

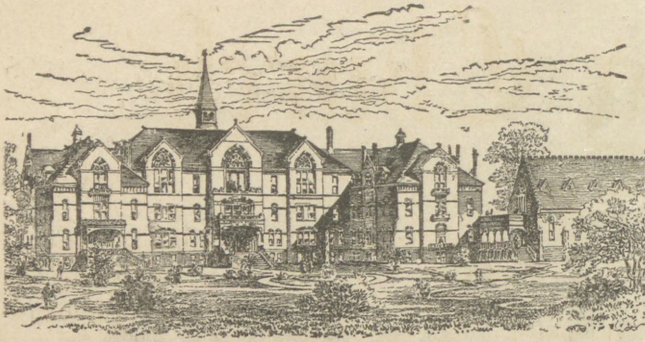
# The Living Church

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MADELINE

Page 404.



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## The Living Church

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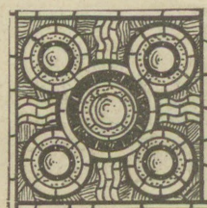
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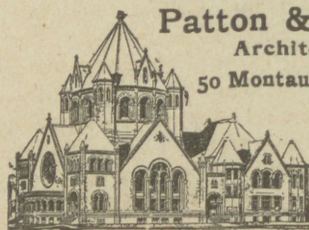


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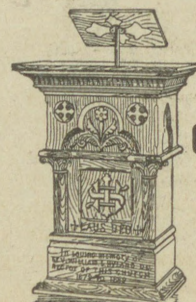
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# The Living Church

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

VOL. XIX. NO. 16

CHICAGO, SATURDAY, JULY 18, 1896

WHOLE NO. 925

## News and Notes

DURING the past week Chicago has been a scene of excitement and the centre of an extraordinary political movement in which the whole world is interested. The solidarity of civilized mankind is too real for one member to suffer without affecting those most remote. The tremendous revolution in the financial policy of the United States, proposed by the Chicago convention, if accomplished, will be felt to the uttermost ends of the earth. Financial failures in Australia and in the Argentine Republic several years ago, are a hindrance even to this day to the enterprise and prosperity of nations. Such a change as the impulsive politicians at Chicago endeavored to inaugurate with cheers last week, would convulse the world, and go far to convince mankind that republics cannot be trusted. But there is no danger that the American people will allow Altgeld to shape their policy or Tillman to teach them manners. The Republic has faced a more serious issue than this, and has come out of it better and stronger. The common sense and common conscience of the people will prevail. Meantime, hard times may be harder before confidence is restored at home and abroad.

ONE of the novel speculations indulged in by the author of "Looking Backward," seems to have been brought into practical effect. We are told that on a recent Sunday it was possible, through the medium of the electrophone at Pelican House, Shaftesbury avenue, to follow the service at a number of places of worship in London. In most cases the preachers were heard with great distinctness, the most perfect being the Rev. W. J. Dawson, Highbury Quadrant. The list also included Canon Barker at Marylebone, Canon Fleming, Mr. Cardwell, Mr. Kitto, Mr. Haweis, and Dr. Pentecost, of the "Presbyterian Church of England." It is thought that invalids and others will not be slow to take advantage of this method of worship. Undoubtedly it will be useful to reporters for the press.

UPON the death of the late Shah of Persia, his son, Muzaffer-ed-Din, reigned in his stead. This prince appears to be a man of somewhat enlightened instincts and aims. Besides certain decrees designed to ease the burdens under which his subjects have lived in times past, he has now taken a step which is doubtless in the direction of a more settled system of government. This is the announcement that his eldest legitimate son is the heir apparent to the throne. The establishment of the right of hereditary succession would help to obviate the rivalries and jealousies which always occur where the succession is a matter of doubt, and is left as the prey of the strongest or the most unscrupulous. There is reason to

believe that the new Shah intends to extend to his Christian subjects at least the same protection which they enjoyed during his father's reign.

THE Rev. Allen Edwards, Jr., of All Saints', Lambeth, makes the following announcement in his parish magazine, of special services for workmen: "I propose to have a service on three of the Thursdays in June, at 5:30 in the morning, lasting twenty minutes, to catch the men as they go into work at six o'clock, at which there shall be earnest prayer, hearty singing, reading of God's Word, and a short address. There will be hundreds of country nosegays in the pews, which the men are asked to take away with them to remind them of the next service, and to remind them also that the God of Nature is the God of Revelation as well. It will be the fervent desire of all that this departure may be crowned with the success it deserves."

THE Bishop of Peterborough, in response to a press deputation, promised to give a lecture on his visit to Russia, at Northampton early in autumn, for the benefit of the orphan fund of the Institute of Journalists. Moscow, the Bishop said, is the loveliest city in the world, and the grandeur of the coronation function was thrilling. His Lordship brought back with him many souvenirs of Russia and Russian society, as well as of the coronation itself. The Bishop said he was received with the utmost distinction, as representing the Anglican Church, and everything was done to make his visit memorable and pleasant. He had a private interview with the Czar before the coronation, and found him "a charming man of great culture and discernment who speaks English most fluently." The Czaritza he found very beautiful. A fuller account of his visit to Russia will be looked for with interest.

THE new edition of the "Tourist's Church Guide" gives remarkable evidence of the steady advance going on in England in the improvement of the services of the Church, the greater frequency with which the Holy Communion is celebrated, and the growing appreciation of the nature of divine worship. The Eucharist is celebrated weekly in 7,062 churches. This is more than the whole number of Episcopal church edifices in the United States. There is a daily Eucharist in 474 churches; an increase of about 70 in two years. Altar lights are in use in 3,568 churches, against 2,707 two years ago, and 1,136 ten years ago. The chasuble is worn in 1,632 churches, more than three times as many as in 1886. Incense, which was used only in 66 churches ten years ago, is now found in 307. The so-called "eastward position" obtains in 5,964 churches. Since its failure in the attack on the Bishop of Lincoln, the persecuting society called the "Church Association" has

almost ceased to rely any longer upon the "arm of the flesh," and has contented itself with appeals to the bishops, and the fitting out of "vans" for the dissemination of its tenets in the rural districts.

MESSRS. J. W. WOOD and Silas McBee have been furthering the interests of the Brotherhood of St. Andrew, having been sent as a deputation to invite the clergy and laity of the Church of England to attend the international convention to be held next year. An important meeting was held at the Church House, Westminster, for the purpose of formally organizing the movement in England. Mr. G. A. Spottiswoode presided, supported by Earl Nelson. Speeches were made by Messrs. Wood and McBee, and the meeting proceeded to elect a council for England, with Mr. Spottiswoode as president. It is proposed to hold a large meeting about the middle of this month, to place the objects of the Brotherhood before Anglican Churchmen, objects which, as Earl Nelson said, would be the best kind of Church defense.

EXCESSIVE meat eating, says the author of "Diet in Sickness and Health," is the cause of much chronic ill-temper. "The half-oxidized products of albumen form urates and uric acid, which, circulating in the blood, produce both mental and moral disturbances."—A patient in a hospital in Lyons, under treatment for a persistent hiccough, was asked to show her tongue, and while it was held out the hiccough ceased. This is a simple remedy, and worth knowing. It might also be applied to the cure of some other evils of which the wagging tongue is the cause.—"There is nothing new," says *The Times-Herald*, "in the demonstration that a dog can live for months after the removal of its brain. Scientists have lived for years without hearts, to the very great misery of luckless beasties that chanced to fall into their power."—"The revival, or rejuvenation, of the degree of B.D. is a noticeable fact," says *The Observer*. "There is manifest a disposition in some quarters to make that degree mean more than it once did. Many who earned, or at least obtained, the title long ago have never felt disposed to insist upon it, any more than college graduates have cared to air their B.A."—"Queen Victoria, it is stated," says *Electricity*, "has permitted the installation of the telephone at Windsor Castle, Osborne House, Balmoral, and Buckingham Palace. The Pope also favors the telephone, and has had it installed in the Vatican. It is stated that he has gone so far as to permit confessions by telephone, but priests are forbidden to grant absolution by telephone."—Fools and fanatics are not all dead yet. At a recent meeting of the Sabbath Alliance a preacher related, amid much applause, that he had prevailed upon his parishioners at Dumfermline to cease desecrating the Sab-

bath by taking a bath, and he was sure the good people of Glasgow would have the courage to go and do likewise!—Speaking of plagiarism, a writer in *The Scottish Review* says: "It all depends on a writer's powers of assimilation. As Lowell put it: 'The question at last comes down to this—whether an author have original force enough to assimilate all he has acquired, or that he be so overmastering as to assimilate *him*.'"

### Reduction of Appropriations

The Missionary Jurisdiction of Montana has met the proposed curtailment of clerical stipends depending upon the grant of the Board of Missions by the following suggestion, which, having met the approval of its convocation, will be forwarded to the general secretary for the Board's consideration.

Montana has for several years, with but one exception, stood first amongst missionary jurisdictions in the amount of her contributions to mission work, averaging over a thousand dollars annually. Not only this, but a goodly number of dioceses fall below her. This honorable position has been gained by every parish taking hold of the mission cause and pushing its claims. Having done her duty in this respect, she naturally feels that the proposed reduction will be, if not unjust, a hard one upon those missionaries under the Board. To protect them, and to set forward an example, she has pledged herself to raise fifteen hundred dollars during the next year. Having stood by her work nobly in the past, she hopes that with the greater tasks undertaken, her offer to the Board will be accepted, and with Iowa, and Western Texas, obtain the appropriation hitherto granted her.

### Diocesan Secretaries

For the convenience of the secretaries who are at this time sending out the annual convention journals, we give the following list of changes and additions among diocesan secretaries since the issue of the almanacs. Perhaps some of our readers can supply the omissions. It has been remarked that some of the new secretaries seem to be unacquainted with the rule requiring them to send journals to the secretaries of all dioceses and jurisdictions, missionary jurisdictions particularly neglecting this duty.

- Arkansas—Mr. J. M. Daggett, Marianna.
- California—Rev. Mardon D. Wilson, San Francisco.
- Dallas—
- Iowa—
- Lexington—Rev. R. Grattan Noland, Covington, Ky.
- Los Angeles—Rev. Milton C. Dolten, Riverside, Cal.
- Marquette—Mr. F. P. Midlam.
- Washington—Rev. Arthur S. Johns, Rockville, Md.
- Alaska—
- Asheville—Rev. Hardy H. Phelps, Fletcher, N. C.
- Duluth—Mr. C. F. Hendryx, Sauk Centre, Minn.
- New Mexico and Arizona—Rev. W. H. Fenton-Smith, Phoenix, Ariz.
- North Dakota—Rev. C. Turner, Devil's Lake, Spokane—
- The Platte—Rev. George A. Beecher, North Platte, Neb.
- Western Colorado—Rev. Hiram Bullis, Glenwood Springs, Col.

### Canada

Announcement reaches us of the death of the Rt. Rev. William John Burn, D.D., the Lord Bishop of Qu'Appelle, after but a few days' illness. He was only 42 years of age at the time of his death. The late Bishop was educated at St. John's College, Cambridge, of which he was

a foundation scholar. He took his B.A. degree in 1874, coming out amongst the Wranglers in the Mathematical Tripos of that year. He was ordained deacon in the same year by the Lord Bishop of Ely, and was advanced to the priesthood by the same prelate the following year. After serving a curacy at Chesterton, Cambs, for the space of two years, he was appointed to the vicarage of St. Paul, Jarrow-on-Tyne, which he held for five years. In 1881 he became the vicar of St. Peter's church, in the same town, and remained there until 1887. In 1890 he was appointed to the vicarage of Coniscliffe in the county of Durham, and three years later, on the resignation by Bishop Anson of the see of Qu'Appelle, he was offered the vacant bishopric by the Archbishop of Canterbury. Dr. Burn was consecrated Bishop in Westminster Abbey on the 25th of March, 1893, by the Archbishop of Canterbury, assisted by the Lord Bishops of London, Bangor, Christ church, (N. Z.), St. Andrew's, and Bishops Mitchinson and Anson. Dr. Burn was an attractive and impressive preacher, and won every one with whom he came in contact by his gentle manner and tender sympathy.

### St. Luke's Hospital, New York

The work on the new St. Luke's Hospital is being rapidly pushed, and the authorities hope that the work will be completed by the time set for the formal opening and dedication of the buildings, St. Luke's Day, Oct. 18th.

Although the hospital has not been formally opened, ten of the wards are in use, and 169 patients are being cared for. Such of the buildings as are to be done by October, will contain thirteen wards, besides the accident ward and the isolated ward. These will accommodate about 273 patients. The main parts of the buildings are already completed, with the exception of the dome which crowns the central structure, known as the Administration building. Further pavilions will in time be erected.

The Pathological building has only just been started. It is to stand to the northwest of the Norrie pavilion, and is to be connected with the Administration building by a corridor. The building is to be three stories high, and it is expected that the work which will be carried on there will not only be a great help to the hospital, but to the whole profession. The edifice will be devoted wholly to the use of pathological experts in the detection of various diseases, both by microscopic and chemical examination.

Another building upon which work will be begun before long, is the ambulance house. At first there will only be two ambulances. This building is to stand to the northeast of the Minturn pavilion.

A few days ago the statues of the four Evangelists were put in position on the pedestals placed at regular intervals around the base of the dome. The statues are of marble, and have already been on exhibition. That of St. John occupies the southeast corner of the dome, where it will face the cathedral of St. John the Divine, just across the street. That of St. Luke occupies the southwest corner; St. Matthew, the northeast, and St. Mark, the northwest. The capstone of the dome has been placed in position, and the scaffolding is being prepared for the erection of the stone lantern, which is to support the huge cross at the summit.

The accident ward and the operating ward will be opened as soon as possible. The trustees are satisfied with the new site from actual experiment with the working of the hospital since its removal there, and have great expectations for increased usefulness of the institution. Aside from the superior accommodations of the new buildings, the fresh air, which is a feature of the elevated land of Cathedral Heights, and the magnificent views on every hand, will be great aids in driving away illness. Few of the great hospitals of the world have so splendid a location.

### New York City

St. Stephen's church is unfortunate in the illness of its rector, the Rev. Charles L. Treat, who is suffering from nervous prostration. The church will discontinue its services during the summer season.

At the church of the Redeemer, the Rev. W. E. Johnson, rector, the Brotherhood of St. Andrew has fitted up one of the upper rooms in the church building, for the use of all the men of the parish on two evenings of each week, for social intercourse.

At the pro-cathedral mission, the fine processional cross recently presented to the cathedral corporation, and accepted in its behalf by Bishop Potter, bears the Catholic prayer, *Requiescat in pace*, in reference to the late Rev. Dr. Miles, long a worker in "Old Epiphany mission."

The Sisters in charge of St. Mary's Free Hospital for Children have begun their fresh air work, utilizing for such patients as can be transferred to it, the summer hospital at Rockaway Beach. There are now 76 patients under care where the sea breezes on the coast of Long Island greatly aid recovery.

There are now on exhibition at the La Farge studios in this city, two stained glass opalescent windows, one representing "Christ in the Temple," and the other, "The walk to Emmaus." They have been designed and executed for Trinity church, Rock Island, Ill., and are fine specimens of glass art.

Grace Mission Industrial School teaches sewing to both boys and girls. There are classes in carpentry. Dressmaking has been taught the girls. During the past year there have been 13 teachers, 104 pupils, including 43 boys and 61 girls. In the carpentry classes there were 30 pupils, with an average attendance of 24; and the dressmaking class had 20 members.

In her missionary journey around the world, Mrs. A. T. Twing is accompanied by the Misses Stokes, daughters of Mr. Anson Phelps Stokes, of the church of the Heavenly Rest. The party expects to reach London on the return trip next spring, and to be back in the United States at the beginning of summer.

St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, has established at its parish house a printing department. It has been able to do all the printing for the parish at about half the usual cost, and has done outside work, giving employment to deserving persons. It has also done much printing in Chinese, Swedish, Armenian, and Syrian.

The New York School for Training Young Hebrews, a branch of the work in this city of the Church Society for Promoting Christianity amongst the Jews, has completed a very successful year of work, with appropriate closing exercises. Seven of the boys have passed examinations with credit; four of them as prescribed by the board of regents of the University of the State of New York, and three for entrance to the freshman class of Columbia College.

