

# The Living Church

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THE REV. HENRY G. PERRY, M.A., LL.D.

# The Living Church

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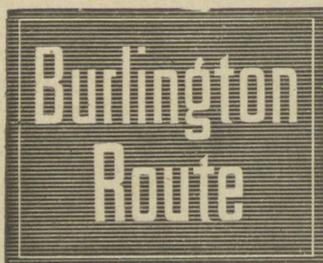
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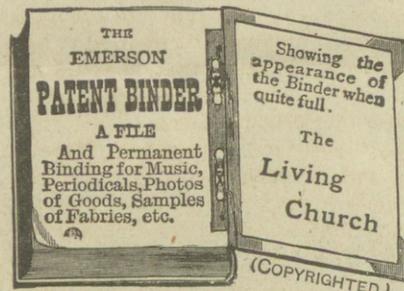
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# The Living Church

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

VOL. XIX. No. 20

CHICAGO, SATURDAY, AUGUST 15, 1896

WHOLE NO. 929

## News and Notes

THE diocesan synod at Bloemfontein, in the Orange Free State, at its recent sitting, resolved that the prayers and suffrages for the Queen and Royal Family should be eliminated from the Prayer Book. Their presence under the circumstances of the Church in that country is an absurd anomaly. It is not an English possession, but an independent republic, with a president at its head. So long as the Church ignores the fact and continues to recognize the Queen as head of the State, it incurs the suspicion of disloyalty, and at any rate must remain a distinctly foreign institution. Nevertheless, *Church Bells*, with amusing obtuseness, expresses its sorrow at the action of the synod.

LUNDY Isle is eighteen miles from the North Devon coast. It measures three miles by one and a half, and has a population of about sixty. It contains no gaol, workhouse, public house, school, or dissenting place of worship; neither does it possess a doctor, policeman, or lawyer. So early as A. D. 1225, it was described as a parish by itself, and the remains of an ancient church dedicated to St. Helena are in existence. The Rev. H. E. Heaven, M.D., is at once lord of the island, and also its rector. He is at present building for his tenants and parishioners a handsome church from the designs of Mr. John Norton, a well-known architect. Surely, this happy island, over which "Heaven" so obviously presides, would afford the requisite background for some idyllic tale. Strange that some novelist has not discovered it.

A CORRESPONDENT of the *London Church Review*, speaking of the trials of congregations in the summer season, says that it is "a regular custom" in San Francisco churches, and in other hot parts of America, for people to "get up and stretch themselves, and even take a turn outside, after the fashion of the theatre between the acts." The writer thinks that "if we (English) would adopt some of these sensible ways our churches might be generally filled even in spite of the hot weather." It is wonderful to read of the "general customs," quite unknown to most of us, which our English cousins discover on their runs through America. Fancy a congregation of Churchmen gravely rising in their places and "stretching themselves" at certain points in the service, or "even taking a turn outside" to "see a man."

The *Church Review* says that the stone pulpit in the quadrangle of Magdalen College, Oxford, was built for the accommodation of the preacher of an annual sermon on St. John Baptist's Day. When Gibbon, the historian, was a student of Magdalen, a

fence of green boughs was placed around the quadrangle, in memory of the preaching of John the Baptist in the wilderness. Gibbon remarks that it was a pleasant sight, but a sermon preached by a fellow of Magdalen at that period would have needed more than green boughs to produce any resemblance to him whose raiment was camel's hair, and his meat locusts and wild honey. These "fellows," with an income of £30,000 a year, never troubled themselves about their pupils. They passed the time in "tippling and tattling," in drinking Oxford toasts, and other toasts to "the king over the water." Discipline was hardly very severe under such a regime, but was sometimes odd. A poor youth having cut his throat, the president sent word to the buttery that he be sconced five shillings, and "tell him the next time he cuts his throat I will sconce him ten."

THE English papers describe a procession which constituted a novel scene along the English roads. A Cumberland farmer decided to remove to the south of England where he could follow his occupation to better advantage. Finding that he could not make fair terms with the railway companies, he decided to "shift for himself." Accordingly he loaded his implements, farming utensils and household goods into half a dozen carts, and in charge of three men, the expedition started, the young farmer on horseback taking the command, a string of young horses bringing up the rear. The journey covered 300 miles. It was made successfully and in a short space of time, only nine days. The farmer had the inexpressible satisfaction of feeling that he had not only "done" the railways but had done so at a cost considerably below their figures. Such an enterprising man would soon become a leading character in a country where such processions are an every day sight.

THE trial of Doctor Jameson and his companions in the court of Queen's Bench, and the conviction of these gentlemen of crime against the laws of the British empire in invading a neutral State, is evidence that there still exists in England a sense of justice sufficiently strong to counterbalance popular sentiment. It will be remembered that these people were received in England with a sort of public ovation, that, in the earlier stages of the trial, they were regarded as heroes rather than persons charged with crime, and that the newspapers and periodicals were all but unanimous in condoning their offence. That, in spite of all this, the inexorable laws of justice should have ground out this result, is most creditable to the English courts and judges. It remains a question why Mr. Cecil Rhodes, the prime instigator of the whole affair, was allowed to leave England without being indicted or summoned as a witness. As it is, he has the satisfaction of knowing that, up

to the present time, he has got off scot free while his tools are suffering various terms of imprisonment. Just now he appears to be engaged in promoting the interests of civilization in Africa by killing off the natives. Making all due allowance for bigotry, narrowness, bourbon conservatism, and the rest, President Kruger appears to be the best advantage throughout the whole business. English writers will be the first to recognize this when the national fairness and sense of justice have had time to emancipate themselves from the heat of party feeling.

THE Bishop of Mississippi has lately proposed, in the interest of harmony, a *via media*, along which the Church and the sects might journey in peace. As a practical answer to the question "Why can't our ministers preach in your pulpits?" he suggests that they seek and obtain a sort of compromise reordination, in which the Bishop shall say to them: "Take thou authority to execute the office of a priest in *this* Church," instead of "in the Church of God," as at present. The idea is that this change of wording would avoid even a seeming reflection upon the validity of their previous orders. This suggested compromise is, no doubt, amiably intended. Amiability is its most striking feature, perhaps surpassed, however, by a willing alacrity to relinquish essentials. But compromises are dangerous devices, even when characterized, as is this, by a charity which passeth knowledge. There is no very audible clamor from outside for permission to occupy our pulpits. The preachers of the denominations have pulpits of their own, some of them quite as handsome as any of ours; and then to suggest that they are craving for authority to execute the functions of a *priest! Absit omen!* The disease is imaginary and the panacea a failure.

MANY curious fads are given in Carroll's "Religious Forces of the United States." The peculiar conservatism of the Dunkards is well known. But the endeavor to apply practically in all the details of life the principle of non-conformity to the world has led to several divisions and schisms among them, so that it appears that there are no less than four kinds of Dunkards at present. The annual meeting of the principal body considers all sorts of questions in doctrine and usage, and returns replies with Scriptural quotations to indicate the authority upon which they are based. Thus, the question being submitted whether it was lawful for the brethren to patronize or establish high schools, the answer was in the negative on the ground of the Scriptural injunction that we must mind not *high* things, but condescend to men of low estate. "The River Brethren," having 3,427 members in all, are divided into three sects. One of the points of division has reference to the details of the ceremony of feet-washing.

One sect requires that the same person should both wash and dry the feet, while another provides that one person should do the washing and another the drying.

### Canada

The choice of the authorities of St. James' cathedral, Toronto, to fill the rectorship left vacant by the advancement of Bishop Du Moulin to the episcopate of Niagara, has fallen upon Bishop Sullivan of Algoma. It is stated that Dr. Sullivan has asked for time to consider before giving his decision, and it is thought not unlikely that he will accept the position of rector of St. James'. At the dedication festival of St. Mary Magdalene, Toronto, the Bishop of Niagara was the preacher, this being the first time he preached in Toronto since his consecration. The Church Boys' Brigade, Toronto, were in camp the last week of July at Howard Park, Kew Beach, near the city. Bishop Sweatman has been sleeping under canvas with the young soldiers. There were 64 tents and nine of the city churches were represented by brigades. Strict military discipline was maintained. The muster roll was 500. The St. Andrew's Brotherhood held a meeting at Balmy Beach, near Toronto, on the 21st ult. Chapters were represented from nine of the city churches. The Canadian general secretary, Mr. Waugh, spoke of the good prospects of the convention of the Brotherhood to be held in Montreal, October next. As the Board of the Domestic and Foreign Missionary Society is to be held in the same place at the same time, a number of distinguished speakers will be present. The Bishop confirmed a large class at Christ church, Omenee. The regular meeting of the rural deanery of Northumberland was held at Stony Lake on the 28th and 29th ult.

The Bishop of Huron has been confirming classes in Holy Trinity, Lucan; St. James', St. Mary's, and All Saints', Windsor. The reports of the several committees of the London Anglican Lay Workers' Association, at the meeting held on the 21st ult., show much good work accomplished. Memorial church, London, is being beautified and improved during the summer. A beautiful chancel window has been presented to the new church at Wallaceburg by the local circle of King's Daughters. Some suggestive papers were read at the annual Sunday school convention for the deanery of Grey, held at Chatworth, on the 21st of July. One on "The Teaching of the Church Year," was the subject of a good deal of discussion. The convention was opened by the celebration of the Holy Communion in St. Paul's church, Chatsworth. A number of the clergy of the deanery were present.

The review of the work done in the parish of St. Thomas', St. Catherine, diocese of Niagara, during the last ten years, is very satisfactory. The number of Baptisms has increased more than one half, while the number of those confirmed is the largest in the diocese. Of the 366, no less than 66 were brought up outside the Anglican Church. The number of communicants has also largely increased. The church building has been greatly improved, nearly \$3,000 having been spent on interior decoration, and oak choir stalls and desks for the clergy are to be put in this year. The incumbent is the Rev. Rural Dean Armitage. Bishop Dumoulin held Confirmations at Grantham and at Virgil, lately, and in the parish of St. Paul's, Norval, on the 16th, this being his first visit to the latter church. The Bishop held his first ordination in St. George's church, Guelph, on the 5th.

The county of Renfrew, diocese of Ottawa, has been divided into two rural deaneries by Bishop Hamilton. Sermons at the evening services at Christ church, Ottawa, have been discontinued for the summer. St. John's church, Ottawa, has been presented with a beautiful chancel rail, in memory of Colonel John Stewart, by his widow.

The Archbishop of Ontario was unable to be

present, through illness, at the consecration of the O'Loughlin memorial church at Yarkes, diocese of Ontario, but he was represented by Bishop Hamilton, of Ottawa. The church is the gift of the O'Loughlin family in memory of their father, who was rector of the parish, and is complete in every particular.

The Bishop of Nova Scotia visited the fine new church of St. Paul's, Charlottetown, P. E. Island, on the 5th, to induct the new rector. The Bishop held a Confirmation in the afternoon, and was to hold another on the 19th, when the church was consecrated. Bishop Courtney also inducted the Rev. G. C. Wallis, formerly of Christ church, Hampstead, Eng., into the parish of Kensington and New London, on the 8th, and held a Confirmation in the afternoon. The parish had been vacant for the last four years.

The Bishop of Algoma has been notified by the Society for the Propagation of the Gospel, that the grant to Algoma is to be diminished, and that its entire withdrawal is contemplated in 1900. Twenty-two years ago there were only seven missionaries at work in Algoma; now there are thirty-two.

Bishop Pinkham, of Saskatchewan and Calgary, held a Confirmation in St. Paul's church, Regina, diocese of Qu' Appelle, on the 5th. The late lamented Bishop Barn, of Qu' Appelle, had intended to administer the rite. In view of the delay involved in the appointment of a new bishop, Dr. Pinkham consented to officiate.

Archbishop Machray, Primate of Canada, passed through Montreal in the end of July, on his return from England, where he had been conferring with the Archbishop of Canterbury and other dignitaries in connection with the Pan-Anglican Synod, to meet next year at Lambeth. Speaking of matters in the diocese of Rupert's Land, the Archbishop said that with regard to the University of Manitoba, of which he is chancellor, the increased attendance would surprise many who are not aware of the class from which the population of the Northwest and Manitoba is drawn. The attendance last year amounted to 450. That was considered exceptionally good in view of the population.

A very handsome brass tablet has just been placed in St. George's church, Montreal, in memory of Lient. Patterson, a young Montrealer, who was killed by an accident in India while playing at a polo match. His brother officers have erected the tablet. The preacher at both services in Christ church cathedral, Montreal, Aug. 2nd, was the Rev. E. A. Selwyn, of Boscombe vicarage, Bournemouth, England. The large audiences were delighted with his eloquence. St. Luke's church, Back River, was consecrated by the Bishop of Montreal, assisted by Dean Carmichael, on the 26th. A Confirmation service was held immediately afterwards. The church was beautifully decorated, and filled to overflowing. The programme for the formal opening of the Diocesan College, Montreal, is out and the day has been fixed for the 21st Oct. next. Holy Communion will be celebrated in the college chapel at 8:30 in the morning, and at 10 o'clock a public service will be held in convocation hall, at which the Bishop of Huron will preach the sermon. In the afternoon there will be a public meeting in convocation hall, at which the formal presentation of the keys of the college will be made by Mr. A. F. Gault to Bishop Bond, who will hold the deed in trust for the diocese of Montreal. Addresses will be delivered at this meeting by several of the visiting bishops, as well as by the heads of sister colleges in Canada and the United States. A number of distinguished speakers are expected to be present. The college, which is rapidly approaching completion, will be ready for the reception of students by Sept. 19th.

The 7th annual convention of the Sunday School Institute of the Archdeaconry of Bedford, was held in Trinity church hall, Cowansville, Aug. 5th. The Montreal and St. Lambert's companies of the Boys' Brigade went

under canvas at Sorel, in the end of July, under the superintendence of the Rev. W. T. Dart, camp commander. The boys will remain in camp for some weeks. The corner stone of the new church of St. Mark was laid at Valleyfield on the 25th by the Rev. Dean Carmichael, assisted by several of the clergy of the diocese. The Bishop was unable to be present.

### New York City

The church of the Archangel, during the absence of the rector, is in charge of the Rev. Percy T. Fenn, D.D. Dr. Fenn is making headquarters with his family on the seashore of Long Island, at Far Rockaway, near the city, coming to town when needed.

It is intended that the choir of the cathedral of St. John the Divine, shall be enclosed in temporary walls, which will answer for use until the final cathedral walls are built. With this arrangement, it is hoped that the choir can be used within about two years' time for religious services.

God's Providence mission has recently received the children of the day nursery and kindergarten of St. Barnabas' House. The mission, under the charge of deaconess Susan P. Mather, needs a country annex to enable it to effectively carry out its fresh air charities during the heated months.

The fresh-air work of the Church City Mission Society is in full swing under the direction of the superintendent of the society, the Rev. Geo. F. Nelson, D.D. Short excursions and outings have been provided for children connected with the different branches of the work. There could be done much more in this way if the society possessed a country house.

