morning and choral Evensong, the Rev. E. C. Haupt being the special preacher. A reception followed, at which refreshments were served, and a very pleasant evening socially spent concluded the festival.

On the 8th Sunday after Trinity, Bishop Gilbert consecrated a new altar in St. Luke's Hospital chapel.

The "Young Christian Soldiers" of St. Clement's church held a missionary meeting interspersed with suitable hymns, at which papers on mission work in the various fields of the Church were read. Archdeacon Gilfillan also addressed the children.

The Swedish Lutherans who were expelled from their Church for belonging to secret societies, and who desired to affiliate themselves with the Episcopal Church, have appointed a committee to wait upon Bishop Gilbert, applying for formal admission into the diocese, under the title of "St. Sigfried Swedish Episcopal church." They hope to secure a building formerly owned and occupied by a German Lutheran congregation. In the meantime they continue holding Vesper services in St. Paul's church. Fifty persons present at this meeting for fiscal organization pledged their moral and material support towards St. Sigfried's. It is expected that a large number of the disaffected Swedish Lutherans will identify themselves with this new movement as soon as the present arrangements are definitely settled.

It is expected that the new quarters for the Deaconess Home will be ready by Oct. 1st. A

large house of 12 rooms on Summit ave., the gift of a Churchwoman whose name is withheld for the present, has been entirely remodeled. For the erection of this home the credit largely belongs to the Rev. C. E. Haupt, rector of the parish of the Messiah, who has labored, amid many discouragements during the past few years, with this object in view.

The Rev. D. J. Watson Somerville, rector of St. John's church, Mantorville, writes as follows: "It is very necessary to correct a mistake made relative to work of this parish in your issue of July 11th. The work of St. John's church, Mantorville, was commenced early in the sixties by the Rev. P. S. Kutte, and kept up for a number of years. A stone church was built and furnished. After a while, however, the work ceased. In 1887, the Rev. A. Alexander, now of All Saints', Minneapolis, then a student at Seabury Hall, undertook the work of repairing the church at Mantorville and carrying it on in connection with the work at St. Peter's, Kasson. This he did most successfully, by entirely renovating the church building, adding a large number of communicants to the older members, and thoroughly organizing the work of the parish. Since then, with the exception of nine months, when there was a resident clergyman, the work was carried on from Seabury Hall, until June, 1895, from which time it has been my privilege to try and keep up the work so well begun by others."

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

LARCHMONT.—Mr. Augustin Monroe, president of the village, has presented to the rector and vestry of St. John's church, a fine life-size painting, in an antique frame, to be hung in the vestryroom. The subject is St. Agnes surrounded by cherubim. It is one of Murillo's conceptions, and was purchased from the Renwick collection, being valued at \$5,000.

RHINEBECK.—The clericus of the Highlands held a meeting Tuesday, July 21st, in the church of the Messiah. The Rev. S. A. Weikert read an interesting essay on "Essenism and Christianity."

BEDFORD.—A memorial to the late Philip S. Miller has been placed over the doorway of St. Matthew's church, by his sister, Mrs. W. H. Aiken. The memorial consists of a slab on which is inscribed the words *Pax int'antibus. Salus exeuntibus.* "Peace to those entering. Salvation to those departing."

Milwaukee**Isaac L. Nicholson, S.T.D., Bishop**

St. Paul's, Onalaska, is now doing well, under the care of Mr. Arthur E. Gorter, of the Seabury Divinity School, as resident lay-reader, and with the priestly supervision of the Rev. David Ferguson, of Sparta.

The Rev. Charles P. Dorset, late of St. John's Military Academy, Delafield, has taken charge of St. John's church, Evansville, for the summer.

The building of a church, to be known as the church of the Nativity, has been begun at North Milwaukee. Services will be commenced in October, and the church blessed on the Feast of the Nativity.

Bishop Nicholson and family sailed for Europe, per steamship "Lucania" on Saturday, Aug. 1. This is the first vacation the Bishop has had since his consecration in 1891, and is compelled by his recent illness and consequent shattered condition of health. He will return to his diocese early in October. The Bishop will spend the greater part of the time in England.

The death is announced of Mr. Walter Gerheart Addis, at Colwyn, Delaware Co., Penn., the result of a sudden and severe attack of peritonitis. Mr. Addis was in the 22nd year of his age and in June last completed the preparatory course at the Nashotah Theological Seminary, and was to have entered the Seminary proper in September. On Friday, the 24th of July, he was

entered as a candidate for the Priesthood, at a meeting of the Standing Committee of the diocese, the very day he was taken sick. Mr. Addis was a devout Catholic, a brilliant student, and very popular with his fellows. May he rest in peace.

Ohio**Wm. Andrew Leonard, D.D., Bishop**

Bishop Leonard has gone for a much-needed rest to Avon, N. Y., for sulphur baths, and will afterwards go East. He has asked that no letters be sent to him except those of the utmost importance. The Bishop employs no secretary or typewriter, and the burden of his correspondence is great.

A gift of \$1,000 has been received from a gentleman who does not wish his name mentioned, to be used in furnishing club rooms and a gymnasium in the cathedral parish house, for the use of the boys of the parish.

Mr. Samuel Mather, of Cleveland, gave the students of Gambier a happy surprise at commencement time, by the gift to the college of several thousand dollars, to be used in refitting "Old Kenyon" Hall and putting it in good condition. The attendance of alumni and visitors at commencement was the largest in many years, and the graduating class was one of the largest in the history of the college. The ceremonies attending the inauguration of the new president, the Rev. Wm. Foster Pierce, were very impressive. The freshman class for the coming year promises to be a large one. The Rev. H. M. Denslow has accepted a call to a parish in Indiana. He has been for three years rector of Harcourt parish, Gambier, chaplain of Kenyon College, and instructor in Liturgics in the Theological Seminary. He will be succeeded by the Rev. F. S. Moore, recently of Christ church, Oberlin, Ohio. The Rev. D. F. Davies, of Mansfield, who has been elected professor of Dogmatics in Bexley Hall, and who temporarily occupied that chair since the removal of Dr. Seibt, will remove to Gambier in September, and give his entire time to his duties there.

TOLEDO.—Trinity church is being renovated. The interior will be brilliantly decorated with choice frescoes, with money raised by the church societies during the rectorship of the Rev. Charles Scadding. The work is to be completed by Sept. 1st, when the new rector, the Rev. George T. Dowling, D.D., is expected to commence his services. He is to have an assistant, who has not yet been chosen. The Rev. W. H. G. Lewis is in charge during the intermission, and also continues to officiate at St. Andrew's.

The Rev. Harold Morse, of St. Paul's, has charge also of Calvary and St. Luke's.

The boys' club of St. Mark's is making good use of the "Little Collingwood," their amusement hall lately finished. It was designed by the president, Mr. A. B. Sturgis, a prominent architect and vestryman. He and his wife are true lovers of boys and, with an enthusiasm worthy of the cause, devote much time to their entertainment. Wholesome, elevating amusements, gymnasium, etc., are provided, and with excellent results morally and socially. The rector and his wife, the Rev. and Mrs. B. O. Cooper, ably co-operate in this important parish work.

Central New York**Frederic D. Huntington, S.T.D., LL.D., Bishop**

On July, the 29th, at the beautiful little village of Boonville, occurred the marriage of the Rev. A. E. Dunham and Miss Alice H. Andrus, of Utica. The ceremony was performed by the Rev. A. L. Byron-Curtiss. Mr. Dunham is rector of Trinity church, Boonville, and Christ church, Forestford. Both of these parishes, which were founded 40 years ago by Dr. Jewett, now of the General Theological Seminary, have taken on new leases of life, and under the faithful administrations of the present incumbent, are very active.

The Living Church

Chicago, August 8, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

The Sacred Heart Review, a Roman Catholic newspaper, is responsible for the following: "Canon Mason, it appears, agrees with the late Bishop Brooks and many living Episcopalians in holding that Christ is not God. It would be impossible to get a jury of Episcopalians to convict the Canon, for the simple reason that most Episcopalians hold the same views." *The Sacred Heart Review* doubtless agrees with the sentiment of the late W. G. Ward, "When you have made up your mind to lie, lie like a trooper." It would be hard to find another example of so many falsehoods in one short sentence. *The Sacred Heart Review* presumes upon the ignorance of its readers, but is there not danger of presuming too much? There are a great many intelligent and well educated Roman Catholics who know something about the "Episcopalians." Such statements as the above are calculated to make them distrust their guides. The principle, *falsus in uno falsus in omnibus*, is one which the average man is quick to apply. Extravagant mistatement, to use a mild expression, is hardly worth while, when it tends to defeat its own purpose.

The Family Churchman, in a review of a book entitled "Boer and Uitlander," admits that the Boers are "honest, God-fearing men," that they desire nothing better than to live in pastoral independence, and for this end have twice moved into native regions to get away from the British. But it has an indictment against them, to wit: they are "narrow-minded, ignorant, dirty in their habits, and, as Carlyle says of Scotch Puritans, 'gey ill to live with.'" Furthermore, with their seventeenth century habits of thought, they refuse to coalesce with men of the habits of thought of the latter end of the nineteenth century. Therefore, it seems, it is quite pardonable to invade their territory and force them to accept nineteenth century ideas. Even if the sentimental grievances of the Uitlanders had been the real occasion of the Jameson raid, and we suppose no well-informed person any longer believes that, it would be a strange attitude for Englishmen to justify rebellion and invasion for the forcible overthrow of an established government on such grounds; but it is surely an extraordinary thing to approve of such forcible measures because people are Puritanical, ignorant, and dirty! And this, too, on the part of a religious newspaper!

The Pope and Mr. Gladstone

The aged Pope's latest Encyclical on the reunion of Christendom, an abstract of which has been given to the press by Cardinal Gibbons, first gives a clear and instructive statement of the doctrine of the Church as the body of Christ. The following utterance is interesting, though to most people it will not appear easy to reconcile it with the past history of the Papacy in its dealings with the civil governments of the world or even with the position of Pope Pius IX, thirty years ago: "Wherefore they who pretend that the Church has any wish to interfere in civil matters or to infringe upon the rights of the State, either know it not or wickedly calumniate it." But the gist of the document is its vigorous assertion of the "supreme and absolutely independent power" of St. Peter as "*jure divino*" and belonging to the very constitution and formation of the Church, and so necessarily transmitted to his successors in the Roman episcopate. This is asserted to have been declared fully by general councils and acknowledged by the consent of antiquity. It is claimed that the acceptance of this is necessary to any true unity. This Encyclical has the merit of stripping away all subordinate considerations and coming directly to the central question. It says to divided Christendom: "Will you or will you not accept the Pope's supremacy as a matter of divine right, and therefore as essential to the constitution of that Church which alone is the Body of Christ? If you will not, then you are outside of Catholic unity."