The Girls' Friendly Society of New York has just opened its vacation house for the summer season, at Cold Spring Harbor, on the shores of Long Island. An effort is making to raise additional funds for the support of the central office of the society in the Church Mission House. About \$2,000 is needed, and the central council has appropriated about a quarter of this sum, looking to the branches in the various parishes to contribute the balance, with the co-operation of friends. The office greatly adds to the effectiveness of the society.

The Floating Hospital of St. John's Guild made its first trip to the guild's seaside hospital at Staten Island, Wednesday, July 8th, and from now until the end of the warm weather the barge will make daily trips, Sundays excepted, carrying sick children and their mothers out where they can get the health-giving ocean breezes. On board the Floating Hospital on this first trip there were seven trained women nurses, under the charge of the new matron,

Miss Edith Hopkins. All the nurses have a special knowledge of children's diseases, and a physician accompanies them. A warm meal is given to the mothers, and two rounds of milk to the little ones. By means of this hospital many little lives are saved each summer.

The church of St. Mary, the Virgin, the Rev. Thomas McK. Brown, rector, has cause to be proud of the statistics of this year's graduating class at the General Theological Seminary. All three honor men, and those to whom essays were assigned for the commencement exercises, were regular servers at this parish church. Of the six degrees of B.D. granted to the class, four recipients were regular servers at this church. Of the ten men who were first in their class standing, six were regular, and one an occasional server, at St. Mary's. Of the three prize men, one was a regular and the other an occasional server at this church. There will be three services daily during July and August, consisting of an early Eucharistic Celebration, with matins and vespers. An effort is making to raise additional funds for the fresh air work of the parish.

The New York branch of the Guild of All Souls has dissolved its organization. Its officers have sent a circular to its members announcing that fact, and requesting that such of its members as may be willing should unite themselves with the branch of St. Mary, the Virgin, in this city. A number have already taken this course, and the funds of the New York branch have been turned over also. The change was induced by the greater privileges given to members in the church of St. Mary, the Virgin, in the way of requiem Celebrations, other offices and meetings, and the fact that there was the permanent use of an altar at which members might regularly assemble. Long and serious thought was given to the question of change. The branch of St. Mary, the Virgin, has extended a most cordial welcome to all the others.

The changes at the church of the Incarnation are rapidly progressing. The end of the chancel will be removed back six feet, and will occupy a hallway which now runs behind. This space will be added to the choir. The entrance to the chapel on 35th st. will be lowered to the level of the sidewalk, and a passage constructed beneath the new chancel. The former infant class room will be converted into a choir room. The present seats behind the altar will be removed, and the altar placed against the east wall. Stalls for clergy and for 40 men and boys of the new vested choir will be constructed. The organ will be placed above the old vestry room, with a key board on the south side of the chancel. The walls will be re-decorated. On the north wall a bronze memorial to the late rector, the Rev. Dr. Arthur Brooks, will be erected opposite to that of his brother, the late Bishop Brooks, and similar in execution.

The formal opening of the grounds of Columbia University this spring has been followed by the pushing forward of the various buildings there. The construction of the law memorial library is already well advanced. The walls of the Schermerhorn Hall and the Physics' Hall are now fast rising from their foundations. There will soon go up Havemeyer Hall, an engineering building, and university hall, the latter erected by the alumni, and to contain a memorial hall, a gymnasium, and college theatre. Near the Columbia site, at the boulevard and 120th st., lies the land purchased for Barnard College. Plans for two buildings are nearly finished, and the work of their construction is expected soon to begin. According to these plans, Barnard's initial buildings will be a hall of sciences and a hall of arts.

The medical division of St. Bartholomew's clinic treated 1,070 new patients during the past year, besides calls at the homes of the sick. The surgical division of the clinic has treated 1,404 new patients, and 5,145 return cases, making a total of surgical treatments, operations, and dressings, of 6,549. The patients have represented, not merely the district around the parish house, but an area extending to the whole

city and its suburbs. A night clinic has been maintained, with large attendance. All ages and religions have been treated, there having been, during the year, 3,145 new patients, each of which has made an average of eight visits, making a total of 24,863 applications for gratuitous treatment. These patients have been questioned in every case, and it has been found that they were unable to pay a doctor for services, and in a majority of cases were unable to attend institutions whose sessions were held in the daytime, as they were compelled to labor by day.

The work of construction of the cathedral of St. John the Divine has not yet gone beyond the foundations, and the ground between 110th and 112th sts. is now merely encumbered with granite piers, heaps of dirt, and lofty derricks. The old Leake and Watts Orphan House, that has stood here for more than half a century, is still intact, and services are held under the cathedral management in its chapel each Sunday. Work on the cathedral has been advancing slowly this spring, so slowly that it is impossible to predict the date at which the contractors, Sooy Smith & Co., will have completed the chancel, which will be the first part of the edifice built. It is nearly three-and-a-half years since the corner-stone was laid, and at that time there were 250 men working on the foundations. At present, however, there is little doing on the work. When completed the structure is to be by far the most conspicuous and imposing object in this region, which will eventually have the most remarkable architectural group in the United States.

The Church Settlement House, of this city, is to have for summer use a large farm house and several acres of land, near Smithtown, Long Island, which have been placed at its disposal by Miss Maria Wood, of Garden City. The intention is to utilize this as a place where parents who are unable to leave the city themselves may send their children, and where all, both children and adults, may enjoy country air, healthful outdoor sports, and good sea bathing, at no greater cost than would be necessary to sustain life in the city. The charges are \$2 a week for adults, and \$1 for children. Except in extraordinary cases, the length of each visit is limited to two weeks. Residents from the Church Settlement will be at the summer house throughout the season, so that children will not be left to the care of strangers. Efforts will be made to render the season a time of real instruction, as well as recreation. Classes will be carried on in out-of-door sketching, and talks on the natural sciences, accompanied by excursions for the collection of specimens, etc. Like all the other undertakings of the Church Settlement House, this is a venture of faith. There will be many expenses which the very moderate prices for board cannot be expected to cover, and for which funds are needed. It is felt by the managers that two months of such summer work will do more to advance the cause which the Church Settlement House represents than a whole year of conflict against the baleful conditions of the city life of the poor. Many of the working classes will not consent to accept fresh-air charity, yet suffer in the city through the hot months because unable to pay ordinary country board for a short outing. To these the Church Settlement summer home is intended to furnish opportunity that may prove a blessing. The Church Settlement cadets are to have a camp of instruction at the farm, and any other boys who will submit to military discipline are invited to join them.

### Philadelphia

The church of the Holy Spirit celebrated the sixth anniversary of its organization on Sunday, 5th inst. At the morning service the Rev. Samuel H. Boyer, priest in charge, celebrated the Holy Communion and preached the anniversary sermon; and at Evensong, an address was delivered by Archdeacon Brady.

The boys' battalion of the church of the Saviour, 130 strong, under command of Major William S. Lloyd, left town on the 11th inst., for a

week's encampment at Cape May Point, N. J. Many of their parents and friends have made arrangements for a sojourn at the Point during the period of the encampment. An invitation has been extended to Vice-President Stevenson, who is expected to be at Cape May on the 15th inst., to review the battalion on that day.

November seems a good way off, yet the ladies of St. Mark's church and their friends are already making preparations for holding a large bazar and "merchianza" in aid of St. Mary's, the colored mission of St. Mark's, which is to open in the now nearly completed Horticultural Hall, Broad st. It is proposed to have the various booths represent cities, universities, and seminaries. The word "merchianza," was originally applied to a festival given during the British occupation of Philadelphia in Revolutionary days, and with which the ill-fated Major Andre was prominently identified, both as a manager and a participant.

The celebration of the "Glorious Fourth" in Independence Square was under the auspices of the Society of the War of 1812. It began at 10 A. M., with the singing of the national anthem by the united German singing societies, numbering over 1,000, and 500 girls from the public schools, the accompaniment being given by three combined orchestras. To this succeeded the invocation by the chaplain of the society, the Rev. Horace Edwin Hayden, one of the assistant priests of St. Stephen's church, Wilkes-barre, Pa. The Declaration of Independence was read by Congressman Robert Adams, Jr., who stood on the identical spot where that great instrument was first read to the citizens, July 8, 1776, and he used the same printed copy which had been in service 120 years (less four days) previous. Addresses of a patriotic nature were made by several prominent citizens and officials, mainly Churchmen; and glancing over the roll of members, it will be found that at least two-thirds, if not more, are Churchmen from the three dioceses of the commonwealth. The exercises were interspersed with vocal music, and concluded with the rendering of "America" by the singers and orchestra amid a scene of intense enthusiasm.

The church of St. Peter's-by-the-Sea is a summer congregation, and owes its existence largely to the efforts of two Philadelphia clergymen, the late Rev. E. H. Supplee and the Rev. W. H. Graff. On Sunday, 5th inst., an event of unusual interest took place at the morning service, when a handsome Latin cross was blessed and placed upon the altar. The service was in charge of the Rev. Louis K. Lewis, a resident of Philadelphia, though canonically a priest of the diocese of New Jersey. The music was of a very high order, under the direction of Prof. Walter S. Johnson, of this city, assisted by several Philadelphia ladies. The memorial cross is of brass, three feet high and nearly two feet wide, handsomely embossed. At its three points and the centre are figures representing the four Evangelists, and at the base of the cross is the following inscription: "In memory of the Rev. Enoch Hooven Supplee, born July 27, 1827, entered into rest Aug. 14, 1895." This church is only open during the bathing season; and the services are in charge, almost exclusively, of Philadelphia clergymen.

A solemn and affecting scene was witnessed on Monday afternoon, 6th inst., in Trinity church, Southwark, when the Burial Office was said by the Rev. H. F. Fuller, rector, over the mortal remains of three young lads who were drowned, on the 3rd inst., in Big Timber creek, N. J., while each was trying to save the other. The rector was assisted in the service by the Rev. J. Alan Montgomery, priest in charge of old St. Peter's, and the Rev. Isaac Martin, M. D., assistant at Gloria Dei. At the close of the office Bishop Whitaker made a brief address, speaking in touching terms of the young heroes who had gone to their deaths trying to save each other from a watery grave. He compared their spirit of unselfishness to that of the Lord Jesus Christ who, while on earth, had lived and died that others might be saved. Hymns were

sung by a children's choir, composed of the combined singers of Trinity, "Old Swedes," and St. Peter's churches, under the direction of Elvin O. Smith, organist of Trinity. These three lads, Willie Schulze, 14 years old, and the two brothers, August and Charles Uhde, aged 18 and 13 years, respectively, were general favorites among down-town people. Side by side their remains were privately laid to rest in Northwood cemetery.

On Thursday evening, 9th inst., the Rev. Dr. and Mrs. Thomas C. Yarnall celebrated the golden anniversary of their wedding by a reception at the rectory of St. Mary's church, West Philadelphia, of which parish Dr. Yarnall has been rector 51 years. The house was handsomely decorated throughout, and many valuable and appropriate gifts were received. Mrs. Yarnall was assisted in receiving by her three married daughters, Mesdames W. W. Keen, J. Lochars, and J. B. Halsey. There were present over 100 clergymen of the Church, including Bishop Whitaker, and nearly 500 of the members of St. Mary's parish, besides many other guests. Dr. Yarnall is the fifth member of his family to celebrate 50 years of married life, and during the half century death has not removed any member, except their parents, from their households. Dr. and Mrs. Yarnall were married July 9, 1846, at the home of the bride's parents, who lived in a house next door to the present rectory, in what was then known as Hamilton village. The groomsmen and both bridesmaids are still living; they were unable to be present, but sent their congratulations. Since their marriage, Dr. and Mrs. Yarnall have been blessed with nine children and 13 grandchildren, and all are living. When Dr. Yarnall became rector of St. Mary's, in 1845, the congregation worshiped in a little frame church, which has since given place to the magnificent Gothic edifice, containing a splendid mosaic memorial altar, built in Rome, Italy, at a cost of over \$30,000, and which was one of the attractions at the Centennial Exhibition of 1876.

### Chicago

On Sunday afternoon at 4:30 the corner-stone of the new Calvary church was laid on Monroe st., near Kedzie ave. The Rev. Dr. Morrison officiated, in the absence of the Bishop. The choir, clergy, and Sunday school marched in procession from the present place of worship to the site of the new church, singing "The Church's one foundation." The new edifice is to be picturesque Gothic in design, and will seat over 300 people. Some memorials already in possession of the parish, and other new ones, are to beautify the interior. The opening services will be held on Sunday, Sept. 6th. The architect is Mr. John Sutcliffe whose interesting articles in THE LIVING CHURCH have called forth much favorable comment.

The ninth annual meeting of the Woman's Guild of St. Peter's church was held on Thursday, June 25th. Service was held in the church, the sermon being followed by a celebration of the Holy Communion. A happy surprise was the presence of Mr. Thomas and part of the choir, their music adding greatly to the fervor and beauty of the service. Luncheon was served in the parish house at one o'clock, over 60 persons enjoying the bountiful repast. This was followed by the business meeting at which reports of work accomplished during the past year were made by the heads of the various committees, and the rector's appointments for the coming year were announced.

On the evenings of July 1st and 2d, St. Peter's choir gave a concert for the benefit of their encampment fund. The programme was excellently rendered, and the financial results were most satisfactory.

Many of the rectors and choirs of the city are enjoying their summer outing at the present time. The choir of St. Andrew's church has been spending the past two weeks at Fox Lake, Ill. Grace church choir left on the 6th inst. for a short stay at Gogebic Lake, Mich.

## Diocesan News

### New Jersey

John Scarborough, D.D., Bishop

LAMBERTVILLE.—The institution of the Rev. Herbert Stanley Smith into the rectorship of St. Andrew's church, was an event of more than ordinary interest, being coincident with the retiring of his father from the charge of the parish, and the celebration of 45 years completed in the active ministry of the Church.

Morning Prayer at 11 o'clock, was read by the Rev. Dr. Baker, dean of the Convocation of New Brunswick, and president of the Standing Committee of the diocese; the Rev. Dr. Newlin, rector of the church of the Incarnation, Philadelphia, and president of the Standing Committee of Pennsylvania, reading the Lessons. The sermon, by the Rev. Professor Richey, of the General Theological Seminary, was a masterly charge upon the rights and duties of the clergy and the laity, in their relations of rectors and vestrymen.

Bishop Scarborough conducted the service of institution. The newly instituted rector conducted his father to the seat in the sanctuary specially assigned to the rector emeritus; and was, in turn, seated in the rector's chair by the Bishop. He then administered the Holy Eucharist to his congregation. Four priests, besides the Bishop, took part in the service—the Rev. Joseph H. Smith, who had two days before kept the golden jubilee of his ministerial life; the Rev. Elvin K. Smith, and his two sons.

After the service, two memorial windows, of finely painted glass, from the factory of Lavers & Westlake, London, were unveiled, the four priests referred to in the inscription on the tablet, standing about the Bishop, while he formally blest and dedicated the windows to God's glory, as a part of the sacred edifice. One window has for its subject St. Timothy, as a boy, instructed by his grandmother, Lois; the other, St. Augustine, seated beside his mother, Monica, with clasped hands and tender gaze, looking westward, across the blue Mediterranean. Monica was that faithful Christian matron to whom St. Ambrose, of Milan, had said, long before, "It is not possible that the son of so many prayers and tears can be lost." Between the two windows, a brass plate, set upon the wall, is inscribed:

To the Glory of God, and in grateful memory of a Pious Grandmother and a Sainly Mother, through whose gentle teachings and faithful prayers four Priests were given to the Ministry of the Word and Sacraments in the Church of Christ, St. Peter's Day, MDCCCXCVI.

A social feast followed upon the solemnities of the morning, the ladies of the parish having furnished a generous luncheon, for the clergy and other guests, in St. Andrew's Hall. There were after-dinner speeches, and then an hour or two of pleasant talk on the green, under the shadow of the rectory walls and beneath its roof. Later, a general reception, for parishioners and for townspeople, brought hundreds together, with words of kindly welcome to the new rector of St. Andrew's.