At St. Bartholomew's parish house, the boys club has a membership of 425 boys between 11 and 17 years of age. The club furnishes them with recreation, amusement, and instruction. There are numerous subdivisions of the club, including a fifing class, a uniformed drum corps of 25 members under a drum major, a uniformed cadet battalion, a baseball club, an athletic club for out-door sports, and typewriting, stenography and bookkeeping classes. Summer outings are provided. A number of boys graduating from the drum corps have been admitted into the United States Naval Reserve.

St. John's guild has lately received for the Floating Hospital and Seaside Hospital considerable contributions, including one from President Cleveland. A lady who declines to give her name, save as "A Baby's Friend," has sent \$500 for a crib on the Floating Hospital. More funds are needed. The first "named trip" of the Floating Hospital for the season was given by James Speyer, Thursday, July 20th, when 1,533 patients were cared for. The second was given on Tuesday, Aug. 4th, when 1,583 patients were treated, the expenses being met by a contribution from Mr. Cornelius Vanderbilt.

The 44th annual report of the Orphans' Home and Asylum of the Church in this city, shows that there are 129 children in the institution, 15 having been returned to friends or guardians, and 41 admitted during the year. Valuable assistance has been given by the guilds of St. Thomas' church, Grace church, and the church of the Holy Communion, and also by the House of Industry in making up garments for the children. During the present warm weather the little ones are enjoying refreshing breezes in the summer home at Woodsburgh, L. I.

The fittings of Ascension memorial church in its new edifice are now quite complete, and many of them are memorials. Bishop Horatio Potter is remembered by an episcopal memorial chair, and a former rector of the church of the Ascension, Bishop Bedell, is commemorated by a black walnut eagle lectern. The altar desk, altar linen, pulpit, offertory basins, and cross finial on the outside of the church, are thanksgiving offerings. Further memorials include the altar service, prayer books, chancel lights, brass altar vases, brass baptistry railing, font

cover, and font ewer. In the new church the congregations have increased.

Wm. G. Lathrop, Jr., a well-known lawyer of this city, and a member of the law firm of Brownwell & Lathrop, died Monday, Aug. 3rd. He was born in Rahway, N. J., Aug. 4th, 1841, and graduated at Columbia College in 1862, and from the law school, Harvard University, two years later. In 1869 he became a member of the law firm, with which he remained connected during life. He was a trustee of Columbia University, and president of the Alumni Association, and a member of the Century, University, and Church clubs. In Boonton, N. J., where he had a residence, he was a member of the local board of education. He was also senior warden of St. John's church, and a lay deputy from that parish in the diocesan convention of the diocese of Newark.

At St. Michael's church, the Rev. Dr. John C. Peters, rector, ground has been broken for the new parish house, to be erected as a memorial to the Ven. Thomas M. Peters, D.D., late Archdeacon of New York. Some account of the building has already appeared in the columns of THE LIVING CHURCH. The contracts, as at present awarded, call for only a portion of the whole. But the structure now to rise will include accommodations for the working guilds of the parish, gymnasium, kitchen, laundry, and Sunday school, and there will be large assembly rooms. The architect, Mr. F. Chas. Merry, expresses a hope that the new quarters will be ready for use by the end of Advent-tide. A new window is being prepared by Mr. Walter Jones to be placed in the church. It will be a representation of St. Agnes, from the celebrated painting of Andrea del Sarto. It is given by St. Agnes' Guild.

At the church of St. Mary the Virgin, the Rev. T. McK. Brown, rector, the statue of St. Michael the Archangel, which has recently been placed in its niche on the south side of the main entrance, has attracted much attention and admiration. The sculptor is Mr. Rhind, who also executed the statue of the Blessed Virgin and Child for the main entrance. It is desired that there be added in time a statue of St. George and the Dragon, at an estimated cost of \$800, a statue of St. Joseph for the front of the Clergy House, and upper statues for the front of the church, each at an estimated expense of \$700. The finish of the upper and middle tympanum panels will each cost \$600, and the lower one \$1,200. Quite a beginning has been made of subscriptions for the new reredos, which will be a magnificent structure reaching a cost of \$13,895. It is proposed to place an iron-wrought grille around the chancel at an outlay of \$1,800.

The 29th annual report of the Home for Incurables shows that there has been received from legacies \$34,019.23; for free beds in perpetuity, \$10,000; from Mrs. J. M. White and Miss Emily A. Watson, each \$5,000; for life patients, \$2,800; from the Hospital Saturday and Sunday Association, \$1,628.63 from the undesignated fund, and \$101.75 from the designated fund; from two ladies, a gift for the construction of the south wing, \$70,000. The receipts for the year have nevertheless fallen some \$5,500 short of the running expenses. The total deficiency for the year is \$18,992.10, owing to very unusual improvements and repairs, new works, and assessments for sewers. The report of the medical superintendent shows the number of patients to be in excess of any other year, with a death rate lower than ever before. The institution has been over full at times, and at the time of closing the report there were 204 patients and a large waiting list. The daily average in the institution has been 197. Of the 35 patients discharged 5 were well, 5 very much improved, 4 insane, and 21 unimproved. The ladies' board has given attention to household matters, visiting the home weekly, providing linen for the whole house, and taking general supervision of internal affairs. Mrs. Anson Phelps Stokes continues to provide daily drives for such patients

as are able to enjoy them. From Mrs. J. Butler Wright has come a gift of a fine landau.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the sick poor of the East side are cared for with very efficient provision. The St. Luke's Association has raised and expended during the past year about \$4,000. A trained nurse has made 1,354 visits among families, and 1,348 patients have been treated by the physician of the Association. Large quantities of food, fuel, and clothing have been distributed to the needy. A diet kitchen is maintained as part of the association work, and has sent to the sick cereals, steaks, chops, fruits, jellies and other similar articles. The kitchen has also supplied 8,004 quarts of milk; 3,200 bottles of sterilized milk; 529 pints of beef tea, and 103 pints of chicken soup. A number of dinners were provided to families, and Christmas dinners from a special fund for the purpose. Over 200 articles of clothing were given away, including infant's garments, sheets, pillow cases, and flannels to a number in feeble health. In certain surgical cases, special bandages and appliances were furnished. The hearts of sick children were gladdened by the gift of toys. In this work the New York Herald Ice Dispensaries aided with free gift of ice tickets. A number of patients were sent to hospitals, for whom such treatment was best adapted, and some were transferred to convalescent homes outside of the city. A christening outfit is kept at the depository to be loaned. The clothing depository has done an important auxiliary work among the poor. It had on hand during the year 2,423 articles, and gave out more clothing than in any previous year.

### Philadelphia

A permit was issued on the 5th inst. to Messrs. Jacob Myers and sons to construct an additional story to the rear building of the Sheltering Arms, and also to make certain alterations in the main building.

In the will of Benjamin Homer, probated 6th inst., the estate being valued at \$100,000 and upwards, are contingent bequests of the property to the University of Pennsylvania, and the Episcopal hospitals. These bequests will only be available in case his grandchildren shall have no direct heirs.

Bishop Whitaker has been heard from, by a letter received at the Church House, on the 7th inst., which announced his safe arrival at Hamburg. This letter was written on board the "Persia," and posted after going on shore. Both the Bishop and Mrs. Whitaker were well and had enjoyed the voyage, which was a quick and pleasant one.

Since the advent of August, two prominent Churchwomen have entered into rest eternal. Mrs. H. Josephine Widener died very suddenly on board the steam yacht "Josephine," at Bar Harbor, Me., on the 1st inst. Theasket was forwarded first to her husband's country-seat, Ogontz, where the burial service was said by the Rev. Dr. E. W. Appleton, rector of St. Paul's church, Cheltenham, where Mrs. Widener attended when residing at Ogontz; and afterwards the same office was said at her city residence, by the Rev. Dr. J. D. Newlin; both he and the Rev. Dr. Appleton making short addresses. Interment was made in the Widener mausoleum, at Central Laurel Hill cemetery. In obedience to the wish of the deceased lady often expressed when the subject of flowers at funerals was mentioned, the offerings of friends, which were very profuse and exquisite, were sent to various hospitals for distribution among the sick and afflicted. Mrs. Agnes Mundell, for many years a very prominent member of old Christ church, of which her recently deceased banband, Mr. John Mundell, was a vestryman, passed away on the 4th inst., aged 68 years. Since her residence in West Philadelphia, she transferred her works of benevolence to Calvary monumental church, of which her son-in-law, the Rev. Thomas Poole Hutchinson, has

been rector since 1879. She was the mother of 10 children, five of whom survive her. The burial office was said on the 6th inst., at her late residence, by the Rev. Mr. Hutchinson, and the committal at Mount Moriah cemetery by the Rev. W. A. White.

A new religious order is about to be established, having the same fundamental principles as the "Cowley Fathers", in England, and the recently introduced order of the Holy Cross, in this country. It has been the topic of conversation for months among a number of clergymen, and many of the details have been arranged. One of the leading movers is the Rev. Wm. McGarvey, senior curate at the church of the Evangelist. He is now in Europe. There has been a great deal of correspondence in reference to this new movement since Mr. McGarvey's departure, early in July. There are now, in this city, several members of what is termed "A Congregation of Priests," and the new order will be recruited, at the start, from this membership. The order will have the same basis and functions as that of the Society of St. John the Evangelist, of Cowley, Oxford, England. The vows of poverty, charity, and obedience will be taken, and members will wear a habit. Parish work will, it is said, be constantly brought forward, the effort being to assist in making parishes strong where such are being neglected. Already a number of priests have signified their intention to join. There are said to be 30 members in the "Congregation of Priests."

The new memorial school house and addition to the Home of the Merciful Saviour for crippled children, at 44th st. and Baltimore ave., is just finished, and will be opened as soon as furnished. This addition has been built, and will be also furnished, by Mitchell Harrison, as a memorial of his daughter, Virginia Norris Harrison, and will be one of the most useful additions to the Home. The new edifice stands to the west of the present line of buildings and adjoins the Hutchinson Home. It is 72 by 45 feet, of a simple form of Gothic architecture. The material used in its construction is blue stone, with white stone facings. The main entrance is from 44th st., and is reached by a flight of steps. In the basement, a cooking school will be established and fitted up with the necessary apparatus to carry on the work. On the first floor there is a wide hallway, on either side of which are located three school rooms, the lavatory and coat room. On the second floor there will be a large room and a smaller one for the janitor. The rooms will be furnished throughout with all the latest educational appliances suitable for giving a good, practical English education, such as will be needed by these crippled children in the battle of life. A graduate from the Normal school will be selected to teach them; and there will be also a kindergarten teacher for the little ones. There are now over three score children cared for by this institution. The inmates during the warm season are at their quarters at Avon-by-the-sea, N. J. The Rev. R. F. Innes is the chaplain of the institution, officiating regularly in the chapel, three times on Sunday, twice each Holy Day, Saint's Day, and Thursday, while there is daily Evensong at 4:30 p. m. The number of communicant members is 32. During the year ending April 30, 1896, there were 155 public and private celebrations of the Holy Communion. At Avon, N. J., there is a summer congregation, St. John's, of which the Rev. Mr. Innes has also had charge for several years. This church was recently consecrated by Bishop Scarborough.

### Chicago

The Rev. J. H. Knowles, of St. Chrysostom's chapel, New York, who is spending a few weeks in Chicago, officiated at the church of the Epiphany, Sunday, Aug. 9th. Canon Knowles has many warm friends in the city, who are always glad to welcome him back to his old home.

The choir of St. Peter's, Chicago, is spending two weeks in camp at Mills Lake, Wis. Christ church choir is at Druice's Lake, where they have had with them during the past week the Rev. Joseph Rushton, L. H. D., the Bishop's secretary.

The church of the Transfiguration celebrated their eleventh anniversary on Thursday, Aug. 6th. The day was begun with an early Celebration at 7 A. M., followed by full Morning service at 11 o'clock. At one o'clock luncheon was enjoyed under the trees at Washington Park. In the evening at eight o'clock, a musical service was rendered, followed by a parish reception in the guild rooms.

In spite of the intense heat and the absence of many of the clergy and choirs, none of the city churches have been closed this summer. The city missionary, the Rev. J. M. Chattin, holds services every Sunday at the County Hospital at nine in the morning, at the Bridewell at quarter of two in the afternoon, and at the jail at quarter of four, with occasional services at the Home for the Friendless and the Home for Incurables. The services are all well attended, and apparently much appreciated. The Church service at the hospital has outlived the services held by several of the denominations, and is now the only services held there. Much good is being accomplished in a quiet way among these classes, both while they are inmates of the institutions, and after their discharge. The greatest difficulty in the way of the hard-working city missionary, is a lack of means to meet the constantly increasing appeals from those who are in need of a little assistance in taking a fresh start.

## Diocesan News

### Ohio

Wm. Andrew Leonard, D.D., Bishop

The commencement exercises of Kenyon Military Academy at Gambier, the oldest school of its class west of the Allegheny Mountains, occurred on the 12th of June, and were a fitting close to a year that had been unusually pleasant and satisfactory. The annual field day occurred the week before, when a number of records were broken by Cadet Paul W. Cooper, of Pittsburgh, and other excellent records were made; and a most enjoyable day was passed by the cadets and their friends who witnessed the contests. Following the field day came the battalion review and exhibition drill, witnessed by a large number of visitors, at five o'clock P. M., on commencement day. The precision and beauty of the drill were remarked by all, and it was easy to comprehend the great value to the growing boys of the school of the systematic military drill to which they are subjected while pursuing their preparation for college or business. At the close of the drill the guns were stacked, the bugler played "Auld Lang Syne," ranks were broken, and the last military parade of the year was over.

At 7:30 P. M., a large number of visitors were seated in the spacious drill hall to hear the prize declamations. Bishop Leonard, in his robes, presided. Seated on the platform with him was Mr. H. N. Hills, the regent of the academy. There were five contestants for the medals, all of whom spoke exceedingly well. The judges, the Rev. Geo. B. Pratt, of Chicago, the Rev. H. M. Denslow, of Gambier, and Mr. Guy H. Butolph, of New York, awarded the first prize to Cadet George S. Hayner, of Dayton, and the second to Cadet Chas. P. Burgoon, of Salt Lake City, Utah. Nearly half of the whole number cadets had won a place on the Conduct Honor Roll, and with cordial words of approval and good-will, Mr. C. N. Wyatt, superintendent, presented the honor roll certificates to those who had won them. He also presented the commissions to the cadet officers, and Mr. Jno. C. Flood, headmaster, presented the scholarship certificates to the cadets who had made the best records in the various classes. An ad-

dress was made to the members of the Fifth Form (graduates) by president-elect Peirce of Kenyon College, and a pleasant address was made to the audience by the Rev. George B. Pratt, who was graduated from Kenyon in 1855. The cadets presented to Mr. M. T. Hines of the Greek department, a handsome cane as an expression of their regard, knowing that he was about to give up teaching, after eleven years of constant service as a master at the academy. Mr. Hines acknowledged the gift with expressions of deep feeling. The field day medals were then presented by Mr. Hills to those who had won them, and Misses Gail Bates and Florence Allen, of Harcourt Place, pinned them upon the victors. The beloved bishop of the diocese then made an earnest address in which he expressed his great pleasure in having within and for his diocese so excellent a school as the academy. He had noted its constant and great improvement, and was always glad to urge its claims to a place in the front rank of American Church schools for boys. After the benediction the chairs were moved to the sides of the room, delightful music was furnished by an orchestra, and the young people had a happy time dancing until midnight.