But there is another feature of this document which may have a certain significance. It is thought by some to have a bearing upon Mr. Gladstone's recent letter, which has made so profound a sensation in ecclesiastical circles abroad. Mr. Gladstone, in effect, solemnly warns the Pope that a great injury will be done not only to the cause of unity but to the progress of revealed truth in the world, if for any other than the most convincing reasons, firmly based upon undoubted historical facts, the Roman Church commits itself to an explicit condemnation of the validity of the Anglican episcopate; on the other hand, in the view of the veteran statesman, if it is possible for the three great divisions of Catholic Christendom to recognize the presence of the Apostolic Succession in all three alike, great strength will be added before men in general to the testimony for the true doctrine of the visible Church organized by Christ Himself and destined to be perpetuated, in the form which He gave to it, unto the end of the world. Several of the great fundamental doctrines of the Creed continue to be steadfastly held by an overwhelming majority of all Christians, and this fact constitutes to the world a strong presumption in favor of the truth of those doctrines. The larger the number,

therefore, of those who hold the Catholic doctrine of the Church, the more convincing force will that doctrine have; and the larger the area in which, by common consent, those who hold that doctrine acknowledge the presence of some at least of the necessary notes of the Church, the more men in general are likely to entertain its claims.

Such we take to be, as we have heretofore said, the principal burden of Mr. Gladstone's celebrated letter. If the late Encyclical has any reference to this letter it is in this point. As a matter of fact, the Encyclical appears to be addressed to those who have a valid episcopate, but are out of communion with the Roman Catholic body and refuse to acknowledge the papal supremacy. This would, of course, cover the position of the Holy Orthodox Church of the East. But there is no reason to suppose that the document before us was intended, primarily at least, for the Eastern Church. It is distinctly a Western appeal, and in the West no important body exists for which it has any significance except the Anglican Communion. The Pope seems to say, "granting that you have the apostolic episcopate," yet "for the preservation of unity there must be unity of government, *jure divino*," and men may be placed outside the one fold by schism as well as by heresy." The point is made still more clear by a passage near the close of the published abstract. Here again it is the Anglican Church which seems to be in view, and its possession of bishops in a true sense to be tacitly assumed. The passage is as follows: "For the preservation of unity in the Christian Church it is above all things necessary that there should be union between the Roman Pontiff, the one successor of St. Peter, and the bishops, the many successors of the Apostolic College." It is as if he had said: "Our recognition of the validity of your orders does not effect the unity of you Anglican bishops with the Catholic Church. You are cut off by schism until you recognize the universal jurisdiction of the Roman see."

Of course every well-informed person knew already that this matter of the validity of orders is, from the Roman point of view, only subsidiary. It is one of the questions which must be settled before unity can be accomplished, for we regard it as certain that no approach between Rome and England is possible without recognition of English Orders; but the Pope now reminds us, if reminder were needful, that the main obstruction still remains. That obstruction is the claim of papal supremacy by divine right and original institution. That was the rock on which Rome and England split. Time and conflict have not worn it away in any degree. On the contrary, within the present century, this great barrier has been strengthened and fortified rather than weakened. It is for this reason both Mr. Gladstone and other eminent persons have taken pains to in-

dicating that no unity is possible until the Roman Church has seen its way to great modifications of its present claims and a decisive readjustment of the position it has hitherto maintained.

Meanwhile, it is possible the document before us may foreshadow some kind of favorable decision at Rome of the immediate subject of consideration. If so, it will be the first time since the early days of Elizabeth that Rome has stirred from her attitude of simple repudiation of the English Church and rejection of all her claims.

Five-Minute Talks

BY CLINTON LOCKE

LXXVI.

We had a paper not long ago on *Esprit de corps* and I was quite gratified that a bishop asked leave to put a little of it in his convention address. Some one has written me to say that pride is a dangerous thing for a Christian minister to encourage, and that *Esprit de corps* was a two edged sword. Now, we know well there is hardly any vice that is not an exaggeration or a perversion of a virtue, and we would be pretty well tied up if we could not advocate some passions and attributes for fear of encouraging the misuse of those passions. We might as well be expected to give up our one cup of coffee because some people took six, or playing solitaire because people ruined themselves at poker. Surely there is a true pride and a false pride, and granting that pride and *Esprit de corps* are brother and sister, let us talk about it a little.

People are proud often of very curious things. I read in my paper the other day that a man who had pounded another man to a jelly in a prize fight had a telegram from his father, "I am proud of you. Accept my blessing." I once saw a record kept by a man of all the unfortunate women he had wheedled and cajoled, and he was so proud of it! There was a king of France whose greatest pride was that he could knock off the top of his boiled egg with one stroke of his knife, and hundreds of people used to assemble to see him do it. Then there is the mean pride of money. How we all hate the man who, while he is talking to you, makes you hear the jingle of his money in his pockets; purse proud, the meanest of all prides, and about the deadliest.

I cannot make an exhaustive list of false prides—the pride of dress, the pride of place, the pride of looks, of strength, of superior skill. It is an evil company, but its existence no more works against there being a true pride than foul water works against the fact of clear water. What can you do without pride? Unless a man takes some pride in his dress, his manners, his intercourse with others, he is but a brute. Without pride of standing, pride of name, pride of character, how could you transform a tramp into a respectable member of society. Why, self-respect, which is only another name for this kind of pride, lies at the bottom of all true advance. The Scripture over and over again appeals to pride as one of the motives for elevating the Christian life; for example, the writer of Hebrews, whoever he was, say: "Seeing we are compassed about with so great a cloud of witnesses * * * let us run with patience the race set before us." What does this mean except "I am on view, people are watching me. I must have pride

enough to do well in their sight." Any one who loses sight of the pride of caring what people think becomes one of the most disagreeable persons on earth and is on a steep decline toward ruin of soul and body.

Every Christian man must remember he is always on exhibition, and on that account (I do not forget other accounts) must be vigilant and active. Let me make one or two applications of Christian pride which ought to be encouraged: First, there is parish pride, so much sneered at often, but, in my opinion, a very necessary virtue. I do not mean the bragging that more millionaires go to your church than St. George's, or that you do more work in a week than St. Lucy's parish does in a year, or that your choir can out-sing any other choir. I do mean a lively, earnest, well-known, and constantly seen attachment to your parish services, your parish societies, your parish interests. You need overhauling if you do not take pride in having everything about your services well done, honestly done, thoroughly done. You want to have your parish foremost in every good work and word. Then there is the rector, a weak and erring man like all other men. Your pride ought to lead you to shield his faults, to remember and speak of his good qualities, and to hide his mistakes as far as you can and as far as you ought. You are just fouling your own nest when you run around and tell all his little errors. You are too proud to do that about your mother or your son; well, be too proud to do it about your rector.

But Christian pride must lead you to be exceeding proud of your church and sensitive about her. Some people call this bigotry, but let me advise you to cultivate a little more of just that kind of bigotry. You do not belong to some little mushroom body which sprang up to-day and will pass away to-morrow, but to the great Catholic Church, which, in doctrine, in sacrament, in order, runs back to St. Peter and St. Paul. Leaving out of view just now, as well known to you, her spiritual and devotional triumphs, are you not proud that true liberty has its source in her bosom, that she has furnished the world a splendid roll of moral heroes who counted their lives as nothing if they might help their fellowmen; that women and children have been put by her on their true pedestals; that slavery has fallen before her precepts, and war will one day follow; that the rights of man is her war cry and the regeneration of man, her aim. Even as American patriots you can be proud of her, for of that stern group who met at Philadelphia to set their hands to a declaration which branded them as traitors and set a price upon their lives, the majority were Churchmen. Cultivate all you can of pride like this; it can do you no harm, nor anyone else, if you ever mix it with Christian charity.

Opposition to Religious Orders

FROM A PAPER IN THE CHURCH ECLECTIC ON MOTHER MARRIET SISTERHOOD OF ST. MARY, BY THE REV. GEO. F. SEYMOUR, D. D., LL. D., BISHOP OF SPRINGFIELD

It would be difficult to make those who have grown up since 1865 understand the temper of those days. The extraordinary gifts of the Holy Ghost in His manifestations of self-surrender in holy lives of humiliation and fasting and prayer, and the power to suffer patiently and bless the

hand of the persecutor, were out of sight in our Church, and almost out of mind, except as a lost art, which had died with the Apostles and confessors and martyrs; hence when the attempt was made to recall these gifts and revive them, and reproduce them among us, it provoked amazement, and in some quarters amusement, and when it was seen that the effort was serious, and had a respectable, if not a powerful, support, consternation and ridicule were turned into wrath, and the powers of this world were invoked to overcome the forces of heaven. Dense ignorance was the parent of intense prejudice, and the fierceness of men and women thus generated knew scarcely any bounds. Clergymen forgot their holy calling in denouncing religious orders and entangling vows. Ladies and gentlemen of the highest social position laid aside their good manners and behaved like barbarians to defenseless Sisters, and the general voice and temper of our Church were to the effect that all who sympathized with such extravagancies, not to say follies and wickedness, as entangling vows and a common life based upon spiritual affinities exhibited, must be content to be contemned if not forgotten. That storm has long since spent its fury, that tyranny has been broken, and that fierceness and vindictiveness have been changed into gentleness and praise.

The spirit which prevailed almost universally thirty years ago ought not to occasion surprise. The great majority of those who exhibited it were sincere; they thought they were doing God service, and their zeal was intensified by the popularity which it brought them, and by the patience and silence of their victims.

As I came in for a small share of the violence and dislike which were heaped upon the Sisters, and as a soldier takes satisfaction in showing the honorable wounds which he has received in battle, I may find an excuse for giving from my own experience two or three illustrations of the bitterness which almost universally prevailed in those days against the Sisters, and all who were connected with them or were known to sympathize with them and their cause. I became chaplain of the House of Mercy, which was under the care of the Sisters in 1867, and it was my duty to prepare an annual report for publication. In my simplicity I used in my draught of my first report which I submitted to the trustees the term "sisters," and I was at once admonished to strike out that offensive word, and substitute for it, "Christian ladies," inasmuch as the retention of the obnoxious term would cost the House of Mercy a great deal of money when it was heard by the congregations of the city, in whose presence it would be read. I omitted the word as desired, and made the suggested substitution.

The Sisters were removed under coercion, from the Sheltering Arms in 1867, in obedience to a published protest against them, with an implied threat that supplies would in future be withheld from the institution if they were suffered to remain in charge. The House of Mercy opened her arms to receive the fugitive Sisters, and then the further effort was contemplated to drive us all, Sisters and chaplain, from the House of Mercy, and leave us without shelter.