### Nebraska

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

New life, largely increased congregations, daily service morning and evening with good attendance, a great increase in the number attending Holy Communion, and mission work in a small town on the outskirts, have followed the advent of the Rev. H. P. Silver as rector of Holy Trinity, Lincoln. St. Andrew's chapel in that city has been severely injured by a recent heavy storm.

The Bishop has had an unusually large number of Confirmations since the council in May. The district presbyters are trying hard to carry organized work into the new districts of the diocese, and their efforts are being seconded by some of the clergy who are willing to take extra work and the cost of travel without recompense.

The church in Crete is being enlarged by the addition of a chancel and vestry, new window

are being put in, and the building receiving a much needed coat of paint inside and out.

The church in Hartington has been fitted with fixed seats in place of the chairs hitherto used, and St. Mary's, Nebraska City, has had its old seats and wainscoting replaced with new and better.

The parochial school carried on by the priests of the Associate Mission, Omaha, recently closed its most successful year hitherto; this school is doing a good work for the Church in the see city, and is a valuable piece of diocesan machinery. The head of this mission, the Rev. L. S. Wattson, proves an efficient missionary, and as such is a great addition to the working force of the diocese. He is now holding a twelvemonth Mission in Papillion, a small town some ten miles from Omaha.

The diocesan girls' school, Brownell Hall, has felt severely the financial pressure of the past three years, as every private school has, but never proved its excellence and the thoroughness of its work as it did at the recent commencement, which was largely attended by a most appreciative audience. The Bishop conferred the diplomas on the graduates; he also presided at the commencement of the Worthington Military Academy, Lincoln, and distributed the prizes. This school, born in troublous times, has proved a success in spite of adverse circumstances.

### Albany

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

MECHANICVILLE.—Nine months ago the Church here was at a very low ebb. In October, 1895, the Rev. Benjamin Hall accepted the rectorship. The communicant list has increased from 10 to over 100; the Sunday school from 25 to 100. Ninety families have been found, with individuals numbering nearly 400. On Ascension Day, there were 60 present at the Early Celebration. Five guilds have been organized, that are doing good work. A vested choir took up their work on Easter Day. In June there were 30 confirmed. Congregations on Sundays are large and reverent. On Saints' days and week days the attendance is from 50 to 60. Quietness and peace reign and a growing earnestness permeates the parish.

### Indiana

John Hazen White, D. D., Bishop

The Very Rev. M. V. Deroonian, D.D., Archdeacon of the Armenian Catholic and Apostolic Church in the United States, and the representative of the Patriarchate of Constantinople, celebrated the Eucharist in St. Paul's church, Hammond, the 5th Sunday after Trinity, at 8 o'clock A. M. There were about 70 Armenians present. At the 11 o'clock Celebration, the archdeacon made an address, which was interpreted by one of the Armenians, and dismissed the congregation with the apostolic benediction, at the request of the Rev. Mr. Moore. Then followed the Baptism of a child from St. James' parish, Chicago, also its Confirmation and Communion, according to the practice of the Armenian Church.

### Pennsylvania

Ozi W. Whitaker, D.D., Bishop

WAYNE.—Independence Day was celebrated at Tonemah, the summer house of the Lincoln Institution, near this borough, with unusual zeal. The Indian girls after breakfast engaged in various out-of-door games. Many of the Indian boys from the Educational Home, Philadelphia, were present, and the afternoon was given to music and dancing in the pavilion. A supper was served on the lawn, for guests and children. A religious service was then held under the trees. Patriotic songs were sung, and the chaplain made an address. The evening was closed with a liberal display of fire-works. A chapel, which has been very much needed, is being erected on the grounds by some friends of the Lincoln Institution, which is to be a memorial of the late Mrs. J. Dundas Lippincott, a prominent Churchwoman.

**New Mexico and Arizona**

**John Mills Kendrick, D.D., Bishop**

The annual convocation assembled in the church of the Holy Faith, Santa Fe, June 18th and 19th. At the Holy Communion on Thursday, the Bishop was the celebrant, assisted by the Rev. Hale Townsend. In the evening the Rev. U. T. Tracy, priest in charge at Eddy, preached the convocation sermon. The Bishop's address to convocation contained interesting evidence of growth in the Church in New Mexico. The addition to his missionary district, of El Paso and counties from Western Texas, has produced an accession of strength. St. Clement's, El Paso, is a thriving, vigorous parish. Independent of this favorable factor, however, and merely in connection with existing missions, there is also ground for encouragement by comparison with last year's statistics. For example, the number of confirmees has more than doubled; the amount of contributions for all purposes is nearly twice as large as in 1895. The sum given to Domestic and Foreign missions is two-fold what it was last year. The work of the clergy has been constant and faithful.

The Bishop drew attention to several important points, among them being the fund for the support of the episcopate, and the organization of parishes. He urged the clergy to visit outlying districts as much as possible, so as to develop Church influence amongst people not regularly in touch with Church ministrations.

The Bishop's appointments for the ensuing year were as follows: Standing Committee, the Rev. Hale Townsend and the Rev. Ed. S. Cross; Messrs. W. L. Bradford Prince and Dr. W. S. Harroun; Chancellor, W. L. Bradford Prince; Treasurer, W. R. I. Palen; Registrar, the Rev. F. Bennett.

Election of delegates to the Missionary Council resulted as follows: the Rev. M. Cabell Martin and W. L. Bradford Prince.

**New York**

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

NEW ROCHELLE.—At the suggestion of Mr. Robert Graham, general secretary of the Church Temperance Society, a coffee house was opened some three years ago, which has grown into an enlarged place, called "The Tavern," located in a newly built and attractive building. The work is self-supporting, and is a great aid to temperance. The rector of Trinity church is one of the trustees.

**Louisiana**

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

For years Baton Rouge, the capital of the State, has had only a plain structure of wood in which to worship. Under the zealous and untiring labors of the present rector, the Rev. J. J. Cornish, an elegant structure of stone and brick has been erected. The style of architecture is Gothic, and the edifice is a pride to Churchmen and others. The altar is properly supplied with altar lights, the Eucharistic and other candles, and is arranged with gradines, etc. At 7 A. M., on June 21st, the new St. James' church was formally opened by the blessing of the memorial altar, and celebration of the Holy Eucharist. At 11 A. M. and 7:30 P. M., there were additional services. Bishop Sessums celebrated, and preached at 11 A. M. and 7:30 P. M.

NEW ORLEANS.—The people of Trinity church rejoice that the Rev. Mr. Guion's injuries in a late railway accident have not resulted as was feared.

HAMMOND.—Grace parish, which was in former years so much indebted to a devoted Church woman, Mrs. C. E. Cate, now in Paradise, is, under the care of a faithful missionary, making progress. It is hoped to inaugurate a series of historical Church addresses in the fall, to be delivered by the New Orleans clergy.

MARINGOIN.—St. Stephen's church is in a rural

district and services are not frequent. The people of the parish are contemplating the organization of a Church Guild, which shall secure funds so that services may not be entirely discontinued. At present services are held at 11 A. M. one Sunday, and at 5 P. M. another Sunday. The Sunday school meets regularly.

**North Carolina**

**Jos. Blount Cheshire, Jr., D.D., Bishop**

OXFORD.—St. Stephen's parish is endeavoring to replace its rapidly decaying church building. The present wooden structure was erected in 1834. Something more than \$2,000 has been given by the people of the parish. Out of this, building plans have been procured, a corner lot adjoining the old church has been purchased, and a foundation for a \$7,000 church has been solidly laid in cement. There remains still in the hands of the treasurer \$430.58 in cash. The little children of the parish have undertaken to build the porch; the Junior Auxiliary, the windows and window frames. The Easter offering from the congregation amounted to \$555, which meant real self-denial, as no missionary obligation was overlooked but was met in full. The community in Oxford is composed, almost without exception, of people of limited means, themselves living simply, in wooden houses, and finding it hard to erect buildings more permanent. The parish has, since the task of rebuilding was undertaken, in 1889, suffered severe losses by deaths and removals, and by changes in the financial condition of the community, which promises less prosperity than was anticipated when the work was begun. Thus while the need of building is greater, the ability to do it is less. A generous friend has given a quantity of excellent tooth powder, which the Junior Auxiliary propose to sell at 50 cents a box, in aid of the building fund. Those desiring to help can address Miss M. E. Horner, Oxford, N. C.

**Pittsburgh**

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

CITY.—The vestry of St. Paul's parish have decided to begin work on the new church building immediately. An eligible lot has been purchased, at the corner of Centre ave. and Watt st., Minersville, and plans have been adopted for a stone church with a seating capacity of 200. By an arrangement of folding partitions between the church proper and the guild room, the seating capacity of the former can be very much increased when necessary. The architect is Miss Elise Mercur. The estimated cost is \$8,000.

SMETHPORT.—The Rev. J. H. McCandless, of St. Luke's church, celebrated the 16th anniversary of his rectorship on the 5th Sunday after Trinity. An anthem composed in honor of the occasion by the organist of the church, was rendered in a most pleasing manner by the vested choir. On the evening of June 7th occurred the 6th monthly choir festival of the parish, at which the anthem was Gounod's "Gallia."

**Maryland**

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

BALTIMORE.—A new memorial window has just been placed in the church of Our Saviour, the Rev. Carroll E. Harding, rector, by Mr. David Little, in memory of his children—Maria Jane, Davis, and John Little. It is a St. Paul window, the head of the Apostle being copied from the celebrated St. Cecilia group of Raphael. In the upper corner appears a sword and a book, the symbols of the saint. The window was made by Mr. H. T. Gernhardt, of this city.

ANNAPOLIS.—The new St. Margaret's church at St. Margaret's was recently consecrated by Bishop Paret. The deed of donation was read by Mr. T. S. Corner, warden.

GUILFORD.—The Rev. Ogle Marbury, rector of Christ church, near here, died on Wednesday,

July 8th, of heart trouble, in the 52nd year of his age. Dr. Marbury was a native of Prince George's Co., Md., and was rector of Christ church, which is the mother church of Queen Caroline parish, about 18 years, having succeeded the late Rev. Richard Hutton. He was, until his fatal attack, in vigorous health. He leaves one child, a son, Ogle Marbury, Jr. Mrs. Marbury died a number of years ago. The funeral took place on Thursday afternoon, July 9th, from Christ church, the Rev. William F. Gardner, of Trinity church, reading the service. The interment was in the church cemetery.

Bishop Paret visited Christ church, during the illness of the rector, and administered the rite of Confirmation to a class of seven persons.

HAGERSTOWN.—A handsome memorial tablet has just been placed in the chapel of the College of St. James', to the memory of the late Prof. Henry M. Onderdonk, M.A., principal of the college from 1869 until his death, about a year ago. The dedication services were very impressive, and were conducted by the Rev. Walter A. Mitchell, assisted by the Rev. Henry E. Cotton and the Rev. H. C. E. Costelle. The tablet, a Greek cross made of brass mounted on black marble, was designed by the sons of Prof. Onderdonk, Dr. Henry M. Onderdonk, and Mr. Andrew Onderdonk. This inscription was chiseled on the tablet:

To the glory of God and in loving memory of Henry Onderdonk, headmaster of this institution, 1869-1895. 'I have fought the good fight; I have kept the faith.' Erected by his former pupils.

**Kansas**

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

As an indication of the needs of some of our Western dioceses and the urgent demand for money for missions, a correspondent writes: "If Kansas had clergy proportioned to her area in the same ratio as Connecticut, we should have above 4,000. If proportioned to population in the like ratio, we should have 400. Kansas actually has, in round numbers, 40. Thirty-one of these are supported in whole or in part either by diocesan or general mission funds. This State is distinctly a mission field. There is no large city. Not one exceeds 40,000 in population. Many sections of the State have not more than one or two large towns in each; the remainder consists of farms and country villages. Western Kansas, for years to come, will be as purely a mission field as Oklahoma or the jurisdiction of the Platte.

"Notwithstanding our great financial and agricultural depression and consequent loss of population, Bishop Millsbaugh will report this year 500 Confirmations, being the largest number in the history of the diocese. We shall also have an aggregate of communicants which ought to approach 5,000. These figures, compared with the last available for other parts of the Church, prove that, though missionary ground, Kansas has not only passed all the missionary jurisdictions in *resultis*, but also 30 dioceses in the number of Confirmations for a year. Our position on the list is lower when estimated by communicants. Eight dioceses surpass us in this particular which have fewer Confirmations. But of these, two have double our population, and all, except Louisiana, have more inhabitants than Kansas.

"The work is managed with scrupulous economy of men and means. Two clergymen (with occasional slight assistance) do the work of Topeka, including a Church hospital, two parishes, and two missions. We also have three missions outside the city, 12 miles south-east, 30 miles north, and 30 miles west, respectively. Thus our territory is larger than Rhode Island. Beside we have no expensive cathedral here; it has been kindly built on paper and printed in one of our Church almanacs. But never a stone has been laid. We worship in our guild hall under many inconveniences. We are waiting the time when God will enable us to build a modest cathedral, and, by His aid, we will build it with Kansas money. Our Bishop does not beg East-

ern funds for luxuries, nor yet for anything for which his own people can or ought to pay.

"The Confirmations in the cathedral parish and its missions have been about 125 in a trifle over a year. We try to do all we can for foreign, domestic, and diocesan missions. We give good returns for missionary funds bestowed by the Church on our needy places."

### Milwaukee

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

On St. Peter's Day, Bishop Nicholson made a pastoral visitation at Trinity church, Baraboo, and confirmed a class of 15, presented by the rector, the Rev. Charles L. Barnes.

The Rev. Clarence H. Branscombe, of the diocese of Fond du Lac, has been licensed by the Bishop to officiate at Fox Lake during the illness of the priest in charge, the Rev. Benjamin W. Bonell.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The Children's Country Home, in the vicinity of Washington, has been open for several weeks and is again doing its kindly work for the little ones. It is a Church institution in its management and influences, though its benefits are, of course, unrestricted. A large addition was made to the house last year, increasing its accommodations, and also its domestic conveniences. It can now receive 40 children at a time. Nearly all of the beds have been given as memorials—many of them of dear little ones passed to the happier life. This summer there is a beautiful new bed given by a children's guild of Trinity church, in memory of their dear pastor, the Rev. Dr. Addison, whose picture, in surplice and stole, hangs over it. The Home is situated in the very midst of the woods which cover the hill on which it stands. Two members of the Sisterhood of St. Margaret have charge of the household. Diversions of various kinds are provided, morning and evening drives are taken by turns, and a special treat, such as a picnic, or a day at the zoological park, not far distant, is given to each company. Often delicate or homeless children are kept far beyond the usual two weeks. A room is fitted up for a chapel, and there, besides the Sisters' offices and the weekly Celebration, a brief morning and evening service is said with the children. On Sunday, short instruction is given in the morning, and in the afternoon one of the city clergy holds service with a simple talk to the children.

On a recent Sunday morning it was announced at Trinity church that it had been decided to change the proposed memorial to the late rector, the Rev. Dr. Addison, and instead of placing a window in the chancel, to make the payment of the debt of \$5,000 and the consecration of the church the memorial. It is felt that this way of honoring his memory would be most pleasing to the rector so long beloved. A young lady of the parish has given \$1,000 as the beginning of the fund, and it is intended to place a tablet of brass or marble in the church, recording that the consecration is in memory of the late rector.

### Virginia

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

A window of rare beauty has been placed in St. Paul's church, Richmond, as a memorial of the late Mr. Adolphus Blair who was for many years the faithful and efficient superintendent of the Sunday school, and vestrman of the church. The window is one of the finest specimens of the work of the Tiffany Co., of New York.

The regular annual meeting of the trustees of the Theological Seminary of Virginia was held in the library on Tuesday, June 23d. The Rev. Beverly S. Tucker, D.D., rector of St. Paul's church, Norfolk, was elected Professor of Biblical History, and also for the office of dean.

The Episcopal High school commencement occurred on June 24th. On the 21st there was the final sermon by the Rev. Berryman Green

in the Seminary chapel. On the evening of June 23rd, the literary societies held their joint celebration when medals were distributed. The closing exercises were at 3 P. M., June 24th, when the various prizes were awarded, and this ended the 57th year of the High school. The session of 1895-1896 is regarded as having been one of the best in the history of the school.