On his way from services at Buffalo, Erie, and Ashtabula, the Rev. A. W. Mann spent Tuesday, August 4th, with the deaf-mutes of Mahoning, Trumbull, and Ashtabula counties, in a picnic and reunion at Kinsman. In the evening a well-attended service was held at Grace church. The greatest distance covered by any one in reaching the place was forty miles. A committee was chosen to select the place for the next reunion.

### Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

From the journal of the 110th annual convention of the Diocese of Delaware we present the following statistics: Bishop, 1; other clergy, 72; ordinations: priests, 2, deacons, 5; candidates for holy orders, 7; postulants, 2; parishes and missions, 38; churches and chapels, 43; baptisms: infants, 356, adults, 49; marriages, 64; burials, 217; confirmed, 208; communicants, 3,067; Sunday school teachers, 279; Sunday school scholars, 2,716; contributions, \$63,672.02.

### Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS—Two of our city clergy took a prominent part in the public exercises of two secular organizations on St. John's Day, the Rev. E. W. Hunter in the Masonic celebration of the day and the Rev. F. A. Roehl in the "Ancient Essenic Order" celebration.

CHURCH TRAINING SCHOOL FOR DEACONESSES.—The warden and faculty have issued the first catalogue of the Diocesan school. In a neatly gotten up pamphlet of some ten or twelve pages the work of the school for the first year of its existence is given. The names of the professors, the precise course, with titles of text books, books of reference, and the names of all the students are given. The Rev. W. B. Guion, Assistant Trinity church, New Orleans, will send catalogues to all those that write to him for the same.

MORGAN CITY, TRINITY CHURCH.—Some years ago Morgan City was a centre of church life, but for the past few years, because of a decrease in population, the life of the Church has been on the wane. Since the rector of St. Mary's church, Franklin, included Trinity church, Morgan City, in his labors an increase in the life of the parish has been sure and steady. Blinds for the windows, new pews, and a neat fence have been ordered, and new glasses have been put inside the chapel. Fifty and more people attend the ministrations of the missionary in charge, and these ministrations take place on the third Sunday of each month.

CHRIST CATHEDRAL.—On Saturday morning, Aug. 1st, at 10 A. M., in the memorial chapel adjoining the cathedral, three young ladies were

received into the Helping Hand chapter of the Daughters of the King. The usual service of the order was read, and the young ladies promised faithful obedience to the rules of service and prayer. The Dean, the Rev. F. I. Paradise, officiated, and bestowed the silver cross with appropriate remarks. The young ladies were Miss Edith Palfrey, Miss Lisa Freret and Miss Jonie Clark. The chapter meets every Saturday to sew, and during their labors, if he be present, the rector reads to the members some book of an instructive character. The officers are: Mrs. Davis Sessums, president; Mrs. Clara Charles, vice president; Mrs. A. W. Roberts, secretary, and Miss Laura McBryde, treasurer.

WILLIAMSPORT.—On the occasion of the Bishop's visit to this parish the congregation observed an ancient custom of not going home after the 11 A. M. service, but camping out in the woods and attending evening service same day. So many of the congregation live many miles from the Church that were it not for this custom many of those that would desire to attend both services could not do so. The congregation enjoyed not only the religious services of the Bishop, but his social qualities also, being in his company nearly the whole day.

MISSIONS.—St. Paul's, at Lakeland, had a visit from Bishop Sessums the latter part of June. He preached and confirmed.

MILVILLE.—St. Nathaniel's church had a visit from Bishop Sessums, when five persons were confirmed. This mission enjoys having a large Sunday school, while the services usually are attended by a congregation which more than packs the church.

Bishop Sessums is absent from the diocese, after having made many visitations in the heat of the summer months. The Bishop is in good health and is enjoying a well-deserved rest.

### Easton

Wm. Forbes Adams, D.C.L., Bishop

TRAPPE.—At a meeting held on Tuesday, Aug. 4th, in the historic Whitmarsh church, six miles from here, an appeal was made for assistance in the restoration of the old, abandoned church and the almost desecrated graveyard, where lie the remains of many of the founders of Talbot Co., and their descendants. The services were conducted by Bishop Adams, and the rector of Whitmarsh parish, the Rev. J. Gibson Gantt. Addresses were made by Mr. William Goldsborough and Hon. Oswald Tilghman, whose grandfather, Mr. French Tilghman, read the services in this old church as far back as 1812, when the parish was without a rector. The Rev. Dr. Gantt's object is to have the old church put in repair, the graveyard cleaned, and the whole property substantially inclosed. Much interest is manifested in the matter, and the rector is hopeful that his plans for the preservation of this historic spot will succeed.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The death of the Rev. Marison Byllesby, which occurred at Sanford, Florida, on the 29th of July, deprives this diocese of one of its oldest, most able and most honored priests. Almost all his ministry was passed within the limits of this diocese, at Oil City, Ronseville, Meadville, and Allegheny City, at which last named place he was rector of Emmanuel church for twenty years, and leaves a good church and parish building as his visible memorial.

For a few years he was rector at Dixon, Ill., and St. James' church, Milwaukee. He was one of the two remaining clergymen who took part in the organization of the diocese of Pittsburgh, some, indeed, still surviving in other dioceses, but most have "fallen asleep."

Everywhere where the Rev. M. Byllesby served, his ministry was marked by vigor and progressiveness. He was a steadfast defender of the Catholic heritage of the Church. He was neither time-serving nor indolent. He revered and appreciated the lofty character of the

priesthood, and was recognized among rich and poor as a well learned, faithful, helpful preacher and pastor, whose standard of service for both himself and his people was a high one.

About a year and a half ago Mr. Bylesby resigned Emmanuel parish, Allegheny, on account of failing health, and during the past winter has officiated at Sanford, Florida. On the day of his death he was busily engaged in preparations to journey northward to meet his family, when God laid His hand upon him, and whispered that all earthly "travelling days were done."

His mortal remains were brought to Allegheny, and a large congregation of sorrowing parishioners and friends attested by their presence in Emmanuel church, on Monday morning, Aug. 3rd, how deeply they felt their bereavement, and honored his memory. The Bishop of the diocese celebrated the Holy Communion, assisted by the Rev. J. L. Taylor, and the rector, the Rev. Howard E. Thompson. Later at the burial service, there were present 17 of the clergy, six of whom served as honorary pallbearers. The sentences were read by the Rev. Dr. Norman, the lesson by the Rev. Mr. Meech, the Creed and prayers by the Rev. Mr. Heffern, and the Rev. R. A. Benton, the committal by the Bishop, who also read a memorial minute passed by the vestry of Emmanuel church. After the service, at a meeting of the clergy in the choir room, brief remarks were made by the Rev. Dr. Norman, and the Rev. Messrs. Benton and Taylor, and the Bishop; and a committee was appointed to prepare memorial resolutions.

The interment was made at Meadville, Pennsylvania, on Tuesday, Aug. 4th. by the Rev. F. M. Kirkus, rector of Christ church, of which formerly Mr. Bylesby was rector. *Requiescat in pace.*

### Western New York

The 19th annual convention of the deaf mutes of the State was held July 31st and August 1st, at Rochester. The Church was well represented by her clergy engaged in work among this people. At the service held in the evening of the opening day, the Rev. C. O. Dantzer, the pastor of the Rochester mission, was assisted by the Rev. Dr. Gallaudet, the Rev. Messrs. E. P. Hart and A. W. Mann.

### South Carolina

Ellison Capers, D.D., Bishop

Though but six months have elapsed since St. John's church, Florence, of which the Rev. Wilmot S. Holmes is rector, became an independent parish and self-supporting, the wisdom of the step has become plain by its successful operation. A handsome alms basin was recently given to the church in memory of Mr. Simon Lucas, who was for 17 years lay reader. A very pleasant reception at the rectory was given to the Bishop on the occasion of his visit to attend a meeting of the convocation.

The Rev. Shirley C. Hughson, who was ordered deacon at Sumter, June 11th, has gone to Philadelphia, where he will work for the present in St. Mark's church.

The Rev. R. W. Barnwell, of Grace church, Charleston, has gone with his family to Blowing Rock, N. C., for three months, to take a much needed rest. The Rev. E. McCrady and the Rev. T. T. Walsh take Dr. Pinckney's duties till October. The Rev. J. W. Cantey Johnson, deacon in charge of Rock Hill and Lancaster, has passed his final examination for the priesthood.

One of the ladies of St. John's church, Berkeley, has interested herself in erecting a tablet in memory of the late Bishop Howe, in Strawberry chapel, which is now the parish church, and of which the Bishop was long rector. The design is very handsome, and will add much to the appearance of the colonial church.

St. Philip's church, Charleston, has received two notable legacies and gifts "in memoriam." One from the estate of Miss Susan B. Hayne of one thousand dollars to be invested, and the ir-

come to be used for the comfort of the inmates of the St. Philip Church Home. Another of two thousand dollars from the estate of Miss Anna D. Kaufman, widow of the Rev. A. C. Kaufman, who was formerly the assistant minister of St. Philip's. This legacy is to be used for parochial purposes. A brass altar desk and a bronze eagle lectern were presented a short time since by Mr. C. B. Mitchell, of New York, as memorials of his grandfather, Mr. Jno. W. Mitchell.

### Alabama

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

From the journal of the 65th annual council of the Diocese of Alabama we take a few statistics: Bishops, 2; priests, 25; deacons, 8; candidates for priest's orders, 6; candidates for deacon's orders, 2; postulants, 3; deaconesses, 7; probationers, 1; lay readers, 51; parishes and missions, 80; baptisms: adults, 88, infants, 389; marriages, 108; burials, 242; confirmed, 375; communicants, 6,984; Sunday school teachers, 546; Sunday school scholars, 3,420; guilds, 116; guild members, 2,331; contributions, \$102,286 99; expenditures: parochial, \$92,012 63; diocesan, \$9,078 42; general, \$1,195 94; value church property, \$720,955 00.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The parish festival of St. James' church, Capitol Hill, the Rev. James M. Clark, rector, began on the eve of the Feast of St. James, with festival Evensong. The procession of clergy and choir was followed by two of the parish guilds, St. Mary's for young women, and St. Agnes' for girls. Each carried its banner, and the members wore white, with white veils, making, with the flowers and lights adorning the church, a beautiful and festal scene. The music was excellent, and the sermon was preached by the Rev. Geo. B. Stone, of Baltimore. At its conclusion, the choir and guilds marched round the church, singing "Rejoice, ye pure in heart." When the choir reached the chancel, a solemn *Te Deum* was sung, and the recessional followed. After the service a parish reception was held in the guild rooms, and was much enjoyed. On St. James' Day and the Sunday in the octave, the festival services were continued—with processions, banners, etc. At the Sunday evening service the preacher was the Rev. George F. Dudley, of St. Stephen's, Mt. Pleasant. On Monday, July 27th, the parish excursion took place, and a delightful day was enjoyed at Marshall Hall, a favorite resort on the Potomac.

On Sunday, July 26th, at the church of the Ascension, the Rev. Thomas W. Cooke, assistant minister of the parish, was ordained to the priesthood by the Bishop Coadjutor of Virginia, acting for the Bishop of Washington. The sermon was preached by the rector, the Rev. John H. Elliott, S. T. D., who also presented the candidate.

Gratifying intelligence has been lately received from Bishop Satterlee that he is enjoying his European tour, and has entirely recovered from the prostrating effects of the strain and severe work of last winter and spring.

### Maryland

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

BALTIMORE—Bishop Paret left the city on Wednesday, July 29th, for a month's trip in the North, which he will chiefly spend on Nantucket Island. During his absence, the Whittingham Library will be closed.

The local council of the Brotherhood of St. Andrew met on Tuesday evening, August 4th, in St. Mary's church, Hampden, the Rev. Wm. C. Butler, rector. The topic discussed was: "The Churchman's responsibility to the community, Church, and Sunday school." There was also a discussion as to the advisability of having the general convention meet in Baltimore in the autumn of 1898. A committee was

appointed to look after the unemployed Brotherhood men.

DORSEY.—The members of Trinity church congregation, the Rev. William F. Gardner, rector, have erected in the church a bronze tablet in memory of the late Mrs. Adamina Faber Birkhead, widow of Dr. Lenox Birkhead. The inscription speaks of Mrs. Birkhead's devotion to the church, and recites that she was its founder.

### Michigan

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

On the afternoon of the ninth Sunday after Trinity, August 2nd, at Christ church, Dearborn, an interesting service took place at the close of evening prayer. The occasion was the formal turning of the first sod in the work of the building of the new parish house. On the invitation of the rector, the Rev. Edward Collins, the congregation passed from the church to the lot adjoining, on which the new building is to stand. After the use of a duly prepared service, the sod was broken and formally turned by Mrs. Richard Haigh, who used for the purpose a nickel plated spade properly inscribed. Appropriate addresses were made by the rector and by Col. Henry A. Haigh, and warm interest in the undertaking was shown by all present. On the 20th of August the construction of the building will be actively begun.

### Vermont

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

RICHFORD—A handsome brass cross, bearing the inscription, "To the glory of God and for the use of St. Ann's church, by the Rev. C. K. P. Cogswell and the Sunday School, A. D. 1895," was blessed and placed on the altar, on St. Ann's Day. An altar desk was given at Easter, and candlesticks were presented last year.

### Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS—The choir boys of Christ church cathedral, under the care of the Rev. Messrs. Smith and Mizner, spent a few delightful days in camp at Notch Cliff, some ten miles above Alton. Friends of the choir, by generous gifts, made it possible for about 30 of them to go. Their time was spent mainly on the water and in the water—for the camp was right on the bank of the Mississippi. The Sunday was observed by a celebration of the Holy Communion, early, under the shade of the trees, and by the reading of Morning Prayer in the little Methodist church at Elsat. They came back sunburned and happy, and are already planning for next year.