When the first superintendent of the House of Mercy, Sister Jane (Haight), died, I accompanied the body to Catskill, on the Hudson, for interment. Our party consist-

ed of a number of Sisters and myself, and we made our trip on a steamboat. I met on board a brother presbyter, whom I knew well, and I naturally greeted him. He turned his back upon me, and refused to recognize me, and afterwards sent me a message that his reason for doing so was that he did not wish to compromise himself by appearing to know any one who was in the company of Sisters. As late as 1874 a distinguished layman sought to identify me with the Sisterhood of St. Mary in order, as he expressed it, "to kill me" for confirmation as bishop-elect of Illinois, which he affirmed he could do in ten minutes, if he could prove that I sustained any official connection with the order. When I learned this, I immediately wrote my lay brother a personal letter, avowing my deep sympathy with the principles involved in religious orders, and begging him to make such use of my communication as he saw fit.

The storm is past. In 1878, on the 11th of June, in Trinity church, New York, on the occasion of my consecration as Bishop of Springfield, the Sisters of St. Mary, at my request, had special seats assigned them as among the most honored guests whom the venerable edifice sheltered that day. And now I imagine that it would be hard to find any respectable and responsible Churchman who would, if he opened his lips about Sisterhoods, say aught but words of praise.

Letters to the Editor

WORK BEYOND "THE DEAD LINE"

To the Editor of the Living Church:

On this subject much has been written; but so far as I have seen nothing has been accomplished by which work for the old, but able and willing, clergymen, either in the Lord's vineyard or any place else, has been provided or proposed. I, as one of those who long since crossed the proverbial dead line, am still able and willing, nay anxious, to do work of any kind by which to earn an honest and honorable living. I am not as badly off as some of my brethren, for at present I have temporary charge of St. Luke's mission, in Duluth, and receive a small salary. But I want my brethren situated as I am to hear of something which I believe is just the thing for them. It is for me, at any rate. I had read of a tract of new land being laid out in five-acre farms in South New Jersey, adjoining the famous Vineland, and offered for sale at \$20 per acre, on very easy terms of payment, \$1 down and \$1 a week for balance; and if at any time the purchaser could not make his weekly payment of \$1, he could still hold the farm by paying interest quarterly in advance, at six per cent. I showed this to my friends. Good land for next to nothing, in close proximity to the best markets in the world for poultry, eggs, sweet potatoes, and fruit, for producing which the land is of the first quality, with transportation facilities! This surprised us all. We knew the situation for markets was all that could be desired; the climate delightful; while the social advantages of a community settled on five acre or even with ten-acre farms, could not but be of great value. The quality of the land was the only thing we were in doubt about. After much inquiry and correspondence, it was agreed by my friends and myself, that, as I had traveled so much on this continent elsewhere, and had always until lately been the owner of a great deal of land, and understood all about farming practically, I was the man to be sent out and inspect this land, several of my friends chipping in to assist to bear my expenses. Accordingly I took advantage of the excursion rates given on account of the assembling of the Christian Endeavor in Washington, and reached here about a week ago. I spent several days in in-

specting the land, interviewing new settlers who had already made such progress as to have tested the fertility of the soil, and also settlers of a longer or shorter period in the adjoining districts of Richland and Vineland, where, however, the land does not seem as good as that of Estelle and Milmay, in the latter of which the land is being rapidly settled, while in the former, opened a year before, there is little or no land now for sale. I am now so highly pleased with the land that I have bought for myself and friends a considerable number of farms, paying the \$1 down, and the agent for Milmay has kindly consented to hold a large-size tract for me until I get home, as I have satisfied him that when I make known all the facts concerning the land I shall at once send him a long list of the names of purchasers.

Here a clergyman up in years could very easily build himself a cozy, delightful home like many I have seen in Vineland, and without much physical effort produce enough to keep him in comfort, without degrading himself in the eyes of the world and in his own eyes by begging or being begged for, or acting as a book agent. I return to my home in Duluth this morning, where for a time I shall continue to serve St. Luke's mission, and from where I shall be most willing to give any one inquiring of me further information in regard to this land of promise.

S. PRITCHARD

Philadelphia, July 13th, 1896.

RELIGIOUS FORCES IN THE UNITED STATES

To the Editor of the Living Church:

Your article on the authority of the Church, under the heading, "The Religious Forces in the United States," is both timely and admirable. It seems to me the one subject that is now before us and much needed just now.

At the time of the Reformation "the authority" claimed by the Church was faulty in two most important respects: one was the extent to which it was claimed and exercised, and the other was the loss of the idea of the Provincial System that prevailed in the earlier days. This idea seems to have remained so as to exert its proper influence only in England; and this was shown when both Church and Parliament declared that the bishops of Rome had by the Bible no more divine right to authority in England or over its Church than any other foreign bishops, and proceeded to make the needed reforms without consulting or caring for the bishops of Rome.

In your article, however, you speak of going from this to "the proposition that every man has the right to form his own religion . . . and then to set the Bible aside."

But in deriving his religion from the Bible, he neglects or overlooks what the Bible most emphatically teaches. Our Lord said He would found His Church, and He gave it and to its ministry the authority to teach and explain what the members must do, and declared that "if any one would not hear the Church" he would be regarded and treated as not being a Christian. It was not the Bible they were to hear and follow, interpreting it each one for himself. And I think that the declaration in Matt. xviii: 18, clearly implies that for any Christian who accepts and does whatever the Church and its ministry in the province or nation where he lives, teaches him to receive and do as a part of Christianity (provided, of course, that he has no knowledge and no means of knowing that what is thus taught is clearly contrary to something that is expressly taught in the Holy Scriptures), that is for him a part of the Christianity that he is to receive. There is no doubt that the Apostles regarded any one who held views different from what they had taught, as a heretic, however he may have claimed to have derived them from the Bible or any other authority. There is in our Bible one statement bearing on this subject that is not only strangely mistranslated, but very commonly overlooked. It is Eph. iii: 10, "to the intent that now unto the principalities and powers might

be known by the Church the manifold wisdom of God." As it reads it makes no sense, "known to—by the Church." By the fact that it has been established? That seems to have been what the translators understood by the word—or at least what they intended the readers should understand. But in the Greek it is "be made known," be made known to principalities, etc., "the manifold wisdom of God." This makes sense, and conveys to the reader a very important sense. The Church was established to make known the manifold wisdom of God—all the great principles of His religion.

The word translated in our version "known," is never translated so elsewhere; everywhere and always it means "to make known." Taken in this, which is its proper sense, it has a meaning that is of most overwhelming importance in its bearing on the subject before us.

The Pope's recent Encyclical in regard to Church unity, has called my attention to another declaration in Holy Scriptures—the bearing of which our clergy and people do not seem to have considered and appreciated. It is found in St. Matt. xx: 20 and following. The mother of two of the disciples, James and John, asked that our Lord would appoint them to conspicuous places in His kingdom. Did He answer, as on the Roman theory, He would certainly have done, "No, I cannot do what you ask, I have already appointed Peter, and he will do all the rest?" Not at all. No, but He did say, what ye ask "is not Mine to give," etc. Did He mean that no appointments to these "high places" in the Church would be thus made? or did he mean, as history shows it was done, to leave it to the Church in each province or patriarchate to select the man whom they thought fittest to be their bishop, metropolitan, archbishop, or patriarch, by whatever name they may choose to call him? This was the fact; is it what our Lord had in mind? Most assuredly it precludes all possibilities of the Roman construction of building the Church and the giving of the keys, spoken of in St. Matt. xvi: 18, etc.

W. D. WILSON.

AMERICAN CLERGY IN ENGLAND

To the Editor of the Living Church:

Can you find room for a letter from the Archbishop of Canterbury (through his chaplain), on the subject of American clergy in England? A friend of mine in England, to whom I send THE LIVING CHURCH every week, read the correspondence and your leader, and was moved to write to the Archbishop on the matter. He received a letter of which I annex a copy.

HENRY BARKER.

Rosendale, N. Y., July 25, 1896.

[COPY]

LAMBETH PALACE, S. E., July 11, 1896.

MY DEAR SIR:—I am desired by the Archbishop of Canterbury to say in reply to your letter of 3rd inst., that the extract which you give from a letter in THE LIVING CHURCH is altogether misleading.

In this province a very large number of licenses under the Colonial Clergy Act are both issued and renewed each year.

Every application for leave to officiate in England is carefully considered on its own merits. The practice of the Northern Province is the same. The question of presentation to benefices rests with patrons.

Yours faithfully,

ERNEST L. RIDGE,

Chaplain.

C. WATKINS, ESQ.

ANGLICAN ORDERS

To the Editor of The Living Church:

Lord Halifax and others of the faithful asked the Papal Commission—Are Anglican Orders valid or invalid? And they reasoned among themselves saying, If we pronounce them valid they will inquire, why then did ye not always recognize the fact? And why do ye duplicate Orders and re-ordain priests who have been duly set apart by the English rite? And, moreover, why is a Mission of the see of Rome, the

Italian Mission, if you please, by what authority is it planted within the jurisdiction of the Anglican Church? But if we declare them invalid all the people, including "the Grand Old Man," will stone us, for they be already persuaded that they are in true succession from the Blessed Apostles.

And they answered and said: By the chair of St. Peter! (which is infallible) we cannot tell whether Anglican Orders are valid or invalid.

If such be indeed the result, history repeats itself, another striking confirmation of the divine prophecy, "That which hath been is now, and God requireth that which is past!"

EDWARD H. MARTIN.

Le Roy, W. N. Y.

Personal Mention

The address of the Rev. W. P. Browne during August and September, '96, will be 2805 Carondelet st., New Orleans, La.

The Rev. Albert C. Bunn, M. D., has sailed for Halifax, for vacation.

The Rev. Clarence Buel is spending vacation in Canada.

The Rev. Francis R. Bateman has accepted missionary work in Wyoming, with residence at Rawlins, Wyo.

The Rev. William A. Coale left Baltimore, July 23rd, on a six weeks' vacation in Western New York.

The Rev. C. B. Crawford will spend the first week of his vacation, beginning August 4th, at "Camp Moses Cleveland," Cleveland, Ohio, and three weeks among the lakes in Ontario, Canada.

Mr. Augustine Collins, late organist and choir-master of St. Paul's cathedral, Fond du Lac, will enter on his duties as choir-master of All Saints' cathedral, Milwaukee, August 1st.

The Rev. Herbert J. Cook is spending the month at Hadley, Mass., and at Point O' Woods, Long Island.

The Rev. Sidney Corbett, D.D., is staying at Atlantic City, N. J.

The Rev. A. J. Derbyshire sailed for Europe on the steamer "St. Paul," Wednesday, July 22nd.

The Rev. Percy T. Fenn, D.D., is spending his vacation at Far Rockaway, N. Y. During August he will officiate at the church of the Archangel, New York city.

The Rev. Father Frisby is seeking rest in the maritime provinces of Canada.

The Rev. F. O. Granniss will spend the month of August at "Bishopthorpe," Lima, Ind.

The Rev. Dr. J. C. Grammer is spending the summer season at Ocean Grove, N. J.

The Rev. Francis Goodwin has sailed for Europe.