### Oregon

Benj. Wistar Morris, D.D., Bishop

It had been proposed that Bishop Morris' jubilee should be marked by the raising of a fund to be known as the Bishop Morris Jubilee Fund, of which, when it had reached the sum of \$5,000, the income should be used to aid diocesan missions. Over \$1,400 were raised during the convention for this purpose.

### Georgia

Cleland Kinloch Nelson, D.D., Bishop

ATLANTA.—The Bishop has removed his family from No. 302 Peachtree st. to No. 23 Forest ave., and his office to the tower of the cathedral, corner of Hunter and Washington sts., opposite the State Capitol.

The church of the Incarnation, admitted into union with the convention of the diocese at its last session, is the first of the cathedral missions to become self-sustaining. The congregation is sorrowing over the departure of their first rector, the Rev. W. J. Page, whose resignation took effect the 18th.

The Very Rev. Albion W. Knight, dean of the cathedral, expects to sail for England with his family on July 22d; the minor chapter, at its last meeting, voted him three months' absence.

Archdeacon Walton has removed his family for the summer to Tallapoosa.

Within ten months the minor chapter of the cathedral has collected and burned more than \$5,000 of retired bonds. A second batch will be destroyed in the near future. The entire debt has been reduced more than one half within the year.

The mission at East Point is now organized and equipped. Under the title of St. Paul's church, a beautiful building, free of debt, was consecrated by the Bishop on June 28th. The central principle of success here has been harmony.

AUGUSTA.—The Rev. W. W. Kimball has resigned Christ church, Harrisburg, with Waynesboro, Grovetown, and Bayvale, and leaves the diocese July 1st. A new mission is projected for the autumn, for which a plat of ground is deeded to the Bishop.

CORDELE.—The new church at this point is nearly completed, under the energetic direction of the Rev. W. W. Walker, of Americus. It will be called Christ church, by the request of Christ church Sunday school, Savannah, for which it is a namesake, in accordance with the plan set forth by the Bishop in his Advance Guard (composed of children) to allow any Sunday school raising \$500 to give the name to one of the new churches, which they may select. St. James', Marietta, has the honor of being the first sponsor of a new church, and gave its name to St. James' church, Calhoun. The method, inaugurated a few years ago, is beginning to show valuable fruits.

NEWNAN.—The consecration of St. Paul's church was set for July 12th, when it is expected that Mrs. Atkinson, wife of the Governor, will be present, as she organized and fostered the movement which resulted in the possession of a neat and attractive building.

OGEECHEE MISSIONS.—The Bishop has secured the \$1,000 asked for a new church for the negroes of the rice-fields. He has purchased an eligible site near Burroughs station, and the building will be erected this summer.

TOCCOA.—The new church just completed here was opened on Sunday, July 5th, by the Bishop, assisted by Archdeacon Walton. The consecration is delayed until the autumn.

WASHINGTON.—The new church of the Mediator was consecrated by the Bishop on June 21st, and the parish feels the impetus given by the effort and sacrifices involved in replacing the loss by fire a year ago.

WAYCROSS.—The rectory is rented temporarily, as the priest lives at Valdosta, but in less than a year it will be completely paid for, and Grace church will be made the centre of a group of missions.

HAWKINSVILLE.—The building of a rectory is a little delayed, but will probably be accomplished in the autumn, the people seeing the great advantage which will accrue from a resident priest.

### Central New York

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

St. John's church, Marcellus, the Rev. Geo. F. Potter, minister, has just purchased a fine new organ.

On June 22nd and 23rd, the Rev. Philip Nelson Meade, rector of Christ church, Oswego, celebrated the 25th anniversary of his ordination to the priesthood. Sermons were delivered by the Bishop and the Rev. Wm. DeLancey Wilson, of Syracuse. A number of the clergy were present.

### Ordinations

On June 12, in Calvary church, Utica, Bishop Huntington ordained to the diaconate Mr. James Winslow Clarke, a graduate of the divinity school. The Rev. Dr. A. B. Goodrich presented the candidate and the Rev. E. W. Colloque preached the sermon. The Rev. Mr. Clarke will take charge of the parish at Van Etten.

In St. John's church, Syracuse, on June 19, Bishop Huntington advanced to the priesthood the Rev. David B. Matthews and the Rev. George Wharton McMullin who were presented by the Rev. Joseph M. Clarke, D.D., and the Rev. Theodore Babcock, D.D. The sermon was preached by the Rev. John R. Harding.

In Christ church, Cincinnati, June 29th, Mr. G. Alex. McGuire was ordained to the diaconate. Archdeacon Edwards presented the candidate, and the sermon was preached by the Rev. C. M. Roberts. Mr. McGuire was educated in the West Indies, and is a graduate of the Moravian College and Seminary. He was for six years a Moravian minister.

The Rev. Thomas Lloyd who has been in charge of St. Philip's church, Circleville, Ohio, during the past year, was ordained to the priesthood on Trinity Sunday, by the Lord Bishop of Nova Scotia, Canada, in the parish church of Windsor, Nova Scotia. Mr. Lloyd will continue in charge of St. Philips', where he has already done good work.

In St. Matthew's cathedral, Dallas, Tex., July 5th, Bishop Garrett advanced to the priesthood the Rev. James Craik Morris, M.A. The sermon was preached by the Rev. Hudson Stuck. Several clergy assisted at the service. The Rev. Edwin Wickens presented the candidate. Mr. Morris is assistant minister at the cathedral.

By the Bishop of Wyoming and Idaho, on the 5th Sunday after Trinity, at St. Michael's church, Boise, Idaho, the Rev. Messrs. A. O. Worthing, William G. Webb, and James H. McPherson, deacons, were admitted to the sacred order of priests. At the same time and place, Mr. Leander R. Sheffield, recently graduated from the General Theological Seminary, was made deacon.

On June 25th, in the chapel of the Theological Seminary, Alexandria, Va., the following were ordered deacons: By Bishop Peterkin, Mr. Marley; by Bishop Randolph, Messrs. Lee, Alfriend, Le Mosy, Buckner, and Carpenter; by Bishop Whittle, Messrs. Pendleton and Gibbons. The following were ordained priests: By Bishop Peterkin, the Rev. Mr. Chrisman; by Bishop Randolph, the Rev. Mr. Scott; by Bishop Newton, the Rev. Messrs. Kloman, Temple, and Mead. The sermon was preached by the Rev. L. R. Mason.

### WARNING

The clergy are warned again against a dead-beat and fraud, a man apparently about 25, short and "stocky, light blonde mustache. He claims to be the son of some well-known clergyman or Churchman, and is always thoroughly posted as to the clergy, churches, and institutions of the place from which he professes to come. His "game" is to acknowledge



having led a fast life; "has been member of a comic opera company;" wants to reform and be brought under good influences; has just secured an appointment with some railroad as telegrapher or electrician; offers his services in the choir; and incidentally intimates that he is hard up and doesn't know what to do for meals and lodging for the next twenty-four hours. He offers to come again, bringing proofs of his identity. Any clergyman to whom he may apply should have him arrested at once.

S. J. FRENCH.

St. James' Parish House, 130 Rush st., Chicago, July 6th, 1896.

The clergy are warned against placing any confidence in a certain young man under middle height, with short hands and feet, square face and protruding eyes, and wearing a short moustache. He is an educated man, but is also an impostor. He goes under a different name to different persons, but his name is probably Arthur Eastman.

WM. B. HAMILTON,  
DANIEL F. SMITH.

Chicago.

### Heroism in the Pines

One of the most impressive religious services I ever attended, one which moved me deeply, I want to briefly describe to you, and mayhap in the scene and surroundings there may be something of help to those who toil in mission fields, home or foreign; something, perhaps, of stimulation to those who give of their substance to advance the cause of Christ in the slums, on the far frontier, or in the blackness of heathendom.

It was half-past five o'clock on a wintry afternoon in early December, 1895. There was a shimmer of starlight through the rift in the roof where the stovepipe and the pine shingles failed to meet by several inches. The room was cold. A huge box stove on one side kept the air warm for those who sat nearest it, a half-dozen serious faced folk, in humble attire. I sat on a low school-seat bench, and my heavy overcoat was hardly proof against the stinging cold. In front of me stood a rude desk on which two kerosene lamps made sad show of illumination. The room had no plastering, no furnishings. The building was made of pine boards with a covering of tarred paper, and was used for a school house.

At my left there stood a slender man in the white garb of a rector. His face was flushed from the biting cold, for he had been walking perhaps ten miles from his station to preach to this handful of people—not more than twelve all told. He used an abbreviated or condensed form of the Episcopal ritual, and then preached a short sermon on the second coming of Christ. It was Advent Sunday, and he made his sermon fit the day.

It was not so much the arrangement of his discourse, though that was sensible and logical; it was not so much the exposition of the wonderful coming of Christ, though it was full of tenderness and void of irrationalism; it was not so much the manner of address, though that was forceful and worthy of a city pulpit—not these that most impressed me, but if I may use the word, it was the transcendent earnestness of the man marked this sermon as one to be remembered a life-time. The central thought was the oft repeated promise "I will come again," and the universal need of being ready for this coming, whether it be on the morrow or in a thousand morrows.

The preacher's face was radiant with a hope that moved one as perhaps not even his earnestness did.

But it was not only the preaching of this man that impressed me, as he told the story of the Cross to this handful of people away up in the heart of one of the vastest pine forests yet left on the globe; there was even more in his life. I learned of this life from him only in the barest outlines—from others I learned more in detail.

Twenty-two years ago, a young rector, he went into the forests of Northern Minnesota to preach the gospel to the Indians. Since that time he has been steadily at work among them. He has ten or a dozen mission churches, perhaps 300 souls all told. These churches are located at widely separated points on a vast In-

dian reservation. The preacher is absent from his home at the agency, where stays his devoted wife, about half of every week. Sometimes he will walk fifty miles to meet a preaching engagement to his Indians. Sometimes he travels on horseback, sometimes in a humble one-horse rig, sometimes in the dead of winter on snow-shoes. He sends his little children at the age of six years away to school, for not all the mission work he may do makes it safe morally for them to come in daily contact with the vices of the Indians—I might perhaps say acquired vices of the Indians, for who shall say for how much the white man is responsible? Think of it, will you? forced to part company with his precious children at this age, to see them perhaps only semi-yearly until they reach manhood and womanhood. He told me, when I asked him about his life, with a sadness in his speech I shall not forget, that he was ashamed to say he read but little of the world's thought—he was so busy with his work, he was abroad in the forests so much, he could not find time to keep up with the mental pace of the day, and he had quit trying to.

But there was one more phase to this man's life—not one of which he told me, but one of which on several occasions men in the woods who knew him had spoken of with much earnestness—a phase which put special emphasis upon his life-work. Some years ago wealthy relatives in Great Britain left this rector a large fortune, several hundreds of thousands of dollars. A large portion of this fortune he has already spent for the Indians. He held back part of it, and from this remainder he derives an annual income which I was told amounts to about \$12,000. Save for the absolutely necessary expenses of his household and for the education of his children, this annual income is spent for the advancement of the interests of the Indians—spent in a thousand and one ways to make their lives happier and higher.

"I've known him for nine years," said a burly woodsman to me when we had been speaking about the man and his work, "and he's worn that same old fur overcoat you saw him have on, ever since I first saw him. If any man ever born in this here world gets to heaven, he's the one, you kin jest bet on that, mister."

When I went out into the white moonlight after that Advent sermon, it was with a heart deeply touched. This heroic man for nearly a quarter of a century has been in the forest; he has renounced the delights of the world; he has stunted himself while in the midst of plenty that he might give of his substance for the red man; he has, with his self-sacrificing wife, denied to himself the exquisite pleasures of companionship with his children; and all that he may help illumine the darkened heart of savagery by the wondrous light from the Cross.

He told me half sadly, when I asked him if he had attended the recent triennial Convention of his Church in Minneapolis—a meeting which must have been of great interest to him—that he had to go to Minneapolis with a sick Indian, and was so busy that he only had time to look in upon the Convention a few moments one afternoon. But the traces of sadness in his voice or face were soon effaced when I led him to speak somewhat of the possibilities of his work. Then, indeed, did his face grow radiant, and he spoke as one who, amid all his trials, was glad with a great gladness that it was his privilege thus to labor for the outspreading of the Master's truth.

He who seeks for heroism only in the red glare of battle, or where great deeds of valor are done; or who delves into the mystic pages of romance or the stately chapters of history, and thinks there only will he find heroes, how hath he been blinded to the truth, for in this century of missions unknown men, as common thought marks prominence, have been doing deeds of heroism that will live through all eternity.

All honor to the noble men and women who, like the subject of this paper, are leading lives of rarest self-sacrifice, unblazoned to the world, but on full record above.—*The Standard.*

### 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.

HARPER & BROS.

- Tales of Fantasy & Fact. By Brander Matthews. \$1.25.
- The Silk of the Kine. A Novel. By L. McManus. \$1.
- The Ouananiche and its Canadian Environment. By E. D. T. Chambers. Illustrated. \$2.
- The Prince and the Pauper. A Tale for Young People of all Ages. By Mark Twain. Illustrated. \$1.75.

CHARLES SCRIBNER'S SONS

- Stories by English Authors. Italy. Contains: A Faithful Retainer, by James Payn; Bianca, by W. E. Norris; Goneril, by A. Mary F. Robinson; The Brigand's Bride, by Laurence Oliphant; Mrs. General Talboys, by Anthony Trollope. 75 cents.
- Stories by English Authors. Africa. Contains: The Mystery of Sasassa Valley, by A. Conan Doyle; Long Odds, by H. Rider Haggard; King Bamba's Point, by J. Landers; Ghamba, by W. C. Scully; Mary Musgrave, anonymous; Gregorio, by Piercy Hemingway. 75 cents.
- The Oxford Manuals of English History, edited by C. W. C. Oman, M. A., F. S. A. King and Baronsage (A. D. 1135-1327). By W. H.utton, B. D., Fellow and Tutor of St. John's College. The Making of the English Nation (B. C. 55-1135 A. D.) By C. G. Robertson, B. A., Fellow of All Souls' College, Oxford. 50 cents each.

- Jersey Street and Jersey Lane. Urban and Suburban Sketches. By A. C. Bunner. Illustrated by A. B. Frost, B. West Clineinst, Irving R. Wiles, and Kenneth Frazier. \$1.25.

- History of Philosophy. By Alfred Weber, Professor of the University of Strasburg. Authorized translation by Frank Thilly, A. M., Ph. D., Professor of Philosophy in the University of Missouri. From the fifth French edition. \$2.50.

LONGMANS, GREEN & CO.

- The Gospel of Experience, or the Witness of Human Life to the Truth of Revelation. Being the Boyle Lectures for 1895. By the Rev. Canon Newbolt. \$1.50.

PAMPHLETS RECEIVED.

Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.

- Foreign Mail, June, 1896. Vol. III. No. 2. International Committee of Y. M. C. A., 40 E. 23rd st., New York.
- A Popular Story of the Church of England. Simpkin, Marshall, Hamilton, Kent & Co., London.
- A Catechism. Questions and Answers for the First Principal Exercise. By the Rev. Spencer Jones, M. A. James Pott & Co.
- Christian Work in the Army. Annual Report Army Aid Association. Nos. 82 & 84 Nassau st., New York.
- The Forgotten Cause. By Major John B. Ketchum Army Aid Association.
- Sunday Postal Labor.
- Third Annual Address of the Rt. Rev. Wm. Lawrence, D. D. Damrell & Upham, Boston.
- The Church Discipline Concerning Marriage and Divorce. By the Rt. Rev. A. C. A. Hall, D. D. Longmans, Green & Co., London and Bombay.
- "On the Wrong Train." By the Rev. J. C. Quinn, D. D.
- Men Wanted. By John B. Ketchum.
- Short Sermons to Soldiers. U. S. Army Aid Association.
- The Unity Declaration, What Does It Mean? By the Rt. Rev. Thomas U. Dudley, D. D. Jas. Pott & Co. 10 cents.
- Works of Thanksgiving. Jas. Pott & Co. 10 cents
- Bible Worship, or the Continuity of Sacrificial Worship. By Pender H. Cudlip, M. A. Mowbray & Co., Oxford and London.
- Bishop's Address. South Carolina. May 6, 1896.
- Family Prayer. By the Rev. Wm. T. Fitch.
- Year Book of Christ Church Cathedral. 1896. St. Louis, Mo.
- Parish Work of St. Paul's Church. 1895-1896. Baltimore.
- The Economics of Improved Housing. A Paper. By E. R. L. Gould. Office of the Secretary, The Diocesan House, Boston. 10 cents.
- Bishop's Address, Annual Convention, Diocese of Pittsburgh, June 10, 1896.
- The Christian Law. By the Rt. Rev. Brooke Foss Westcott, D. D., LL.D. Office of the Secretary, 1 Joy st., Boston.
- The Society of St. Johnland. Report for the 25th year, ending Dec. 27, 1895.
- Year Book and Register of the Parish of Trinity Church. A. Livingston, printer.
- Courses in Co'umbia College. 1896-1897.
- The Sabbath as Known in the Word of God. Edinburgh, Sabbath Observance Society, 34 St. Andrew sq. 3 pence.