The temptation to estimate work, and the relative importance of different fields and services in a worldly and secular way, is strong with many, and is to be resisted. Think how Christ, Our Lord, looks upon our labors in poor and humble posts of duty. Think of his reversals of human judgments. Think of the "widow's mite" of two farthings, and of "the cup of cold water only," in the true estimation of the Judge of All. I knew of one humble, well learned priest, earnest in spirit, but unostentatious and without the qualities which win popular applause. He had small congregations and a meagre salary. He seemed to the world to amount to nothing and his work to be a failure. He is gone and, except by a few, forgotten. But he won some to Christ and moulded them into the Christlike character. And through them he lives and speaks, and a strong parish represents his work, and the life of the Church therein pervades a wide district and many people. To all such laborers I say, in the name of Christ, work on, in His spirit, and let no man despise thee. He who calls the laborers and puts them where they are, observes their work and service, and will reward them in His own time.—*The Bishop of Colorado.*

## The Living Church

Chicago, August 15, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

WE are pleased to publish in another column a letter from the Dean of Dallas, relating to Church choirs, making some suggestions and inquiries which are worthy of attention. Upon the subject of starting a periodical devoted to Church music, we should say that it would be decidedly premature. The demand for such a publication would be very limited, and the income next to nothing. For several years THE LIVING CHURCH maintained at great expense a department devoted chiefly to Church music, and has published valuable series of papers on training of Church choirs, but organists and choirmasters have given very little encouragement by subscription or by letter. Doubtless some of our readers could give the names of papers published in England (where there is a large constituency) which would meet the need of enterprising choirmasters in this country. But why cannot the subject of Church music be profitably discussed in our own Church papers? Whatever is likely to interest a considerable number of our readers can always have a place in our columns. A point is raised in Dean Stuck's letter (see "Editor's Table," this issue) upon which we are confident some of our readers can throw some light. Many even who are not connected with choirs will be glad to have information and to read the contributions of those who are expert and experienced in this line.

AN interesting article upon the position of the Communion Table in Presbyterian churches recently appeared in a leading Scottish newspaper. The writer deprecates the new departure in the externals of worship in the Established Presbyterian Church, and mentions that many new churches have the table at the eastern wall, raised two steps above the level of the church, with, in some cases, a retable, and 'a small cabinet' resembling a tabernacle. It is curious to find such a writer appealing to the Second Prayer Book of Edward Sixth as having force in the Scottish Established Church. It is still more instructive to find in the same connection an argument from the use of the ancient Celtic Church, in which, however, the conclusions reached do not agree with the best authorities. The writer defends the practice of communicants remaining in their seats, and insists that this was at one time the practice in England, as doubtless it was wherever Puritan influence prevailed, though always against

the law. He cites the case of Christ church, Oxford, as an instance of this practice up to 1856, and adds that "Dr. Pusey frequently communicated in this way." This leads us to surmise that there may be a difference between "remaining in their seats" (that is in their places in the choir stalls) and remaining "seated," and that the writer has confounded the two.

### Who is the Interpreter?

THE LIVING CHURCH a short time ago stated that the Protestant principle is, at the bottom, necessarily subversive of the idea of the visible Church as a divine institution. We defined it as the principle "that the Christian religion for any man is the Bible as read and interpreted by himself." We proceeded to say further that the difference between a Christianity which tends to division and a Christianity which embodies a strong cohesive power, "is found in the assertion of the unrestricted right of private interpretation and judgment, on the one hand, and, on the other, the denial of this (unrestricted) right in favor of the principle of authority." And this, we further said, was the fundamental distinction between Protestant and Catholic. *The Presbyterian Messenger*, however, criticises our statement of the case as not exactly correct. "It is true that, ultimately, Protestant Christianity stands for individual liberty of opinion; in obedience to Christ, it calls no man master and claims for every member of the Church a royal priesthood. On the other hand, Protestant Christianity recognizes the duty of utilizing the knowledge and experience, not only of other Christians in our own generation, but of the Christian Church in all generations, in helping to form opinions." "Ultimately" it asserts "individual liberty of faith," as against "individual slavery to the authority of some man or body of men that claim the right to come between the individual disciple and his living Lord." Protestants, it is admitted, "get their views" of Christianity from parents and teachers in the Sabbath school and in the Church, but they do not permit the Pope, the bishop, the councils or the priest to come between them and the Bible, etc."

We have been unable to understand how any of this shows the incorrectness of our statement. No one has contended that those who base themselves upon the principle of "the Bible and the Bible only," as interpreted by the individual for himself, are or can be, consistent. Of course they "get their views" or "opinions" (observe the significance of these expressions) from parents and teachers; and in the case of many devout but simple-minded souls, what has been so received is regarded as infallible, in which case it is hard to see the advantage which they possess over those who get their knowledge of the truth from the

age-long interpretations of the historic Catholic Church. "Ultimately," however, our contemporary admits, every one must read, judge, and interpret for himself, using, of course, such enlightenment from outside sources as his mind has been capable of receiving, but "without slavery" to the authority of any man; that is, unbiased by what has been heard from parents, Sabbath school teachers and ministers, any more than from popes, bishops, councils, or priests.

Our point remains unshaken. To set the Bible thus before the individual mind, warning it against any interpretation as authoritative, except that which it may conscientiously arrive at for itself, is to lay down a principle which leads inevitably to division. It may be a right principle or it may be a wrong principle, but such is its legitimate and necessary fruit. The present condition of the Protestant world proves practically what every reasoning mind sees to be a logical necessity as soon as the principle is stated.

We have referred to inconsistencies, and have mentioned one instance. Another occurs to us. The principle of unrestricted private judgment must permit to others what it claims for itself. What the individual decides to be the true meaning of the Bible is binding upon him but not upon any one else. If A and B take up the study of the Bible, and, "in the exercise of their intelligent liberty, read and interpret God's Word, using all the light that God has given," and arrive at conclusions diametrically opposed upon the most vital points, it would seem that each ought to acknowledge the other as a good Protestant Christian. Each has his own "views" or "opinions," ascertained by the same process in each case. Neither has a right to set any stigma upon the other. Yet this is commonly done. Between those who call themselves "Evangelical" and those who call themselves "liberal" Christians, a strong line of demarcation is drawn by the former. The Unitarian and the Universalist, no matter how strongly they may protest that they have acquired their views on the orthodox Protestant principle of individual interpretation, are condemned by the Evangelical as holding serious errors. A wall is erected, ministerial reciprocity does not obtain. The liberal minister is not invited to the "ministers' meeting." In these and other ways a judgment is passed and sentence pronounced upon a considerable body of strong Protestants. All of which seems to imply in the one party the claim to some kind of "authority" in matters of faith, giving it the right to restrict the limits of private judgment and individual interpretation. To use the language of our contemporary, there seems to be a claim here on the part "of some man or body of men to come between the individual disciple and his Lord."

It may be worth while to point out the

difference between a claim of this character and the claim that "the Church hath authority in matters of faith." *The Presbyterian Messenger*, as we have seen, lays down the principle that no man or body of men can be allowed to come between the individual disciple and his Lord. The case just cited seems to be an instance where this is attempted, where authority is asserted by such a body, and where those who do not accept that authority have a stigma placed upon them as persons not to be considered as true Gospel Christians. But when the proposition of non-intervention is enunciated, it is the historic Church which is referred to as a "body of men." It is true the Church is visibly a body of men, but it is much more than that. It is the Body of Christ, "the fullness of Him who filleth all in all." The Church is thus replete with Christ. It is not then a body of men which presumes to intrude between the individual and his Lord, but it is the vehicle of Christ's presence among men. Here, in the sacraments and spiritual ordinances established by our Lord himself directly, or by the Apostles under His authority, the disciple touches not something interposed between Himself and Christ, but he comes in contact and spiritual unity with Christ himself, his crucified and risen Lord. And in the sphere of teaching, it was Himself who promised "the gates of hell shall not prevail against it," and gave it the assurance of the abiding presence of the Holy Ghost, who, He said, "shall guide you into all truth." Here, again, we see the difference between the Protestant and Catholic conceptions of the Church and its relation to men.

*The Messenger* uses, naturally enough, the *argumentum ad invidiam*. It speaks of THE LIVING CHURCH as standing with the Church of Rome on this question of Church authority, and brings forward the Pope as necessarily connected with the matter. This, of course, will be enough for most of its readers. It is notoriously true that the Church of Rome strenuously asserts the principle of authority in the interpretation of Holy Scripture and that it connects this principle with the Papacy. The Church of the first age, and of long centuries after, asserted without misgiving the same principle and, in the undisputed General Councils, acted upon it, while as yet the papal claims in this matter were unheard of. Likewise, the Orthodox Church of the unchanging East has ever continued to maintain the same principle, while it indignantly repudiates the idea that the Pope is the centre and source of such authority.

The Anglican Church stands, in this matter, with the Church of undivided Christendom in the past, and with the Oriental Church of the present, when it asserts that the Church is the pillar and ground of the truth, and that it hath authority in matters of faith, and at the same time does not admit the papal claims.

## Five-Minute Talks

BY CLINTON LOCKE

LXXVII.

You will often hear people say that if the Christian religion could be made plainer they would be glad to follow it. They are plain men, they say, and want plain statements of truth. Now let me ask whether making a thing plain always induces men to embrace or forsake it. Take Theosophy—it has been demonstrated by perfectly unimpeachable witnesses that Blavatsky and her crew were arrant imposters, but that does not prevent many well-educated people from following the nonsense. Great public exhibitions have been given to show the *modus operandi* of spirit rapping, but has that broken up the attendance of respectable people at "seances?" Scarcely a day passes that the newspapers do not contain some pitiful account of a victim to Christian Science, but does that prevent that wondrous folly from gaining adherents? I might demonstrate to a man as clear as daylight that drink would ruin his body, his fortunes, and his soul; he would ignore it all in presence of a glass of whiskey. We have the freedom of the will—splendid, but dangerous, dower—and we can pervert it, and choke it, and blind it, so that the clearest arguments in the world will fall like feathers on a bared back.

But it is not possible always to be plain in speaking of religious things. We have to speak of a great many mysterious things; such, for example, as the Incarnation, the atonement for sin, the mission of the Holy Spirit, the Trinity, sacramental grace, etc. If it is said, "Why do you have to speak of them?" I answer: "Because we find them in the Revelation of God, and we are bound faithfully to set them forth." The whole world is full of riddles. Do not imagine that the Bible contains the only ones. Every teacher has to deal with them. You may cry, "Give us milk," but we cannot forget that meat also must be given, and we cannot help it if your digestion is not equal to it; other people can digest it and need it. Every preacher ought to try and avoid as much as possible mysterious words in speaking of the mysteries of religion, but it cannot always be done. Do what you will, you must use some hard words, and there are no others to take their place in the English language, nor can there well be. You seem to forget that theology is a science just like chemistry, just like law. Now there is no science and no trade that has not its own peculiar words. A sailor talks of "holystoning his deck with Bibles and Prayer Books." That appears senseless jargon to us, but to every sailor it conveys a perfectly clear idea. Take chemistry—I open my chemistry and find this on the first page: "The chlorates and bromates are mostly easily soluble, and the corresponding salts are isomorphous, but the iodates, with the exception of barium, are not isomorphous with the corresponding chlorates." Is that at all clear to you? But what would the chemical lecturer reply if you should say to him, "Oh, drop all such cant talk and dark sayings, give up parables, and give us plain words?" Would he not say, "Such words are the language of our science; they are absolutely necessary, and if you would understand chemistry you must learn what they mean, and when you know their meaning you will not call them parables?"

One would think, to hear people talk, and

to read the newspapers, that Christian preachers were the only ones who used mysterious words about high and holy themes. Why, our darkest talk is plain schoolboy English compared with what is furnished forth by the speakers and writers on some of these modern substitutes for orthodox Christianity. Try one of the books of Mrs. Eddy, the great "Panjandrum" of Christian Science, and see whether you can understand two consecutive pages. Try Theosophy—"Isis Unveiled," or any such book, and you will shut it up in despair as "heathen Greek." Try some of Swedenborg's lucubrations and see whether in five minutes you are not in a fog thicker than ever darkened over a London November. I once went to hear a lecture on "Christianity and Hegelianism Reconciled," and as I listened I could not understand one word. I thought it was my own stupidity, and I wrote on a slip of paper: "Do you understand this?" and passed it to a distinguished Chicago lawyer not far from me. He shook his head violently, and I felt reassured. We had not studied the theory, and so we could not understand the language. The Gospel is simple whenever it can be so, and when it has to be mysterious, it is as little so as was possible where mystery had to be. How, for example, would it be possible for God to make clear to you and me, clothed in these bodies of flesh and living in a material world, exactly how a spiritual world looked, and how a risen and transformed body differed from this body. We have to be taught in English; how can English express such things except in the most general terms, and how could they be plain terms? No preacher can possibly get rid of mysterious terms and set forth the true revelation of God.

## Letters to the Editor

RE-MARRIAGE OF DIVORCEES

To the Editor of the Living Church:

In discussions of the question as to the right of bishops to sanction re-marriages of divorced persons, I have noticed several points that are new to me:

(1.) It has been asserted that if a bishop should make inquiry as to whether or not a man had put away his wife for a violation of the Seventh Commandment, and should extend his search beyond the record of the divorce court, and should render judgment that the wife had been guilty of adultery, he would render himself liable to an action for libel or slander for rendering such judgment.

Now, I respectfully submit that a bishop in such a case, acting in good faith, would not be in any danger of incurring such a liability. Malice is the gist of every civil action for libel or slander, and if a bishop acted in good faith and without malice he would not incur any liability for his judgment, even if he erred in his findings. Furthermore, the action of a bishop in such a case would be privileged, and he could not be held liable for an erroneous finding, without proof of malice, any more than members of a grand jury could be made liable for damages for finding an indictment against an innocent man. The fact that the bishop proceeded *ex parte* would make no difference. Usually, in divorce cases in the civil courts, the plaintiff who institutes a suit for divorce on the ground of adultery does not make both parties to the adultery parties to the suit. The suit proceeds without notice to one of the parties to the alleged adultery, and, where the court finds the charge true, it makes an entry of the commission of adultery, and both parties to the offense are named in the decree, or findings, although

one of them had no notice or opportunity to defend himself or herself. It seems to me that there is nothing in the point that the proceedings of the bishops are *ex parte*, or in the claim that they might subject themselves to a liability for damages. If they act without malice they cannot be liable, and if the party found guilty of adultery was really guilty, he could have no cause of action, even if the Bishop acted maliciously. Adultery can be proved by either direct or circumstantial evidence. Demonstration is not required.

(2.) Another statement that has struck me in these discussions is that the bishops proceed without sworn testimony, and necessarily *ex parte*. The canon says "they shall make inquiry in such manner as they shall deem expedient." They have full power to determine *how* they will proceed, and they can require the service of notice upon the accused if they want to, and they can require all evidence to be given upon oath. Probably a false oath in such a proceeding could not be the basis of a prosecution in a criminal court for the crime of perjury, but this is a matter of little consequence, as convictions for perjury are so rare that I have never witnessed one, although I have been about courts for more than a quarter of a century. Administering a judicial oath to a witness adds little to his credibility.

(3.) It seems to me that nearly all persons who claim that bishops cannot go back of the findings of the divorce decree, claim also that the present canon, so far as it recognizes the validity of divorces, is unscriptural and void. They seem to claim, first, that all divorces are void, and, secondly, that our canon recognizes the validity of a "putting away" only when such "putting away" is adjudged by a civil court to have been for adultery. It seems to me to be beyond doubt that our branch of the Catholic Church clearly admits the validity of divorces where the ones "put away" have violated the Seventh Commandment. It seems to me that the rubrics of the Prayer Book and the canons should be construed together, as both emanate from the same authority. I cannot understand how it can be that a rule put in one is of higher authority than if it is inserted in the other, seeing that the same body enacted both. But I am only a layman. It seems to be certain that the Eastern Church allows divorces for adultery. I prefer to follow the discipline of that Church rather than of the Roman. The latter pretends not to grant or allow divorces for any cause. She simply decides that the marriage in question was void, and escapes the difficulty in that way.