The Rev. S. H. S. Gallaudet is to be addressed at Las Cruces, New Mexico.

The Rev. R. Heber Hoskins has taken charge of St. Mark's chapel, Dalton, Ga.

The Rev. Dr. Wyllys Hall is traveling for recreation in Alaska.

The Rev. Simon B. Hunt is summering in the White mountains and Canada.

The Rev. Braddin Hamilton is spending the summer at Newport.

The Rev. Joshua Kimber is seeking rest and recreation in travel in Nova Scotia.

The Rev. Chas. Stanley Lester is summering at Cape Cod.

The Rev. Horatio Oliver Ladd has resigned the rectorship of Trinity church, Fishkill, N. Y., to take effect Oct. 1st, and has accepted the rectorship of Grace church, Jamiaca, N. Y.

The Rev. Dr. G. J. Magill will sail from Liverpool on steamer "Majestic," Aug. 12th. His address in future will be Newport, R. I.

The Rev. S. B. Moore is in charge of Trinity church, Hoboken, N. J., during the month of August, while the rector is in Europe. Mr. Moore's address, however, is No. 67 Irving Place, New York.

The Rev. J. J. Joyce Moore is passing his vacation in the Adirondack mountains.

The Rev. W. B. Magnan is to be addressed at Pine Island, Minn.

The Rev. C. W. Meany has resigned the charge of the church of the Advent, Prescott, Ariz.

The Assistant-Bishop of Minnesota is to spend the month of August in Montana.

The Rev. Geo. R. Miller has taken charge of Calvary church, Rockdale, Ga.

The Rev. Samuel Moran, late rector of Christ church, West Islip, L. I., may be addressed for the present at Hague, Warren Co., N. Y.

The address of the Rev. Wm. R. McKim until Sept. 15th will be the Clergy House, 1702 North 26th st., Omaha, Neb.

The Rev. E. J. Perot, rector of St. Stephen's church, Manayunk, Philadelphia, is passing his vacation at Spring Lake, N. J.

The Rev. Canon Radcliffe, general missionary of the diocese of Colorado, has changed his place of residence from Pueblo to 1166 Gaylord st., Denver. Address accordingly.

The Rev. F. G. Ribble has accepted the charge of Radford parish, Va.

The Rev. Frank Ridout has resigned charge of the churches at Amelia and Powhatan, Va., and accepted appointment to the curacy of St. Paul's church, Richmond, Va., to take effect Sept. 1st.

The Rev. Edward S. Stone, of Christ church, Enosburg, Vt., has become rector's assistant at St. Timothy's, Roxboro, Philadelphia.

Dr. Spalding, Bishop of Colorado, has been elected chaplain of the Society of Colonial Wars of Colorado.

The Rev. Arthur Sloan has been spending the month of July at Seal Cliff, on the Long Island coast.

The Rev. Snyder Simes, who has been staying in the mountains of West Virginia, has gone to the Adirondack mountains.

The Rev. Livingston Schuyler is traveling abroad.

The Rev. Dr. Geo. W. Shinn has charge, during the month of August, of St. Ann's church, Kennebunkport, Me.

The Rev. John W. Suter is summering in Maine.

The Rev. Wm. Wilkinson who has been spending his vacation in the Eastern States, has returned to his parochial duties.

To Correspondents

U. S.—We are unable to give you the information you desire in regard to Mr. Perowne's excursion to the Holy Lands. Perhaps you can obtain it from *The Review of Reviews*, New York City.

H. M. G.—The note relating to the press syndicate offer had the reference to Mr. MacQueary in quotation marks. The purpose was to show that even by the press syndicate he was still counted one of our clergy—not to indicate that we were ignorant of the fact of his deposition. Thank you, though, for correcting an apparent oversight.

S. T.—We have declined, of late, to publish appeals for wheels, having done all that seems practicable in that way. We have a list of several missionaries waiting for a "mount," and shall keep all appeals on file to wait their turn of the wheel of fortune. At present it does not seem to be turning.

CHURCHMAN.—For a simple treatment of the proofs of the existence of God, see Fisher's "Manual of Natural Theology," Charles Scribner's Sons, 75c, and Staley's, "The Natural Theology," Mowbray & Co., Oxford, 65c. For a fuller treatment, see Flint's "Theism," which is the very best work on the subject, clear and full. The best popular argument for the Church's claims is Hammond's "The Church, What is it," 60c; Timlow's "Plain Footprints," exhibits the Biblical argument for the Apostolic Ministry; and Lecture V. of the N. Y. Church Club Lectures of 1895 (50c) gives a concise review of the whole argument for the Apostolic Succession. For more advanced students see Gore "On the Christian Ministry," and Haddan's "Apostolic Succession in the Church of England."

Died

NOYES.—Arthur Phelps, beloved son of Arthur H. and Emma P. Noyes, at Knoxville, Ill., July 29th, aged 8 months and 11 days.

KERFOOT.—Entered into rest at Hotel Amper sand, Lower Sarinac Lake, N. Y., on July 22nd, after a protracted illness, Sarah Hunter, beloved wife of John Barrett Kerfoot, formerly of Chicago, and daughter of Mary J. and the late Jacob F. Hunter, of New York City.

Funeral from St. James' church, Madison ave. and 73rd st., New York City, at 10:30 A. M., Saturday, July 25th.

"So He giveth His beloved sleep."

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

TWELFTH SUNDAY AFTER TRINITY

The Church Mission to Deaf-Mutes, New York, incorporated in 1872, asks to be remembered on that day by church offerings and gifts of individuals in the dioceses of New York, Long Island, and New-ark. The representatives of this society hold sign-services in various places, minister to the sick and needy, and find work for the unemployed. The society also maintains a Home for Aged and Infirm Deaf-Mutes.

WILLIAM JEWETT,

Treasurer, 89 Grand st., New York,
REV. THOMAS GALLAUDET, D.D.,
General Manager, 114 W. 13th st., New York.

THE Mid-Western Deaf-Mute mission, having passed through another year of difficulty, due to a falling off in contributions, asks to be remembered on next twelfth Sunday after Trinity (August 23rd). Offerings, which are needed to meet its expenses, may be sent to the Rev. A. W. MANN, general missionary, Gambier, Ohio.

A MISSIONARY clergyman greatly desires a Bible dictionary, a commentary on the Psalms, or on the New Testament. His address will be given to any one who can supply his need, by MRS. HENRY F. STARBUCK, Western Branch Church Periodical Club, 6 Groveland Park, Chicago.

Church and Parish

A LADY living in a large country house and having an excellent governess for her young daughter, desires a few little girls as boarding pupils. Good educational advantages, home comforts and care. Address MRS. HAZELTINE, Box 228, Summit, N. J.

GOVERNESS OR COMPANION.—Ven. Archdeacon Caswell recommends a refined, well-educated lady, cheerful, and fond of children. Address KATHARINE, 21 Wilton Crescent, Toronto, Canada.

A YOUNG man, age 19, a Churchman, who has been four years in the newspaper business, would like a position as compositor on a Church paper in or near any large Eastern city. Rate 1000 ems per day, also ads., etc. Or will solicit ads. and subscriptions. Address A. S. E., care *Clipper* office, Burlington, Vt.

A CLERGYMAN in Priests' Orders will be open for a call after September 1st. Address "W," care THE LIVING CHURCH office.

A PRIEST of 12 years' experience, an Englishman, unmarried, and Nashotah graduate, desires work. Address CLERICUS, care LIVING CHURCH Office.

WANTED.—Situation in Chicago or suburbs, in a school, or as governess. Experienced in languages. References. Address CHURCHWOMAN, LIVING CHURCH.

WANTED.—By a young lady, a position as primary or private teacher of children; a graduate of experience, a thorough Churchwoman; would not object to travel in care of children. Address the REV. CHAS. T. WRIGHT, Tullahoma, Tenn., or the REV. GEO. F. DEGEN, Nashville, Tenn.

A LADY living near several fine schools in Baltimore, will receive a few young girls into her home as boarders, and give them the best care. For further information, address "MRS. LUCAS," this office. Best references given and required.

A LADY having lived abroad, would like to chaperone one or more girls, for either study or travel, in Europe. References given and required. MRS. MARY L. BROOKS, care Credit Lyonnais, 19 Boulevard des Italiens, Paris, France.

THE organist and choir-master of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gas Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

The Editor's Table

Kalendar, August, 1896

2. 9th Sunday after Trinity	Green
6. TRANSFIGURATION	White
9. 10th Sunday after Trinity	Green
16. 11th Sunday after Trinity	Green
23. 12th Sunday after Trinity	Green (Red at Evensong)
24. ST. BARTHOLOMEW	Red
31. 13th Sunday after Trinity	Green

A Legend

BY MARGARET DOORIS

In olden time, when heaven mayhap was nearer,
And men discerned God's way with vision clearer,
There lived a bishop well beloved and good,
Who longed to know more of our Lord's childhood.

He meditated oft with earnest thought,
And frequent prayed to be divinely taught,
Prayed that some childish word might be unsealed,
Some loving deed of Christ might be revealed.

One night, when the good bishop calmly slept,
And guardian angels round him vigil kept,
There came to him a vision as he dreamed,
Which ever after in his memory beamed.

It was so clear, so pure, so sweetly quaint,
He craved an artist's skill the scene to paint:
A little room, the sunlight filled the place,
A carpenter at work with earnest face,

A little child who helped, as children may,
The sunbeams round his forehead seemed to play.
Behind a climbing rose the bishop lurked,
And watched the twain as busily they worked.

A woman entered, on her brow most fair
There seemed to be a shade of coming care;
She threw her arms around the little boy,
And brighter grew the room with added joy.

She led them where the noonday meal was spread;
The bishop followed near with noiseless tread,
Behind a door ajar he took his place,
As reverently the father asked the grace.

Not theirs the luxuries the rich afford,
There was but porridge on the simple board,
But over all there seemed to brightly shine
Joy's benediction from the Hand Divine.

The mother passed to each a well filled plate,
The child with folded hands still seemed to wait,
And then he said, his face with love beamed o'er,
"Shall we not ask the man behind the door

To eat with us?" As thus the Christ Child spoke,
Surprised and startled, the good bishop woke;
He doubted not through all the years he spent,
An answer to his prayers the vision meant.

From age to age the legend ever lives,
And to each faithful heart a lesson gives,
God is not far away, and from above,
Full of tender than we know, He bends in love.

London, Ohio.

It is proposed to purchase the Whittier house at Amesbury, Mass., and convert it into a memorial to the poet, just as the Whittier homestead in Haverhill is being held, through the munificence of Hon. J. H. Carlton, by the Whittier Club of that city. The project is formulated by women of Amesbury, who have formed a club which they have named the Elizabeth H. Whittier Woman's Club, in honor of the poet's sister, and whose object is to acquire by purchase the home of the Quaker poet and hold it in trust forever as a memorial.