## The Living Church

Chicago, July 18, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

*The Independent* has heard some news which give it much satisfaction. It says that the rector of an Episcopal church in Cleveland invited a Methodist minister to preach in his pulpit, and the Methodist minister did it. Moreover, he was offered "the gown" to preach in, but felt himself more at ease without "the canonicals." *The Independent* knows as well as we do that this was in clear violation of the law which the Cleveland rector was solemnly pledged to obey. It therefore checks itself in the expression of a joyful approval, not quite certain whether it "ought to countenance such willful disobedience." However, it gives way to its emotions as far as to declare that "if the canons of the Church were broken, no canon of God's law was fractured;" that "on the contrary, it was such a manifestation of brotherly love as the Scriptures enjoin, and of such practical unity as 'the Church' itself is earnestly seeking." We venture to doubt, notwithstanding the high authority of *The Independent*, whether there is not in such cases a very serious "fracture of God's law." In the first place, the law of truth is violated, a very fundamental law of the Kingdom. As *The Independent* admits, the rector in question clearly violated certain canons. But he had promised at one of the most solemn moments of his life to obey these canons. He received his ministry on that condition. No consideration whatever, no amount of "brotherly love," or desire for unity, can justify him in "making free" with the law of the Church whose minister he is. God cannot be served in this way. No progress is made in the path of Christian love. Not one step is gained in the cause of unity. The fruits of lawlessness are ever discord and contention. It is true these fruits will show themselves within the Episcopal Church, but that, no doubt, *The Independent* will easily endure. It cannot be matter of sincere regret that a religious paper of such influence as *The Independent* should encourage lawlessness, and countenance the evil of covenant-breaking in order that good may come.

*The Independent* offsets the declarations made in its columns by the majority of the bishops of the Episcopal Church, that exchange of pulpits could never be conceded, by the case of this Cleveland rector and another who attempted the same thing. It further says: "The attitude of these two rectors is worth all the letters the Episcopal Commission on Unity has written in all these years." It is at first sight somewhat difficult to understand why one or two cases of defiant disobedience to a law

and rule under which men have voluntarily placed themselves, should be regarded as carrying more weight than the deliberately expressed determination of the authorities of the Church. We can only infer that *The Independent* means to challenge the bishops, that it would say, in effect: "It is all very well for you to uphold the law of your Church on paper, but here are practical instances where your clergy have no fear of ecclesiastical punishment before their eyes, though they make free with that law. The spirit of the age is too strong for you, and it will soon appear that your theories of the Church and your attempts to assert its canons are nothing better than waste paper." "One swallow does not make a summer," says the old proverb. Similar episodes of lawlessness have occurred before. Thirty years ago some of the clergy of New York undertook a concerted movement to break down the barriers by effecting an interchange of pulpits. The leaders were by no means obscure or uninfluential men. But the bishop of the diocese intervened, and the undertaking came to nought. Perhaps *The Independent* imagines that the bishops have lost in strength or courage during the years that have elapsed since that period. That, however, remains to be seen.

### Theological Honesty

There is an old proverb which warns "the pot not to call the kettle black." A recent number of *The Church* brings this forcibly to mind. On the first page are some most virtuous reflections on the subject of clerical honesty and honor. Pulpit plagiarism is stigmatized with the severity it deserves. "The Church's honor," it is said, "will not allow such methods to be passed over lightly. Its influence demands of its preachers an honesty above reproach." Nothing could be finer than this. A little further on we have an application of this principle of irreproachable honesty to the case of certain of the clergy who are supposed, through the study of the higher criticism, to have arrived at conclusions subversive of what has been traditionally taught as truth, but who hesitate to proclaim this fact to their people. "Ministers," it is said, "who are morally unimpeachable, even giants in moral influence, continue to preach, through a sort of theological habit of mind, (!) what they have ceased to believe." This, the editor proceeds to say, is an essentially vicious proceeding, leading in the end to evil results. That much we should suppose to be incontrovertible.

But what does *The Church* lay down as the path of strict honesty in such cases? The average man, knowing only "traditional" morality, would say that a clergyman who has been led by his studies in higher criticism, or higher anything else, to give up belief in that which he has thus far preached as truth on the ba-

sis of the doctrine of Christ, "as this Church hath received the same," is bound to retire from a position which was bestowed upon him after solemn pledges on his part that he would preach after this fashion. But not so *The Church*. On the contrary, it presents us with the following paradox; It is not a breach of trust to remain in the ministry of the Church and teach the contrary of its doctrine; on the contrary, it is a breach of trust not to do this, provided a man is really convinced he has got hold of something new and better. To the ordinary mind a "teaching Church" means a Church which has something definite and unalterable to teach, and it is this message, not something of their own, her ministry are appointed to deliver. But so far as we can understand the fine-sounding phrase of *The Church* about "thinking the new thoughts which are the divine message of the prophets of to-day," a "teaching church" is to be defined as one which gives its ministers the right to proclaim, in her name, every latest guess or conviction of their own, as divine truth. To our poor thought this reduces the questions and answers of the Ordinal to a crass absurdity.

But we are not quite through with *The Church* and its novel casuistry, to say nothing of its doctrinal teaching. Among its editorial articles is one entitled "The Tomb," in which fine and lofty scorn is poured out upon the unsophisticated disciples of our Lord who sought His tomb on the morning of the Resurrection. Their position is represented as no less contemptible than that of His enemies. The writer has discovered, through higher criticism doubtless, that on that occasion there was a dispute between the two sets of disputants—a dispute about a stone! As if the position of the stone, closing the sepulchre or rolled away from it, could make the slightest difference in the mind of any enlightened person! "Jesus was not there. And what is more important, never had been there. Both the friends and enemies of Christ were arguing about a dead thing with no meaning to their argument." This amazing writer proceeds to assure us that "the argument as to the Resurrection of Jesus has centred too much about the sepulchre of Jesus. If the opponents of the Resurrection proved conclusively that the body of Jesus had never come out of the tomb, that would not prove anything. And if the loyal supporters of Christianity can show by *clever exegesis and subtle reasoning* [italics ours] that the body did come out of the tomb, that is not especially valuable. The meaning and truth and spirit of the Resurrection are to be found somewhere else. And we ought not to be about the sepulchre at all." To sum up, the writer sagely enunciates the statement that "the continuance of the personal and essential life through death, is the truth of the Resurrection."

All this, we suppose, is one of the "new thoughts which are the divine message of the prophets of to-day." In reality, as every student knows, there is nothing new about it. The point is that it is not Christianity, but very ancient heresy. It contradicts the Creed, the Prayer Book, the Articles, and the New Testament, in the sense which they convey to every intelligent person. One hardly knows how to characterize the false insinuation of the phrase we have italicized. It evidently presumes upon the most complete ignorance of the Gospel narrative on the part of its readers. The article might have been written as a commencement thesis by a student of some Unitarian theological school. In fact, it appears as an editorial in a paper which claims to represent "American Churchmanship," and which, as we have seen, prates about "an honesty above reproach." It was reported about a year ago that the bishop of the diocese in which *The Church* appears had suppressed a paper published by certain of his clergy. Is it not a fair question whether there is not a better occasion here for the exercise of his censorship?

### Five-Minute Talks

BY CLINTON LOCKE

LXXIII.

The writer of this is not touting for any hotel, nor does he expect a pass on any railway or steamboat line; in fact, he has no ax to grind whatever. He is so blest as to live for the summer in an ideal cottage in an ideal place, and he cannot keep from telling his fellow creatures, especially those who are broiling in hot cities, all about it.

One of those delightful aunts who figure in novels, and who always come out in the plays just at the right moment to make everything straight, but who are seldom met with in real life, died at a good old age, and left the writer's family a small sum to be invested in a little house, and here is the investment, and a very good one it seems. Where is it? On Little Traverse Bay. Where is that? It is in Northern Michigan, within an hour's ride of Mackinac, and while you may not know much about its beauty, a good many people have found it out, and flock hither every year.

Little Traverse Bay is water of Lake Michigan, nearly landlocked, and its shores are in some places hilly and in others level. Here are lovely groves, and there stretches of smooth, white sand; here a clean little town, and there the forest primeval. The white sails of the pleasure yachts fleck its sparkling waters, the great lake steamers are constantly arriving and departing from its ports; the little ferry-boats dart like arrows from its opposite shores. It is full of life, and yet is quiet as the poet's country where it was always afternoon. Far away it seems from the smoky, care-laden city, and yet many trains a day come to it, by which you can swiftly reach all the chief centres of the land. It has one supreme merit. The dress coat has not yet invaded it, and those proud creatures, the liveried coachmen, are not among its denizens. You do not go about leaving cards, and its ladies

absolutely walk without gloves. You can make an evening call in a sweater, and appear at a dance in flannels; and yet it is filled with people to whom all the adjuncts of fashionable life are as familiar as their alphabets.

But let us take it to pieces, for it is made up of several settlements, each of which has its particular "*cachet*." The loveliest part (perhaps!) is the long peninsula shooting out from the main land, which shuts off the bay from Lake Michigan, and is called Harbor Point. On its very edge is a lighthouse, whose crimson rays stream at night over the bay, and whose bell rings soft and sweet when the fog comes down upon the water. This point is crowded with pretty cottages, which have the advantage, from the narrowness of the land, of looking out from one porch on the wide expanse of Lake Michigan, and, from the other, on the quiet waters of the bay. Beautiful trees cover it, and there is a fine hotel, with a renowned *chef*, and matchless views from its wide porches.

Then comes a little lumber village, called Harbor Springs, where for many a long year before there was a white settlement, the Church of Rome had a flourishing Indian mission. We get our supplies there, and there is a tiny summer church there which has the very great privilege of having Bishop Tuttle for its minister. Then comes our village, which groans under the fanciful name of We-que-ton-sing, shortened by the unregenerate to "Weque," a long row of lovely cottages buried in trees, with toy wharves, at each of which a rowboat or sailboat is moored, and good hotels, where you can easily walk for your meals, if you have not brought up your own frying-pan as we have. There is a miniature Casino, but large enough to afford young people a great deal of amusement, and there are shady walks and splendid boating. Through the pine woods and close along the shore a romantic path brings you to a charming summer hotel at Roaring Brook, which overlooks the whole bay, and is quiet enough and comfortable enough for the most wearied townling. Constant trains and constant ferries ply around and across the bay, and bring you to Bay View in a few moments, where, in July and August, two or three thousand people congregate, and which is a Western Chautauqua. Lectures are given by the best professors at a nominal cost. There are fine concerts, and everywhere a happy crowd, reveling in the clear air and the sunshine and the ever-winning water.

Then a mile further on is Petoskey, beautifully situated, with fine hotels and shops, and the starting point for a whole chain of lakes where fishermen do not have to sit all day for a nibble, but where there are really obliging fish—Olen and Crooked and Bear lakes, and twenty others. Three or four trains a day take you to Mackinac ferry, and you can pass the day on that peerless island, and be back for supper at the bay. Now, run over in your mind the beads on the rosary of summer resorts and see whether there is anything, anywhere in this northern land, better than this. It is never too warm and never too cold, safe and lovely water, plenty of shade, easy access from every point, good fishing, good eating, golf and tennis and baseball, lectures and concerts and dances, the very finest boating and sailing, and the very best and most cultivated society. That summer demon, hay fever, never dares venture here, and, after the first of July, mos-

quitoes and flies seek some other summer battle-field. The air is like delicious wine, the drinking water pure and cold, and the smile of God on sea and land. Come up and try the experiment. You can sail up in about eighteen hours from Chicago in the splendid steamer Manitou, and swift express trains run hither from all the large cities. Believe me, it will make a red-letter vacation for you.

### Letters to the Editor

THE "METHODE DE ST. SULPICE" AGAIN

To the Editor of the *Living Church*:

In my letter in your issue of May 23rd, I recommended the above "*Methode*" to all who were dissatisfied with leaflets and present methods of Sunday school instruction. I said its use would ultimately lead to (1) a better religious influence over the young; (2) increased attendance and interest; (3) better teachers; (4) larger Confirmation classes, and (5) more loyal, because better informed, Churchmen. This brought me many letters asking for further information. The interest shown in the correspondence, the dissatisfaction with leaflets and present methods, prompt me now to write more fully, hoping some good may come of it to our Sunday school work.

But why this dissatisfaction with present methods?

(1.) Children will not study, and parents will not teach, Sunday school lessons at home.

(2.) Children lose their leaflets or leave their books in school, and then those who come unprepared hinder those who come prepared.

(3.) Teachers confine themselves mostly to the few superficial questions in the leaflet, and finish the lesson in five minutes, simply because they do not know what more to say.

(4.) The leaflets are prepared for general use among the "High," "Low," and "Broad," and consequently have no positive teaching, because no school must be offended.

On the other hand, with the "*Methode de St. Sulpice*," most of the work is done in the school; the teachers take the place of the leaflets, and the whole teaching is controlled by the rector, who adapts it to the needs of his people.

The French system is fully expounded in the book with the above title. Those who cannot refer to it in French, will find a good explanation of it in "*The Clergy and the Catechism*," by the Rev. Spencer Jones. Let me say, *en passant*, the word "catechism" here does not mean "Church catechism," but stands rather for Sunday school or the method of instructing in school.

In its full form the "*Methode*" is impracticable with us, and will have to be adapted to meet the varying circumstances met with in each school. There is, however, a general plan which all may follow. Let me give you my adaptation of the "*Methode*."

It is a method of instruction, rather than a ready-made article. The rector or catechist selects a scheme of lessons; that by the "Joint Diocesan Board" may be followed, or he may outline any course that will furnish systematic Church teaching—the Gospels, Epistles, Collects, Church Year, Creed (doctrine), Lord's Prayer (worship), Commandments (morals), Sacramental System, Prayer Book Offices, etc.

He will have a week-day Bible class for Sunday school teachers and adults generally. Any week-day service may be transformed into this. The Sunday school lesson for the following Sunday will be studied. The teachers take full notes, especially the points and outline, doctrines and facts connected with the lesson. The line of thought to be followed in teaching will be suggested, so that there may be unity of instruction, and the classes be fitted for the questioning. A list of questions may be furnished, but after the Bible class teaching every

teacher should be able to get up her own list of questions suited to the grade of her children. A blackboard may be used to advantage in the Bible class, or a duplicating apparatus may be used in preparing copies of points, outlines, and questions for teachers.

On the following Sunday the classes will study the lesson with their teachers in school on the basis of the Bible class instruction, instead of trying to recite a lesson they have never looked at. After the teachers have finished instructing comes the great and interesting work of the rector or catechist, of questioning by classes and by individuals, and of instructing by means of a homily on the lesson. Here he draws out and clinches what has been said and taught by the teachers. In this part of the exercise he will have at least 20 or 30 leading questions, and pass around the whole school. One has no idea how much interest and enthusiasm, as well as rivalry between classes, this will awaken, especially if all good questions are publicly praised.

The scholars will be asked to write at home during the week a synopsis or analysis of the instruction, to be handed in and commented upon on the next Sunday. Marks will be given each scholar for answers and written work, and rewards will be given for year's work, say at Christmas.