(4.) It seems to me very clear that, under Sec. 4 of the canon, a bishop is not confined to an examination of the decree of the civil court, because it provides that he shall make inquiry in such manner as he shall deem expedient, and deliver his judgment in the premises. The canon does not permit a priest to decide whether the party was "put away" for adultery. The case must go before, and be decided by, the bishop. If the matter was to be determined by reading a copy of the civil decree, it would not be necessary to refer the matter to the bishop, and if the Convention had intended that the question should be determined simply by reading the civil decree, it would not have declared that the inquiry should be made in such manner as the bishop should deem expedient. I have seen it stated that when this canon was adopted by the Convention, an amendment was offered to the effect that, in the inquiry, the bishops should not go behind the findings of the civil decree, and that this amendment was defeated. The defeat of this amendment shows that the Convention did not intend to limit the inquiry to the face of the decree.

LAYMAN.

## CHURCHES OR SOCIETIES

*To the Editor of the Living Church:*

The New York *Observer* (Presbyterian) speaks of a "staunch Episcopalian of the narrow type who recognized but two Churches, the Episco-

pal and Roman Catholic. Accordingly, the word 'church' was permitted to appear in his paper only when used in connection with either of those denominations." He did not speak or write of other denominations as Churches. Hence his narrowness. Why accuse him of narrowness? Perhaps the writer in *The Observer* is a young man and does not remember that not many years ago these other "denominations" made no claim to the title Church. They were opposed to the name as savoring of "ecclesiasticism," and very much preferred the title, society. "The First Congregational Society," "The First Baptist Society," "Methodist Societies," etc.

Now, just when and how and by what process did these societies become Churches, and every one who did not call them Churches, become "narrow?" We have several prominent societies now whose members deny that they are in any sense rightly called Churches, the I. O. O. F., the A. F. and A. M., the Y. M. C. A., etc. Now, if these societies by some evolution principle, or by resolution of their members are declared to be Churches, and just as good Churches as any there are going, would the editor of *The Observer* like to be called a "staunch Presbyterian of the narrow type" because he still wrote of those organizations as societies, and refused to recognize their claim to be Churches? There is an evident apprehension on the part of some of our Presbyterian friends that the Y. P. S. C. E. and the Y. M. C. A. may forget their true position as "societies" of human organization, and assume the functions and titles of Churches, and thus add to that great number of what the late Rev. Dr. Hodges called a lot "of incongruous ecclesiastical organizations competing as rivals in the same territory," and claiming to represent to the world the "One Body" of the New Testament.

*The Interior* objects to the use of the name of "God" in the title of Ballington Booth's Army, because the name of any one of the Persons of the Holy Trinity "ought not to be employed as part of the name of any human institution." Now, if the word church is derived from *kuri-oikos*, the "Lord's house," is it not manifestly wrong for any "human" organization to be called a "church?" We would hate to think of any of the able editors of *The Observer* or *Interior* as "staunch Presbyterians of the narrow type," but are they ready to recognize the Y. P. S. C. E., the Y. M. C. A., the I. O. O. F., the A. F. and A. M., and the Salvation Army as "Churches" directly the members of those "human institutions" assume the functions and claim the title?

C. T. S.

## THE SOCIETY OF THE TREASURY OF GOD

*To the Editor of the Living Church:*

As S. T. G. has been mentioned in your columns lately, will you kindly admit the following?

The S. T. G. is "The Society of the Treasury of God." All who read their Bibles are aware that at least as long ago as the time of Moses, God's chosen people gave a tenth in support of Levites and priests, and a second tenth in support of feasts, *besides free-will offerings*. This was done by Divine command. The question for us Christians is, has the command ceased, or has it not been rather included and merged in a higher law, based on deeper principles; namely the love of God as our Father, and the example and teaching of Jesus Christ our Saviour? Because the Jews gave a tenth and more, are we to give a hundredth or a thousandth to the highest and holiest objects?

The S. T. G. was founded in London, England, January 9th, 1886. It is composed, firstly, of members who bind themselves to the rule of giving one-tenth, at least, of their income to the service of God, and who pay sixty-two cents yearly to the society; and secondly, of associates who approve of the objects, but who do not as yet see their way to giving a full tenth of income. By the means of the united small subscriptions, it is sought to spread the knowledge

of this Divine command through the press, lectures, and literature. The society has on its roll of members bishops, priests, and deacons, besides laymen and women. There are not wanting facts to prove Malachi iii: 10. The writer of this letter instances himself as having the blessing poured out on him by God for the tenth given. A correspondent of the *London Church Times*, in August, 1885, mentions a priest in this American Church who would not take a cure of souls except on the S. T. G. principle, and who was at last appointed to a country parish, in which it was agreed to work on God's system of finances, and for fifteen years they have done so with success. The society is the Society of the Treasury of God. From God all our treasures come; to Him they are all due. He required of His chosen people a tenth, as an acknowledgement that all they possessed was His gift; and His only Son, Jesus Christ, who came not to destroy, but to fulfill the law, *has increased our obligation* by laying down His life for us. The following texts read in the order given will assist the understanding, God giveth the increase: Malachi iii: 6 to 13; St. Matthew v: 17; St. Matthew xxiii: 23; St. Matthew v: 20—as touching the Divine command. St. Matthew vi: 1 to 5—free-will offerings tithe being already paid. St. Matthew xix: 21—perfection. St. Matthew vi: 19, 20, 21—summary.

If the S. T. G. could be established in all our parishes, and in all our hearts, there would be no need for parish teas, bazars, lotteries, theatricals, etc., in order to raise the money to put meat in God's House, and our dear, aged, and disabled clergy, the active ones, the poor, sick, and the heathen would all be fed from their Father's house.

The foregoing is, for the most part, taken from a treatise on S. T. G. written by "E. L." I shall be glad to give any further information asked for.

C. TUDOR HENRY.

## FROM ALASKA

*To the Editor of the Living Church:*

Will you please give me a small portion of your valuable space to express my most grateful thanks to the numerous friends who have so generously remembered Alaska, and Juneau especially, in their missionary offerings? I have just been carefully noting the amounts sent for work in Alaska, and acknowledged in the July number of *The Spirit of Missions*, and my heart is bursting with gratitude to God, Who has put it into the hearts of His people to show their sympathy for us and their interest in us, in such a magnificent manner. He must indeed be a faithless pessimist who does not feel boundless courage at such evidences of Christ's love dominating the hearts of His people. I was particularly touched by the little offering from the Sunday school at Anacortes in Olympia. It was only fifty cents, and I thought of the dear little children who had denied themselves those things so dear to childish tastes, that they might send a few cents for the Lord's work in this far off land. It reminded me of the widow casting in her mites into the Lord's treasury; and He who took note of the widow's deed will not let this pass without His commendation.

I desire to acknowledge with sincere thanks, the receipt of a check for \$50, from Mrs. John B. Lawrence, of New York, and \$7.71 from Mrs. Ashbridge, in behalf of Trinity church Sunday school, Philadelphia. God's holy name be praised for all those evidences of the power of His Holy Spirit in the hearts of His people.

Dr. Campbell, the latest addition to the staff of clergy in Alaska, arrived by the last mail boat, and is staying with me in the rectory at Juneau, awaiting orders from the Bishop. He assisted me in the services in the unfinished church yesterday. He is pleasantly disappointed in the climate and Church prospects, and he thinks there is plenty of work here in this portion of the Lord's vineyard, as in fact there is in all parts of the same work.

H. BEER.

## Opinions of the Press

### The Churchman

A PROFANATION.—It has sometimes been said that when a raw politician makes a speech he puts into it all he ever read. The present Democratic nominee for the presidency is by no means unversed in political oratory, and it cannot be because he has so exhausted his fund of allusion and illustration that he felt himself compelled to break into the treasury of Holy Writ, and apply its choicest and most awful symbols to the literary purposes of the peroration of the speech at Chicago, which won for him the nomination. We are reminded of Belshazzar's feast, where the vessels of the temple were profaned for the adornment of reckless, shameless, and unholy revelry.

### The Providence Journal

THE POPE'S ENCYCLICAL.—The Pope is very emphatic. The rest of the Church must acknowledge his primacy, *jure divino*, before he can talk with its members about unity. The historical argument upon this aspect of the case is too long to be attempted here. The text is certainly very plain. If we had nothing else to go upon, it would certainly be difficult to dispute the Roman interpretation. But one fact which the Pope ignores is, nevertheless, clear enough. The early Bishops of Rome made no such claims as the Papacy makes now. The writings of the Fathers do not countenance such a claim. In fact, for five centuries the title, Pope, was used by more than one bishop. It was by degrees that the Church at Rome assumed supremacy over the other Churches; and the great division between East and West is evidence enough of the feeling of opposition to such supremacy which existed. And even in western Christendom, after the separation, Rome often had much ado to enforce its power. England was many times rebellious before the final breach came. All these things tell against the theory held by Rome and very positively set forth by Leo XIII. in this letter. We need not try to discuss the accuracy of this theory or of any other. But it is easy to see how deeply it cuts and how vain it seems to make the vision of unity which the good old man in the Vatican—whose life, if not his logic, has won respect everywhere—cherishes with pathetic insistence.

### Personal Mention

The Rev. C. S. Abbott, of Belleville, N. J., is spending the month of August at Mulford, Pa.

The Rev. W. A. Beardsley, of New Haven, Conn., is to travel in Europe.

The Rev. Wilmer Parke Bird has been elected precentor of the cathedral of the Incarnation, Garden City, diocese of Long Island.

The Rev. H. Howe Bogert has resigned the rectorship of the church of the Advent, Bensonhurst, N. Y.

The Rev. J. Eldred Brown has entered on the rectorship of Trinity church, Norwich, Conn.

The Rev. C. R. D. Chittenden has temporary charge of Christ church, East Orange, diocese of Newark.

The Rev. Theodore W. Cliff, of St. Thaddeus church, Aiken, S. C., is seeking recreation and rest at Windsor, Nova Scotia.

The Rev. J. S. Colton is spending a month's vacation at New Rochelle, N. Y., and supplying Trinity parish during the absence of the rector.

The Rev. Herbert D. Cone, rector of Christ church, Bridgeport, Conn., is spending the month of August at the "Elmwood," Walpole, N. H.

The Rev. Wm. Whiting Davis, of Christ church, East Orange, N. J., sailed for Europe, Tuesday, July 28th.

The Rev. Morgan Dix, D.D., D.C.L., of Old Trinity church, New York, has been staying at Paul Smith's, in the Adirondacks.

The Rev. Dr. Dowling is about to remove his residence from Brookside Park, N. Y., to his new parish in Toledo, Ohio.

The Rev. McNeely Du Bose, of Trinity church, Asheville, N. C., sailed Saturday, Aug. 1st, for a tour in England and Scotland, and will return about Oct. 1st.

The Rev. J. Arthur Evans sailed on the "Paris" for Europe.

The Rev. R. H. Gesner is spending vacation days at Farmington, Conn.

The Rev. H. Gorgas has resigned the curacy of St. Ignatius' church, New York, and accepted the rectorship of the church of the Advent, Bensonhurst, N. Y.

The Rev. H. A. S. Hartley's, address from 15 inst. will be 17 Prince st., Port of Spain, Trinidad, where he spends a few months on furlough. All personal communications should be addressed to him there, and all letters, packages, or boxes for St. Mary's Mission for Colored People are to be addressed to the Rev. Newell Logan, D.D., who attends to the mission during his absence.

The Rev. J. W. Hill sailed for Europe on the White Star liner "Britannica," Wednesday, July 22nd.

The Rev. Dr. Geo. C. Houghton, of Hoboken, N. J., was among the passengers who sailed for Europe on the Cunard liner, "Lucania," Monday, Aug. 3rd.

Bishop Huntington, of Central New York, has been visiting Newport.

The Rev. H. Newman Lawrence has resigned the charge of the mission of the Epiphany, Ozone Park, L. I., and accepted the charge of St. Simon's mission, Concord, together with Grace chapel, Garretson's, S. I. Postal address after Aug. 1st, Stapleton, Staten Island, N. Y.

The Rev. Wm. Fisher Lewis has joined his family at Manchester Centre, Vt., where he will spend the month of August.

The Rev. Chas. J. Mason has charge during the month of August of St. Philip's church, Mattapoisett, Mass.

Bishop Millsbaugh, of Kansas, is recruiting strength after his recent serious illness, in Colorado.

The Rev. W. H. Mitchell is recuperating from illness by a tour in Canada.

The Rev. Dr. J. Philip B. Pendleton will spend the month of August at Block Island.

The Rev. W. M. Purce, rector of St. George's church, Farley, and Christ church, Dyersville, Iowa, has resigned, to take effect Sept. 1st.

The Rev. A. T. Randall, of St. Andrew's church, Meriden, Conn., is passing his vacation in Montana.

The Bishop Coadjutor of Virginia has received the honorary degree of doctor of divinity from Washington and Lee University.

Bishop Watson, of East Carolina, will pass the month of August at Sewanee, Tenn.

The Rev. C. A. White is spending his vacation in the Catskill Mountains.

Bishop Wilmer, of Alabama, has gone to Capon Springs, W. Va., for restoration to complete health.

The Rev. Joseph Wood has charge of St. Andrew's church, Yardley, and St. James' church, Eden, Pa.

The Rev. Annesley T. Young, rector of St. Mark's mission, Barron, Wis., has accepted a call to the rectorship of St. Paul's church, Pekin, Ill., and enters on his new work the first of September. Letters should be addressed to Pekin after August.

### Ordinations

On the 9th Sunday after Trinity, August 2nd, in St. Mark's cathedral, San Antonio, the Rt. Rev. Bishop of Western Texas, Dr. Johnston, ordained to the diaconate Mr. Edmund Arbuthnot Neville. The candidate was presented by the Rev. W. R. Richardson, who also preached the sermon from I. Tim. iii: 8, 9, 10, 13. The Rev. Mr. Neville will continue his connection with St. Philip's, Beeville, Tex., where he has been the lay missionary in charge for the past nine months.

### Died

SWAN.—Entered into rest at Burnley, Lancashire, England, May 4th, 1896, after years of pain, George Harrington Swan, aged 14 years, elder son of Judge Henry J. and Ellen Brighton Swan.  
"A child of God, and an inheritor of the kingdom of heaven."

SWAN.—Fell asleep at Burnley, Lancashire, England, July 16th, 1896, Judge Henry J. Swan, aged 45 years, formerly of Nottingham, England, and recently of Denver, Col., an only brother of the Rev. George E. Swan, of Berkeley, Cal.

### Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society

of the Protestant Episcopal Church in the United States of America.