A somewhat unusual accident occurred in one of the Philadelphia churches recently on the occasion of a funeral service. The organist, as the coffin was being carried into the church, began playing a solemn requiem, but the tones presently became very faint, and soon died away in a mournful wail. At first it was feared that the hydraulic engine, which operated the bellows, had collapsed; but the cause was soon discovered to be in the city's scaven-

gers' work of cleaning the streets by means of a stream of water issuing from a "fire-plug" directly opposite the church, thus lessening the power. There was a lively time in explaining the situation, for the organist could not speak Italian, and the foreman of the gang did not understand English. However, the stream was finally checked, the organ recovered its wind, and the service proceeded.

The following letter has been recently reprinted in some of our Church papers. It is excellent padding for the silly season, and good reading at all times for the timid souls to whom the revival of every beautiful custom is 'calculated to give offense.'

CINCINNATI, April 24, 1868.

REV. C. C. TATE:

DEAR SIR:—I have been informed that in St Paul's church, Columbus, of which you are the rector, Morning and Evening Prayer are introduced by a procession of boys and men, which, entering at the front door, proceeds up the aisle to the chancel, the boys singing what is called a processional hymn or psalm, and that the boys (about fifteen in number, and one man) are habited in surplices. As this is a very novel and serious innovation on the usages of our Church, and calculated to give offense, I beg very kindly to ask you whether the statement is correct, and if so on what grounds you have adopted the practice and vindicate its lawfulness. I refer particularly to two points—the procession with singing and those who compose the procession being habited in the dress appropriate to clergymen.

I remain your friend and brother,

CHAS. P. MCILVAINE,

Bishop of the Diocese of Ohio.

The clergyman to whom the above was addressed, believing that he had a right to a surpliced choir, and that it could lawfully sing in aisle or chancel, persevered in the "serious innovation," and was presented for trial. When the court convened, it was discovered that there was no law 'calculated' to apply to the case and it was dismissed. Mr. Tate continues doing a good work in the Church, now nearly thirty years, and is yet in his prime. He still favors a vested choir, "where it may be had," though he can sing and "proceed" without one. He is now in the diocese of Chicago.

An Air Castle

BY FRANK H. SWEET

It is more inaccessible than any of the castles of medieval times, for its drawbridge is too frail for aught except squirrels and fairies, and its moat can only be passed by a pair of buoyant wings. And although its keeper, the wind, never draws the bridge, he ever seems on the point of doing so, and it sways and trembles, and rises and falls, like the waters of a restless sea.

There is one of the castles before my window as I write. It is far out on the slender branch of a lofty elm, and even from my window I can see it sway to and fro, to and fro, with an easy, restful motion.

Its owners are gentlefolks, for their ways are reserved and courtly; and they treat each other with distinguished consideration, even in the common ceremonies of life. And they are always dressed in rich blacks and oranges and whites, and they make elaborate toilets in the morning, and after their baths and meals, and before retiring at night. I like to watch their stately, graceful motions, and can almost imagine the pretty compliments which the owner of the castle is paying his fair ladye.

They are never boisterous or noisy, and if some ill-mannered bird intrudes upon

their privacy they quietly ignore him. As they silently wait for his departure I can imagine the shrinking and repulsion they feel at such rudeness.

When they first commenced to build I wondered if my existence would be recognized socially, or whether I would be calmly overlooked with the rest of the plebeian world. But I need not have felt any misgivings. My neighbors were inclined to be social, and I soon found that they were quick to recognize any friendly interest, and that they had a delicate way of showing their appreciation. As the days went by, and I watched them skillfully weave the network of their pensile castle, I began to receive more and more assurance of their social intentions. At first they confined themselves to inquiring glances, as though they would determine my character; then they ventured nearer and nearer, branch by branch, until one day they took possession of the window sill and made a critical examination of my room. The next day I scattered some bread crumbs on the sill, and they condescended to accept my hospitality.

Soon after, the ladye of the castle withdrew herself to her private apartment, and I only saw her at rare intervals in the early morning, or late in the evening. Her spouse wandered pensively from branch to branch, singing dainty little love ditties, which occasionally rose into sweeping strains of triumph. Sometimes he flew down to my window, as though for companionship, and talked to me in soft chirps and twitters. I knew that he was telling me about his happiness, and I longed to assure him of my sympathy; but being afraid of disturbing his confidence I always remained very quiet. And I think that he understood me, for his visits were continued, and once or twice he even came into the room and remained for a few seconds on my table near the window.

When he returned to his castle I always longed to a company him and take a peep at the delicately marked eggs which I knew his chatelaine was guarding so carefully.

During the last few days he has seemed restless and uneasy, and I notice that he makes frequent visits to the door of the castle, and that he usually has something in his beak. I am spending most of my leisure at the window now, and am in constant expectation of seeing a group of princes and princesses issue from the castle door. And I am wondering if the parents will remember me in their happiness, and bring down the little ones for my inspection, and if they will take them away to some bird resort where superior educational advantages are to be found.

In the Highways

III.

A DAY'S VISITING

You write, dear Mella, that you would like to know just what kind of people one meets in the highways, and just what needs theirs are. You will never know the whole of this till you go and live yourself in the lives of those whom, for Christ's sake, you would help. Then you will find the society in the highways absorbing in its interests.

Domestic economy, even the millinery and general "fig-leaf" problem, and educational questions, are so much more interesting in Poverty alley than in Aristocracy

avenue; you find yourself on the *other side* of things; the great and lesser charities and the hospitals—perhaps you have been interested in bazaars and other work for these; now, you, in the persons of your friends of Poverty alley, are asking and receiving their benefits, or, sometimes, suffering from their mistakes. And the tremendous labor question in its many phases. You have had work done for you; now you are doing the work. Have you sought cheap labor? Have you, directly or indirectly, helped on the terrible sweating system? Look once into this damp, dark basement where a woman sits fifteen hours daily at her sewing machine, making pinafores at eight cents a dozen, earning, if she is quick at work, perhaps twenty-five cents a day.

The other side of the domestic service question is another revelation of the highways. You have seen the trials of the mistress; now you see the trials of the maid. Yet even this side sometimes makes me sorry for the ladies. If they could see the burrows where girls "out of a place" congregate, and hear the conversation after the visits to the employment office and interviews with would-be employers, they would consider too great no effort towards cleansing the highways, for, after all, Poverty alley makes or mars, in great measure, the purity and peace of Aristocracy avenue.

Yet it is not so much systems or classes that we deal with in this work, but with individuals, and among souls there is no graded classification. Each has its own existence and need and calling and destiny. How has our Blessed Lord taught us this! How often it was *one* whom He called to follow Him; *one* afflicted body which He healed; *one* ignorant or questioning soul whom He taught with heavenly wisdom! It was *one* blind man whom He saw as He passed by, *one* woman drawing water at the well. The Good Shepherd leaves the flock to seek the *one* that is astray. And in our mission work there is always, for the moment, just *one* soul.

But if you wish, Mella, to know some of these, our *ones*, will you come with me for a day of visiting? I am sure you will never go into the highways on Christ's errands without first asking Him where to go, without asking Him to go before you and with you. You will be happy if you may go into the abode of His Holy Presence, and, filled sacramentally with His own life, go out to minister to these lives in the highways. So you need not fear to carry your gifts, though they seem mere crumbs. The few small fishes and loaves were sufficient for the great multitude, when the disciples took them *from the hands of Jesus*.

I suppose our great aim in all this work is to show our friends of the highways where they may find the wedding garment, and to gather them in to the marriage feast; and I think you will be surprised, Mella, as you try to point people to Baptism and the other blessed privileges of the Church, to see their strange apathy, and to hear the inconsequential reasons offered for deferring or rejecting these privileges. The very common "I'm not good enough to be baptized," is a natural outgrowth of certain religious teaching which is abroad, and those giving this answer are often ready for reasoning and the consideration of the thought that Baptism is not a reward for being good, and of the question: "Do you want your sins forgiven?"

But when the reply is: "I've got along without Baptism, and I believe in doing the best you can without any forms," there is a harder way before one. Just such an objector is the husband of the pretty little woman in this house where we will first call; when a few days ago we asked her if she would not like to have her child baptized, she answered, "Yes, it would be kind of nice;" then she remembered her own mother, long dead, and that she, a Church-woman, had faithfully presented her children for Baptism; and as we spoke further, she knew that she truly desired to give her own darling this greatest of all good gifts, but the husband's word must decide the question, and now listen to his answers as we consult him: "I've been just as well off without Baptism and lived a pretty good life, too." "Many others whom I know have done very well without Baptism." "It's only a form, anyway." "It is a matter of opinion; just as people think." "The Bible says 'dust to dust,' and I believe in cremation, so I don't believe in Baptism." "Ministers, and the most famous ones, would not be ministers if it was not for the dollars and cents"—another reason. "I've traveled a good deal and seen everywhere different customs." "I don't believe in Baptism, anyhow."

This is the conclusion of the whole matter, so for to-day we can only leave the man to think over it all, while we place the child upon our intercession list and ask the little one's Father in heaven to bestow upon her this precious gift which her father on earth refuses her.

In the next house is a child for whom we are saying our thanksgivings, since God in His own time has conquered the mother's rough and obstinate opposition to the little one's Baptism. The woman is not only an absolute unbeliever, but really glories in blasphemous scoffing at religion, and you can hardly imagine a more painful and discouraging task than the effort to win that child for Baptism; but one day, after many months of arguing and pleading—it was one day of special prayer for the knowledge of where to cast the net—we found the mother and child ill, and stood in the untidy room (not being asked to sit down), and after some words of sympathy and the gift of a picture (designed until that moment for another child), which brought to little Annie's languid face the first smile which for weeks had been there, and to the mother's face a responding smile, we returned to our old appeal and received the old refusal. For a half hour we stood, begging at intervals for the child's Baptism, and were always answered, "No." At last I turned my question into a new form: "If a priest comes here will you refuse to have Annie baptized?"

"No."

"Very well, I will go at once to the Mission House and ask one of the clergy to come to you."

As I turned away, Mrs. A. said:

"There's a woman down stairs who has an unbaptized baby, you'd better see her."

So I stopped long enough down stairs to find a sunny-faced English woman, a stranger in the city, who would be glad to bring her baby to the "English Church" now that I had told her where it was. And within an hour one of our clergy had come to little Annie and she was a Christian child.

(To be continued)

Book Notices

The Victory of Ezry Gardner. By Imogen Clark. New York: Thomas Y. Crowell & Co. Price, 75c.

One of the strongest portraits of a genuine New England character. Too distrustful of his own ability to cope with his fellows, the heroism that underlies his retiring disposition comes out in its fullness when he braves the angry waves of his beloved sea to save a summer visitor's life. This forms the climax of the victory. The touching companionship between Ezry and his pony is most exquisitely portrayed. The story is a short one, but full of deep pathos and beauty.