Require that each class, or if the school be small, each scholar, say a text bearing on the main point of the lesson, aloud to the whole school, and standing.

It will be seen by this that the teachers *teach* and the scholars *study in school*, after which the rector or catechist hears the lesson and impresses it with a homily; and that the rector has the whole Sunday school instruction in his own hands in the Bible class, where the discussion of the lesson will raise many points that will be of use in teaching. The work done in the Bible class will give tone and depth to the work done in the school; the latter is a reproduction of the former.

Note a reversion of present methods, and a different use made of the teacher, who takes the place of the leaflet, and becomes the mouthpiece of the rector. After a while, all I have said about the "Methode" in my previous letter will come true. It means work, but work that will *pay*; more important work than the sermon, and so should have more attention. Where there are assistant ministers, and in parishes where there is a community of priests, this work might be given to one exclusively, and he be required to do nothing else.

The detail work may be arranged thus: (1) Opening service (10 minutes); (2) teachers' lessons, during which a record of attendance is taken, and offerings are gathered by the teachers (30 minutes); questioning and homily (few review questions on last lesson, questions on the day's lesson, and homily on it); report on the best written work (10 minutes); presentation of offerings; texts said by classes or by scholars (three to five minutes); closing service and dismissal (five minutes)—the whole lasting about 60 minutes. Four or five bright hymns should be sung during the service parts, as children love music and will be attracted by it when by nothing else.

Let it be understood this is not the "Methode de St. Sulpice" in full, but an adaptation of some of its chief features. Others may be able to make a better adaptation of it than this. But it will be seen what its *modus operandi* is, and what good may be expected from its use.

J. S. HARTZELL.

Mt. Pleasant, S. C., July 2nd, 1896.

#### EXCHANGE OF PULPITS AND CHRISTIAN UNITY

To the Editor of the Living Church:

Apropos of the contention that exchange of pulpits leads toward Christian unity, allow me to state a fact and ask a question.

The Methodists, Baptists, "Christians" (Campbellites), and Presbyterians in this town are joining together this summer in "Union Services."

Recently the Campbellite minister, preaching in his turn, made use of the following language: "If I were to preach to you on the doctrine of the Trinity, or on the unity of God, would anybody be interested? No; not one. These are speculative questions; they are not settled, nor are the people interested in them any more." Is the Bible an unsettled witness on the faith in the very being of God? "The Bible, and the Bible only," is the religion of these Protestants. Yet this man, who prides himself on being a "minister of the Christian Church," goes unrebuked, and the union services still continue. There is nothing in his Church with authority to rebuke him; to him the Bible teaches that "the unity of God" is "speculative;" to him it is true, since "truth is what a man troweth or thinketh."

Now for the question: "Would it tend toward Christian unity to invite such a man, a minister in good standing in another Church, to preach in one of our pulpits?" He belongs to an orthodox denomination. His congregation is composed of as moral and highly respectable people as there are in this community; they have "hired" him for a year, and to slight him is to slight them. And if it would not be wise to invite him, how is one to invite the others, who listen, without a word, to his preaching? His denomination has more than 100,000 members in a neighboring State, and they have no creed but the New Testament. And if one, why not the Rev. ——— of the "Universalist Society," or the preacher at the "Reorganized church of the Latter Day Saints," or any one whose congregation is in our set, and whose feelings might be hurt if their preacher were not invited? They are all conscientious good people.

The French know a thing or two when they say, "It is the first step that costs." Is it not true that "exchange of pulpits" is not a halcyon dream, but leads to "confusion worse confounded?"

J. B. H.

Carrollton, Ill., July 6, 1896

#### THE SHORTAGE FOR MISSIONS

To the Editor of the Living Church:

After hearing the report read of the secretary of the Board of Missions and the estimated shortage of \$86,000 between now and September next, and then reading your editorial in this week's LIVING CHURCH, I looked up the number of communicants of the Church in the United States in the *Living Church Annual*. I find it states for 1895, 614,136; increase, 22,484; total, 636,620 communicants; Sunday school scholars, 413,330.

Now, if each communicant would give 10 cents, it would amount to \$63,662; and each Sunday school scholar 5 cents, it would make \$20,666, or a total of \$84,328.

If you could in your paper urge each rector to ask his people to raise 10 cents for each communicant and 5 cents for each Sunday school scholar of the parish, in the next ten weeks or three months, I feel very sure the greater part of the deficiency could be raised.

Every communicant would be expected to lay by one penny per week, and every Sunday school scholar for five weeks a penny per week, to be put into an envelope marked for General Missions, and put on the plate in church, and forwarded to the secretary before Sept. 1st next.

X.

#### AMERICAN CLERGY IN ENGLAND

To the Editor of the Living Church:

I read with interest a letter from one of your correspondents a week or two ago, and also your editorials of June 27th on this subject.

To me, as an Englishman, for many years an English lawyer, and now one of the clergy of the American Church with American orders, the subject has a special personal interest.

It is much misunderstood both in this country and elsewhere. Under the (English) Colonial Clergy Act, an American or Colonial clergyman who now or heretofore is or has been duly settled in England as rector, vicar, or curate, does not need the license of the archbishop before he can officiate. All that he needs is the

license of the bishop of the diocese in which he is to work.

American or Colonial clergymen casually visiting England, or never settled as rectors, vicars, or curates in an English diocese, must have the license of the archbishop before they can lawfully officiate, for the simple reason that they are not canonically connected with any particular diocese.

Any American or Colonial clergyman who has for two years acted as rector, vicar, or curate in England, may, with the consent of his diocesan, apply to the archbishop for a license, and if such license is granted, he has then the same privileges and is under the same obligations as if he had been ordained in England.

The Colonial Clergy Act now lies before me. There is a clear summary of it on page 52 of the American Church Almanac and Year Book for 1896 (James Pott & Co.). I have carefully compared this summary with the text of the Act, and have pleasure in stating that it is an accurate statement of the English law as declared by that statute.

HENRY BARKER.

#### THE CANON ON MARRIAGE AND DIVORCE

To the Editor of the Living Church:

It is a matter of congratulation that the conscience of the Church is being thoroughly aroused on the subject of holy matrimony. It is none too soon. The sooner a sharp dividing line is drawn between holy matrimony and legalized concubinage, the better for the family and society.

I give my unqualified adhesion to the sentiments expressed in the letter of Marion Couthouy Smith, in your issue of July 4th; and since the second year of my ministry I have unswervingly acted in accordance with my settled convictions on this important subject. I shun the marriage of divorcees as I would shun a pestilence. I am sorry for the "innocent parties," but I will never assist them to make another mistake.

It is hardly correct, however, to say that we have no standard of marriage. The Marriage Service in the Prayer Book is a sufficiently good standard for me. When it can be proved to me that the words "until death us do part" permit an innocent party in a divorce for adultery to marry again during the lifetime of the guilty party, then I may, perhaps, be induced to consider our very mischievous canon. Otherwise, I should have to alter the Marriage Service, and make the contracting parties vow to live together until "adultery us do part." The sooner the canon is made to square with the Prayer Book, the better for the cause of Christian morality.

FRED. C. COWPER.

St. John's Rectory, Ashland, Pa., July 3rd, 1896

#### A TYPOGRAPHICAL ERROR

To the Editor of the Living Church:

In my reply to Bishop Gillespie, as published in your July 4th number, a mistake occurs near the close of the letter, in the words "Our Bishop and priests." The word bishop should be in the plural. It was intended to refer to the whole Anglican episcopate. In the singular number it seems to reflect personally upon the Bishop of the diocese, which was wholly foreign to the writer's intention.

T. SMURTHWAITE.

Manistee, Mich., July 8th, '96.

#### A CORRECTION

To the Editor of the Living Church:

In the report of degrees conferred by Hobart College, in your issue of to-day, there are two mistakes connected with my name. I have not the distinction of being an Oxford M. A., nor the honor of being dean of our Northern Deanery. My alma mater is St. Augustine's College, Canterbury, and I am proud of being one of her sons. I make this correction because I do not wish to sail under false colors, while I am very grateful to Hobart for the honor conferred on me.

JOSEPH RUSHTON.

Chicago, July 11, 1896.

**Personal Mention**

The Rev. W. H. B. Allen has accepted the rectorship of Christ church, Rouse's Point, N. Y.

The Rev. Dr. S. E. Appleton and his twin brother, the Rev. Dr. E. W. Appleton, will pass the summer months among the White Mountains.

The Rev. Chas. R. Baker sailed for England in the steamer "Umbria" June 27th.

The Rev. Dr. Brady E. Backus will spend July and August at Ridgefield, Conn.

The Rev. Benjamin Bensted, of Prairie du Chien, Wis., has accepted the position of instructor in the State Deaf and Dumb Asylum, at Council Bluffs, Iowa.

The Rev. W. W. Bolton will spend vacation hunting in Vancouver Island.

The Rev. Dr. John W. Brown will pass the summer at Westhampton, Long Island.

The Rev. Leverett Bradley will take his vacation in Massachusetts.

Archdeacon Brady will spend the summer at Atlantic City and Cape May, N. J.

The Rev. George Bringham will spend vacation in the White Mountains.

The Rev. Gideon J. Burton, priest in charge of Christ Church Hospital, Philadelphia, expects to sail with his family, 18th inst., per steamer "Campania," for England, and will spend two months abroad. His address will be "care of Messrs. Morgan, Harjes & Co., Paris, France."

The Rev. Wm. Hilton Butts has accepted the curacy of Trinity church, Williamsport, Pa. Address 1666 Erie ave.

The Rev. H. H. Clapham has taken charge of St. James' church, Richmond, Cal.

The Rev. D. F. Davies, rector of Grace church, Mansfield, Ohio, has resigned, to accept the professorship of Dogmatic and Moral Theology at Gambier.

The Rev. Ellis B. Dean, having accepted the position of assistant at Trinity church, Geneva, N. Y., should be addressed accordingly.

The Rev. J. A. Denniston, M. A., has been unanimously called by the vestry of the church of the Ascension, Greenpoint, Brooklyn, as rector, and has entered upon his duties.

Bishop Doane is summering as usual at North East Harbor, Me.

The Rev. Dr. George W. Douglas sailed for Europe in the White Star steamer "Majestic," Wednesday, June 30th.

The Rev. George W. Dubois is occupying a cottage, with his family, in Keene Valley, in the Adirondack Mountains, and will officiate during the summer at the chapel at St. Hubert's.

The Rev. Dr. R. A. Edwards has gone to Europe.

The Rev. John H. Elliott, D.D., will sail for England Aug. 1, to return Oct. 1st.

The Rev. C. T. Easton has resigned the charge of the missions of Ellensburg and Roslyn, Wash.

The Rev. Bishop Falkner sailed for Europe in the steamer "Umbria," June 27th.

The Rev. J. B. Van Fleet has resigned the rectorship of St. Andrew's, Waverly, Iowa.

The Rev. Horace F. Fuller will spend the month of August at Atlantic City, N. J.

The Rev. W. A. C. Frost has accepted the rectorship of the church of the Holy Innocents, Baltimore, Md., and entered upon his duties.

The Rev. Walter A. A. Gardner has just returned from Europe.

The Rev. S. Lord Gilbertson will go to Asbury Park and Cape May, N. J.

The Rev. Wm. H. Graff will be at Cape May Point during the month of August.

The Rev. Wm. M. Gilbert has accepted the rectorship of St. Paul's church, Yonkers, N. Y., and entered on his duties.

Bishop Hare expects to leave Sioux Falls about July 17th, and to sail from New York July 25th on the "Kaiser Wilhelm III," for an ocean voyage of four or five weeks. The voyage is taken for prudential reasons.

The Rev. and Mrs. F. S. Harraden have returned home from an absence of several months on the Continent and in England.

The Rev. H. A. S. Hartley, M.D., has been created a chevalier of the Royal Order of St. Katharine. This order, founded by Robert Sire, of Lusignau, in the province of Poitou, in the 10th century, is one of the oldest orders of European knighthood extant.

The Rev. Dr. Chas. L. Hutchins sailed for Liver-

pool, Wednesday, June 30th, in the steamer "Majestic."

The Rev. Rogers Israel, rector of St. Luke's parish, Scranton, should be addressed, until the 1st of September, at Torrance post office, Muskoka Lake, Ontario, Can.

The Rev. Walter Jordan goes to Atlantic City, N. J., for vacation.

The Rev. Edward G. Knight is to officiate at St. Mary's church, Ardmore, Pa., during July and August.

The Rev. Alsop Leffingwell is in charge of the South memorial church of the Advocate, Philadelphia, during the absence of the rector, the Rev. Dr. Sylvester.

Columbian University, Washington, D. C., has conferred upon the Rev. J. S. Lemon the degree of doctor of philosophy.

The Rev. F. D. Lobdell has gone to Europe.

The Rev. C. H. Lockwood will spend vacation near Lexington, Ky.

The Rev. Henry Lubeck, LL.D., D.C.L., has received from the University of Trinity College, Toronto, the degree of D.C.L., on examination. He spends vacation in Nova Scotia.

The Bishop of Mississippi has been visiting Long Branch, N. J.

The Bishop of Maine will pass July at Kennebunkport, in his diocese.

The Rev. Dr. R. C. Matlack is at Gloucester, Mass.

The Rev. Henry Macbeth has retired from his position as assistant minister of Trinity parish, New Haven, Conn.

The Rev. Joseph Manuel has undertaken work under the direction of the Bishop of New Hampshire.

The Rev. Joseph E. Martin has received the honorary degree of doctor of laws, from the Southwestern Baptist University, Jackson, Tenn.

The Rev. James P. McComas sailed for England on the steamship "St. Paul," Wednesday, July 1st. He will remain in England two months.

The Rev. John A. McCausland, of Bloomfield, Wis., has accepted a call to the diocese of Western Michigan.

The Rev. Dr. Wm. N. McVickar sailed, July 2d, in the steamship "Columbia," for Europe.

The Rev. R. W. Micon, Professor of Systematic Divinity in the Philadelphia Divinity School, has received the honorary degree of doctor of divinity from Kenyon College, Gambier.

The Rev. J. R. Moore will go to the White Mountains for the summer.

The Rev. Chas. E. Murray has received the honorary degree of doctor in divinity from his alma mater, Pennsylvania State College.

The Rev. Oliver H. Murphy, rector of Coventry parish, diocese of Easton, has received the degree of doctor of divinity from Washington College, Chesterton, Md.

The Rev. Charles S. Olmstead, S.T.D., recently archdeacon of the Susquehanna archdeaconry, and one of the examining chaplains of the diocese of Albany, assumed charge of St. Asaph's church, Bala, Pa., Sunday, July 5th.

The Rev. Dr. W. F. Paddock will shortly sail for Europe.

The Rev. J. Lewis Parks, D.D., is traveling in Nova Scotia.

The Rev. Henry R. Percival, D.D., is at his country seat near Bryn Mawr, Pa.

The Rev. Edward Riggs will spend vacation in Europe.

The Rev. Walter C. Roberts sailed on the steamer "Majestic," July 1st, to spend the summer abroad.

The Rev. Morton Stone, of St. Thomas' church, Taunton, Mass., will spend the summer at Renfrew Park, Newport, R. I.

The Rev. J. Frederick Sexton has resigned the rectorship of St. Peter's church, Cheshire, Conn., and accepted charge of St. James' church, Westville, with care of St. Andrew's mission, New Haven, Conn.

The Rev. Dr. C. Ellis Stevens will spend the summer at Lake Minnewaska, N. Y., and Newport.

The Rev. W. W. Steel expects to sail for England on July 25th. He may be addressed care of Mrs. Westall, 26 Bedford Place, London, W. C. He will be absent until Sept. 15. His family are summering at Orr's Island, coast of Maine.

The Rev. I. N. Stanger, D.D., goes to Rock Eden Springs, Va.

The Rev. Dr. Thomas A. Tidball sailed for Europe on the 4th inst.

The Rev. Dr. Benjamin Watson will spend the summer at Newport, R. I., and Cape Cod, Mass.

The Rev. John C. Welwood sailed for Antwerp on the Red Star steamer "Kensington," on Wednesday, June 30th.