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

Missions among the colored people.

Missions among the Indians.

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

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

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

### TWELFTH SUNDAY AFTER TRINITY

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

WILLIAM JEWETT,

Treasurer, 80 Grand st., New York,

REV. THOMAS GALLAUDET, D.D.,

General Manager, 114 W. 13th st., New York.

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

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

### Church and Parish

A PRIEST 38 years of age, 9 years' experience, desires work, assistant, or to take full charge. Address "B. D.," care THE LIVING CHURCH.

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

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

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

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

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

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

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

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

### DIOCESAN REGISTRARS

The registrar of the diocese of Western New York having at his disposal duplicate journals of many dioceses, some of them rare, will be glad to send copies to registrars desirous of completing their (diocesan) set. The rule "first come first served," will be followed, and it is expected that the dioceses receiving these journals will meet the expenses of their transmission. Applications may be addressed to the REV. THOS. B. BERRY, registrar, Room 6 White Building, Buffalo, N. Y.

## The Editor's Table

### Kalendar, August, 1896

2. 9th Sunday after Trinity	Green
6. TRANSFIGURATION	White
9. 10th Sunday after Trinity	Green
16. 11th Sunday after Trinity	Green
23. 12th Sunday after Trinity	Green (Red at Evensong)
24. ST. BARTHOLOMEW	Red
30. 13th Sunday after Trinity	Green

### Zaccheus

"But the greatest of these is love."

BY THE REV. HARVEY K. COLEMAN

Full oft beneath Condatchy's sun-lit wave  
The choicest pearl eludes the diver's hand,  
And Oman's ooze becomes the eternal grave  
Of gems as pure as ever reached the strand.  
Beneath the worthless upper crust hid deep,  
Yellow and rich, but undiscerned, must lie—  
Until the expert miner passes by—  
The nugget, folded in its centuries' sleep.

By cynic Scribe and haughty Pharisee,  
Zaccheus, but a sinner judged to be,  
Till Jesus' love discovered 'neath the clod  
That held the casket, jewel meet for God,  
Proclaims some good in every breast may be,  
Had we but faith and sweet, sweet charity.

Davenport, Iowa.

Life is becoming more complicated every year. Some new thing springs out upon us at every turn to startle our nerves, to disturb our sleep, or to crush the life out of us. We flee from the telephone-haunted office to the thunderous confusion of the streets, where the L road rumbles overhead and the cable rattles underneath, and the trolley rasps all around. We stop, start, dodge, walk, run, jump, almost roll to escape the various forms of death that threaten us; but do all we can (without wings), we cannot escape the insinuating bicycle. Sooner or later it will overtake and run us down.

The Archbishop of York preached at the re-opening of the interesting old parish church of Laughton-en-le-Morther after restoration. It is the third church on the site, and dates from the reign of Edward III. It was incorporated with the remains of the two previous churches, one Norman, the other Saxon. The portions of the first church are to be seen in the chancel and the north doorway. These date back to the year 600. The wall on the north aisle, intervening between these two specimens of ancient architecture, has been rebuilt, but in order that its original appearance might be preserved, the stones were carefully numbered and photographed before the work commenced. The church has been furnished with open benches of oak, and the tower, a conspicuous feature of the landscape, has been thoroughly repaired.

The other day we read, says *Southern Churchman*, of the consecration of an old church in England which dates back to the eighth century. An old Church is the Church of England. It did not begin at the Reformation, was in England so early as the second century; there with its bishops, presbyters, and deacons. This particular church, in the diocese of Canterbury, after having been restored and enlarged, is thus described: The Church is one of the smallest and most ancient in England, its origin dating back to Saxon times, previous to the

eighth century. There was formerly accommodation for only about eighty persons, but now, by the addition of a new apse and the enlargement of the nave, many additional seats are afforded. A new chancel has been added, as well as a small vestry. Care has been taken to preserve all the essential antiquarian features of the building.

The commandant of one of our Southern army posts, referring to a recent correspondence in our columns, thus speaks of the work of the chaplain and his estimable wife during an epidemic of yellow fever:

There is probably not a single officer or soldier stricken down who does not feel greatly indebted for their sympathies and their kind and constant attentions. The arduous services of the chaplain, both as pastor and friend, among the stricken in the city, as well as in garrison, were unremitting to the extent of sacrificing his own health for the good of others. Contrary to the advice of the commanding officer and his physician, this officer insisted upon keeping his post in spite of ill-health, and continuing in the performance of every duty—official, pastoral, and social—until this epidemic was stayed; and he has thereby shown how well the great military virtue of self-sacrifice combines with the higher virtues of religion.

### The Rev. Henry G. Perry, M.A., LL.D.

The Rev. H. G. Perry, son of the Rev. Gideon B. Perry, M.D., D.D., LL.D., is of the stock giving Commodores Oliver H. Perry and Matthew C. Perry to the United States Navy. Dr. Perry is a native of Philadelphia, and honor-man of Kenyon College, receiving his degrees there of B.A. and M.A. in due course. He was admitted to the United States Bar in Ohio, and is also licensed by the Supreme Court for Illinois. After leaving the General Theological Seminary, New York, in 1861, he was ordered deacon by the Bishop of Mississippi, officiating at Trinity church, Natchez, till in 1864 ordained priest by the Bishop of Wisconsin. Dr. Perry served as United States chaplain under the late General John W. Davidson, at the military post of Natchez, in the Civil War, going from clerical work there to California in 1866. He edited *The Pacific Churchman* in San Francisco, taking temporary duty at Trinity church in that city, and finally accepting the rectorship of St. Paul's, Benicia, with mission charge of Vallejo, Suisun, Martinez, and Mare Island naval station, also on the coast. He came to Illinois in 1870, taking charge at St. Paul's, now the pro-cathedral of Springfield. He has also in turn served at Jerseyville, Carrollton, Wilmington, All Saints in this city, and at South Chicago, retiring from more active office because of age and health, till of late years serving with the clergy at the cathedral, Chicago, under Bishop McLaren. Some years since he lectured and held the chair as professor of Medical Jurisprudence in Harvey Medical College, receiving his degree of LL.D. *causa honoris*. He is the second senior priest in city residence, a Knight Templar, and 32d degree Mason, for nearly a quarter of a century grand chaplain of the Masonic Grand Council of Illinois, and Past-grand Master of Siloam Council, Chicago. Dr. Perry is an acceptable writer of prose and poetry, as shown by his contributions to THE LIVING CHURCH and other periodicals.

### Vested Church Choirs

ST. MATTHEW'S CATHEDRAL,  
DALLAS, TEX., 13th July, 1896.

DEAR LIVING CHURCH:—The space that you give to the matter of music, and the interest that you show in the matter of male choirs, lead me to ask whether, in your judgment, the time has not come when some journal devoted exclusively to the subject of the training of vested church choirs may not with advantage and profit be started. There must be scores of churches throughout the land whose clergy are in much the same condition as the clergy of St. Matthew's cathedral. We are amateur choir-masters, with the greatest possible interest and enthusiasm in our work. We took the thing in hand because we had to, and we keep it in hand, not only because the necessity still remains, but because we love the work, and because we recognize the magnificent opportunity which it gives us with the boys of the town. If we had a thousand dollars a year more income, we would engage a professional choir-master, but we would still be at every practice, and learn every anthem. We read everything we can find about the male voice and its training. We have high ideals and a perfect willingness to take any amount of pains, and both of us have had some experience in the work, Mr. Morris in particular having been organist and choir-master at Sewanee. Moreover, so far as boy voices are concerned, we have all the good material we want, and that is saying a great deal. The choir boys of St. Matthew's are a favored lot, and there is no trouble to secure recruits. We have never lacked a soloist and twenty clear head voices in good condition. But we are often troubled by questions and problems that we do not know how to solve, and there is no authority that we know to whom we are free to go for counsel. Professional choir-masters do not wander around Texas, and we are a thousand miles away from example or instruction that we could confidently follow.

For instance, there is the change of voice, and the best thing to do about it, that constantly bothers us. The very natural reluctance to part with a boy who is well trained in the service, and who uses his brains as well as his larynx, who is imbued with the *esprit de corps*, and who would find half the interest gone out of his life he were dismissed from the choir (and we have many such) prompts us to retain him if possible, by any means. But where the offices of sacristan and secretary and choir librarian and servers and all other posts are filled, what is one to do with him? Take a boy whose head register is going, and not going all to pieces, but gradually descending in compass. When he can no longer take D and E with ease, we make him sing alto. By and by he cannot take B and C on the head register, and his chest register is unusable. But after while he begins to find that he can sing treble again on a register which seems to him to be the head register coming back, but is in reality a man's falsetto. Now is it wise to let him sing in that voice? Will it interfere with his chances of developing a good adult voice? Here is Mr. Davidson Palmer, Mus. Bac. (Oxon) who declares that the falsetto register is the proper register to cultivate, but I know that the practice of most choir-masters is distinctly against him. We have three boys to-day who are singing treble, and true treble at that, on what is undoubtedly a man's falsetto register. But

we are in doubt all the time whether in justice to the boys they should be allowed to continue so to sing.

I have taken up too much of your space already, or I could give other problems which confront us. If there were a journal which dealt with these matters of such great interest to amateur choir-masters, and perhaps not without interest even to professionals, it would help along the movement for Churchly music, which is also destined to be the great movement for recovering the men to the Church.

HUDSON STUCK,  
Dean of St. Matthew's.

Dallas, Tex

## In the Highways

### III.

#### A DAY'S VISITING

Our next visit is in this tiny wooden house, a relic of colonial days, with its wainscotted walls, heavy latches, and brass knobs; but we have thought only for the very modern in the shape of a tiny baby and its girlish mother. Little Mrs. B. two years ago came to our mission employment office for sewing, and we found in her a feeble wish for the gifts of God, but there was the very common neglect and delay, and she drifted away from our knowledge without any apparent springing up of the seed we had tried to plant. She did not, however, drift away from God's knowledge; and one day recently, she appeared at church with her husband, to bring the baby for Baptism, and recalled our talks of two years ago, and to-day we are planning for her own Confirmation.

In this neighboring tenement is a woman who has long been urged to present her children for Baptism, but who was never quite ready until she lay at the point of death, when a clergyman was summoned in hot haste. It is strange that people do not seem to believe that sacramental grace is needed for life and not alone for death.

Some of our visits to-day are in the cheap lodging houses of this poorer part of the city. The women who keep these houses often lead a harder life than the desperately poor, and one longs to lift them upward from their terribly narrow and sordid existence. They are mere drudges, struggling against odds in the effort to keep the hopelessly dingy houses in order, and to be on good terms with the varying company of disagreeable and doubtful, if not really vicious, lodgers, that so they may keep them and secure the weekly rents. By letting every room and working all day and half the night, these women earn a most meagre livelihood. I have known one of the most thrifty who could not afford to buy a quarter of a ton of coal. Though this life is calculated to develop a rude smartness, some of these women are of gentle nature and well educated, but forced by decayed circumstances into this position. They make no friends in the uncongenial society about them, and live a narrow life of labor and anxiety. If you will come into this house, and this, and this, you will see the same sodden door mat and shabby, third-hand furniture, and smell the same odor of stale tobacco smoke and kerosene, as if lamps were being forever filled in the hall; and the doors will be opened by women with the same worn, anxious faces. They usually hark they have no time for church-going,

but sometimes they find that there is time for an evening service, or an early celebration of the Holy Communion, and then the terrible dungeon walls of drudgery are broken by a rift which lets in God's own light and rouses the torpid soul energies to new life.

Our way leads to-day to one of the city hospitals; the great gray pile, well exposed to the sunshine and surrounded by velvety lawns and bright flower parterre, looks a gay place of holiday pleasure instead of the shelter of hundreds of weary, pain-racked bodies; yet within these walls is a wonderful display of brave, bright courage, good cheer, and kindly fellowship. In this ward, for instance, is Mrs. A., an elderly woman, with a fractured leg; she has for years worked as a cook, but her earnings have been freely spent on needy relatives, and she does not know where she will find a shelter when she leaves the hospital; yet she is hopeful of finding some place where she can do light work, and, meantime, because she "always likes to make herself useful," she is busily stitching on hospital linen, occasionally peeping into the religious papers which visitors have given her; these are not Church papers, there are no Church papers in the ward; there is room in the hospital for the printed missionary. I knew one soul to whom in a hospital our Prayer Book came as a glad revelation and brought comfort never contained in the attractive light literature considered appropriate for the sick room. Moving about the ward in a skillfully manipulated wheeled chair is Maggie, a twelve-year-old child, whose right leg, frightfully mangled by a vicious dog, has been amputated to the thigh. Maggie is the life of the ward, as she flits hither and thither on her whirling wheels, jesting gaily and singing snatches of song; when the doctor comes for the daily painful dressing of the terrible wound, Maggie only sings louder than ever.

There is a middle-aged dressmaker, waiting cheerfully for an injured knee to allow her to go back to work, and interesting herself in repairing the shabby garments which her next neighbor laid aside when she was put into bed.

And here is Rosa, a Russian girl, with delicate features, dark skin, wild rose cheeks, and great glowing black eyes. In her pretty broken English, Rosa tells us the religious history of her family; its elder members were Christians at home, in Russia, but she is unbaptized; in America, her elder sister and brother have drifted into a circle of anarchist and infidel tendencies, and Rosa is at sea in all matters of religion; yet she listens attentively as we speak of the old Catholic Faith and our great inheritance from it, and intelligently questions us, her dark eyes growing thoughtful as she says: "And you *believe* all this? Ah! yes, it may be good, the Baptism. I will think about it, perhaps" —

I know you are thinking, Mella, that there is so much of this *perhaps*, so much left unfinished. As for Rosa, we shall, you may be sure, accept her invitation to visit her after she has left the hospital, and, please God, we may know to what her "perhaps" will lead; yet it is true much work seems left in the middle; many lives which one touches are the "ships which speak in passing," and drop over our horizon, out of our ken, but it all comes back to the thought that these lives are not gone beyond God's horizon, and He loves them infinitely more than

we can; and if, as we humbly hope, He has sent us to carry them any least portion of His Word, by His own power that Word "shall not pass away."

As we leave the hospital, the shadows stretch, long and level, towards the east, and the city is noisy with the hurrying feet of the great army of workers marching homeward. We join the company, only stopping to turn into the ivy-hung door of the little stone church whose evening bells are sweetly pleading, "Come, please come." So we kneel, and say very earnestly with the priest, "We commend to Thy fatherly goodness all those who are any ways afflicted or distressed, in mind, body, or estate" (especially this one, and this one, and this one to whom, in Thy Name, we have gone this day) "that it may please Thee to comfort and relieve them according to their several necessities."

Faithfully your friend,

ALINA.

## Book Notices

**Henry W. Grady, the Editor, the Orator, the Man.** By James W. Lee. Chicago and New York: Fleming H. Revell Company. Price, 50 cents.