Cleg Kelly, Arab of the City; His Progress and Adventures. By S. R. Crockett. Illustrated. New York: D. Appleton & Co. Price, \$1.50.

With the possible exception of a sin against good taste in introducing a "chamber of horrors" into one of the chapters, Mr. Crockett's most exacting admirers will be completely satisfied with this picture of the life of a street arab in its many strange phases. Incidentally, there are given studies of Scottish life, in both town and country, with each of which the writer seems equally familiar. It is refreshing to note, in this admirable novel, how lavish of character delineation and incident Mr. Crockett can afford to be, in contrast to so many modern writers of fiction, most of whose frail ventures would be strengthened noticeably by even one-fourth of the "material" which is found, in rich profusion, in this successful story of the "Progress and Adventures of Cleg Kelly."

The King's Stirrup. A Tale of the Forest. By Elizabeth Harcourt Mitchell. Illustrated. S. P. C. K. New York: E. & J. B. Young & Co.

The story is of the times of King William Rufus, when the subject Saxons, dwelling in the forest, were allowed to keep no dogs but such as were so small as to be able to pass through the king's stirrup. This was to protect the deer. The penalty for killing a deer, to the dog was the cutting off of his fore paws; to the owner, was the burning out of his eyes and the cutting off of his right hand. This beautiful, brave story of the forest describes the life of a noble Saxon family under the oppression of the Normans, driven from their estate and taking refuge in the forest. The tragic interest culminates in the killing of a deer by their pet hound and the preparation for the horrible penalty, which Elfric seeks to undergo to save his brother. The accidental death of the king delivers the prisoner. There are charming sketches of convent life and finely drawn characters of soldier and saint.

Adventures in Criticism. By A. T. Quiller-Couch. New York: Charles Scribner's Sons. Price, \$1.50.

The ventures and adventures of Mr. A. T. Quiller-Couch (who in this volume emerges from the mystery enveloping the identity of "Q") have been chiefly in the realm of romance, so far as the knowledge of most of his American admirers went. To British readers, however, he is known as the author of weekly articles in *The Speaker*, from whose columns these short papers, dealing with authors and books, have been reprinted. They are forceful, brilliant utterances on a wide variety of literary topics, coming together here from poles so far asunder as, chronologically, "Chaucer" and "Mr. Anthony Hope;" artistically, "Poets on Their Own Art," and "The Poor Little Penny Dreadful." There is not a page from which one may not derive some profit (if only the intellectual vigor resulting from dissent from some of the author's radical propositions), and more pleasure, while it may be truly asserted that there is not a dull paragraph in the book.

What They Say in New England. A Book of Signs, Sayings, and Superstitions. Collected by Clifton Johnson. Illustrated. Boston: Lee & Shepard. Cloth, 263 pages. Price, \$1.25.

One is surprised at the amount of superstition and nonsense that is still in the air of our older communities, and presumably not less in the newer portions of the country. There is not much belief in the most of it, perhaps, but it

certainly does color the thought and, to some extent, influence the action of uneducated people. Nearly all in this volume was gathered in Western Massachusetts, and is mostly by word of mouth. Much of it seems very silly, but we have reason to believe that it is all in use, or has been during the century, as current expressions and talk in the country districts; the writer can recall much of it among the memories of his childhood. As these quaint sayings and queer fancies pass away with the advance of thought and social progress, it will be very interesting to turn to such a collection as this, and very amusing to note the foolish signs and sayings which our forbears took so seriously.

Notes of the Night, and other Outdoor Sketches. By Charles Conrad Abbott, M. D. New York: The Century Co. Price, \$1.50.

The night side of nature is one that very few observe reflectively and sympathetically, and this fact adds value to the first paper in this pretty volume. It is, indeed, worthy in itself as a graceful contribution to current literature, but is all the more deserving of attention because it helps us to appreciate a daily recurring condition of life of which we take little note, and thus enlarges our experience and increases our happiness. Through twilight and moonlight and starlight and darkness, the author takes us in his rambles, walks, and talks, lounges and listens, turning night into day for a better purpose than social dissipation. Birds and beetles, owls and fire-flies, woods, winds, and waves, all contribute to the mystery and charm of the night. But night is not noisy and obtrusive, like the day, and he must be in a receptive frame of mind who would bring light out of darkness. Other papers of the volume are observations of things in nature which are generally but little observed; perhaps to some they may not seem to be worth observing, but it is in little things that nature reveals herself most intimately, as it is in the still, small voice that God speaks to the soul.

Teachers' Meetings, their Necessity and Methods. By H. Clay Trumbull. Philadelphia: John D. Wattles & Co. Cloth, Price, 30 cents.

It goes without saying that a Sunday school of any considerable magnitude cannot be efficiently conducted without frequent meetings of teachers for conference with each other and advice from the pastor or superintendent. There are some excellent suggestions in this little book as to the conducting of such meetings. One point of special value is made clear; namely, that the leader may help more by questioning the teachers than by doing most of the talking himself. The following order for dealing with the lesson in class is suggested: (1) What is said (attention to the words of the text)? (2) What is meant (understanding of the text)? (3) What is this to us (application)? (4) How shall this be made clear (illustration, adaptation)? "A teachers' meeting ought always to be of a conversational character," not a meeting for a lecture. It is necessary, says the author, to discuss the "how" as well as the "what" of teaching the lesson. The teachers must help each other by suggesting uses and applications of the truth as suited to different ages and conditions. Particular questions may be assigned to individual teachers beforehand, and those who are diffident about "speaking in meeting" may bring in written answers and suggestions. The fact is, teachers' meetings may be and ought to be made most pleasant and profitable to the teachers themselves aside from any value they may have by way of preparation for teaching their Sunday classes.

Criminal Sociology. By Enrico Ferri, Professor of Criminal Law and member of the Italian Parliament. New York: D. Appleton & Co. Pp. 284. Price \$1.50.

The study of criminal anthropology has been greatly developed in recent years, and the conclusions reached cannot be safely disregarded by any who are interested in prison reform and public morality. It is only by patient scientific investigation and the application of the principles established by such study, under the guidance of sanctified common-sense, that the great

problems of crime can be solved. Amongst those who are devoting themselves to this study none stand higher than Professor Ferri. The results of his investigations are now put before the English speaking world in this excellent translation and abridgement of his original work. His general principle is that the only satisfactory method is to inquire into the causes which are producing a criminal population and to do away with them (so far as possible). He contends that codes of criminal law, however skillfully framed and faithfully executed, will never materially diminish the volume of crime. The only effective way of grappling with it is to remove the causes from which it springs. How needful this is and how it is to be done is shown by him in this book with great fullness and force. No one who is interested in this great theme can afford to be ignorant of Professor Ferri's treatment of it, and no sociological library will be complete without it.

The Helpful Science. By St. George Mivart. New York: Harper & Brothers. Cloth, pp. 178.

"The Helpful Philosophy" would seem to be a name more true to the nature of the work before us. The author prefers to call it "science," because it is concerned with our doing as well as knowing. "The task here undertaken," he says, "is to show that the helpful science of philosophy is not only a basis and support absolutely necessary for all physical science, but that it is no less the foundation of ethics and of all right conduct." The question is as to the grounds of certainty in thought and as affecting life. Is all knowledge relative, as taught by Hume and Hamilton and Mill and Spencer, or do we know objective realities and universal truths? The system of "relativity" (the theory that we know only our own subjective feelings and have no knowledge of anything existing outside of our own impressions) he calls "Sensism," while this "helpful science" he calls "Intellectualism." In language that is not technical he discusses the metaphysics of first principles and lays firmly the foundations of morals and religion in the five self-evident propositions which are absolutely irrefragable—to deny them reason would stultify itself—viz, (1) our own existence and our knowledge of it; (2) our knowledge of objectivity through the faculty of memory; (3) the validity of logical reasoning; (4) the certainty of the principle of contradiction; (5) the reality and significance of truth. Mr. Mivart thus summarizes the philosophy for which he rightly claims the name of "helpful." "Intellectualism lays its foundations in the deepest truths accessible to the human intellect, and accounts for and harmonizes the declarations of consciousness by recognizing our substantial and re-existent being. It supports and enforces moral teaching and firmly establishes the basis of all religion. Finally, it affirms and justifies its own truth in distinctly apprehending the declaration of our primary intuitions, which contain their own self-evidence, and are recognized as so containing it."

Thomas Whittaker's announcements for the forthcoming season include a number of very attractive books in several departments of literature: "Historic Churches of Paris," by Walter F. Lonergan, profusely illustrated by Brinsley S. Le Fanu; "Tudor Queens and Princesses," by Sarah Tytler; "The Longfellow Year Book," selected from the poetical and prose writings of the poet; "A Madonna Calendar for 1897," containing six photogravures of famous paintings of Madonna and Child, with selections from the poets; "Gentle Jesus," a Life of Christ for Little Folks, with numerous illustrations; "Thomas Alva Edison," a popular life of the great inventor; "Popular Telescopic Astronomy," how to make a two-inch telescope and what to see with it, by A. Fowler, F.R.A.S. In theological literature he will publish "Heaven Every Day or Common Sense Christianity," by Theodore F. Seward, author of "The School of Life;" "Modern Substitutes for Christianity," by G. W. Shinn, D.D.; "Faith and Social Service," being the "Lowell Lectures" for 1896,

by George Hodges, D.D.; "The Inspiration of History," by James Mulchahey, S.T.D. In fiction, the same house will bring out the following: "The Wardship of Steep Combe," by Charlotte M. Yonge; "Behind Manhattan Gables, a Story of the Time of Peter Stuyvesant," by Edward A. Rand; "By the North Sea; or, the Protector's Granddaughter," by Emma Marshall; "Playmates," by L. T. Meade; "Ruhainah, the Maid of Herat; a Story of Afghan Life," by Thomas P. Hughes; "On Schedule Time," by James Otis, author of "Toby Tyler"; "The Sign of the North Star," by Annie Key Bartow; "Little Wintergreen," by Caroline F. Little; "The Girl of the Dower House," by Agnes Ciberne; "Abigail Templeton," by Emma Marshall.

Magazines and Reviews

The Pulpit for July opens with an excellent sermon by Dr. Pickard, of Louisville, Ky., on "Christ, Humanity's Universal Magnet," in which it is shown how ethics and all mere human theories and efforts necessarily fail to draw men to their highest end, viz, God. "Israel's Golden Fruitage" is the title of a sermon by the Rev. J. B. Whitford. Dr. Eobob, of Denver, discourses to business men, and Dr. Wilson to the graduating class of the University of Southern California. And last there is "A Flower Sermon" to children, by Dr. Farrar, of Canterbury, which is very beautiful and a good model for children's sermons. In this sermon the Dean is subdued and quiet, and consequently admirable and worthy of imitation.