**Official**

THE annual Retreat for clergy will be held in the cathedral of All Saints', Albany, in the September Ember Week, beginning at Evensong, 5:30 P. M., Tuesday, Sept. 15th, and ending with the celebration of Holy Communion at 7 A. M., Friday morning. The conductor of the retreat will be the Rev. Father James O. S. Huntington, O.H.C. The Retreat is not intended exclusively for the clergy of the diocese, but is open to all who may wish to attend. Board and lodging are provided for retreatants in St. Agnes' School. There is no charge made, but the offertory at the final Celebration is used for the defraying of the expenses incident to the Retreat.

All who desire to attend will kindly send their names, before August 1st, to the Rev. CANON FULLCHER, 4 Pine st., Albany, N. Y.

**Died**

AYLMER.—Entered into the rest of Paradise, at the Church Home, on Ellis ave., 5th Sunday after Trinity, at daybreak, Miss Emma Aylmer, aged 64 years, an authoress and linguist, for long time voluntary teacher of the poor blind in England and this country; beloved by every member of the Church House. Interment at Oakwoods.

**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, all requiring \$145,000 between July 1st and September 1st.

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.

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.

I HAVE charge of three country missions, my buggy is used up. Who can help me to one not a disgrace to the Church? Address "E," LIVING CHURCH.

**Church and Parish**

THE Rev. W. Wharton, M.A. (eleventh year in Priests' Orders), requires work before Oct. 1st. Experienced. Cool climate. Plenty of work. Apply at once. Address, Beatrice, Neb.

ST. TIMOTHY'S CHURCH, Philadelphia, Pa., having placed a brass pulpit in the church, has an oak pulpit, prettily carved to give to some needy mission. Application should be made to the REV. WILLIAM W. MIX, rector, 1544 S. 23th st., Philadelphia, Pa.

THE organist and choirmaster 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.

A QUIET SUMMER HOME.—At Old Mission, Mich., on Grand Traverse Bay, room and board may be had for \$7 a week. Several good boarding houses overlooking the harbor, also cottages for rent and sale. Entire relief from hay fever, the location being almost surrounded by water. Write to WM. D. BAGLEY, agent.

(The editor of this paper has a cottage at Old Mission.)

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

## The Living Church

# Speculum Plebis

JULY 18, 1896

OR, VOICING THE SENTIMENTS OF THE MAJORITY

BY THE REV. ARTHUR W. LITTLE, L.H.D.

*O utinam numen nobis det visere nosmet,  
Sicut sunt alii visere nos solixi!  
Multis e factis seroaret flagitiosis  
Necnon et stultis mentis imaginibus.*

It is my purpose to offer a few practical and common-sense suggestions to busy, every-day nineteenth-century Churchmen.

To begin with Sunday mornings: Don't get up and come to early Communion, even once a month. It costs an effort. Never make an effort in religion. Surely there are enough other things in which to make efforts.

Don't receive the Holy Communion fasting. That also costs an effort, and implies a certain degree of reverence for the Blessed Sacrament, and respect for Church usage, ancient and universal.

Don't let your children breakfast early enough to come punctually to Sunday school at half-past nine. Never bring your children to church. It annoys the priest. Has he not often told you that Sunday school is "children's church?"

Breakfast very late yourself on the Lord's Day—is it not a holy rest day?—and then read the Sunday paper. This will fortify you against the sermon, and may, indeed will, take the place of it. It will also keep you in touch with the *Zeit Geist* and prevent you from growing too religious, a peril you must always guard against. If you come to church, I advise you to come late. You will attract more attention, and will be looked up to, as you will deserve to be, by the poor sinners who are on their knees. In this way you will intercept and appropriate to yourself a part of the worship meant for Almighty God. This is a great honor. Don't come to church if it rains or snows, is too warm or too cold, or if the roads are in prime condition. Don't come at all unless you feel like it. You are under no "obligation" to attend. And it is sometimes well to leave your kneeling-place (I should say, your seat) for some poor sinner who is not so absolutely sure of getting to heaven as you seem to be. Thus you help him on his way, and are a "Good Samaritan."

When you chance to be at church, don't trouble yourself about kneeling in prayer, reverencing the altar, bowing at the Sacred Name, making the sign of the cross, or any other acts of piety and devotion. Be a staunch Protestant. Protestantism is the highest form of *autodulia* or self-worship. The true Protestant *sits*—

"Erect and free, unscourged by superstition's rod to bow the knee."

And do you not read in the Good Book—or rather, is it not written there?—that the "chosen people" were a "stiff-necked people?"

If you are present at a late Communion service, get up and walk out in the middle of it, precisely as you would do in the midst of a marriage or a christening, the litany, or any other public office. This somehow—I know not how—proves your love to God and to your fellow-men. You have also Apostolic precedent for it. One of the Apostles withdrew in the midst of the first Eucharist. This has been called "The Dead March of the Soul." In the early Church

also the unbaptized, the excommunicate, and those possessed with demons used to go out (as we say) after "the Prayer for the Church Militant." Your perpetuation of such a custom demonstrates the organic continuity of the Church, and your modest classification of yourself proves your own humility.

Don't pay your pew-rent and other church dues promptly; and always feel hurt and resent it, if the treasurer gives you a reminder. Tell him to mind his own business, which is not to collect, but pay out money. Give at the offertory as little as you safely can and yet keep up appearances. Don't regard special appeals. Just here let me tell you a secret which as yet I have taught only a few of you. A bright penny, as it drops into the plate, looks like a two-dollar-and-a-half gold piece. The Lord may take a three-cent piece for a dime. If you have no small change, and are actually forced, for very shame, to the extravagance of contributing a large bill—say, a one-dollar bill—even then do not despair. There are compensations. Consider that a kind Providence has given you this opportunity of honorably getting rid of that mutilated bank note which the porter refused the other day. The senior warden will change it, along with some punched coins, and will bear the loss. The reward is all your own. You have done what you could, and better than those who knew you best expected of you.

Listen especially (as you always do) to your rector's sermons. But don't let him beguile you into believing or doing anything which goes against your preconceived opinions. Don't let him teach you anything you did not know before your infant Baptism, or in the days when you were a Methodist. Always take offense if the rector rebukes you for your faults. He was not "hired" for that. Doubtless he means well, poor man! but he does not know much about practical religion, and he does not understand your case.

Never attend Evensong, you have something better to do; never observe Saints' days, or fasting days. It is too much like "the Catholics." Take as little notice of Lent as is consistent with "good form."

Delay your children's christening until you can "get them ready"—whatever that may mean. The Church supposes it to mean until they are born into this wicked world. But the Church here, as often, has the misfortune to differ with you, and must therefore be wrong. Yes, "getting a child ready" is something more real, more vital, and takes from six to eighteen months, according to the development of the infant's lungs.

If possible, get a Dissenter to stand as godmother. It will make her a distant relative of the Church by spiritual affinity. It will also tend to broaden the religious sympathies of the growing child, and prevent a too early Confirmation. For the same reason, send your child, at least part of the

time, to an heretical "Sabbath school." This will secure the breaking down, in your child's mind, of the artificial barriers which God has erected between truth and error.

*Apropos*, don't bring your children to the bishop to be confirmed by him as soon as they know their catechism, and the rector asks for them. Rather let them grow up and choose for themselves. There are instances on record of such children being saved at last, "so as by fire;" and there is just a possibility that it may prove to be so in the case of your child.

If you are so unfortunate yourself as not to have been confirmed long ago, don't try to make up for it by repenting and turning to God now. It would not be manly. Always set a manly example to your children and neighbors.

If you move, don't send the rector your new address. Let him hunt it up. He will appreciate you all the more, and it will help to keep him occupied.

If you are a new-comer, don't bring your canonical letter, or introduce yourself to the rector. Let him find you out or take the consequences. "Wot ye not that such an one as he can divine?"

If sick, don't send for the priest. If he happens to hear of it, and presumes to come and comfort and cheer you, and to administer the consolations of our most holy religion, bid the servant tell him you hope to be well enough to receive callers in a few weeks, and won't he kindly call then? This encourages him, and shows that you have no superstitious regard for the pastoral office and the Epistle of St. James, which your favorite "saint" so aptly denominated "an epistle of straw." You will, of course, treat your family physician in the same way. If you are so illuminated as to know that, although you yourself are certainly both sick and sinful, there is yet no such thing as *sickness* or as *sin*, then send both doctor and priest to perdition. If they go at your bidding, you may meet them there some day and compare notes.

When you come to die (though that is about the last thing I should expect you to do) or if any of your household should enter the dark valley, don't surprise your pastor by asking for the last rites of Holy Church, the *viaticum*, the commendatory prayer, and the like. The doctor has doubtless provided for all your spiritual needs, "*quem admodum intellexit*" (if I may so apply a felicitous phrase of Milton's), that is to say, *in so far as he had any conception of such things*.

If your dying thoughts turn to God, perhaps you will recall, or your friends may recall for you, the consolations of good Dame Quickly: "Now, I to comfort him, bid him 'a should not think of God; I hoped there was no need to trouble himself with any such thoughts yet.'" And she assures us of Sir John that, "'a made a fine end," and went "to Arthur's bosom."

Fix the hour for the burial (if possible, on

Sunday) without consulting the clergyman. He will see the notice in the papers. By all means have the funeral at the house instead of the church. It is true the Prayer Book does not allow it—but enough; Scotch Calvinists and New England Puritans have established the custom. Who are we that we should set ourselves up against such godly men? The undertaker will see that the priest adapts himself to the peculiar environment. A house funeral adds a domestic, social, and secular charm to what would otherwise be an almost religious service, a sacred rite, an ecclesiastical function, an office for the dead.

If you want to see the rector, don't take the trouble to call upon him. Let him do all the calling in the parish, for time hangs heavy on his hands, and "Satan finds some mischief still for idle hands to do."

Don't take a Church paper. You know you can't afford it. The Monday morning dailies give copious extracts—enough and to spare—from all the sermons on the live topics of the day. What more can you wish?

Never speak to strangers at church, for some have thereby entertained angels unawares. Such a thing might seriously compromise you in your "set."

It is hardly to be supposed that your conscience ever troubles you. But if it does, and you can't quiet your own conscience, and know yourself to be in mortal sin, don't come to your priest for counsel, guidance, and the benefit of absolution. No! Forget your sin. Surely God will not remember a sin which you can forget! This is called an argument *a fortiore*. It is full of comfort to sinners. It is easier and less exacting than penance.

In talking of things ecclesiastical, it is best to "darken counsel by words, without knowledge." For example: Always call the Catholic Churchmen of England and America "Episcopalians," and the corrupt Church of Rome, the Catholic Church, and the heretical sects of the earth, "Our Sister Churches." Thus in voluntary humility you will equal Job who said: "I have made my bed in darkness; I have said to corruption, 'Thou art my father;' and to the worm, 'Thou art my sister.'"

Finally, if you have loved ones—husband, wife, friend, wandering from the fold of the Faith, don't labor and pray to "fetch them home to God's flock, that they may be saved among the remnant of the true Israelites." It would not be charitable. Rather effect a compromise. Or better still, go with them. (Did not Naaman bow in the temple of Rimmon?) This will demonstrate the breadth of what you are pleased to call your mind; and by and by you yourself will find that you have no use for the "One Fold," and the "One Shepherd." You will be "emancipated"—and not ashamed.

These simple precautions will make religion easy and salvation cheap. They will change the narrow ascent to heaven into a broad and down-grade road, a great and much-needed improvement on God's plan of salvation.

I offer the above to my friends, the readers of THE LIVING CHURCH, as a proposed ideal sermon. It is often said—and some Church people think they believe it—that a preacher should preach "in accordance with the spirit of the age;" that he should "feel the pulse of the community," and "voice the sentiments of the majority;" that he should

be a follower rather than a leader. Now, although Butler asks:

"Who ever saw in all their days,  
Sheep lead their shepherd out to graze?"

yet I have here played the part of such a shepherd. I have preached as a vast majority of the laity practice. I have echoed their opinions as expressed by their actions, which speak louder than words.

O, you congregations of the American Church, how you would love and revere your dear pastors if they would only take your advice; if they would make themselves the mirror of your Churchmanship; if they would be content to follow, instead of struggling, amid weariness and disappointment and faintness of heart, to lead you upward and on!

You can at least see how your actions appear, translated into a sermon. The X-ray has photographed the skeleton, and you have seen it in its ghastly and grinning ugliness.

"Oh, wad some power the Giftie gie us  
To see ourselves as others see us!  
It wad frae mony a blunder free us,  
And foolish notion."

### Book Notices

**The Adventures of Huckleberry Finn.** By Mark Twain. Illustrated. New edition from new plates. New York: Harper & Bros.

This is a handsome library edition of the famous book, with a fine photogravure portrait of the author, and many excellent illustrations of the text. While we could not accept the verdict of *The Athenaeum* that the work is "one of the six greatest books published in America," we should rank it among the first in the field of humor. It is a great feat to follow out the line of the ludicrous through a large volume and have not a dull page or a joke that falls flat. Mr. Clemens has shown a grand ability for a higher order of literary work in his recent "Joan of Arc," but we doubt if he will ever write anything more original and enduring than "Huckleberry Finn."

**Wholesome Words.** Sermons on some Important Points of Christian Doctrine. By C. A. Huertley, D.D., late Margaret Professor of Divinity, and Canon of Christ Church, Oxford. London and New York: Longmans, Green & Co. Pp. 212. Price, \$1.75.

We cannot quite agree to the title which has been given to this book. The author was throughout his long life a consistent clergyman of the old "high and dry" Anglican school, who stood aloof from the Oxford Movement, and made only the most grudging acknowledgment of its results. He was a member of the ecclesiastical court which condemned Archdeacon Denison, one of the sermons in this volume being an explanation and defense of his course, and a denial of the real objective presence of our Lord in the Eucharist, as a doctrine of the Church of England. The sermons deal with such great doctrines as the Atonement, Justification, the Eucharist, confession and absolution, and the Bible and modern criticism (the *Kenosis*). They were evidently prepared with great care, and are more like theological treatises than sermons, in the modern sense. Doctrinally, they must fail to satisfy any Catholic Churchman.

### Magazines and Reviews

*The Cosmopolitan* for July calls itself a "Fiction and Travel Number." The installment of Frank Stockton's story, "Mrs. Cliff's Yacht," is, however, the chief instance either of travel or fiction, other articles being "Great Orators and the Lyceum," by James B. Pond; "Aerial Athletes and 'The Coming Race,'" by J. B. Walker; "The Evolution of the Spaniard," by H. C. Chatfield-Taylor; "The Curious Race of Arctic Highlanders," by L. L. Dyche, and "The Preservation of Wild Animals," by R. W. Shufeldt.

One of the features of *The Century* for July is the first installment of a novelette by W. D. How-

ells, entitled "An Open-Eyed Conspiracy, an Idyll of Saratoga." An interesting article in this number is "St. Peter's," by F. Marion Crawford, with very effective illustrations; a description of the funeral of Pius IX is included. "An Arctic Studio" is something unique, but Mr. F. W. Stokes tells of the one he established while with the Peary expedition, and gives us results in pictures of Arctic scenery and Eskimo life. "Recollections and Anecdotes of Von Bulow" will interest music lovers, and places that irascible pianist in a kindly light, showing his kindness to other musicians and his devotion to his art. The claim that Marshal Ney escaped to America and there lived as an exile, is disputed by the publication of family records of his marriage and execution, written by Madame Campan.

*The Westminster Review* for June contains its usual supply of bright articles from the liberal point of view. A number of additional letters in favor of Sunday opening is the leading feature this month, as it was in May. There are two articles on the education controversy, one of which, "The Education Crisis," by E. G. Taylor, is a bitter and not altogether fair attack on the government's Education Bill. An article that will attract some attention is a plea for "Decimal Coinage for Great Britain," by Howard W. Broughton, but we fear it will be a long time before England is emancipated from the present cumbersome system of pounds, shillings, and pence. A thoughtful article on sociology is "New Pleas for Old Remedies," by R. H. Law.