This little volume is a eulogy rather than a biography. We know of no character in the civil annals of our generation which better deserves admiration, and no career that has called forth more sincere enthusiasm and praise than the character and career of Henry W. Grady. (Why can he not have the honor of a middle name, at least in his epitaph? Is it only "W.," as we see it here?) Aside from some tedious flourish by way of introduction, the author has given here a beautiful tribute to a great soul whose memory the world will cherish. He says: "Counted by years his life was not long, but it is my honest conviction that he got more of heaven's wealth into his time, and more of heaven's hope and joy into the hearts of his countrymen, than any man of his day."

**Beneath Old Roof Trees.** By Abram English Brown. Illustrated. Boston: Lee & Shepard. Price, \$1.50.

This is the first of what promises to be a very interesting series on "Footprints of the Fathers." The author's aim is to gather up and preserve for posterity the local records and personal narratives relating to the breaking out of the War of the Revolution. For this purpose he has visited and examined minutely every scene of martial conflict and conference in the neighborhood of Boston, consulting town records, letters, books, noting scenes and relics, and reporting conversations with venerable men and women who have heard from the lips of the fathers the account of the life and deeds of those early days. The book has many fine photo-engravings.

**Social Rights and Duties.** Addresses to Ethical Societies. By Leslie Stephen. 2 vols. Pp. each 250. New York: The Macmillan Company. Price, \$3.

These volumes form a part of the Ethical Library which is being published in London. Their gifted author is too well known as a brilliant *litterateur* to need any commendation from us. It is enough to say that in them his pen is as facile and trenchant as ever, and he is on ground where he evidently feels perfectly at home. The addresses are popular in style and not sufficiently serious to require much mental exertion on the reader's part. He who expects to find in them an earnest and helpful discussion of the social problems which now agitate the world, will be disappointed. But he who looks for a clever and entertaining treatment of topics of the time, will be delighted with them. They will help to while away an evening hour very pleasantly. From a religious point of view they are, of course, unsatisfactory. The table of contents includes such subjects as the following: Social Equality; Science and Politics, the Sphere of Political Economy, the Morality of Competition, Heredity, Punishment, Luxury, the Duties of Authors, and the Vanity of Philosophizing.

**The Christian's Roadbook.** Part II, Readings. By Rev. Anthony Bathe. London, New York, and Bombay: Longmans, Green & Co. Pp. 200. Price, 75 cents.

This is a plain and practical series of readings dealing in a simple and straightforward way with some of the great teachings of the Church on religion and morality. It is full of sound Catholic theology expressed in the simplest terms. It is calculated to be of great use for Sunday reading in the family, and would be particularly helpful in missionary districts where regular church services cannot be had. It is intended to be read through three times in the course of each year, and we feel sure that no household in which it is so read could fail to maintain a firm hold of the Christian faith, and a high standard of morality.

**Mentone, Cairo, and Corfu.** By Constance Fenimore Woolson. Illustrated. New York: Harper & Brothers.

The author of "East Angels" wielded a graceful pen, but for a vicious tendency to parentheses, and made everything interesting which she touched. "At Mentone" was published in *Harper's Magazine* in 1884 the other sketches some years later. The former adds to the descriptions of travel; the charm of conversation and social life of a party of bright people. The sketches of Cairo and Corfu give a vivid impression of the scenery and characteristics of those unique cities, their architecture, antiquities, and customs. To those who are somewhat familiar with these lines of travel the book will be a pleasant reminder; to those who are "going abroad" it will be an excellent preparation; to those who remain at home, a profitable recreation.

**The Works of Max Beerbohm.** New York: Charles Scribner's Sons. 1896. Price, \$1.25.

From a theological standpoint, or for Sunday school purposes, this book can hardly be recommended, but if one wants the full sensation of decadent brilliancy and daring antithesis, and startling paradoxes, here you have them. One cannot always agree with the author, but it is impossible not to admire his wit. One of the essays is an attempt to rehabilitate George the Fourth, and to reverse the somewhat harsh judgment of Thackeray in his "Four Georges." One reads on with pleasure, but ever and anon some such laughingly scandalous remark as this is made, and then one sees the pranksome decadent drift of the works of Max Beerbohm; speaking of King George the Fourth, our author says: "From the time when, at Madame Cornely's, he gallivanted \* \* \* to the time when he sat, a stout and solitary old king, fishing in the artificial pond at Windsor, *his life was beautifully ordered.* Yes, his life was a poem in the praise of Pleasure."

**Maria Mitchell.** Life Letters, and Journals. Compiled by Phebe Mitchell Kendall. Illustrated. Boston: Lee & Shepard. Cloth, 12mo, gilt top; 293 pages. Price, \$2.

There is no more interesting character and career of the last generation than that of Maria Mitchell. From a quiet Quaker home in Nantucket, and an obscure childhood, she rose to a first position, a position at the time unique, among women. She received from the King of Denmark a medal for the discovery of a comet, was the only woman ever admitted a member of the American Academy of Arts and Sciences, the only one to enter the papal observatory of Rome. She enjoyed the friendship and confidence of many scholars in Europe and America; for many years was professor of astronomy in Vassar College, where since her death an observatory endowment fund of \$50,000 has been named in her honor. The story of the life is very well told, mostly in extracts from diary and letters. It seems that Maria was not a remarkably bright girl, but she was earnest. Her father was greatly interested in astronomy and taught her. In her youth there was no school in the world where she could be admitted to higher education. With all her high attainments, Miss Mitchell was a womanly woman, capable and efficient in all domestic ways.

**Means and Ends of Education.** By J. L. Spalding, Bishop of Peoria. Chicago: A. C. McClurg & Co. Price, \$1.

There are few, if any, writers who have done more to elevate the ideal of education in our

day than the Roman Catholic Bishop of Peoria. "Education and the Higher Life," and "Things of the Mind," were helpful books, with lofty aims and charming style. This latest work is perhaps the most important in its practical bearing upon the questions of the day. The paper on "The Scope of Public School Education" is especially valuable. Accepting the situation with reference to distinctly religious teaching in state schools, the author yet emphatically claims the right and duty of the public schools to inculcate the highest standards of morality and manhood. The fact that religious teaching must be rigidly excluded makes it all the more necessary that the ethical aim should be very pronounced. We must choose between humanizing and brutalizing. The great and only compensation for the exclusion of religious instruction is the influence of high character in the teachers. "The systems of minor importance," Bishop Spalding says, "the kind of teacher being all important." "The chief business of education is to cultivate reverence for whatever is above, beneath, around, and within us." In the first chapters, on Truth and Love, we have a brilliant and bewildering array of aphorisms, a collection of condensed thoughts with obscure connection, which will be found hard reading, even though every one must admire its wealth of wisdom and beautiful diction.

**Social Meanings of Religious Experiences.** Six Lecture Sermons by George D. Herron, D.D. New York: Thomas Y. Crowell & Co. Price, 75 cents.

Professor Herron is a strong writer, and this series of lecture sermons contains a powerful and forcible arraignment of what he considers the Christian church, because of its shortcomings in social ethics. The Church he knows, however, is denominationalism strongly tinged with Calvinism. The Church he does not know is the Catholic Church. Hence, while much of what he writes is doubtless true, he ignores entirely the great work the Catholic Church has done in the past and is doing now for the elevation of humanity. He knows nothing of such grand centres of influence as St. Peter's, London docks, of the marvelous work of the sisters of the Church, and the self-denying labors of many of our clergy. He takes it for granted that his own theories are the only solution of the grave problem of the Church and the masses. His denunciation of existing institutional Christianity is sweeping, but he fails, like most iconoclasts, to suggest a better way of arriving at the desired end, the bringing of all nations and classes into the life of Christ. The diagnosis of the disease of Calvinism is excellent. We would suggest to him a study of the Church's polity as a possible medicine for the disease. We cannot accept his exegesis of all the Scripture he quotes, nor can we possibly relinquish the teaching of the Church for the heretical opinions he entertains. The writer seems to need more of the simple childlike faith of the Gospel and less of the cynicism that seems to be the outcome of a life that has failed to attain its own ideals. Yet the earnest Christian may learn much from this book.

**An Introduction to the Articles of the Church of England.** By the Rev. G. F. Maclear, D.D., warden of St. Augustine's College, Canterbury, and Honorary Canon of Canterbury; and the Rev. W. W. Williams, M.A., Fellow of St. Augustine's, Canterbury. London and New York: The Macmillan Company. Pp. 444. Price, \$2.50.

A new book on the Articles is an important event, especially when it comes from the pen of so well known a scholar as Dr. Maclear. The present volume forms a masterly introduction to the study of dogmatic theology and a solid and substantial contribution to the literature of the Anglican Church. It is up to the level of previous works on the same subject, though different from them in scope and style. Dr. Maclear does not aim to present so philosophical a treatise as that of Bishop Burnet, nor so ample an exposition as that of Bishop Harold Brown, nor is his work so interesting and valuable to the trained theologian as that of Bishop Forbes; but for the ordinary reader and student of theology we believe it is better than any of these. It is emphatically a *student's book*, condensed,

systematized, full of clear analysis and definition, and printed in such a form that the eye assists the mind. It gives just the right sort and amount of information, and puts it into the most attractive form. We do not mean to say that we endorse all the author's interpretations of the Articles, or that we consider his treatment of them as adequate in all points. Dr. Maclear is a very cautious writer, and evidently anxious to keep on the safe side of every subject with which he deals. We could wish that at some points in this work he had shown more of the courage of conviction. But we are bound to confess that in the main his principles of interpretation are correct, and that his general view of the Articles and their place in the Church is the true one. He has done a painstaking and thorough work, and produced a volume which is a credit to the Church of to-day, and an indispensable help to the student of theology.

**An Ethical Movement; A Volume of Lectures.** By W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. New York: The Macmillan Company. Pp. 349. Price, \$1.75.

The author of this work is an ardent disciple of Felix Adler, and one of the chiefest of the apostles of the so-called ethical movement inaugurated by him. As exhibited in this book (and we take it to be a fair example of the teachings of that sect), this movement is not constructive, but is designed to undermine the foundations of all religion and morality. The writer, in a very lucid and readable style, discusses the principles of morality and the problems of life. Having abandoned the orthodox faith of Christianity, he feels compelled to think out all the great issues of life over again. He acknowledges somewhat grudgingly, "the beauty and the value of the ethical teachings of Jesus." "But," he affirms "there have been others almost as beautiful. At times we can get as much, if not more, from the sayings of the Stoics or from the Scriptures of Buddhism. Then, too, other men have given up their lives and 'gone about doing good.'" One of his chapters is devoted to showing how men can avoid the use of the word "God." He frankly confesses that he very rarely uses the word, and claims that men can "lead a perfect and complete life, even if quite destitute of the beliefs ordinarily connected with that name." In a chapter on "the ethical Christ," he practices the most horrible vivisection of our living Lord, leaving at the end of his cruel and bloody work only a mangled corpse, unrecognizable, lifeless, and powerless to save fallen men. We can hardly imagine a more shocking example of the beggarly elements of belief to which men become reduced, when they deliberately abandon the Catholic faith, and surrender themselves to the reckless vagaries of free thought, than is afforded by this book. Such writings are the strongest evidence of the value of the Christian creed and the hopelessness of human life, without a firmly grounded and clearly defined faith in Christ and God.

## 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.

THOMAS WHITTAKER

Why I am a Christian. Wm. Wilberforce Newton. *Papalim versus Catholic Truth and Right.* Jesse Ames Spencer, S. T. D., late Professor of the Greek Language and Literature in College of the City of New York. 75c.

HARPER & BROS.

Mrs. Gerald. A novel. By Maria Louise Pool. Illustrated by W. A. Rogers. \$1.50.

Life on the Mississippi. By Mark Twain. Illustrated. \$1.75.

Elements of Geometry. By Andrew W. Phillips, Ph.D. and Irving Fisher, Ph.D., Professors in Yale University. \$1.75.

Address of the Rt. Rev. Nelson Somerville Rullison, D.D., at the Twenty-fifth Annual Convention of the Diocese of Central Pennsylvania, June 9, 1896. Press of B. F. Owen & Co., Reading, Pa.

## The Household

### Three Little Tots

BY EMMA PLAYTER SEABURY

Margaret, Kenneth, and Manon sweet,  
Sit on the bed in their nightgowns white,  
Sit like tailors with six little feet  
Folded under them snug and tight.

Each has a mug and a tiny brush,  
The nurse must steady the bowl beneath;  
Then with a swish and a swirl and a rush,  
They scrub six rows of ivory teeth.

Six little chubby and dimpled hands,  
Three little heads with their tossing curls,  
Each little toe like a rose expands,  
Dear little, sweet little boy and girls.

Three little ribbons the brushes hang,  
Blue and pink, and a royal red,  
Then a scramble, a dash, and a bang,  
And three little tots are safe in bed.

At Eaglingham, in Northumberland, a quaint wedding custom has prevailed for centuries. After the ceremony in the parish church, the newly-married couple find a bench drawn across the doorway. Over this bench both bride and groom are compelled to jump before they can leave the sacred building. The custom is rigidly enforced without regard to the rank or wealth of the newly-wedded pair.

THE Bishop of London is credited with enjoying a joke, even at his own expense, and he has recently been put to the test by one of his suffragans: His lordship had been stating, to the amusement of a select circle, that he and his two colleagues were often referred to as Faith, Hope, and Charity. "I," said his lordship, "represent Faith; Marlborough, Hope; and Bedford, Charity, for he is always begging wherever he goes." The Bishop of Bedford, against whom the joke was levelled, was present, and was quite equal to the occasion. "Then, my Lord," he replied, "you know that the old Book says, 'The greatest of these is charity'."

AN English traveler has come across a remarkable practice, not unusual, he says, in Florida and other parts of America, which he recommends to his countrymen as a means of alleviating the discomforts of excessively hot weather. We are informed that he found it a common custom to ice the beds before retiring to rest! The process is to fill a vessel shaped like a warming pan with broken ice, which is then passed between the sheets and moved to and fro over the surface of the pillows until they are quite cold. The coolness thus produced is said to be very soothing to the body, and invariably induces immediate sleep. It is recommended as a remedy for insomnia.

### "Who Helpeth them to Right"

BY MRS. JAMES OTIS LINCOLN

#### I.

The west-bound express was going at its highest speed. The thermometer stood at 98 degrees. A tall, well-built man was leaning back in his seat, looking at a small note-book.

"How could I have made such a stupid blunder!"

"Devil's Gap—July 20:h."

"Inmans—July 23:d."  
"Here I am between two places with two days on my hands."

"Conductor, isn't there a town between Devil's Gap and Inmans?"

"Well, yes, Bishop. There's Pine Gulch—but its pretty tough. In fact, a new town of the worst type."

"Can you let me off there?"

"We don't stop, but of course I can slow up and let you off. You'll excuse me, Bishop, but I don't think they are worth the effort. Let me send you in a glass of lemonade, and keep right on to Inmans."

The Bishop was already busy putting his papers in his bag, as he said: "Thank you, if you will slow up, I'll get off at Pine Gulch."