The August *Atlantic* gives us a charming article on Reminiscences of Mrs. Stowe, by Mrs. James T. Fields; Prof. Paul Shorey, of the Chicago University, discusses the "Present Condition of Literary Production;" Mrs. Catherwood begins a story illustrative of life in a prairie town; Henry D. Sedgwick, Jr., has an out-door paper, in which he goes canoeing with Montaigne; Lafcadio Hearn, the naturalized Japanese critic, writes about Japanese art:

"To a little girl of eleven," Mr. Hearn explains, "I showed some engravings representing famous European beauties."

"They do not look bad," was her comment. But they seem so much like men, and their eyes are so big! Their mouths are pretty."

The mouth signifies a great deal in Japanese physiognomy, and the child was in this regard appreciative. He then showed her some drawings from life in a New York periodical. She asked, "Is it true that there are people like those pictures?"

"Plenty. Those are good, common faces, mostly country folk, farmers."

"Farmers! They are like *Oni*," (demons) "from the *jigoku*" (Buddhist hell).

"No, there is nothing very bad in those faces. We have faces in the West very much worse."

"Only to see them," she exclaimed, "I should die! I do not like this book."

Books Received

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

CHARLES SCRIBNER'S SONS

King and Parliament (A.D. 1603-1714). By G. H. Wakeling, M.A., Fellow of Brasenose College, Oxford. (The Oxford Manuals of English History, Edited by C. W. C. Oman, M.A., F.S.A.) 50c.

Bar Harbor. By F. Marion Crawford. Illustrated by C. S. Reinhart. 75c.

Stories by English Authors. Scotland. Containing: The Courting of T'nowhead's Bell, by J. M. Barrie; The Heather Lintie, S. R. Crockett; A Doctor of the Old School, Ian MacLaren; Wandering Willie's Tale, Sir Walter Scott; The Glenmurchkin Railway, Prof. Aytoun; Thrawn Janet, R. L. Stevenson. 75c.

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The Household

The White Rosebud

BY MARTHA A. K'IDDER

Once to the sunny South a stranger came,
 And to the youthful pride of manhood strong
 Death seemed an awful contrast, but ere long
 He sickened of a sore disease. His name
 Alone his nurses knew; they could not know
 What hearts might wait for him, far, far away,
 Yet tenderly they watched him day by day.
 For Jesus' sake they soothed the stranger's woe.
 And in the quaint old church, to them so dear,
 The stranger oft had knelt, and at the Feast,
 The table of the Lord. Each day increased
 Their Christian love and kindness, and their fear
 Lest he should "pass away." He "fell asleep"
 Without a single message or a word
 For those who loved him, and they never
 heard
 From whence he came, or who for him might
 weep.
 And in the churchyard he was buried; sweet
 The flowers laid upon the new-made mound,
 The Christian love that chose the sacred
 ground!
 As if about a brother's grave they meet.

Into the quaint old church, with ivy green
 About its windows twining, came one day
 A fair young girl, and as she knelt to pray,
 A pure white rosebud in her breast was seen.

It was the Lord's day, and the service o'er
 The maiden rose with faltering step and slow,
 In deepest mourning; as she turned to go,
 The people lingered by the old church door.

They knew her not, and oft at twilight tell
 How pale she was, how beautiful her face!
 And how she went to that last resting place,
 The stranger's grave, and fast her hot tears fell.

And kneeling there with clasped hands, she
 prayed
 In silence, then her lips the rosebud pressed.
 'Twas held one moment to her throbbing
 breast,
 Then gently on the stranger's grave 'twas laid.

Grace's Choice

BY ALICE AUGUSTA SMITH

"But why will you persist in having your own way and calling it principle? I should think that this time you might make it a principle to do as the rest want you to."

Agnes Lawton's tone sounded vexed, and Grace Morton looked up from her sketching, an equally sharp retort ready on her lips, but she changed it to a gay "Be sure you're right, then go ahead."

"How can you be so sure you're right?" Agnes replied. "On one side a hot, disagreeable trip to the city to pay a bill because you fancy that woman needs it. On the other, twenty people made happier by your joining them, to say nothing of your own profit and pleasure."

"That's just it, Aggie," Grace said, regretfully, "I do so want to go."

"And you're ascetic enough to choose what pains instead of what pleases you?"

"No, but I'm experienced enough to understand how easy it is to let our desires blind us to our duties."

"Well, why won't another day do? The Hawleys go home on Friday and to-morrow will be our last chance to go to the old Hawley farm and see the balanced rock, even if we might climb the mountain some other time."

"I know," Grace said, "and I'm very sorry about it. Mr. Hawley has told me so much about his boyhood on the place, and I'm more than anxious to see it; but

to-morrow is the trip to the mountain, Wednesday, to the old mill, Thursday, to the canal, for all of which I've made positive engagements, and so it goes. There is so much to see and enjoy I'll have to give up something. I really don't feel that I ought to wait until next week, for two reasons. I believe Mrs. Howe really needs the money, and it slips through one's fingers so easily up here that I want to put it out of my power to do a mean thing."

"But she disappointed you about your dresses," Agnes protested; "neither were finished when they should have been, or she would have had the money before we started. I'd let her wait now."

"Oh, no, I don't believe you would, Aggie," replied Grace. "When Mrs. Dean asked me to give the work to Mrs. Howe she told me that it would be well done, but the poor woman could keep only a few customers just because her daughter's frequent illnesses obliged her often to be slow about finishing. That's how it happened this time. I told her I would call for them when I was in town, after a few weeks, but she has taken the pains to secure my address and send them. That is why I think she needs the money. I can't send it by mail, for I don't remember the street or number, though I know the house. It's in one of those small back streets, and I can find it easily, but couldn't even describe it clearly to mother."

"Then there's your fare to the city," argued Agnes.

"That doesn't count. I should have had to make the trip soon, any way, and can attend to everything at once. Aggie, dear," she said, taking her friend's hand and speaking low and earnestly, "I'm sorry to disappoint you, but I know just what it is to have sickness in the house and need money. When poor Tom was our only wage-earner it used to seem hard and cruel to me for people to keep back money they owed him and that mother and I needed so much, while they provided themselves with pleasures or luxuries, and I took some resolutions then as to what I should do when I was earning for myself, and I can't forget them now."

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Agnes sighed. As long as Grace would joke or argue there was some hope of her giving in, but when she was solemn and earnest like that, there was no use saying another word.

And so it happened that while Agnes, in cool mountain dress, climbed into the wagon with the merry party of picnickers, Grace was speeding toward the city. It proved a hot, disagreeable day in town, and when at last, tired and overheated, with her other business finished, Grace started to look for Mrs. Howe's residence, she couldn't help longing for the cool mountain air, and wondering if perhaps she had not been really indulging a foolish whim in choosing to come to the city.

After a somewhat lengthy search she found the house, and was admitted by Mrs. Howe to the little sitting room littered with sewing, and far too warm and light for the comfort of the pale girl on the couch in the corner.

"I'm surprised to see you in town on such a warm day," said Mrs. Howe; "it must be so cool and pleasant up at Carsdale."

"I did find a great difference," Grace answered, "but business before pleasure, you know, and I had something to attend to in town and thought it would be an excellent chance to pay you for my

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dresses. I know where there is sickness money is very much needed."

There was a sympathetic tone to the girl's voice that went straight to Mrs. Howe's heart. The tears rose in her eyes as she said, in a voice trembling with feeling, "That's very true, and it means a great deal to me to get this money just now. Poor Carrie is so weak and sick, and the city is so oppressive for her; I've tried and turned every way to see if I couldn't get a few weeks for her somewhere in the country, but the board is always more than I can afford to pay. Last week our church visitor called and I was speaking to her about it, and she promised to get Carrie two weeks in the Church Vacation Home. Only yesterday she wrote that Monday there would be a vacancy, and to be sure to send her then as there was always great demand for rooms. Your money comes right in time. Without it Carrie couldn't have gone, and perhaps there would be no other chance this summer. It's very kind of you, Miss Morgan, to have taken the trouble to bring it to me," the little woman continued, encouraged by a look of sympathy in Grace's face; "very few would have thought to do it. A good many people have been very kind to me, I must say, but you've no idea how hard it is often to get along in summer. People speak of winters being hard for the poor, and no doubt they are for some, but summer is always my hardest time. Then people are away, and there's so much expense with summer dressing and summer outings that very often it's late in the fall before I can get paid for my spring and summer work. So you can see how grateful I am to get this."

It was with a light heart that Grace took her trip back to Carsdale. She could listen now without a trace of regret to Aggie's story of the day. The ride up the mountain, the visit to the large rock that gave a hollow sound when struck, and swung a few inches up and down when they stood on it as if balanced upon some unseen support, the queer little red school-house with the tiny wood stove in the centre, and the straight-backed seats all painted pale blue and covered over with "the jack knife's carved initial."

"It's almost as good, Aggie dear," she said, gaily, "to hear you tell of it all as to have seen and enjoyed it myself. And I'm not sorry I went, even if the Hawley's do think it very queer of me, for truly I haven't seen a sunrise since I came to Carsdale half so beautiful as the gladness that shone in that woman's face and chased away the worried lines, like the sun chases away clouds, and all because I took a little pains to pay what I owed."

Keeping Faith With the Children.

"If that's a falsehood, mamma," said a child who had been reproved for making a fictitious excuse, "you told one yourself last week to Mrs. B—. You said you would meet her at three o'clock, and you stayed by the fire reading until it was too late, and then sent her word you had been unavoidably detained."

A mother had promised to assist in the

entertainment of some working girls, but, feeling disinclined when the evening arrived, she desired to excuse herself. "But you promised, mamma," pleaded her young daughter, "and those girls will be so disappointed. They were disappointed at the last meeting because Mrs. S— said she would talk to them, and then sent word she was 'quite worn out.'"

Boys and girls in business life often take lessons in bad faith from employers! "Why did you not tell Mr. C— that you had not received his letter?" asked a man of a girl clerk. "How could I tell him what was not true?" "Miss Blank has not been long enough in business yet," said a lad from his desk. "Hereafter, Miss Blank, when you have any little difficulty with your conscience, just call on me, and I'll answer for you."

Some who would be shocked by direct falsehood are careless about keeping promises, and betray confidences without scruple. If the young people under their influence do not leave the path of truth altogether, they walk it uncertainly.

A woman who was about to undergo an operation that might prove fatal, remembered, a few moments before the entrance of the surgeons, that she had not fulfilled a promise. In case of her death or long illness, excuse would be made for her; but a girl had trusted her, and failure to keep her word might cause her young friend serious embarrassment. Her neglect flashed through her mind as thought flashes in supreme emergency. She rose from her bed, found the necessary letter in her desk, wrote some directions, and, a moment later, heard the ring that announced the arrival of the surgeons. But she had been faithful to her promise.