*The Architectural Record* for the quarter ending in June, with an extremely varied list of contents, completes volume V. There are 70 illustrations, a large number being full-page photogravures. In "The Smaller Houses of the English Suburbs," we have a class of houses that are plain but picturesque, having an air of comfort and respectability without pretense or fussiness. The tendency to build cottages like pigmy villas, all cut up with angles and peaks and balconies, and loaded down with scroll-saw work, is one that the architect should resist, and the reading of such periodicals as *The Record* will educate a constituency to appreciate a more quiet and sensible style. "City Apartments in Paris" is a study of an entirely different, and perhaps more important, class of houses, and contains much valuable information, some that even the experienced architect may read with profit. The French had made a study of apartment houses and flats long before these came to be popular in our American cities. Other papers of general interest are "French Cathedrals," "Japanese Architecture," "Examples of Architecture in St. Louis," in which the Union Station is very finely illustrated; a paper on Mr. Cyrus Eidnitz, by Montgomery Schuyler. Office of publication, 14-16 Vesey st., New York. \$1 a year.

Lovers of chaste and decent novels will appreciate Professor Tyrrell's caustic review of Thomas Hardy's "Jude the Obscure," in the June number of *The Fortnightly Review*. South African affairs are treated in two very able articles, "Mr. Rhodes and the Transvaal," by an Imperialist, and "The Work of the Chartered Company," by Mr. Dicey. It is evident that the American press does not yet fully comprehend all the elements of the situation in that part of the world. There are two interesting papers on Persian subjects, that on "The Modern Persian Stage," by James Mew, being especially pleasing. Those who go in for athletics should not miss the account of the recent Olympic Games, by J. G. Robertson, from which we conclude that while there were "games" they could hardly be called "Olympic," and were scarcely in the strict sense international. The art exhibition of this season at the Royal Academy and the New Gallery is pretty severely handled by H. Heathcote Statham who makes a strong plea for more sculpture and architectural work, and with good reason, we think. Lax and indifferent Christians would do well to read the brief account of the labors and sufferings of Wilhelm Liebknecht in the cause of socialism, by Edith Sellers, with which this number concludes. It will do them good if they have any love for the Divine Master, and stir them up to do something for a grander cause than Liebknecht's.

## The Household

Kalendar, July, 1896

5.	5th Sunday after Trinity.	Green.
12.	6th Sunday after Trinity.	Green.
19.	7th Sunday after Trinity.	Green.
25.	ST. JAMES, Apostle.	Red.
26.	8th Sunday after Trinity.	Green.

### Madeline

BY THE REV. E. H. RUDD, D.D.

I love thy foot upon the floor,  
Madeline  
Thy gentle knock at study door,  
Madeline.  
Thy voice does like an angel soar—  
Not like the bells of Baltimore,  
O, I could hear it o'er and o'er,  
Madeline, my Madeline.  
Who can resist thine eye's appeal,  
Madeline?  
O little maid, to thee I kneel,  
Madeline.  
Who brings our mail at mid-day meal  
Along the floor with gentle steal?  
Who owns a doll that's stuffed with meal?  
Madeline, my Madeline.  
Who holds the house in tyrant's chain?  
Madeline.  
Who is it never pleads in vain?  
Madeline.  
Whose voice oft bears the same refrain—  
"All wight, all wight, I'll come again,"  
Whose leaving ever causes pain?  
Madeline, my Madeline.  
O child, I fear the coming years,  
Madeline.  
If with thy growth also appears,  
Madeline,  
A growth of mingled smiles and tears,  
'Twill make, as womanhood she nears,  
Most irresistible of dears,  
Madeline, my Madeline.  
God keep thee ever bright and strong,  
Madeline.  
Forever guard thee from all wrong,  
Madeline.  
Be ever in that blessed throng  
Who help the weary world along,  
And this shall be my endless song,  
Madeline, my Madeline.

### How Yonkers Found a Granny

(Concluded)

"Is your boys gone ter sea?"  
The old woman did not answer for a moment, and he noticed that her hand trembled as she replaced her cup on the table.  
"My boys were lost off Cape Horn," she said, at last, in a low voice, "more than twenty years ago. I've lived alone ever since. It's been a hard row, working in the mill and a paying rent, and often not knowing as one was going to meet the other. But you ain't done yet?" she added, briskly, as she saw him about to rise. "You haven't tried my cookies."  
The boy laughed as he reached for his hat.  
"I'm ever so much obliged," he said, "but I couldn't eat a bit more. Your vittles was awful good. I'll be roun' in the morning an' saw wood, or do sompin' ter pay for 'em. I would ter-night, but my ankle hurts consider'ble."  
"Where are you going to sleep?"  
He hesitated for a moment, but something in the kind old eyes made him stammer apologetically:  
"I had—kinder—fixed—on your barn or—or—wood-shed."  
"H'm! Well, you won't do anything

of the kind. Just set yourself back in that chair by the stove, and stay there till I get these dishes washed. Then I'm going to look after that ankle. It's my opinion you won't saw any wood to-morrow; nor for a week, at least. I've seen sprained ankles before now."

The room was small, and scantily furnished. A stove, the table, a few chairs, and a what-not loaded with shells. On the walls were three or four prints and bright colored specimens of the old woman's needlework.

Most of the chairs were provided with cushions, and had coverings of cheap calico. In one of them a kitten was dozing contentedly.

The boy settled back in his chair with a feeling of satisfaction. Everything was so cozy and comfortable that he realized for the first time in his life how pleasant it must be to have a home of one's own.

He had never seen one before. The market gardener he had been working for during the past two years was a young man who was bent on making money. He lived in a little room in the end of one of his greenhouses, and did all his cooking on an oil stove. This room he had shared with the boy.

And the Newsboy's Home had not been much better. It was merely a great lodging-house where hundreds of street boys ate and slept.

But this was different, and his gaze wandered curiously from one object to another. They were all strange to him, from the miniature Hindoo idol to the rainbow-tinted shells which had been picked up on some far-away beach.

At last his gaze returned to the old woman, who was smiling at him from the sink, where she was washing the supper dishes.

"It's mighty pleasant," he said.

"I think so. I've lived in the house nearly forty years, and haven't got tired of it yet. Most folks tell me it's too small—only two rooms and an attic—but it suits me. I never cared for big rooms. But you haven't told me your name yet."  
"Yonkers."

"Yonkers! That's queer. And what else?"

"Nothin. Jest Yonkers."

The old woman wrung the water from her dish-cloth and hung it on a line behind the stove. Then she brought a basin of warm water and placed it on the floor beside him.

"Well, Yonkers," she said, "I don't know but your name is as good as any. It ain't names that makes folks. Now you just bathe your ankle in this water while I get some liniment and bandages. I'm going to fix you up here on the lounge to-night. After your ankle gets better you can go upstairs to sleep."

He looked up quickly.

"But I'll be goin' ter-morrer."

The old woman shook her head.

"Not unless you go in a wagon," she replied. "That ankle's got to have a resting spell."

A little later she brought in a pan of apples and her knitting work. They talked until the clock struck eight, then she fixed him comfortably on the lounge and went into the next room.

Yonkers was very tired, but he could not sleep. He listened to the clock tick-

ing, and to the soft purring of the kitten. Presently the kitten left its chair and came over to the lounge. Yonkers had never cared much for cats, but he liked to feel this one nestling close to him. At length his ankle grew less painful and he fell asleep.

In the morning he was awakened by the mill bell. It was still dark, and he could hear rain beating against the windows. Soon after the old woman entered.

"I overslept," she said, "and didn't wake till the bell rung; but I think I can get around. It still lacks forty minutes to mill time."

A fire was quickly started, and the tea-kettle placed on the front part of the stove. While it was heating, the old woman bustled back and forth between the closet and table.

Yonkers attempted to rise, but found that his ankle had grown much worse during the night. He could not move it without pain.

"It's like I thought it would be," said the old woman reassuringly. "You'll have to keep quiet for a few days, and then it will grow better. Now lean on me, and I'll help you over to the big chair. You must not stir around much to-day. Just get something to eat when it's noon, and keep up the fire. I'll leave some wood handy."

It took but a few minutes for the water to boil, and by that time breakfast was ready. After they had eaten, the old woman put some of the toast and a few cookies in a tin pail.

"That's for my dinner," she said. "Now I must be going. It's time for the last bell to ring, so I'll leave the table till I get back. The burling room lets out early."

Yonkers listened to her as she hurried down the steps. The rain was now beating furiously against the windows.

As soon as it grew light he blew out the lamp and set it on the shelf. Then, with the aid of a broom handle, he hobbled about until he had washed the dishes and swept the floor. After that he returned to his chair.

It was still raining when the old woman returned at night. Yonkers noticed that she moved very slowly.

"What's the matter?" he asked.

"Oh, just my old rheumatism got back. I was heping it wouldn't bother me this

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winter, but likely I gave it an invitation by getting wet. Anyhow it can't be helped now. Perhaps it will be all right by to-morrow."

But the next day found it worse instead of better. She managed to do her housework, and even to hobble out as far as the woodshed; but it was impossible for her to walk to the factory.

"I'm afraid it's settled on me," she said to Yonkers, at the end of a week. "It seems to stay just so, no better and no worse. I wouldn't mind so much if it wasn't for my rent coming due, and not much ahead for winter. I counted on the next two months' work paying the quarter's rent. But there! I oughtn't to be complaining," she added cheerfully. "I've lived here forty years, and ain't never had to miss a rent day yet."

"Mebbe you'll be getting better soon," he suggested, hopefully. "My ankle's most well."

"Sprains and rheumatisms aets different," she rejoined, with a smile. "But we won't borrow trouble. I'm glad you got well so quick." A shadow crossed her face as she added, slowly, "I suppose you'll be going soon? You've been real good company, and I shall miss you. Don't seem like I've only known you a week."

"I shan't go till you git better," he answered, quietly. "My goin' ter sea can wait a few weeks longer."

The next day she sent Yonkers to the

store for some groceries. He had not been away from the house before, and, for the first time, he learned the name of the old woman.

"Most everybody inquired 'bout you, Mrs. Sparks," he said, as he placed the bundles on the table.

The old woman laughed.

"I guess it was partly to have a talk with you," she answered, as she rose painfully from her chair. "Folks are curious, sometimes. But I wish you wouldn't call me Mrs. Sparks. Just say 'granny.' I like that better."

During the weeks which followed the old woman improved very slowly. Yonkers sawed the wood and piled it in the woodshed. Then he mended the broken fences and cleaned out the cellar.

As the end of December approached, Mrs. Sparks grew restless. Yonkers often found her gazing anxiously from the window. One day she sent for the doctor. After he left, she went into her bedroom and remained a long time. When she came out Yonkers saw that she had been crying.

"It aint any use to put it off longer," she said, with a faint attempt to smile. "The rent is due next week, and I can't pay it. I've been hoping I'd get to work, but the doctor says I ain't likely to this winter. I might as well give up the house."

"Mebbe the man would wait," ventured Yonkers.

"I suppose he would, but what's the use? I'd only be getting more behind. Next April there'd be another quarter's rent due. I'd rather give up the house now, than to get in debt and then give it up."

"Where can you go?"

"Poorhouse."

Yonkers drummed on the window a moment. Then he went out, and the kitten followed him.

Back of the house a narrow footpath led up to the highest part of the hill. He took this. When he reached the top he sat down upon a rock which he had often visited before.

The ocean looked very calm and blue, and he gazed at it longingly. It had never seemed so alluring as now.

At last a plaintive "mew" recalled him. He reached down and took the kitten in his arms. Then he descended the hill.

But he did not stop at the house. Leaving the kitten on the doorstep, he hurried on to the village. When he returned he placed a folded paper in the old woman's hand.

She opened it slowly. A ten-dollar bill fell out.

"Why," she said, wonderingly, "this paper's a receipt for six months' rent."

"Yes," replied Yonkers, as he reached down and began to play with the kitten. "I paid it. There was ten dollars left."

"But where—"

"It's my ocean money," he interrupted, quietly. "I ain't goin' ter sea. I stopped down ter the factory, and the boss said he'd give me a job in the spinnin' room at two dollars a week. If I'm smart, he says he'll make it three 'fore long. Next spring I'm goin' ter try gard'nin'. I think I can make it pay. That is, if you're willin'?"

The old woman did not answer. When he looked up she was crying softly.

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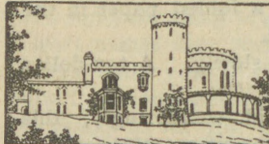
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"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the Colonel's little child was playing about, and she kept running too near, I thought, to the elephant's feet. I was afraid he would put his great, clumsy foot on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had a knock which sent me flat on the ground. The elephant had hit me with his trunk. One of the servants came along just then and helped me up; and when I told him about it, said he: 'I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with that baby when he has it in charge. I'd have you know that he's that baby's nurse.'"

"Well, I thought he was just saying it for sport, but sure enough, after awhile the nurse came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk as though it had been a cradle! And that great fellow stood there for more than an hour, watching that baby, and rocking it gently now and then!

"He was real good to other children, too. It used to be his business to take the family out riding. The Colonel's lady would come out and mount to her cushioned seat on his back; then one by one, the three children would be given to the elephant, and he would hand them up to the mother, nicer than any nurse or servant could, you know, because he could reach, and knew how to do it. Oh, an elephant is an uncommon handy nurse, when he is trained to the business, and faithful, I tell you! You can trust him every time."—*The Pansy.*

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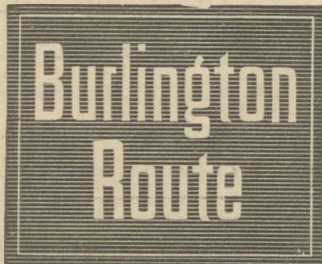
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### Hints to Mothers

**FEEDING BABY AFTER THE BATH**—"It is such a pleasure to give baby his bath just after he has been well fed," said a young mother recently, "because he is so good then, and seems to enjoy the bath so thoroughly." This is a very common mistake. The friction of the bath caused by rubbing draws the blood to the surface and takes it from the stomach, where it is needed after having partaken of food. Digestion is thereby retarded, and, as a consequence, irreparable injury is done to the body, since proper assimilation of food is of the greatest importance to good health.

Bathe the baby just before rather than just after, feeding him. If he is a puny baby rub him well with good pure oil after the bath. Olive oil, cream oil, and coconut oil are each recommended for this purpose. This serves as a nourishment to the frail bodies, as the pores of the skin readily absorb the oil.

"LET YOUR BABY ALONE."—"What, not talk to my baby!" exclaimed the young mother, who sat holding her three-months-old baby and chattering to it with the fond foolishness of which young mothers are capable.

"No, my dear; don't talk to him so much, not nearly so much," replied the older woman. "Dear as he is, you must not forget how delicate in every way a tiny baby is."

The young mother was sobered, but not convinced. "How can it possibly hurt him?" she asked. "He cannot understand me, and I do so love to see him smile and answer my talk with his happy look."

"Which proves that he does understand, and in his way replies to your loving talk; and it is that which is the strain. You take beautiful care to feed the baby with the greatest exactness, and to keep him clothed daintily and comfortably, and that is right. His brains, however, are just as weak and undeveloped as is his body. What his small mind needs most is rest, and when you talk to him the tax on his mentality is beyond its strength. It is like hurrying the unfolding of a rose by pulling the leaves of the bud apart.

"Of course, all babies are not so sensitive, but I know of a little six-months' baby, a little girl, who has been very ill of serious brain trouble, wholly brought on by the continued attentions of a large and admiring circle of friends proud of an unusually bright baby. Another baby girl of eighteen months began to droop, apparently for no reason; nothing helped her, though much was tried. The puzzled physician instituted careful inquiry, and found that she had been coaxed to dance a little each day, because 'it was so cute to see her.' An immediate stopping of the practice, with rest and quiet, restored her to health again. A young babe cannot be kept too much like a little animal; let him sleep and eat, and eat to sleep again, keeping him in cool, well-ventilated rooms, and not too much in strong light, either of the sun or artificial light.

"Be advised early, and let your baby alone. Let him grow naturally, and not by any forcing process. One more don't: Don't send him to ride on noisy streets, under the elevated roads, or along the trolley or cable lines. Those are not nerve-soothing places for an outing to an adult, much less to a tender, delicate baby."—*New York Times*.

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