#### II.

"Pretty decent looking town," I remarked to myself, leaning forward in the smoker to get a better view, "and it's the first one I've seen that hasn't a line of saloons along its railroad front. Warranted to inebriate if not to cheer. And bless me, a pretty stone church. I wonder if"—

"You're right, Cap'n," came the unexpected rejoinder from the seat in front of me, and I looked up to see what we New Yorkers generically term a "cow-boy." He was a fine looking fellow and evidently in his best outfit.

"I'm going up to see the Bishop now," was the next surprising statement, as he unconsciously straightened himself, twitched his suspenders, and gave the rim of his big gray sombrero a smoothing touch.

I was interested immediately, as I was on the same errand myself, having come 3 000 miles to see my old college chum. I remembered well the last time I had heard him preach, before he left us for his frontier diocese. A cultured, logical, eloquent sermon, that had been listened to and heeded by intellectual men and fashionable women. I was anxious to hear what his evidently admiring friend had to say. I know I showed my interest in my face, for my neighbor continued:

"I tell you, Cap'n, it wasn't a very promising field, and it was the hottest

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day of the season when the Bishop first came to Pine Gulch. About twenty of us men were standing in front of Tom Walsh's saloon when the 4:40 train slowed up. Pine Gulch wasn't exactly what could be called a summer resort, and that 4:40 generally went by on the fly, so when she slowed up and a tall man, regular swell, you may say, got off and slowly walked up the road, every man watched to see what would happen next.

"As he got near Walsh's, Tom Blunt came out of his place opposite. Tom ran the faro bank, and was the meanest customer in town. There wasn't a man but hated him. Well, he walked up to the stranger and looked him over pretty sharp—then says he, in a loud voice, 'Pine Gulch don't want any of your cut. It's been tried and the gents has left pretty quick. The best thing you can do is to cut it for the station and take the down express, it's due in about thirty minutes.'

"The stranger had stopped a moment as Blunt began to speak, but as soon as he heard what sort Tom had to say he walked slowly on, but with a mighty curious look. Tom backed slowly in front of him, but when he saw no notice was being took of what he had to say, he got powerful red and stretched out his hand.

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The stranger took one step back and changed his bag to his left hand. Tom said: 'Do you hear me? We don't want any of your—millenary chaps in this——' but he didn't finish, Cap'n, for in less than a second Tom Blunt was a sprawlin' in the dust.

"It was a neat stroke [well do I remember many such], and done in less time than it takes me to tell you.

"Well, sir, the stranger walked up to Walsh's, just as unconcerned like, and said: 'Boys, I'm sorry this had to happen, but I hope it won't keep any of you from church to-night. Now, will some one show me to the hotel?'

"Bill Nast without a word pointed to Ginnis'. The stranger bowed and walked on. There wasn't a word spoken till he passed in at Ginnis' door. Then we all thought of Blunt, but Blunt had disappeared.

"Bill gave a long whistle and remarked, 'Game, you bet, that's the kind of a parson for me. He'll see me to his meetin' to-night.' Well, Cap'n, what Bill said on that ranch usually went. Eight o'clock found many a fellow slipping into Ginnis' hall. Bill hung 'round the door, and as the stranger came in he said: 'Excuse me, Parson, but have you got all your togs?'

"The stranger smiled and said: 'I think I won't wear my robes to-night.'

"But Bill interrupted him:

"See here, Parson, Tom Blunt don't run this ranch, and we want the whole figure. I know how this thing's done back East in Denver, and I propose to see it through—shan't I get them for you?'

"'Never mind,' said the stranger, 'I have them in the bag.'

"The hall was full when the stranger stepped out of the little back room in his black satin gown and big sleeves.

"Bill muttered: 'By gosh! he's a regular one—a bishop. I've seen one back in Denver.'

"Well, sir, the Bishop had his arms full of black books, and he hands 'em to Joe Deckerman and says: 'Pass 'em to any one who will sing,' and then down on his knees he went, satin gown and all. There wasn't a sound till he stood up and said: 'Please find number 176.'

"Lor, Cap'n, such a voice as started

that tune? 'Twas a fightin' hymn, too, somethin' about 'going forth to war, and blood-red banners.' He had it all to himself, but after all it didn't seem to be just our idea of a fight, and by the time he was done there was one man, anyway, Cap'n, who was willing to follow in his train, if he could just find the way. He waited a moment and then he began to talk. Preach, did you say? Why, Cap'n, he came down to a man's marrow. Thar wan't no flowery talk about green fields and running waters; it was a white conscience and a clean life—and then he put out his hands and said:

"'Oh, believe me, I want to help you to them if I may.'

"Well, Cap'n, Bill Nash stood right up, and says he:

"'Wall, ye can, Bishop. I'll tell you how. What's the good of your coming here, telling us of white consciences and clean lives, and making us feel way down in our souls that we wished there was a chance of our meetin' our mothers somewhere. There ain't a fellow here but has moments when he'd give the biggest claim he ever struck for a white conscience and a clean life, and there ain't a man here but knows just what kind of a man he wished he'd been,—but white consciences and clean lives, and no bad habits, ain't for any of us. What's a man to do in a place like this? There's many a lonesome fellow who drops into Tom Blunt's because his conscience ain't white, and it's not lively company, and before he gets out he's gone to the devil. What's the good, I say, Bishop, of your coming and telling us all this, and then going off to-morrow to leave us worse than ever? Stay awhile and show us how you do it. Don't make a list of dont's and leave nothing to take their place—no drink, no gambling, no faro. Give us some work in their place and some fun a doing it. Stay awhile and show us a workin' model. You'll have to excuse me, Bishop I ain't used to speakin' in meetin'. Shan't I pass the hat? And, picking up his hat, he started toward the front row. There was perfect silence as Bill put his hat in front of each man, and many a gold piece found its way there that would have gone to Blunt. Joe Deckerman dropped in a silver piece, but Bill remarked:

"'Here, Joe, this is no fifty-cent fake, don't yo know we've got a bishop here,' and Joe dived for a fiver.

Bill took the money to the front of the hall, and putting his hat under his arm, he whipped off his blue silk handkerchief. Bill's one vanity was that handkerchief; he stopped down and spread it on the floor at the Bishop's feet and poured the shining heap on it. The Bishop started; putting his hands out, he said: 'All things come of Thee, O Lord, and of Thine own have we given Thee,' which was an eye-opener to most of us fellows. Then he said—as if he had forgotten we were there—'Lord, let me help them to the right.' Then looking straight at every man there he smiled, and, Cap'n, what a smile! It lighted up the whole place. Then he said: 'How many men want me to stay? Every man in that room was on his feet in a second.

"'If you will promise to have every man n town at an out-door meeting to-morrow night at seven o'clock, I will

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stay and we shall then decide "whether there is any good in this thing," and this pile of gold at my feet shall go toward furnishing the "work" and the fun in doing it.'

"Ginnis told me he was afraid the bed didn't suit the Bishop, as he heard him walking the floor all night. Well, Cap'n, every man in Pine Gulch was at that meetin' the next night, and every man had his hip-pocket loaded for work, as there'd been some muttering in town that day.

"We didn't wait long, for the bishop came out of Ginnis' and was standing on a box ready to begin at the stroke of seven. There wasn't no flourishes. He is so game plum through.

"First of all, he said: 'Are you in earnest? I am here meaning business. What to you may be an excitement is a life and death affair to me. What I promise is this—if you are in earnest, if you want something to do for a white conscience and a clean life and no bad habits, if you want a chance to make the ideal man, I promise to bring them every one to you; but, first, you must make me believe you are in earnest.' 'We are, we are,' came from many a throat.

"Then you must shut up every saloon and every gambling place in this town.'

"Now, Cap'n, it took courage to say that, but many a man in that crowd had his hand on his hip-pocket, and the first move to touch the Bishop would have brought down more than one dead man. He kept right on.

"You know what I have promised, and this is your part. Before one week from to-day have every saloon shut up, and take this money, which is yours

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(and he held up Bill's blue handkerchief), and in faith—I ask for faith first—fix up two houses in town; the very best you possibly can. One week I give you, and on that day I shall be here and tell you all the rest.'

'Well, Cap'n, the Bishop never knew it, but Bill Nash didn't let him out of his sight, for Blunt was not the only man in town who'd vowed to pick him off.

'I won't bother you with that week; but it took more than moral suasion to clean out that town, and there's one man carries a bullet in his leg as a parting gift from Blunt.

'One week from the day the Bishop left us most of Pine Gulch was a waiting for that four-forty express. It came to a dead stop this time and out stepped the bishop, and—what came behind him—twenty of the cutest little chaps you ever see, not one of them over four years old, and with them one of those sweet-faced women in a black bonnet, a deaconess, you know.

'The train moved off, and there was a terrible amount of craning of necks out of the car windows, and 'twas a sight to see.

'The bishop smiled. 'Well, boys,' says he, 'I've kept my word, I've brought you lots of 'work and lots of fun a doing it.'

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I've brought you each a white conscience and a clean life and no bad habits. I've brought you each a chance to make the ideal man, and boys, I trust you'll do it. I can't go up now to see the homes you've made for these, for I've left my own boy dying [well did I remember the heart-broken letter telling of my beautiful godson's death, and how an imperative duty had kept his father away], and I want to catch the next train home. I had to come, I couldn't disappoint you, and I want you all to pray that my white conscience may be spared to me. I'll be back very soon, and until then I leave you with a sacred trust.'

'The disappointed men that day, Cap'n, were the fellows who didn't walk up town with a kid on their shoulders.

'That was six years ago. We ain't saints in Pine Gulch yet, and we ain't troubled with our wings a sprouting, but when a man keeps his word to you, you can't go back on him.

'Pretty church, did you say?'

'Well, I reckon, Cap'n, and our missions are a doing well at Devil's Gap and Norman's.'—*The Pacific Churchman.*

In the *Publishers' Weekly* is told a story of a 'lady author,' who, in returning galley proofs of her book, remarked to the publisher that it was all right, but she didn't like 'the pages quite so long,' nor did she want 'the book printed on one side of the page only.' *Newspaperdom* caps this with a story of a bookseller who, on receipt of a copy of an uncut book, wrote the following to the publisher: 'I have received the books you sent. One of them is not bound properly. Two of the edges (side and bottom) are left rough and uncut, while the other edge of the leaves (top) is cut and gilded. Shall I take it at half price or return it?'

## Children's Hour

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

### The Death of Rags

BY IZORA CHANDLER

Rags belonged to a sawyer who one day got caught in the machinery of the sawmill, and met his death before any one could reach him. Rags saw the cruel teeth coming nearer and nearer, but could not drag his master away, though he tried with all his loving might.

These two had lived their simple lives together, and when the sawyer was laid under the churchyard daisies, Rags was left alone to wander back and forth between the low, quiet mound and the noisy old mill.

The next man at the mill did not care for dogs, but he never drove the gentle creature away, and if anything was left at lunch time, he seldom forgot to toss it

### STARVED TO DEATH

in midst of plenty. Unfortunate, yet we hear of it. The Gail Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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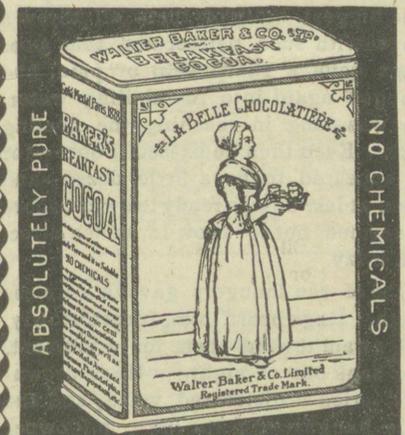
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to Rags. But he never thought to toss a pleasant word or a gay whistle along with it to cheer the dog's heart, as well as his stomach, and the hours often came to poor Rags when his heart was even hungrier than his stomach.

He tried to make friends with truant boys who lounged about the old pond. He guarded their clothes while they were swimming, fetched the sticks they tossed upon the water, and almost every time brought back the marked stones they had thrown as far as they could.

And this is the way they repaid such gentle behavior:

One autumn day, when it was so cold that one could be comfortable only in the sunshine, the boys began throwing sticks into the water and sending Rags out after them. He plunged in once, twice, and came out shivering, but glad to be of interest to any one. A nobody's dog is quite conscious of the fact that he is nobody's dog. He may appear very gay sometimes, but it is only because his loving heart is trying to coax some one to come into it and make it happy. A third stick and a fourth were thrown. The chilled, reluctant creature brought them back. But at the fifth he whined and wagged his tail, and did his very dog's best to make them understand how hard a thing this was that they were asking of him.

But the sun shone warmly upon their own shoulders. They must have sport. The biggest bully of them all threw a stone with such perfect aim that poor Rags gave a sharp yelp of pain, and plunged again into the chilling water. He was long in reaching the floating stick. Even then he passed it once—for he appeared to be a little dazed—and when at last he was ready to swim ashore he seemed not to know in which direction it lay.

One of the loungers gave a careless laugh. Rags heard him, turned slowly, and swam toward them for a moment, then sank out of sight. "He is drowning!" cried a distressed voice; and the little daughter of the new mill-owner came springing from log to log until she reached the one nearest the shore. Then she leaned far forward to look for poor Rags.

The loungers scrambled to their feet. The head of Rags appeared again. The little girl cried out encouragement. One of the aroused idlers gave a whistle to cheer him onward. But after a faint struggle he went down again with the cruel stick still between his faithful teeth.

Then Turner Robbins threw off his coat and boots, and before the others realized what he was doing, he had brought the dog ashore, and was kneeling beside him upon the yellow sawdust, squeezing the water from his long, thick fur.

The little girl knelt too. She smoothed the poor, wet head, and cried over a bruise that the heavy stone had made.

The words she murmured were so kind that Rags opened his eyes as wide as he could. He tried to prick up his ears that had grown so heavy; and when he saw the gentle face bending over him, he seem really to know that the tears were for him, and lifting one of his paws a little he tried to reach it toward her in a

friendly greeting. One fluttering sigh escaped him, and the troubles of poor, gentle-hearted Rags were over.

Then the little daughter of the new mill-owner sprang to her feet.

"You are murderers?" she cried; "every one of you?" And, as she turned her shining eyes upon them, they fell backward, one by one, and tried to get behind each other.

"Nothin' but a dog," said one of them surlily. "Th' ain't no sense in making such a fuss."

"God made dogs just as well as he made men," said the little accuser. "And I'd rather be a dog than to be such a man as you are going to be."

Turner Robbins looked up into her face. He was still kneeling beside poor Rags, and he was drenched and cold. He said something, he hardly knew what, but it meant that he was ashamed of his share in the bad business, and that he meant to be a different boy from that moment.

After that, one of them slipped away and found a broken shovel, and a grave was made on the sunny slope behind the old mill. But before the last bit of turf had been relaid, each boy, in his own rough, honest fashion, had given the mill-owner's little daughter to understand that he was sorry and ashamed; and that, with the going out of the innocent life of poor Rags, there had entered into his own heart a new feeling of mercy and kindness for every creature that can suffer and die.—*Our Animal Friends.*

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