A school teacher had resigned her position, and was about to move to another town. On her last day in the primary department, she took an apple from a little fellow, promising to return it to him after school. So many things demanded her attention that her promise escaped her mind until she suddenly recalled it in the evening. The night was cold, the snow was deep, and there were heavy drifts on the country road to the child's home; but none of these things moved her. She had to leave by an early morning train, and she could not be sure that any one in the house would fulfill a promise to take the boy an apple with a message from her. So she selected a rosy one and set out through the drifts, arriving at the cottage with her dress crusted with snow. The little fellow was wide awake in bed in the common sitting-room and bedroom. At the sound of her voice he stood up in his night-dress and cried: "Oh! it's teacher, and she's brought my apple. She always does what she says."

"It's too bad you should have had such a tramp through the snow, ma'am, for a little thing like that," said the mother;



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"but he has worried terrible about that apple. I never remember his talking so about anything before."

"Ah! dear Mrs. Arnold," said the teacher in a lower voice, "I don't think it's a little matter to break a promise to a child. He has always trusted me, and I cannot tell what harm I might do him if I betrayed his trust. My own father and mother broke no promises to their children, and I try to honor their memory by keeping faith with others."

And as she went out of the door she heard the cry of the child: "I knew teacher would do what she said."—*Sunday-school Times.*

THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

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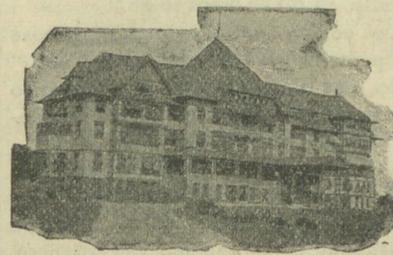


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Children's Hour

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

The Anti-Swearing League

BY ELIZABETH STINE

"Hurrah for our side! Three cheers for Hilton High School!" shouted Ray Wilder as he burst into his mother's sitting room one Saturday evening in May.

"Why, Ray! you deafen me. Can't you be a little less noisy, my son?" said his mother. "Moderate your raptures a trifle," said sister Nell, putting her hands to her ears.

"I think baseball is jolly, Ray, and I'm glad your side won. Wish I were a boy instead of a horrid girl. I'd wear long pants and play baseball every Saturday," put in little Julia, who, everybody declared, ought to have been a boy, because of her predilection for boyish sports, and her hatred of girl's garments. Every one laughed at Julia's outbreak, while Ray patted her on the head and said: "You would have made a jolly boy, sis, and no mistake," which was sweet praise to the child.

"But, mother," said Ray more soberly. "I don't like the way the boys swear. They have an oath for everything. Taey are only about five or six who don't swear, and ladies are coming to these match games. I'm ashamed of the fellows."

"Do you never swear, Ray?" asked Mrs. Wilder, somewhat anxiously.

"Never, mother. None of our crowd does," he answered. Nothing more was said until the sisters had gone to their room for the night and Ray was alone with his mother. "Mother, I want to ask you something. Jim and I talked it over this evening. You know there are all sorts of clubs and societies. Do you think we could have an anti-swearing league?"

"Could you make it a success, Ray?" asked his mother.

"Well, momsy, it's this way. You see the boys let me lead mostly—I mean our crowd does. Jim and I think that if the half dozen who don't swear could form a society we might sort o' run things," said Ray.

"How, my son?"

"Well, we would get all the members we could. They can't have any kind of a game without our fellows. We are the best players, and you see if we won't play when there is swearing, there's got to be no swearing, or no game. What do you think, mother?"

"I hardly know yet, Ray. The crusade against swearing is right, but whether you have influence enough to hold your league together is doubtful," answered his mother.

Ray sat thinking a long time. Then, as he rose to go to bed he said: "I intend to try, anyway."

Ray was sixteen, large and strong, at the head of his class, and the most popular boy in the school.

He was not a perfect boy by any means. His temper was so violent that

his mother dreaded to see it roused, and her daily prayer for Ray was that he might master this fiery temper.

He was brave and fearless, and when not provoked to an unreasoning wrath, most persuasive and persistent in accomplishing a purpose. Fortunately for his mates he had most excellent home training, and seldom led his followers wrong. His ability and willingness when aroused to "lick" a boy did not detract from his popularity, as he was usually that boy's best friend afterwards, for Ray was always ashamed and sorry after a fight.

On Monday morning a slip of paper was given to each of "our fellows," calling a meeting after school, in Wilder's barn, to transact "important business."

"Boys," began Ray, "did you notice the swearing at the game Saturday?"

"Yes," said Johnny Benton, "the air was pretty hot out there; smelled of brimstone most of the time."

"I guess father wouldn't let me go any more if he knew how the fellows swear," said Ted Cameron, the minister's son.

"Well, I swore once, but I never wanted to again," put in big George Simpson.

"Why!" asked Jim Gray.

"Dad heard me," said George, at which there was a general shout; for Simpson Senior was renowned for his prowess at the end of a rod.

When the laugh subsided Ray spoke again.

"Jim, if I thought you fellows were willing, we'd form an anti-swearing league."

"What good would that do? We don't swear," burst in Ted Cameron.

"I don't care who swears so I don't," observed George.

"Jim and I thought," Ray went on, "we might break up the swearing at the ball game. We fellows about run them, anyway, and if we refuse to play with the swearers, we might do it. You see we might have a club or society with a constitution and by-laws like the men, and take in members and 'blackball,' too. There would be no baseball for the fellows who swear, see?"

"They'd call us Mollies and Susies," said Johnny Benton.

"Let 'em! I'll lick any fellow that calls me Mollie or Susie," and the keen eyes flashed at the thought.

"Well, but, Ray, suppose we fail?" said Ted. "Then they'd laugh and jer at us. You know there is a crowd that calls us 'goodies.'"

"Boys," said Ray, and a deep undertone of earnest purpose rang in his voice, "if we determine not to fail, we'll not. I have been ashamed of our school more than once. It is known as the most profane school in the county. There is to be a big double match game in June against the Woodside high school. If we begin now we can't fail. We'll not go into this thing thinking 'fail,' but we've got to

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On account of the International Fair to be held at Toronto, Sept. 1-12, 1896, the Wabash Railroad will sell excursion tickets from Chicago to Toronto at one fare (\$12.40) for the round trip. Tickets will be on sale and good going August 31st to Sept. 3rd, inclusive, and will be good for return passage until Sept. 14th. Train service first class. For maps, time tables, sleeping car reservations, etc., call at Wabash Ticket Office, 97 Adams street, or write to F. A. Palmer, A. G. P. A., same address.

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win or we are 'Mollies' or 'Susies.'"

"Hurrah for Ray!" burst out Ted Benton, and the others joined heartily.

Ray's speech carried the day. The Anti-Swearing League was formed with five members.

The crusade against swearing in the Hilton school began then and there. The boys drafted their by-laws, and then quietly canvassed for additional members among the better class of boys in the school.

When the members reached fifteen this notice was posted on the door of the high school building:

"Be it hereby understood that we, the undersigned, have formed an Anti-Swearing League for the purpose of stopping swearing at the baseball games.

'Be it further understood, that we will not play baseball with swearers.

"Any boy who will quit swearing can become a member of the league."

Then followed the fifteen names, headed by Ray Wilder's.

Consternation sat on the faces of the "swearers," for this would exclude them from the usual Saturday game.

Some of them bluffed, some of them sulked, while others hastened to sign with mental reservations. But Ray and his friends were on the alert, and when an oath was reported that boy was notified that his absence from the next game would be desirable.

The plan worked so well that it broke up profanity in the Hilton high school.

When the skating and coasting season came on the swearing boy was politely, but firmly, conducted away from the sport.

In the marble season the same rule prevailed.

So popular did the league become, so notorious for the good work accomplished, that other schools formed leagues to prevent profanity.

Ray had a few fights at first, I must confess; but, in controlling others, he learned the necessity of self-control; and thus "The Anti-Swearing League" was a means of grace to its founder.

Cotton

Do you know of what your little calico dresses are made; your summer hose and your dainty night-gowns? They are made of cotton. Did you ever see a field of cotton, or even a cotton bud that some friend had in a "curiosity box"?

I have seen such a bud or ball, but never have I seen a field of cotton plants; yet this much I know about it. Man has a great deal of work to do in order to plow the ground and sow the cotton seed, harvest the crop, build mills and huge machines for weaving—and, oh, dear me! what not? Yet all man's work would be in vain did not God "give the increase." If He did not send the sun and rain would the plants thrive? if He did not make man intelligent would machines and mills be constructed? Learn to think of these things.—E. D. Preston.

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Late Suppers

The old tradition that to eat anything just before going to bed is sure to produce indigestion and render sleep impossible is now happily exploded. It is not good, as a matter of fact, to go to bed with the stomach so loaded that the undigested food will render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest. Some physicians have declared, indeed, that a good deal of the prevalent insomniacs is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation. Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, like oatmeal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case on cold winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well-cooked gruel is better, and in our climate, during the cold months of winter, should be the retiring food of every woman who feels the need of food at night.—*Canada Lancet.*

Cooling Drinks

A few drops of kolofra in a glass of ice water make a very agreeable drink for a warm afternoon. Iced tea and coffee and iced lemonade are also refreshing, and for the quenching of thirst nothing surpasses a draught of plain soda, with no cloying syrup to detract from its refrigerent effect. To partake of iced milk when one is very warm is to invite sudden congestion, for though milk itself is both wholesome and innocent, it is not easily digested by every one, and should always be taken in sips, with a slight interval between each. A dash of lime-water in a glass of milk will not affect the taste of the milk, and will render it digestible to a delicate stomach. Raspberry shrub, a teaspoonful to a glass of water, is a pleasant drink, and a spoonful of currant jelly mixed with water is also pleasant and cooling. No one should drink freely of iced water on a hot day. It is better for health's sake to keep the drinking water of the family in bottles on the ice, having previously boiled it, to destroy any germs which may carry infection, than to break ice into the water itself. Perfectly cold boiled water is innocuous. Boiled water is sometimes objected to on account of its flat and insipid taste, owing to the escape of air and natural gases in the boiling. It may be partially aerated again by a thorough shaking. Certainly for small children, whose palates are less discriminating, while their digestive organs are liable to be more delicate, boiled water is always safest, and should be used in hot weather.

In the summer days there should be pure water within reach of the household pets—the cat, the dog, the parrot, or any other animal which belongs to the home and shares the care of the mistress or her children. If one is going away for a day or two, this provision for the comfort and welfare of the pets must not be forgotten. It is a heart-breaking thing, which occasions long remorse, to return from a visit or a journey, and find that a pet in one's absence has died of needless neglect.—*Harper's Bazar.*

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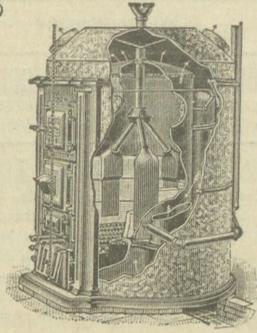


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